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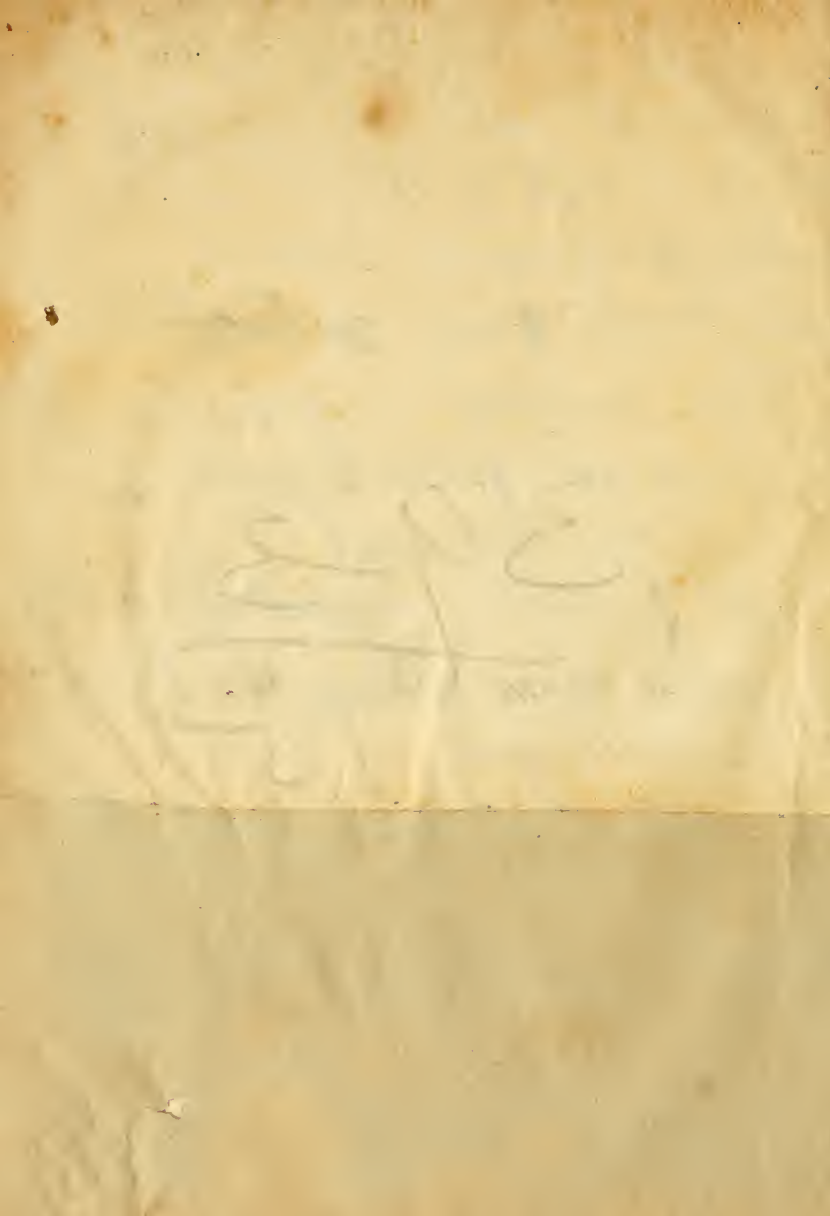
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This volume was purchased
of Jacob Bennet in Harting-
ton Long Island. A.D. 1818
by the pastor of that congre-
gation: Samuel Roberts

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trouble which I suffer of the that hate me: thou p' liftest me vp fro' the gates of death.

14 That I may thewe all thy prayes within the portes of the daughter of Sion: I will reioyce in thy saluation.

15 The heathen are sunke downe in the pitte that they made: in the same net which they hid priuily, is their soote taken.

16 The Loide is knowen to execute iudgement: the vngodly is trapped in the worke of his owne handes.

17 The wicked shalbe turned into hell: and al the people that forger God.

18 For the poore shal not alway be forgotten: the patient abyding of the meeke shal not perishe for ever.

19 Wp Loide, and let not man haue the vpper hand: let the heathen be iudged in thy sight.

20 Dur them in feare (O Loide): that the heathen may know them selues to be but men.

Ve quid Domine. Psal. 10.

Why standest thou so farre of (O Loide:) and hidest thy face in the needefull time of trouble?

2 The vngodly for his owne lust doeth persecute the poore: let them be taken in the craftie wilfulness that they haue imagined.

3 For the vngodly hath made boast of his owne hearts desire: & speaketh good of the courteous whom God abhorreth.

4 The vngodly is so proude, p he careth not for God: neither is God in al his thoughts.

5 His wayes are alway grieuous: thy iudgements are farre aboue out of his sight, and therefore despeth he al his enemies.

6 For he hath said in his heart, tush, I shall neuer be cast downe: there shall no harme happen vnto me.

7 His mouth is full of cursing, deceit, and fraude: vnder his tongue is vngodlinesse & banitie.

8 He stretcheth lurking in the thieuisly corners of the strettes: and priuily in his lurking denness doeth he murder the innocent, his eyes are set against the poore.

9 For he lyeth wayring secretly, euen as a Lion lurketh he in his denne: that he may rauish the poore.

10 He doeth rauish the poore: when he getteth him into his net.

11 He falleth downe and humbleth him selfe: that the congregation of the poore may fall into the hand of his captaines.

12 He hath sayd in his heart, tush, God hath forgotten: he hideth away his face, & he wil neuer see it.

13 Arise (O Loide God) and lift vp thine hand: forget not the poore.

14 Wherefore should the wicked blaspheme God: while he doeth say in his heart, tush, thou God carest not for it?

15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

16 That thou must take the matter into thy hand: the poore committeth himselfe vnto thee, for thou art p helper of the friendlesse.

17 Breake thou the power of the vngodly & malicious: take away his vngodlinesse, and thou shalt finde none.

18 The Loide is king for ever and ever: & the

heather are perished out of the land.

19 Loide, thou hast heard the desire of p poore: thou preparest their heart, & thine care heareth thereto.

20 To helpe the fatherlesse and poore vnto their right: that the man of the earth be no more exalted against them.

In Domino confido. Psal. 11.

In the Loide put I my trust: how say ye then to my soule, that shee should flee as a birde vnto the hill?

2 For lo, the vngodly bend their bowe, and make ready their arrowes within p quiver: that they may priuily shooote at them which are true of heart.

3 For the foundations will be cast downe: & what hath the righteous done?

4 The Loide is in his holy temple: the Lords feare is in heauen.

5 His eyes consider the poore: & his eye lids tryeth the children of men.

6 The Loide alloweth the righteous: but the vngodly, and him that delighteth in wickedness doeth his soule abhorre.

7 Wpon the vngodly he shall rayne snares, fire, and brimstone, storme, and tempest: thus shalbe their porcion to drinke.

8 For p righteous Loide loueth righteousness: his countenance wil behold the thing p is iust.

Saluum me fac. Psal. 11.

Help me Loide, for there is not one godly man left: for the faithfull are diminished fro' among the children of men.

2 They talke of banitie eueny one with his neighbour: they do but flatter in their lips, and dissemble with their double heart.

3 The Loide shal roote out al deceitfull lips: & the tongue that speaketh proude things.

4 Which haue sayd, with our tongue we will preuaile: we are they that ought to speake, who is Loide ouer vs?

5 Now for the comfortlesse troubles sake of the poore: and because of the deepe sighing of the poore.

6 I will vp (sayth the Loide): & wil helpe eueny one from him that sweleth against him, and wil set them at rest.

7 The wordes of the Loide are pure wordes: euen as the silver which from the earth is tryed, & purified feuen times in the fire.

8 Thou shalt keepe them O Loide: thou shalt preferre him from this generation for ever.

9 The vngodly walke on eueny side: wher they are exalted, the children of men are put to rebuke.

Viquequo Domine. Psal. 11.

How long wilt thou forget me (O Loide) for euer: how long wilt p hide thy face fro' me?

2 How long shal I seeke counsaile in my soule, & be so bereed in my heart: howe long shall mine enemies triumph ouer me?

3 Consider & heare me, O Loide my God: lighte: & mercie, that I sleepe not in death.

4 Least mine enemies say, I haue preuailed against him: for if I be cast downe, they that trouble me will spee at it.

5 But my trust is in thy mercie: & my heart is ioyful in thy saluation.

6 I will sing of the Loide, because he hath dealt so louingly with me: yea, I will praise the name

Evening prayer.

The name of the Lord most high est.

Dixit insipiens. Psal. 14.

The losle hath said in his heart: there is no God.

2 They are corrupt and become abominable in their doings: there is not one that doeth good, (no not one.)

3 The Lord looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throte is an open sepulchre, wth their tongues haue they deceyued: the poyson of Aspes is vnder their lippes.

6 Their mouth is full of cursing and bitterness: their feere are swift to shed bloud.

7 Destruction and unhappynesse is in their waies, & p way of peace haue they not known: there is no feare of God before their eyes.

8 Haue they no knowledge, that they are all such workers of mischief: eating vp my people as it were bread?

9 And call not vpon the Lorde, there were they brought in great feare (euē where no feare was): for God is in the generation of the righteous.

10 As for you ye haue made a mocke at the counsaile of the poore: because he putteth his trust in the Lorde.

11 Who shal giue saluation vnto Israel out of Sion: when the Lorde turneth the captiuitie of his people, then shal Jacob reioyce, & Israel shalbe glad.

Domine quis habitabit. Psal. 15.

Lord who shal dwell in thy tabernacle: or who shal rest vpon thy holy hill?

2 Euen he that leadech an incorrupt life: and doeth the thing which is right, & speaketh the truthe from his heart.

3 He that hath bled no deceyt in his tongie, nor done euill to his neighbour: and hath not slandered his neighbours.

4 He that setteth not by him selfe, but is lowly in his owne eyes: and maketh much of them that feare the Lorde.

5 He that sweareth vnto his neighbour, and disappointeth him not: though it were to his owne hinderance.

6 He that hath not giuen his money vpon vsurie: nor taken reward against th innocent.

7 Who so doth these things: shall neuer fail.

Confertua me. Psal 16.

Reserue me O God: for in thee haue I put my trust.

2 O my soule, thou hast sayd vnto p Lord: thou art my God, y my goodes are nothing vnto thee.

3 All my delight is vpon the saintes that are in the earth: & vpon such as excell in vertue.

4 But they that run after another god: shall haue great trouble.

5 Their drinke offerings of blood will I not offer: neither make mention of their names wthin my lippes.

6 The Lorde him selfe is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

7 The lot is fallen vnto me in a faire ground: yea, I haue a goodly heritage.

8 I will thanke the Lorde for giuing me warning: my reines also chasten me in the night season.

9 I haue set God alwaies before mee: for he is on my right hand, therefore I shal not fall.

10 Wherefore my heart was glad, & my glory reioyced: my flesh also shal rest in hope.

11 For why? thou shalt not leaue my soule in hell: neyther shalt thou suffer thine holy one to see corruption.

12 Thou shalt shew me the path of life, in thy presence is the fulnesse of ioy: & at thy right hand there is pleasure for euermore.

Exaudi Domine iustitiam. Psal. 17.

Hear the right, O Lorde, consider my complaint: & hearken vnto my prayer, that geth not out of fayned lippes.

2 Let my sentence come forth from thy presence: and let thine eyes looke vpon p thing that is equal.

3 Thou hast proued and visited mine heart in the night season, thou hast tryed me, & shalt finde no wickednesse in me: for I am vtterly purposed that my mouth shal not offend.

4 Because of mens workes that are done against the words of my lippes: I haue kept me from the waies of the destroyer.

5 O holde thou vp my goings in thy paths: that my foot steps slip not.

6 I haue called vpon thee, O God, for thou shalt heare me: encline thine eare to me, and hearken vnto my wordes.

7 Shewe thy maruailous louing kindnesse, thou that art the Saviour of the which putteth their trust in thee: from such as seek thy right hand.

8 Keepe me as the apple of an eye: hyde me vnder the shadowe of thy wings.

9 From the vngodly that trouble me: mine enemies compass me rounde about, to take away my soule.

10 They are inclosed in their owne fatte: and their mouth speaketh proude things.

11 They lye waiting in our way on euery side: turning their eyes downe to the ground.

12 Like as a Lion that is greedy of his pray: and as it were a Lions whelp lurking in secret places.

13 O Lorde, disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a sword of thine.

14 From the men of thy hand, O Lorde, from the men I say, & from the euill world: which haue their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They haue children at their desire: & leaue the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness: & when I awake by after thy likeness, I shalbe satisfied with it.

Diligam te. Psal 18.

I will loue thee (O Lorde) my strength, the Lorde is my stony rocke and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the hope also of my saluation, and my refuge.

2 I wil call vpo p Lord, which is worthy to be praised: so shal I be safe from mine enemies.

3 The

Morning prayer.

the name of the Lord most high est.

Evening prayer.

- 3 The sorrowes of death compassed me : and the ouertrowings of vngodlynesse made me a wayde.
- 4 The paines of hell came about me: & snarres of death ouertooke mee.
- 5 In my trouble I will call vpon the Lord: & complaine vnto my God.
- 6 So shall he heare my voyce out of his holy temple: & my complaint shall come before him, it shall enter euen into his eares.
- 7 The earth trembled and quaked: the berie foundations also of the hilles shooke and were remoued, because he was wroth.
- 8 There went a smoke out of his presence: & a consuming fire out of his mouth, so that coales were kindled at it.
- 9 He bowed the heauens also and came downe: and it was darke vnder his feete.
- 10 He rode vpon the Cherubims & did flie: he came flying vpon the wings of the winde.
- 11 He made darknesse his secret place: his Hauilion round about him, with darke water and thicke cloudes to couer him.
- 12 At his brightnes of his presence his cloudes remoued: hailestones and coles of fire.
- 13 The Lord also thundred out of heauen, & the high: & gaue his thunder: hailestones & coles of fire.
- 14 He sent out his arrowes, & scattered them: he cast forth lightnings and destroyed them.
- 15 The springes of waters were seene, and the foundations of the round world were discouered at thy chydng, O Lord: at the blasting of the breath of thy displeasure.
- 16 He shall send downe from the high to fetch me: and shall take me out of many waters.
- 17 He shall deliuer me from my strongest enemy, and from them which hate me: for they are to mighty for me.
- 18 They persecuted me in day of my trouble: but the Lord was my hyholder.
- 19 He brought me forth also into a place of libertie: he brought me forth, euen because he had a fauour vnto me.
- 20 The Lord shall reward me after my righteous dealing: accordyng to the cleaimesse of my handes that he receiue me.
- 21 Because I haue kept the waies of the Lord: and haue not forsaken my God as the wicked doeth.
- 22 For I haue an eye vnto al his lawes: & will not cast out his commaundements fro me.
- 23 I was also vncorrupt before him: & eschewed mine owne wickednesse.
- 24 Therefore shall the Lord rewarde me after my righteous dealing: & accordyng vnto the cleannes of my handes in his eye sight.
- 25 With the holy, thou shalt be holy: & with a perfect man, thou shalt be perfect.
- 26 With the cleane, thou shalt be cleane: & with the froward, thou shalt learne frowardnesse.
- 27 For thou shalt saue the people that are in aduersitie: and shalt bring downe the high lookes of the proude.
- 28 Thou also shalt light my candle: the Lord my God shall make my darkenes to be light.
- 29 For in thee I shall discouerie an hoste of men: and with the helpe of my God I shall leape ouer the wall.
- 30 The way of God is an vndecked way: the

wayde of the Loyde also is tryed in the fire, he is the defender of all them that put their trust in him.

- 31 For who is God but the Lord, or who hath any strength except our God?
- 32 It is God that girdeth me with strength of warre: and maketh my way perfect.
- 33 He maketh my feete like hartes feete: and setteth me vp on high.
- 34 He teacheth my handes to fight: & mine armes shall breake euen a bowe of Steele.
- 35 Thou hast quene me the defence of thy saluation: thy right hand also shall holde mee vp, and thy louing correction shall make me great.
- 36 Thou shalt make roome ynough vnder me for to go: that my foot steppes shall not slide.
- 37 I will folowe vpon mine enemies, & ouertake them: neither will I turne agayne till I haue destroyed them.
- 38 I will smite them, that they shall not be able to stand: but fall vnder my feete.
- 39 Thou hast gyred me with strength vnto the battell: thou shalt throwe downe mine enemies vnder me.
- 40 Thou hast made mine enemies also to turne their backs vpon me: and I shall destroy them that hate me.
- 41 They shall crye, but there shall be none to helpe them: yea, euen vnto the Lord shall they crye, but he shall not heare them.
- 42 I will beate them as small as the dust before the winde: I will cast them out as the clay in the streetes.
- 43 Thou shalt deliuer me from the strivings of the people: and thou shalt make me the head of the heathen.
- 44 A people whom I haue not knowne: shall serue me.
- 45 Asone as they heare of me, they shall obey me: but the strange chyldren shall dissemble with me.
- 46 The strange chyldren shall sayle: and be as fraide out of their prisons.
- 47 The Loyde liueth, and blessed be my strong helper: and prayled be the God of my saluation.
- 48 Euen the God which seeth that I be auerget: and subdueth the people vnto me.
- 49 It is he that deliuereth me from my cruel enemies, and setteth me by aboue mine aduersaries: thou shalt rid me from the wicked man.
- 50 For this cause will I give thanks vnto thee (O Loyde) among the Gentiles: & sing prayles vnto thy name.
- 51 Great prosperitie giueth he vnto his king: & sheweth louing kindnesse vnto Dauid his anoynted, and vnto his seede for evermore.

Coeli enarrat. Psal. 19.

The heauens declare the glory of God: & the firmament sheweth his handy worke. Morning prayer.

- 1 One day, telleth another: and one night certifieth another.
- 2 There is neither speache nor language: but their voyces are heard among them.
- 3 Their sound is gone out into al landes: and their words into the endes of the worlde.
- 4 In them hath hee set a tabernacle for the Sunne: which cometh forth as a bridegrome

out of his chamber, and reioycest as a Gy-
aunt to unne his court.

6 It goeth forth from the bittermost part of
the heauer, and runneth about vnto the ende
of it againe: and there is nothing hid from
the heat thereof.

7 The lawe of the Lorde is an vndefiled
lawe, conuerting the soule: the testimonie of
the Lorde is sure, and gueth wisdom vnto
the simple.

8 The statutes of the Lord are right, and re-
ioyce the heart: the commaundement of the
Lord is pure, & giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endu-
reth for euer: the iudgements of the Lorde
are true, and righteous altogether.

10 More to be desired are they then gold, yea,
then much fine gold: sweeter also then hony,
and the hony combe.

11 Moreouer, by them is thy seruant taught: &
in keeping of them there is great reward.
12 Who can tel how oft he offendeth: O cleanse
thou me from my secret fautes.

13 Keepe thy seruant also from presumptuous
sinnes, least they get the dominion ouer me:
so shal I be vndefiled, and innocēt from the
great offence.

14 Let the wordes of my mouth, and the me-
ditation of my heart: be alway acceptable in
thy sight.

15 O Lord: my strength, and my redeemer.
Exaudi te Dominus. Psal. 20.

The Lord here thee in the day of trouble: p
name of the God of Jacob defend thee.

2 Send thee helpe from the Sanctuary:
and strength thee out of Sion.

3 Remember all thy offrings: & accept thy
burnt sacrifice.

4 Graunt thee thy hearts desire: and fulfil al
thy minde.

5 We wil reioyce in thy saluation, & triumph
in the name of the Lord our God: the Lord
perfourme all thy petitions.

6 Now know I that the Lord helpeth his a-
noynted, and will heare him from his holy
heauen: euen with the whole strength
of his right hand.

7 Some put their trust in Charets, & some
in Horses: but we wil remember the name
of the Lord our Lord.

8 They are brought downe and fallen: but we
are risen, and stand vnbright.

9 Saue Lorde, and heare vs, O King of hea-
uen: when we call vpon thee.

Domine in virtute. Psal. 21.

The king shall reioyce in thy strength, O
Lord: exceeding glad shal he be of thy sal-
uation.

2 Thou hast giuen him his hearts desire: and
hast not denyed him the request of his lips.

3 For thou shalt p̄sent him with p̄ blessings
of goodnes: and shalt set a crowne of pure
golde vpon his head.

4 He asked life of thee, and thou gauest him a
long life: euen for euer and euer.

5 His honour is great in thy saluation: glory
and great worship shalt thou lay vpon him.

6 For p̄ shalt giue him euerlasting felicitie: &
make him glad in the ioy of thy countenance.

7 And why? because the king putteth his

trust in the Lorde: and in the mercy of the
most highest, he shal not miscary.

8 All thine enemies shal feele thy hande: thy
right hand shal find out them that hate thee.

9 Thou shalt make them like a stery ouen in
time of thy wrath: the Lorde shall destroy
them in his displeasure, and the fire shall co-
sume them.

10 Their fruit shalt thou rote out of p̄ earth:
& their seede from among the children of m̄e.

11 For they intended mischief against thee: &
imagined such a deuice as they are not able
to perfourme.

12 Therefore shalt thou put them to flight: &
the strings of thy bowe shalt thou make rea-
die against the face of them.

13 Be thou exalted Lorde in thine owne
strength: so wil we sing & praise thy power.

Deus Deus meus. Psal. 22.

My God, my God (looke vpon me) why
hast thou forsaken me: & art so farre fro
my health, and from the wordes of my
complaine?

2 O my God, I cry in the day time, but thou
hearest not: and in the night season also I
take no rest.

3 And thou continuest holy: O thou worship
of Israel.

4 Our fathers hoped in thee: they trusted in
thee, and thou diddest deliuer them.

5 They called vpon thee, and were holpen:
they put their trust in thee, & were not con-
founded.

6 But as for me, I am a worme, & no man:
a very scoorne of men, and the outcast of the
people.

7 All they that see mee, laugh me to scoorne:
they shooote out their lippes, and shake their
head, saying.

8 We trusted in God, that he would deliuer
him: let him deliuer him, if he wil haue him.

9 But thou art hee that tooke me out of my
mothers wombe: thou wast my hope when
I hanged yet vpon my mothers beastes.

10 I haue bene left vnto thee euer since I was
borne: thou art my God, euen from my mo-
thers wombe.

11 O go not from me, for resuble is harde at
hand: and there is none to helpe me.

12 Many open are come about mee: fat Buls
of Basan close me in on euery side.

13 They gape vpon me with their mouthes:
as it were a ramping and roaring Lyon.

14 I am powdered out like water, & al my bones
are out of ioynt: my heart also in the midst
of my body is euen like melting waxe.

15 My strength is dreyed by like a porthard, &
my tongue cleauieth to my gummes: & thou
shalt bring me into the dust of death.

16 For (many) dogges are come about mee:
and the counsell of the wicked layeth siege a-
gainst me.

17 They pearced my handes, and my feete, I
may tell all my bones: they stand staring &
looking vpon me.

18 They part my garment among them: &
cast lots vpon my vesture.

19 But be not thou farre from me, O Lorde:
thou art my succour, haste thee to helpe me.
20 Deliuer my soule from the sworde: my
deceling

Enening
prayer.

deateling from the power of the dogge.

- 21 Saue me from the Lions mouth: thou hast heard me also from among the howes of the Unicomes.
- 22 I will declare thy name vnto my brethren: in the middelt of the congregation will I prayse thee.
- 23 O praise the Lorde ye that feare him: magnifie him all ye of the seede of Jacob, & feare him al ye seede of Israel.
- 24 For he hath not despised nor abhoyred the lowe estate of the poore, he hath not hid his face from him: but when he called vnto him, he heard him.
- 25 My prayse is of thee in the great congregation: my bowes wil I performe in þ sight of them that feare him.
- 26 The poore shall eate and be satisfied: they that feake after þ Lorde, shall praise him, your heart shall singe for ioy.
- 27 All the endes of the worlde shall remember them selues, & be turned vnto the Lorde: and all the kindreds of the nations shall worshippe before him.
- 28 For the kingdom is the Lorde: and he is the gouernour among the people.
- 29 All such as be sat vpon earth: haue eaten & worshipped.
- 30 All they that goe downe into the dust shall kneele before him: and no man hath quickened his owne soule.
- 31 My seede shall serue him: they shall be counted vnto the Lorde for a generation.
- 32 They shall come, and the heauens shall declare his righteousnes: vnto a people þ shall be borne, whom the Lorde hath made.

Dominus regit me. Psal. 23.

The Lorde is my shepheard: therefore can I lacke nothing.

- 2 We shall feede me in a greene pasture: and leade me forth beside the waters of comfort.
- 3 We shall conuert my soule: & bring me forth in the paths of righteousnes for his names sake.
- 4 Yea though I walke thorowe the balley of the shadow of death, I will feare no euill: for thou art with me, thy rodde & thy staffe comfort me.
- 5 Thou shalt prepare a table before mee against they that trouble me: thou hast anointed my head with oyle, & my cup shall be full.
- 6 But thy louing kindnes & mercy shall follow me al the dayes of my life: and I will dwell in the house of the Lorde for euer.

Dominus est terra. Psal. 24.

- T**he earth is the Lorde, and al that therein is: the compasse of þ worlde, and they that dwell therein.
- 2 For he hath founded it vpon the seas: and prepared it vpon the floodes.
- 3 Who shall ascende into the hill of the Lorde: or who shall rise vp in his holy place?
- 4 Euen he that hath cleane hands, & a pure heart: and that hath not lift vp his munde vnto vanitie, nor swoorne to deceiue his neighbour.
- 5 He shall receiue the blessing from the Lorde: and righteousness from the God of his saluation.

- 6 This is the generation of them that seeke him: euen of them þ seeke thy face, O Jacob.
- 7 Lift vp your heades, O ye gates, and be ye lift vp ye euertlasting doores: and the king of glory shall come in.
- 8 Who is the king of glory: it is the Lorde strong and mighty, euen the Lorde mighty in battell.
- 9 Lift vp your heades, O ye gates, and be ye lift vp ye euertlasting doores: and the king of glory shall come in.
- 10 Who is the king of glory: euen the Lorde of hostes, he is the king of glory.

Ad te Domine. Psal. 25.

- V**nto thee, O Lorde, will I trust vpon my soule, my God, I haue put my trust in thee: O let me not be confounded, neither let mine enemies triumphe ouer me.
- 2 For all they that hope in thee shall not be shamed: but such as transgressed without a cause, shall be put to confusion.
- 3 Shew me thy wayes, O Lorde: and teach me thy pathes.
- 4 Leade me forth in thy trueth, and learne me: for thou art the God of my saluation, in thee hath vpon my hope all the day long.
- 5 Call to remembrance, O Lorde, thy tender mercies: & thy louing kindnes which hath bene euer of olde.
- 6 Oh remember not the finnes and offences of my youth: but according to thy mercy thinke thou vpon me (O Lorde) for thy goodness.
- 7 Gracious and righteous is the Lorde: therefore will he reach sinners in the way.
- 8 Them that be mecke shall he guide in iudgement: & such as be gentle, they shall he learne his way.
- 9 All the paths of the Lorde are mercie and trueth: vnto such as keepe his couenant and his testimonies.
- 10 For thy names sake, O Lorde: be mercifull vnto my sinne, for it is great.
- 11 What man is he that feareth þ Lorde: him shall he reach in the way that he shall choose.
- 12 His soule shall dwell at ease: and his seede shall inherite the lande.
- 13 The secreete of the Lorde is among them that feare him: and he wil shewe the his couenant.
- 14 Mine eyes are euer looking vnto þ Lorde: for he shall plucke my feete out of the gep.
- 15 Turne thee vnto me, and haue mercie vpon me: for I am desolate and in miserie.
- 16 The sorowes of my heart are enlarged: O bring thou me out of my troubles.
- 17 Look vpon mine aduersitie and miserie: and forgite me all my sinne.
- 18 Consider mine enemies howe many they are: & they beare a tyrannous hate against me.
- 19 O keepe my soule, and deliuer me: let me not be confounded, for I haue put my trust in thee.
- 20 Let perfectnes and righteous dealing wait vpon me: for my hope hath bin in thee.
- 21 Deliuer Israel, O God: out of all his troubles.

Judica me domine. Psal. 26.

Be thou my iudge, O Lorde, for I haue walked innocently: my trust hath vpon also in the

the Lord, therefore shall I not fall.

- 2 Examine me, O Lord, and proue me: try out my reines and my heart.
- 3 For thy louing kindnesse is euer before mine eyes: and I will walke in thy truth.
- 4 I haue not dwelt with vaine persons: neither wil I haue fellowship with þe deceitful.
- 5 I haue hated the congregation of the wicked: and wil not sit among the vngodly.
- 6 I will wache my handes in innocencie, O Lord: and so will I go to thine altar.
- 7 That I may shewe the voyce of thanks giuing: and tel of al thy wonderous workes.
- 8 Lord, I haue loned the habitation of thy house: and the place where thine honour dwelleth.
- 9 O hurt not by my soule with the sinners: nor my life with the bloodthirstie.
- 10 In whose handes is wickednes: and their right handes are full of giftes.
- 11 But as for me, I will walke innocently: O Lord deliuer me, and be merciful vnto me.
- 12 My foote standeth right: I will praise the Lord in the congregations.

Domini illuminatio. Psal. 27.

Evening prayer.

- T**he Lord is my light and my saluation, whom then shall I feare: the Lord is the strength of my life, of whom then shall I be afraid?
- 2 When the wicked (euen mine enemies and my foes) came vpon me to eate by my flesh: they stumbled and fell.
 - 3 Though an hoste of men were laid against me, yet shall not my heart be afraid: and though there rose by warre against me, yet will I put my trust in him.
 - 4 One thing haue I desired of the Lord, which I wil require: euen þe I may dwell in þe house of the Lord at the daies of my life, to behold the fayre beautie of the Lord, and to visite his temple.
 - 5 For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me by vpon a rocke of stone.
 - 6 And nowe shall he lift by mine head: aboue mine enemies round about me.
 - 7 Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing & speake praises vnto the Lord.
 - 8 Hearken vnto my voyce, O Lord, when I crye vnto thee: haue mercy vpon me, and heare me.
 - 9 My heart hath talked of thee, seeke ye my face: thy face Lord will I seeke.
 - 10 O hide not thou thy face from me: nor cast thy seruant away in displeasur.
 - 11 Thou hast bene my succour: leaue me not, neither forsake me, O God of my saluation.
 - 12 When my father and my mother forsake me: the Lord taketh me by.
 - 13 Teach me thy way, O Lord: and leade me in the right way, because of mine enemies.
 - 14 Deliuer me not ouer into the will of mine aduersaries: for they are false witnessers risen by against me, & such as speake wrong.
 - 15 I shoulde bitterly haue sained: but that I beleue verily to see the goodness of þe Lord in the lande of the liuing.
 - 16 O say thou the Lordes pleasure: be strong,

and he shall comfort thine heart, & put thou thy trust in the Lord.

Ad te domine Psal. 28.

- V**nto thee will I cry, O Lord, my strength: thinke no scoone of me, lest if thou make as though thou hearest not, I become like them that go downe into the pit.
- 2 Heare the voyce of my humble petitions when I cry vnto thee: when I holde by my handes towards the metrop seat of thy holy Temple.
 - 3 O plucke me not away (neither destroy me) with the vngodly and wicked doers: which speake friendly to their neighbours, but imagine mischief in their hearts.
 - 4 Reward them according to their deedes: & according to the wickednes of their owne inuentions.
 - 5 Recompence them after the worke of their handes: pay them that they haue deserved.
 - 6 For they regard not in their mind þe workes of the Lord, nor the operatiõ of his handes: therefore shall he breake them downe, & not build them by.
 - 7 Praisd be the Lord: for he hath heard the voyce of my humble petitions.
 - 8 The Lord is my strength and my shilde, my heart hath trusted in him, and I am deliued: therefore my heart daunceth for ioy, and in my song will I praise him.
 - 9 The Lord is my strength: and he is the wholesome defence of his anoynted.
 - 10 O saue thy people, and giue thy blessing vnto thine inheritance: feede them, and set them by for euer.

Afferte domino. Psal. 29.

- B**ring vnto the Lord (O ye mightie) byring yong rammes vnto the Lord: ascribe vnto the Lord worship and strength.
- 2 Giue the Lord the honour due vnto his name: worship the Lord with holy worship.
 - 3 It is the Lord that commandeth the waetes: it is þe glorious God that maketh the thunder.
 - 4 It is the Lord that ruleth the sea, þe voyce of the Lord is mightie in operation: þe voyce of the Lord is a glorious voyce.
 - 5 The voyce of the Lord breaketh the Cedars trees: yea, the Lord breaketh the Cedars of Libanus.
 - 6 He made them also to skip like a calfe: Libanus also & Syon like a yong vnicorne.
 - 7 The voyce of the Lord diuident þe flames of fyre, the voyce of the Lord maketh the wyrdnes: yea, the Lord maketh the widenes of Cedars.
 - 8 The voyce of the Lord maketh the Hindes to bring forth yong, and discovereth þe thicke bushes: in his temple docthy every man speake of his honour.
 - 9 The Lord sitteth about the water flood: & the Lord remaineth a king for euer.
 - 10 The Lord shall giue strength vnto his people: the Lord shall giue his people the blessing of peace.

Exaltabo te Domine. Psal. 30.

- I** wil magnify thee, O Lord, for thou hast set me by: and not made my foes to triumphe ouer me.
- O** Lord my God, I cryed vnto thee: & thou hast

Morning prayer.

hast healed me.

3 Thou Lord hast brought my soule out of hel: thou hast kept my life from them that goe downe to the pit.

4 Sing praises vnto the Lord (O ye saunters of his: and giue thanks to him for a remembrance of his holines.

5 For his wrath endureth but the twinkeling of an eye, & in his pleasure is life: heauienes may endure for a night, but ioy cometh in the morning.

6 And in my prosperitie I said, I shall neuer be remoued: thou Lord of thy goodnes hadst made my hil so strong.

7 Thou didst turne thy face (for me:) and I was troubled.

8 Then cried I vnto thee, O Lord: and gate me vnto my Lord right humbly.

9 What profit is there in my blood: when I go downe to the pit?

10 Shall the dust giue thanks vnto thee: or wal it declare thy trust?

11 Heare, O Lord, and haue mercie vpon me: Lord be thou my helper.

12 Thou hast turned my heauines into ioye: thou hast put of my sackcloth, and girded me with gladnesse.

13 Therefore shall euery good man sing of thy praise without ceasing: O my God, I will giue thanks vnto thee for euer.

In te domine speraui. Psal 31.

In thee, O Lord, haue I put my trust: let me neuer be put to confusion, deliuer me in thy righteousnesse.

2 Bowe downe thine eare to me: make haste to deliuer me.

3 And be thou my strong rocke, and the house of defence: that thou mayest saue me.

4 For thou art my strong rocke, & my castel: be thou also my guide, and leade me for thy names sake.

5 Drawe me out of the net that they haue layed prauily for me: for thou art my strength.

6 Into thy handes I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

7 I haue hated them þ hold of superstitious vanities: & my trust hath bene in the Lord.

8 I will be glad, and reioyce in thy mercy: for thou hast considered my trouble, and hast known my soule in aduersities.

9 Thou hast not shue me by into þ hand of þ enemy: but hast let my feet in a large roome.

10 Haue mercie vpon me, O Lord, for I am in trouble: and mine eye is consumed for beuety heauines, yea, my soule and my body.

11 For my life is wagen ode with heauines: and my yeres with mourning.

12 My strength faileth me, because of mine iniquitie: and my bones are consumed.

13 I became a repproofe among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraid of me, and they that did see me without, contued them selues from me.

14 I am cleane forgotten, as a dead man out of minde: I am become like a brook besell.

15 For I haue heard þ blasphemy of the multitude: & feare is on euery side, while they conspire together against me, and take their

counsaile to take away my life.

16 But my hope hath bene in thee, O Lord: I haue laide, thou art my God.

17 My time is in thy hand, deliuer me from the hand of mine enemies: and from them that persecute me.

18 Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.

19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confusion, & be put to silence in þ graue.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despitefully speake against the righteous.

21 O how plentiful is thy goodnes, which thou hast laide by for them that feare thee: and that thou hast prepared for them that put their trust in thee, euen befoze the sonnes of men?

22 Thou shalt hide the prauily by thine owne presence, from the prouoking of al me: thou shalt keepe them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lorde: for he hath rewarded me meruitious great kindnes in a ströz citie.

24 And when I made haste I laide: I am cast out of the sight of thine eyes.

25 Nevertheless thou heardest the voyce of my prayer: when I cryed vnto thee.

26 O loue the Lorde al ye his saunters: for the Lord preferrieth them that are faithful, and plentifully rewardeth the proude doer.

27 Be strong, and he shall stablish your heart: all ye that put your trust in the Lord.

Beati quorum. Psal. 32.

Blessed is he whose brighteousnesse is forgotten: and whose sinne is couered. Eun 103
prayer.

2 Blessed is the man vnto who the Lord impureth no sinne: and in whose spirit there is no guile.

3 For while I helde my tongue: my bones consumed away through my dayly complaining.

4 For thy hand is heauie vpon me day & night: & my moisture is like þ drouth in summer.

5 I wil knowledge my sinne vnto thee: and mine brighteousnesse haue I not hid.

6 I laide, I will confesse my sinnes vnto the Lord: and so thou forgaiest the wickednesse of my sinne.

7 For this shall euery one that is godly make his prayer vnto thee in a time when thou maist be sofid: but in the great water floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me fro trouble: thou shalt compass me about with songs of deliuerance.

9 I will enforme thee, and reache thee in the way where in thou shalt go: and I wil guide thee with mine eye.

10 We ye not like to horse and mule, which haue no vnderstanding: whose mouthes must be holden with bit and bridle, least they fall vpon thee.

11 Great plagies remaine for the vngodly: but who so putteth his trust in the Lorde, mercie embraicheth him on euery side.

12 Be glad, O ye righteous, and reioyce in þ Lord: & be ioyful al ye that are true of heart.

Exultate iusti. Psal. 33.

- R**eioyce in the Lorde, O ye righteous: for it be comeneth wel the iust to be thankfull.
- 2 Praise the Lorde in Harp: sing psalmes vnto him with the Lute and instrument of tenne strings.
- 3 Sing vnto the Lorde a new song: sing prayles iustly (vnto him) with a good courage.
- 4 For the word of the Lorde is true: and al his workes are faithful.
- 5 He loneth righteousnes and iudgement: the earth is full of the goodnes of the Lorde.
- 6 By the word of the Lorde were the heuens made: and al the hostes of them by þe breath of his mouth.
- 7 He gathereth the waters of the sea together, as it were vpon an heape: and layeth by the deepe as in a treasure house.
- 8 Let al the earth feare the Lorde: stande in awe of him all ye that dwell in the worlde.
- 9 For he spake, and it was done: he commanded, and it stood fast.
- 10 The Lorde bringeth the counsel of the Heathen to nought: and maketh the deuises of the people to be of none effect, and casteth out the counsels of Wicces.
- 11 The counsel of the Lorde shall endure for ever: and the thoughtes of his heart from generation to generation.
- 12 Blessed are þe people whose God is þe Lorde Jehoua: & blessed are the folke that he hath chosen to him to be his inheritance.
- 13 The Lorde looked downe from heauen, and behelde al the children of men: from the habitation of his dwelling he considereth all them that dwell in the earth.
- 14 He fashioneth all the hearts of them: and vnderstandeth all their workes.
- 15 There is no king that can be sated by the multitude of an hoste: neither is any mighty man deliuered by much strength.
- 16 A horse is counted but a vaine thing to saue a man: neither shall he deliuer any man by his great strength.
- 17 Behold, the eye of the Lorde is vpon them that feare him: and vpon thes that put their trust in his mercie.
- 18 To deliuer their soules from death: and to feede them in the time of dearth.
- 19 Our soule hath patiently taried for þe Lorde: for he is our helpe, and our shield.
- 20 For our heart shall reioyce in him: because we haue hoped in his holy name.
- 21 Let thy mercifull kindnes (O Lorde) be vnto vs: like as we doe put our trust in thee.
- Benedicam Dominum. Psal. 34.
- I** Will alway giue thanks vnto the Lorde: his prayse shall euer be in my mouth.
- 2 My soule shall make her boast of þe Lorde: the humble shall heare there of and be glad.
- 3 O prayse the Lorde with me: & let vs magnifie his name together.
- 4 I sought the Lorde, and he heard me: yea, he deliuered me out of all my feare.
- 5 They had an eye vnto him: and were lightened: and their faces were not ashamed.
- 6 Lo, the poore cryeth, and the Lorde heareth him: yea, & saucth him out of al his troubles.
- 7 The angel of the Lorde tarrieth round about them that feare him: and deliuereth them.

- 8 O taste and see how gracious the Lorde is: blessed is the man that trusteth in him.
- 9 O feare the Lorde ye that be his saints: for they that feare him, lacke nothing.
- 10 The lions do lacke, and suffer hunger: but they which seeke the Lorde, shall want no manner of thing that is good.
- 11 Come ye children, and hearken vnto me: I will teache you the feare of the Lorde.
- 12 What man is he that lusteth to liue, and would faine see good dayes: keepe thy touge from euil, & thy lippes that they speake no guile.
- 13 Eschewe euill, and doe good: seeke peace, and eniue it.
- 14 The eyes of the Lorde are ouer the righteous: & his eares are open vnto their prayers.
- 15 The countenance of the Lorde is against them that doe euil: to roote out the remembrance of them from the earth.
- 16 The righteous crye, and the Lorde heareth them: & deliuereth them out of al their troubles.
- 17 The Lorde is nigh vnto them that are of a contrite heart: and wil saue such as be of an humble spirit.
- 18 Great are the troubles of the righteous: but the Lorde deliuereth him out of all.
- 19 He keepeth all his bones: so that not one of them is broken.
- 20 But misfortune shall slay the vngodly: and they that hate þe righteous, shall be desolate.
- 21 The Lorde deliuereth the soules of his seruants: & all they that put their trust in him, shall not be defouled.

Iudica Domine. Psal. 35.

- P**Leade thou my cause, O Lorde, with them that strue with me: and fight thou against them that fight against me.
- 2 Lay hande vpon the shield and buckler: and stand by to helpe me.
- 3 Bring forth the speare, and stop the way against them that persecute me: say vnto my soule, I am thy saluation.
- 4 Let them be confounded and put to shame that seeke after my soule: let them be turned backe, and brought to confusion, that imagine mischief for me.
- 5 Let them be as the dust before the winde: and the angel of the Lorde scattering them.
- 6 Let their way be darke and slippery: and let the Angel of the Lorde persecute them.
- 7 For they haue priuily layde their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.
- 8 Let a sodayne destruction come vpon him vnawares, & his net that he hath layde priuily catch him selfe: that he may fall into his owne mischief.
- 9 And my soule be ioyfull in the Lorde: it shall reioyce in his saluation.
- 10 All my bones shall saye, Lorde, who is like vnto thee, which deliuered the poore from him that is so strong for him: yea, the poore and him that is in miserie, from him that spoyleth him.
- 11 Falle wiene: he did rise by theyr laide to my charge thinges that I knewe not.
- 12 They rewarded me euill for good: to the great discomfort of my soule.

Morning prayer.

- stande the Queene in a besture of golde
(wrought about with diuers colours.)
- 11 Hearken (O daughter) and consider, encline
thine eare: forget also thine owne people, &
thy fathers house.
 - 12 So shal the king haue pleasure in thy bea-
utie: for he is thy Lorde (God) and worship
thou him.
 - 13 And the daughter of Tyre shalbe there with
a gift: like as the rich also among the people
shal make their supplication before thee.
 - 14 The kings daughter is at glorious with-
in: her clothing is of wrought golde.
 - 15 She shalbe brought vnto the king in raye-
ment of needie worke: the virgins that be
her fellows shal beare her company, & shal-
be brought vnto thee.
 - 16 With ioy & gladnes shall they be brought:
and shal enter into the kings palace.
 - 17 In steade of thy fathers thou shalt haue
children: whom thou mayest make princes
in all landes.
 - 18 I will remember thy name from one gene-
ration vnto another: therefore shal the peo-
ple giue thanks vnto thee worlde without
ende.

Deus noster refugium. Psalm. 46.

- G**OD is our hope and strength: a very pre-
scent helpe in trouble.
- 2 Therefore wil not we feare though the
earth be moued: and though the hillcs be ca-
ried into the middes of the sea.
 - 3 Though the waters thereof rage and swell:
& though the mountaines shake at the tem-
pest of the same.
 - 4 The riuers of the flood thereof shall make
glad the cite of God: the holy place of the
tabernacle of the most highest.
 - 5 God is in the middest of her, therefore shal
shee not be remoued: God shal helpe her, and
that right earely.
 - 6 The heathen make much a do, & the king-
domes are moued: but God hath shewed his
voice, and the earth shal melt away.
 - 7 The Lord of hostes is with vs: the God of
Jacob is our refuge.
 - 8 Come hither, and beholde the workes of
the Lord: what destruction he hath brought
vpon the earth.
 - 9 He maketh warres to cease in all þ world:
he breaketh the bowe, & knappeth the
speare in funder, and burneth the chariots in
the fire.
 - 10 Be stil then, and knowe that I am God: I
wil be equalled among the heathen, and I wil
be equalled in the earth.
 - 11 The Lorde of hostes is with vs: the God
of Jacob is our refuge.

Omnescientes plaudite. Psalm. 47.

- O** Clappe your handes together, (al ye peo-
ple): O sing vnto God with the voyce of
melodie.
- 2 For the Lord is high, and to be feared: he
is the great king vpon all the earth.
 - 3 He shall subdue the people vnder vs: & the
nations vnder our feet.
 - 4 He shal chuse out an heritage for vs: euen
the worship of Jacob whom he loued.
 - 5 God is gone by with a merry noise: and the
Lord with the sound of the triump.

- 6 O sing praises, sing praises vnto (our) God:
O sing praises, sing praises vnto our king.
- 7 For God is the king of all the earth: sing ye
praises with vnderstanding.
- 8 God reigneth ouer the hearthen: God sitteth
vpon his holy seate.
- 9 The princes of the people are toynd vnto
the people of the God of Abraham: for God
(which is very high exalted) doth defend the
earth as it were with a shield.

Magnus Dominus. Psalm. 48.

- G**reat is the Lorde, and highly to be pray-
sed: in the cite of our God, euen vpon his
holy hill.
- 2 The hill of Zion is a faire place, and the top
of the whole earth: vpon the south side ly-
eth the cite of the great king. God is well
known in her palaces, as a sure refuge.
 - 3 For lo, the kings of the earth: are gather-
ed and gone by together.
 - 4 They marueled to see such thinges: they
were abashed, and suddenly cast downe.
 - 5 feare came there vpon them, & sorowe: as
vpon a woman in her trauaile.
 - 6 Thou shalt breake the wyppes of the sea:
through the East winde.
 - 7 Like as we haue heard, so haue we seene in
the cite of the Lord of hostes, in the cite of
our God: God vpholdeth the same for euer.
 - 8 We waite for thy louing kindnes (O God:)
in the middes of thy temple.
 - 9 O God, according vnto thy name, so is thy
praise vnto the worldes end: thy right hand
is full of righte ouerlesse.
 - 10 Let the mount Zion reioyce, & the daugh-
ters of Iudabe glad: because of thy iudge-
mentes.
 - 11 Walke about Zion, & go round about her:
and tell the towres thereof.
 - 12 Marke wel her bulwarkes, set vp her hou-
ses: that ye may tell them that come after.
 - 13 For this God is our God for euer & euer:
he shalbe our guide vnto death.

Audite hæc omnes. Psalm. 49.

- O** Heare ye this al ye people: pöde it with
your eares al ye that dwell in the worlde.
- 2 High and lowe, riche and pooze: one
with another.
 - 3 My mouth shal speake of wisdom: & my
heart shal muse of vnderstanding.
 - 4 I will encline mine eare to the parable: and
shewe my darke speech vpon the Harpe.
 - 5 Wherefore should I feare in daies of wic-
kednes: & when the wickednes of my heeles
compasseth me round about?
 - 6 There be some that put their trust in the-
re goodes: and boast them selues in the mul-
titude of their riches.
 - 7 But no man may deliuer his brother: nor
make agreement vnto God for him.
 - 8 For it cost more to redeeme their soules: so
that he must let that alone for euer.
 - 9 Yea, though he liue for 3: and see not the
grave.
 - 10 For he seeth that wic: men also die, and pe-
rish together: as well as the ignorant & fool-
ish, and leaue their riches for other.
 - 11 And yet they thinke that their houses shall
continue for euer: and that their dwelling
places shall endure from one generation to
another.

- another, and call the lands after their owne names.
- 12 Neuerthelesse, man will not abide in honor: seeing he may be compared vnto the beastes that perish, this is the way of them.
- 13 This is their foolishnes: & their posteritie prayle their saying.
- 14 They lie in the hel like sheepe, death gnaweth vpon them, and the righteous shall haue domination of them in the morning: their beautie shall consume in the sepulchre out of their dwelling.
- 15 But God hath deliuered my soule from the place of hel: for he shall receive me.
- 16 Be not thou afraid though one be made riche: or if þy glory of his house be increased.
- 17 For he shall carie nothing away with him when he byerth: neither shall his pompe followe him.
- 18 For while he liued, he counted him selfe an happie man: and so long as thou doest well vnto thy selfe, men will speake good of thee.
- 19 He shall followe the generations of his fathers: and shall neuer be light.
- 20 Man being in honour, hath no vnderstanding: but is compared vnto the beastes that perishe.

Deus deorum. Psal. 50.

Morning
prayer.

- T**he Lord, euen the most mightie GOD, hath spoken: and called the wolde, from the rising vp of the sunne, vnto the going downe thereof.
- 2 Out of Zion hath God appeared: in perfect beautie.
- 3 Our God shall come, and shall not keepe silence: there shall go before him a consuming fire, and a mightie tempest shall be stirred vp round about him.
- 4 We shall call the heauen from above: & the earth, that he may iudge his people.
- 5 Rather my saints together vnto me: those that haue made a couenant with me, with sacrifice.
- 6 And the heauens shall declare his righteousness: for God is iudge him selfe.
- 7 Heare, O my people, and I will speake: I my selfe wil testifie agaynst thee, O Israel, for I am God, euen thy God.
- 8 I will not reprove thee, because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.
- 9 I will take no bullock out of thy house: nor he goates out of thy foldes.
- 10 For all the beastes of the forest are mine: & so are the cattels vpon a thousand hilles.
- 11 I knowe all the foules vpon the mountaynes: and the wilde beastes of the field are in my sight.
- 12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.
- 13 Thinkest thou that I wil eat bulles fleshy: and drinke the blood of goates?
- 14 Offer vnto God thanksgiuing: & pay thy bowes vnto the Lord thy highest.
- 15 And call vpon me in the time of trouble: so wil I heare thee, and thou shalt prayle me.
- 16 But vnto the vngodly said God: why doest thou preach my lawes, and takest my couenant in thy mouth?
- 17 Whereas thou hatest to be reformed: & hast

- cast my wordes behinde thee?
- 18 When thou sawest a chiefe, thou consentedst vnto him: and hast bene partaker with the adulterers.
- 19 Thou hast let thy mouth speake wickednes: & with thy tongue thou hast set forth deceit.
- 20 Thou hast set and spakest agaynst thy brother: yea, & hast slandered thine owne mothers soune.
- 21 These thinges hast thou done, and I helde my tongue, & thou thoughtest wickedly that I am euen such a one as thy selfe: but I will reprove thee, and set before thee the thinges that thou hast done.
- 22 O consider this, ye that forget God: least I plucke you away, and there be none to deliuer you.
- 23 Who so offereth me thanks and praise, he honoureth me: and to him that ordereth his conuersation right, will I shewe the saluatiou of God.

Miserere mei Deus. Psal. 51.

- H**Aue mercie vpon me (O God) after thy great goodnes: according vnto the multitude of thy mercies, do away mine offences.
- 2 Wash me thoroughly from my wickednesse: and cleanse me from my sinne.
- 3 For I knowledg my faultes: and my sinne is euer before me.
- 4 Against thee onely haue I sinned, and done this euil in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.
- 5 Behold, I was shapen in wickednesse: and in sinne hath my mother conceived me.
- 6 But loe, thou requirest truely in þy inward partes: and shalt make me to vnderstande wisdom secretly.
- 7 Thou shalt purge me with hyssope, & I shall be cleane: thou shalt wash me, and I shall be whiter then snowe.
- 8 Thou shalt make me heare of ioye & gladnesse: that the bones which thou hast broken may reioyce.
- 9 Turne thy face from my finnes: & put out all my misdeedes.
- 10 Make me a cleane heart, O God: & remie a right spirite within me.
- 11 Cast me not away from thy presence: and take not thy holy spirit from me.
- 12 O giue me the comfort of thy helpe againe: and stablish me with thy free spirite.
- 13 Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.
- 14 Deliuer me from bloodguiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.
- 15 Thou shalt open my lippes (O Lord): & my mouth shall shewe thy praise.
- 16 For thou desirest no sacrifice, els would I giue it thee: but thou delightest not in burnt offerings.
- 17 The sacrifice of God is a troubled spirite: a broken and contrite heart (O God) shalt thou not despise.
- 18 O be fauourable & gracious vnto Zion: build thou the walles of Ierusalem.
- 19 Then shalt thou be pleased with þy sacrifice of righteousnesse, with the burnt offerings
and

and oblation: then shal they offer yong bullockes vpon thine altar.

Quid gloriaris Psal. 52.

Why boastest thou thy selfe, thou tyrant: that thou canst do mischief?

2 Whereas the goodnesse of God endureth yet dayly.

3 Thy tongue imagineth wickednes: & with lies thou cuttest like a sharpe razor.

4 Thou hast loued brighte outnesse more then goodnesse: and to talke of lies more then righte outnesse.

5 Thou hast loued to speake all wordes that may do hurt: O thou talke tongue.

6 Therefore shall God destroy thee for ever: he shal take thee, and plucke thee out of thy dwelling, and roote thee out of the lande of the liuing.

7 The righteous also shall see this, & feare: & shall laugh him to scorn.

8 Lo, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, and strengthened him selfe in his wickednesse.

9 As for me, I am like a greene Olive tree in the house of God: my trust is in the tender mercy of God for ever and ener.

10 I will alwayes give thanks vnto thee for that thou hast done: and I will hope in thy name, for thy saunties like it well.

Dixit insipiens. Psal. 53.

The foolishly body hath sayde in his heart: there is no God.

2 Corrupt are they, and be come abominable in their wickednesse: there is none that doeth good.

3 God looked downe from heauen vpon the children of men: to see if there were any that would vnderstand, and seeke after God.

4 But they are all gone out of h way, they are altogether become abominable: there is also none that doeth good, no not one.

5 Are not they without vnderstanding that worke wickednesse: eating vp my people as if they would eat bread: they haue not called vpon God.

6 They were afrayde wher no feare was: for God hath broken the bones of him that besieged thee, thou hast put them to confusion, because God hath despised them.

7 Oh that the saluation were giuen vnto Israel out of Sion: oh that the Lorde would deliuer his people out of captiuitie.

8 Then should Jacob reioyce: & Israel should be right glad.

Deus in nomine. Psal. 54.

Sue me, O God, for thy names sake: and auenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the wordes of my mouth.

3 For strangers are risen by against me: and tyrantes (which haue not God before their eyes) seeke after my soule.

4 Behold, God is my helper: the Lorde is with them that vphold my soule.

5 He shal reward euil vnto mine enemies: despoyle thou them in thy truely.

6 An offering of a free heart will I giue thee, and praise thy name (O Lorde, because it is so comfortable.

7 For he hath deliuered me out of al my trouble: and mine eye hath seene his deliue vpon mine enemies.

Exaudi Deus. Psal. 55.

Hear my prayer, O God: and hide not thy selfe from my petition.

2 Take heede vnto mee, & heare me: how I mourne in my prayer, and am vexed.

3 The enemy cryeth so, and the vngodly cometh on so fast: for they are minded to do me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me: and the feare of death is fallen vpon me.

5 Fearefulnesse and trembling are come vpon mee: and an horrible dread hath ouerwhelmed me.

6 And I saide, O h I had wings like a Dove: for then would I flie away, and be at rest.

7 Loe, then would I get me away farre of: & remaine in the wilderness.

8 I would make haste to escape: because of the stormie winde and tempest.

9 Destroy their tongues (O Lorde) & deuide them: for I haue spied brighte outnesse and strife in the cite.

10 Day and night they go about within the walles thereof: mischief also and sorowe are in the middes of it.

11 Wickednesse is therein: deceit and guile go not out of their secretes.

12 For it is not an open enemy h hath done mee this dishonour: for then I coude haue borne it.

13 Neither was it mine aduersarie that did magnifye himselfe against me: for then (peraduenture) I would haue hid my selfe from him.

14 But it was euen thou my companion: my guide, and mine owne familiar friend.

15 We tooke sweete counsel together: & walked in the house of God as friends.

16 Let death come hastily vpon them, and let them go downe quicke into hel: for wickednes is in their dwellings, and among them.

17 As for me, I will call vpon God: and the Lord shal saue me.

18 In the evening and morning, and at noone day will I pray, and that instantly: and he shall heare my voyce.

19 It is he that hath deliuered my soule in peace, from the betraile that was against me: for there were many with me.

20 Yea, euen God that endureth for ever shall heare me, & bring them downe: for they will not turne, nor feare God.

21 He layde his handes vpon such as be at peace with him: and he brake his covenant.

22 The wordes of his mouth were softer then butter, hauing warre in his hart: his wordes were smother then oyle, and yet be they venie swordes.

23 O cast thy burthen vpon the Lorde, and he shal nourish thee: and thou shalt not suffer h righteous to fall for euer.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The bloodynesse and deceitfull men shall not lure out halfe their daies: neuertheles, my trust shalbe in thee, O Lorde.

Euening prayer.

Morning
prayer.

BE mercifull vnto me, O God, for man go-
beth about to deuoute me: he is dayly sigh-
ting and troubling me.

2 Mine enemies are daily in hand to swallow
me vp: for they be many that fight agaynst
me, O thou most highest.

3 Neuerthelesse, though I am sometime a-
fraid: yet put I my trust in thee.

4 I will praise God because of his worde: I
haue put my trust in God, and wil not feare
what flesh can do vnto me.

5 They dayly mistake my wordes: all þ they
imagine, is to do me euill.

6 They hold al together, & keepe them selues
close: and marke my steppes, when they lay
waite for my soule.

7 Shall they escape for their wickednesse:
thou (O God) in thy displeasure shalt cast
them downe.

8 Thou tellest my sittings, put my teares
into thy borrell: are not these thinges noted
in thy booke?

9 Whensoever I call vpon thee, then shall
mine enemies be put to flight: this I know,
for God is on my side.

10 In Gods word wil I reioyce: in þ Lordes
word wil I comfort me.

11 Yea, in God haue I put my trust: I wil not
be afraide what man can do vnto me.

12 Vnto thee (O God) will I pay my bowes:
vnto thee will I giue thanks.

13 For thou hast deliuered my soule from
death, & my feete from falling: that I may
walke before God in the light of the liuing,
Miserere mei Deus. Psal. 57.

BE mercifull vnto me, O God, be mercifull
vnto me, for my soule trusteth in thee: and
vnder the shadowe of thy wings shalt be my
refuge, vntill this tyrannie be ouerpast.

2 I will call vnto the most high God: euen
vnto the God that shall perforce me the cause
which I haue in hand.

3 He shall send from heauen: and saue me
from the reproofe of him that would eate
me vp.

4 God shall send forth his mercie and tructy:
my soule is among Lions.

5 And I lye euen among the children of men
(that are set on fire): whose teeth are speares
and arrowes, and their tongue a sharpe
sworde.

6 Set vp thy selfe, O God, above the hea-
uens: and thy glory above all the earth.

7 They haue layde a nette for my feete, and
pressed downe my soule: they haue digged a
pit before me, and are fallen into the middes
of it themselues.

8 My heart is fixed, O God, my heart is fix-
ed: I wil sing and giue praise.

9 Awake vp my glory, awake Lute & Harpe:
I my selfe will awake reioyce carely.

10 I will giue thanks vnto thee, O Lord, a-
mong the people: and I will sing vnto thee
among the nations.

11 For the greatnesse of thy mercie reacheth
vnto the heauens: and thy tructy vnto the
cloudes.

12 Set vp thy selfe, O God, above the hea-
uens: and thy glory above all the earth,

AKe your mindes set vpon righteousnes,
O ye congregation: and do ye iudge the
thing that is right, O ye sonnes of men?

2 Yea, ye imagine mischief in your heart vpon
on the earth: & your handes deale wity wis-
hednesse.

3 The vngodly are frowarde euen from their
mothers wombe: as loone as they be borne
they go astray, and speake lyes.

4 They are as venomous as the poyson of a
Serpent: euen like þ deafe Adder that stop-
peth her eares.

5 Which refuseth to heare the voyce of the
charmer: charme he neuer so wisely.

6 Breake their teeth (O God) in their
mouthes, smite the chawe bones of the Li-
ons, O Lorde: let them fall away like wa-
ter that runneth apace, and when they
hoote their arrowes, let them be rooted
out.

7 Let them consume away like a Snayle, &
be like the vntimely fruite of a woman: and
let them not see the sunne.

8 Or euer your portes be made whote with
thornes: so let indignation bece him, euen
as a thing that is rawe.

9 The righteous shall reioyce when he seeth
the vengeance: he shall walch his footestepes
in the blood of the vngodly.

10 So that a man shall say, verely there is a
rewards for the righteous: doubtles there is
a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59.

Deliuer me from mine enemies, (O God):
defende mee from them that rise vp a-
gainst me. Evening
prayer.

2 O deliuer me from my wicked doers: and
saue me from the bloody iustice men.

3 For loe, they lye waiting for my soule:
the mightie men are gathered agaynst me,
without anie offence or faulte of mee, O
Lorde.

4 They runne and prepare them selues wity-
out my faulte: arise thou therefore to helpe
me, and beholde.

5 Stand by (O Lorde God of hostes) thou
God of Israel, to visite all the heathen: & be
not mercifull vnto them that offend of mali-
cious wickednes.

6 They goe to and fro in the evening: they
gimme like a dogge, & runne about througgh
the citie.

7 Beholde, they speake with their mouth, &
swords are in their lippes: for who doeth
heare?

8 But thou, O Lorde, shalt haue them in des-
picion: and thou shalt laugh all the Heathens
to scoyne.

9 My strength will I ascribe vnto thee: for
thou art the God of my refuge.

10 God sheweth me his goodnesse plenteous:
lye: and God shall let me see my desire vpon
mine enemies.

11 Slay them not, least my people forget te:
but scatter them abroad among the people, &
put them downe, O Lord, our defence.

12 For the sinne of their mouth, and for the
wordes of their lippes, they shall be taken
in their pydde: and why? their preaching is
of

of curking and lyes.

- 73 Consume them in thy wrath, consume the, that they may perithe: and knowe that it is God which ruleth in Jacob, and vnto the endes of the world.
- 14 And in the euening they wil returne: grin like a dogge, and will go about the cite.
- 15 They will runne here and there for meate: and grudge if they be not satisfied.
- 16 As for me, I will sing of thy power, & will prayse thy mercie betimes in the morning: for thou hast bene my defence and refuge in the day of my trouble.
- 17 Vnto thee (O my strength) wil I sing: for thou, O God, art my refuge, and my mercie full God.

Deus repulisti nos. Psal.60.

- O** God, thou hast cast vs out, & scattered vs abroad: thou hast also bene displeas'd, O turne thee vnto vs againe.
- 2 Thou hast moued the lande, and deuend it: heale the fores thereof, for it shaketh.
- 3 Thou hast shewed thy people heauy things: thou hast giuen vs a drinke of deadly wine.
- 4 Thou hast giuen a token for such as feare thee: that they may triumph because of the truth.
- 5 Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.
- 6 God hath spoken in his holines, I will reioyce and deuide Sichem: and mete out the valley of Succoth.
- 7 Helead is mine, & Manasses is mine: Ephraim also is the strength of my head, Iuda is my lawe giuer.
- 8 Moab is my washpot, ouer Edom wil I cast out my shoe: Philistia be thou glad of me.
- 9 Who will leade me into the strong citie: who wil bring me into Edom?
- 10 Hast thou not cast vs out, O God: wilt not thou, O God, go out with our hostes?
- 11 O be thou our helpe in trouble: for baine is the helpe of man.
- 12 Through God shall we doe great actes: for it is he that shal treade downe our enemies.

Exaudi Deus. Psal.61.

- H**eare my crying, O God: giue eare vnto my prayer.
- 2 From the endes of the earth wil I call vnto thee: when my heart is in heauens.
- 3 O set me vp vpon the rocke h is higher the I: for thou hast bene my hope, and a strong towre for me against theemie.
- 4 I will dwell in thy tabernacle for ever: and my trust shalbe vnder the conering of thy wings.
- 5 For thou, O Lord, hast heard my desires: & hast giuen an heritage vnto those that feare thy name.
- 6 Thou shalt graunt the king a long life: that his yeeres may endure throughout all generations.
- 7 We shall dwell before God for ever: O prepare thy louing mercie and faythfulness, that they may preserue him.
- 8 So wil I alwaies sing praise vnto thy name: that I may dayly perfumee my bowes.

Nonne Deo. Psalm 62.

My soule truly wayteth still vpon God: for of him cometh my saluation.

The verely is my strength & my saluation: he is my defence, so that I shall not greatly fall.

- 3 How long wil ye imagine mischief against euery man: ye shalbe blame all h lost of you, yea, as a tottering wall hal ye be, and like a broken hedge.
- 4 Their deuice is onely howe to put him out who God will exalt: their delight is in lies, they giue good words with their mouth, but curle with their heart.
- 5 Neuertheless, my soule waite thou still vp on God: for my hope is in him.
- 6 Ye truly is my strength & my saluation: he is my defence, so that I shal not fall.
- 7 In God is my health & my glory: the rocks of my might, and in God is my trust.
- 8 O put your trust in him alway (ye people:) powre out your heartes before him, for God is our hope.
- 9 As for y children of men, they are but baine t the children of men are deceitfull vpon the weightis: they are altogethet lighter then bannitie it selfe.
- 10 O trust not in wrong & robbetrie, giue not your selues vnto bannitie: if riches increase, let not your hearte vpon them.
- 11 God spake once & twise: I haue also heard the same, that power belongeth vnto God.
- 12 And that thou Lord art mercifull: for thou rewardest euery mā according to his worke.

Deus Deus meus. Psal.63.

- O** God, thou art my God: early wil I seeke thee.
- 2 My soule thirsteth for thee, my flesh also longereth after thee: in a barren & dry land, where no water is.
- 3 Thus haue I looked for thee in holines: h I might behold thy power and glory.
- 4 For thy louing kindnes is better then the life it selfe: my lippes shal prayse thee.
- 5 As long as I lue will I magnifie thee in this maner: & lift vp my hāds in thy name.
- 6 My soule shalbe satisfied euen at it were w marowe and farnesse: when my mouth prayseth thee with ioyfull lippes.
- 7 Haue I not remembered thee in my bed: and thought vpon thee when I was waking?
- 8 Because thou hast bene my helper: therefore vnder the shadowe of thy wings wil I reioyce.
- 9 My soule hangeth vpon thee: thy right hand hath bpholden me.
- 10 These also that seeke the hurt of my soule: they shal go vnder the earth.
- 11 Let them fall vpon the edge of the sword, that they may be a portion for foxes.
- 12 But the king hal reioyce in God, all they also that sweare by him, shalbe commended: for the mouth of them that speake lyes, shalbe stopped.

Exaudi Deus. Psal.64.

- H**eare my voyce, O God, in my prayer: preserue my life from feare of theemie.
- 2 Hide me from the gathering together of the frowards: and from the insurrection of wicked dooers.
- 3 Which haue whette their tongue lyke a sword: and shoote out their arrowes, euen bitter wordes.

Morning prayer.

- 4 That they may pynly shoote at him which is perier: suddenly do they hit him, and feare not.
- 5 They courage them felues in mischiefe: and commune among them felues howe they may laye snares, and say that no man shall see them.
- 6 They imagine wickednes, & practife it: that they keepe secret among them felues, every man in the deepe of his heart.
- 7 But God shall suddenly shoote at them wth a swift arrow: that they shall be wounded.
- 8 Yea, their owne tongues shall make them fall: inasmuch that who so seeth them, shall laugh them to scoorne.
- 9 And all men that see it, shall saye, this hath God done: for they shall perceiue that it is his worke.
- 10 The righteous shall reioyce in the Lord, and put his trust in him: & all they that are true of heart, shall be glad.

Te deccet hymnus. Psal. 65.

Evening prayer.

- T**hou, O God, art prayled in Sion: & vnto thee shall the bowe be performd in Hierusalem.
- 2 Thou that hearest the praier: vnto thee shall all flesh come.
 - 3 My misdeedes p^{re}uaile against me: oh be thou mercifull vnto our finnes.
 - 4 Blessed is the man whom thou choolest and receiuest vnto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, euen of thy holy temple.
 - 5 Thou shalt shewe vs wonderfull things in thy right: ournesse, O God of our saluation: thou that art the hope of all the endes of the earth, and of them that remayne in the broade sea.
 - 6 Which in his strength seteth fast his mountaines: and is girded about with power.
 - 7 Which stilleth the raging of the sea: and the noise of his waues, and the madness of his people.
 - 8 They also that dwell in his bittermost partes of his earth, shall be afrade at thy tokens: thou that makest the outgoings of the morning and euening to prayle thee.
 - 9 Thou b^{re}akest the earth, and b^{re}akest it: thou makest it very plentious.
 - 10 The riuer of God is full of water: thou preparent their corne, for so thou prouidest for the earth.
 - 11 Thou waterest her fetrowes, thou sendest raine into the litle balleys thereof: thou makest it fast with the dropes of raine, and b^{re}akest the increase of it.
 - 12 Thou crownest the yeere with thy goodnesse: and thy cloudes drop fawnelle.
 - 13 They shall drop vpon the dwellings of the wilderness: and the litle hilles shall reioyce on every side.
 - 14 The foldes shall be full of sheepe: the balles also shall stand so thicke with corne, that they shall laugh and sing.

Iubilare Deo. Psal. 66.

- O** Be ioyfull in God al ye lands: sing prayles vnto the honour of his name, make his prayle to be glorious.
- 2 Say vnto God, O how wonderfull art thou in thy workes: through the greatnesse of

thy power shall thine enemies be found lyars vnto thee.

- 3 For all the worlde shall worship thee: sing of thee, and prayle thy name.
- 4 O come hither, and beholde the workes of God: how wonderfull he is in his doing toward the children of men.
- 5 He turned the sea into drye lande: so þ they went through the water on foote, there did we reioyce thereof.
- 6 He ruled with his power for euer, his eyes beholde the people: and such as will not beleue, shall not be able to exalt them felues.
- 7 O praye our God (ye people): & make the voyce of his prayse to be heard.
- 8 Which holdeth our soule in life: & suffereth not our feete to slip.
- 9 For thou (O God) hast proued vs: thou also hast tried vs, like as silver is tried.
- 10 Thou broughtest vs into þ snare: & laydest trouble vpon our loynes.
- 11 Thou sufferest me to ride ouer our heads: we went through fire & water, & thou broughtest vs out into a wealthe place.
- 12 I wil go into thy house wth burnt offerings: and wil pay thee my bowes which I promised with my lippes, & spake with my mouth when I was in trouble.
- 13 I wil offer vnto thee the fatte burnt sacrifices, with the incense of rammes: I wil offer bullockes and goates.
- 14 O come hither & heathen all ye that feare God: and I will tell you what he hath done for my soule.
- 15 I called vnto him with my mouth: & gaue him prayles with my tongue.
- 16 If I incline vnto wickednes wth my heart: the Lord will not heare me.
- 17 But God hath heard me: & considered the voyce of my prayer.
- 18 Prayled be God, which hath not cast out my prayer: nor turned his mercie from me.

Deus Mifcreator. Psal 67.

- G**od be mercifull vnto vs, & blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.
- 2 That thy way may be knowne vpon earth: thy sauing heath among al nations.
 - 3 Let the people prayle thee, O God: yea, let all the people prayle thee.
 - 4 O let the nations reioyce & be glad, for thou shalt iudge the folke righteously: & gouerne the nations vpon earth.
 - 5 Let the people prayle thee, O God: let al the people prayle thee.
 - 6 Then shall the earth bring forth her increase: and God, euen our owne God, shall giue vs his blessing.
 - 7 God shall blesse vs: and all the endes of the worlde shall feare him.

Exurgat Deus. Psal 78.

- L**et God arise, and let his enemies be scattered: let them also that hate him, flee before him.
- 2 Like as the smoke vaniseth, so shall thou driue them away: and like as waspe melteth at the fire, so let þ ngodly perish at the presence of God.
 - 3 But let the righteous be glad & reioyce before

- foze God: let them also be merie and for full.
- 4 O sing vnto God, and sing prayles vnto his name: magnific him that rideth vpon the heauens as it were vpon a horse, praise him in his name, yea, and reioyce before him.
- 5 He is a father of the fatherlesse, & defendeth the cause of the widowes: euen God in his holy habitation.
- 6 He is the God that maketh men to be of one minde in an house, and bringeth the prisoners out of captiuitie: but letreth the ruminagates continue in scarcenesse.
- 7 O God, when thou wentest fourth before the people: when thou wentest through the wildernesse.
- 8 The earth shooke, and the heauens dropped at the presence of God: euen as Sinai also was moued at the presce of God, which is the God of Israel.
- 9 Thou, O God, sendest a gracious raine vpon thine inheritance: and refreshedst it when it was wearie.
- 10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodnesse prepared for the poore.
- 11 The Lorde gaue the worde: great was the companie of the preachers.
- 12 Kings with theire armies did flee & were discomfited: and they of the household denied the spoile.
- 13 Though ye haue lien among the pottes, yet shal ye be as the wings of a Dove: that is couered with siluer wings, and her featheres like golde.
- 14 When the almightie scattered kings for their sake: then were they as white as snow in Salmon.
- 15 As the hill of Basan, so is Gods hill: euen an high hill, as the hill of Basan.
- 16 Why hop ye so ye high hills? this is Gods hill, in the which it pleaseth him to dwell: yea the Lord wil abide in it for euer.
- 17 The chaires of God are twentie thousand, euen thousandes of Angels: and the Lorde is among them as in the holy place of Sinai.
- 18 Thou art gone by on high, thou hast led captiuitie captiue, and receiued giftes for men: yea, euen for thy enemies, that vnto the Lord God might dwell among them.
- 19 Praise be the Lorde daily: euen the God which helpeth vs, and powreth his benefites vpon vs.
- 20 He is our God, euen the God of whō cometh saluation: God is the Lord, by whom we escape death.
- 21 God shal wound the head of his enemies: & the hearie scalpe of such a one as goeth on still in his wickednesse.
- 22 The Lord hath sayd, I wil bring my people againe, as I did from Basan: mine owne wil I bring againe, as I did sometime from the deepe of the sea.
- 23 That thy foote may bee dipped in the blood of thine enemies: and that the tongue of thy dogges may be redde through the same.
- 24 It is well seene, O God, how thou goest: howe thou my God and king goest in the sanctuarie,
- 25 The fingers go befoze the, the ministers follow after: in the middelt are the damocels playing with the tymbrels.
- 26 Goe thankes, O Israel, vnto God vnto the Lord in the congregations: from the grounde of the heart.
- 27 There is litle Benjamin in their ruler, and the princes of Iuda their counsaile: the princes of Zabulon, & the princes of Simeon thal.
- 28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in vs.
- 29 For thy temples sake at Ierusalem: so shal kings bring presents vnto thee.
- 30 When the companie of the speare men, & multitude of the mightie, are scattered abroad among the beastes of the people (so that they humbly bring pieces of siluer: for when he hath scattered the people that delight in warre.
- 31 Then shal the princes come out of Egypt: the Moziens land shal soone stretch out her handes vnto God.
- 32 Sing vnto God, O ye kingdomes of the earth: O sing prayles vnto the Lord.
- 33 Which stretch in the heaucns ouer all from vnto beginning: lo, he doeth send out his voice, yea, and that a mightie voice.
- 34 Ascribe ye the power to God ouer Israel: his worship and strength is in the cloudes.
- 35 O God, wonderfull art thou in thy holy places: euen the God of Israel, he will giue strength and power vnto his people, blessed be God.

Saluum me fac. Psal. 69.

Saluum me, O God: for the waters are come in, euen vnto my soule. Euening Prayer.

2 I sticke fast in the deepe mire where no ground is: I am come into deepe waters, so that the floods runne ouer me.

3 I am wearie of crying, my throte is drye: my sight fayleth me for waiting so long vpon my God.

4 They that hate me without a cause, are more then the heares of my head: they vnto are mine enemies, and would destroy me gentle, are mightie.

5 I payd them the things that I neuer tooke: God thou knowest my simplicitie, and my faultes are not hid from thee.

6 Let not them that trust in thee, O Lorde God of hostes, be ashamed for my cause: let not those vnto seeke thee, be confounded through me, O Lorde God of Israel.

7 And why? for thy sake haue I suffered reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren: euen an aliant vnto my mothers children.

9 For the zeale of thy house hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept & chastened my selfe with fasting: & that was turned to my reproofe.

11 I put on a sackcloth also: and they rested vpon me.

12 They that sit in the gate speake against me: and the drunkards make songs vpon me.

13 But Lorde, I make my prayer vnto thee: in an acceptable time.

- 14 Heare me, O God, in the multitude of thy mercie: euen in the tribtie of thy saluation.
- 15 Take me out of þ miserie, that I sinke not: oh let me be deliuered from them that hate me, and out of the deepe waters.
- 16 Let not þ water flood þrowne me, neither let the deepe swallow me vp: & let not þ pit shut her mouth vnto me.
- 17 Heare me, O Lord, for thy louing kindnes is comfortable: turne thee vnto me, according to the multitude of thy mercies.
- 18 And hide not thy face from thy seruant, for I am in trouble: oh haste thee, and heare me.
- 19 Drawe nigh vnto my soule, & saue it: oh deliuer me, because of mine enemies.
- 20 Thou hast knowen my reproofe, my shame, and my dishonour: mine aduersaries are all in thy sight.
- 21 Thy rebuike hath broken my heart, I am full of heavinesse: I looked for some to haue pittie on me, but there was no man, neyther found I any to comfort me.
- 22 They gaue me gall to eate: & when I was thirstie, they gaue me vineger to drinke.
- 23 Let their table be made a snare to take the sculles withal: & let the thinges (that shoulde haue bene for their wealt) be vnto them an occasion of falling.
- 24 Let their eyes be blinded that they see not: and eter bowe downe their backs.
- 25 Downe out thine indignation vpon them: and let thy wrathfull displeasure take holde of them.
- 26 Let their habitation be boide: and no man to dwell in their tents.
- 27 For they persecute him whom thou hast smitten: and they talke howe they may vex them whom thou hast wounded.
- 28 Let them fall from one wickednes to another: and not come into thy righteousnesse.
- 29 Let them be wypped out of the booke of the liuing: and not be written among the righteous.
- 30 As for mee, when I am poore and in heauinesse: thy helpe (O God) shal lift me vp.
- 31 I wil praise the name of God with a song: and magnifie it with thankesgiving.
- 32 This also shal please the Lord: better then a bulloche, that hath hornes and hoofes.
- 33 The humble shall consider this, and be glad: seeke ye after God, and your soule shall liue.
- 34 For the Lord heareth the poore: and despiseth not his pisoners.
- 35 Let heauen and earth praise him: the sea & all that moueth therein.
- 36 For God wil saue Sion, and builde the citie of Iuda: that men may dwel there, and haue it in possession.
- 37 The posteritie also of his seruantes shall inherite it: and they that loue his name shall dwell therein.

Deus in adiutorium. Psal. 70.

Haste thee, O God, to deliuer me: make haste to helpe me, O Lorde.

2 Let them be ashamed and confounded that seeke after my soule: let them be turned backward and put to confusion that wishe me euill.

3 Let them (for theire rewarde) see soone

brought to shame: that drie ouer me, there, there.

4 But let all those that seeke thee, be ioyfull and glad in thee: and let all such as delight in thy saluation, say alway, the Lorde be prayed.

5 As for me, I am poore and in miserie: haste thee vnto me (O God.)

6 Thou art my helper and my redeemer: O Lorde make no long tarrying.

In te Domine speraui. Psal. 71.

Morning prayer.

In thee, O Lorde, haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer me in thy righteousnesse, &cline thine eare vnto me, and saue me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my houle of defence, and my castle.

3 Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrightheous and cruel man.

4 For thou, O Lorde God, art the thing that I long for: thou art my hope, euen from my youth.

5 Through thee haue I bene holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe, my praise shalbe alway of thee.

6 I am become as it were a monster vnto many: but my sure trust is in thee.

7 O let my mouth be filled with thy prayse: (that I may sing of thy glory) and honour al the day long.

8 Call me not away in the time of age: for sake me not when my strength faileth me.

9 For mine enemies speake against me, and they that lay wayte for my soule, take their counsaile together, laying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

10 So not faere from me, O God: my God haste thee to helpe me.

11 Let them be confounded and perishe, that are agaynst my soule: let them be covered with shame and dishonour, that seeke to do me euill.

12 As for me, I wil patiently abide alway: & wil praise thee more and more.

13 My mouth shal dayly speake of thy righteousnesse and saluation: for I knowe no ende thereof.

14 I wil go forth in the strength of the Lorde God: and will make mention of thy righteousness onely.

15 Thou, O God, hast taught me from my youth vp vntill now: therefore will I tell of thy wonderful workes.

16 For sake me not, O God, in mine olde age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high: & great things are they that thou hast done, O God, who is like vnto thee?

18 O what great troubles & aduersities hast thou shewed me, & yet diddest thou turne and refresh me: yea, and broughtest me from the deepe of the earth againe.

- 19 Thou hast brought me to great honour: & comforted me on euerie side.
- 20 Therefore will I praise thee & thy faithfulnesse (O God) playing vpon an instrument of musike: vnto thee will I sing vpon the harpe, O thou holy one of Israel.
- 21 My lips will be faime when I sing vnto thee: and so will my soule whom thou hast deliuered.
- 22 My tongue also shall talke of thy righteousnes at the day long: for they are confounded and brought vnto shame that seeke to do me euill.

Deus iudicium. Psal. 72.

- G**ive the king thy iudgements (O God:) and thy righteousnes vnto the kings sonne.
- 2 Then shall he iudge the people according vnto right: and defend the poore.
- 3 The mountaines also shall bring peace: and the little hilles righteousnesse vnto the people.
- 4 He shall keepe þ simple folke by their right: defend the children of the poore, and punish the wrong doer.
- 5 They shall feare thee as long as the sunne and moone endureth: from one generation to another.
- 6 He shall come downe like the raine vnto a fleece of wooll: euen as the drops that water the earth.
- 7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the Moon endureth.
- 8 His dominion shall be also from the one sea to the other: & frõ the flood vnto þ worlds end.
- 9 They that dwell in the wilderness shall kneele before him: his enemies shall lick the dust.
- 10 The kings of Tharsis and of the Isles shall giue presents: the kings of Arabia & Saba shall bring giftes.
- 11 All things shall fall downe before him: all nations shall do him seruice.
- 12 For he shall deliuer the poore when he cryeth: the needy also, and him that hath no helper.
- 13 He shall be fauourable to the simple & needy: and shall preferre the soules of the poore.
- 14 He shall deliuer their soules from falshode and wrong: and deare shall their blood be in his sight.
- 15 He shall liue, and vnto him shall be giuen of the golde of Arabia: prayer shall be made euer vnto him, and dayly shall he be prayed.
- 16 There shall be an heape of coine in the earth high vpon the hilles: his fruite shall shake like Libanus, and shall be greene in the citie, like grasse vpon the earth.
- 17 His name shall endure for euer, his name shall remaine vnder þ sunne among þ posterities: which shall be blessed through him, and all the heauen shall prayse him.
- 18 Blessed be the Lord God, euen the God of Israel: which onely doth wonderous things.
- 19 And blessed bee the name of his maiestie

for euer: and all the earth shall be filled with his maiestie, Amen. Amen.

Quam bonus Israel. Psal. 73.

- T**ruely God is louing vnto Israel: euen vnto such as are of a cleane heart.
- 2 Neuertheless, my feete were almost gone: my treadings had welnigh slip.
- 3 And why? I was grieued at the wicked: I do also see the vngodly in such prosperitie.
- 4 For they are in no perill of deaht: but are lustie and strong.
- 5 They come in no misfortune like other folke: neither are they plagued like other men.
- 6 And this is the cause that they be so holden with pride: and ouerwhelmed with crueltie.
- 7 Their eyes swell with fatnes: and they doe euen what they lust.
- 8 They corrupt other, and speake of wicked blasphemie: their talking is against þ most highest.
- 9 For they stretch forth their mouth vnto the heauen: and their tongue goeth through the wolde.
- 10 Therefore fall the people vnto them: and therout luche they no small advantage.
- 11 Truly (saye they) how shoulde God perceiue it: is there knowledge in the most highest?
- 12 Lo, these are the vngodly, these prosper in the wolde, and these haue riches in possession: and I said, they haue I cleared my heart in vaine, and washed my hands in innocencie.
- 13 All the day long haue I bene punished: and chastered euery morning.
- 14 Yea, and I had almost saide euen as they: but loe, then shoulde I haue condemned the generation of thy children.
- 15 Then thought I to vnderstand this: but it was to hard for me.
- 16 Vntil I went into the Sanctuarie of God: then vnderstood I the end of these men.
- 17 Namely, howe thou dost set them in slippery places: and castest them down, and destroyest them.
- 18 Oh howe sodainly doe they consume: perishe, and come to a fearefull ende?
- 19 Yea, euen like as a dreame when one awaketh: so shalt thou make their image to vanish out of the citie.
- 20 Thus my heart was grieued: and it went euen through my teines.
- 21 So foolish was I and ignorant: euen as it were a beast before thee.
- 22 Neuertheless, I am alway by thee: for thou hast holden me by my right hand.
- 23 Thou shalt guide me with thy counsell: and after that receive me with glory.
- 24 Whom haue I in heauen but thee: & there is none vpon earth that I desire in comparison of thee.
- 25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for euer.
- 26 For loe, they that forsake thee shall perishe: thou hast destroyed all them that commit fornication against thee.
- 27 But it is good for me to holde me fast by

Evening prayer.

God, to put my trust in the Lorde God: and to speake of all thy workes (in the gates of the daughter of Zion.)

Vt quid Deus. Psal. 74.

- O** God, wherefore art thou absent from vs so long: why is thy wrath so hote against the sheepe of thy pasture?
- 2 Thou thinke upon thy congregation: whom thou hast purchased and redeemed of olde.
- 3 Thinke upon the tribe of thine inheritance: and mount Zion wherein thou hast dwelt.
- 4 Lift vp thy feete, that thou mayest vtterly destroy euery enimie: which hath done euill in thy sanctuarie.
- 5 Thine aduersaries roare in the middes of thy congregations: and set by their banners for tokens.
- 6 We that he we'd timber afore out of þe thicke trees: was knowne to bring it to an excellent worke.
- 7 But now they breake downe all the carued worke thereof: with Axes and Hammers.
- 8 They haue set fire vpon thy holy places: & haue defiled the dwelling place of thy name, euen vnto the ground.
- 9 Yea, they said in their heartes, let vs make hanocke of them altogether: thus haue they burnt by all the houses of GOD in the lande.
- 10 We see not our tokens, there is not one Prophet more: no not one is there among vs that vnderstandeth any more.
- 11 O God, howe long shall the aduersarie doe this dishonour: howe long shall the enimie blaspheme thy name, for euer?
- 12 Why withdrawest thou thy hande: why pluckest not thou thy ryght hand out of thy bosome to consume the enimie?
- 13 For GOD is my King of olde: the helpe that is done vpon earth, he doeth it him selfe.
- 14 Thou diddest deuide the sea through thy power: thou brakest the heades of the Dragons in the waters.
- 15 Thou smotest the heades of Leviathan in pieces: and gauest him to be meate for the people in the wilderness.
- 16 Thou broughtest out fountaines and waters out of the hard rockes: thou driedst by mightie waters.
- 17 The daye is thine, and the night is thine: thou hast prepared the lycht and the sunne.
- 18 Thou hast set all the borders of the earth: thou hast made Sommer and Winter.
- 19 Remember this, O Lord, howe the enimie hath rebuked: and howe the foolish people hath blasphemed thy name.
- 20 O deliuer not þe soule of thy Turtle Dove vnto the multitude of the enemies: and forget not the congregation of the poore for euer.
- 21 Looke vpon the couenant: for all the earth is full of darkness, and cruell habitations.
- 22 Oh let not the simple goe awaye ashamed: but let the poore and needie giue praye vnto thy name.
- 23 Arise, O God, mainteine thine own cause;

remember how the foolish man blasphemeth thee daily.

- 24 Forget not the boyce of thine enemies: the presumption of them that hate thee, increaseth euer more and more.

Confitebimur tibi. Psal. 75.

- V**nto thee (O God) do we giue thanks: yea vnto thee do we giue thanks.
- 2 Thy name also is to night: and that doeth thy wonderous workes declare.
- 3 When I receiue the congregation: I shall iudge according vnto right.
- 4 The earth is weak, and all the inhabitants thereof: I fear I be vnto the pillars of it.
- 5 I said vnto the fooles, deale not so madly: and to the vngodly, set not by your home.
- 6 Set not by your home on high: & speake not with a stiffe necke.
- 7 For promotion commeth neither from the East nor from the West: nor yet from the South.
- 8 And why? GOD is the iudge: he putteth downe one, and setteth vp another.
- 9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, & he poureth out of the fame,
- 10 As for the bagges thereof: all the vngodly of the earth shall drinke them, and sucke them out.
- 11 But I wil talke of the God of Jacob: and praye him for euer.
- 12 All the hornes of the vngodly also will I breake: and the hornes of the righteous shall be exalted.

Notus in Iudea. Psal. 76.

- I**n Iurie is God knowne: his name is great in Israel.
- 2 At Salem is his tabernacle: and his dwelling in Zion.
- 3 There brake he the arrowes of the bowe: the shield, the sword, and the battell.
- 4 Thou art of mighte honour and might: then the hilles of the robbers.
- 5 The proude are robbed, they haue slept their sleepe: and all the men (whose handes were mightie) haue found nothing.
- 6 At thy rebuke (O God of Jacob:) both the charer and horse are fallen.
- 7 Thou, euen thou art to be feared: and who may stande in thy sight when thou art angry?
- 8 Thou diddest cause thy iudgement to be heard from heauen: the earth trembled and was still.
- 9 When God arose to iudgement: and to helpe all the meeke vpon earth.
- 10 The fiercenesse of man shall turne to thy praise: and the fiercenesse of them shalt thou reframe.
- 11 Promise vnto the Lorde your GOD, and keepe it, all ye that be rounde about him: bring presentes vnto him that ought to be feared.
- 12 We shall reframe the spirite of princes: and is wonderfull among the Kinges of the earth.
- Voce mea ad Dominum Psal. 77.
- I** will crye vnto GOD with my boyce: euen vnto GOD will I crye with my voyce, and he shall

Morning prayer.

- What hearken into me.
- 2 In the time of my trouble I sought the Lord: my love ranne and called not, in the night season my soule refused comfort.
 - 3 When I am in heavinesse I will thinke by on God: when my heart is vexed, I will complaine.
 - 4 Thou holdest mine eyes waking: I am so feeble that I can not speake.
 - 5 I have considered the dayes of old: and the yeeres that are past.
 - 6 I call to remembrance my song: and in the night I commune with mine owne heart, & search out my spirites.
 - 7 Will the Lord be absent him selfe for ever: & will he be no more invoket?
 - 8 Is his mercie cleane gone for ever: and is his promise come utterly to an ende for evermore?
 - 9 Hath God forgotten to be gracious: and will he shut by his louing kindnesse in displeasure?
 - 10 And I saide, it is mine owne infirmitie: but I will remember the yeeres of the right hand of the most highest.
 - 11 I will remember the workes of the Lord: and call to minde thy wonders of old time.
 - 12 I wilthinke also of al thy workes: and my talking shalbe of thy downgs.
 - 13 Thy way, O God, is holy: who is so great a God (as our God?)
 - 14 Thou art the God that doeth wonders: & hast declared thy power among people.
 - 15 Thou hast mightily delivred thy people: even the sonnes of Jacob and Joseph.
 - 16 The waters saw thee, O God, the waters saw thee: and were afraid: the deptes also were troubled.
 - 17 The cloudes poured out water, the ayre thundred: and thine arrowes went abroad.
 - 18 The voyce of thy thunder was hearde round about: the lightnings shone vpon the grounde, the earth was moued, and shooke withall.
 - 19 Thy waye is in the sea, and thy pathes in the great waters: and thy footsteps are not knowne.
 - 20 Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Attendite popule. Psal. 78.

Evening prayer.

- H**eare my lawe, O my people: recline your eares vnto the wordes of my mouth.
- 2 I will open my mouth in a parable: I will declare hard sentences of olde.
 - 3 Which we haue heard and knowen: & such as our fathers haue tolde vs.
 - 4 That we shoulde not hide them from the children of the generations to come: but to shewe the honour of the Lord, his mightie and wonderfull workes that he hath done.
 - 5 We made a covenaut with Jacob, & gaue Israel a law: which he commanded our forefathers to teach their children.
 - 6 That their posteritic might knowe it: and the children which were yet vnder me.
 - 7 To the intent that when they came by:

- they might shewe these children the same.
- 8 That they might put their trust in God: & not to forget the workes of God, but to keepe his commandements.
 - 9 And not to be as their forefathers, a faythlesse and stubberne generation: a generation that set not their heart aright, and whose spirite cleaueth not stedfastly vnto God.
 - 10 Lyke as the chyldren of Ephraim: which being harnesssed and carrying bowes, turned them schelus backe in the daye of battell.
 - 11 They kept not the covenaut of God: and would not walke in his lawe.
 - 12 But forgate what he had done: and the wonderfull worzke that he had shewed for them.
 - 13 Asariefull thynges dyd see in the sight of our forefathers in the land of Egypt: eue in the field of Zoan.
 - 14 He diuided the sea, and let them goe through: he made the waters to stande on an heape.
 - 15 In the daye time also he ledde them with a cloud: and at the night through with a light of fyre.
 - 16 He claued the hard rockes in the wilderness: and gaue them drinke thercof, as it had bene out of the great depth.
 - 17 He brought waters out of the stony rocke: so that it gylted out like the euers.
 - 18 Yet for al this they sinned more against him: and provoked the most highest in the wilderness.
 - 19 They tempted God in their hearts: and required meate for their lust.
 - 20 They spake agaynst God also, saying: shall God prepare a table in the wilderness?
 - 21 He smote the stonie rocke in deed, that the water gylted out, and the streames flowed withal: but can he geue bread also, or prouide fleshe for his people?
 - 22 When the Lorde hearde this, he was wroth: so the fyre was kindled in Jacob, & there came by heaue displeasure against Israel.
 - 23 Because they beleened not in God: & put not their trust in his helpe.
 - 24 So he commanded the cloudes aboute: and opened the doores of heauen.
 - 25 Hee rayned downe manna also vpon them for to eate: and gaue them foode from heauen.
 - 26 So man did eate Angels foode: for he sent them meate ynough.
 - 27 He caused the East wynde to blowe vnder heauen: and throught his power he brought in the Southwest wynde.
 - 28 He rained fleshe vpon them: & thicke as dust: and feathered soules like as the sande of the sea.
 - 29 He let it fall among their tents: euen rounde about their habitation.
 - 30 So they did eate and were wel filled, for he gaue them their owne desire: they were not disappointed of their lust.
 - 31 But while the meate was yet in their mouthes, the heaue wrath of God came vpon

byon them, and flate the welchies of them:
 yea, and smote downe the chosen men that
 were in Israel.
 2 But for all this they sinned yet more: and
 beleued not his wonderous workes.
 3 Therefore their dayes did he consume in
 vanitie: and their yeeres in trouble.
 4 When he slue them, they sought him: and
 turned them early, and enquired after God.
 5 And they remembered that God was their
 strength: and that the high God was their
 redeemer.
 6 Nevertheless, they did but flatter him in
 their mouth: & dissembled with him in their
 tongue.
 7 For their heart was not whole with him:
 neither continued they stedfast in his coun-
 sel.
 8 But he was so mercifull that he forgave
 their inuictees: and destroyed them not.
 9 Yea many a time turned he his wrath a-
 way: and woulde not suffer his whole dis-
 pleasure to ayle.
 10 For he considered that they were but fleshy:
 and that they were euen a wind that passeth
 away, and commeth not againe.
 11 Many a time did they prouide him in the
 wilderness: and grieved him in the des-
 sert.
 12 They turned backe and tempted God: and
 moued the holy one in Israel.
 13 They thought not of his hande: and of the
 day when he deliuered them from the hande
 of the enemye.
 14 Howe he had wrought his miracles in E-
 gypt: and his wonders in the felde of Zo-
 an.
 15 He turned their waters into blood: so that
 they might not drinke of the riuers.
 16 He sent lice among them, and denoured
 them by: and frogges to destroy them.
 17 He gaue their fruite vnto the Caterpillar:
 and their labour vnto the Grasshopper.
 18 Hee destroyed theyr Dynes with hayle-
 stones: and their Quiberie trees with the
 frok.
 19 Hee smote their cattell also with hayle-
 stones: and their flockes with hot thunder
 boites.
 20 He cast byon them the furiousnesse of his
 wrath, anger, displeasure, and trouble: and
 sent euill angels among them.
 21 He made a way to his indignatiō, & spared
 not their soule from death: but gaue their
 life ouer to the pestilence.
 22 And smote al the fyrst borne in Egypt: the
 most principall and mightiest in the dwell-
 ings of Ham.
 23 But as for his owne people, he ledde them
 forth like sheepe: and carryed them in the
 wilderness like a flocke.
 24 He brought the out safely that they should
 not feare: and ouerwhelmed their enemyes
 with the sea.
 25 And brought the within the borders of his
 Sanctuarie: euen to his mountaine which
 he purchased with his right hand.
 26 He cast out the heathen also before them:
 caused their land to be deuided among them
 for an heritage, and made the tribes of Isra-

el to dwell in their tents.
 27 So they tempted and displeas'd the most
 high God: and kept not his testimonies.
 28 But turned their backs, and tel away like
 their forefathers: starting aside like a broke
 bowe.
 29 For they grieved him with their hyl altars:
 and prouoked him to displeasure with their
 images.
 30 When God heard this, he was wroth: &
 tooke soe displeasure at Israel.
 31 So that he tooke the tabernacle in Sa-
 lo: euen the tent that he had pitched among
 them.
 32 He deliuered their power into captiuitie: &
 their beautie into the enemyes hand.
 33 Hee gaue his people ouer also vnto the
 sword: and was wroth with his inheri-
 tance.
 34 The fire consumed their yong men: and
 their maidens were not giuen to marriage.
 35 Their Wierdes were slaine with the sword:
 and there were no widowes to make lamen-
 tation.
 36 So the Lord awaked as one out of sleepe:
 and like a Syant refreshed with wine.
 37 He smote his enemyes in the hinder part:
 and put them to a perpetual shame.
 38 He refused the tabernacle of Joseph: and
 chose not the tribe of Ephraim.
 39 But chose the tribe of Iuda: euen the hyl
 of Zion, which he loueth.
 40 And there he buyd his temple on high:
 and laide the foundation of it like a grounde
 which he hath made continually.
 41 He chose Dauid also his seruant: & tooke
 him away from the shepfoldes.
 42 As he was following the ewes great with
 yong ones, he tooke him: that he myght
 fede Jacob his people, and Israel his inheri-
 tance.
 43 So he fed the with a faithful & true heart:
 and ruled them prudently with all his po-
 wer.

Dens, venerunt. Psal. 79.

O God, the heathen are come into thine in-
 heritance: thy holy temple haue they de-
 filed, and made Hierusalem an heape of
 stones.
 2 The dead bodies of thy seruants haue they
 giuen to be meat vnto the foules of the ayre: &
 the flesh of thy saints vnto the beasts of the
 lande.
 3 Their blood haue they shed like water on
 euery side of Hierusalem: and there was no
 man to bury them.
 4 We are become an open shame to our e-
 nemies: a very scoorne and derision vnto the
 that are round about vs.
 5 Lord, how long wilt thou be angry: thal thy
 ielouie burne like fyre for euer?
 6 Downe out thine indignation vpon the
 heathen: thou shalt haue not knowe thee: & vpon the
 kingdoms that haue not called vpon thy name.
 7 For they haue deuoured Jacob: and layde
 waste his dwelling place.
 8 O remember not our olde synnes, but haue
 mercy vpon vs, and that soone: for we are
 come to great miserye.
 9 Helpe vs, O God of our saluation, for the
 glory

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prayer.

gloze of thy name: O deliuer vs, and be merciful vnto one sinnes for thy names sake.

- 10 Wherefore do the heathen saye: where is now their God?
 11 O let the vengeance of thy seruantes blood that is shed: be openly shewed vpon the heathen in our sight.
 12 O let the sorrowful sighing of the prisoners come before thee: according to the greatness of thy power p̄seruēce thou those that are appointed to die.
 13 And for the blasphemie wherewith our neighbours haue blasphemed thee: rewarde thou them, O Lord, seuen folde vnto their bosome.
 14 So we that be thy people and sheepe of thy pasture, shall giue thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

HEARE, O thou shepheard of Israel, thou that leadest Joseph like a sheepe: how thy selfe also thou thy selfe sitest vpon the Cherubims.

- 2 Before Ephraim, Benjamin, and Manasse: stirre vp thy strength & come & help vs.
 3 Turne vs againe, O God: shew the light of thy countenance, and we shall be whole.
 4 O Lord God of hostes: how long wilt thou be angry with thy people that prayeth?
 5 Thou feedest them with the bread of teares: and giuest them plenty of cūlarde of teares to drinke.
 6 Thou hast made vs a very strife vnto our neighbours: and our enemies laugh vs to scorn.
 7 Turne vs againe, thou God of hostes: shew the light of thy countenance, and we shall be whole.
 8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, & planted it.
 9 Thou madest roome for it: and when it had taken roote, it filled the land.
 10 The hills were covered with the shadow of it: and the boughes thereof were like the goodly Cedar trees.

- 11 She stretched out her branches vnto the sea: and her boughes vnto the riuer.
 12 Why hast thou then broken downe her hedge: that all they which goe by plucke of her grapes?
 13 The wild Boze out of the wood doth roote it vp: and the wilde beastes of the field deuoure it.
 14 Turne thee againe, thou God of hostes, looke downe from heauen: beholde, and visite this vine.
 15 And þ place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy selfe.
 16 It is burnt w̄ fire, and cut downe: & they shall perishe at the rebuke of thy countenance.
 17 Let thy hand be vpon the man of thy right hand: and vpon the sonne of man whō thou madest so strong for thine owne selfe.
 18 And so will not we goe backe from thee: O let vs live, and we shall call vpon thy name.
 19 Turne vs againe, O Lord God of hostes: shew the light of thy countenance, & we shall be whole.

- S**ing we merily vnto God our strength: make a cherefull noyse vnto the God of Jacob.
 2 Take the Psalme, bring hither the Tabernacle: the mery harpe, with the Lute.
 3 Blow vp the Trumpet in the new moone: euen in the time appoynted, and vpon our solemne feast-day.
 4 For this was made a statute for Israel: & a lawe of the God of Jacob.
 5 This he ordeined in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.
 6 I called his shoulder from the burden: and his hands were deliuered from making the portes.
 7 Thou calledst vpon me in troubles, and I deliuered thee: and hearded thee what time as the storme fell vpon thee.

- 8 I proued thee also: at the waters of strife.
 9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.
 10 There shall no strange god be in thee: neither shalt thou worship any other god.
 11 I am the Lord thy God, which brought thee out of the lande of Egypt: open thy mouth wide, and I shall fill it.
 12 But my people would not heare my voice: and Israel would not obey me.
 13 So I gaue them vp vnto their owne hearts lūd: and let them followe their owne imaginations.
 14 O that my people would haue hearkened vnto mee: for if Israel had walked in my wayes.
 15 I woulde soone haue put downe their enemies: and turned my hand against their aduersaries.
 16 The haters of the Lord should haue bene found spers: but their time should haue ended for ever.
 17 He should haue fed them also with the finest wheat flour: and with hony out of the Soney rocke should I haue satisfied thee.

Deus stetit. Psal. 82.

GOD standeth in the congregat ion of gods: Euening prayer.

- 1 He is a iudge among goddes.
 2 Howe long will ye giue wrong iudgement: and accept the persons of the vngodly?
 3 Defende the poore and fatherlesse: see that such as be in neede and necessitie haue righte.
 4 Deliuer the outcast and poore: saue them from the hand of the vngodly.
 5 They will not be learned, nor vnderstand, but walke on stil in darkness: all the foundations of the earth be out of course.
 6 I haue said, ye are gods: and ye all are children of the most highest.
 7 But ye shall die like men: and fall like one of the princes.
 8 Arise, O God, and iudge thou the earth: for thou shalt take all the heathen to thine inheritance.

Deus quis similis. Psal. 83.

- H**OLD not thy tongue, O God, keepe not stil silence: restraîne not thy selfe, O God.
 2 For lo, thine enemies make a murmuring:

10 ruz: and they that hate thee hate life by their head.

7 They haue imagined craftily against thy people: and taken counsell against thy secret ones.

4 They haue fade, come, and let vs roote the out, that they be no moze a people: and that the name of Israel may be no moze in remembrance.

5 For they haue cast their heades together with one consent: and are cōfederate against thee.

6 The tabernacles of the Edomites and the Sinalites: the Moabites, & Hagarenes.

7 Sebal, and Ammon, and Amalech: the Philistines, with them that dwel at Tyre.

8 Assir also is ioynd vnto them: and haue holpen the children of Lot.

9 But doe thou to them as vnto the Madianites: vnto Sitera, and vnto Jabin, at the brooke of Kison.

10 Which perished at Endor: and became as the dowing of the earth.

11 Make them and their princes like Oreb & Zeb: yea, make all their princes like as Zeba and Salmana.

12 Which say, let vs take to our selues: y houses of God in possession.

13 O my God, make them like vnto a wheele: and as the stubble before the winde.

14 Like as the fire that burneth by the wood: and as the flame y consumeth the mountaynes.

15 Defecate them euen so with thy tempest: and make them afraid with thy storme.

16 Make their faces ashamed, O Lord: that they may seeke thy name.

17 Let them be confounded and vexed euer moze and moze: let them be put to shame and perih.

18 And they shall knowe that thou (whose name is Jehouah) art onely the most highest ouer all the earth.

Quam dilecta. Psal. 84.

O Howe amiable are thy dwellings: thou Lord of hostes?

2 My soule hath a desire and longing to enter into the courtes of the Lord: my heart and my fleshy reioyce in the liuing God.

3 Yea, the sparrowe hath found her an house, and the swallowe a nest, where she may lay her young: euen thy altars, O Lord of hostes, my king and my God.

4 Blessed are they that dwell in thy house: they will be alway praying thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

6 Which going through the vale of miserie, vs it for a well: & the pooles are filled with water.

7 They will goe from strength to strength: and vnto the God of goddes: appeareth euerly one of them in Sion.

8 O Lord God of hostes, heare my prayer: hearken, O Lord of Jacob.

9 Beholde, O God, our defender: and looks vpon the face of thine anoynted.

10 For one day in thy courtes: is better then a thousand.

11 I had rather be a doore keeper in the house

of my God: then to dwell in the tentes of vngodlines.

12 For the Lorde God is a light and defence: the Lord will giue grace and worship, and no good thing shall be withholden from the that liue a godly life.

13 O Lord God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti domine. Psal. 85.

Lord thou art become greatings vnto thy land: thou hast turned away the captiuitie of Jacob.

2 Thou hast forgiven the offence of thy people: and covered all their finnes.

3 Thou hast taken away all thy displeasur: and turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our Saviour: and let thine anger cease from vs.

5 Wilt thou be displeas'd at vs for euer: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

7 Shewe vs thy mercy, O Lord: and graunt vs thy saluation.

8 I will hearken what the Lorde God will saye concerning me: for he shall speake peace vnto his people, and to his saints, that they turne not againe.

9 For his saluation is nigh them that feare him: that glory may dwel in our land.

10 Mercy and trueti are met together: righte teoulnes and peace haue kissed e the other.

11 Trueti shall flourish out of the earth: & righte teoulnes hath looked downe from heauen.

12 Yea, the Lord shall shewe louing kindenes: and our land shall giue her increase.

13 Righteoulnes shall goe before him: and he shall direct his going in the way.

Inclina domine. Psal. 86.

Bow downe thine eare, O Lord, and heare me: for I am poore, and in miserie.

2 Preferre thou my soule, for I am holte: my God saue thy seruant that putteth his trust in thee.

3 Be mercifull vnto me, O Lord: for I will call daptly vpon thee.

4 Comfort the soule of thy seruant: for vnto thee (O Lord) do I lift vp my soule.

5 For thou Lord art good and gracious: and of great mercie vnto all them that call vpon thee.

6 Giue care Lord vnto my prayer: & ponder the voyce of mine humble desires.

7 In the time of my trouble I will call vpon thee: for thou hearest me.

8 Among the goddes their is none like vnto thee (O Lord): there is not one that can doe as thou doest.

9 All nations whom thou hast made, shall come and worships thee, O Lord: and shall glorifie thy name.

10 For thou art great, and doest wonderful things: thou art God alone.

11 Teach me thy way (O Lord) & I wil walke in thy trueti: O knit my heart vnto thee, that I may feare thy name.

12 I will

Morning prayer.

- 12 I will thanke thee, O Lorde my God, with all my heart : and will praye thy name for evermore.
- 13 For great is thy mercie toward me : and thou hast deliuered my soule from the moste cruellest hel.
- 14 O God, y proud are risen against me : & the congregations of noughty men haue sought after my soule, and haue not set thee before their eyes.
- 15 But thou (O Lorde God) art full of compassion and mercy : long suffering, plenteous in goodnes and tructy.
- 16 O turne thee then vnto me, and haue mercie vpon me : giue thy strength vnto thy seruant, & helpe the soune of thine handmaide.
- 17 Shew some good token vpon me for good, & thy which hate me may see it, & be ashamed : because thou Lord hast holpen me, and comforted me.

Fundamenta eius. Psal. 87.

- H**er foundations are vpon the holy hills: the Lord loveth the gates of Sion, more then all the dwellings of Jacob.
- 2 Very excellent thynges are spoken of thee: thou cite of God.
 - 3 I will thinke vpon Rahab and Babylon: with them that knowe me.
 - 4 Behold ye the Philistines also : & they of Tyre, with the Moziars, loe, there was he borne.
 - 5 And of Sion it shalbe reported, that he was borne in her : and the most high shal stablysh her.
 - 6 The Lord shal recheate it when he writeth by the people: that he was borne there.
 - 7 The singers also & Trumpeters shall be recheate: all my fresh syngings shalbe in thee.

Domine Deus. Psal. 88.

- O** Lorde God of my saluation, I haue cryed day and night before thee: O let my prayer enter into thy presence, encline thine eare vnto my calling.
- 2 For my soule is full of trouble: and my life draweth nigh vnto hell.
 - 3 I am couered as one of the that go downe into the pit: and I haue bene euen as a man that hath no strength.
 - 4 Free among the dead, like vnto them that be wounded and lie in the graue : which be out of remembrance, and are cut away from thy hand.
 - 5 Thou hast layed me in the lowest pit : in a place of darkenesse, and in the deepe.
 - 6 Thine indignation lyeth hard vpon me : & thou hast vexed me with all thy stormes.
 - 7 Thou hast put away mine acquaintance farre from me: and made me to be abhoyred of them.
 - 8 I am so fast in prison : that I can not get forth.
 - 9 My sight fayleth for very trouble: Lord, I haue called daily vpon thee, I haue stretched out my hands vnto thee.
 - 10 Dost thou shew wonders among y dead: or shall the dead rise vp againe and prayse thee?
 - 11 Shal thy louing kindenes be shewed in the graue: or thy faithfulness in destruction?
 - 12 Shal thy wonderous workes be knowen

- in the darke : and thy righteousnes in the land where all thynges are forgotten?
- 13 Vnto thee haue I cryed, O Lord: and careleslic shal in prayer come before thee.
- 14 Lord, why abhorrest thou my soule: and hast thou thy face from me?
- 15 I am in miserie, and like vnto him that is at the point to die: (euen from my youth by) thy erroneous haue I suffered with a troubled minde.
- 16 Thy wrathful displeasure goeth ouer me: & the teare of thee hath bndone me.
- 17 They came round about me dayly like water: & compassed me together on euery side.
- 18 My louers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias domini. Psal. 89.

- M**y song shalbe alway of the louing kindenesse of the Lord: with my mouth wil I euer be shewing thy tructy, from one generation to another.
- 2 For I haue saide, mercie shalbe set by for euer: thy tructy shalst thou stablysh in the heauens.
 - 3 I haue made a covenant with my chosen: I haue swozne vnto Dauid my seruante.
 - 4 Thy seede wil I stablysh for euer : & set vp thy throne from one generation to another.
 - 5 O Lorde, the very heauens shall praise thy wonderous workes : and thy tructy in the congregation of the saintes.
 - 6 For who is he among the clouds: that shal be compared vnto the Lord?
 - 7 And what is he among the gods: that shal be like vnto the Lord?
 - 8 God is very greatly to be feared in y court of the saintes: and to be had in reuerence of all them that are about him.
 - 9 O Lorde God of hostes, who is like vnto thee: thy tructy (most mightie Lord) is on euery side.
 - 10 Thou ralest the raging of the sea: thou stillest the waues thereof when they arise.
 - 11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroade with thy mightie arme.
 - 12 The heauens are thine, the earth also is thine : thou hast laid the foundation of the round world, and al that therein is.
 - 13 Thou hast made the North & the South: Tabor and Hermon shall reioyce in thy name.
 - 14 Thou hast a mightie arme : strong is thy hand, and high is thy right hand.
 - 15 Righteousnes and equitie is the habitacion of thy seat: mercy and tructy shal go before thy face.
 - 16 Blessed is the people (O Lord) that can reioyce in thee: they wil walke in the light of thy countenance.
 - 17 Their delight shall be dayly in thy name: & in thy righteousness shall they make their boast.
 - 18 For thou art the glory of their strength: & in thy louing kindenesse thou shalt lift vp our homes.
 - 19 For the Lorde is our defence: the holy one of Israel is our king.

Evening prayer.

- 20 Thou speakest sometime in visions vnto thy Saints; and saydest: I haue sared helpe vpon one that is myghty; I haue exalted one chosen out of the people.
- 21 I haue found Dauid my seruant: with my holy oyle haue I anointed him.
- 22 My hand shall hold him fast: and my arme shall strengthen him.
- 23 The enemye that not be able to do him violence: þe sone of wickednes shall not hurt him.
- 24 I shall smite downe his foes before his face: and plague them that hate him.
- 25 My trieth also and my mercie shall be with him: and in my name shall his hope be exalted.
- 26 I will set his dominion also in the sea: and his right hand in the floodes.
- 27 He shall call me, thou art my father: my God, and my strong saluation.
- 28 And I wil make him my first borne: highest then the kinges of the earth.
- 29 My mercy will I keepe for him for euermore: and my couenant shall stand fast with him.
- 30 His seede also will I make to endure for euer: and his throne as the dayes of heauen.
- 31 But if his children forsake my lawe: and walke not in my iudgements.
- 32 If they breake my statutes, and keepe not my comandements: I wil visit their offences with the rodde, and their sinne with scourges.
- 33 Neuerthelesse, my louing kindnesse will I not vtterly take from him: nor suffer my truethe to fayle.
- 34 My couenant will I not breake, nor alter the thing that is gone out of my lippes: I haue sworn once by my holines that I wil not faile Dauid.
- 35 His seede shall endure for euer: & his seate is like as the sunne before me.
- 36 He shall stande fast for euermore as the moone: and as the faithfull witness in heauen.
- 37 But thou hast abhorred and forsakē thine anoynted: and art displeasēd at him.
- 38 Thou hast broken the couenant of thy seruant: and cast his crowne to the ground.
- 39 Thou hast ouerthrowen al his hedges: and broken downe his strongholdes.
- 40 All they that go by, spoyle him: and he is become a rebuke to his neighbours.
- 41 Thou hast set by the right hande of his enemyes: and made all his aduersaries to reioyce.
- 42 Thou hast taken awaye the edge of his sword: and giuest him not victory in the batel.
- 43 Thou hast put out his glory: and cast his throne downe to the ground.
- 44 The dayes of his youth hast thou shortned: and covered him with dishonour.
- 45 Lord, how long wilt thou hide thy selfe, for euer: and shall thy wrath burne like fyre?
- 46 Oh remember howe short my time is: wherefore hast thou made all men, for nought?
- 47 What man is he that liueth, and shall not see death: and shall he deliuer his soule from the hand of hell?
- 48 Lord, where are thy old louing kindneses: which thou swarest vnto Dauid in thy truethe?
- 49 Remember (Lord) the rebuke that thy seruants haue: and howe I doe beate in my bolome the rebukes of many people.
- 50 Wherewith thine enemyes haue blasphemmed thee, and slandered the footstepes of thine anoynted: prayed be the Lord for euermore. Amen. Amen.

Domine, refugium. Psal. 90.

Lord, thou hast bene our refuge: from one generation to an other. Morning prayer.

2 Before the mountaines were brought forth, or euer the earth and the world were made: thou art God from euertlasting, and world without ende.

3 Thou turnest man to destruction: againe thou sayest, come againe ye children of men.

4 For a thousand yeres in thy sight, are but as yesterday: seeing that is past as a watch in the night.

5 As soone as thou scatterest them, they are euen as a sleepe: and fade away sodaynly like the grasse.

6 In the morning it is greene, and groweth vp: but in the evening it is cut downe, dried vp, and withered.

7 For we consume awaye in thy displeasure: and are astrayd at thy wrathfull indignation.

8 Thou hast set our misdeedes before thee: and our secret finnes in the sight of thy countenance.

9 For when thou art angry, all our dayes are gone: we bring our yeeres to an ende, as it were a tale that is tolde.

10 The dayes of our age are threescore yeeres, and ten, and though men be so strong that they come to fourescore yeeres: yet is their strength then but labour & sorrow, so soone passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth, so is thy displeasure.

12 O teach vs to number our dayes: that we may apply our hearts vnto wisdom.

13 Turne thee againe (O Lord) at the last: and be gracious vnto thy seruants.

14 O satisfy vs with thy mercy, and that soone: so that we reioyce and be glad al the dayes of our life.

15 Comfort vs againe nowe after the time that thou hast plagued vs: and for the yeres wherein we haue suffered aduersitee.

16 Shewe thy seruants thy worke: and theire children thy glory.

17 And the glorious maiestie of the Lord our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our hande in thy worke.

Qui habitat. Psal. 91.

Who so dwelleth vnder the defence of the most high: shall abide vnder the shadowe of the almightie.

2 I will say vnto the Lord, thou art my hope and my strong holde: my God, in him will I trust.

3 For he shall deliuer thee from the snare of the

- the Hunter: & from the noysome pestilence.
- 4 The shal defende thee vnder his wings, and thou shalt be safe vnder his feathers: his faithfulness and truth shall be thy shield and buckler.
- 5 Thou shalt not be afraid for any terror by night: nor for the arrow that flyeth by day.
- 6 For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noone day.
- 7 A thousande shall fall beside thee, and tenne thousande at thy right hande: but it shall not come nigh thee.
- 8 Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.
- 9 For thou Lord art my hope: thou hast set thine house of defence very high.
- 10 There shall no euill happen vnto thee: neither shall any plagie come nigh thy dwelling.
- 11 For he shall giue his Angels charge ouer thee: to keepe thee in all thy wayes.
- 12 They shall be are thee in their handes: that thou hurt not thy foote against a stone.
- 13 Thou shalt go vpon the Lion and Adder: thou the yong Lion and the Dragon shalt thou treade vnder thy feete.
- 14 Because he hath set his loue vpon me, therefore shall I deliuer him: I shall set him vp, because he hath knowne my name.
- 15 He shall call vpon me, and I will heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.
- 16 With long life will I satisfie him: & shewe him my saluation.

Bonum est confiteri. Psal. 92.

- I**T is a good thing to giue thanks vnto the Lord: and to sing psalmes vnto thy name, O most highest.
- 2 To tell of thy louing kindnesse early in the morning: and of thy truth in the night season.
- 3 vpon an instrument of tenne strings, and vpon the Lute: vpon a soude instrument, & vpon the Harpe.
- 4 For thou Lord hast made me glad through thy works: & I will reioyce in giuing prayse for the operations of thy handes.
- 5 O Lord, how glorious are thy works: and thy thoughts are very deepe.
- 6 An vnwise man doth not well consider this: and a foole doth not vnderstand it.
- 7 When the vngodly are Greene as y^e grasle, and when all the workes of wickednesse flourish: then shall they be destroyed for euer, but thou Lord art the most highest for euer more.
- 8 For loe, thine enemies (O Lord) loe thine enemies shall perish: and all the workers of wickednesse shall be destroyed.
- 9 But my home shall be exalted like the home of an vnicorne: for I am anointed with fresh oyle.
- 10 Mine eye also shall see his lust of mine enemies: & mine eare shall heare his desire of the wicked that rise vp against me.
- 11 The righteous shall flourish like a palme tree: and shall spread abroad like a Cedar in Libanus.
- 12 Such as be planted in the house of the

Lord: shall flourish in the courts (of the house) of our God.

- 13 They also shall bring forth more fruite in their age: and shall be far and well liking.
- 14 That they may shewe howe true the Lord my strength is: and that there is no vngodly teousnes in him.

Domini regnauit. Psal. 93.

The Lord is King, and hath put on glori-
ous apparell: the Lord hath put on his
apparell, & girded him selfe with strength.

- 2 He hath made the rounde worlde so sure: that it can not be moued.
- 3 Euer since the worlde began hath thy seate bene prepared: thou art from euerslaking.
- 4 The floods are risen (O Lord) the floodes haue lift vp their voyce: the floodes lift vp their waues.
- 5 The waues of the sea are mightie, and rage horribly: but yet the Lord that dwelleth on high is mightier.
- 6 Thy testimonies, O Lord, are very sure: holinesse becometh thine house for euer.

Deus vltionum. Psal. 94.

O Lord God to whom vengeance belon-
geth: thou God to whom vengeance be-
longeth, shew thy selfe.

- 2 Arise thou iudge of the world: and rewarde the proude after their deservings.
- 3 Lord, how long shall the vngodly: how long shall the vngodly triumph?
- 4 How long shall all wicked doers speake so disdainfully: and make such proude boasts?
- 5 They smite downe thy people, O Lord: and trouble thine heritage.
- 6 They murder the widow and the stranger: and put the fatherlesse to death.
- 7 And yet they say, truth, the Lord shall not see: neither shall the God of Jacob regard it.
- 8 Take heede ye vnwise among the people: O ye fooles, when wil ye vnderstand?
- 9 He that planted the eare, shall he not heare: or he that made the eye, shall he not see?
- 10 Or he that murthereth the heathen: it is he that teacheth man knowledge, shall not he punish?
- 11 The Lord knoweth the thoughts of man: that they are but vaine.
- 12 Blessed is the man whom thou chastenest (O Lord): and teachest him in thy lawe.
- 13 That thou mayst giue him pacience in time of aduersitie: vntill the pitte be digged vp for the vngodly.
- 14 For the Lord wil not faile his people: neither wil he forsake his inheritance.
- 15 vntill righteousnesse turne agayne vnto iudgement: all such as be true in heart shall followe it.
- 16 Who will rise vp with me agaynst the wicked: or who will take my part agaynst the euill dooers?
- 17 If the Lord had not helped me: it had nor sayled but my soule had bene put to shentence.
- 18 But when I sayde, my foote hath slipped: thy mercie (O Lord) helpe me vp.
- 19 In the multitude of the sorowes that I had in my heart: thy comforts haue refreshed my soule.

- 20 Wilt thou haue any thing to do with the scoole of wickednes: which imagineth mischief as a lawe?
- 21 They gather them together agaynst the soule of the righteous: and condemne the innocent blood.
- 22 But the Lorde is my refuge: & my God is the strength of my confidence.
- 23 He shal recompense them their wickednes, & destroy them in their owne malice: yea, the Lord our God shal destroy them.

Venite, exultemus. Psal. 95.

Morning prayer.

- O** Come, let vs sing vnto the Lorde: let vs heartily reioyce in the strength of our saluation.
- 2 Let vs come before his presence wth thankes giuing: & shewe our selues glad in him with Psalmes.
- 3 For the Lord is a great God: & a great King aboue all gods.
- 4 In his hand are all the corners of the earth: and the strength of the hills is his alfo.
- 5 The sea is his, & he made it: and his handes prepared the drye land.
- 6 O come, let vs worship and fall downe: and kneele before the Lord our maker.
- 7 For he is (the Lorde) our God: and we are the people of his pasture, and the sheepe of his handes.
- 8 To day if ye will heare his voyce, harden not your heares: as in the prouocation, and as in the day of temptation in the wilderness.
- 9 When your fathers tempted me: proued me, and saue my workes.
- 10 Fourtie yeeres long was I grieved with this generation, and sayd: it is a people that do erre in their heartes, for they haue not knowne my wayes.
- 11 Vnto who I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

- O** Sing vnto the Lord a new song: sing vnto the Lord al the while earth.
- 2 Sing vnto the Lord, & praise his name: be telling of his saluation from day to day.
- 3 Declare his honour vnto the heathen: and his wonders vnto all people.
- 4 For the Lorde is great, and can not worshipping be praised: he is moze to be feared then al goddes.
- 5 As for all the goddes of the heathen, they be idle toles: but it is the Lord that made the heauens.
- 6 Glory and worship are before him: power & honour are in his sanctuary.
- 7 Ascribe vnto the Lord, O ye hundreds of the people: ascribe vnto the Lorde worship and power.
- 8 Ascribe vnto the Lorde the honour due vnto his name: bring presents, and come into his courtes.
- 9 O worship the Lord in the beauty of holines: let the whole earth stand in awe of him.
- 10 Tell it out among the heathen, that the Lorde is King: and that it is he which hath made the round worlde so fast that it can not be mooued, and how that he shall iudge the people righteously.
- 11 Let the heauens reioyce, and let the earth

- be glad: let the sea make a noyse, and al that therein is.
- 12 Let the felde be ioyful, and all that is in it: then shall all the trees of the wood reioyce before the Lorde.
- 13 For he commeth, for he commeth to iudge the earth: & with righteousnes to iudge the world, and the people with his truerth.

Domini regnauit. Psal. 97.

- T**he Lorde is King, the earth may be glad thereof: yea, the multitude of the Isles may be glad thereof.
- 2 Cloudes & darkenes are round about him: righteousness and iudgement are the habitation of his seate.
- 3 There shal go a fire before him: and burne by his enermys on euery side.
- 4 His lightnings gaue shine vnto the world: the earth sawe it, and was afraide.
- 5 The hills melted like waxe at the presence of the Lord: at the presence of the Lorde of the whole earth.
- 6 The heauens haue declared his righteousness: and al the people haue seene his glory.
- 7 Confounded be al they that worship carnal images, & that delight in vaine gods: worship him all ye gods.
- 8 Sion heard of it, and reioyced: & the daughters of Iuda were glad, because of thy iudgements, O Lord.
- 9 For thou Lord art higher then all that are in the earth: thou art exalted farre aboue al gods.
- 10 O ye that loue the Lord, see that ye hate the thing which is euil: the Lord preferrieth the soules of his saines, he shal deliuer the from the hand of the vngodly.
- 11 There is sponging by a light for the righteous: and ioyfull gladnes for such as be true hearted.
- 12 Reioyce in the Lord ye righteous: & giue thankes for a remembrance of his holines.

Cantate Domino. Psal. 98.

- O** Sing vnto the Lord a newe song: for he hath done marueilous things.
- 2 With his owne right hande, and with his holy arme: hath he gotten him selfe the victorie.
- 3 The Lord declared his saluation: his righteousness hath he openly shewed in the sight of the heathen.
- 4 He hath remembered his mercie and truerth towards the house of Israel: and at the ends of the worlde haue seene the saluation of our God.
- 5 Shew your selues ioyfull vnto the Lord all ye lands: sing, reioyce, and giue thanks.
- 6 Playe the Lord vpon the Harpe: sing to the Harpe with a Psalme of thankes giuing.
- 7 With trumpettes also and shalmes: O shewe your selues ioyfull before the Lorde the King.
- 8 Let the sea make a noyse, and al that therein is: the round worlde, and they that dwell therein.
- 9 Let the floods clap their handes, and let the hills be ioyfull together before the Lorde: for he is come to iudge the earth.
- 10 With righteousness shal he iudge the world: and the people with equite.

Euening prayer.

The Lorde is king, be the people neuer so
bnpacient: he setteth betwene the Cheru-
bins, be the earth neuer so bnpacient.

2 The Lorde is great in Sion: and high aboue
al people.

3 They shall giue thankes vnto thy name:
which is great, wonderful, and holy.

4 The kings power loueth iudgement, thou
hast prepared equite: þe hast prepared iudge-
ment, and righte outnesse in Jacob.

5 O magnifie the Lorde our God: & fall downe
before his footestool, for he is holy.

6 Moses and Aaron among his priests, and
Samuel and such as call vpon his name:
these called vpon the Lorde, & he heard them.

7 We spake vnto them out of the cloude pil-
lar: for they kept his testimonies, & the lawe
that he gaue them.

8 Thou heardest them (O Lorde our God):
thou forgauest them, O God, and punishedst
their owne inuentions.

9 O magnifie the Lorde our God, & worship
him vpon his holy hill: for the Lorde our
God is holy.

Iubilate deo. Psal. 100.

O Be ioyfull in the Lorde all ye lands: sende
the Lorde with gladnes, and come before
his presence with a song.

2 We ye lere that the Lorde he is God, it is
he that hath made vs, & not we our selues:
we are his people, and the sheepe of his pa-
sture.

3 O go your way into his gates with thanks
giuing, and into his courts with prayse: be
thankfull vnto him, and speake good of
his name.

4 For the Lorde is gracious, his mercie is e-
uerlasting: and his truth endureth from ge-
neration to generation.

Misericordiam & iudicium. Psal. 101.

My song shall be of mercie & iudgement: vnto
thee, O Lorde, will I sing.

2 O let me haue vnderstanding: in the
way of godlinesse.

3 Why wilt thou come vnto me: I will walke
in my house with a perfit heart.

4 I will take no wicked thing in hand, I hate
the sinnes of vnfaithfulnessse: there shall no
such cleaue vnto me.

5 A froward heart shall depart from me: I will
not know a wicked person.

6 Who so prauily laundereth his neighbour:
him will I destroy.

7 Who so hath also a proude looke, and high
somacke: I will not suffer him.

8 Mine eyes looke vnto such as be faithfull
in the land: that they may dwell with me.

9 Who so leadeth a godly life: he shall be my
seruant.

10 There shall no deceitfull person dwell in
my house: he that telleth lies shall not carrie
in my sight.

11 I shall soone destroy al the bngodly that are
in the land: that I may roote out all wicked
doers from the cite of the Lorde.

Domine exaudi. Psal. 102.

Heare my prayer, O Lorde: and let my cry-
ing come vnto thee.

2 Wde not thy face from me in the time

of my trouble: encline thine eares vnto me
when I call, O heare mee, and that right
soone.

3 For my dayes are consumed away like
smoke: & my bones are bent by as it were
a firebrand.

4 My heart is smitten downe, & withered like
grasse: so that I forget to eat my bread.

5 For the boyce of my growning: my bones wil
scarcely cleaue to my flesh.

6 I am become like a Delicane in the wilde-
nes: and like an owle that is in the desert.

7 I haue watched, and am suen as it were a
sparrow: that sitteth alone vpon þe house top.

8 Mine enemies reuile me all the day long: &
they that are made vpon me, are sworn to-
gether against me.

9 For I haue eaten ashes as it were bread: &
mingled my drinke with weeping.

10 And that because of thine indignation and
wraich: for thou hast taken me by, and cast
me downe.

11 My dayes are gone like a shadow: & I am
withered like grasse.

12 But thou (O Lorde) shalt endure for euer:
and thy remembrance throughtout all gene-
rations.

13 Thou shalt arise & haue mercy vpon Sion:
for it is time that thou haue mercie vpon
her, yea, the time is come.

14 And why? thy seruantes thinke vpon her
stones: & spiteth the to see her in the dust.

15 The hearken shall feare thy name, O Lorde:
and al the kings of the earth thy maiestie.

16 When the Lorde shall build by Sion: and
when his glorie shall appeare.

17 When he turneth him vnto þe praiser of the
poore destitute: & despiseth not their desire.

18 This shall be writen for those that come
after: and the people which shall be borne, shall
praise the Lorde.

19 For he hath looked downe from his sanc-
tuary: out of the heauen did the Lorde behold
the earth.

20 That he might heare þe mourninges of such
as be in captiuitie: and deliuer the children
appointed vnto death.

21 That they may declare þe name of þe Lorde
in Sion: and his worship at Hierusalem.

22 When the people are gatherd together: &
the kingdomes also to sende the Lorde.

23 We brought downe my strength in my iou-
ney: and whortened my dayes.

24 But I saide, O my God, take me not away
in þe middell of mine age: as for thy yeres
they endure throughtout al generations.

25 Thou Lorde in the beginning hast layd the
foundation of the earth: & the heauens are
the worke of thy handes.

26 They shall perish, but thou shalt endure: they
all shall waxe olde as doeth a garment.

27 And as a besture shalt thou change them,
& they shall be changed: but thou art þe same,
and thy yeres shall not faile.

28 The children of thy seruantes shall continue:
and their seede shall stand fast in thy sight.

Benedic anima. Psal. 103.

Praise the Lorde, O my soule: and all that is
within me, praise his holy name.

2 Praise the Lorde, O my soule: and forget
not

- not all his benefites.
- 3 Which forgiveth all thy sinne: and healeth all thine infirmities.
 - 4 Which saveth thy life from destruction: and crowneeth thee with mercie and loving kindnesse.
 - 5 Which satisfieth thy mouth wth good things: making thee yong and lustie as an eagle.
 - 6 The Lord exerciseth righteousnesse & iudgement: for all them that are oppressed with wrong.
 - 7 He shewed his wayes vnto Moses: his workes vnto the children of Israel.
 - 8 The Lord is full of compassion & mercie: long suffering and of great goodnesse.
 - 9 He wil not alway be chiding: neither keepeth he his anger for ever.
 - 10 He hath not dealt with vs after our sins: nor rewarded vs according to our wickednesse.
 - 11 For looke how high the heauen is in comparison of the earth: so great is his mercie also toward them that feare him.
 - 12 Looke how wide also the East is from the West: so farre hath he set our sins from vs.
 - 13 Yea, like as a father pitieth his owne children: euen so is the Lord mercifull vnto the that feare him.
 - 14 For he knoweth whereof we be made: he remembereth that we are but dust.
 - 15 The dayes of man are but as grasse: for he flourisheth as a flower of the fieelde.
 - 16 For as soone as the wind toucheth it, it is gone: & the place thereof shall knowe it no more.
 - 17 But the mercifull goodnesse of the Lord endureth for ever & ever, vpon the that feare him: and his righteousness vpon childrens children.
 - 18 Euen vpon such as keepe his covenant: & thinke vpon his commaundements to do the.
 - 19 The Lord hath prepared his seate in heauen: and his kingdome ruleth ouer all.
 - 20 O praise the Lord, ye angels of his, ye that excell in strength: ye that fulfill his commaundement, and hearken vnto the voyce of his wordes.
 - 21 O praise the Lord all ye his hostes: ye seruants of his that do his pleasure.
 - 22 O speake good of the Lord all ye workes of his, in all places of his dominion: praye thou the Lord, O my soule.

Benedicamina mea. Psal. 104.

Euening prayer.

- P**raise the Lord, O my soule: O Lord my God, thou art become exceeding glorious, thou art clothed with maiestie and honour.
- 2 Thou deckest thy selfe with light as it were with a garment: & spreadest out the heauens like a curtaine.
 - 3 Which laierh the beames of his chamber in the waters: & maketh the cloudes his charret, and walketh vpon the wings of the winde.
 - 4 He maketh his angels spirits: and his ministers a flaming fire.
 - 5 He layd the foundations of the earth: that it neuer should moue at any time.
 - 6 Thou coueredst it wth the deepe like as with a garment: the waters stand in the hilles.

- 7 At thy rebuke they flee: at the voyce of thy thunder they are a trayde.
- 8 They go by as high as the hilles, & downe to the valleys beneath: euen vnto the place which thou hast appointed for them.
- 9 Thou hast set them their boundes, which they shal not passe: neither turne agayne to couer the earth.
- 10 He sendeth the springes into the riuers: which runne among the hilles.
- 11 All beastes of the field drinke thereof: and the wilde Beestes quench their thirst.
- 12 Beside them wall the fowles of the ayre haue their habitation: and sing among the branches.
- 13 He watereth the hilles from aboue: the earth is filled with the fruite of thy workes.
- 14 He bringeth forth grasse for the cattell: and greene herbe for the seruice of men.
- 15 That he may bring foode out of the earth, & wine that maketh glad the heart of man: & oyle to make him a cheerefull countenance, and bread to strength mans heart.
- 16 The trees of the Lord also are full of sappe: euen the Cedars of Libanus, which he hath planted.
- 17 Wherein the birdes make their nestes: & the sturre trees are a dwelling for y^e Stourke.
- 18 The high hilles are a refuge for the wilde Goates: and so are the stonie rockes for the Conies.
- 19 He appointed the Moone for certaine seasons: & y^e Sunne knoweth his going downe.
- 20 Thou makest darkness, y^e it may be night: wherein all the beastes of the forest do moue.
- 21 The Lions roaring after their pray: do seeke their meate at God.
- 22 The Sunne ariseth, and they get them away together: and lay them downe in their denues.
- 23 As an goeth forth to his worke, & to his labour: vntill the euening.
- 24 O Lord, how manifold are thy workes: in wisdom hast thou made them all, the earth is full of thy riches.
- 25 So is the great and wide sea also: wherein are things creeping innumerable, both smal and great beastes.
- 26 There go the shippes, and there is that Leuiathan: whom thou hast made to take his pastime therein.
- 27 These waye all vpon thee: that thou mayst giue them meate in due season.
- 28 When thou giuest it them, they gather it: & when thou openest thy hand, they are filled with good.
- 29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, & are turned againe to their dust.
- 30 When thou lettest thy breath go forth, they shal be made: and thou shalt renew the face of the earth.
- 31 The glorious maiestie of the Lord shall endure for ever: the Lord shall reioyce in his workes.
- 32 The earth shal tremble at the looke of him: if he do but touch the hilles they shal smoke.
- 33 I will sing vnto the Lord as long as I liue: I will praye my God, while I haue my being.

Morning prayer.

34 And so shall my words please him : my joy shall be in the Lorde.
 35 As for sinners, they shall bee consumed out of the earth, and the vngodly shall come to an ende : prayse thou the Lorde, O my soule, praise the Lorde.

Confitemini domino. Psal. 105.

O Give thanks vnto the Lorde, and call vpon his name : tell the people what things he hath done.
 2 O let your songs be of him, & praise him : and let your talking bee of all his wondrous workes.
 3 Reioyce in his holy name : let the heart of them reioyce that seeke the Lorde.
 4 Seeke the Lorde and his strength : seeke his face euermore.
 5 Remember the maruailous workes that he hath done : his wondrous, and the iudgements of his mouth.
 6 O ye seede of Abraham his seruant : ye children of Jacob his chosen.
 7 He is the Lord our God : his iudgements are in all the worlde.
 8 He hath bene alway mindefull of his coveniant and promise : that he made to a thousand generations.
 9 Euen the coveniant he made with Abraham : & the othe that he swore vnto Isaac.
 10 And appointed the same vnto Jacob for a lawe : and to Israel an euertlasting Testament.
 11 Saying, vnto thee will I giue the lande of Chanaan : the lot of your inheritance.
 12 When they were yet but a fewe of them : and they strangers in the land.
 13 What time as they went froe one nation to another : from one kingdom to an other people.
 14 He suffred no man to doe them wrong : but reioyced euen kings for their sake.
 15 Touch not mine anoynted : and doe my Prophets no harme.
 16 Aprouer, hee called for a beaesty vpon the land : and destroyed all the prouision of bread.
 17 But he had sent a man befoze them : euen Joseph which was sold to be a bond seruant.
 18 Whose seece they burie in the stocks : the prou entered into his soule.
 19 Wntill the time came that his cause was knowne : the word of the Lord cryed him.
 20 The King sente and deliuered him : the prince of the people let him go free.
 21 He made him Lord also of his house : and ruler of all his substance.
 22 That he might enioyne his princes after his will : and reach his Senators wisdoome.
 23 Israel also came into Egypt : and Jacob was a stranger in the land of Ham.
 24 And he increased his people exceedingly : and made them stronger the their enemies.
 25 Whole hart turned, so that they hated his people : & dealt brutally with his seruants.
 26 Then sent he Moses his seruant : and Aaron whom he had chosen.
 27 And these shewed his tokens among the : and wonders in the land of Ham.
 28 He sent darkenesse, and it was darke : and they were not obedient vnto his worde.

29 Hee turned their waters into blood : and slew their fish.
 30 Their land brought forth frogges : yea, euen in their hinges Chambers.
 31 He spake the word, and there came a manner of fire : and lice in all their quarters.
 32 Hee gaue them hayle stones for raine : and flames of fire in their land.
 33 He smote their vines also & figge trees : & destroyed the trees which were in their coastes.
 34 He spake the word, and the grasshoppers came, & caterpillers innumerable : and did care by all the grasse in their lande, and deuoured the fruit of their ground.
 35 He smote all the first borne in their land : euen the chiefe of all their strength.
 36 He brought them forth with silver and golde : there was not one feeble person among their tribes.
 37 Egypt was glad at their departing : for they were afrayde of them.
 38 He spread out a cloude to bee a covering : and fire to giue light in the night season.
 39 At their desire he brought quales : and he filled them with the bread of heauen.
 40 He opened the Roche of stone, and the waters flowed out : so that riuers ranne in dry places.
 41 For why ? hee remembered his holy promise : and Abraham his seruant.
 42 And hee brought forth his people with ioy : and his chosen with gladnesse.
 43 And gaue them the lands of the heathen : and they tooke the labours of the people in possession.
 44 That they might keepe his statutes : and obserue his lawes.

Confitemini domino. Psal. 106.

O Give thanks vnto the Lord, for he is gracious : & his mercy endureth for euer.
 2 Who can expelle the noble acres of the Lord : or shew forth all his praise ?
 3 Blessed are they that alway keepe iudgement : and doe righte outnesse.
 4 Remember me, O Lorde, according to the fauour that thou bearest vnto thy people : O visite me with thy saluation.
 5 That I may see the felicitie of thy chosen : and reioyce in the gladnesse of thy people, and giue thanks with thine inheritance.
 6 We haue sinned vnto our fathers : we haue done amisse, and dealt wickedly.
 7 Our fathers regarded not thy wondrous in Egypt, neither kept they thy great goodness in remembrance : but were disobedient at the sea, euen at the red sea.
 8 Iheremiehelle, hee helped them for his names sake : that he might make his power to be knowne.
 9 He rebuked the red sea also, and it was dryed vp : so he led them through the deepe, as through a wilderness.
 10 And he saved them from the aduersaryes hand : and deliuered them from the hande of the enemye.
 11 As for those that troubled them, the waters ouerwhelmed them : there was not one of them left.
 12 Then beloued they his wordes : and sang praise vnto him.

Euening prayer.

- 13 But within a while they forgot his workes: and would not abide his counsaile.
- 14 But lust came vpon them in the wilderness: and they tempted God in the desert.
- 15 And hee gaue them their desire: and sent leanenesse withall into their soule.
- 16 They angered Moses also in the tentes: and Aaron the saint of the Lord.
- 17 So the earth opened, and swallowed by Dathan: and covered the congregation of Abram.
- 18 And the fire was kindled in their companies: the same burnt by the vngodly.
- 19 They made a Calfe in Horeb: and worshipped the molten image.
- 20 Thus they turned their glorie: into the similitude of a Calfe that eateth hay.
- 21 And they forgate God their saviour: which had done so great things in Egypt.
- 22 Wondrous workes in the lande of Ham: and fearefull things by the red sea.
- 23 So he said he would haue destroyed them, had not Moses his chosen stand before him in the gap: to rime away his wrathfull indignation, lest he should destroy them.
- 24 Yea, they thought scorn of that pleasant land: and gaue no credence vnto his worde.
- 25 But murmured in their tentes: and hardened not vnto the voice of the Lord.
- 26 Then lift he vp his hand against them: to overthrowe them in the wilderness.
- 27 To cast out their seed among the nations: and to scatter them in the lands.
- 28 They toynd them selues vnto Baal Deor: and ate the offerings of the dead.
- 29 Thus they prouoked him vnto anger with their owne imentions: and the plague was great among them.
- 30 Then stood by pharaes, and prayed: and for the plague ceased.
- 31 And it was counted vnto him for righteousness: among all posterities for evermore.
- 32 They angered him also at the waters of strife: so that he punished Moses for their sakes.
- 33 Because they prouoked his spirit: so that he spake brauadously with his lippes.
- 34 Neither destroyed they the heathen: as the Lord commaunded them.
- 35 But were mingled among the heathen: and learned their workes.
- 36 In so much that they worshipped their idols, which turned to their owne decay: yea, they offered their sonnes and daughters vnto devils.
- 37 And shed innocent blood, euen the blood of their sonnes and of their daughters: whom they offered vnto the idols of Chanaan, and the land was defiled with blood.
- 38 Thus were they slayned with their owne workes: & went a whooring with their owne imentions.
- 39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his owne inheritance.
- 40 And hee gaue them over into the hand of the heathen: and they that hated them were lords ouer them.
- 41 Their enemies oppressed them: and had them in subiection.
- 42 As any a time did he deliuer them: but they

rebelled against him with their owne imentions, & were brought downe in their wickednes.

- 43 Neuerthelesse, when he saw their aduertitions: he heard their complaint.
- 44 He thought vpon his covenant, and pitied the according vnto the multitude of his mercies: yea, he made al those that had led them away captiue to pitie them.
- 45 Deliuers (O Lorde our God) and gather vs from among the heathen: that wee may giue thanks vnto thy holy name, and make our boast of thy prayle.
- 46 Blessed be the Lord God of Israel, from eternall, and worlde without ende: and let all the people say, Amen.

Confite mini domino. Psal. 107.

O Giue thanks vnto the Lord, for he is gracious: and his mercie endureth for euer. Morning prayer.

- 2 Let them giue thanks whom the Lord hath redeemed: and deliuered from the hand of the enemy.
- 3 And gathered them out of the landes, from the East & from the West: from the North and from the South.
- 4 They went astray in the wilderness out of the way: and found no citie to dwell in.
- 5 Hungerie and thirstie: their soule fainted in them.
- 6 So they cryed vnto the Lord in their trouble: & he deliuered them from their distresse.
- 7 He led them forth by the right way: that they might go to the citie where they dwelt.
- 8 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men.
- 9 For he satisfieth the emptie soule: and filleth the hungry soule with goodness.
- 10 Such as sit in darkness & in the shadowe of death: being fall bound in miserie and yron.
- 11 Because they rebelled against the wordes of the Lord: and light he regarded the counsaile of the most high.
- 12 He also brought downe their heart through heauinesse: they fell downe, and there was none to helpe them vp.
- 13 So when they cryed vnto the Lorde in their trouble: he deliuered them out of their distresse.
- 14 For he brought them out of darkness, and out of the shadowe of death: and brake their bonds in sunder.
- 15 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men.
- 16 For he hath broken the gates of brasle: and smitten the barres of yron in sunder.
- 17 Foolish men are plagued for their offence: and because of their wickednes.
- 18 Their soule abhorred all manner of meate: and they were euen hard at death's doore.
- 19 So when they cryed vnto the Lorde in their trouble: he deliuered them out of their distresse.
- 20 We sent his worde and healed them: and they were saned from their destruction.
- 21 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men.
- 22 That they would offer vnto him the sacrifice

mine enemies : and to those that speake e-
will against my soule.

- 20 But deale thou wit me (O Lorde God)
according vnto thy me: for sweete is thy
mercie.
- 21 O deliuer me, for I am helpelesse & poore:
and my heart is wounded within me.
- 22 I go hence like the shadowe that depar-
teth: and am diuised away as the grasshopper.
- 23 My knees are weake through fasting: my
flesh is dried vp for want of fatnes.
- 24 I became also a rebuke vnto them: they
that looked vpon me, shaked their heads.
- 25 Helpe me (O Lord my God:) oh saue me
according to thy mercie.
- 26 And they shall knowe howe y this is thy
hand: and that thou Lord hast done it.
- 27 Though they curle, yet blesse thou: and
let them be confounded that rise vp against
me, but let thy seruant reioyce.
- 28 Let mine aduersaries bee clothed with
shame: and let them couer themselves with
their owne confusion, as with a cloke.
- 29 As for me, I wil giue great thanks vnto
the Lorde with my mouth: and praise him
among the multitude.
- 30 For he shall stand at the right hand of the
poore: to saue his soule from vnrightheous
Judges.

Dixit Dominus, Psal. 110.

Morning
prayer.

- T**he Lorde saide vnto my Lorde: sit thou
on my right hand, vntill I make thine e-
nemies thy foote stoole.
- 2 The Lorde shall send the rod of thy power
out of Sion: be thou ruler euen in y mids
among thine enemies.
 - 3 In the day of thy power shall the people
offer thee free wil offerings in an holy wor-
ship: the dew of thy birth is of the wombe
of the morning.
 - 4 The Lord swaie, and wil not repent: thou
art a Priest for euer, after the order of Mel-
chisedech.
 - 5 The Lorde vpon thy right hande: shall
wound euen kings in the day of his wrath.
 - 6 He shall iudge among the heathen, he shall
fill the places with the dead bodys: and
smite in sunder the heades ouer diuerse
countries.
 - 7 He shall drinke of the brooke in the way:
therefore shall he lift vp his head.

Confitebor tibi, Psal. 112.

- I** Will giue thanks vnto the Lorde with my
whole heart: secretly among the faithfull,
and in the congregation.
- 2 The workes of the Lorde are great: fought
out of all them that haue pleasure therein.
 - 3 His worke is woorthy to be payed and
had in honour: and his righteousnesse en-
dureth for euer.
 - 4 The mercifull and gracious Lord hath so
done his marueilous workes: that they
ought to be had in remembrance.
 - 5 Hee hath giuen meate vnto them that
feare him: he shall euer be inuendfull of his
covenant.
 - 6 Hee hath shewed his people the power of
his workes: that he may giue them the he-
ritage of the mee then.
 - 7 The workes of his hands are veritic and

judgement: all his commaundements are
true.

- 8 They stand fast for euer and euer: and are
done in truth and equite.
- 9 He sent redemption vnto his people: hee
hath commaunded his covenant for euer, ho-
ly and euident is his name.
- 10 The feare of the Lord is the beginning of
wisdome: a good vnderstanding haue all
they that doe thereafter, the praise of it en-
dureth for euer.

Beatus vir, Psal. 112.

- B**lessed is the man that feareth the Lord:
he hath great delight in his commaun-
dements.
- 2 His seebe shall be mightie vpon earth: the
generation of the faithfull shall be blessed.
 - 3 Riches and plenteousnes shall bee in his
house: & his righteousnes endureth for euer.
 - 4 Vnto the godly there ariseth vp light in
the darknes: he is mercifull, louing, and
righteous.
 - 5 A good man is mercifull and lendeth: and
will guide his wordes with discretion.
 - 6 For hee shall neuer bee moued: and the
righteous shall be had in an euerlasting re-
membrance.
 - 7 He wil not be afraid for any euill tydings:
for his heart standeth fast, and beleueth in
the Lord.
 - 8 His heart is stablished & wil not shrinke:
vntill he see his desire vpon his enemies.
 - 9 Hee hath dispersed abroade and giuen to
the poore: and his righteousnes remaineth
for euer, his home shall be exalted w honor.
 - 10 The vngodly shall see it, and it shall
griue him: he shall gnash with his teeth,
and consume away the desire of the vngod-
ly shall perish.

Laudate pueri, Psal. 113.

- P**raise the Lorde (ye seruants:) O praise
the name of the Lord.
- 2 Blessed be the name of the Lord: from
this tunc forth for euermore.
 - 3 The Lords name is payed: from the ris-
ing vp of the Sunne, vnto the going
downe of the same.
 - 4 The Lord is high aboue all heathen: and
his glory aboue the heauens.
 - 5 Who is like vnto the Lord our God, that
hath his dwelling so high: and yet hum-
bleth him selfe to beholde the thinges that
are in heauen and earth.
 - 6 He reareth vp the simple out of the dust:
and lifteth the poore out of the mire.
 - 7 That he may let him with the princes:
euen with the Princes of his people.
 - 8 Hee maketh the barren woman to keepe
house: & to be a joyfull mother of children.

In exitu Israel, Psal. 114.

- W**hen Israel came out of Egypt: Euening
and the house of Jacob sate among
the strange people.
- 2 Iuda was his sanctuarie: and Israel his
dominion.
 - 3 The sea sawe that, and fled: Iordane was
driuen back.
 - 4 The mountaines skipped like Rammes:
and the little hilles like young sheepe.
 - 5 What ayleth thee, O thou sea, that thou
sdest:

Reddest: and thou Jordan, that thou wast
driuen backe?

- 6 Ye mountaines þe ye shipped like Rāmes:
and ye little hills like pong sheep?
- 7 Tremble thou earth at the presence of the
Lord: at the presence of the God of Jacob.
- 8 Which turned the hard rocks into a stan-
ding water: and the flint stone into a spring-
ing well.

Non nobis Domine. Psal. 115.

NOt unto vs, O Lorde, not unto vs, but
vnto thy name giue the praise: for thy lo-
uing mercy, and for thy trouthes sake.

- 2 Wherefore shall the heathen say: where
is now their God?
- 3 As for our God, he is in heauen: he hath
done what seuer pleased him.
- 4 Their wolues are silver and golde: euen the
worke of mens handes.
- 5 They haue mouthes and speake not: eyes
haue they, and see not.
- 6 They haue eares, and heare not: noses haue
they, and smel not.
- 7 They haue hands, and handle not, feete
haue they, and walke not: neither speake
they through their throte.
- 8 They that make them, are like vnto them:
and so are: all such as put their trust in them.
- 9 But thou house of Israel, trust thou in the
Lord: he is their succour and defence.
- 10 Ye house of Aaron, put your trust in the
Lord: he is their helper and defender.
- 11 Ye that feare the Lorde, put your trust in
the Lorde: he is their helper and defender.
- 12 The Lorde hath bene mindefull of vs, and
he shall blesse vs: euen he shall blesse þe house
of Israel, he shall blesse the house of Aa-
ron.
- 13 We shall blesse them that feare the Lorde:
both small and great.
- 14 The Lorde shall increase you more & more:
you and your children.
- 15 Ye are the blessed of the Lorde: which made
heauen and earth.
- 16 All the whole heauens are the Lordes:
the earth hath hee giuen to the children of
men.
- 17 The dead praye not thee, O Lorde: neyther
all they that go downe into the silence.
- 18 But we will praye the Lorde: fro this time
forth for euermore. Praise the Lorde.

Dilexi quoniam. Psal. 116.

- Morning
prayer.
- I** Am well pleased: that the Lorde hath heard
the voyce of my prayer.
- 2 That he hath inclined his eare vnto me:
therefore will I call vpon him as long as I
liue.
 - 3 The snates of death compassed me rounde
about: and the paines of hell gate holde vpon
me.
 - 4 I was in trouble and heavines, and I shall
call vpon the name of the Lorde: O Lorde I
beseech thee deliuer my soule.
 - 5 Gracious is the Lorde and righteous: pea
our God is mercifull.
 - 6 The Lorde preferreth the simple: I was
in miserie, and he helped me.
 - 7 Turne againe then vnto thy rest, O my
soule: for the Lorde hath rewarded thee,

And why? thou hast deliuered my soule fro
death: mine eyes from teares, and my feete
from falling.

- 9 I will walke before the Lord: in the lande
of the living.
- 10 I beleued, and therefore will I speake,
but I was sore troubled: I said in my hate,
all men are liers.
- 11 What reward shall I giue vnto the Lorde:
for all the benefices that he hath done vnto
me?
- 12 I will receive the cup of saluation: and call
vpon the name of the Lorde.
- 13 I will pay my bowes nowe in the presence
of all his people: right deare in the sight of
the Lorde, is the death of his faints.
- 14 Beholde (O Lorde) howe that I am thy ser-
uant: I am thy seruant, and the sonne of thine
handmade, thou hast broken my bones in
sunder.
- 15 I wil offer to thee the sacrifice of thanke-
giving: and will call vpon the name of the
Lorde.
- 16 I wil pay my bowes vnto the Lorde, in the
sight of all his people: in the courtes of the
Lordes house, euen in the middes of thee, O
Iherusalem. Praise the Lorde.

Laudate Dominum. Psal. 117.

Praise the Lorde al ye heathen: praise him
all ye nations.

2 For his mercifull kindenesse is euer
more and more towarde vs: and the trouth
of the Lorde endureth for euer. Praise the
Lorde.

Confitemini Domino. Psal. 118.

Give thanks vnto the Lorde, for he is
gracious: because his mercy endureth for
euer.

- 2 Let Israel now confesse that he is gracious:
and that his mercie endureth for euer.
- 3 Let the house of Aaron now confesse: that
his mercie endureth for euer.
- 4 Yea, let them now that feare the Lorde con-
fesse: that his mercie endureth for euer.
- 5 I called vpon the Lorde in trouble: and the
Lorde heard me at large.
- 6 The Lorde is on my side: I will not feare
what man doeth vnto me.
- 7 The Lorde taketh my part with them that
helpe me: therefore shall I see my deare vpon
mine enemies.
- 8 It is better to trust in the Lorde: then to
put any confidence in man.
- 9 It is better to trust in the Lorde: then to put
any confidence in princes.
- 10 All nations compassed me rounde about:
but in the name of the Lorde will I destroy
them.
- 11 They kept me in on every side, they kept
me in (I say) on every side: but in the name
of the Lorde wil I destroy them.
- 12 They came about me like Bees, and are ex-
tinguished euen as the fire among the thornes: for
in the name of the Lorde I will destroy them.
- 13 Thou hast thyselfe sode at mee, that I might
fall: but the Lorde was my helpe.
- 14 The Lorde is my strength, and my song: and
is become my saluation.
- 15 The voyce of ioy and helth is in the dwell-
ings

- 1 Kings of the righteous: the right hande of the Lord bringeth mightie things to passe.
- 16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mightie things to passe.
- 17 I will not dye, but live: and declare the workes of the Lord.
- 18 The Lord hath chastened and corrected me: but he hath not giuen me ouer vnto death.
- 19 Open me the gates of righteousnesse: that I may go into them, and giue thanks vnto the Lord.
- 20 This is the gate of the Lord: the righteous shall enter into it.
- 21 I will thanke thee, for thou hast heard me: and art become my saluation.
- 22 The same stone which the builders refused: is become the head stone in the corner.
- 23 This is the Lordes doing: and it is marueylous in our eyes.
- 24 This is the daye which the Lord hath made: we will reioyce and be glad in it.
- 25 Helpe me nowe, O Lord: O Lord sende vs nowe prosperitie.
- 26 Blessed be he that commeth in the name of the Lord: we haue wished you good lucke, ye that be of the house of the Lord.
- 27 God is the Lord which hath shewed his light: binde the sacrifice with cordes, yea, euen vnto the hornes of the altar.
- 28 Thou art my God, and I will thanke thee: thou art my God, and I will praise thee.
- 29 O giue thanks vnto the Lord, for he is gracious: and his mercie endureth for euer.

Beati immaculati. Psal. 119.

Evening prayer.

- B**lessed are those that are vndefiled in the way: and walke in the lawe of the Lord.
- 2 Blessed are they that keepe his testimonies: and seeke him with their whole heart.
- 3 For they which do no wickednesse: walke in his wayes.
- 4 Thou hast charged: that we shall diligently keepe thy commandements.
- 5 O that my wayes were made so direct: that I might keepe thy statutes.
- 6 So that I not be confounded: while I haue respect vnto al thy commandements.
- 7 I will thanke thee with an vnfayned heart: when I shall haue learned the iudgements of thy righteousnesse.
- 8 I will keepe thy ceremonies: O forsake me not utterly.

In quo corrigi.

- W**herewithal shall a yong mā cleanse his way: euen by ruling himselfe after thy word.
- 2 With my whole heart haue I sought thee: O let me not go wrong out of thy commandements.
- 3 Thy wordes haue I had within mine heart: that I should not sinne against thee.
- 4 Blessed art thou, O Lord: O teache me thy statutes.
- 5 With my lippes haue I bene telling: of all the iudgements of thy mouth.
- 6 I haue had as great delight in the way of thy testimonies: as in al maner of riches.

7 I will talke of thy commandements: and haue respect vnto thy wayes.

8 My delight shall be in thy statutes: & I will not forget thy word.

Retribue sermo tuo.

O Doe well vnto thy seruant: that I may live, and keepe thy worde.

2 Open thou mine eyes: that I may see the wonderous things of thy lawe.

3 I am a stranger vpon earth: O hide not thy commandements from me.

4 My soule breaketh out for very feruent desire: that it hath alwaye vnto thy iudgements.

5 Thou hast rebuked the proude: and cursed are they that doe erre from thy commandements.

6 O turne from me shame and rebuke: for I haue kept thy testimonies.

7 Princes also did stand and speake against me: but thy seruant is occupied in thy statutes.

8 For thy testimonies are my delight: and my counsaillers.

Adhære pavimento.

My soule cleaue to the dust: O quicken thou me according to thy word.

2 I haue knowledged my wayes, & thou heardest me: O teache me thy statutes.

3 Make me to vnderstande the waye of thy commandements: and so that I talke of thy wonderous workes.

4 My soule melteth away for very heauinesse: comfort thou me according vnto thy word.

5 Take from me the way of lying: and cause thou me to make much of thy lawe.

6 I haue chosen the way of trueth: and thy iudgements haue I laide before me.

7 I haue sticken vnto thy testimonies: O Lord confound me not.

8 I will winne the way of thy commandements: when thou shalt set my heart at libertie.

Legem pone.

Teach me, O Lord, the way of thy statutes: and I shall keepe it vnto the ende.

2 Giue me vnderstanding, and I shall keepe thy lawe: yea, I shall keepe it with my whole heart.

3 Make me to go in the path of thy commandements: for there is in my desire.

4 Encline my heart vnto thy testimonies: & not to couetousnesse.

5 O turne away mine eyes, least they beholde vanitie: and quicken thou me in thy way.

6 O stablish thy worde in thy seruant: that I may feare thee.

7 Take away the rebuke that I am afrayde of: for thy iudgements are good.

8 Beholde, my delight is in thy commandements: O quicken me in thy righteousnesse.

Et veniat super me.

Let thy louing mercie come also vnto mee, O Lord: euen thy saluation, according vnto thy word.

2 So that I make answer vnto my blasphemers: for my trust is in thy word.

3 O take not away the word of thy trueth vtterly out of my mouth: for my hope is in thy iudgements.

4 So shall I alway keepe thy lawe: yea, for euer.

Morning prayer.

euer and euer.

- 5 And I wil walke at libertie: for I seeke thy commandements.
- 6 I will speake of thy testimonies also, euen before kings: and will not be ashamed.
- 7 And my delight shall be in thy commandements: which I haue loved.
- 8 My handes also will I lift vp vnto thy commandements, which I haue loved: and my studie shall be in thy statutes.

Memor esto verbi tui.

O Thinke vpon thy seruant, as concerning thy word: where in thou hast caused me to put my trust.

- 2 The same is my comfort in my trouble: for thy word hath quickened me.
- 3 The proud haue had me exceedingly in derision: yet haue I not shynked from thy lawe.
- 4 For I rememberd thine euerlasting iudgements, O Lord: and receiued comfort.
- 5 I am horribly astrayde: for the vngodly that forsake thy lawe.
- 6 Thy statutes haue bene my songs: in the house of my pilgrimage.
- 7 I haue thought vpon thy name, O Lord, in the night season: and haue kept thy lawe.
- 8 This I had: because I kept thy commandements.

Portio meo domine.

Thou art my portion, O Lord: I haue promised to keepe thy lawe.

- 2 I made my humble petition in thy presence with my whole heart: O be mercifull vnto me according to thy word.
- 3 I called mine owne wayes to remembrance: and turned my feet: vnto thy testimonies.
- 4 I made hast, and prolonged not the time: to keepe thy commandements.
- 5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy lawe.
- 6 At midnight I will rise to giue thanks vnto thee: because of thy righteous iudgements.
- 7 I am a companion of all them that feare thee: and keepe thy commandements.
- 8 The earth, O Lord, is full of thy mercie: O teache me thy statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy seruant: according vnto thy word.

- 2 O learne me true vnderstanding and knowledge: for I haue beleued thy commandements.
- 3 Before I was troubled, I went wrong: but now haue I kept thy word.
- 4 Thou art good and gracious: O teache me thy statutes.
- 5 The proud haue imagined a lie against me: but I wil keepe thy commandements with my whole heart.
- 6 Their heart is as fat as brayne: but my delight hath bene in thy lawe.
- 7 It is good for me that I haue bene in trouble: that I may learne thy statutes.
- 8 The law of thy mouth is dearer vnto me: then thousandes of golde and silver,

Manus tua fecerunt me.

Thy handes haue made me, and fashioned me: O giue me vnderstanding, that I may praye, learne thy commandements.

- 2 They that feare thee, wil be glad when they see me: because I haue put my trust in thy word.
- 3 I knowe (O Lord) that thy iudgements are right: and that thou of very faithfulness hast caused me to be troubled.
- 4 O let thy mercifull kindnes be my comfort: according to thy word vnto thy seruant.
- 5 O let thy louing mercies come vnto me, & I may liue: for thy law is my delight.
- 6 Let the proude be confounded, for they goe wickedly about to destroy me: but I will be occupied in thy commandements.
- 7 Let such as feare thee, and haue knowne thy testimonies: be turned vnto me.
- 8 O let my heart be sound in thy statutes: that I be not ashamed.

Defecit anima mea.

My soule hath longed for thy saluation: and I haue a good hope because of thy word.

- 2 Mine eyes long for thy word: saying, O when wilt thou comfort me?
- 3 For I am become like a bottle in þe smoke: yet do I not forget thy statutes.
- 4 Howe many are the dayes of thy seruant: whē wilt thou be auenged of them that persecute me?
- 5 The proud haue digged pits for me: which are not after thy lawe.
- 6 All thy commandements are true: they persecute me falsly, O be thou my helpe.
- 7 They had almost made an ende of me vpon earth: but I forsooke not thy commandements.
- 8 O quicken me after thy louing kindnesse: and so shall I keepe the testimonies of thy mouth.

In aeternum domine.

O Lord, thy word: endureth for euer in heauen.

- 2 Thy truste also remaineth from one generation to another: thou hast layde the foundation of the earth, and it abideth.
- 3 They continue this day according to thine ordinance: for all things serue thee.
- 4 If my delight had not bene in thy lawe: I should haue perished in my trouble.
- 5 I will neuer forget thy commandements: for with them thou hast quickened me.
- 6 I am thine, O saue me: for I haue sought thy commandements.
- 7 The vngodly layde waite for me, to destroy me: but I will consider thy testimonies.
- 8 I see that all things come to an ende: but thy commandement is exceeding broad.

Quomodo dilexi,

Lord, what loue haue I vnto thy law: all the day long is my studie in it.

- 2 Thou through thy commandements hast made me wiser then mine enemies: for they are cuer with me.
- 3 I haue more vnderstanding then my teachers: for thy testimonies are my studie.
- 4 I am wiser then the aged: because I keepe thy commandements.

Morning prayer.

- 5 I haue refrayned my feete from euery euill way: that I may keepe thy word.
- 6 I haue not shynke from thy iudgements: for thou teachest me.
- 7 O howe sweete are thy woordes vnto my thoure : yea , sweeter then hony vnto my mouth.
- 8 Thoughe thy commandementes I get vnderstanding : therefore I hate all wicked wayes.

Lucerna pedibus meis.

Thy word is a lantern vnto my feete: and a light vnto my pathes.

2 I haue sworne, and am stedfastly purposed: to keepe thy righteous iudgements.

3 I am troubled aboue measure: quicken me (O Lord) according to thy word.

4 Let the free will offerings of my mouth please thee, O Lord: and reach me thy iudgements.

5 My soule is alway in my hand : yet doe I not forget thy law.

6 The vngodly haue layde a snare for me: but yet I swatued not from thy commandemets.

7 Thy testimonies haue I claimed as mine heritage for euer: and why? they are the very toy of my heart.

8 I haue applyed my heart to fulfill thy statutes: alway: euen vnto the ende.

Iniquos odio habui,

I hate them that imagine euill things : but thy lawe do I loue.

2 Thou art my defence and shield : and my trust is in thy word.

3 Away from me ye wicked: I will keepe the commandements of my God.

4 O stablish me according vnto thy worde, that I may liue: and let me not be disappointed of my hope.

5 Hold thou me by, and I shalbe safe: yea, my delight shalbe euer in thy statutes.

6 Thou hast troden downe all them that depart from thy statutes: for they imagine but deceit.

7 Thou putttest away all the vngodly of the earth like drasse : therefore I loue thy testimonies.

8 My flesh trembleth for feare of thee: and I am afrayde of thy iudgements.

Feci iudicium,

Ideale with the thing that is lawfull & right: O giue me not ouer vnto mine oppressours.

2 Make thou thy seruant to delight in that which is good : that the proude doe me no wrong.

3 Mine eyes are wasted away with looking for thy healty: and for the word of thy righteousness.

4 O deale with thy seruant according vnto thy louing mercy: & reach me thy statutes.

5 I am thy seruant, O graunt me vnderstanding: that I may knowe thy testimonies.

6 It is time for thee Lorde to laye to thyne hande: for they haue destroyed thy law.

7 For I loue thy commandementes: aboue gold and precious stone.

8 Therefore holde I straight al thy commandements : and all false wayes I vnterly abhorre,

Mirabilia.

Thy testimonies are wonderfull: therefore doeth my soule keepe them.

2 When thy worde goeth forth: it giueth light and vnderstanding vnto the simple.

3 I opened my mouth, & drew in my breath: for my delight was in thy commandements.

4 O looke thou vpon me, and be merciful vnto me : as thou best to doe vnto those that loue thy name.

5 Order my steppes in thy word: and so shall no wickednesse haue dominion ouer me.

6 O deliue me from the wrongfull dealings of men: and so shall I keepe thy commandements.

7 Shewe the light of thy countenance vpon thy seruant: and reach me thy statutes.

8 Mine eyes giue out with water: because men keepe not thy lawe.

Iustus es domine.

Righteous art thou, O Lorde : and true is thy iudgement.

2 The testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeale hath enen consumed me: because mine enemies haue forgotten thy words.

4 Thy worde is tryed to the vttermost: and thy seruant loueth it.

5 I am smal, and of no reputation: yet doe I not forget thy commandements.

6 Thy righteousness is an euerlasting righteousness: and thy law is the trueth.

7 Trouble and heatings haue taken holde vpon me: yet is my delight in thy commandements.

8 The righteousness of thy testimonies is euerlasting: O graunt me vnderstanding, & I shall liue.

Clamau in toto corde meo.

I Call with my whole heart : heare me, O Lord, I will keepe thy statutes.

2 Yea, euen vpon thee do I cal : helpe me, & I shall keepe thy testimonies.

3 Sorely in the morning do I cry vnto thee: for in thy word is my trust.

4 Mine eyes preuent the night watches : & I might be occupied in thy words.

5 Heare my voice (O Lorde) according vnto thy louing kindnesse: quicken me according as thou art wont.

6 They draue nigh that of malice persecute me: and are farre from thy lawe.

7 Be thou nigh at hande, O Lord: for al thy commandements are true.

8 As concerning thy testimonies, I haue knowne long since: that thou hast grounded them for euer.

Vide humilitatem.

O Consider mine aduersitie, & deliue mee: for I do not forget thy lawe.

2 Auenge thou my cause, and deliue me: quicken me according vnto thy worde.

3 Wealth is farre from the vngodly: for they regard not thy statutes.

4 Great is thy merite, O Lorde: quicken me as thou art wont.

5 Many there are that trouble me, and persecute

Euening prayer.

scite me: yet doe I not swaite from thy re-
 scimonies.
 6 It grieueth me whē I see þe transgressours:
 because they keepe not thy lawe.
 7 Consider, O Lord, how I loue thy com-
 mandements: O quicken me according to thy lo-
 uing kindnesse.
 8 Thy word is true from cherishing: all the
 iudgements of thy righteousnes endure for
 euermore.

Principes persecuti sunt.

Princes haue persecuted me without a
 cause: but my heart standeth in awe of thy
 wordes.
 2 I am as glad of thy worde: as one that sin-
 deth great spoyle.
 3 As for lies I hate and abhorre them: but
 thy lawe do I loue.
 4 Seuen times a day doe I prayse thee: be-
 cause of thy righteous iudgements.
 5 Great is the peace þy they haue which loue
 thy law: and they are not offended at it.
 6 Lord, I haue looked for thy sauing health:
 and done after thy commandements.
 7 My soule hath kept thy testimonies: and
 loued them exceedingly.
 8 I haue kept thy commandements and tes-
 timonies: for all my wayes are before thee.

Appropinquet deprecatio.

Let my complaint come before thee, O Lord:
 giue me understanding according to thy
 word.
 2 Let my supplication come before thee: de-
 liuer me according to thy word.
 3 My lippes shall speake of thy praise: when
 thou hast taught me thy statutes.
 4 Yea, my tongue shall sing of thy word: for al
 thy commandements are righteous.
 5 Let thine hand helpe me: for I haue chosen
 thy commandements.
 6 I haue longed for thy sauing health, O
 Lord: and in thy law is my delight.
 7 Oh let my soul live, and it shall praise thee:
 and thy iudgements shall helpe me.
 8 I haue gone astray like a sheepe that is lost:
 oh seeke thy seruant, for I do not forget thy
 commandements.

Ad dominum. Psal. 120.

Morning
 prayer.

When I was in trouble, I called vpon
 the Lord: and he heard me.
 2 Deliuere my soule, O Lord, from
 lying lippes: and from a deceitful tongue.
 3 What rewarde shall be giuen or done vnto
 thee, thou false tongue: euen mightie & sharp
 arrowes, with thine burning coles.
 4 Wo is me, that I am constrained to dwell
 with Asech: and to haue mine habitatio
 among the tents of Cedar.
 5 My soule hath long dwelt among them: þ
 be enemies vnto peace.
 6 I labour for peace, but when I speake vnto
 them thereof: they make thee ready to battel.

Leuani oculos. Psal. 121.

I will lift vp mine eyes vnto the hills: from
 whence cometh my helpe.
 2 My helpe cometh euen from the Lord:
 which hath made heauen and earth.
 3 He will not suffer thy foote to be moued: &
 he that keepeth thee will not sleepe.

Behold, he that keepeth Israel: shall neither
 slumber nor sleepe.
 2 The Lord him selfe is thy keeper: the Lord
 is thy defence vpon thy right hand.
 3 So that the sunne shall not burne thee by
 day: neither the moone by night.
 4 The Lord shall preserve thee fro all euil: yea,
 it is euen he that shall keepe thy soule.
 5 The Lord shall preserve thy going out and
 thy coming in: from this time forth for e-
 uermore.

Latatus sum. Psal. 122.

I was glad when they said vnto me: we will
 go into the house of the Lord.
 2 Our feete shall stand in thy gates: O Ieru-
 salem.
 3 Ierusalem is builded as a citie: that is at
 vnitie in it selfe.
 4 For whither the tribes goe vp, euen the
 tribes of the Lord: to testifie vnto Israel,
 to giue thanks vnto the name of þ Lord.
 5 For there is the seate of iudgement: euen
 the seate of the house of Dauid.
 6 O pray for the peace of Ierusalem: they shall
 prosper that loue thee.
 7 Peace be within thy walles: and plente-
 ousnesse within thy palaces.
 8 For my brethren and companions sake: I
 wil wish thee prosperitie.
 9 Because of þ house of the Lord our God:
 I wil seeke to do thee good.

Ad te leuau oculos meos. Psal. 123.

Vs to the life I by mine eyes: O thou that
 dwellest in the heauens.
 2 Beholde, euen as the eyes of seruants
 looke vnto þ hand of their masters, & as the
 eyes of a maiden vnto the bande of her mis-
 tres: euen so our eyes wayte vpon the Lord
 our God, vntill he haue mercie vpon vs.
 3 Haue mercie vpon vs, O Lord, haue mercie
 vpon vs: for we are biterly despised.
 4 Our soule is filled with the scornfull re-
 proofe of the weathy: and with the despitefulness of
 the proude.

Nisi quia dominus. Psal. 124.

If the Lord him selfe had not bin on our side
 (now may Israel say: if the Lord him selfe
 had not bene on our side when men rose vp
 against vs,
 2 They had swallowed vs by quicke: where
 they were so wrathfully displeas'd at vs.
 3 Yea, the waters had downed vs: and the
 streame had gone ouer our soule.
 4 The deepe waters of the proude: had gone
 euen ouer our soule.
 5 But praised be the Lord: which hath not gi-
 uen vs ouer for a praye vnto their teeth.
 6 Our soule is escaped, euen as a birde out of
 the snare of the fowler: the snare is broken, &
 we are deliuered.
 7 Our helpe standeth in the name of the Lord:
 which hath made heauen and earth.

Qui confidunt. Psal. 125.

They that put their trust in the Lord, shall
 be euen as the mount Sion: which may
 not be remoued, but standeth fast for euer.
 2 The hills stand about Ierusalem: euen so
 standeth the Lord about his people,
 from this time forth for euermore.
 3 For the rodde of the vngodly cometh not
 vnto

into the lot of the righteous : least the righteous put their hand vnto wickednes.
 4 Do wel, O Lorde : vnto those that be good and true of heart,
 5 As for such as turne backe vnto their owne wickednesse : the Lorde shall lead them forth with the euil doers, but peace shall be vpon Israel.

In conuertendo. Psal. 126.

When the Lord turned againe the captiuitie of Sion : then were we like vnto them that dreame.

- 2 Then was our mouth filled with laughter : and our tongue with ioy.
- 3 Then saide they among the heathen : the Lord hath done great things for them.
- 4 Yea, the Lorde hath done great things for vs already : whereof we reioyce.
- 5 Turne our captiuitie, O Lorde : as the riuers in the South.
- 6 They that sowe in teares : shall reape in ioy.
- 7 We that now goeth on his waye weeping, and beareth forth good seede : shall doubtles come againe with ioye, & bring his sheaues with him.

Nisi dominus. Psal. 127.

Except the Lord builde the house : their labour is but lost that builde it.

- 2 Except the Lorde keepe the citie : the watchman waketh but in vaine.
- 3 It is but lost labour that ye haue to rise vp early, and so late take rest, and eat the bread of carefullnesse : for so he giueth his beloved sleepe.
- 4 Lo, children and the fruite of the wombe : are an heritage and gift that cometh of the Lord.
- 5 Like as the arrows in the hand of the Gyant : enen so are the yong children.
- 6 Happie is the man that hath his quiver full of the: they shal not be ashamed whē they speake with their enemies in the gate.

Beati omnes. Psal. 128.

Blessed are al they that feare the Lorde : and walke in his wayes.

- 2 For thou shalt eat the labours of thine hands : O wel is thee, & happy shalt thou be.
- 3 Thy wife shall be as the fruitful vine : vpon the walles of thine house.
- 4 Thy children like the Oliue branches : round about thy table.
- 5 Lo, thus shall the man be blessed : that feareth the Lorde.
- 6 The Lorde from out of Sion shall so blesse thee : that thou shalt see Iherusalem in prosperitie al thy life long.
- 7 Yea, that thou shalt see thy childrens children : and peace vpon Israel.

Sape expugnauerunt. Psal. 129.

Many a time haue they sought against me fro my youth vp : (may Israel now say.)

- 2 Yea, many a time haue they vexed me from my youth vp : but they haue not preuailed against me.
- 3 The plowers plowed vpon my backe : and made long furrowes.
- 4 But the righteous Lorde : hath hewen the snares of the wickedly in pieces.
- 5 Let them be confounded and turned backe.

ward : as many as haue euil will at Sion.
 6 Let them be euen as the grasse growing vpon the house toppes : which withereth as soe it be plucked vp.
 7 Whereof the mower filleth not his hand : neither he that binderh by the sheaves, his bosome.
 8 So that they which go by, say not so much as the Lorde prosper you : we wish you good lucke in the name of the Lorde.

De profundis. Psal. 130.

Out of the deepe haue I called vnto thee (O Lorde) : Lorde heare my voyce.

- 2 Oh let thine eares consider well : the voyce of my complaint.
- 3 If thou Lorde wilt be extreme to marke what is done amisse : oh Lorde, who may abide it ?
- 4 For there is mercy with thee : therefore shalt thou be feared.
- 5 I looke for the Lorde, my soule doeth wayte for him : in his word is my trust.
- 6 My voyce fleeeth vnto the Lorde : before the morning watch, I saue, before the morning watch.
- 7 O Israel trust in the Lord, for with the Lorde there is mercie : and with him is plenteous redemption.
- 8 And he shall redeeme Israel : from all his sinnes.

Domine, non est. Psal. 131.

Lorde, I am not high minded : I haue no ghaude lookes.

- 2 I do not exerceise my selfe in great matters : which are to high for me.
- 3 But I reframe my soule, & keepe it low, like as a childe that is weaned from his mother : yea, my soule is euen as a weaned childe.
- 4 O Israel trust in the Lorde : from this time forth for evermore.

Memento Domine. Psal. 132.

Lord remember Dauid : and al his trouble.
 2 How he sware vnto the Lorde : and bowde a bowe vnto the almightie God of Jacob.

Morning prayer.

- 3 I will not come within the tabernacle of my house : nor clime vp into my bed.
- 4 I will not suffer mine eyes to sleepe, nor mine eye lids to slumber : neither shall I temple of my head to take any rest.
- 5 Vntill I finde out a place for the temple of the Lorde : an habitation for the mighty God of Jacob.
- 6 Lo, we heard of the same at Ephrata : and found it in the wood.
- 7 We will go into his tabernacle : and fall down on our knees before his footstool.
- 8 Arise, O Lorde, into thy resting place : thou and the arke of thy strength.
- 9 Let thy priests be clothed with righteousness : and let thy saints sing with ioyfullnesse.
- 10 For thy seruant Dauid sake : turne not away the presence of thine anointed.
- 11 The Lorde hath made a faithfull orbe vnto Dauid : and he shal not shrinke from it.
- 12 Of the fruite of thy body : shall I see vpon thy seat.
- 13 If thy children will keepe my covenant and my testimonies : that I shall learne the: their children

- childzen also shall sit vpon thy seat for euer more.
- 24 For the Lorde hath chosen Sion to be an habitation for him selfe : he hath longed for her.
- 25 This shall be my rest for euer : here will I dwell, for I haue a delight therein.
- 26 I will blesse her victuals with increase: & will satisfie her pooze with bread.
- 27 I will becke her pziestcs with health : and her saines shall reioyce and sing.
- 28 There shall I make the hozne of Dauid to flourish : I haue ordeined a lantern for mine anoynded.
- 29 As for his enemies, I shall clothe the with shame : but vpon him selfe shall his crowne flourish.

Ecce quam bonum. Psal. 133.

Behold how good and ioyfull a thing it is: brethren to dwell together in vnitie.
 2 It is like the precious oynement vpon the head, that ran downe vnto the beard: eue vnto Aarons beard, and went downe to the skirts of his clothing.

- 3 Like as the dew of Hermon: which fel vpon the hill of Sion.
- 4 For there the Lord promised his blessing: and life for euer more.

Ecce nunc. Psal. 134.

Behold (now) praise the Lord: al ye seruants of the Lord.
 2 Ye that by night stande in the house of the Lord: euen in the courtcs of the house of our God.

- 3 Lift vp your hands in the sanctuarie: and praye the Lord.
- 4 The Lorde that made heauen & earth : giue thee blessing out of Sion.

Laudate nomen. Psal. 135.

Praise the Lord, laud ye the name of the Lord: praise it, O ye seruants of the Lord.
 2 Ye that stand in the house of the Lord: in the courtcs of the house of our God.

- 3 O praise the Lord, for the Lord is gracious: O sing praises vnto his name, for it is louely.
- 4 For why? the Lord hath chosen Jacob vnto himselfe: and Israel for his owne possession.
- 5 For I know that the Lord is great: & that our Lord is aboue al gods.
- 6 Whatsoeuer the Lord pleased, that did he in heauen and in earth: and in the sea, and in al deepe places.
- 7 He bringeth forth the cloudcs from the ends of the world: & sendeth forth lightnings vnto the raine, bringing the winds out of his treasures.
- 8 He smote the first hozne of Egypt: both of man and beast.
- 9 He hath sent tokens and wonders into the middes of thee, O thou land of Egypt: vpon Pharao and al his seruants.
- 10 He smote diuers nations: & slew mighty kings.
- 11 Sehon king of the Amozites: and Og the king of Basan: & all the kingdomes of Chanaan.
- 12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.
- 13 Thy name, O Lorde, endureth for euer: so doeth thy incmozial, O Lord, from one generation to another.

- 14 For the Lord will avenge his people: and be gracious vnto his seruants.
- 15 As for the images of the heathen, they are but siluer & golde: the worke of mens hands.
- 16 They haue mouthes, and speake not: eyes haue they, but they see not.
- 17 They haue eares, & yet they heare not: neither is there any breath in their mouthes.
- 18 They that make them, are like vnto them: and so are all they that put their trust in the.
- 19 Praise the Lord ye house of Israel: praise the Lord ye house of Aaton.
- 20 Praise the Lord ye house of Leui: ye that feare the Lord, praise the Lord.
- 21 Praised be the Lorde out of Sion: which dwelleth at Iherusalem.

Confitemini. Psal. 136.

O give thanks vnto the Lorde, for he is gracious: and his mercy endureth for euer.

Enening prayer.

- 2 O give thanks vnto the God of all gods: for his mercie endureth for euer.
- 3 O thanke the Lord of al lordcs: for his mercy endureth for euer.
- 4 Which onely doth great wonders: for his mercie endureth for euer.
- 5 Which by his excellent wisdom made the heauens: for his mercie endureth for euer.
- 6 Which laide out the earth aboute the waters: for his mercy endureth for euer.
- 7 Which hath made great lightcs: for his mercie endureth for euer.
- 8 The Sunne to rule the day: for his mercie endureth for euer.
- 9 The Moone and the Starres to governe the night: for his mercy endureth for euer.
- 10 Which smote Egypt with their first hozne: for his mercie endureth for euer.
- 11 And brought out Israel from among the: for his mercie endureth for euer.
- 12 With a mightie hand & stretched out arme: for his mercie endureth for euer.
- 13 Which diuided the red sea in two partes: for his mercie endureth for euer.
- 14 And made Israel to goe through the middes of it: for his mercie endureth for euer.
- 15 But as for Pharao and his hoste, he ouerthrew them in the red sea: for his mercy endureth for euer.
- 16 Which led his people through the wilderness: for his mercie endureth for euer.
- 17 Which smote great kings: for his mercie endureth for euer.
- 18 Yea, and slue mighty kings: for his mercy endureth for euer.
- 19 Sehon king of the Amozites: for his mercie endureth for euer.
- 20 And Og the king of Basan: for his mercie endureth for euer.
- 21 And gaue away their land for an heritage: for his mercie endureth for euer.
- 22 Euen for an heritage vnto Israel his seruant: for his mercie endureth for euer.
- 23 Which remembered vs when we were in trouble: for his mercie endureth for euer.
- 24 And hath deliuered vs from our enemies: for his mercie endureth for euer.
- 25 Which giueth food to all flesh: for his mercie endureth for euer.

ged Lute.

- 20 Thou hast giuen victorie vnto kings: and hast deliuered Dauid thy seruant from the perill of the swoorde.
- 21 Saue me and deliuer me from the hande of straunge chylzen: whose mouth talketh of banitie, and their right hand is a right hand of inquitte.
- 22 That our sonnes may growe vp as the young plants: and that our daughters may be as the polished corners of the temple.
- 23 That our garners may bee full and plenteous with all manner of stowe: that our sheepe may bring forth thousands, and ten thousands in our stables.
- 24 That our oxen may be strong to labour, that there be no decay: no leading into captiuitie, and no complaining in our streets.
- 25 Happie are the people that bee in such a case: yea, blessed are the people which haue the Lord for their God.

Exaltabo te Deus. Psal. 145.

- I** Will magnifie thee, O God, my king: and I will praise thy name for euer and euer.
- 2 Euerie day will I giue thanks vnto thee: and praise thy name for euer and euer.
 - 3 Great is the Lord, and marvellous worthy to be prayed: there is no ende of his greatness.
 - 4 One generation shall praise thy works vnto another: and declare thy power.
 - 5 As for me, I will be talking of thy worship: thy glory, thy praise, & wondrous works.
 - 6 So that men shall speake of the might of thy marvellous actes: and I will also tel of thy greatness.
 - 7 The memoriall of thine abundant kinde-ness: shall be shewed: & men shall sing of thy righteousness.
 - 8 The Lord is gracious and mercifull: long suffering, and of great goodnesse.
 - 9 The Lord is louing vnto every man: and his mercie is ouer all his works.
 - 10 All thy woordes praise thee, O Lord: and thy saints giue thanks vnto thee.
 - 11 They shewe the glory of thy kingdome: and talke of thy power.
 - 12 That thy power, thy glorie, and mightinesse of thy kingdome: might be knowne vnto men.
 - 13 Thy kingdome is an euerlasting kingdome: and thy dominion endureth throughout all ages.
 - 14 The Lord vpholdeth all such as fall: and lifeth by all those that be downe.
 - 15 The eyes of all waite vpon thee, O Lord: and thou giueth them their meate in due season.
 - 16 Thou openest thine hande: and fillest all things liuing with plenteousnesse.
 - 17 The Lord is righteous in all his wayes: and holie in all his works.
 - 18 The Lord is nigh vnto all them that call vpon him: yea, all such as call vpon him faithfully.
 - 19 He will fulfill the desire of them that feare him: hee also will heare their cry, and will helpe them.
 - 20 The Lord preserveth all them that loue

him: but scattereth abroade all the vngodly.

- 21 My mouth shall speake the praise of the Lord: and let all flesh giue thanks vnto his holy name for euer and euer.

Lauda anima mea. Psal. 146.

- P**raise the Lord, O my soule, while I liue will I praise the Lord: yea, as long as I haue any being, I will sing praises vnto my God.
- 2 O put not your trust in princes, nor in any childe of man: for there is no help in them.
 - 3 For when the breath of man goeth forth, he shall turne againe to his earth: and then all his thoughtes perish.
 - 4 Blessed is hee that hath the God of Jacob for his helpe: and whose hope is in the Lord his God.
 - 5 Which made heauen and earth, the sea and all that therein is: which keepeth his promise for euer.
 - 6 Which helpeth them to right that suffer wrong: which feedeth the hungry.
 - 7 The Lord looseth men out of prison: the Lord giueth sight to the blinde.
 - 8 The Lord helpeth them that are fallen: the Lord careth for the righteous.
 - 9 The Lord careth for the strangers, hee defendeth the fatherlesse and widowe: as for the way of the vngodly, hee turneth it upside downe.
 - 10 The Lord thy God, O Sion, shall be king for euer: no more: & throughout all generations.

Laudate Dominum. Psal. 147.

- O** Praise the Lord, for it is a good thing to sing praises vnto our God: yea, a ioyfull and pleasant thing it is to bee thankful.
- Euening prayer.
- 2 The Lord doth builde vp Ierusalem: and gather together the outcastes of Israel.
 - 3 He healeth those that are broken in heart: and giveth medicine to healc their sickness.
 - 4 He telleth the number of the starres: and calleth them all by their names.
 - 5 Great is our Lord, and great is his power: yea, and his wisdom is infinite.
 - 6 The Lord setteth by the meeke: and bringeth the vngodly downe to the grounde.
 - 7 O sing vnto the Lord with thanksgiving: sing praises vpon the harpe vnto our God.
 - 8 Which couereth the heauen with cloudes, and prepareth raine for the earth: & maketh the grasse to growe vpon the mountaines, and herbe for the vse of men.
 - 9 Which giueth fodder vnto the cattell: and feedeth the yong rauens that call vpon him.
 - 10 He hath no pleasure in the strength of any horse: neither delighteth hee in any mannes legges.
 - 11 But the Lordes delight is in them that feare him: and put their trust in his mercie.
 - 12 Praise the Lord, O Ierusalem: praise thy God, O Sion.
 - 13 For hee hath made fast the barres of thy gates: and hath blessed thy children within thee.
 - 14 Hee maketh peace in thy borders: and filleth thee with the flour of wheate.
 - 15 Hee sendeth forth his commaundement vpon

upon earth: and his worde runneth very swiftly.

- 16 The gineeth snowe like wool: and scattereth the hoare frost like ashes.
- 17 Hee casteth forth his yce like morsels: who is able to abide his frost?
- 18 Hee sendeth out his word, and melteth them: he bloweth with his winde, and the waters flowe.
- 19 He sheweth his word vnto Jacob: his statutes and ordinances vnto Israel.
- 20 Hee hath not dealt so with any nation: neither haue the heathen knowledge of his lawes.

Laudate dominum. Psal. 148.

O Praise the Lord of heauen: praise him in the height.

2 Praise him all ye angels of his: praise him all his hoste.

3 Praise him Sunne and Moone: praise him all ye starres and light.

4 Praise him all ye heauens: and ye waters that be aboute the heauens.

5 Let them praise the name of the Lord: for he spake the worde, and they were made, he commaunded, and they were created.

6 He hath made them fast for euer and euer: he hath giuen them a lawe which shall not be broken.

7 Praise the Lord vpon earth: ye Dragons and all deepes.

8 Fire and haile, snowe and vapour: winde and storme, fulfilling his worde.

9 Mountaines and all hilles: fruitful trees, and all Cedars.

10 Beastes and all cattell: wormes, and feathered fowles.

11 Kings of the earth, and all people: princes, and all iudges of the worlde.

12 You y men and maidens, olde men and children, praise the name of the Lord: for his

name onely is excellent, and his praise as bout heauen and earth.

13 He shall exalte the borne of his people, all his saints shall praise him: euen the children of Israel, euen the people that seruetly him.

Cantate domino Psal. 149.

O Sing vnto the Lord a new song: let the congregation of saints praise him.

2 Let Israel reioyce in him that made him: and let the children of Sion bee ioyfull in their king.

3 Let them praise his name in the daunce: let them sing psalmes vnto him with Tabret and Harpe.

4 For the Lord hath pleasure in his people: and helpeth the meeke hearted.

5 Let the saints bee ioyfull with glorie: let them reioyce in their beddes.

6 Let the playes of God be in their mouth: and a two edged sword in their hands.

7 To bee auenged of the heathen: and to rebuke the people.

8 To binde their kings in chaynes: & their nobles with linkes of yron.

9 That they may be auenged of them, as it is writen: such honour haue all his saints.

Laudate dominum. Psal. 150.

O Praise God in his holinesse: praise him in the firmament of his power.

2 Praise him in his noble actes: praise him according to his excellent greatnesse.

3 Praise him in the sound of the Trumpet: praise him vpon the Lute and Harpe.

4 Praise him in the Cymbals and daunces: praise him vpon the strings and pipe.

5 Praise him vpon the well tuned Cymbals: praise him vpon the loude Cymballes.

6 Let euery thing that hath breath: praise the Lord.

F I N I S.

A prayer containing the duty of euerie true Christian.



Almost mightie God, mercifull and louing father, I wretched sinner come vnto thee in the name of thy deerey beloued sonne Iesus Christe my onely sauour and redeemer: & most humbly beseech thee for his sake to be mercifull vnto me, and to cast all my finnes out of thy sight and remembrance, through the merites of his bloodie death and passion.

Downe vpon me (O Lorde) thy holy spirite of wisdom and grace: Souerne and leade me by thy holie worde, that it may be a lantern vnto my feet, & a light vnto my steeppes. Shew thy mercie vpon me, and so lighten the natural blindness and darknesse of my heart through thy grace, that I may daily bee renewed by the same spirit and grace: By the which (O Lorde) purge the grosse of my hearing and vnderstanding, that I may profitably reade, heare, and vnderstand thy worde and heavenly will, beleene, and practise the same in my liue and conuersation, and euer more holde fast that blessed hope of euerlasting life.

Almightie and hit all vice in me, that my life may expresse my faith in thee: mercifullly heare the humble sute of thy seruant, and graunt me thy grace all my dayes: Graciously pardon mine infirmities, and defend me in all dangers of body, goods and name: but most chiefly, my soule a gainst all assaults, temptations, accusations, libell bars and heights of that olde enemye of mankinde Satan that toyng vpon euery feeling whome he may deuoure.

An heere (O Lorde) I prostrate, with most humble minde craue of thy diuine maestie, to be mercifull vnto the vniuersall Church of thy sonne Christ: And especially according to my bounden dutie, beseeche thee for his sake to blesse, saue, and defende the principall member thereof, thy seruant our moste deere and loue-cougaine Lady Queene Elizabeth, increase in her royal heart true faith, godly zeale, and loue of the same: And graunt her victory ouer all her enemies, a long, prosperous, and honourable life vpon earth, a blessed ende, and life euerlasting.

Moreouer, O Lorde, graunt vnto her maesties moste honourable Counsellours, and euery other member of this thy Church of England, that they and we in our severall callings, may truly, and godly serue thee: Plant in our heartes true feare and honour of thy name, obedience to our Prince, and loue to our neighbours: Increase in vs true faith and religion: Replenish our mindes with all goodnesse, and of thy great mercie keepe vs in the same till the ende of our liues: Sure vnto vs a godly zeale in prayer, true humilitie in prosperitie, perfect patience in aduersitie, and continuall ioy in the holie Ghost.

And lastly I commend vnto thy fatherly protection, al that thou hast giuen me, as wife, children, and seruants: Ayde me O Lorde, that I may gouerne, nourish, and bring them by in thy feare and seruice. And forasmuch as in this

worlde I must alwayes be at warre and strife, not with one sorte of enemies, but with an infinite number, not onely with flesh and blood, but with the Deuill which is the Prince of darknesse, and with wicked men execrable of his moste damnable will: Graunt mee therefore thy grace, that being armed with thy defence, I may stand in this battell with an invincible constance against all corruption, which I am compassed with on euery side, vntil such time as I hauing ended the combate, which during this life I must sustaine, in the ende I may attaine to thy heavenly rest, which is prepared for me and all thine elect, though Christ our Lord and onely Sauour. Amen.

Certaine godlie Prayers for Iundry dayes.



¶ Monday.

Almightie God, the Father of mercie, and God of all comfort, which onely forgivest sinne: forgive vnto vs our finnes, good Lorde, forgive vnto vs our finnes, that by the multitude of thy mercies they may be covered, and not imputed vnto vs, and by the operation of the holie Ghost, we may haue power and strength hereafter to resist sinne, by our Sauour and Lord Iesus Christe. Amen.

¶ Tuesday.

O Lorde God, which despisest not a contrite heart, and forgettest not the finnes and wickednesse of a sinner, in what houre soeuer he doth mourne and lament his olde manner of liuing: Graunt vnto vs (O Lorde) true contrition of heart, that we may vehemently despite our sinfull life past, & wholly be converted vnto thee, by our Sauour and Lord Iesus Christ. Amen.

¶ Wednesday.

O Mercifull father, by whose power and strength we may overcome our enemies both bodily and ghostly: graunt vnto vs, O Lorde, that according to our promise made in our baptisme, we may overcome the chiefe enemies of our ioule, that is, the desires of the worlde, the pleasures of the flesh, and the suggestions of the wicked spirit: and so after, lead our liues in holinesse and righteousness, that we may serue thee in spirit & truely, and that by our sauour and Lord Iesus Christ, Amen.

¶ Thursday.

O Almighty and euerlasting God, which not onely giuest euery good & perfect gift, but also increasest those gifts that thou hast giuen: we most humbly beseech thee (mercifull God) to increase in vs the gifts of faith, that we may truly beleene in thee, and in thy promise made vnto vs: and that neither by our negligence, nor infirmite of the flesh, nor by strenuousness of temptation, neither by the libell craftes and assaults of the deuill, we be driuen from faith in the blood of our Sauour and Lord Iesu Christ, Amen.

both this night, and all the time and dayes of my life hitherto, vnder thy protection, and hast suffered me to lue vntill this present houre. And I beseeche thee heartily, that thou wilt vouchsafe to recuue me this day, and the residue of my whole life, from henceforth into thy tuition, ruling & governing me with thy holy spirite, that all maner of darkenede, of misbeliefe, infidelitie, and of carnall lustes and affectiōs, may be vterly chased and driven out of my heart, and that I may be iustified and saved both body and soule through a right and perfect fayth, and so walke in the light of thy most godly clemency, to thy glory and prayse, and to the profit and vnturiance of my neighbour through Iesus Christ our Lord and Saviour. Amen.

A possible thanks that we are able, we render vnto thee, O Lorde Iesus Christe, for that thou hast willed this night past to be prosperous vnto vs: and we beseeche thee likewise to prosper all this same daye vnto vs, for thy glory, and for the health of our soule, and that thou which art the true light, not knowing any going downe, and which art the sunne eternall, goinge life, foode, and gladnesse vnto all things, vouchsafe to shine into our myndes, that we may not any where stumble to fall into any sinne, but may thoroowe thy good guyding and conducting, come to the life everlasting. Amen.

O Lord Iesus Christ, which art the true sunne of the world, euermore arising, and neuer going downe, which by thy most hollosome appearing & sight, doest bring forth, preserue, nourishe, and refresh all things, as well þe are in heauen, as also that are on earth: we beseeche thee mercifully and fauourably to shine into our hearts, that the night & darkenesse of sinnes, & the mysls of erroris on euerie side driven away, thou brightly shining within our hearts, we may all our life space goe without any stumbling or offence, and may decently and seemely walke (as in the daye time) being pure and cleane from the workes of darkenes, and abounding in al good workes which God hath prepared for vs to walke in, which with the father and with the holy ghost liuest and raignest for ever and euer. Amen.

O God and Lord Iesus Christ, thou knowest, yea, & hast also taught vs how great the infirmitie and weaknes of man is, and howe certaine a thinge it is that it can nothinge doe without thy godly helpe. If man trust to himselfe, it can not be avoided, but that he must headlong runne and fall into a thousande bindings and mischies. O our father haue thou pitie & compassion vpon the weaknesse of vs thy children, be thou prest and ready to helpe vs, alwayes shewing thy mercie vpon vs, and prospering whatsoeuer wee godly goe about: so that thou giving vs lycht, we may see what things are truly good in dedde: thou encouraging vs, we may haue an earnest desire to the same: and thou being our guide, we may come wher to obtaine them: for we hauing nothing but mistrust in our selues, doe yelde and commit our selues full

and whole vnto thee alone, which workest all things in all creatures, to thy honour and glory. So be it.

A prayer against temptation.

O Lord Iesus Christ, the onely stay & fence of our mortall state, our onely hope, our onely saluation, our glory, & our triumph, who in the fleshe (which thou haddest for our onely cause taken vpon thee) didst suffer thy selfe to be tempted of Satan, & who only and alone of all men diddest vterly ouercome and vanquish sinne, death, the world, the deuill, & all the kingdome of hel: & whatsoever thou hast so ouercommed, for our behoofe it is that thou hast ouercommed it: neyther hath it bene thy will to haue any of thy seruants to keepe battell, or fight with any of the foresaide euilles, but of purpose to reward vs with a crowne of the more glorie for it. And to the intent that thou myghtest likewise ouerthrowe Satan in thy members, as thou hadest alfo done in thine owne person, giue thou (we beseeche thee) vnto vs thy souldiers, (O Lion most victorious of the tribe of Iuda) strength against the roaring Lion, which continually wandreth to and fro, seeking whom he may deuoure. Thou being that same serper, the true giuer of health and life, that was nayled on high vpon a tree, giue vnto vs thy seely ones, wilnesse against the deceitful awayting of the most subtil serpent. Thou being a Lambe as white as snow, the banquisher of Satans tyrant, giue vnto vs thy litle sheepe the strength and vertue of thy spirit, that being in our owne felues weak and feeble, and in thee strong and balaunt, we may with stande and ouercome all assaultes of the deuill, so that our chostly enemy may not glorie on vs, but being conquered through thee, we may giue thanks to thy mercie, which neuer leauest the destitute that put their trust in thee, who liuest and raignest God for euer, without ende. Amen.

A prayer for the obtcining of wisdom.



God of our fathers, and Lorde of mercie, thou þ hast made all thinges by thy worde, & ordeined man through thy wisdom, þ the shoulde haue dominion ouer the creatures which þ hast made, þ he should order þ world according to equitie and righteousnes, & execute iudgement with a true heart: giue me wisdom, which is euer about thy seate, & put me not out from among thy children: for I thy seruant & sonne of thy handmaid, am a feeble persō, of a shorte time, & to young to the vnderstanding of thy iudgement and lawes: yea though a man be neuer so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing worth. Oh sende thy wisdom out of thy holy heauens, and from the throne of thy maiestie, that the may be with me, and labours with me, that I may know what is acceptable in thy sight, for thee knowest & vnderstandest all

Wisdom.

thyngs, and the that conduct me right soberly in thy workes, and preserve me in her power, that my workes be acceptable. Amen.

der my neighbour secretly, & to abhorre all blesed, louing all goodnes earnestly. O Lorde graunt me thus to doe, for the glory of thy holy name. Amen.

A prayer against worldly carefulesnes.

O Most deare and tender father, our defender and nourisher, endue vs with thy grace, that we may cast of the great blindness of our mindes, and carefulesnes of worldly thinges; and may put our whole study and care in keeping of thy holy laue, and that we may labour and trauaile for our felicity in this life, like the byrdes of the ayre, and the lilyes of the felde, without care. For thou hast promised to be carefull for vs, and hast commanded that vpon thee we shoulde cast all our care: which luest and raignest worlde without ende. Amen.

A prayer necessarie for all persons.

O Mercifull God, I a wretched sinner reknowlege my self bound to keep thy holy commandements, but yet unable to performe them, and to be accepted for iust, without the righteousness of Iesu Christe thy onely sonne, who hath perfectly fulfilled thy law, to iustifie all men that beleene and trust in him. Therefore graunt me grace, I beseech thee, to be occupied in doing of good workes, which thou commandest in holy Scripture, all the dayes of my life, to thy glory, and yet to trust onely in thy mercie, and in Christes merites, to be purged from my sinnes, and not in my good workes, be they neuer so manie. Giue me grace to loue thy holy word feruently, to search the scriptures diligently, to reade them humbly, to vnderstande them truly, to liue after the effectually. Order my life so, O Lord, that it may be alway acceptable vnto thee. Giue me grace, not to reioice in any thing but displeaseth thee, but enuermore to delight in those thinges that please thee, be they neuer so contrary to my desires. Teach me so to pray, by my petitions may be graciously hearde of thee. Keepe me byright among diuersities of opinions, and iudgements in the worlde, that I neuer swaue from thy truth taught in holy Scripture. In prosperitie, O Lord, saue me, that I wage not proud. In aduersitie helpe me, that I neither despaire nor blasphemie thy holys name, but taking it patiently, to giue thee thanks, and trust to be deliuered after thy pleasure. When I happen to fall into sinne through frailtie, I beseech thee to woocke true repentance in my heart, that I may be sorie without desperation, trust in thy mercie without presumption, that I may amende my life, & become truly religious without hypocrisie, lowly in heart without feyning, faithfull and trusty without deceit, mercie without lightnes, sadde without mistrust, sober without stoutnes, content with mine own about countenances, to tell my neighbour his faultes charitably without dissimulation, to instruct my household in thy lawes truly, to obey our Queene and all gouernours vnder her vncincedly, to receiue all lawes and common ordinaunces, (which disagreeeth not from thy holy worde) obediently, to pay euery man that which I owe vnto him truly, to becheate no man, nor li-

A prayer for pacience in



Ow hast thou (O Lord) humbled and plinched me downe? I dare nowe vncathes make my prayers vnto thee, for thou art angry with me, but not about my deserting. Certainly I haue sinned, Lord, I confesse it, I will not deny it: but, oh my God, pardon my trespasses, release my debts, tender now thy grace againe vnto mee, stop my woundes, for I am all to plagued and bearen: yet Lord this notwithstanding I abide patiently, & giue mine attendance on thee, continually wayting for reliefe at thy hande, and that not without shall, for I haue receiued a token of thy fauour and grace towarde me. I meane, thy word of promise concerning Christ who for me was offered on the crosse for a ransom, a sacrifice and price for my sinnes: wherefore according to that thy promise, defende me Lorde by thy right hande, and giue a gracious eare to my requestes, for all mans states are but vaine. Beate downe therefore mine enemies thine owne selfe with thy power, which art mine onely aydour and protectour, O Lord God almighty. Amen.

A prayer to be said at night going to bed.

O Mercifull Lorde God heauenly father, whether we sleepe or wake, liue or die, we are alwayes thine. Wherefore I beseeche thee hartly that thou wilt vouchsafe to take care and charge of me, and not to suffer me to perishe in the workes of darkness, but to kinde the lyght of thy countenance in my hearte, that thy godly knowlege may dayly encrease in me, though a right and pure faith, and that I may alwayes be found to walke and liue after thy wil & pleasure, through Iesus Christ our Lord and Saviour, Amen.

A prayer to be said at the houre of death,

O Lorde Iesu, which art the onely health of all men liuing, and the everlasting life of them which die in faith: I wretched sinner giue and submit my selfe wholly vnto thy most blessed wil. And being sure that the thing can not perishe which is committed vnto thy mercie, willingly now I leaue this fraille and wicked flesh, in hope of the resurrection, which in better wise shall restore it to me againe. I beseech thee, most mercifull Lorde Iesus Christ, that thou wilt by thy grace make strong my soule against all temptation, and that thou wilt couer and defend mee with the buckler of thy mercie against all the assaultes of the deuill. I see and knowlege that there is in my selfe no helpe of saluation, but all my confidence, hope and trust is in thy most mercifull goodnesse. I haue no merites nor good workes which I may alleage before thee. O sinnes and euill works (alas) I see a great heape, but through thy mercie, trust to be in the number of the

to whom thou wilt not impute these finnes,
 but take and accept me for righteous and
 just, and to be the inheritour of everlasting life.
 Thou mercifull Lorde waite borne for my sake,
 thou suffer both hunger and thirst for my
 sake, thou sweat for my sake, thou didest
 pray and fast for my sake, thou didest
 workes and deedes for my sake, thou didest
 most grievous paynes & tormētts for my sake.
 And finally thou gavest thy most precious body
 to die, and thy blood to be shed on the crosse for
 my sake. Howe most mercifull Saviour, let all
 these thinges profit me, which thou freely hast
 given me, that hast given thy selfe for me.
 Let thy blood cleanse and waite away the
 spots and foulness of my finnes. Let thy
 righteousness hide and cover mine bright-
 ness, Let the merits of thy passion and

blood, be satisfaction for my finnes. Give
 Lorde thy grace, that my faith and saluati-
 on in thy blood waite not in me, but be ever firm
 and constant, that the hope of thy mercie
 life everlasting neuer decay in me, that that
 waite not colde in me. Finally, that the weak-
 nesse of my flesh be not overcome with the
 feare of death. Grant me, mercifull Saviour,
 that when death hath shut up the eyes of my
 beheld, yet that the eyes of my soule may still
 beheld, and in hope thoue, that when death
 hath taken away the use of my tongue and
 speech, yet that my heart may crye and say vnto
 thee, In manus tuas domine, commendo spiri-
 tum meum, (that is to saye) O Lorde, into thy
 handes I giue and commit my soule: Domine
 Iesu accipe spiritum meum, Lorde Iesu receiue
 my soule vnto thee. Amen.

1 5
 23 23 23 23 23 23 23 23

FINIS. RIT



23

& 22. 17.

Jeremi. 33. 15.

Pfal. 119. 160.

reuel. 2. 7. & 22. 2

Pfal. 119. 142.

144.

Ioh. 6. 35.

Luk. 2. 10.

Ephes. 6. 16.

Matth. 7. 6.

2. Pet. 2. 22.

Mat. 6. 22.

Pfal. 119. 27. 73.

Iude 20.

Pfal. 119. 11.

Iof. 1. 8. psal. 1. 1. 2

Pfal. 94. 12. 13.

*to quench our heate of sinne:
Here is the tree where trueth doth grow,
to leade our liues therein:
Here is the fudge that stintes the strife,
when mens deuices fayle:
Here is the breade that feedes the life,
that death can not assaile.
The tydinges of saluation deare,
comes to our eares from hence:
The fortresse of our faith is here,
and shield of our defence.
Then be not like the hogge that hath
a pearle at his desire,
And takes more pleasure of the trough
and wallowing in the mire.
Reade not this booke in any case,
but with a single eye:
Reade not but first desire Gods grace,
to understande thereby.
Pray stil in faith with this respect
to fructifie therein,
That knowledge may bring this effect,
to mortifie thy sinne.
Then happie thou in al thy life,
what so to thee befallles:
Yea, double happie shalt thou be,
when God by death thee calles.*

O Gracious God and most merciful Father, which hast vouchsafed vs the riche and precious Iewel of thy holy word, assist vs with thy Spirit that it may be written in our hearts to our euerlasting comfort, to reforme vs, to renew vs according to thine owne Image, to build vs vp, & edifie vs into the perfect building of thy Christ, sanctifying & en-

John Samon
July 21. 1724

39 3
15

THE FIRST BOOKE OF

Moses, called * Genesis.

THE ARGUMENT.

Moses in effect declareth three things, which are in this booke chiefly to be considered: First, that the world and all things therein were created by God, and that man being placed in this great tabernacle of the world to behold Gods wonderfull workes, & to praise his Name for the infinite graces, wherewith he had endued him, self willingly fro God through doubtfull obedience: who yet for his owne mercies sake restored him to life, and confirmed him in the same by his promise of Christ to come, by whom he should overcome Satan, death and hell. Secondly, that the wicked, & unskillfull of Gods most excellent benefites, remained still in their wickednes, and so falling most horribly from sinne to sinne, prouoked God (who by his preachers called them continually to repentance) at length to destroy the whole world. Thirdly, he assured us by the examples of Abraham, Izhak, Iakob, and the rest of the Patriarkes, that his mercies neuer faile them, whom he chuseth to be his Church, & to profess his Name in earth, but in all their afflictions and persecutions he euer assisteth them, sendeth comfort, and deliuereth them. And because the beginning, increase, preservation and successe thereof might be only attributed to God, Moses sheweth by the examples of Kain, Ishmael, Esau and others, which were noble in mans iudgement, that this Church dependeth not on the estimation and nobility of the world: and also by the fewnes of them, which haue at all times worshipped him purely according to his word, that it standeth not in the multitude, but in the poore & despised, in the small stocke and little number, that man in his wisdom might be confounded, and the name of God euermore praised.

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

CHAP. I.

1 God created the heauen & the earth, 2 The light and the darknes, 3 The firmament, 4 He separateth the water from the earth, 5 He createth the sunne, the moone, and the starres, 6 He createth the fish, birds, beastes, 7 He createth man and giueth him rule ouer all creatures, 8 And prouideth nouriture for man and beast.

8 And God called the firmament, 9 Heauen, 10 And God called the evening and the morning were the second day.

9 God said againe, * Let the waters vnder the heauen be gathered into one place, and let the drie land appeare, 10 and was so.

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

11 Then God said, * Let the earth bring forth the bud of the herbe, that seedeth seed, the fruitefull tree, which beareth fruit according to his kind, which hath his seed in it selfe vpon the earth, and it was so.

12 And the earth brought forth the bud of the herbe, 13 & the seed according to his kind, also the tree that beareth fruit, which hath his seed in it selfe according to his kind: and God saw that it was good.

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

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

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

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

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

g That is, the region of the aire, and all that is about vs.

h The second day. Psa. 137. & 89. 11. & 136. 6. Job. 38. 4.

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

i This sentence is so oft repeated, to signifie Gods made all his creatures to serue to his glorie, and to the profit of man.

but for sin they were accursed, yet to the elect, by Christ, they are restored and serue to their wealth.

¶ The third day. Psa. 136. 7. deu. 4. 19.

k By the lightnes he meant the sunne, y moone and the starres.

l Which is the artificiall day. From the sunne rising to the going downe. In Of things apperteyning to naturall and political orders and seasons. n To wit, the sunne and the moone: and here he speaketh as man iudgeth by his eye: for els the moone is lesse then the planet Saturnus. o To giue it sufficient light, as instruments appointed for the same, to serue to mans vs.

¶ The third day. Psa. 136. 7. deu. 4. 19.

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¶ The third day. Psa. 136. 7. deu. 4. 19.

a First of all, and before that any creature was, God made heauen and earth of nothing, Wisd. 11. 14.

b As a rude lipe & without any creature in it: for the waters covered all.

c Darknes covered the deepe waters: for as yet the light was not created.

d He maintained this confuse heape by his fecrete power. * Ebr. face of the waters. Hebr. 11. 3. e The light was made before either Sunne or Moone was created: therefore we must not attribute that to the creatures y are Gods instrumēt, which only apperteyneth to God. * Ebr. betweene the light, and betweene the darknes. f The first day. * Ebr. So was the evening, so was the morning. Psa. 137. 6. & 136. 5. ier. 10. 13. & 51. 15. * Or, spreading ouer, and aire. f As the sea & riuers, from those waters that are in y clouds, which are vpholden by Gods power, lest they should ouerwhelme the world. Psa. 141. 4.



ued upon the waters.

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

4 And God sawe the light that it was good, and God separateth the light from the darknes.

5 And God called the light, Day, and the darknes, he called night: * So the evening and the morning were the first day.

6 Againe God said, * Let there be a firmament in the middes of the waters: and let it separate the waters from the waters.

7 Then God made the firmament, and separated the waters, which were vnder the firmament, from the waters which were above the firmament, & it was so.

8 And God called the firmament, Heauen, and God called the evening and the morning were the second day.

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

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

11 Then God said, * Let the earth bring forth the bud of the herbe, that seedeth seed, the fruitefull tree, which beareth fruit according to his kind, which hath his seed in it selfe vpon the earth, and it was so.

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

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

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

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

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

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

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

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

19 ¶ So the evening and the morning were the fourth day.

q The fish and fowles had both one beginning,

20 Afterward God said, Let the waters bring forth in abundance every creeping thing that hath life: and let the fowles fly upon the earth in the open firmament of the heaven.

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

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

s For he had now finished his creation, but his providence still watcheth over his creatures, and gouerneth them. Appointed it to be kept holy, that man might therein consider the excellencie of his works and Gods goodness towards him.

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

t This image & likenes of God in man is expounded, Eph. 4. 24: where it is written, that man was created after God in righteousness and true holines, meaning by these two wordes all perfection, wisdom, true h, innocencie power, &c.

23 ¶ So the evening and the morning were the fifth day.

u The propagation of man is the blessing of God, Psal. 8. 17, and 9. 1. Gods great liberalitie to man taketh away all excuse of his ingratitude.

24 ¶ Whoeuer God said, Let the earth bring forth the living thing according to his kind, cattel, and that which creepeth, & the beast of the earth, according to his kind, and it was so.

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

26 Furthermore God said, Let vs make man in our image according to our likenes, and let them rule over the fishes of the sea, and over the fowles of the heaven, and over the beasts, and over all the earth, and over every thing that creepeth and moveth on the earth.

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

28 And God blessed them, and God said to them, Bring forth fruit and multiplie, and fill the earth, and subdue it, and rule over the fish of the sea and over the fowle of the heaven, and over every beast that moveth vpon the earth.

29 And God said, Behold, I have given vnto you every herbe bearing seede, which is vpon all the earth, and every tree, wherein is the fruite of a tree bearing seede: that shall be to you for meate.

30 Likewise to every beast of the earth, and to every fowle of the heaven, and to every thing that moveth vpon the earth, which hath life in it selfe, every greene herbe shall be for meate: and it was so.

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

v God commanded the water & earth to bring forth other creatures: but of man he saith, Let vs make: signifying that God taketh counsell w his wisdom and vertue, purposing to make an excellent worke aboue all therest of his creation.

w This image & likenes of God in man is expounded, Eph. 4. 24: where it is written, that man was created after God in righteousness and true holines, meaning by these two wordes all perfection, wisdom, true h, innocencie power, &c.

x God would not haue man idle, though as yet there was no neede to labour. I So that man might knowe there was a soveraigne Lord, to whom he owed obedience.

God resteth the seventh day, & sanctifieth it. 15 He setteth man in the garden. 22 He createth the woman. 24 Marriage is ordained.

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

2 ¶ For in the seventh day God ended his worke which he had made, and the seventh daye he rested from all his worke, which he had made.

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

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

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

6 But a mist went vpon the earth, and watered all the earth.

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

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

9 ¶ For out of the ground made the Lord God to grow every tree pleasant to the sight, and good for meate: the tree of life also in the mids of the garden, and the tree of knowledge of good and of euill.

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

11 The name of one is Pison: the same compasseth the whole land of Hauilah, where is gold.

12 And the gold of that land is good: there is Beluizium, and the Spur stone.

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

14 The name also of the third riuer is Hiddekel: this goeth toward the East side of the land: and the fourth riuer is the Euphrates.

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

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

a That is, the innumerable abundance of creatures in heaven and earth.

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

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

d Or, the originall and beginning.

e Or, trees, as chap. 2. 15.

f God onely openeth the heavens & shutteth them, he sedeth drought & raine according to his good pleasure.

g Or, formed.

h He sheweth whereof mans body was created, to the intent that man should not glorie in the excellencie of his owne nature.

i Cor. 15. 45.

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

l Which was a signe of the life receiued of God.

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

¶ Which Hauilah is a country ioyning to Persia Eastward, and inclineth toward the West. Or, precious stone, or pebble. Plinie saith it is the name of a tree. Or, Eschiopia. Or, Tyria. Or, Assyria. Or, Emphates. k God would not haue man idle, though as yet there was no neede to labour. I So that man might knowe there was a soveraigne Lord, to whom he owed obedience. ¶ So Eating thou shalt eat of. Or, whensoever.

23 Therefore the Lord God sent him forth from the garden of Eden, to till the earth, whence he was taken.
 24 Thus he cast out man, and at the East side of the garden of Eden he set the Cherubims, & the blade of a sword flaken, to keepe the way of the tree of life.

CHAP. III.

1 The generation of mankind. 2 Cain and Habel offer sacrifice. 3 Cain killeth Habel. 23 Lamech a tyrant encourageth his fearefull wivcs. 26 True religion is reſtored.

Afterward the man knew Habel his wife, which conceived & bare kaim, and said, I have obtained a man ^b by the Lord.

2 And againe he bought fourth his brother Habel, & Habel was a keeper of sheepe, and kaim was a tiller of the ground.

3 And in proceſſe of time it came to paſſe, that kaim brought an oblation unto the Lord of the fruite of the ground.

4 And Habel alſo himſelfe brought of the firſt frutes of his ſheepe, & of the fatte of them, & the Lord had reſpect unto Habel, and to his offering.

5 But unto kaim & to his offering he had no regard: wherefore kaim was exceeding wroth, & his countenance ſet down.

6 Then the Lord ſaid unto kaim, Why art thou wroth? & why is thy countenance ſet downe?

7 If thou do well, ſhalt thou not be accepted: and if thou doeſt not well, ſinne lieth at the doore: alſo unto thee ſinne desire ſhall be ſubject, and thou ſhalt rule over him.

8 Then kaim ſpoke to Habel his brother, And when they were in the field, kaim roſe by againt Habel his brother, and ſlew him.

9 Then the Lord ſaid unto kaim, Where is Habel thy brother? Who answered, I cannot tel. Am I my brothers keeper?

10 Againe he ſaid, What haſt thou done? the voice of thy brothers blood crieth unto me from the earth.

11 Now therefore thou art curſed from the earth, which hath opened her mouth to receive thy brothers blood from thine hand.

12 Whenthou ſhalt till the ground, it ſhall not be profitable unto thee: her ſtrength ſhall be a bagabond, & a ruminagat ſhalt thou be in the earth.

13 Then kaim ſaid to the Lord, My punishment is greater, then I can beare.

14 Behold, thou haſt caſt me out this day from the earth, & from thy face ſhall I

hide my face, & I ſhall be a bagabond, and a ruminagat in the earth, and whoſoever findeth me, ſhall ſlay me.

15 Then the Lord ſaid unto him, Doubtleſſe whoſoever ſlayeth kaim, he ſhall be puniſhed ſeven fold. And the Lord ſet a marke upon kaim, left any man ſhould find him, & ſlay him.

Then kaim went out from the preſence of the Lord, & dwelt in the land of nod toward the Eaſt ſide of Eden.

17 Kaim alſo knew his wife, which conceived and bare Henoeh; and he built a citie, and called the name of the citie by the name of his ſonne, Henoeh.

18 And to Henoeh was born Irad, & Irad begat Mehuiael, & Mehuiael begat Mehuſhale, & Mehuſhale begat Lamech.

19 And Lamech tooke to him ſeven wives: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Jabel, who was the father of ſuch as dwell in the tents, and of ſuch as have cattell.

21 And his brothers name was Jubal, who was the father of all that play on the harpe and organs.

22 And Zillah alſo bare Tubal kaim, who wrought cunningly every craft of braſſe and of iron: and the ſiſter of Tubal kaim was Naamah.

23 Then Lamech ſaid unto his wives Adah & Zillah, Hear my voice, ye wives of Lamech: hearken unto my ſpeech: for I would ſlay a man in my wound, and a young man in mine hurt.

24 If kaim had beene avenged ſeven fold, truly kaim ſhall be avenged times ſeven fold.

25 And Adam knewe his wife againe, & ſhe bare a ſonne, and ſhe called his name Sheth: for God ſaid ſhe, hath appointed me another ſeed for Habel, becauſe kaim ſlew him.

26 And to the ſame Sheth alſo there was borne a ſonne, and he called his name Enoh. Then began men to call upon the name of the Lord.

move the heartes of the godly to reſtore religion, which a long time by the wicked had bene ſuppreſſed.

CHAP. V.

1 The genealogie, 5 Age and death of Adam. 6 His ſucceſſion unto Noah and his children. 24 Henoeh was taken away.

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

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

3 Now Adam lived an hundred and thirtie yeres, and begate a childe in his owne likenes after his image, and called his name Sheth.

4 And by dayes of Adam, after he had begotten Sheth, were eight ſixtieth yeres, and he begate ſonnes and daughters.

5 So all the dayes that Adam lived, were

Not for the love he bare to kaim, but to ſuppreſſe murder. Which was ſome viſible ſign of Gods judgement, that others ſhould feare thereby. Thinking thereby to be ſure, & to have licence on caſion to feare Gods iudgements againſt him. The lawful inſtitution of marriage, which is, that two ſhould be one fleſh, was firſt corrupt in y houſe of kaim by Lamech. Or, firſt inventer. Or, ſtates & pipes. His wivcs ſeeing that all men hated him for his crueltie, were afraid: therefore he braggeth there is none ſo luſtie that were able to reſiſt, although he were already wounded. Hee mocked at Gods ſufferance in kaim, jeſting as though God would ſuffer none to puniſh him, yet give him licence to murder others. In theſe dayes God began to

reſtore religion, which a long time by the wicked had bene ſuppreſſed.

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By giving the boch one name, he noteth the inſeparable communion of man and wife.

As wel concerning his creatio, as his corruptio.

a Mans nature, & ſtate of marriage, & Gods bleſſing were not vtterly aboliſhed thorow ſinne, but of qualitie or condition thereof was changed. That is, according to the Lords promiſe, as chap. 3. 15: ſome read, as rejoycing for the ſonnes, which ſhe had borne, whom ſhe would offer to the Lord as the firſt frutes of her birth. This declareth that the father in ſtricted his children in the know ledge of God, & alſo how God gave them ſacrifices to ſignifie their ſalvation: albeit they were deſtitute of ſacrificement of the tree of life. Heb. 11. 4. d Becauſe he was an hypocrite and offered onely for an outward ſhew without ſinceritie of heart. e Both thou and thy ſacrifice ſhall be acceptable to me. f Sinne ſhall fill torment thy conſcience. g The dignitie of the firſt borne is given to kaim over Habel. VV. 17. 10. 1. 17. 11. 1. 106. 3. 12. 116. 11. h This is the nature of the reprobate when they are reprobated of their hypocriſie, even to neglect God and deſpise him. i God reſtoreth the wrongs of his Saints, though none complain: for the iniquitie it ſelfe cryeth for vengeance. k The earth ſhall be a wivcs againſt thee, which mercifully received that blood, which thou moſt cruelly ſheddeſt. l Thou ſhalt never have reſt: for thine heart ſhall be in continual feare and care. m He burdeneth God as a cruel iudge, becauſe he did puniſh him ſo ſharply. n Or, my ſinne is greater then can be pardoned. Ebr. from the face of.

d He proueth Adams generation by them, which came of Sheth, to shew which is the true Church, and alio what care God had ouer the same from the beginning, in that he continued euer his graces toward it by a continual succession.

e The chiefe cause of long life in the first age, was the multiplication of mankind, that according to Gods commandement at the beginning the world might be increased with people, which might vniuersally praise his Name.

1. nine hundred & thirtie peres: & he died.

2. And Sheth liued an hundredeth and fise peres, and begate Enofh.

3. And Sheth liued, after he begate Enofh, eight hundredeth and seven peres, and begate sonnes and daughters.

4. So all the dayes of Sheth were nine hundredeth and twelue peres: and he died.

5. Also Enofh liued ninetie peres and begate Kenan.

6. And Enofh liued, after he begate Kenan, eight hundredeth and fiftene peres, and begate sonnes and daughters.

7. So all the dayes of Enofh were nine hundredeth and fise peres: and he dyed.

8. Also Kenan liued secentie peres, and begate Mahalaleel.

9. And Kenan liued, after he begate Mahalaleel, eight hundredeth & fourty peres, and begate sonnes and daughters.

10. So all the dayes of Kenan were nine hundredeth and ten peres: and he died.

11. Also Mahalaleel liued fiftie and fise peres and begate Jered.

12. Also Mahalaleel liued, after he begate Jered, eight hundredeth and thirtie peres, and begate sonnes and daughters.

13. So all the dayes of Mahalaleel were eight hundredeth ninetie and fise peres: and he died.

14. And Jered liued an hundredeth fiftie and two peres, and begate Henoch.

15. Then Jered liued, after he begate Henoch, eight hundredeth peres, and begate sonnes and daughters.

16. So all the dayes of Jered were nine hundredeth fiftie and two peres: & he died.

17. Also Henoch liued fiftie and fise peres, and begate Methushelah.

18. And Henoch liued with God, after he begate Methushelah, thye hundredeth peres, and begate sonnes and daughters.

19. So all the dayes of Henoch were thye hundredeth fiftie and fise peres.

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

21. Methushelah also liued an hundredeth eight and seven peres, & begate Lamech.

22. And Methushelah liued, after he begate Lamech, seven hundredeth eight and two peres, & begate sonnes & daughters.

23. So all the dayes of Methushelah were nine hundredeth fiftie and nine peres: and he died.

24. And Lamech liued an hundredeth eightie and two peres, & begate a sonne.

25. And called his name Noah, saying, This same shall comfort vs concerning our worke and sorrow of our hands, as touching this earth, which is our harch curfed.

26. And Lamech liued, after he begate Noah, fise hundredeth ninetie & fise peres, and begate sonnes and daughters.

27. So all the dayes of Lamech were seven hundredeth secentie and seven peres: and he died.

28. And Noah was fise hundredeth peres old. And Noah begate Shem, Ham and Japheth.

God threateth to bring the flood. 5 Man is altogether corrupt. 6 God repenteth that he made him. 18 Noah and his are preferred in the Arke, which he was commanded to make.

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

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

3. Therefore the Lord said, My Spirit shall not alwaye stree with man, because he is but fleshy, & his dayes shall be an hundredeth and twentie peres.

4. There were giants in the earth in those dayes: pea, and after that the sonnes of God came vnto the daughters of men, and they had borne them children, these were mighty men, which in old time were men of renoune.

5. When the Lord saw that the wickednes of man was great in the earth, & all the imaginations of the thoughts of his heart were onely euil continually,

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

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

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

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

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

11. The earth also was corrupt before God: for the earth was filled with crueltie.

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

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

14. I make thee an Arke of vine trees: thou shalt make chambers in the Arke, & shalt pitch it within & about with pitch.

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

16. A window shalt thou make in the Arke, and in a cubit shalt thou finish it above, and the door of the Arke shalt thou set in the side thereof: thou shalt make it with the low, second and third rounge.

a The children of the godly, which began to degenerate.

b Those that came of wicked parents, as of Cain.

c Having more respect to their beautie, and to worldly considerations, then to their maners, and godlinesse.

d Because man could not be wonne by Gods lenitie and long sufferance, whereby he stroue to ouercome him, he would no longer stay his vengeance.

e Which terme God gaue man to repent before he would destroy the earth. 1 Pet. 3. 20.

f Or, tyrants.

g Which vsurped autoritie ouer others, & did degenerate from that simplicitie, wherein their fathers liued.

Chap. 6. ar. mat. 1. 9.

h Ebr. eury day.

i God doth neuer repent, but he speaketh after our captiuitie, because he did destroy him, and in that case it were, did disauow him to be his creature.

k God declareth how much he detesteth sin, seeing the punishment thereof extendeth to the brute beastes.

l God was mercifull vnto him. Or, historie. k Meaning, that all were giuen to the contempt of God, & oppression of their neighbours. Or, I will destroy mankind. Or, oppression and wickednes. Or, from the face of heau. Or, Gopher. Or, meses. Or, of this measure. 1 That is, of three heights.

Eccl. 4. 16. hebr. 11. 5. f That is, he led an vpright and godly life.

g To shewe that there was a better life prepared, and to be a testimony of the immortalitye of soules and bodies. As to inquire where he became, is mere curiositie.

h Lamech had respect to the promes, Chap. 3. 15, and desired to see the deliuerer which should be sent, and yet sawe but a figure thereof. he also spake this by the spirit of prophesie, because Noah deliuered & Church, and preserved it by his obedience.

m To the intent that in this great enterprife and mockings of the whole world thou maiest be confirmed, that thy faith faile not.

Heb. 11. 7. n That is, he obeyed Gods commandement in all pointes, without adding or diminishing.

- 17 And I, beholde, I will bring a flood of waters vpon the earth to destroy all flesh, wh. rem is the breath of life vnder the heauen: al that is in the earth shall perish.
- 18 But with thee wil I establish my covenant, and thou shalt go into the Arke, thou, and thy wife, and thy soules, and thy sonnes with thee.
- 19 And of every liuing thing, of all flesh two of euery sort shalt thou bring to come into the Arke, to keepe them aliuie with thee: they shall be male and female.
- 20 Of the foules after their kinde, and of the cattell after their kind, of euery creeping thing of the earth after his kinde, two of euery sort shall come vnto thee, that thou mayest keepe them aliuie.
- 21 And take thou with thee of all meate that is eaten: and thou shalt gather it to thee, that it may be meate for thee and for them.
- 22 * Noah therefore did according vnto al that God commanded him: euen so did he.

CHAP. VII.

1 Noah and his enter into the Arke. 20 The flood destroyeth all the rest vpon the earth.

- 1 **A**nd the Lord said vnto Noah, Enter thou & all thine house into the Arke: for the haue I seene* righteous be fore me in this age.
- 2 Of euery cleane beast thou shalt take to thee by sevens, the male and his female: but of vncleane beastes by couples, the male and his female.
- 3 Of the foules also of the heauen by sevens, male & female, to keepe seed aliuie vpon the wholse earth.
- 4 For seven dayes hence I will cause it raine vpon the earth fourty dayes and fourty nights, & all the substance that I haue made, wil I destroy fro of the earth.
- 5 * Noah therefore did according vnto all that the Lord commanded him.
- 6 And Noah was six hundredth yeres old, when the flood of waters was vpon the earth.

- 7 **S**o Noah entred & his sonnes, & his wife, & his sonnes wives with him into the Arke, because of the waters of the flood.
- 8 Of the cleane beastes, & of the vncleane beastes, and of the foules, and of all that creepeth vpon the earth,
- 9 There came two and two vnto Noah into the Arke, male and female, as God had commanded Noah.
- 10 And so after seven dayes the waters of the flood were vpon the earth,
- 11 **I**n the six hundredth yere of Noahs life in the second moneth, the seventeenth day of the moneth, in the same day were all the fountaines of the great deepe broken vp, and the windowes of heauen were opened,
- 12 And the raine was vpon the earth fourty dayes and fourty nights.
- 13 In the self same day entred Noah with Shem, & Ham, & Japheth, the sonnes of Noah, & Noahs wife, & the three wiuces of his sonnes with them into the Arke.

- 14 They and euery beast after his kinde, & al cattel after their kind, and euery thing that creepeth & moueth vpon the earth after his kind, and euery foule after his kinde, euen euery bird of euery fether.
- 15 For they came to Noah into the Arke, two and two, of all flesh wherein is the breath of life.
- 16 And they entring in, came male and female of all flesh, as God had commanded him: and the Lord shut him in.
- 17 Then the flood was fourty dayes vpon the earth, & the waters were increased, and bare vp the Arke, which was lift vp aboute the earth.
- 18 The waters also ward strong, & were increased exceedingly vpon the earth, & gainst the rage of the Arke went vpon the waters.
- 19 The waters preuailed so exceedingly vpon the earth, that all the high mountaines, that are vnder the whole heauen, were covered.
- 20 Fixtene cubits byward did the waters preuaile, when the mountaines were covered.

- 21 * Then all flesh perished that moued vpon the earth, both foule and cattel and beast, and euery thing that creepeth and moueth vpon the earth, and euery man.
- 22 Euery thing in whose nostrils is the spirit of life did breathe, what soeuer they were in the vye land, they died.
- 23 So he destroyed euery thing that was vpon the earth, from man to beast, to the creeping thing, & to the foule of the heauen: they were euen destroyed from the earth. And Noah onely remained, and they that were with him in the Arke.
- 24 And the waters preuailed vpon the earth an hundredth and fiftie dayes.

CHAP. VIII.

13 The flood ceaseth. 16 Noah is commanded to come forth of the Arke with him. 20 He sacrificeth to the Lord. 22 God promisseth that all things shall continue in their first order.

- 1 **N**owe God remembered Noah And euery beast, and all the cattel that was with him in the Arke: therefore God made a winde to passe vpon the earth, and the waters ceased.
- 2 The fountaines also of the deepe & the windowes of heauen were stopp'd, and the raine from heauen was restrained,
- 3 And the waters returned from aboute the earth, going and returning: and after the end of the hundredth and fiftieth day the waters abated.
- 4 And in the seventh moneth, in the seventeenth daye of the moneth, the Arke rested vpon the mountaines of Ararat.
- 5 And the waters were going & decreasing vntil the tenth moneth: in the tenth moneth, & in the first day of the moneth were the toppes of the mountaines seene.
- 6 **S**o after fourtie dayes, Noah opened the windowe of the Arke, which he had made,
- 7 And sent forth a rauen, which went out going forth and returning, vntill the waters returned.

f Every liuing thing that God would haue to be preferred on earth, came into So that Gods secret power decreed him a- increased exceedingly vpon the waters. waters. Or, thus it vpon him. Ebr. waded very mightie.

vvjfd.ro. e. ecciua. 39. 27. 28.

h That is, God. i Learne what it is to obey God onely, and to forsake the multitude, i. Peter. 3. 20.

a Not that God forgetteth his at any time, but when he sendeth succour, then he remembereth them. b If God remember euery bruiet beast, what ought to be the assurance of his children? c Which continued part of September and part of October. Or, stied. Or, Armenia. d Which was the moneth of December. Ebr. at the end of fourtie dayes. e The rauen is sent forth and waters returneth.

2. Pet. 2. 5. n In respect of the rest of the world, and because he had a desire to serue God and liue vprightly. Or, generation. b Which might be offered in sacrifices, whereof sixe were for breed and the seventh for sacrifice. Mat. 23. 37. lu 17. 26. i. Pet. 3. 20.

g God compelled them to present themselves to Noah, as they did before to Adam, when he gaue the names, Chap. 2. 19. d Which was about the beginning of Maie, when all things did most flourish. e Both the waters in the earth did overflow, & also the cloudes poured downe.

¶ He sendeth the dove.
e It is like, that the rauen did flie to & fro, resting on y^e Arke, but came not into it, as the doue that was takeⁿ in. *Or, bill.*
f Which was a signe that the waters were much diminished: for soliusus grow not on the hig mountains.
g Called in E-brew Abib, containing part of March and part of April.
h Noah declarereth his obedience, in that he would not depart out of the Arke without Gods expresse comādemēt, as he did not enter in w^out the same: the Arke being a figure of the Church, wherein nothing must be done without the word of God.
Chap. 12.3. & 9. 1.
i For sacrifices, which were as an exercise of their faith, whereby they vfed to giue thanks to God for his benefits. *Or, a sweet saour.*
k That is, thereby he shewed himselfe appeased, & his anger to rest. *Chap. 6.5. matt. 17. 19.*
l The order of nature destroyed by the flood is restored by Gods promes.

waters were dried by ypon the earth.
8 Again he sent a doue from him, that he might see if the waters were diminished from of the earth.
9 But the doue found no rest for the sole of her foote: therefore she returned vnto him into the Arke (for the waters were vpon the whole earth) and he put forth his hand, and received her, and toke her to him into the Arke.
10 And he abode yet other seuen dayes, & againe he sent forth the doue out of the Arke.
11 And the doue came to him in p̄ evening, and lo, in her ^{mouth} was an olive leafe: p̄ she had pluckt: whereby Noah knew that the waters were abated from of the earth.
12 Notwithstanding he waited yet other seuen dayes, & sent forth the doue, which returned not againe vnto him any more.
13 ¶ And in the sixe hundredeth and one yere, in the first day of the first moneth the waters were dried vp from of the earth: and Noah remoued the covering of the Arke and looked, and behoid, the upper part of the ground was drie.
14 And in the second moneth, in the seuen and twentieth day of the moneth was the earth drie.
15 ¶ Then God spake to Noah, saying,
16 Go forth of the Ark, thou & thy wife, & thy sonnes & thy sonnes wiues w^{it} thee.
17 Bring forth with thee euery beast that is with thee, of all flesh, both foule and cattel, and euery thing that creepeth and moveth vpon the earth, that they may breede abundantly in the earth, & bring forth fruite and increasē vpon the earth.
18 So Noah came forth, & his sonnes, and his wife, & his sonnes wiues with him.
19 Euery beast, euery creeping thing, & euery foule, all that moneth vpon the earth after their kindes went out of the Arke.
20 ¶ Then Noah ^{built} an altar to the Lord and toke of euery cleane beast, and of euery cleane foule, and offered burnt offerings vpon the altar.
21 And the Lord smelled a ^{saour} of rest, and the Loide said in his heart, I will henceforth curse the ground no more for mans cause: for p̄ imagination of mans heart is euill, euen from his youth: neither will I finite any more all thinges that ing, as I haue done.
22 Hereafter I seede time and harvest, and cold and heate, and sower and winter, and day and night shall not cease, so long as the earth remaineth.

CHAP. IX.

1 The confirmation of marriage. 2 Mans authoritie ouer all creatures. 3 Permission of meates. 4 The power of the sword. 5 The rainebowe is the signe of Gods promise. 6 Noah is drunken and mocked of his sonne, whom he curseth. 7 The age and death of Noah.

a God increased them his fruit, and declared vnto them his coucell as touching the replenishing of the earth. *Chap. 1.28. & 1. 17.*

1 Ad God blessed Noah and his sonnes, and said to them, Bring forth fruite, and multiplie, and repleas the earth.

2 Also the ^b feare of you, and the dread of you shall be vpon euery beast of the earth, and vpon euery foule of the heauen, and vpon all that moveth on the earth, and vpon all the fishes of the sea: into your hand are they deliuered.
3 Every thing that moueth and liueth, shall be meat for you: as the greene herb, haue I giuen you all things.
4 ^a But flesh with the life therof, I meane, with the blood thereof, shall ye not eat.
5 For surety I will require your blood, wherein your liues are: at the hand of euery beast will I require it: and at the hand of man, euen at the hand of a mans brother will I require the life of man.
6 Whoso ^b sheddeth mans blood, by man shall his blood be shed: for in the image of God hath he made man.
7 But bring ye forth fruite and multiplie: grow plentifully in the earth, & increasē them.
8 ¶ God spake also to Noah and to his sonnes with him, saying,
9 Behoid, I, euen I establish my ^c covenant with you, and with your ^d seed after you, and with euery liuing creature that is with you, with the foule, with the cattel, and with euery beast of the earth, with you, from all that go out of the Arke, vnto euery beast of the earth.
10 I will not covenant with you, that from henceforth all flesh shall not be rooted out by the waters of the flood, neither shall there be a flood to destroy the earth any more.
12 ¶ Then God said, This is the token of the covenant which I make betwene me & you, & betwene euery liuing thing, that is with you vnto perpetual generacions, I haue set my ^b bowe in the cloud, and it shall be for a signe of the covenant betwene me and the earth.
14 And when I shall coner the earth with a cloud, and the bowe shall be seene in the cloude,
15 Then will I remember my ¹ covenant, which is betwene me and you, and be reuerent euery liuing thing in it, and there shall be no more waters of a flood to destroy all flesh.
16 Therefore the bowe shall be in the cloud, that I may see it, and remember the everlasting covenant betwene God, and euery liuing thing in all flesh that is vpon the earth.
17 God said yet to Noah, This is the signe of the covenant, which I haue established betwene me and all flesh that is vpon the earth.
18 ¶ Now his sonnes of Noah going forth of the Arke, were Shem & Ham and Japheth. And Ham is the father of Canaan.

19 These are the three sonnes of Noah, of them was the whole earth overspied.

gotten my covenant with them. m God doth reape this the oftener to confirme Noahs faith so much more. n This declarereth what was the vertue of Gods blessing, when he said, Increase and bring forth, chap. 1.28.

b By the vertue of this covenant, dement beastes rage not so much against man as they would, yea, & many serue to his vse thereby.
c By this permission man may haue a good conscience, vnto the creatures of God for his necessitie. *Chap. 1.29. Leuit. 17. 14.*
d That is, liuing creatures & the flesh of beastes & are strangled and hereby all crueltye is forbidden.
e That is, I will take vengeance for your blood. *Or, neighbour. Matth. 23. 32. reuel. 17. 20.*
f Not only by the Magistrate, but oft times God raifeth vp one murderer to kill another. *Chap. 1. 27.*
g Therefore to kill man is to deface Gods image, and so injury is not only done to man, but also to God.
h To assure you of the world shall be no more destroyed by a flood.
i The children which are not yet borne, are comprehended in Gods covenant, made with their fathers. *Isa. 54. 9.*
k Hereby we see that signes or sacraments ought not to be separate from the substance.
l When men shall see my bowe in the heauen, they shall know I haue not forgotten my covenant with them. m God doth reape this the oftener to confirme Noahs faith so much more. n This declarereth what was the vertue of Gods blessing, when he said, Increase and bring forth, chap. 1.28.

¹ Or, Noah began againe. ²⁰ Noah also began to be an husband man and planted a vineyard. ²¹ And he drinke of the wine and was drunken, and was uncovered in the middes of his tent. ²² And when Ham the father of Canaan saw the nakednes of his father, he told his two brethren without. ²³ Then tooke Shem and Japheth a garment, and put it upon both their shoulders and went backward, and covered the nakednes of their father with their faces backward: so they sawe not their fathers nakednes. ²⁴ Then Noah awoke from his wine, & knew what his ponger some had done unto him, ²⁵ And said, Cursed be Canaan: a servant of servants shall he be unto his brethren. ²⁶ He said moreover, Blessed be the Lord God of Shem, and let Canaan be his servant. ²⁷ God ²⁸ persuade Japheth, that he may dwell in the tentes of Shem, and let Canaan be his servant. ²⁹ And Noah lived after the flood three hundred and thirtie yeres. ³⁰ So all the dayes of Noah were nine hundred and fifty yeres: and he dyed. ³¹ And the sonnes of Noah, which came of Japheth, and were separated from the Church, should be ioyned to the same by the perswasion of Gods Spirit and preaching of the Gospel.

CHAP. X.

¹ The increafe of mankinde by Noah and his sonnes. ¹⁰ The beginning of cities, countries and nations.

NOW these are the generations of the sonnes of Noah, Shem, Ham and Japheth: unto whom sonnes were borne after the flood, ² The sonnes of Japheth were Gomer and Magog, and ³ Madai, and Javan, and Tubal, and Meshech, and Tiras. ⁴ And the sonnes of Gomer, ⁵ Khykenaz, and Khyphath, and Togarmah. ⁶ Also the sonnes of Javan, ⁷ Elshah and Tarshish, Kittim, and Dodanum. ⁸ Of these were the ⁹ ples of the Gentiles decuded in their landes, every man after his toungue, and after their families in their nations. ¹⁰ ¹¹ Of Javaner the sonnes of Ham were ¹² Cush, and Mizraim, & Put, & Canaan. ¹³ And the sonnes of Cush, ¹⁴ Seba and Havilah, and Sabtah, and Raamah, and Sabtecha: also the sonnes of Raamah were ¹⁵ Sheba and Dedan. ¹⁶ And Cush begate Nimrod, who began to be a mightie in the earth. ¹⁷ He was a mightie hunter before the Lord, wherefore it is said, ¹⁸ As Nimrod the mighty hunter before the Lord. ¹⁹ And the beginning of his kingdome was Babel, and Crech, and Accad, and Calneh, in the land of Shinar. ²⁰ Meaning, a cruel oppressor and tyrant. ²¹ His tyrannie came into a proverbe as hated both of God and man: for hee passed not to commit crueltie euen in Gods presence. ²² For therewas another citie in Egypt called also Babel.

¹ Out of that land came Asshur, & builded Nimueh, & the citie Rehoboth, & Calah: ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

¹ In his stocke the Church was preserved: therefore Moses leaueth of speaking of Iapheth and Ham, & intreateth of Shem more at large. ² Of whom came the E-brewes or Iewes. ³ Chron. 1. 17. ⁴ This diuision came by the diuersitie of languages as appeareth, chap. 11. 9. ⁵ Or, of these came diuers nations.

CHAP. XI.

¹ The building of Babel was the cause of the confusion of tongues. ² The age and generation of Shem unto Abram. ³ Abrahams departure from Ur with his father Terah, Sarai & Lot. ⁴ The age & death of Terah. ⁵ The whole earth was of one language and one speache. ⁶ And as they went from the East, they found a plaine in the land of Shinar, and there they abode. ⁷ And they said one to another, Come let vs make bricke, and burne it in the fire, so they had bricke for stone, and stone had they in steade of noyter. ⁸ Which was afterward called Caldea.

e They were moued with pride and ambition, thinking to preferre their owne glory to Gods honour.

f Meaning, that he declared by effect that he knew their wicked enterprize: for Gods power is euerie where, and doeth neither ascende nor descend.

g God speaketh this in derision, because of their foolish persuasions & enterprife.

h He speaketh, as though he rooke counsell with his owne wisdome & power: to wit, with the Sonne, and holy Ghost: signifying y^e greatness and certaintie of the punishment.

i By this great plague of the confusion of tongues, appeareth Gods horrible iudgement against mans pride & vaine glorie. ^{1. Chron. 1. 27.}

k He returneth to the genealogie of Shem, to come to the historie of Abram, wherein the Church of God is described, which is Moses principal purpose. ^{1. Chron. 1. 25. 1. Chron. 1. 26. 10th. 2. 4. 7.}

l He maketh mention first of Abram, not because he was the first borne, but for the historie, which properly appertaineth vn to him. For by comparing this place with vers. 32. and chap. 12 vers. 4. it may be gathered, that Abram was borne, when his father was 130. yeres old.

4 Also they said, Go to, let vs build vs a citie & a tower, whose top may reach vnto the heauen, that we may get vs a name, lest we be scattered vpon y^e whole earth.

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

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

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

8 So the Lord scattered them from thence vpon all the earth, and they left of to build the citie.

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

10 ¶ These are the generacions of Shem: Shem was an hundredth yere old, & begat Arpachshad two yere after the flood.

11 And Shem liued, after he begate Arpachshad, five hundredth yeres, and begate sonnes and daughters.

12 Also Arpachshad liued five and thirtie yeres, and begate Shelah.

13 And Arpachshad liued, after he begate Shelah, four hundredth and thre yeres, and begate sonnes and daughters.

14 And Shelah liued thirtie yeres, and begate Eber.

15 So Eber liued, after he begate Eber, four hundredth and thre yeres, and begate sonnes and daughters.

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

17 So Eber liued, after he begate Peleg, four hundredth and thirtie yeres, and begate sonnes and daughters.

18 And Peleg liued thirtie yeres, and begate Ken.

19 ¶ And Peleg liued, after he begate Ken, two hundredth and nine yeres, and begate sonnes and daughters.

20 Also Ken liued two and thirtie yeres, and begate Serug.

21 So Ken liued, after he begate Serug, two hundredth and seven yeres, and begate sonnes and daughters.

22 Moreover Serug liued thirtie yeres, and begate Nahor.

23 And Serug liued, after he begate Nahor, two hundredth yeres, & begate sonnes and daughters.

24 And Nahor liued nine and twenty yeres, and begate Terah.

25 So Nahor liued, after he begate Terah, an hundredth and nineteene yeres, and begate sonnes and daughters.

26 ¶ So Terah liued seuentie yeres, and begate Abram, Nahor, and Haran.

27 ¶ Now these are the generacions of Terah: Terah begate Abram, Nahor,

and Haran: and Haran begate Lot.

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

29 So Abram and Nahor tooke them wiues. The name of Abrahams wife was Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of Israh.

30 But Sarai was barren, & had no child.

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

32 So the dayes of Terah were two hundredth and six yeres, & Terah died in Haran.

CHAP. XII.

1 Abram by Gods commandement goeth to Canaan, Christ is promised. 7 Abram buildeth altars for exercise and declaration of his faith among the infidels. 10 Because of the death he goeth into Egypte. 15 Pharaoh taketh his wife, and is punished.

1 ¶ And the Lord had said vnto Abram, ¶ Get thee out of thy countrey, and from thy kindred, & from thy fathers house vnto y^e land that I will shew thee.

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

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

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

5 Then Abram toke Sarai his wife, & Lot his brothers sonne, & all their substance that they possessed, & the foules that they had gotten in Haran, and they departed, to go to the land of Canaan: and to the land of Canaan they came.

6 ¶ So Abram passed through the land vnto the place of Shechem, and vnto the plaine of Moreh (and the Canaanite was then in the land)

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

8 Afterwarde remouing thence vnto a mountaine Eastward from Beth-el, he pitched his tent hauing Beth-el on the Westside, and Hai on the East: & there he built an altar vnto the Lord, and called on the Name of the Lord.

9 ¶ Again Abram went forth going and iourneing toward the South.

^{1. Ebr. Cassim.}

m Some thinke that this Heah was Sarai.

n Albert the Oracle of God came to Abram, yet the honour is giuen to Terah because he was the father. ^{10th. 2. 2. 1. ebr. 9. 7. 10th. 5. 7. alt. 7. 4.}

o Which was a citie of Mesopotamia.

^{Alt. 7. 3.}

a Fro the flood to this time were foure hundredth twentie & three yeres.

b In appointing him no certaine place, he prooueth so much more his faith and obedience.

c The world shall recouer by this feede, which is Christ, the blessing which they lost in Adā.

d Meaning, as well seruantes as cattel.

e He wandred to and fro in the land before he could find a feeling place: thus God exerciseth the faith of his children.

f Or, oke groue.

g Which was a cruel and rebellious nation, by whom God kept his in continuall exercise.

g It was not ynough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, wherof this altar was a signe. h Because of the troubles that he had among that wicked people. i And so ferued the true God and renounced idolatrie. k Thus the children of God may looke for no rest in this world, but must waite for the heauenly rest and quietnes.

1 This was a new
 trial of Abrams
 faith: whereby we
 see that the ende
 of one affliction is
 the beginning of
 another.
 m By this we
 may learne not
 to vie unlawfull
 means, nor to
 put others in
 daunger to save
 our felues. reade
 verse auentie:
 albeit it may ap-
 peare that Abra-
 feared not fo
 much death, as
 that, if he should
 die wout illife,
 Gods promise
 should not haue
 takē place: where
 in appeared a
 weakē faith.
 "Ebr. that my soule
 may liue.
 n To be his wife.
 o The Lord toke
 the defence of
 this poore stran-
 ger against a
 mightie King: &
 as he is euer care-
 full ouer his, so did
 he preferre Sarai.
 p To the intent
 that none should
 hurt him either
 in his person or
 goods.

10 ¶ Then there came a famine in the
 land: therefore Abram went downe into
 Egypt, to sojourn there: for there
 was a great famine in the land.
 11 And when he drew neere to enter into
 Egypt, he said to Sarai his wife, Be-
 hold now, I know that thou art a faire
 woman to looke vpon:
 12 Therefore it will come to passe, that
 when the Egyptians see thee, they will
 say, She is his wife: so will they kill me,
 but they will keepe thee aliuē.
 13 Say, I pray thee, that thou art my sis-
 ter, that I may fare well for thy sake, &
 that my life may be preserved by thee.
 14 ¶ Now when Abram was come into
 Egypt, the Egyptians behelde the wo-
 man: for she was very faire.
 15 And the Princes of Pharaoh saw her,
 and commended her vnto Pharaoh: so
 the woman was taken vnto Pharaohs
 house:
 16 Who intreated Abiā well for her sake,
 and he had sheepe, and beees, and hee
 asses, and men seruants and maide ser-
 uants, and the asses, and camelles.
 17 But the Lord plagued Pharaoh and
 his house with great plagues, because of
 Sarai Abrams wife.
 18 Then Pharaoh called Abram, & said,
 Why hast thou done this vnto me?
 Wherefore diddest thou not tell me, that
 she was thy wife?
 19 Why saidst thou, She is my sister, that
 I should take her to be my wife? Now
 therefore behold thy wife, take her and
 go thy way.
 20 And Pharaoh gaue men & commandes
 ment concerning him: & they couerped
 him foyle, & his wife, and al that he had.

CHAP. XIII.

¶ Abram departeth out of Egypt. 4 He calleth vpon
 the Name of the Lord. 11 Lot departeth from him.
 13 The wickednes of the Sodomites. 14 The promise
 made to Abram is renewed. 18 Abram buildeth an
 altar to the Lord.

1 Then Abram went by from Egypt,
 he, and his wife, and al that he had,
 & Lot with him toward the South.
 2 And Abram was very rich in cattell,
 in siluer and in golde.
 3 And he went on his iourney from the
 South toward Beth-el, to the place
 where his tent had bene at the begin-
 ning, betwene Beth-el and Hai,
 4 Vnto the place of the altar, which he
 had made there at the first: and there
 Abram called on the Name of the Lord.
 5 ¶ And Lot also, who went with Abram,
 had sheepe, and cattel and tentes,
 6 So that the land could not beare them,
 that they might dwell together: for their
 substance was great, so that they could
 not dwell together.
 7 Also there was debate betwene the
 herdmen of Abrams cattell, and the
 herdmen of Lots cattell, (and the Cana-
 nanites and the Perizzites dwelled at
 that time in the land.)

8 Then said Abram vnto Lot, Let there be
 no strife, I pray thee, betwene thee &
 me, neither betwene mine herdmen
 and thine herdmen: for we be brethren.
 9 Is not the whole land before thee? Be-
 part I pray thee from me: if thou wilt
 take the left hand, then I will go to the
 right: or if thou go to the right hand,
 then I will take the left.
 10 So when Lot lifted vp his eyes, he saw
 that all the plaine of Jordan was wa-
 tered euery where: (for before the Lord
 had stroyed Sodom and Gomorah) it was
 as the garden of the Lord, like the land of
 Egypt, as thou goest vnto Zoar)
 11 Then Lot chose vnto him all the plaine
 of Jordan, and toke his iourney from
 the East: and they departed the one
 from the other.
 12 Abram dwelled in the land of Canaan,
 and Lot abode in the cities of the plaine,
 and pitched his tent euen to Sodom.
 13 Now the men of Sodom were wicked
 and errebering sinners against the Lord.
 14 ¶ Then the Lord said vnto Abram, (af-
 ter that Lot was departed from him)
 Lift vp thine eyes now, and looke from
 the place where thou art, Northward, &
 Southward, & Eastward, & Westward:
 15 For al the land, which thou seest, will
 I gife vnto thee and to thy seede for euer,
 16 And I will make thy seede, as the dust
 of the earth: so that if a man can number
 the dust of the earth, then shall thy seede
 be innumbered.
 17 Arise, walke through the land, in the
 length thereof, and breadth thereof: for
 I will gife it vnto thee.
 18 Then Abram remoued his tent, and
 came & dwelled in the plaine of Mamre,
 which is in Hebron, and builded there
 an altar vnto the Lord.

according to the promise, and not according to the flesh, which
 are heires of the true land of Canaan.

CHAP. XIII.

12 In the euerflow of Sodom Lot is taken prisoner.
 16 Abram deliuereth him. 18 Melchizedek com-
 meth to meete him. 23 Abram would not be cir-
 cumcised by the king of Sodom.

1 Ad in the dayes of Amraphel King
 of Shinar, Arioch King of Ellasar,
 Chedor-laomer King of Elam, and
 Tidal King of the Nations:
 2 These men made warre with Vera King
 of Sodom, and with Birsha King of
 Gomorah, Shinar King of Admah,
 & Sheneber King of Zchoiim, and the
 King of Bela, which is Zoar.
 3 All these cōpined together in the vale of
 of Siddon, which is the salt Sea.
 4 Twelue yeres were they subiect to Che-
 dor-laomer, but in the thirteenth yere
 they rebelled.
 5 And in the fourteenth yere came Che-
 dor-laomer, & the Kings that were with
 him, and smote the Kingphains in Aba-
 roth Barnain, & the Suzims in Ham,
 & the Emims in Shyachz Kirathaim,
 6 And

e He cutteth of
 the occasion of
 contention: there-
 fore the euil cea-
 seth.
 f Abram resig-
 neth his owne
 right to byc
 peace.

g Which was in
 Eden, chap. 2. 10.
 h This was done
 by Gods prouide-
 nce, that onely
 Abram and his
 seed might dwell
 in the land of
 Canaan.
 i Lot thinking
 to get Paradise
 found hell.
 k The Lord cō-
 sorted him, lest
 he should haue
 taken thought
 for the departure
 of his nephewe.
 Chap. 12. 7.
 l & 15. 7. 1. 6.
 m & 16. 4. dent. 34. 4.
 n Meaning, a
 long time, & ill
 the coming of
 Christ, as Exod.
 12. 14, and 21. 6.
 o deut. 15. 17. and
 spiritually this is
 referred to the
 true children of
 Abram, borne

a His great ri-
 ches gotten in E-
 gypt hindered
 him not to fol-
 low his vocation.
 b He calleth the
 place by y name,
 which was after
 giuen vnto it,
 Chap. 12. 19.
 c This incom-
 moditie came by
 their riches, which
 brake
 friendship, and as
 it were the bond
 of nature.
 Chap. 16. 7.
 d Who seeing
 their contentiōn,
 might blasphemē
 God and destroy
 them.

a That is, of Baby-
 lon: by Kinges
 here meaning
 the that were go-
 vernors of cities.
 b Of a people
 gathered of di-
 uers countreis.
 c Ambition is
 the chiefē cause
 of warres among
 princes.
 d Or, of the labou-
 red fieldes.
 e Called also the
 dead Sea, or the
 lake Asphaltite
 neere vnto Sodā
 and Gomorah.
 f Or, gyanter.
 g Or, Orplaine.

6 And the Hozites in their mount Seir, unto the plaine of Paran, which is by the wudernes.

7 And they returned & came to En-mishpat, which is Kadesh, and smote all the countrey of the Kenaakites, & also the Amorites & dwelled in Hazezon-tamar.

8 Then went out the king of Sodom, and the king of Gomorah, & the king of Admah, and the king of Zeboim, and the king of Bela, which is Zoar: & they opposed battell with them in the vale of Siddim:

9 To wit, with Chedor-laomer king of Elam, and Tidal king of nations, & Amraphel king of Shinar, and Arioch king of Ellasar: foure Kings against five,

10 Now the vale of Siddim was full of slime pittes, and the kings of Sodom & Gomorah fled and fell there: and the residue fled to the mountaine.

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

12 They tooke Lot also Abrahams brothers sonne and his substance (for he dwelt at Sodom) and departed.

13 ¶ Then came one that had escaped, and told Abram the Chelue, which dwelt in the plaine of Shime the Amourite, brother of Chescol, and brother of Aner, which were confederate with Abram.

14 When Abram heard that his brother was taken, he brought forth of them that were borne and brought by in his house, thre hundred and eightene, and pursued them unto Dan.

15 Then he, & his seruants deuided them selues against them by night, and smote them and pursued them unto Hobah, which is on the left side of Damascus,

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

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

18 And Melchizedek King of Shalem brought forth bread and wine: and he was a Priest of the most high God.

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

20 And blessed be the most high God, which hath deliuered thine enemies into thine hand. And Abram gaue him tpe of al.

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

22 And Abram said to the king of Sodom, I haue lift by mine hand unto the Lord the most high God possessor of heauen and earth,

23 That I will not take of all that is thine, so much as a shewe of shalatchet, lest thou shouldest say, I haue made Abram riche,

24 I haue one thing that, whyle the pong men

haue eaten, and the parts of the men which were with me, Aner, Chescol, and Shaurh: let them take their parts.

CHAP. XV.

The Lord is Abrahams defence and reward. 6 He is iustified by faith. 13 The seruitude & deliuerance out of Egypt is declared. 15 The land of Canaan is promised the fourth time.

1 After these things the word of the Lord came unto Abram in a vision, saying, feare not, Abram, I am thy buxler, and thine exceeding great reward.

2 And Abram said, O Lord God, what wilt thou giue me, seeing I go childlesse, and the steward of mine house is this Eliezer of Damascus?

3 Againe Abram said, Behold, to me thou hast giuen no seed: wherefore lo, a seruant of mine house shall mine heire.

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

5 Whereouer he brought him forth I said, I looke by now vnto heauen, and tell the starres, if thou be able to number them: & he said vnto him, So shall thy seed be.

6 And Abram believed the Lord, and he counted that to him for righteousnes.

7 Again he said vnto him, I am the Lord, that brought thee out of the land of the Caldees, to giue thee this land to inherite it.

8 And he said, O Lord God, where shall I know that I shall inherite it?

9 Then he said vnto him, Take me an heifer of thre yeres olde, and a she goate of thre yeres olde, and a ramme of thre yeres old, a turtle done also and a pigeon.

10 So he tooke all these vnto him, and deuided them in the middes, and laid eue ry piece one against an other: but the birdes deuided he not.

11 Then fowles fel on the carcases, and Abram drewe them away.

12 And when the sunne went down, there fell an heape sleepe vpon Abram: and lo, a deep feareful darkenes fel vpon him.

13 Then he said to Abram, Know for a suretie, that thy seed shall be a stranger in a land, that is not thaire, & foure hundred yeres, and shall serue them: and they shall intreate them euill.

14 Notwithstanding the nation, whom they shall serue, will I iudge: & after ward shall they come out with great substance.

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

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

17 Also when the sunne went down, there was a darknes: and behold, a smoking furnace, and a firebrand, which went betwene those pieces.

Or, the lord shake to Abram.

Nom. 11. 6.

Psal. 116. 6.

a His feare was not onely least he should not haue children, but left the promise of the blessed seede should not be accomplished in him.

Rom. 4. 18.

Rom. 4. 3.

Gal. 3. 6.

Rom. 2. 23.

Chap. 11. 29.

b This is a particular motion of Gods Spirit, which is not lawfull for all to follow in asking signes: but was permitted to some by a peculiar motion, as to Gideon and Ezechiah.

c This was the old custome in making covenants, Jer. 14. 18: to the which

God added these conditions, that

Abrams posteritie should be as torne in pieces, but after they should be coupled together: also that it should be assaulted, but yet deliuered.

Or, a seare of great darkenes.

Act. 7. 6.

Exod. 12. 30.

d Coming from the birth of Izhak to their departure out of Egypt: which declares that God will suffer his to

be afflicted in this world. Or, after foure hundred yeres. c Though God suffer the wicked for a time, yet his vengeance falleth vpon them, when the measure of their wickednes is full.

Chap. 12. 7. & 13.
15. & 26. 4.
dent. 4. 5.
2. K. pag. 4. 27.
2. chro. 9. 26.
Ebr. Terath.

18 * In that same day \bar{p} Lord made a covenant with \bar{A} bram, saying, Unto thee I have given this land, * from the river of Egypt unto the great river, the river of Euphrates.

19 The Kenites, and the Kenizites, & the Kadmonites,
20 And the Hittites, and the Perizzites, and the Iaphaim,
21 The Amorites also, & the Canaanites, and the Girgashites, and the Jebusites.

CHAP. XVI.

1 Sarai being barren, gieth Hagar to Abram.
2 Which conceiveth, & despiseth her dame: And being ill handled fleeth. 7 The Angel comforteth her.
11. 12. The name and manners of her some. 13 She calleth upon the Lord, whom she findeth true.

1 **N**OW Sarai Abrahams wife bare him no children, & she had a maide an Egyptian, Hagar by name.
2 And Sarai said unto Abram, Behold now, the Lord hath \bar{p} refrained me from child bearing. I pray thee go in unto my maide: it may be that I shall receive a child by her. And Abram obeyed the voyce of Sarai.

3 Then Sarai Abrahams wife tooke Hagar her maide the Egyptian, after Abram had dwelled ten yere in \bar{p} land of Canaan, & gaue her to her husband Abram for his wife.

4 * And he went in unto Hagar, & she conceived, & w \bar{h} she saw that she had conceived, her dame was despised in her eyes. Then Sarai said to Abram, Thou dost me wrong. I have giuen my maide into thy bosome, & she seeth that she hath conceived, and I am despised in her eyes: the Lord iudge betwene me and thee.

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

7 * But the Angel of the Lord found her beside a fountaine of water in \bar{p} wilderness by the fountaine in \bar{p} way to Shur,
8 And he said, Hagar Sarais maide, wherco comest thou? & whether wilt thou go? And she said, I flee fr \bar{o} my dame Sarai.

9 Then the Angel of the Lord said to her, * Returne to thy dame, & humble thy selfe vnder her hands.

10 Againe the Angel of the Lord said unto her, I will so greatly increase thy seede, \bar{p} it shall not be numbered for multitude.

11 Also the Angel of \bar{p} Lord said unto her, See, thou art w \bar{i} th child, & shalt beare a Sonne, and shalt call his name Ishmael: for the Lord hath heard thy tribulation.
12 And he shall be a wilde man: his hand shall be against euery man, & euery mans hand against him. * and he shall dwell in the presence of all his brethren.

13 Then she called the name of the Lord, that spake vnto her, Thou God lookest on me: for she said, \bar{H} ane I not also here looked after him that seeth me?

14 * Wherefore \bar{p} wel was called, Beer-lahai-roi, lo, it is betwene Riadeshy & Wered.

15 * And Hagar bare Abram a sonne, and Abram called his sonnes name, which Hagar bare, Ishmael.

16 And Abram was foure score & five yere olde, when Hagar bare him Ishmael.

CHAP. XVII.

1 Abrahams name is changed to cōfirme him in the promise. 2 The land of Canaan is the first time promised. 12 Circūcision is instituted. 15 Sarai is named Sarah. 18 Abraham prayeth for Ishmael. 19 Lchah is promised. 23 Abraham & his house are circūcised.

1 **W**HEN Abram was ninety yere old and nine, the Lord appeared to Abram, and said vnto him, I am God * all sufficient, * walke before me, and be thou v \bar{p} right,
2 And I will make my covenant betwene me and thee, & I will multiply thee exceedingly.

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

4 Behold, I make my covenant with thee, and \bar{p} that be a father of many nations,

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

6 Also \bar{p} will make thee exceeding fruitful, and will make nations of thee: yea, Kings shall procede of thee.

7 Moreover I will establish my covenant betwene me and thee, and thy seede after thee in their generations, for an everlasting covenant, to be \bar{G} \bar{D} vnto thee and to thy seede after thee.

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

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

10 * This is my covenant, which ye shall keepe betwene me and you, and thy seede after thee, * Let euery man chide among you be circūcised:

11 That is, ye shall circūcise the foreskin of your flesh, and it shall be a * signe of the covenant betwene me and you.

12 And euery man child of eight dayes old among you, shall be circūcised in your generations, adwell he that is borne in thine house, as he that is bought with money of any stranger, which is not of thy seede.

13 Ye that is born in thine house & he that is bought with thy money, must needs be circūcised: so my covenant shall be in your flesh for an euerlasting covenant.

14 But the circūcised man child, in whose flesh the foreskin is not circūcised, euen that person shall be cut of from his people, because he hath broken my covenant.

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

16 And I will bless her, & will also giue thee a sonne of her, yea, I will bless her, and she

a Not only according to the flesh, but of a farre greater multitude by faith, Rom. 4. 17. b The changing of his name is a feale to cōfirme Gods promise vnto him. c Circūcision is called the covenant, because it signifieth the covenant & hath the promise of grace ioyned to it: which phrase is common to all Sacraments. d That priue part is circūcised, to shew that all that is begotten of mā is corrupt, and must be mortified. e Albeit womē were not circūcised, yet were they partakers of Gods promise: for vnder the mankinde all was cōsecrated, and here is declared, that whoe soeuer contemne the signe, despiseth also the promise.

Or, almighty. Chap. 5. 22. Or, without hypocrisy.

Or, peradventure. Ebr. be builded by her.

This punishment declareth what they gaue that attempt any thing against the word of God. Ebr. Mine injury is vpon thee.

Or, power.

Or, as a wide offe. Chap. 25. 18. f That is, the Ishmaelites shall be a peculiar people by them selves, and not a portion of another people.

Or, she rebuketh her owne dulnes and acknowledgeth Gods graces who was present with her euerie where. Chas. 24. 62.

a It seemeth \bar{y} she had respect to gods promise, which could not be accomplished without iustice. b She sayleth in binding Gods power to the common order of nature, as though God could not giue her children in her old age. c Or, peradventure. d Ebr. be builded by her. e This punishment declareth what they gaue that attempt any thing against the word of God. f Ebr. Mine injury is vpon thee. g Or, power. h Which was Christ, as appeareth verse 10. & chap. 18. 13. i God reiecteth none estate of people in their miseries, but sendeth the cōfort. k Or, she rebuketh her owne dulnes, or, as a wide offe. Chap. 25. 18. l That is, the Ishmaelites shall be a peculiar people by them selves, and not a portion of another people. m She rebuketh her owne dulnes and acknowledgeth Gods graces who was present with her euerie where. Chas. 24. 62. n Or the she is living & seing me.

she shall be the mother of nations: kings also of people shall come of her.

f Which proceeded of a sudden joy, and not of inhelidite.

Chap. 18. 10. & 21. 2.

g The everlastig covenant is made with the children of the Spirit: and with the children of the flesh is made the temporall promise, as was promised to Abraham.

h They were well instructed which obeyed to be circumcised without resistance: which thing declares that masters in their houses ought to be as preachers to their families, that from the highest to the lowest they may obey the will of God.

- 17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be borne unto him, that is an hundredth parte olde: and shall Sarah that is ninetie parte old beare?
- 18 And Abraham said unto God, Oh, that Ishmael might live in thy sight.
- 19 Then God said, * Sarah thy wife shall beare thee a sonne in deede, and thou shalt call his name Ishak: and I will establish my covenant with him for an everlastig covenant, and in his seed after him.
- 20 And as concerning Ishmael, I have heard thee: so, I have blessed him, & will make him fruitful, & will multiply him exceedingly: twelve princes shall he beget, & I will make a great nation of him.
- 21 But my covenant will I establish with Ishak, which Sarah shall beare unto thee, the next yere at this season.
- 22 And he left of talking with him, and God went up from Abraham.
- 23 ¶ Then Abraham took Ishmael his sonne & all that were borne in his house, & all that was bought by his money, that is, every man child among the men of Abrahams house, and he circumcised the foreskinne of their flesh in that selfe same day, as God had commaunded him.
- 24 Abraham also himselfe was ninetie parte olde and nine, when the foreskinne of his flesh was circumcised.
- 25 And Ishmael his sonne was thirtene parte olde, when the foreskinne of his flesh was circumcised.
- 26 The selfe same day was Abraham circumcised, and Ishmael his sonne:
- 27 And all the men of his house, both borne in his house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII

2 Abraham receiveth three Angels into his house. 1. Ishak is promised againe. 12 Sarah laugheth. 18 Christ is promised to all nations. 19 Abraham taught his familie to know God. 21 The destruction of Sodom is declared unto Abraham. 23 Abraham prayeth for them.

hich he sawe. Or, oke groue. a That is, three Angels in mans shape.

b Speaking to one of them in whom appeared to be most masculine: for hee thought they had bene men. c For men vsed because of the great heat to go bare footed in those partes. d As sent of God, f I should do you dutie to you.

- 1 **A**gain the Lord appeared unto him in the plaine of Mamre, as he sat in his tent doore about the heate of the day.
- 2 And he lift up his eyes, & looked: and loe, thre men stood by him, & when he saluted them, they ran to meete them from the tent doore, and bowed himselfe to the ground.
- 3 And he said, b Lord, if I have now found favour in thy sight, go not, I pray thee, from thy servant.
- 4 Let a litle water, I pray you, be brought, and wash your feet, and rest your selves under the tree.
- 5 And I will bring a morsel of bread, that you may comfort your hearts, afterward ye shall go your wayes: for therefore are ye come to your servant. And they said, Do as thou hast said.
- 6 Then Abraham made haste into the tent

unto Sarah, & said, Make readie at once thre measures of fine meale: kneade it, and make cakes upon the hearth.

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

8 And he tooke butter and milke, and the calfe, which he had prepared, and set besore them, and stood himselfe by them vnder the tree, and they did eate.

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

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

11 (Howe Abraham and Sarah were old & stricken in age, and it seemed to be with Sarah after the manner of women).

12 Therefore Sarah laughed within her selfe, saying, After I am waxed old, * and my lord also, shall I haue this?

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

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

15 But Sarah denied, saying, I laughed not: for she was afraid. And he said, * It is not so: for thou laughedst.

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

17 And the Lord said, Shall I hide from Abraham that thing which I do,

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

19 For I knowe him, that he will commaund his sonnes and his household after him, that they keepe the way of the Lord, to do righteous and iudgement, that the Lord may bring vpon Abraham that he hath spoken vnto him.

20 Then the Lord said, Because the crye of Sodom and Gomorah is great, and because their sinne is exceeding greivous,

21 I wil * go downe now, and see whether they haue done altogether according to that I see, which is come vnto me: and if not, that I may knowe.

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

23 Then Abraham drewe nere, and said, Wilt thou also destroy the righteous with the wicked?

24 If there be fifty righteous in the citie, wilt thou destroy and not spare the place for the fifty righteous who are therein?

25 He said, If I should find there fifty righteous, I will spare the whole citie: but if I should find there less than fifty, I will destroy the whole citie: because I have found there less than fifty righteous.

e For as God gaue them boones for a time, so gaue hee them y faculties therof, to walke, to eate and drinke, and such like.

f Cha. 17. 9. 21. & 21. 2. Rom. 9. 9. That is, about this time, when shee shalbe alone, or when y child shall come into this life.

g For the rather had respect to y order of nature, then beleened y promise of God.

h Tehouah the Hebrew word, which wee call Lord, sheweth y this Angell was Christ: for this word is only applied to God.

i Cha. 12. 3. & 22. 15. He sheweth y fathers ought both to knowe Gods iudgements and to declare them to their children.

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

l For our sinnes cry for vengeance though none accuse vs.

"Ebr. do in gemet? m God declareth y his judgments were done with great mercy, forasmuch as all were so corrupt, y not onely fiftie, but ten righteous men could not be found there: & also that the wicked are spared for the righteous sake.

n Hereby we learne, that the neerer we approach unto God, the more doeth our miserable estate appeare, & the more are we humbled.

o If God refused not the prayer for the wicked Sodomites, even to y six request, how much more wil he grant the prayers of the godly for the afflicted Church!

Judge of all the world do right?
 26 **And the Lord answered,** If I find in Sodom y fiftie righteous within the citie, then will I spare all the place for their sakes.
 27 **Then Abraham answered** & said, Weshall I now, I have begun to speake unto my Lord, and I am but dust and ashes.
 28 **If there shall lacke five of fiftie righteous** will thou destroy all the citie for five? **And he said,** If I finde there five and fornicite, I will not destroy it.
 29 **And he yet spake to him againe,** and said, What if there shalbe found fourtie there? **Then he answered,** I will not do it for fourties sake.
 30 **Againe he said,** Let not my Lord be wroth be angry, that I speake, What if thirtie be found there? **Then he said,** I will not do it, if I finde thirtie there.
 31 **Wherefore he said,** Behold, now I have begonne to speake unto my Lord, What if twentie be found there? **And he answered,** I will not destroy it for tennies sake.
 32 **Then he said,** Let not my Lord be wroth angry, and I will speake but this once, What if ten be found there? **And he answered,** I will not destroy it for tennes sake.
 33 **And the Lord went** his way when he had left communing with Abraham, **and Abraham returned** unto his place.

CHAP. XIX.

Lot receiveth two Angels into his house. A the filthy lustes of the Sodomites. 16 Lot u delivered. 24 Sodom u destroyed. 26 Lots wife u made a pillar of salt. 33 Lots daughters he with their father, of whom come Moab and Ammon.

a Wherin we see Gods provident care in preferring his: albeit he reuelerh not himselfe to all alike: for Lot had but two Angels, & Abraham thre.
Chap. 18. 4.
b That is, he prayed them so instantly.
c Not for that they had neede, but because the time was not yet come y they would revile themselves.
d Nothing is more dangerous then to dwell y hereinne reigneth: for it corrupterh all.
e He defendeth praise in defending his ghesles, but he is to be blamed in seeking unlawfull means.

And in the evening there came two Angels to Sodom: and Lot late at the gate of Sodom, & Lot save them, and rose up to meete them, and he bowed himselfe with his face to the ground:
 2 **And he said,** See my Lords, I pray you turne in now unto your servants house, and tarie all night, & wash your feete, and ye shall rise up early and go your wayes. **Who said,** Nay, but we will abide in the streete all night.
 3 **Then he pressed** upon them earnestly, and they turned in to him, & came to his house, and he made them a feast, and bak unleavened bread, & they did eat.
 4 **But before they went to bed,** the men of the citie, even the men of Sodom compassed the house round about from the pongeuent to the old, & all the people from all quarters.
 5 **Who crying** unto Lot said to him, Where are the men, which came to thee this night? bring them out vnto vs that we may know them.
 6 **Then Lot went out** at the doore vnto them, and shut the doore after him,
 7 **And said,** I pray you, my brethren, do not so wickedly.
 8 **Behold now,** I have two daughters, which have not known man: them wil

I bring out now vnto you, & do to them as seemeth you good: onely vnto these men do nothing: for therefore are they come vnder the shadowe of my rooffe.
 9 **Then they said,** Away hence, and they said, He is come alone as a stranger, and shall he iudge and rule? we will nowe deale wroth with thee: then with them. So they pressed close vpon Lot himselfe, and came to breake the doore.
 10 **But the men put** forth their hand and pulled Lot into the house to them and shut to the doore.
 11 **Then they smote** the men that were at the doore of the house with blindness both small and great, so that they were wearie in seeking the doore.
 12 **¶ Then the me said** vnto Lot, Whohast thou set here: either some in lawe or thy sonnes, or thy Daughters, or whatsoeuer thou hast in the citie, bring it out of this place.
 13 **For we wil** destroy this place, because thy cry of them is great before the Lord, and the Lord hath sent vs to destroy it.
 14 **Then Lot went out** and spake vnto his sonnes in lawe, which married his daughters, and said, Whicget you out of this place: for the Lord will destroy the citie: but he seemed to his sonnes in lawe as though he had mocked.
 15 **¶ And when the morning arose,** the Angels halted Lot, saying, Arise, take thy wife and thy two daughters, which are here, lest thou be destroyed in the punishment of the citie.
 16 **And as he prolonged** the time, the men raight both him and his wife, & his two daughters by the hands (the Lord being mercifull vnto him) and they brought him forth, and set him without the citie.
 17 **¶ And when they had** brought them out, the Angel said: Escape for thy life: looke not behind thee, neither tarie thou in all the plaine: escape into the mounntaine, least thou be destroyed.
 18 **And Lot said** vnto them, Not so, I pray thee, my Lord.
 19 **Behold now,** thy seruaunt hath found grace in thy sight, and thou hast magnified thy mercie, which thou hast shewed vnto me in saving my life: and I cannot escape in the mountaine, least some will take me, and I dye.
 20 **See now** this citie hereby to spee vnto, which is a little ere: sh let me escape thither: is it not a little one, and my friends shall liue?
 21 **Then he said** vnto him, Behold, I have receiued thy request also concerning this thing, that I will not overtake thee this citie, for the which thou hast spoken.
 22 **Haſte thee,** save thee there: for I can do nothing til thou be come thither. **Then** fore y name of y citie was called Zoar.
 23 **¶ The sunne did** rise vpon the earth, when Lot entred into Zoar.
 24 **Then the Lord rained** vpon Sodom and vpon Gomorah brimstone, and fire from the Lord out of heauen,

f That I should preserve them from all iniurie.
g This proueth that the Angels are ministers, as wel to execute Gods wrath, as to declare his fauour.
h Chap. 18. 20. Or, should marie. Ebr. n which are found.
i The mercie of God striueth to ouercome mans slownesse in following Gods calling.
j VVid. 10. 6.
k He willed him to flee fro Gods iudgements, and not to be sorie to depart from that riche countrey and full of vaine pleasures, k Though it be little, yet it is great ynough to saue my life: wherein he offered in choosing another place then the Angel had appointed him.
l Ebr. thy face.
m Because Gods commandement was to destroy the citie and to saue Lot.
n Which before was called Belah, chap. 14. 2
o Deut. 29. 32.
p Isa. 19. 19.
q iere. 50. 30.
r ezech. 16. 39.
s hez. 4. 18.
t amos. 4. 11.
u luke 17. 29.
 25 **And** iud. 2.

As touching the bodie onely: and this was a notable monument of Gods vengeance to all them that passed that way.

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

p Meaning, in y country, which the Lord had now destroyed.

q For except he had bene overcome with wine he would never have done that abominable act.

r Thus God permitted him to fall most horribly in y solitarie mountains, whom y wickednes of So dom could not overcome.

s Who as they were borne in most horrible incest, so were they and their posteritie vile and wicked.

t That is, some of my people signifying, that they rather rejoiced in their sinne, then repented for the same.

25 And onerethelwe those cities and all the plaine, & that all the inhabitants of the cities, & that that grew upon the earth.

26 ¶ Now his wife behind him locked backe, and he became a pillar of salt.

27 ¶ And Abraham rising by early in the morning went to the place, where he had staid before the Lord.

28 And looking toward Sodom & Gomorrah & toward all the land of the plaine, beholde, he sawe the smoke of the land mounting by as the smoke of a soymace.

29 ¶ But yet when God destroyed the cities of the plaine, God thought upon Abraham, & sent Lot out from the middes of the destruction, when he overthelwe the cities, wherein Lot dwelled.

30 ¶ Then Lot went by from Zoar, and dwelt in y mountaine by his two daughters: for he was feared to tarr in Sear, but dwelt in a cave, he, & his two daughters.

31 And the elder laid unto the ponger, Our father is olde, and there is not a man in the earth to come in unto vs after the manner of all the earth.

32 Come, we wil make our father & drinke wine, and lie with him, that we may preserve seede of our father.

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

34 And on the inowthe the elder laid to the ponger, Behold, prefer night lay I by my father: let vs make him drinke wine this night also, & go thou and lye with him, that we may preserve seed of our father.

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

36 ¶ This were both the daughters of Lot with childe by their father.

37 And the elder bare a sonne, and she called his name Shoaib: the same is the father of the Ghabbits vnto this day.

38 And the ponger bare a sonne also, & she called his name Ben-ammi: the same is y father of y Ammonites vnto this day.

CHAP. XX.

1 Abraham dwelleth as a stranger in the land of Gerar. 2 Abimelech taketh away his wife. 3 God reproveh the King. 4 And the King, Abraham. 5 Sarah is restored with great giftes. 17 Abraham prayeth, and the King and his are healed.

1 A fterward Abraham departed thence toward the South countrey & dwelt betwene Cadeth and Shur, and sojourned in Gerar.

2 And Abraham laid of Sarah his wife, & she is my sister. Then Abimelech King of Gerar saw and took Sarah.

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

4 ¶ Notwithstanding Abimelech had not yet come nere her: and he said, Lord, wilt thou slay even the righteous nation?

5 Said not he unto me, She is my sister?

CHAP. XXI.

1 Leah is borne. 9 Ishmael mocketh Leah. 14 Hagar is cast out with her sonne. 17 The Angel comforteth Agar. 21 The covenant betwene Abimelech & Abraham. 23 Abraham called upon the Lord.

1 N ow the Lord visited Sarah, as he had said, and did unto her according as he had promised.

2 For Sarah conceived, and bare Abraham a sonne in his old age, at the same season that God tolde him.

3 And Abraham called his sonnes name Isaac.

a Which was toward Egypt.

b Abraham had now wife fallen into this fault: such is mans frailtie.

c So greatly God detesteth the breach of marriage.

d The infidels confessed that God would not punish but for iust occasion: therefore whosoever he punisheth, the occasion is iust.

pea, & she her selfe said, He is my brother. e As one falling with an upright minde, and innocent hands haie I done this.

6 And God said unto him by a dreame, I knowe that thou diddest this euen with an upright minde, and I have kept thee also that thou shouldest not: sime aganist me: therfore suffered I thee not to touch her. g God by his holy spirit reticneth them that offend by ignorance, that they fall not into greater inconuenience.

7 ¶ Now then believe y ma his wife againe: for he is y Prophet, & he that praye for thee y thou art perillous: but if thou belieue her not againe, be sure that thou shalt dye the death, thou, & all that are with thee.

8 ¶ Then Abimelech arising by early in the morning called all his seruants, and told all these things: vnto them, and the men were sore afraid.

9 ¶ Afterward Abimelech called Abraham, and said unto him, What hast thou done unto vs? & what haue I offended thee, that thou hast by ought to me and on my kingdome this great sinne? y hast done things vnto mee y ought not to be done.

10 So Abimelech laid vnto Abraham, What sawest thou y thou hast done this thing?

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

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

13 ¶ Now when God caused me to wander out of my fathers house, I said then to her, This is thy kindnes that thou shalt shewe vnto me in all places where we come. * Say y of me, He is my brother.

14 ¶ Then tolke Abimelech the ye & beewes, and men seruants, & women seruants, and gaue them vnto Abraham, & restored him Sarah his wife.

15 And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee.

16 Likewise to Sarah he said, Behold, I haue giuent y brother a thousand yeres of siluer: behold, he is the baile of thine eyes to all that are with thee, and to all others: and she was returned.

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

18 ¶ For y Lord had shut by euery wounder of the house of Abimelech, because of Sarah Abrahams wife.

that God had giuen her a husband, as her vaile and defence.

p Had taken away from them the gift of conceiuing.

e As one falling by ignorance, & not doing euil of purpose.

f Not thinking to do any man harme.

g God by his holy spirit reticneth them that offend by ignorance, that they fall not into greater inconuenience.

h That is, one, to whom God reuieileth himselfe familiarly.

i For the prayer of the godly is of force towards God.

k The wickednes of the King bringeth Gods wrath upon the whole realme.

l He sheweth y no honestie can be hoped for, where the feare of God is not.

m By sister, he meaneth his cousin germaine, & by daughter, Abrahams neece, Chap. 11.29. for so the Ebrewe vsē these words.

n Such an head, as with whom thou mayest be preferred from all dangers.

o God caused this heathē king to reprove her, because of the dissembled, seeing a Therefore the miracle was that greater.

b She accuseth herself of ingratitude that she did not beleue the Angel.

c Hee derided Gods promises made to Izhak, which the Apostle calleth persecution, Gal. 4. 29.

d The promised seed shalbe counted from Izhak, & not from Ishmael, Rom. 9. 7. Heb. 11. 18.

e The Ishmaelites shall come of him.

f True faith renounceth all naturall affections to obey Gods comandement.

g For his promises sake made to Abraham, and not because f child had discretion to iudgement to pray.

h Except God open our eyes, we can neither see, nor vse f means which are before vs.

i As touching outward things God caused him to prosper.

Or, shot in the bowe and was an hunter.

that was boine vnto him, which Sarah bare him, Izhak.

4 Then Abraham circumcised Izhak his sonne, when he was eight dayes old, as God had commaunded him.

5 So Abraham was an hundredth yere old, when his sonne Izhak was boine vnto him.

6 Then Sarah said, God hath made me to reioyce: al that heare wil reioyce w me.

7 Againe she said, Who would haue said to Abraham, that Sarah should haue giuen children sucke? for I haue boine him a sonne in his old age.

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

9 And Sarah saue the sonne of Hagar the Egyptian (which she had boine vnto Abraham) mocking.

10 Wherefore she said vnto Abraham, Cast out this bond woman and her sonne: for the sonne of this bond woman shal not be here with my sonne Izhak.

11 And this thing was verye grievous in Abrahams sight, because of his sonne.

12 But God said vnto Abraham, Let it not bee grievous in thy sight for the child, and for the bond woman: in al that Sarah shall say vnto thee, heare her voyce: for in Izhak shall thy seede be called.

13 As for the sonne of the bond woman, I will make him a nation also, because he is thy seede.

14 So Abraham arose by early in the morning, and tooke bread, and a bottel of water, and gave it vnto Hagar, putting it on her shoulder and the child also, and sent her away: who departing waded in the wilderness of Beer-sheba.

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

16 Then she went & sate her ouer against him affare of about a bow shot: for she said, I will not see the death of the child, and she sate downe ouer against him, and lift vp her voyce and wept.

17 Then God heard the voyce of the child, and the Angel of God called to Hagar from beanein, & said vnto her, What ayleth thee? Hagar's feare not, for God hath heard the voyce of the child where he is.

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

19 And God opened her eyes, & she saw a well of water: and she went & filled the bottel with water, and gaue the boy drinke.

20 So God was with the child & he grew and dwelt in the wilderness, and was an archer.

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

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

23 Now therefore sweare vnto me here by

God, that thou wilt not hurt me, nor my children, nor my childrens children: thou shalt deale with me, and with the country, where thou hast bene a stranger, according vnto the kindness that I haue shewed thee.

24 Then Abraham said, I will sweare.

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

26 And Abimelech said, I know not who hath done this thing: also thou toldest me not, neither heard I of it but this day.

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

28 And Abraham let seven lambs of the stocke by themselves.

29 Then Abimelech said vnto Abraham, What meane these seven lambs, which thou hast let by themselves?

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

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

32 Thus made they a covenant at Beer-sheba: afterward Abimelech & Adhichol his chiefe captaine rose vp, and turned againe vnto the land of the Philistines.

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

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

Or, deale falsly with me, or lie.

k So that it is a lawfull thing to take an othe in matters of importance, for to iustifie the truth and to assure others of our sinceritie.

l Wicked seruants doe many euils vnknowne to their masters.

Or, well of the othe, or, of seven, meaning lambs.

m Thus we see y the godly, as touching outward things, may make peace with the wicked that knowe not the true God.

n That is, hee worshipped God in all points of true religion.

CHAP. XXII.

1. 2 The faith of Abraham is proued in offering his sonne Izhak. 3 Izhak is a figure of Christ. 20 The generation of Nahor Abrahams brother, of whom cometh Rebekah.

1 **A**ND after these things God did prouie Abraham, & said vnto him, Whose art thou? Who answered, Here am I.

2 And he said, Take now thine only sonne Izhak whom thou lovest, & get thee vnto the land of Moab, & offer him there for a burnt offering vpon one of the mountaynes, which I wil shew thee.

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

4 Then the third day Abraham lift vp his eyes, and saw the place affare of.

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

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

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

Heb. 11. 17. Ebr. Lo, I.

A Which signifieth the feare of God, in y which place he was honored: and Salomon afterward built the Temple.

b Herein stood y chiefeest point of his tentation, seeing he was commaunded to offer vp him in whom God had promised to blesse all the nations of the world.

c He doubted not, but God would accomplish his promises though he should sacrifice his sonne.

- 1 Earnestly and usually pray unto God that he wil vouchsafe to
 - Teach the way of his statutes.
 - Give vnderstanding.
 - Direct in the path of his coman
 - At the least twice every day this be kept.
- 2 Diligently keepe such order of reading the scriptures & prayer as may stand with his calling and state of life, so that
 - The time once appointed hereby a good entrie, be no other wise en
 - Superfluous be atorded.
 - At one other time that be done
 - left vnbond at any time.
- 3 Vnderstand to what end and purpose the Scriptures serue, whych were wyrtten, to
 - Teach, that we may learne true
 - Improue, that we may be kept
 - Correct, that we may be diuen
 - Instruct, that we may be settled
 - well doing.
 - Comfort, that in trouble we ma
 - in patient hope.

Religion and the right worshipping of God, as

- Faith in one God
 - Father.
 - Sonne.
 - holy Sp
- The state of mankind, by
- The Church and the gouernment
- The word of God wyrtten in th
- Sacraments
 - Before Christ.
 - Since Christ.
- The end and generall iudgement

Who to enter vnderth to take profite by reading scriptures, must

- 4 Remember that Scriptures containe matter concerning
 - Common wealthes and gouernements of people, by
 - Magistr
 - Peace an
 - Prosperi
 - Subiecte
 - Families and thinges that belong to houlhold, in which are
 - Hul bands.
 - Wiuces.
 - Parents.
 - Children.
 - Maisters.
 - Seruants.
 - Godly blessed
 - Ungodly play
 - The priuate life and doings of every man in
 - Riches, pouertie.
 - Nobilitie.
 - Faouour.
 - Labour and idleness.
 - The common life of all men, as

- 5 Refuse all sense of Scripture contrarie to the
 - Articles of Christian faith, contained in the comm
 - First and second table of Gods commandements.
- 6 Marke and consider the
 - 1. Coherence of the text, howe it hangeth together.
 - 2. Courte of times and ages, wuh such thinges as belong vnto them.
 - 3. Manner of speach proper to the Scriptures.
 - 4. Agreement that one place of Scripture hath with an other, where darke in one is made easlie in an other.
- 7 Take oppoytunitie to
 - Heade interpreters, if he be able.
 - Conferre with such as can open the Scriptures. Actes. 8. v. 30. 31. &c.
 - Heare preaching, and to proue by the Scriptures that which is taught.



is the lambe for the burnt offering?

8 Then Abraham answered, *Wh* some, God will 4 prouide him a lambe for a burnt offering: so they went both toge-
ther,

9 And when they came to the place which God had shewed him, Abraham builced an altar there, & conched the wood, and bound Zhab his sonne * and laid him on the altar vpon the wood.

10 And Abraham stretching forth his hande,ooke the knife to kill his sonne.

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

12 Then he said, Lay not thine hand vpon the child, neither do any thing vnto him: for nowe I knowe that thou fearest God, seeing for my sake thou hast not spared thine onely sonne.

13 And Abraham sitting by his eyes, looked: and behold, there was a ramme bounde him caught by the hornes in a bush, then Abraham went and tooke the ramme and offered him by for a burnt offering in the steede of his sonne.

14 And Abraham called the name of that place, Jehouah-ireh, as it is said this day, In the mount will I looke & be seene.

15 And the Angell of the Lord cried vnto Abraham from heauen the second time, And said, * Wh^o my life haue I, whome (saith the Lord) because thou hast done this thing, and hast not spared thine onely sonne,

17 Therefore will I surely blesse thee, and will greatly multiplie thy seede, as the starres of the heauen, and as the sand which is vpon the seashore, and thy seed shall possesse the gate of his enemies.

18 * And in thy seede shall all the nations of the earth be blessed, because thou hast obeyed my voice.

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

20 And after these thinges one tolde Abraham, saying, Beholde Milchah, she hath also borne children vnto thy brother Nahor:

21 To wit, Uz his eldest sonne, & Hus his brother, & Kemuel the father of Aram,

22 And Chesed and Hozu, and Pildash, and Tidaph, and Bethuel.

23 And Bethuel begate Rebekah: these eight did Milchah beare to Nahor Abrahams brother.

24 And his concubine called Kemual, she bare also Tebah, and Cahai & Thasah and Maachah.

same is Hebron in the land of Canaan, and Abraham came to mourne for Sarah and to weepe for her.

3 Then Abraham rose by from his sight in his coops, and talked with the Hittites, saying,

4 I am a stranger, & a former among you, giue me a possession of buriall with you, for I may burie my dead out of my sight.

5 Then the Hittites answered Abraham, saying vnto him,

6 Heare vs, my lord: thou art a prince of Mead among vs: in the chiefest of our sepulchres burie thy dead: none of vs shall forbid thee his sepulchre, but thou mayst burie thy dead therein.

7 Then Abraham stood by, and bowed him selfe before the people of the land of the Hittites.

8 And he communed with them, saying, If it be your mind, that I shal burie my dead out of my sight, heare me, & intreat for me to Ephron the sonne of Zohar,

9 That he would giue me the caue of Machpelah, which he hath in the end of his field: that he would giue it me for as much mony as it is worth, for a possession to burie in among you.

10 For Ephron dwelt among the Hittites: Then Ephron the Hittite answered Abraham in the audience of all the Hittites that went in at the gates of his citie, saying,

11 No, my lord, heare me: the field giue I thee, and the caue, that therein is, I giue it thee: euen in the presence of the sonnes of my people giue I it thee, to burie thy dead.

12 Then Abraham bowed him selfe before the people of the land,

13 And spake vnto Ephron in the audience of the people of the countrey, saying, Seeing thou wilt giue it, I pray thee, heare me, I will giue the price of the field: receiue it of me, and I will burie my dead there.

14 Ephron then answered Abraham, saying vnto him,

15 My lord, hearken vnto me: the land is worth foure hundred shekels of silver: what is that betwene me and thee? but refore thee thy dead.

16 So Abraham hearkened vnto Ephron, and Abraham weped to Ephron the purchaser, which he had named in the audience of the Hittites, euen foure hundred silver shekels of current mony among marchants.

17 So the field of Ephron which was in Machpelah, and ouer against Mamre, euen the field & the caue that was therein, and all the trees that were in the field, which were in all the borders round about, was made sure.

18 Vnto Abraham for a possession, in the sight of the Hittites, euen of all that went in at the gates of his citie.

19 And after this, Abraham buried Sarah his wife in the caue of the field of Machpelah ouer against Mamre: the same is Hebron in the land of Canaan.

d The only way to ouercome all tentations is to rest vpon Gods prouidence.

e For it is like that his father had declared to him Gods commandement wherevnto he shewed himselfe obedient.

f That is, by thy true obedience thou hast declared thy lively faith.

g Or, and hath not withholden thine onely sonne from me.

h Ebr. thy sonne, shine onely sonne.

i Or, The Lord will see, or provide.

k The name is changed, to shew that God doeth both see & provide secretly for his, and also euidently is seene & felt in time conuenient.

l Psal. 95. g. eccles. 4. 4. 1. luk. 1. 73. hebr. 6. 1. 1.

m Signifying, that there is no greater then he.

n Or, holdes.

o Chap. 22. 3. and 18. 15. eccles. 4. 4. 22. mat. 3. 25 gal. 3. 8.

p Or, of the Syrian

q Concubines oftentimes taken in the good part, for those women which were inferior to the wives.

a That is, when he had mourned: so the godly may mourne, if they passe not measure: and the natural affection is commendable.

b Ebr. sonnes of Mead. b That is godly: or excellent: for the Hebrews to speake of all things that are notable, because all excellencie cometh of God.

c Or, double caue, because one was within another.

d Ebr. in full stature.

e Meaning, all the citizens and inhabitants.

f To shew that he had them in good estimation and reuerence.

g The common shekel is about 20 pence, so these 400 shekels mount to 8000 pence, or 33 pound 6 shillings and 8 pence, after 5. shillings sterling the ounce.

h Or, citie.

i Ebr. the secret of the life of Sarah.

CHAP. XXIII.

Abraham lamenteth the death of Sarah. 4 He burie a field, to bury her, of the Hittites. 19 The equitie of Abraham. 19 Sarah is buried in Machpelah.

1 W hen Sarah was an hundred twenty and seuen yere old (* so long lived she)

2 Then Sarah dyed in Kiriat-arba: the

Or, citie.

f That is, all the people confirmed the sale.

20 Thus the felds and the cane, that is therein, was made sure vnto Abraham for a possession of buriall by the Hittites.

CHAP. XXIIII.

2 Abrahams causeth his feruant to sweare to take a wife for Izhak in his owne kindred. 23 The feruant prayeth to God. 27 His fidelitie toward his master. 30 The friends of Rebekah commit the matter to God. 38 They awake her consent and shee agreeth. 67 And is maid to Izhak.

I Now Abraham was elde, and stricken in yeeres, and the Lorde had blessed Abraham in all things.

2 Therefore Abraham laid vnto his eldest feruant of his house, which had the rule ouer all that he had, " But now thine hand vnder my thigh,

3 And I will make thee sweare by the Lorde God of the heauen, and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of the Canaanites among whome I dwell.

4 But thou shalt go vnto my countrey, & to my kindred, and take a wife vnto my sonne Izhak.

5 And the feruant said to him, What if the woman will not come with me to this land? shall I bring thee some againe vnto the land from whence thou camest?

6 To whome Abraham answered, Beware þ thou bring not my sonne thither againe.

7 ¶ The Lorde God of heauen, who tooke me from my fathers house, and from the land where I was borne, and that spake vnto me, & that sware vnto me, saying,

* Vnto thy lorde will I give this land, he shall send his Angel before thee, and thou shalt take a wife vnto my sonne fro thence.

8 Neuertheless, if the woman will not followe thee, then shalt thou be discharged of this mine othe: onely bring not my sonne thither againe.

9 Then the feruant put his hand vnder the thigh of Abraham his master, and swore to him for this matter.

10 ¶ So the feruant tooke ten camels of the camels of his master, and departed: (for hee had all his masters goods in his hands): & so he arose, and went to ¶ Fram Hararaim, vnto the ¶ cite of Nahoi.

11 And he made his camels to lye down without the cite by a well of water, at euentide about the tyme that the women come out to drinke water.

12 And he said, ¶ Lord God of my master Abraham, I beseeke thee, send me good speede this day, and shewe mercy vnto my master Abraham.

13 Lo, I stand by the well of water, whiche the mens daughters of this cite come out to drinke water.

14 ¶ Grant therefore that the maide, to whome I say, Bowe downe thy pitcher, I pray thee, that I may drinke if she say, Drink, & I will give thy camels drinke also: may be she that thou hast ordained for thy feruant Izhak: and thereby shall I know that thou hast shewed mercy on my master.

15 ¶ And now ver he had left speaking, behold, ¶ Rebekah came out, the daughter of Bethuel, sonne of Dycal the wife of Nahoi Abrahams brother, and her pitcher vpon her shoulder.

16 (And the maide was very faire to looke vpon, a virgin, and unkinnowen of man) and she went downe to the well, and filled her pitcher, and came vp.

17 Then the feruant came to meete her, & saide, Let me drinke, I pray thee, a litle water of thy pitcher.

18 And she said, Drink: and she halted, and let down her pitcher vpon her hand and gaue him drinke.

19 And when she had giuen him drinke, she saide, I will drinke water for thy camels also vntill they have drunken enough.

20 And she poured out her pitcher into the trough freely, and ranne againe vnto the well to drinke water, and shee drue for all his camels.

21 So the man wondered at her, & held his peace, to knowe whether the Lorde had made his iourney prosperous or not.

22 And when the camels had left drinke, the man tooke a golden ¶ abillment of halfe a shekel weight, and two bracelets for her hands, of ten shekels weight of golde.

23 And he said, Whose daughter art thou? tell me, I pray thee, Is there roune in thy fathers house for vs to lodge in?

24 Then she said to him, I am the daughter of Bethuel the sonne of Dycal who she bare vnto Nahoi.

25 Wherevnto she said vnto him, We haue luter also and prouender enough, and roune to lodge in.

26 And the man bowed him selfe and worshipped the Lorde.

27 And said, Blessed be ¶ Lord God of my master whom I serue: hath not drinke his meate ¶ & his lutech fro my master: for why I was in the way, ¶ Lord brought me to my masters wethers house.

28 And the maide ranne & tolde them of her mothers house according to these words.

29 ¶ Nowe Rebekah had a brother called Laban, and Laban ranne vnto the man to the well.

30 For when he had seene the earrings and the bracelet in his sisters hands, & when he heard the wordes of Rebekah his sister, saying, Thus said the man vnto me, then he went to the man, and lo, he stood by the camels at the well.

31 And he said, Come in thou blessed of the Lorde: wherfore standest thou without, seeing I haue prepared the house, and food for the camels?

32 ¶ Then the man came into the house, & he unlabeled the camels and brought luter and prouender for the camels, and let water to wash his feet, and the mens feete that were with him.

33 Afterward ¶ meat was set before him: but he said, I will not eat, vntill I haue said my message: And he said, Speak on.

34 ¶ Then he said, I am Abrahams feruant,

h God giueth good successe to all things that are vnder taken for the glorie of his name and according to his worde.

i Here is declared that God euer heareth the prayers of his, & granteth their requestes. " Ebr. my lord.

" Ebr. haue made an end of drinkeing.

" Or, eareing.

k God permitted many things both in apparell and other things which are nowe forbid: specially when they apperteyne not to our mortification.

l The golden shekel is here ment & not that of siluer.

m He boasted not his good fortune (as do the wicked) but acknowledgeth that God hath dealt mercifully with his master in keepinge promes.

n For he waited on Gods hande, who had nowe heard his prayer. o To wit, Laban.

p The gentle interteinment of strangers vsed among the godly fathers.

q The fidelitie that seruants owe to their masters, causeth them to preferre their masters busines to their owne necessitie.

" Ebr. come into dayes.

Chap. 27. 29.

a Which ceremony declared the seruants obedience towards his master, and the masters power ouer the feruant. b This sheweth that an oth may be required in a lawfull cause.

c He would not that his sonne should marrie out of the godly familie: for the inconueniences that come by marrying with the vngodly are set forth in sundrie places of the Scriptures.

d Least he should lose the inheritance promised.

Chap. 27. 8. & 11. 15. and 19. 8. and 26. 4.

" Ebr. innocēt.

" Or, Mesopotamia, or, Syria of the two floods: to wit, of Tigris and Euphrates.

e That is, to Charan.

f To bowe their knees.

g He groundeth his prayer vpon Gods promes made to his master.

" Or, cause me to meete.

h The feruant moued by Gods spirit desired to be assured by a signe, whether God prospered his iourney

or no.

To blesse, fignifich here to enriche, or encrease with substance, as y text in the same verse declareth.

35 And the Lord hath blessed my matter wonderfully, for he is become great: for he hath giuen him sheepe, & beeries, & fluer, and golde, and men seruants, & maid seruaunts, and camels, and asses.

36 And Sarah my masters wife hath born a sonne to my matter, when she was old, & vnto him hath he giue all that he hath.

37 Now my master made me sweare, saying, Thou shalt not take a wife to my sonne of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt goe vnto my fathers house and to my kinred, and take a wife vnto my sonne.

39 Then I said vnto my master, What if the woman will not folowe me?

40 Whjo answered me, The Lord, before whom I walke, wil send his Angel with thee, and prosper thy iourney, and thou shalt take a wife for my sonne of my kinred, and of my fathers house.

41 Then shalt thou be discharged of mine othe, when thou comest to my kinred: and if they giue thee not one, thou shalt be free from mine othe.

42 So I came this day to P well, & said, O Lord, the God of my master Abraham, if I now prosper my iourney which I go,

43 Beholde, I stand by the well of water: wher a virgin cometh forth to draw water, & I say to her, Giue me, I pray thee, a little water of thy picher to drinke,

44 And she say to me, Drinke thou, and I will also drinke for thy camels, let her be the wife, which the Lord hath prepared for my matters sonne.

45 And before I had made an end of speaking in mine heart, beholde, Rebekah came faith, and her picher on her shoul- der, and she went downe vnto the well, & drew water. Then I said vnto her, Giue me drinke, I pray thee.

46 And she made haste, and tooke downe her picher from her shoulder, and sayd, Drinke, & I will giue thy camels drinke also. So I dranke, and she gaue the camels drinke also.

47 The I asked her, & said, Whose daughter art thou? And she answered, The daughter of Bethuel Mahors sonne, whom Spicah bare vnto him. Then I put the abilitment vpon her face, and the bracelets vpon her hands:

48 And I bowed downe and worshipped the Lord, and blessed the Lord God of my master Abraham, which had brought me the right way to take my masters brothers daughter vnto his sonne.

49 Now therefore, if ye will deale mercifullly and truly with my master, tell me: and if not, tel me that I may turne me to the right hand or to the left.

50 Then answered Laban and Bethuel, & sayde, This thing is proceeded of the Lord: we can not therefore say vnto thee, neither euill nor good.

51 Behold, Rebekah is before thee, take her & go, that she may be thy masters sonnes wife, euen as the Lord hath said.

28 And when Abrahams seruant heard their words, he bowed him selfe to the earth vnto the Lord.

33 Then the seruant tooke forth iewels of siluer, & iewels of golde, and raiment, & gaue to Rebekah: also vnto her brother & to her mother he gaue gifts.

34 Afterward they did eate & drinke, both he, and the men that were with him, and taried all night: and when they rose vp in the morning, he said, Let me departe vnto my master.

35 Then her brother and her mother answered, Let the maide abide with vs, at the least ten dayes: then shall she go.

36 But he said vnto them, hinder you me not, seeing the Lord hath prospered my iourney: sende me away, that I may go to my matter.

37 Then they said, We will call the maide, and aske her consent.

38 And they called Rebekah, and said vnto her, Wilt thou go with this man? And she answered, I will go.

39 So they let Rebekah, their sister go, and her nourse, with Abraham his seruant and his murr.

40 And they blessed Rebekah, and said vnto her, Thou art our sister, growe into thousand thoulandes, and thy seede possesse the gate of his enemies.

41 Then Rebekah arose, and her maids, and rode vpon the camels, and followed the man, and the seruant tooke Rebekah, and departed.

42 Nowe Izhak came from the way of Beer-lahai-roi, (for he dwelt in the South countrey)

43 And Izhak went out to pray in d field toward the evening: who lift vp his eyes and looked, and behold, the camels came.

44 Also Rebekah lift vp her eyes, & when she saw Izhak, she lighted downe from the camel.

45 (For she had said to the seruant, Who is ponder man, that cometh in the field to mee vs: and the seruant had said, It is my master.) So she tooke a baile and covered her.

46 And the seruant told Izhak all things, that he had done.

47 Afterward Izhak brought her into the tent of Sarah his mother, and he tooke Rebekah, and she was his wife, and he loued her: So Izhak was comforted after his mothers death.

CHAP. XXV.

1 Abraham taketh Keturah to wife, & getteth many children. 5 Abraham giueth all his goodes to Izhak. 8 He dyeth. 22 The genealogie of Ishmael. 25 The birth of Ishaak and Esau. 30 Esau selleth his birthright for a mess of pottage.

1 Now Abraham had taken Hinn and her vther wife called Keturah,

2 Which bare him Zurran, & Jothan, & Medan, and Midian, and Jsh-hak, and Shual.

3 And Jokhan begate Sheba, & Deban: * And the sonnes of Deban were Ishurim, and Ietushim, and Lemnumim,

23. u. 4 Also

f The Canaanites were accursed and therefore the godly could not ioyne with the in marriage. e Meaning, among his kinsfolkes, as verse 40.

u Which by mine authority I caused thee to make.

Or, way. Verse 12.

Or, showed.

x Signifying that this prayer was not spoken by the mouth, but onely meditate in his heart.

y He sheweth what is our due tie, wher we have receiued any benefit of y Lord. * Ebr. in the way of truth.

z If you will freely and faithfully giue your daughter to my matters sonne.

a That is, that I may prouide els where. b So soone as they perceiue, y it is Gods ordinance, they yeld. * Or, at thy commandment. * Or, ordered.

Verf. 16. & 19.

Ebr. dayes, or 10.

c This sheweth that parents haue not authority to marrie their children without consent of the parties. * Ebr. her woman.

d That is, let it be victorious ouer his enemies: which blessing is fully accomplished in Iesus Christ.

Chap. 18. 14. and 25. 12.

e This was the exercise of the godly fathers, to meditate Gods promises and to pray for the accomplishment thereof.

f The custome was, y the spouse was brought to her husband, her head being covered, in token of shamefastnes and chastitie.

Or, had left mourning for her mother.

a Whiles Sarah was yet aliue.

1 Chron. 2. 32.

4 Also the sonnes of **Abidim** were **Ephad**, & **Spher**, & **Hanoch**, and **Abida**, and **Ednah**, all these were **sons** of **Acturah**.

5 ¶ And **Abraham** gave^a all his goods to **Ishak**.

6 But unto the **sons** of the **concubines**, which **Abraham** had, **Abraham** gave gifts, and sent them away from **Ishak** his sonne (while he yet lived) **Eastward** to the **East** countrey.

7 And this is the age of **Abrahams** life, which he lived, an hundredth thientie and four yere.

8 Then **Abraham** persed the spirit, & died in a good age, an old man, and of great yeres, and was **gathered** to his people.

9 And his sonnes, **Ishak** & **Ishmael** buried him in **the** cave of **Machpelah**, in the field of **Ephron** sonne of **Zohar** the **Hittite**, before **Hamme**.

10 Which^{*} field **Abraham** bought of the **Hittites**, where **Abraham** was buried with **Sarah** his wife.

11 ¶ And after the death of **Abraham** God blessed **Ishak** his sonne, * and **Ishak** dwelt by **Beer-lahai-roi**.

12 ¶ Now these are the generations of **Ishmael** **Abrahams** sonne, whom **Hagar** the **Egyptian** **Sarahs** handmaide bare unto **Abraham**.

13 * And these are the names of the sonnes of **Ishmael**, name by name, according to their kindes: the **eldest** sonne of **Ishmael** was **Shebatoth**, then **Kedar**, and **Adbeel**, and **Abdiblan**,

14 And **Mishma**, and **Dumah**, & **Madan**,

15 **Yadar**, & **Tema**, **Jetur**, **Shaphih**, and **Kedemah**.

16 These are the sonnes of **Ishmael**, and these are their names, by their townes and by their castles: to wit, twelve princes of their nations.

17 (And these are the yeres of the life of **Ishmael**, an hundredth thirtie and seven yere, and he persed the spirit, and dyed, and was gathered vnto his^a people)

18 And they dwelt from **Hanitzah** vnto **Shur**, that is towards **Egypt**, as thou goest to **Ashur**. **Ishmael** dwelt in the presence of all his brethren.

19 ¶ Likewise these are the generations of **Ishak** **Abrahams** sonne. **Abraham** begate **Ishak**,

20 And **Ishak** was fourtie yere old when he tooke **Rebekah** to wife, the daughter of **Bethuel** the **Wramite** of **Padan Aram**, and sister to **Laban** the **Wramite**.

21 And **Ishak** prayed vnto the Lord for his wife, because she was barren: & the Lord was intreated of him, and **Rebekah** his wife conceived,

22 But the children strove together within her: therefore she said, Seeing it is so, why am I thus? wherefore she went to aske the Lord.

23 And the Lord said to her, Two nations are in thy womb, & two manner of people shall be diuided out of thy bowels, & the one people shall be mightier then the other, and the elder shall serue the younger.

¶ Therefore when her time of deliuerance was fulfilled, behold, twinnes were in her wombe.

25 So he that came out first was red, and he was as ourt as a rough garment, and they called his name **Esau**.

26 * And afterward came his brother out, and his hand helde **Esau** by the heele: therefore his name was called **Isaakob**. Now **Ishak** was threescore yere olde when **Rebekah** bare them.

27 And the boyes grew, and **Esau** was a cunning hunter, and * lurd in the fields: but **Isaakob** was a plaine man, & dwelt in tentes.

28 And **Ishak** loued **Esau**, for^a **venison** was his meat, but **Rebekah** loued **Isaakob**.

29 Now **Isaakob** sold portage, and **Esau** came from the field and was weary.

30 Then **Eau** said to **Isaakob**, * let me eate, I pray thee, of that portage so red, for I am weary. Therefore was his name called **Edom**.

31 And **Isaakob** said, Sell me euen now thy birthright.

32 And **Eau** said, Lo, I am almost dead, what is then this^a birthright to me?

33 **Isaakob** then said, I sweare to me euen now. And he sware to him, and * old his birthright vnto **Isaakob**.

34 Then **Isaakob** gaue **Eau** bread & portage of lentiles: and he did eat & drinke, and rose by, and went his way: So **Eau** continued his birthright.

Hose. 11. 2.
Matth. 2. 2.
"Ebr. a man of the field.
"Or, simple and innocent.
"Ebr. uenison in his mouth.
"Or, feede me quickly.
k The reprobate esteeme not gods benefites except they feele them presently, and therefore they preferre profit pleakurs
Heb. 12. 16.
l Thus the wicked preferre their worldly commodities to Gods spiritual graces: but the children of God do the contrarie.

CHAP. XXVI.

1 God provideth for **Israhak** in the famine. 3 He reneweth his promise. 9 The king blameth him for denying his wife. 14 The Philistims hate him for his riches. 15 Stoppe his welles. 16 And drive him away. 24 God comforteth him. 31 He maketh alliance with **Abimelech**.

¶ And there was a famine in the land **besides** the first famine that was in the dayes of **Abraham**. Wherefore **Ishak** went to **Abimelech** king of the **Philistims** vnto **Gerar**.

2 For the Lord appeared vnto him, & said, **Go not** downe into **Egypt**, but abide in the land which I shal shew vnto thee.

3 Dwell in this land, & I will be with thee, and will blesse thee: for to thee, & to thy seede I will giue all these countreys: and I will performe the oath which I sware vnto **Abraham** thy father.

4 Also I will cause thy seed to multiply as the starrs of heauen, & I will giue vnto thy seede all these countreys: & in thy seede shal all the nations of the earth be blessed, because that **Abraham** obeyed my voice & kept mine ordinance, my commandements, my statutes, & my lawes.

¶ So **Ishak** dwelt in **Gerar**.

5 And the men of the place asked him of his wife, and he said, She is my sister: for he feared to say, She is my wife, lest, because of **Rebekah**: for they was beautifull to the eye.

6 So after he had bene there long time, **Abimelech**

a In the land of Canaan.
b Gods providence alwayes watcheth to direct the wayes of his children.
Chap. 13. 15.
and 15. 8.
Chap. 13. 3. and 15. 13.
15. 8. 18. and 22. 18. and 28. 14.
c He commendeth **Abrahams** obedience, because **Israhak** should be the more readie to followe the like: for as God made this promes of his free mercie, so doeth the confirmation thereof procede of the same fountain.
"Ebr. my keeping.
d Whereby we see that feare and distrust is found in the most faithfull.

^a Ebr. all that he had.
b For by the vertue of Gods word he had not begat many, but only zshak, mo. c Reade Chap. 22. 24.
d To auoide the disension that els might haue come because of the heritage.
e Hereby the ancients signified that ma by death perished not wholly: but as the soules of y godly liued after in perpetuallioy, so the soules of the wicked in perpetual paine.
Chap. 13. 16.
Chap. 16. 34.
and 24. 62.
1 Chron. 1. 29.
"Ebr. first borne.
f Which dwelt among the Arabians, and were separate fro the blessed seede.
"Or, his lot fell.
g He meant that his lot fel to dwell among his brethren, as the Angel promised, *chap. 16. 12.*
"Or, Syrian of Mesopotamia.
"Or, thurt one another.
h That is, with child, seeing one shal destroy another.
i For that is the onely refuge in all our wiferies.
1 Cor. 9. 22.

e Or shewing some familiar signe of loue, whereby it might be knowne y the was his wife.

f In al ages men were periuaded that Gods vengeance should light vpon wedlocke breakers. Or, an hundred measures. Ebr. he went forth going and increasing.

g The malicious enuy alwayes theaces of God in others.

h The Ebrewe word signifieth a flood, or valley, where water at any time runeth.

Or, bringing.

Or, contention, strife.

Or, instructed.

Or, largesse, vsuaries.

i God assureth Izrah against all feare by rehearsing the promes made to Abraham.

k To signifie that he would serue none other God, but the God of his father Abraham.

bimelech king of the Philistins looked out at a window, and lo, he saw Izrahak ^e speaking with Rebekah his wife.

9 Then Abimelech called Izrahak, & said, lo, he is of a surety thy wife, and why saidst thou, She is my sister? To whom Izrahak answered, Because I thought this, It may be that I shall die for her.

10 Then Abimelech said, Why hast thou done this vnto vs? one of the people had almost lien by thy wife, so I shouldst thou haue brought sinne vpon vs.

11 Then Abimelech charged all his people, saying, Ye that toucheth this man, or his wife, shall die the death.

12 Afterward Izrahak sowed in that land, and found in the same yeere an hundred fold by estimation: & so the Lord blessed him.

13 And the man waxed mightie, and his seed increased, till he was exceeding great.

14 For he had flocks of sheepe, & herds of cattel, and a mighty household: there were foue the Philistins had a enuy at him.

15 In so much that the Philistins stopped and siled by with earth all the wellles, which his fathers seruantes digged in his father Abrahams time.

16 Then Abimelech said vnto Izrahak, Get thee from vs, for thou art mightier then we a great deale.

17 ¶ Therefore Izrahak departed thence and pitched his tent in the valley of Gerar, and dwelt there.

18 And Izrahak returning, digged wells of water, which they had digged in the dayes of Abrahā his father: for the Philistins had stopped them after the death of Abrahā, & he gaue them the same names, which his father gaue them.

19 Izrahaks seruantes then digged in the valley, & found there a well of liuing water.

20 But the herdmen of Gerar did strife with Izrahaks herdmen, saying, The water is ours: therefore called he the name of the well Esek, because they were at strife with him.

21 Afterward they digged another well, and stroue for that also, and he called the name of it Sitnah.

22 Then he remoued thence, and digged another well, for the which they stroue not: therefore called he the name of it Rehoboth, and said, Because the Lord hath now made vs rroune, we shall increase vpon the earth.

23 So he went by thence to Beer-sheba.

24 And the Lord appeared vnto him the same night, & said, I am the God of Abraham: thy father feare not, for I am with thee: & will blesse thee, & multiply thee: for my seruant Abrahā sake.

25 Then he built an altar there, and called vpon the name of the Lord, & there spied his tent: where also Izrahaks seruants digged a well.

26 ¶ Then came Abimelech to him from Gerar, & Ahuzzath one of his friends, and Phichol the captaine of his armie.

27 To whom Izrahak said, Wherefore

come ye to mee, seeing ye hate mee and haue put me away from you?

28 Who answered, We haue certainly that the Lord was with thee, and we thought thus, Let there be now an othe betweene vs, euen betweene vs & thee, and let vs make a tournant with thee.

29 ¶ If thou shalt do vs no hurt, as we haue not touched thee, and as we haue done vnto thee nothing but good, and sent thee away in peace: thou now, the blessing of the Lord, do this.

30 Then he made them a feast, and they did eate and drinke.

31 And they rose vp by betimes in the morning, and sware one to another: then Izrahak let them go, and they departed from him in peace.

32 And that same day Izrahaks seruantes came and told him of a well, which they had digged, and said vnto him, We haue found water.

33 So he called it Shihab: therefore the name of the citie is called Beer-sheba vnto this day.

34 ¶ Now when Elau was fourty yeere old, he tooke to wife Zubuth, the daughter of Becri an Hittite, & Bathemath the daughter of Elon an Hittite also.

35 And they were a grieue of minde to Izrahak and to Rebekah.

CHAP. XXV II.

1 ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} 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^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} 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1 The Ebrewes in swearing begin commonly with If, and vnderstand y rest: that is, that God shall punish him that breaketh y othe: here the writer shewe that they are afraid lest that come to them which they would do to other. Or, othe. Or, the well of the othe.

Chap. 27. 46. Or, disobedient and rebellious.

Ebr. I. o. I.

Ebr. I. u. s.

a The carnal affection, which he bare to his sonne, made him forget y which God spake to his wife. Chap. 25. 23.

b This subtiltie is blame worthy because the should haue tarried til God had performed his promes.

^a Ebr. before his eyes.
^b Or, as though I would decieve him.
^c Or, I will take the danger on me.
^d The assurance of Gods decree made her bold.

^d Although Iakob was assured of this blessing by faith: yet he did euill to seeke it by lies, and the more because he abused Gods name thereunto.

^e This declareth that he suspected some thing, yet God would not haue his decree altered.
^f Ebr. I am.

Ebr. 12. 20.

11 But Iakob said to Rebekah his mother, Behold, Efsau my brother is rough and I am smooth.

12 My father may possibly feele me, & I shall seme^a to him to be a mocker: so shall I bring a curse vpon me, & not a blessing.

13 But his mother said vnto him, ^b Wpō me be thy curse, my soune: onely heare my voyce, and go and bring me them.

14 So he went & fet them, & brought them to his mother: and his mother made plentiful meate, such as his father loned.

15 And Rebekah toke faire clothes of her elder son Efsau, which were in her house, and clothed Iakob her younger sonne:

16 And she covered his handes and the smooth of his necke with the skinnes of the kiddees of the goates.

17 Afterward she put the pleasant meate and bread, which she had prepared, in the hand of her sonne Iakob.

18 ¶ And when he came to his father, he said, My father, Who answered, I am here: who art thou, my sonne?

19 And Iakob said to his father, I am Efsau thy first borne, I haue done as thou badest me, arise, I pray thee: sit by & eat of my venise, for thy soule may bleffe me.

20 Then Izhak said vnto his sonne, How hast thou found it so quickly my sonne? Who said, Because the Lord thy God brought it to mine hand.

21 Againe said Izhak vnto Iakob, Come neere now, that I may feele thee, my sonne, whether thou be that my sonne Efsau or not.

22 Then Iakob came neere to Izhak his father, and he felt him and said, The voice is Iakobs voice, but the handes are the hands of Efsau.

23 (For he knewe him not, because his handes were rough as his brother Efsaus handes: wherefore he blessed him.)

24 Againe he said, Art thou that my sonne Efsau? Who answered, Yea.

25 Then said he, Bring it me hither, & I will eate of my sonnes venison, that my soule may bleffe thee. And he brought it to him, and he ate: also he brought him wine, and he dranke.

26 Afterward his brother Izhak said vnto him, Come neere now, and kisse me, my sonne.

27 And he came neere & kissed him. Then he smelled the sauour of his garments, and blessed him, and said, Behold, the smell of my sonne is as the smell of a field, which the Lord hath blessed.

28 ¶ God gaue thee therefore of the dew of heauen, and the fatnes of the earth, and plenty of wheat and wine.

29 Let people be thy seruants, and nations bowe vnto thee: he Lord ouer thy brethren, & let thy mothers children honour thee, as they be that curse thee, and blessed be he that blefseth thee.

30 ¶ And when Izhak had made an end of blessing Iakob, & Iakob was scarce gone out from the presence of Izhak his father, then came Efsau his brother fro his hunting,

31 And he also prepared sauoury meate & brought it to his father, & said vnto his father, Let my father arise, & eate of his sons venison, for thy soule may bleffe me.

32 But his father Izhak said vnto him, Who art thou? And he answered, I am thy sonne, euen thy first borne Efsau.

33 Then Izhak was stricken with a marvellous great feare, and said, Who and where is he that hunted venison, and brought it me, and I haue eate^c of all before thou comest? and I haue blessed him, therefore he shall be blessed.

34 When Efsau heard the words of his father, he cryed out with a great cry & bitter, out of measure, and said vnto his father, Blesse me, euen me also, my father.

35 Who answered, Thy brother came by subtiltie, & hath take away thy blessing.

36 Then he said, Was he not justly called so Iakob? for he hath deceiued me these two times: he toke my birthright, & lo, now hath he taken my blessing. Also he said, Hast thou not referued a blessing for me?

37 Then Izhak answered, and said vnto Efsau, Behold, I haue made him^d my lord, and all his brethren haue I made his seruants: also with what and wine haue I furnished him, and vnto thee now what shall I do, my sonne?

38 Then Efsau said vnto his father, Hast thou but one blessing my father? bleffe me, euen me also, my father: and Efsau lifted by his voyce, and ^e wept.

39 Then Izhak his father answered, and said vnto him, Behold, the fatnes of the earth shall be to thy dwelling place, & thou shalt haue of the dew of heauen fro above.

40 And by thy sword shalt thou liue, and shalt be thy brothers^f seruant. But it shall come to passe, when thou shalt get the mastery, that thou shalt break his yoke from thy necke.

41 ¶ Therefore Efsau hated Iakob, because of the blessing, wherewith his father blessed him. And Efsau thought in his mind, The daies of mourning for my father will come shortly, then I will slay my brother Iakob.

42 And it was told to Rebekah of the words of Efsau her elder sonne, and she sent & called Iakob her younger sonne, and said vnto him, Behold, thy brother Efsau is comforted against thee, meaning to kill thee:

43 Now therefore my sonne, heare my voyce: arise, and flee thou to Haran to my brother Laban,

44 And tarie with him a while, until thy brothers fiercene be swaged,

45 And till thy brothers wrath turne away from thee, & he forget the thinges, which thou hast done to him: then will I send & take thee fro thence: why should I be^g depriued of pon both in one day?

46 Also Rebekah said to Izhak, I am Efsaus wiues.

f In perceiuing his error, by appointing his heire against Gods sentence pronounced before.

^g Or, sufficiently.

g In y Chap. 25. he was so called because he held his brother by the heele, as though he would overthrow him: and therefore he is here called an ouerthrower, or deceiuer.

b For Izhak did this as he was the minister & Propheet of God.

^h Or, I am also (thy sonne)

Hebr. 12. 17.

i Because thine enemies shall be round about thee.

k Which was fulfilled in his posteritie the Idumeans: who were tributaries for a time to Israel, and after came to libertie.

Obadi. 1. 10.

l Hypocrites onely abstaine from doing euill for feare of men.

m He had good hope to recouer his birthright by killing thee.

n For thy wicked sonne will kil the godly: and the plague of God will afterwarde light on the wicked sonne.

Chap. 26. 31.

o Which were persuaded by Izhak to agree to Iakob departing.

17 *Ishak forbiddeth laakob to take a wife of the Canaanites. 18 Esau taketh a wife of the daughters of Ishmael against his fathers wil. 19 Laakob in the way to Haran seeth a ladder reaching to heauen. 20 Christ is promised. 21 Laakob asketh of God meate and clothing.*

1 **T**hen *Ishak* called *Iaakob* & ^a blessed him, and charged him, and said vnto him, Take not a wife of the daughters of Canaan.

2 *Arise*, get thee to ^b *Padan Aram* to the house of *Bethuel* thy mothers father, and thence take thee a wife of ^c thy daughters of *Laban* thy mothers brother.

3 And *God* ^d all sufficient blese thee, and make thee to encrease & multiply thee, that ^e thou maiest be a multitude of people,

4 And *g*ive thee the blessing of *Abraham*, euen to thee and to thy seede with thee, that thou maiest inherit the lande (wherein thou art a ^f stranger,) which *God* gaue vnto *Abraham*.

5 Thus *Ishak* sent forth *Iaakob*, and he went to *Padan Aram* vnto *Laban* sonne of *Bethuel* ^g *Aramite*, brother to *Rebekah*, *Iaakobs* & *Esaus* mother.

6 *When* *Esau* saue that *Ishak* had blessed *Iaakob*, and sent him to *Padan Aram*, to set him a wife thence, and giue him a charge when he blessed him, saying, *Thou* shalt not take a wife of the daughters of Canaan,

7 And that *Iaakob* had obeyed his father and his mother, and was gone to *Padan Aram*:

8 *Also* *Esau* seeing that the daughters of Canaan displeaseth *Ishak* his father,

9 *Then* went *Esau* to *Ishmael*, & tooke ^h vnto ⁱ *h*is wifes, which he had, *Basemath* the daughter of ^j *Ishmael* *Abrahams* sonne, the sister of *Basemath* to be his wife.

10 *Now* *Iaakob* departed from *Beer Sheba*, and went to *Haran*,

11 And he came vnto a certaine place, and taried there all night, because the sunne was downe, and tooke of the stones of the place, and laide vnder his head and slept in the same place.

12 *Then* he dreamed, and beholde, there stood ^k a ladder vpon the earth, and the top of it reached vp to heauen: & lo, the *Angels* of *God* went by & downe by it.

13 ^l And beholde, the *lord* stood aboue it, and said, *I* am the *lord* *God* of *Abraham* thy father, and the *God* of *Ishak*: the land, vpon the which thou sleepest, ^m will *I* giue thee and thy seede.

14 And thy seede shall be as the dust of the earth, and thou shalt spread abroad ⁿ to the West, and to the East, and to the North, and to the South, and in thee and in thy seede shall all the ^o families of the earth be blessed.

15 And lo, *I* am with thee, and will keepe thee whither soeuer thou goest, and will bring thee againe into this land: for *I* will not forsake thee vntill *I* haue performed ^p that *I* haue promised thee,

16 *Then* *Iaakob* awoke out of his sleepe, and said, Surely the *lord* is in this place, and *I* was not aware.

17 And he was afraid, & said, How fearful is this place: this is nowe other but ^q the house of *God*, & this is the gate of *heauen*.

18 *Then* *Iaakob* rose vp early in the morning, & took the stone that he had laide vnder his head, and set it vp as ^r a pillar, and pouzed ope vpon the top of it.

19 And he called the name of that place ^s *Beth-el*: notwithstanding the name of the citie was at the first called *Luz*.

20 *Then* *Iaakob* bowed a bowe, saying, ^t *God* will be with me, and will keepe me in this journey which *I* goe, & will giue me bread to eat, and clothes to put on:

21 So that *I* come againe vnto my fathers house in safety, then that the *lord* be with *God*.

22 And this stone, which *I* haue set by as a pillar, shall be *Gods* house: and or all that thou shalt giue me, will *I* giue the tenth vnto thee.

CHAP. XXIX.

13 *Iaakob commeth to Laban & serueth seuen yere for Rachel. 23 Leah brought 10 hu bed in stead of Rachel. 27 He serueth seuen yere more for Rachel. 32 Leah conceiveth and beareth foure sonnes.*

1 **T**hen *Iaakob* lift by his feete and came into the ^a *East* country,

2 And as he looked about, beholde there was a well in the field, & lo, three flocks of sheepe lay there by: for ^b a well were the flockes watered: & there was a great stone vpon the wellles mouth.

3 And thither were all the flockes gathered, & they rolled the stone from ^c the wellles mouth, & watered ^d the sheepe, & put the stone againe vpon ^e the wellles mouth in his place.

4 And *Iaakob* said vnto them, ^f *Why* is this then, whynto be ye? And they answered, We are of *Haran*.

5 *Then* he said vnto them, Know ye *Laban* the sonne of *Maach*? *Who* said, We knowe him.

6 *Again* he saide vnto them, ^g *Is* hee in good health? And they answered, He is in good health, and beholde, his daughter *Rachel* cometh with ^h the sheepe.

7 *Then* he said, ⁱ Is it yet he daye, neither is it time that the cattel should be gathered together: water ye the sheepe and goe feede them.

8 *But* they said, We may not vntill all the flockes be brought together, and of men rolle the stone from the wellles mouth, that we may water the sheepe.

9 *While* he talked with them, *Rachel* also came with her fathers sheepe, for she kept them.

10 And as soone as *Iaakob* saw ^j *Rachel* the daughter of *Laban* his mothers brother, & the sheepe of *Laban* his mothers brother, came *Iaakob* neere, & rolled the stone from the wellles mouth, & watered the flocke of *Laban* his mothers brother.

11 And *Iaakob* kissed *Rachel*, and lift vp his voice and wept.

12 *For* *Iaakob* tolde *Rachel*, that he was

^f He was touched with a godly feare and reuerence.

^g To be a remembrance onely of the visious seruall vnto him.

^h Or, house of God.

ⁱ He bindeth not God vnder this condition,

^j but acknowledged his iniquitie, and promised to be thankful.

^a That is, he went forth on his journey.

^b Ebr. to the land of the children of the East.

^c Thus he was directed by the onely prouidence of God who brought him also to Labans house.

^d It seemeth that in those daies the custome was to call euen strangers, brethren.

^e Or, Is he in peace? by the which worde the Hebrewes signifie all prosperitie.

^a This second blessing was to confirme *Iaakobs* faith, lest he should thinke that his father had giuen it without *Gods* motion.

^b The godly fathers were put in minde continually, that they were but strangers in this world: to the intent they should lift vp their eyes to the heauens where they should haue a sure dwelling.

^c Or, beside his wifes.

^d Thinking here by to haue reconciled him selfe to his father, but all in vaine: for he taketh not away the cause of the euil.

^e *Christ* is the ladder whereby *God* & man are ioyned together, and by whom the *Angels* minister vnto vs: all graces by him are giuen vnto vs, & we by him ascend into heauen.

^f He felt ^g the force of this promise onely by faith: for all his life time he was but a stranger in this land.

^h *Deut.* 12. 20. and 19. 14. *Chap.* 13. 3 & 18. 14. and 22. 18. *16.* 4.

¹¹ Or, nephews.

her fathers brother, and that he was Rebeckahs sonne, then she ran and tolde her father.

13 And when Laban heard tel of Jaakob his sisters sonne, he ran to meete him, and embraced him and kissed him, and brought him to his house: and he tolde Laban^e all these things.

14 To whom Laban said, Wel, thou art my bone and my flesh, and he abode with him the space of a moneth.

15 ¶ For Laban laide vnto Jaakob, Though thou be my brother, shouldest thou therefore serue me for noight? tell me, what shal be thy wages?

16 Now Laban had two daughters, the elder called Leah, and the yonger called Rachel.

17 And Leah was tender eyed, but Rachel was beautiful and faire.

18 And Jaakob loued Rachel, and said, I wil serue thee seven yeres for Rachel thy yonger daughter.

19 Then Laban answered, It is better that I giue her thee, then that I should giue her to another man: abide with me.

20 And Jaakob serued seven yeres for Rachel, and they seemed vnto him but a few dayes, because he loued her.

21 ¶ Then Jaakob said to Laban, Giue me my wife that I may goe in to her: for my terme is ended.

22 Wherefore Laban gathered together all the men of the place, & made a feast.

23 But when the evening was come, heooke Leah his daughter & brought her to him, and he went in vnto her.

24 And Laban gaue his maide Zilyah to his daughter Leah, to be her seruant.

25 But when the morning was come, behold, it was Leah. Then said he to Laban, Wherefore hast thou done thus to me? did not I serue thee for Rachel? wherefore then hast thou beguiled me?

26 And Laban answered, It is not the manner of this place, to giue the yonger before the elder.

27 Full of seven yeres for her, and we will also giue thee this for thy seruice, which thou shalt serue me yet seven yeres more.

28 Then Jaakob did so, and fulfilled her seven yeres, so he gaue him Rachel his daughter to be his wife.

29 Laban also gaue to Rachel his daughter Bilhah his maide to be her seruant.

30 So entred he in to Rachel also, & loued also Rachel more then Leah, and serued him yet seven yeres mo.

31 ¶ When the Lord saw that Leah was despised, he made her fruitful: but Rachel was barren.

32 And Leah conceived and bare a sonne, and she called his name Reuben: for she said, Because the Lord hath looked vpon my tribulation, now therefore mine husband will be lone me.

33 And she conceived againe and bare a sonne, and said, Because the Lord heard that I was hated, he hath therefore giuen me this sonne also, and she called

his name Simeon.

34 And she conceived againe and bare a sonne, and said, Now at this time will my husband keepe me companie, because I haue borne him three sonnes: therefore was his name called Leui.

35 Whereupon she conceived againe & bare a sonne, saying, Now will I praise the Lord: therefore she called his name Judah; and left bearing.

CHAP. XXX.

4. 9 Rachel and Leah being both barren giue their maides vnto their husband, and they beare him child: 15 Leah giueth mandrakes to Rachel that Jaakob might be with her. 27 Laban enriched for Jaakobs sake. 33 Jaakob is made very rich.

1 And when Rachel saw that she bare Jaakob no children, Rachel enuied her sister, and laide vnto Jaakob, Giue me children, or els I die.

2 Then Jaakobs anger was kindled against Rachel, & he said, Wilt thou Gods leaue, which hath withholden from thee the fruite of the wombe?

3 And she said, Behold my maide Bilhah, goe in to her, & she shall beare vpon my knees, and I shall haue children also by her.

4 Then she gaue him Bilhah her maide to wife, and Jaakob went in to her.

5 So Bilhah conceived and bare Jaakob a sonne.

6 Then said Rachel, God hath giuen sentence on my side, and hath also heard my voyce, and hath giuen me a sonne: therefore called she his name, Dan.

7 And Bilhah Rachels maide conceived againe, & bare Jaakob the second sonne.

8 Then Rachel said, Worthy excellent wrestlings haue I wrestled with my sister, and haue gotten the vpper hand: and she called his name, Naphtali.

9 And when Leah sawe that she had left bearing, sheooke Zilyah her maide, and gaue her Jaakob to wife.

10 And Zilyah Leahs maide bare Jaakob a sonne.

11 Then said Leah, A companione cometh: and she called his name, Gad.

12 Againe Zilyah Leahs maide bare Jaakob another sonne.

13 Then said Leah, Ah, blessed am I, for the daughters will blesse me, and she called his name, Asher.

14 ¶ Now Reuben went in 7 dayes of the wheat harvest & found mandrakes in the field & brought them vnto his mother Leah. Then said Rachel to Leah, Giue me, I pray thee, of thy sonnes mandrakes.

15 But she answered her, Is it a small matter for thee to take mine husband, except thou take my sonnes mandrakes also? Then said Rachel, Therefore he shall beere with thee this night for thy sonnes mandrakes.

16 And Jaakob came from the field in the evening, & Leah went out to meet him, & said, Come in to me, for I haue bought & paid for thee with my sonnes mandrakes: & he slept with her that night.

¹¹ Or, confesse. Math. 1. 2. ¹² Ebr. floode from bearing.

a It is onely God that maketh barren and fruitfull, and therefore I am not in fault. b I will receive her children on my lappe, as though they were mine own. ¹² Ebr. I shall be buylded.

¹³ Ebr. wrestlings of God.

c The arrogancie of mans nature appeareth in that she contemned her sister, after she hath received this benediction of God to beare children. d That is, God doeth increase me with a multitude of children. e Which is a kinde of herbe whose roote hath a certaine likeness of the figure of a man.

g Meaning after that the yeres were accomplished.

¹¹ Ebr. my daies are full.

h The cause why Jaakob was deuiued was, that in olde time the wife was coouered with a vail, when she was brought to her husband in signe of chastitie and shamefastnes.

i He esteemed more the promise that he had of Jaakobs seruice then either his promises or the manner of the coitrey, though he alleaged custome for his excuse.

¹² Ebr. opened her wombe.

k This declarcth that oft times they which are despised of men, are fauoured of God.

l Hereby appeareth, y she had recourse to God in her affliction. m For children are a great cause of mutuall loue betwene man and wife.

¹³ Ebr. bying I haue bought.

17 And God heard Leah and she concei-
ued, & bare vnto Jaakob the first sonne.
18 Then said Leah, God hath giuen me
my reward, because I gaue my maid
to my husband, and she called his name
Issachar.
19 After, Leah conceived againe, & bare
Jaakob the first sonne.
20 Then Leah said, God hath endued me
with a good dowrie: now will mine
husband dwell with me, because I haue
borne him five sonnes: and she called
his name Zebulun.
21 After that, she bare a daughter, and she
called her name, Dinah.
22 And God remembered Rahel, and
God heard her, & opened her wombe.
23 So she conceived & bare a sonne, and
said, God hath take away my rebuke.
24 And she called his name Joseph, say-
ing, The Lord will giue me yet another
sonne.
25 And as soone as Rahel had borne Jos-
eph, Jaakob said to Laban, Send me
away that I may goe vnto my place
and to my country.
26 Giue me my wiues & my children, for
whom I haue serued thee, and let me
goe: for thou knowest what seruiue I
haue done thee.
27 To whom Laban answered, If I haue
now found fauour in thy sight, taria: I
haue perceived that the Lord hath ble-
sed me for thy sake.
28 Also he said, Appoint vnto me thy wa-
ges, and I will giue it thee.
29 But he said vnto him, Thou knowest,
what seruiue I haue don thee, & in what
taking thy cattell hath ben vnder me.
30 For the little, that thou haddest before
I came, is increased into a multitude:
and the Lord hath blessed thee: by my
conning: but now when shall I tra-
uell for mine owne house also?
31 Then he said, What shall I giue thee?
And Jaakob answered, Thou shalt
giue me nothing at all: if thou wilt doe
this thing for me, I will returne, feede,
and keepe thy sheepe.
32 I will passe through al thy rocks this
day, & separate from them all þ sheepe
with little spots and great spots, and all
blacke lambs among the sheepe, and
and the great spotted, and little spotted
and oþ goats: & it shal be my wages.
33 So shall my righte onlines answer
for me hereafter, when it shal come for
my reward before thy face, & euery one
that hath not little or great spots among
the goates, & blacke among the sheepe,
the same shal be thert with me.
34 Then Laban said, Goe to, would God
it might be according to thy saying.
35 Therefore he tooke out the same day
the hēe goates that were partie colour-
red and with great spots, & all the shee
goates with little and great spots, and al
that had white in them, and all the
blacke among the sheepe, & put them
in the keeping of his sonnes,

36 And he set three daies iourney bes-
weene himselfe and Jaakob. And Jaak-
ob kept the rest of Labans sheepe.
37 When Jaakob toke rods of greene
popular, and of hael, and of the chefnut
tree, and piled white strakes in them,
and made the white appeare in þ rods,
38 Then he put the rodde, which he had
piled, in the gutters and watering
troughs, when þ sheepe came to drinke,
before þ sheepe: (for they were in heate,
when they came to drinke)
39 And the sheepe were in heate before
the rodde, and afterward brought forth
pong of partie colour, and with small
and great spottedes.
40 And Jaakob parted these lambs, &
turned the faces of the stocke towards
these lambs partie coloured and all ma-
ner of blacke, among þ sheepe of Laban:
so hee put his owne flockes by their
selues, & put them not in Labans stocke.
41 And in euery ramming time of the
stronger sheepe, Jaakob laid the rods
before the eyes of the sheepe in the gut-
ters that they might conceiue before
the rodde.
42 But when the sheepe were feeble, he
put them not in: and so the feebler were
Labans, and the stronger Jaakobs.
43 So the man increased exceedingly,
and had many flockes, & maid seruants,
and men seruants, and camels & asses.
CHAP. XXXI.

1 Labans children murmure aganſt Jaakob. 3 God
commandeth him to returne to his country. 33 The
care of God for Jaakob. 49 Rahel stealeth her
fathers idoles. 53 Laban followeth Jaakob. 44 The
covenant betwene Jaakob and Laban.

1 N Dwe he heard the woyses of La-
bans sonnes, saying, Jaakob hath
taken away all that was our fa-
thers, and of our fathers goods hath he
gotten all his honour.
2 Also Jaakob beheld the countenance
of Laban, that it was not towards
him as in times past:
3 And the Lord had saide vnto Jaakob,
Turne again into þ land of thy fathers,
and to thy kiured, & I will be with thee.
4 Therefore Jaakob leut and called it Ra-
hel and Leah to the field vnto his stocke.
5 Then said he vnto them, I see your fa-
thers countenance, that it is not to-
wardes me: as it was wont, and the
6 God of my father hath bene with me.
7 And ye know that I haue serued your
father with all my might,
8 But your father hath deceiued me, and
changed my wages ten times: but
God suffered him not to hurt me.
9 The shee said, The spotted shal be thy
wages, then all the sheepe bare spotted:
and if he said thus, the partie coloured
shal be thy reward, then bare al þ sheepe
partie coloured.
9 Thus hath God taken away your fa-
thers substance, and giuen it me.
10 I see in ramming time I lifted by
mine eyes and saw in a dreame, and be-
hold,

1 Jaakob here-
in vied no de-
ceit: for it was
Gods comman-
demēt as he
decleareth in the
next Chapter
verſe. 9. & 11.
Or, conceived.
m As they which
tooke the ram
about Septem-
ber, and brought
forth about
March: so the
feebler in March
and lambe in
September.

a The children
uttered in words
that which the
father dissem-
bled in heart: for
the couetous
thinke that what
so euer they can
not snatche, is
pluct from them.
Ebr. and lo, nos
he with him, as
yesterday, and yet
yesterday.
Ebr. as yesterday
and before yester-
day.
b The God whō
my father wor-
shipped.
Or, many times.
c This declareth
that the thing,
which Jaakob
did before, was
by Gods com-
mandement, and
not through
deceit.
Or, castell.

f In steade of
acknowledging
her faute, she
boasteth as if
God had rewar-
ded her there-
fore.
Or male her
fruits full.
g Because fruit-
fulness came of
Gods blessing,
who had in-
crease and mul-
tiplic: barren-
ness was count-
ed as a curse.
Or, tryed by ex-
perience.
Or, wish me.
Ebr. at my foot-
h The order of
nature requi-
reth that euery
one prouide for
his owne familie.
Or, separate thou.
Or, red.
i That which
shall hereafter
be thus spotted.
k God shall te-
stific for my
righteous dea-
ling by rewar-
ding my la-
bours.
Or, counselled
thef.
Or, Labans.
Or, redde, or,
browne.

hob, the hie goates leaped vpon the
thee goates, that were partie coloured
with litle and great spotted.

11 And the Angel of God saide to me in a
drame, Jaakob. And I answered, I o,
I am here.

12 And he saide, Lift vp nowe thine eyes,
and see all þe hie goates leaping vpo the
thee goates that are partie coloured,
spotted with litle & great spotted: for I
haue seene all that Laba doth vnto thee.

13 I am the God of Beth-el, where thou
anointedst the pillar, where thou vowest
edit a vowe vnto me. Nowe arise, get
thee out of this countrey and returne
vnto the land where thou wast boine.

14 Then answered Kachel and Leah, and
said vnto him, Hauc we any more por-
tion & inheritance in our fathers house?

15 Doeth not he count vs as strangers?
for he hath sold vs, and hath eaten vp
and consumed our money.

16 Therefore all the riches, which God
hath take from our father, is ours and
our childrens: nowe then whatsoeuer
God hath giue vnto thee, doe it.

17 ¶ Then Jaakob rose vp, and set his
sounes and his wines vpon camels.

18 And he caried away all his flocks, and
all his substance which he had gotten,
to wit, his riches, which he had gotten in
Padan Aram, to goe to Bethak his fa-
ther vnto the land of Canaan.

19 When Laban was gone to sheere his
sheepe, then Kachel stole her fathers
idoles.

20 Thus Jaakob stole away the heart
of Laban the Aramite: for he tolde him
not that he fled.

21 So fled he with all that he had, and he
rose vp, & passed the River, and set his
face toward mount Seiead.

22 And the thirde day after was it tolde
Laban, that Jaakob fled.

23 Then he tooke his brethren with him,
and followed after him seue daies iour-
ney, & ouertooke him at mount Seiead.

24 And God came to Laban the Aramite
in a dreame by night, & saide vnto him,
Take heede that thou speake not to Ja-
akob: ought saue good.

25 ¶ Then Laban ouertooke Jaakob, and
Jaakob had pitched his tent in the
mount: & Laban also with his brethren
pitched vpon mount Seiead.

26 Then Laban saide to Jaakob, What
hast thou done? thou hast euen stolen
away mine heart and caried away my
daughters as though they had bene tak-
en captiues with the sword.

27 Wherefore didest thou flee so secretly
and steale away from me, & didest not
tell me, that I might haue sent thee
forth with mirth and with songs, with
rumbel and with harpe?

28 But thou hast not suffered me to kisse
my sonnes and my daughters: nowe
thou hast done foolishly in doing so.

29 I am able to do you euill: but the
God of your father speake vnto me

peffernight, saying, Take heede þe thou
speake not to Jaakob ought saue good.

30 Now though thou wentest thy way,
because thou greatly longedst after thy
fathers house: yet wherefore hast thou
stolen my gods?

31 Then Jaakob answered, and saide to
Laban, Because I was afraide, and
thought that thou wouldest haue taken
thy daughters from me.

32 But with whom thou findest thy gods,
let him not linc. Search thou before
our brethren what I haue of thine, and
take it to thee, (but Jaakob wist not
that Kachel had stolen them)

33 Then came Laban into Jaakobs tent,
and into Leahs tent, and into the two
maidens tents, but found them not. So
he went out of Leahs tent, and entred
into Kachels tent.

34 (Now Kachel had taken the idoles and
put them in the camels' litter and late
downe vpon them) and Laban searched
all the tent, but found them not.

35 Then said she to her father, "Why loyd,
be not angry that I can not rise vp be-
fore thee: for the custome of women is
vpon me: so he searched, but found not
the idoles.

36 ¶ Then Jaakob was wroth, & chode
with Laban: Jaakob also answered
and saide to Laban, What haue I tres-
passed? what haue I offered, that thou
hast pursued after me?

37 Seeing thou hast searched al my stuffe,
what hast thou found of all thine house-
hold stuffe? put it here before my brethren
and thy brethren, that they may iudge
betwene vs both.

38 Thy twentie peere I haue bene with
thee: thine ewes and thy goates haue
not cast their yong, and the raimenes of
thy floske haue I not eaten.

39 "Whatsoeuer was toyne of bestes, I
brought it not vnto thee, but made it
good my selfe: of mine hand didest thou
require it, were it stolen by day or stolen
by night.

40 I was in þe day consumed with heate,
and with frost in the night, & my sleep
departed from mine eyes.

41 Thus haue I bene twentie peere in
thine house, and serued thee fourtene
peeres for thy two daughters, and five
peeres for thy sheepe, & thou hast chan-
ged my wages ten times.

42 Except the God of my fathers, þe God
of Abrahaham, and the feare of Bethak
had bene with me, surely thou hadest
sent me away now empirie: but God
brek hath did feare
held my tribulation, and the labour of
mine hands, & rebuked thee peffernight.

43 Then Laban answered, and said vnto
Jaakob, These daughters are my
daughters, & these sonnes are my sonnes,
and these sheepe are my sheepe, and all
that thou seest, is mine, and what can I
do this day vnto thee: my daughters, &
to thy sonnes which they haue borne?

44 Nowe therefore come & let vs make
a conue

Or, let him die.

Or, fraue, or, saddle.

Ebr. let not anger be in the eyes of my lord.

Or, bene barren.

Ebr. the torne, or, taken by pray. Exod. 22. 12.

Or, I slept not.

d This angel was Christ which appeared to Jaakob in Beth-el: and hereby appeareth he had taught his wines the feare of God: for he talketh as though they knew this thing. Chap. 28. 18.

e For they were giuen to Jaakob in recompence of his seruice: which was a kind of sale.

f For so the word here signifieth, because Laban calleth them gods, verie. 30.

Or, went away privately from Laban.

Or, Euphrates.

Or, kinsfolkes and friends.

Or, ioynd with him.

Ebr. from good to euill.

Or, consued thy selfe away privately.

Ebr. power is in mine hand.

g He was an Idolater, and therefore would not acknowledge the God of Jaakob for his God.

i His conscience reprobued him of his misbehaviour toward Jaakob, and therefore moued him to seeke peace.

a covenant, I and thou, which may be a witness betwene me and thee.

45 Then tooke Iacob a stone, and set it up as a pillar:

46 And Iacob said vnto his brethren, Gather stones: who brought stones, & made an heape, and they did eate there vpon the heape.

47 And Laban called it ¹ Jegar Sahadutha, and Iacob called it ² Galeed.

48 For Laba said, This heape is witness betwene me and thee this day: therefore he called the name of it Galeed.

49 Also he called it ³ Jispah, because he said The Lord looke betwene me & thee, whē we shalbe ⁴ departed one from another,

50 If thou shalt beere my daughters, or shalt take ⁵ wives beside my daughters: there is no man with vs, beholpe, God is witness betwene me and thee.

51 Moreover Laban said to Iacob, Wee hold this heape, and beholpe the pillar, which I haue set betwene me & thee,

52 This heape shalbe witness, and the pillar shalbe witness, that I will not come ouer this heape to thee, and that thou shalt not passe ouer this heape and this pillar vnto me for euill.

53 The God of Abraham, and the God of ⁶ Aijon, & the God of their father be iudge betwene vs: But Iacob sware by the ⁷ feare of his father Jhak.

54 Then Iacob did offer a sacrifice vpon the mount, and called his brethren to eate ⁸ bread, and they did eate bread, & taried all night in the mount.

55 And early in the morning Laban rose vp and killed his sonnes & his daughters, and ⁹ blessed them, and Laban departing, went vnto his place againe.

CHAP. XXXII.

¹ God comforteth Iacob by his Angels. 9. 20 He praieih vnto God confessing his unworthines. 23 He sendeth presentes vnto Esau. 24. 25 He wrestled with the Angel who nameth him Israel.

1 **N**ow Iacob went forth on his iourney and ² the Angels of God met him.

2 And when Iacob sawe them, he said, ³ This is Gods host: & called the name of the same place Mahanaim.

3 Then Iacob sent messengers before him to Esau his brother, vnto the land of Seir vnto the countrey of Edom:

4 To whom he gaue commandement, saying, Thus shall pee speake to my lord Esau: Thy seruant Iacob saith thus, I haue bene a stranger with Laban, and taried vnto this time.

5 I haue beeries also and Alses, sheepe, & men seruants, & women seruants, and haue sent to shew my lord, that I may finde grace in thy sight.

6 So his messengers came againe to Iacob, saying, We came vnto thy brother Esau, & he aldo cometh against thee and foure hundred men with him.

7 The Iacob was greatly afraid, and was sore troubled, & bewided the people that was with him, & the sheepe, & the beeries, & ⁴ he camels into two copauces,

For he said, If Esau come to the one copaine and smite it, the other copaine shall scape.

9 Moreover Iacob said, O God of my father Abraham, and God of my father Jhak: loide, which ⁵ I saide vnto me, Returne vnto thy countrey and to thy kindred, and I will do thee good,

10 I am not ⁶ worthe of ⁷ the lead of all the mercies, and al the trouth, which thou hast shewed vnto thy seruant: for with my ⁸ staffe came I ouer this Iorde, and now haue I gotten two bandes.

11 I pray thee, Deliuere me from the hand of my brother, from the hande of Esau: for I feare him, lest he wil come & smite me, and the ⁹ mother vpon the childre.

12 For ¹⁰ he saidst, I will surely do thee good, & make thy herde as the land of the sea, which cannot be numbred for multitude.

13 And he taried there the same night, and tooke of that which came to hand, a ¹¹ present for Esau his brother:

14 Two hundredeth thee goates & twentie he goates, two hundredeth ewes & twentie rammes:

15 Thirtie milke camels w¹² their coltes, foure kine, and ten bullocks, twentie shee asses and ten foles.

16 So he deliuered the into ¹³ the hand of his seruants, euery droue by their kins, & said vnto his seruants, ¹⁴ Pass before me, & put a space betwene droue & droue.

17 And he commanded the foremost, saying, If Esau my brother meete thee, & aske thee, saying, Whose seruants art thou? And whether goest thou? And whose are these before thee?

18 Then thou shalt saye, They be thy seruants Iacobs: it is a present sent vnto my lord Esau, and behold, he hath seise also is behinde vs.

19 So likewise commanded he the second & the third, and al that folowed ¹⁵ the droues, saying, After this manner, pe shal speake vnto Esau, when pe finde him.

20 And pe shal say moreover, Behold, thy seruant Iacob cometh after vs (for he thought, I will appeale his wrath vnto the present that goeth before me, & afterwarde I will see his face: it maye be that he will ¹⁶ accept me.)

21 So went the present before him: but he taried that night with the companye.

22 And he rose vpon the same night, & tooke his two wives, and his two maides, & his euen childe, and went ouer the Iorde Jabbok.

23 And he toke them, and sent them ouer the river, and sent ouer that he had.

24 ¹⁷ Nowe when Iacob was left him seife alone, there wrestled a ¹⁸ man with him vnto the breaking of the day.

25 And he saw that he could not preuaile against him: therefore he touched the h¹⁹ow of his thigh, & ²⁰ the h²⁰ow of Iacobs thigh was loosed, as he wrestled w²¹ him.

26 And he saide, Let me go, for the morn²²ing appeareth. Who answered, I will not let thee go except thou bleste me.

¹ Or, the heape of witness.

k The one nameth the place in the Syrian tongue, & the other in the E-brew tongue.

² Or, watch tower.

l To punish the trespasser.

m Nature compelleth him to condemne that vice, whereunto through couzousnesse he forced Iacob.

n Beholde, howe ³ idolaters mingle the true God with their feined gods.

o Meaning, by the true God whom Izhak worshipped.

⁴ Or, meate. p We see that there is enier some feede of the knowledge of God in the hartes of the wicked.

Chap. 32.

a He acknowledgei geith Gods benefites: who for the preferuation of his, sendeth hostes of Angels.

¹ Or, tents.

b He reuenced his brother in worldly things, because he chiefly looked to be preferred to the spirital promes.

c Albeit he was comforted by ² Angels, yet the infirmities of the flesh doeth appeare.

Chap. 32.

⁵ Ebr. I am lesse then all thy mercies.

d That is, poore and without all prouision.

e Meaning, he will put all to death: this prouerbe cometh of them which kill the birde together with her yong ones.

f Not distinguishing Gods assistance, but vnto such means as God had giuen him.

g He thought it no losse to depart with these goods, to the intent he might folowe the vocation wherunto God called him.

⁶ Ebr. seruemy face.

h That is, God in forme of mans. i For God afflicteth his with y⁷ one hand, and vpholdeh them with the other.

h⁸ Hol. 12. 4.

Chap. 35. 10.

k God gaue Iaa-
kob both power
to ouercome, &
also the praise of
the victorie.
* Or, my soule is
deliuered.
l The faithfull so
ouercome their
tentations, that
they feele the
smar thereof,
to y intent that
they should not
glorie, but in
their humilitie.

27 Then saide he vnto him, What is thy
name? And he said, Yaakob.
28 Then said he, * Thy name shall be called
Yaakob no more, but Israell: because
thou hast had a powler with God, thou
shalt also preuaile with men.
29 Then Yaakob demanded, saying, Tell
me, J pray thee, thy name. And he said,
Wherefore askest thou of me thy
name? And he blessed him there.
30 And Yaakob called the name of the place,
Bethel: for, saide he, J haue seene God
face to face, and my life is preferred.
31 And the sunne rose to him as he passed
Bethel, and he halted vpon his thigh.
32 Therefore the children of Israell eate
not of the linew that shanke in the ho-
lowe of the thigh, vnto this day: because
he touched the linew that shanke in the
holowe of Yaakobs thigh.

CHAP. XXXIII.

4 Esau and Iaa-kob meete and are agreed. 21 Esau
receiveth his giftes. 29 Iaa-kob byeth a possi-
sion, and buildeth an altar.

1 **A**S Yaakob lift vp his eyes, and
looked, beholde, Esau came, & with
him foure hundred men: and hee
dembed the children to Leah, & to Ra-
hel, and to the two maides.
2 And he put the maides, & their children
for most, and Leah, and her children as-
ter, and Rachel, and Joseph hindermost.
3 So he went before them and bowed
him selfe to the ground seuen times, vntill
he came nere to his brother.
4 Then Esau ranne to meete him, & em-
braced him, and fell on his necke, and
killed him, and they wept.
5 And he lift vp his eyes, & saue the wo-
men, and the children, and saide, Who
are these with thee? And he answered,
They are the children whom God of his
grace hath giuen thy seruant.
6 Then came the maides nere, they, and
their children, and bowed them selves.
7 Leah also with her children came nere &
made obeisance: and after Joseph and
Rachel drew nere and did reuerence.
8 Then he saide, What meanest thou by
all this done, which I met? Who an-
swered, I haue sent it, that J map finde
fauour in the sight of my lord.
9 And Esau saide, J haue ynough, my
brother: keepe that thou hast to thy self.
10 But Yaakob answered, Nay, J praye
thee: if J haue found grace now in thy
sight, then receive my present at mine
hande: for J haue seene thy face, as
though J had seene the face of God, be-
cause thou hast accepted me.
11 J pray thee take my blessing, that is
brought thee: for God hath had mercie
on me, and therefore J haue all things:
so he compelled him, and he tooke it.
12 And he said, Let vs take our iourney
and go, and J will go before thee.
13 The he answered him, My lord know-
eth, that the children are tender, and the
ewes and kine with pong vnder mine
hande: and if they should onercharge

them one day, all the flocke would dye.
14 Let now my lord go before his seruant,
and J will driue softly, according to the
pace of the cattel, which is before me, &
as the children be able to endure, vntill
J come to my lord vnto Seir.
15 Then Esau said, J will leaue thee some
of my folke with thee. And he answer-
ed, what needeth this? let me finde
grace in the sight of my lord.
16 So Esau returned, and went his way
that same day vnto Seir.
17 And Yaakob went forwarde to ward
Succoth, and built him an house, and
made booths for his cattel: therefore he
called the name of the place Succoth.
18 J Afterwarde, Yaakob came safe to
Shechem a citie, which is in the land of
Canaan, when he came from Daban
Haram, and pitched before the citie.
19 And there he bought a parcel of ground,
where he pitched his tent, at the hande of
the sones of Hamor Shechems father,
for an hundred pieces of money.
20 And he set by there an altar, and called
it, The mightie God of Israell.

CHAP. XXXIII.

Dinah is rauished. 2 Hamor asketh her in marriage
for his sonne. 23 The Shechemites are circum-
cised at the request of Iaa-kobs sones, and the per-
susion of Hamor. 25 The whoredome is reuenged.
28 Iaa-kob reproneth his sonnes.

1 **T**HEN Dinah the daughter of Leah,
which he bare vnto Yaakob, went
out to see the daughters of the countrey.
2 Whome when Shechem the sonne of
Hamor the Hittite lord of that countrey
saw, he tooke her, and lay with her, and
defiled her.
3 So his hearte claue vnto Dinah the
daughter of Yaakob: and he loued the
maid, & spake kindly vnto the maide.
4 Then said Shechem to his father Ham-
mor, saying, Get me this maide to wife.
5 (Nowe Yaakob heard that he had defiled
Dinah his daughter, and his sones
were with his cattel in the field: there-
fore Yaakob helde his peace, vntill they
were come)
6 The Hamor the father of Shechem went
out vnto Yaakob to comiue with him.
7 And when the sones of Yaakob were
come out of the field & heard it, it grie-
ued the men, & they were verie angry,
because he had wrought villenie in Is-
rael, in that he had lien with Yaakobs
daughter: which thing ought not to
be done.
8 And Hamor continued with them,
saying, The soule of my sone Shechem
longeth for your daughter: giue her him
to wife, J pray you.
9 So make affinitie with vs: giue your
daughters vnto vs, & take our daugh-
ters vnto you.
10 And ye shall dwell with vs, & the lande
shall be before you: dwell, & do your busi-
ness in it, & haue your possessions therein.
11 Shechem also saide vnto her father
and vnto her brethren, Let mee finde
fauour

f He promised
that which (as
seemeth) his
minde was not
to performe.

* Or, tentes.
* Or, Mesopotamia.
* Or, lambes, or
money so marked.
g He calleth the
signe the thing
which it signifi-
eth, in token that
God had mightily
deliuered him.

a This example
teacheth that to
much libertie is
not to be giuen
to youth.
* Ebr. humbled
her.

* Ebr. spake to the
heart of the maide.
b This proueth
that the consene
of parents is re-
quisite in mari-
age, seeing the
venie infidels did
also obserue it as
a thing necessary

* Or, follie.
* Ebr. and it shall
not be so done.

* Or, marriages.

* Or, grant my re-
quest.

a That if the one
part were assai-
led, the other
might escape.

b By this gesture
he partly did re-
uerence to his
brother, & partly
prayed to
God to mitigate
Esaus wrath.

c Iaa-kob and
his familie are
the image of the
Church vnder y
yoke of tyrants,
which for feare
are brought to
subiection.

d In that that
his brother im-
braced him so
louingly, con-
trarie to his ex-
pectation, he ac-
cepted it as a
plaine signe of
Gods preference.
* Or, gift.
e By earnest in-
terecie.

^a Ebr. multiplis
greatly the dowrie.

^a They made the
holie ordinance
of God a meane
to cōpasse their
wicked purpose,
d As it is abomi-
nation for them
that are bapti-
zed to joyne
with infidels.
e Their faulte is
the greater, in
that they make
religion a cloke
for their craft.

^a Or, most honour-
able.

f For the peo-
ple vied to as-
semble there, &
iustice was also
ministred.
g Thus manie
pretend to speak
for a publike
profite, whē they
onely speake for
their owne pri-
uate gaine and
commoditie.

h Thus they
lacke no kind of
perswasō, which
preferre their
owne commo-
dities before the
common welth.

i For they were
the chief of the
company.

k The people
are punished wth
their wicked
princes.

^a Ebr. mouth of
the sword.

favour in your eyes, & I will give what-
soever ye shall appoint me.

12 Make me abundantly both dowry &
giftes, and I will give as ye appoint me,
so that ye give me the maid to wife.

13 Then the sonnes of Iacob answered
Shechem & Hamor his father, talking
deceitfully, because he had defiled Dinah
their sister,

14 And they said unto them, We cannot
do this thing, to give our sister to an un-
circumcised man: for that were a disre-
spect unto vs.

15 But in this will we consent unto you: if
ye will be as we are, that euery manchild
among you be circumcised:

16 The will we give our daughters to you,
and we will take your daughters to vs,
and will dwell with you, & be one people.

17 But if ye will not hearken unto vs to be
circumcised, the will we take our daugh-
ter and depart.

18 Now their words pleased Hamor, and
Shechem Hamors sonne,

19 And the young man deferred not to do the
thing because he loued Iacobos daugh-
ter: he was also the most set by of all his
fathers house.

20 ¶ Then Hamor & Shechem his sonne
went unto the gate of their cite, and
communiced with the men of their cite,
sayiug,

21 These men are speareable with vs: and
that they may dwell in the land, and do
their affaires therein for behoold, the land
hath room enough for them: let vs take
their daughters to wiues, & give them
our daughters.

22 Dupletherem will the men consent vnto
vs for to dwell with vs, & to be one peo-
ple, if all the men children among vs be
circumcised as they are circumcised.

23 Shall not all their flockes and their sub-
stance and all their cattel be ours? onely
let vs consent herein vnto them, and they
will dwell with vs.

24 And vnto Hamor, and Shechem his
sonne hearkened all that wens out of the
gate of his cite: and all the men children
were circumcised, euen all that went out
of the gate of his cite.

25 And on the third day (when they were
sore) two of the sonnes of Iacob, Si-
meon and Levi, Dinahs brethren tooke
either of them his sword & went into the
cite boldly, and slew euery male.

26 They slew also Hamor and Shechem
his sonne with the edge of the sword,
& tooke Dinah out of Shechems house,
and went their way.

27 Again the other sonnes of Iacob came
vpon the dead, and hopped the cite, be-
cause they had defiled their sister.

28 They tooke their sheepe, & their beeces,
and their asses, and whatsoever was in
the cite, and in the fields.

29 Also they caried away captiue & hopped
all at their goods, & at their children and
their wiues, & at that was in the houses.

30 Then Iacob said to Simeon & Levi,

Ye haue troubled me, & made me stinke
among the inhabitants of the land, as
well the Canaanites, as the Perizzites, &
I being fewe in number, they shal gather
themselues together against me, and slay
me, and so shall I, and my house be des-
troyed.

31 And they answered, Should he abuse
our sister as a whore?

CHAP. XXXV.

Iacob ob Gods cōmandement goeth up to Beth-el
to build an altar.

1 He reformeth his household.
2 God maketh the enemies of Iacob afraid. 3 De-
borah dyeth. 12 The land of Canaan is promised
him. 18 Rachel dyeth in labour. 27 Reshen let's
with his fathers concubine. 29 The sonnes of Iac-
kob. 30 The death of Iacob.

1 Then **T**he Lord said to Iacob, Arise, go
vnto Beth-el and dwell there, and
make there an altar vnto God, that
appeared vnto thee, when thou fleddest
from Egipt thy brother.

2 Then said Iacob vnto his household &
to all that were with him, Put away the
strange gods that are among you, and
cleane your selues, and change your
garments:

3 For we will rise & go vnto Beth-el, & I
will make an altar there vnto God, which
heard me in the day of my tribulation, &
was with me in the way which I went.

4 And they gaue vnto Iacob all the
strange Gods, which were in their hands,
& all their earrings which were in their
eares, and Iacob hid them vnder an
oke, which was by Shechem.

5 Then they went on their iourney, & the
d feare of God was vpon the cities that
were round about them: so that they did
not followe after the sonnes of Iacob.

6 ¶ So came Iacob to Luz, which is in
the land of Canaan: (the same is Beth-el)
he and all the people that was with him.

7 And he built there an altar, & had cal-
led the place, The God of Beth-el, be-
cause the Lord appeared vnto him there,
when he fled from his brother.

8 Then Debojah Rebekahs nurse dyed,
and was buried beneath Beth-el vnder
an oke: and he called the name of it **W**ells
of the living.

9 ¶ Again God appeared vnto Iacob,
after he came out of Padan Aram, and
blessed him.

10 Whereouer God said vnto him, Thy
name is Iacob: thy name shalbe no
more called Iacob, but **I**sracel shall be
thy name, and he called his name **I**sracel.

11 Again God said vnto him, I am God
all sufficient, growe, and multiplie, a
nation and a multitude of nations shall
spring of thee, and Kings shall come out
of thy loynes.

12 Also I will give the land, which I gaue
to Abraham & Ishak, vnto thee: & vnto
thy seede after thee will I give that land.

13 So God ascended from him in the
place where he had talked with him.

14 And Iacob set vp a pillar in the place
where he talked with him, a pillar of
stone, vpon which he had shed his
teares.

^a Or, so be abhorred

a God is euer at
hand to succour
his in their
troubles.
Chap. 28. 29.

b That, or the
outward part
they shoulde
shewe their in-
ward repētaunce

c For therein
was some signe
of superfluitie,
as in tablets and
Agnes deis.

d Thus, notwith-
standing the in-
conuenience that
came before,
God deliuered
Iacob.
Chap. 28. 29.

^a Or, oke of lathers
station.

Chap. 32. 28.

^a Or, almighty.

e As God is laid
to descend, when
he sheweth
some signe of
his presence: so
he is said to as-
cend, when the
store, vision is ended.

stone, and polvied bynke offering thereon: also he polvied oyle thciron.
 15 And Jaakob called þ name of the place, where God spake with him, Beth-el.
 16 ¶ Then they departed from Beth-el, & when there was f about halfe a dayes: iourney of ground to come to Ephrath, Rachel traunied, and in traunialing the was in peril.
 17 And when the was in paines of her labour, the midwife said vnto her, feare not: for thou shalt haue this some also.
 18 Then as the was about to peerd by the ghost (for she died) she called his name Ben-oni, but his father called him Beniamin.

19 Thus died Rachel, & was buried in the way to Ephrath, which is Beth-lehem.
 20 And Jaakob fet a pillar vpon her graue: This is þ pillar of Rachels graue vnto this day.
 21 ¶ Then Israel went forward, and pitched his tent beyond Migdal-eder.
 22 Now, when Israel dwelt in that land, Reuben went, and lay with Bilhah his fathers concubine, & it came to Israels care. And Jaakob had twelue sommes.
 23 The sommes of Leah: Reuben Jaakobs eldest sonne, and Suneon, and Leui, and Iudah, and Issachar, and Zebulun.
 24 The sommes of Rachel: Joseph & Beniamin.
 25 And þ sommes of Bilhah Rachels maid: Dan and Naphtali.
 26 And the sommes of Zilyah Leahs maid: Gad and Asser. These are the sommes of Jaakob, which were boyne him in Padan Aram.
 27 ¶ Then Jaakob came vnto Izhak his father to Haurne a cite of Arbah: this is Hebron, where Abraham and Izhak were strangers.
 28 And the dayes of Izhak were an hundreth and fourescore yeres.
 29 And Izhak gaue vnto the ghost & died, and was gathered vnto his people, being olde & full of dayes: and his sommes Esau and Jaakob buried him.

CHAP. XXXVI.

1 The wiues of Esau. 7 Jaakob and Esau are rich.
 2 The genealogie of Esau. 24 The finding of mules.
 1 Now these are the generations of Esau, which is Edom.
 2 Esau tooke his wiues of þ daughters of Canaan: Wah the daughter of Elon an Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon an Hiuite.
 3 And tooke Basemath Ithmaels daughter, sister of Rebaioch.
 4 And Wah bare vnto Esau, Eliphaz: and Basemath bare Keuel.
 5 Also Aholibamah bare Ierush, and Jaas-lain, and Kozah: these are the sommes of Esau which were boyne to him in the land of Canaan.
 6 So Esau took his wiues & his sommes, and his daughters, and all the soules of his house, and his flockes, and all his cat-

tel, and all his substance, which he had gotten in the land of Canaan, and went into anothers countrey from his brother Jaakob.
 7 For their riches were so great, that they could not dwell together, and the lands, wherein they were strangers, could not receive them because of their flockes.
 8 ¶ Therefore dwelt Esau in mount Seir: this Esau is Edom.
 9 ¶ So these are the generations of Esau father of Edom in mount Seir.
 10 These are the names of Esaus sommes: Eliphaz, the sonne of Adah, the wife of Esau, & Keuel the sonne of Basemath, the wife of Esau.

11 And þ sommes of Eliphaz were Teman, Omar, Zepho, and Gatani, and Kenaz.
 12 And Timna was concubine to Eliphaz Esaus sonne, and bare vnto Eliphaz, Amalek: these be the sommes of Adah Esaus wife.
 13 ¶ And these are the sommes of Keuel: Nahath, and Zerah, Shammah, and Hizzah: these were þ sommes of Basemath Esaus wife.
 14 ¶ And these were the sommes of Aholibamah, the daughter of Anah, daughter of Zibeon Esau wife: for she bare vnto Esau, Ierush, & Jaalam, & Kozah.
 15 ¶ These were the sommes of Esau: the sommes of Eliphaz, the first borne of Esau: Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz, Duke Kozah, Duke Gatani, Duke Amalek: these are the Dukes that came of Eliphaz in the land of Edom: these were the sommes of Adah.
 17 ¶ And these are the sommes of Keuel Esaus sonne: Duke Nahath, Duke Zerah, Duke Shammah, Duke Hizzah: these are the Dukes that came of Keuel in the land of Edom: these are the sommes of Basemath Esaus wife.
 18 ¶ Likewise these were the sommes of Aholibamah Esau wife: Duke Ierush, Duke Jaalam, Duke Kozah: these Dukes came of Aholibamah, the daughter of Anah Esaus wife.
 19 These are the children of Esau, & these are the Dukes of them: This Esau is Edom.

20 ¶ These are the sommes of Seir the Horite, which inhabited þ land before Lotan, & Shobal, & Zibeon, and Anah.
 21 And Dishon, and Ezer, and Dishon: these are the Dukes of the Horites, the sommes of Seir in the land of Edom.
 22 And the sommes of Lotan were, Hori & Yemam, and Lotans ister was Timna.
 23 And the sommes of Shobal were these: Aluan, and Hanahath, and Ebal, Shepho and Oman.
 24 And these are the sommes of Zibeon: Both Wah, and Anah: this was Anah that found mules in the wilderness, as he fed his father Zibeons asses.
 25 And the children of Anah were these: Dishon and Aholibamah, the daughter of Anah.

c Herein appeareth Gods providence, which causeth the wicked to giue place to þ godly that Jaakob might enjoy Canaan according to Gods promes. Iosh. 24. 4.
 * Or, the Edomites. 1. Chro. 1. 35.

* Or, nephewes.

* Or, neeces.

* Or chiefs men.

d If Gods promes be so sure towards them, which are not of his household, how much more will he performe the same to vs? * Or, nephewes.

* Or, nephewes.

1. Chro. 1. 38. e Before that Esau did there inhabite.

f Who not contented w those kinds of beastes, which God had created, found out the monstrous generation of mules betwene the Ass and the mare.

f The Ebrewes word signifieth as much ground as one may go from baite to baite, which is taken for halfe a dayes iourney.

g The ancient fathers vsed this ceremonie to testify their hope of þ resurrection to come, which was not generally reueiled. h This teacheth that the fathers were not chosen for their merits, but by Gods onely mercies, whose election by their faultes was not changed.

Chap. 23. 8.

a This genealogie declareth that Esau was blessed temporally, and that his fathers blessing tooke place in worldly things. b Besides those wiues whereof is spoken, chapter 26. 34. 1. Chro. 1. 35.

26 Also these are the sonnes of Dathan:
Hendan, & Chhan, & Ithan, & Cheran.
27 The sonnes of Dhan are these: Wihhan,
and Zaanan, and Akan.
28 The sonnes of Dihan are these: Wz,
and Aran.
29 These are the Dukes of the Yonites:
Duke Letan, Duke Shobal, Duke Zibe-
on, Duke Niah,
30 Duke Dithon, Duke Eser, Duke Dis-
han: these be the Dukes of the Yonites,
after their Dukedoms in þ land of Ser.
31 ¶ And there are the 2 kings þ reigned in
the land of Edom, before there reigned
any king ouer the children of Israel.
32 Then Bela the sonne of Beor reigned
in Edom, and the name of his cite was
Dinhabah.
33 And when Bela died, Jobab the sonne
of Zerah of Bosra reigned in his stead.
34 When Jobab also was dead, Yulham
of þ land of Teman reigned in his stead.
35 And after the death of Yulham, Hadad
the sonne of Bedad, which slew Midian
in the field of Shobal, reigned in his stead,
and the name of his cite was Kuth.
36 When Hadad was dead, then Samlah
of Masrekah reigned in his stead.
37 Whē Samlah was dead, Shaul of Kes-
hoboth by the riuier, reigned in his stead.
38 When Shaul dped, Baal-hanan the
sonne of Achbor reigned in his stead.
39 And after the death of Baal hanan the
sonne of Achbor, Yhadad reigned in his
stead, & the name of his cite was Dau: &
his wifes name Mehetabel þ daughter
of Hared, the daughter of Meshah.
40 Then these are the names of the Dukes
of Elau according to their families, their
places and by their names: Duke Tim-
na, Duke Aluah, Duke Jetheth,
41 Duke Sholibamah, Duke Elah, Duke
Dimon,
42 Duke Kenaz, Duke Teman, Duke
Mibzar,
43 Duke Magdiel, Duke Iram: these be
the Dukes of Edom, according to their
habitations, in the land of their inheri-
tance. This Elau is þ father of Edom.

CHAP. XXXVII.

2 Ioseph accuseth his brethren. 5 He dreameth and
is hated of his brethren. 28 They sell him to the
Ishmeelites. 34 Iacob benedicteth Ioseph.
1 Iakob now dwelt in the land, wheres
in his father was a stranger, in the
land of Canaan.
2 These are the generations of Iakob,
when Ioseph was seuentene yere old: he
kept theep with his brethren, and the
child was with the sonnes of Bilhah, &
with the sonnes of Leah, his fathers
wifes. And Ioseph brought vnto their
father their euill saying.
3 Now Israel loued Ioseph more then al
his sonnes, because he begate him in his
old age, and he made him a coate of mas-
se colours.
4 So when his brethren sawe that their
father loued him more then all his bre-

then, then they hated him, and could
not speake peaceably vnto him.
5 And Ioseph dreamed a dreame, and
told his brethren, who hated him so
much the more.
6 For he said vnto them, Heare, I pray
you, this dream which I haue dreamed.
7 Behold now, we were binding the eues
in the middes of the field: & lo, up these
arose and also stood byright, and behold,
poure the eues compassed rounde about,
and did reuerence to my thefe.
8 Then his brethren said to him, What
shalt thou reigne ouer vs, and rule vs? &
shalt thou haue altogether dominion ouer
vs? And they hated him so much þ
more, for his dreames, & for his wordes.
9 ¶ A game he dreamed an other dreame,
and told it his brethren, & said, Behold,
I haue had one dreame more, and be-
hold, the Sunne and the Moone and eue-
nen starres did reuerence to me.
10 Then he told it vnto his father & to his
brethren, and his father rebuked him,
& said vnto him, What is this dreame,
which thou hast dreamed? shall I, & thy
mother, and thy brethren come in beede
and fall on the ground before thee?
11 And his brethren emued him, but his
father noted the saying.
12 ¶ Then his brethren went to keepe their
fathers sheepe in Shechem.
13 And Israel said vnto Ioseph, Do not
thy brethren keepe in Shechem? come
and I will send thee to them.
14 And he answered him, I am here. Then
he said vnto him, Go now, see whether it
be well with thy brethren, and how the
flockes prosper, & bring me word againe,
so he sent him from the bale of Hebzon,
and he came to Shechem.
15 ¶ Then a man found him: for lo, he was
wandering in the field, and the man asked
him, saying, What seekest thou?
16 And he answered, I seeke my brethren:
tell me, I pray thee, where they keepe
sheepe.
17 And the man said, they are departed
hence: for I heard them say, Let vs go
vnto Dothan. Then went Ioseph after
his brethren, & found them in Dothan.
18 And when they sawe him afaire of, es-
cued before he came at them, they con-
spired against him for to slay him.
19 For they said one to another, Behold,
this dreamer commeth.
20 Come nowe therefore, and let vs slay
him, and cast him into some pit, and we
will say, ¶ This wicked beast hath deuoured
his brethren: then we shall see, what wil come
of his dreames.
21 ¶ But when Ruben heard that, he de-
liuered him out of their hands, and said,
¶ Let vs not kill him.
22 ¶ Also Ruben said vnto them, Shedd
not blood, but cast him into this pit that
is in the wilderness, & lay no hand upon
him. Thus he said, that he might deliuer
him out of their hand, and restore him to
his father againe.

c God reueiled
to him by a
dreame, what
should come to
passe.
d The more that
God sheweth
himselfe fauou-
rable to his, the
more doeth the
malice of the
wicked rage a-
gainst them.
e Not despising
the vision, but
the seeking to ap-
pease his bre-
thren.
f Or, kept diligent-
ly.
g He knew that
God was author
of the dreame,
but he vnder-
stood not the
meaning.
h The holy
Ghost couereth
not mens fautes,
as do vaine wri-
ters which make
vice vertue.
i Or, matter of
dreames.
Chap. 47. 22.
Ebr. let vs not
sinne his life.

The wicked
rise vp suddenly
to honour, and
perish as quick-
ly: but the inhe-
ritance of the
children of God
continueth cuer,
Psal. 102. 18.

h Which cite
is by the riuier
Euphrates.

Or, here.

Of Edom
came the Idu-
means.

a That is, the
storie of such
changes as came
to him and his
familie, as chap.
5. 1.

Or, slander.

b He complain-
ed of the euill
words and in-
juries, which
they spake and
did against him.

Or, process.

23 ¶ Now when Joseph was come vnto his brethren, they stript Joseph out of his coat, his particoloured coat that was vpon him.

24 And they tooke him, and cast him into a pit, and the pit was empty, without water in it.

25 Then they fate them downe to eate bread, and they lift vp their eyes and looked, and behold, there came a company of Ishmeelites from Seieab, and their camels laden with spicers, and * baline, and myrrhe, and were going to carpi it downe into Egypt.

26 Then Judah said vnto his brethren, What analety it, if we slay our brother, though we keepe his blood secret?

27 Come and let vs sell him to the Ishmeelites, and let not our hands be vpon him: for he is our brother and our selfe: and his brethren obeyed.

28 Then the * Midianites marchant men passed by, and they diuue forth, and lift Joseph out of the pit, & sold Joseph vnto the Ishmeelites for twenty pieces of silver: who brought Joseph into Egypt.

29 ¶ Afterward Reuben returned to the pit, & beheld, Joseph was not in the pit: then he rent his clothes.

30 And returned to his brethren, and said, The child is not yonder, and I, whither shall I goe?

31 And they tooke Josephs coate, and killed a kid of the goates, and dipped the coate in the blood.

32 So they sent that particoloured coate, and they brought it vnto their father, and said, This haue we found: see now, whether it be the thyne coate, or no.

33 Then he knew it & said, It is my sonnes coate: a wicked beast hath * deuoured him: Joseph is surely to me in pieces.

34 And Jaakob rent his clothes, and put sackcloth about his loynes, and forsook for his sonne a long season.

35 Then all his sonnes & all his daughters rose vp to comfort him, but he would not be comforted, but said, * Surely I will go downe into the graue vnto my sonne mourning: so his father wept for him.

36 And the Midianites solde him into Egypt vnto Potyphar an Eunuque of Pharaohs, and his chiefe steward.

37 Whereof she bare yet a sonne, whom she called Szelah: & Iudah was at Chezib when she bare him.

6 Then Iudah take a wife to Er his first boigne sonne whose name was Tamar.

7 * And Er the first borne of Iudah was wicked in the sight of the Lord: therefore the Lord slew him.

8 Then Iudah said to Onan, Go in vnto thy brothers wife, and do the office of a kinsman vnto her, and raise vp seed vnto thy brother.

9 And Onan knew that the seede should not be his: therefore when he went in vnto his brothers wife, he spilled it on the ground, lest he should giue seede vnto his brother.

10 And it was wicked in the eyes of the Lord, which he did: wherefore he slew him also.

11 Then said Iudah to Tamar his daughter in lawe, 4 Remaine a widowe in thy fathers house, till Szelah my sonne growe vp (for he thought thus, least he die as well as his brethren.) So Tamar went and dwelt in her fathers house.

12 And in proesse of time also a daughter of Shuah Iudahs wife dyed.

13 Iudah, whif he had left mourning, wet vp to his sheepe sheeres to Timnah, he, & his neighbour Urath the Abdullanite.

14 Then she put her widowes garmments of from her, & covered her with a baile, and wrapped her self, and fate downe in Pethah-ruain, which is by the way to Timnah, because she sawe that Szelah was growen, and she was not giuen vnto him to wife.

15 When Iudah sawe her, he iudged her an whore: for she had covered her face.

16 And he turned to the way towards her, & said, Come, I pray thee, let me lie with thee. (for he knew not that she was his daughter in lawe) And she answered, What wilt thou giue me for to lie w me?

17 Then said he, I will send thee a kid of the goates from the flocke. and she said, Wel, if thou wilt giue me a pledge, till thou send it.

18 Then he said, What is the pledge that I shal giue thee? And she answered, Thy signet, & thy * cloke, and thy staffe that is in my thine hand. So he gaue it her, and lay by her, and she was with childe by him.

19 Then she rose, & went and put her baile from her & put on her widowes raiment.

20 Afterward Iudah sent a kid of the goates by the hand of his neighbour the Abdullanite, for to receive his pledge from the womans hand: but he found her not.

21 Then asked he the men of that place, saying, where is the whore, that fate in Enaim by the way the? And they answered, There was no whore here.

22 He came therefore to Iudah againe, and said, I cannot finde her, and also the

Nem. 26. 19.

c This order was for the preservation of the stocke, that the child begotten by the second brother should haue y name and inheritance of the first: which is in the new Testament abolished.

d For he could not marry in any other family so long as Iudah would retain her in his.

e Ebr. was comforted.

f That his wickednesse might not be knowne to others.

h Their hypocricise appeareth, in this that they feared mā more then God: and thought it was not murder, if they shed not his blood: or els had an excuse to couer their fault.

Or, vosen, turquoise, or triacle.

Y Vija. 10. 13.

psal. 105. 17.

1 Moses writing according to the opinion of them which tooke the Midianites and Ishmeelites to be both one, doeth here cofound their names: as also appeareth, vers. 36. & chap. 39. 1. or els he was first offered to y Midianites, but sold to the Ishmeelites.

k To wit, the messengers which were lent.

Chap. 44. 28.

Or, I will murmeur for him so long as I liue.

1 Which word doeth not alway signifie him, that is gelded, but also him that is in some high dignitie.

Or, captiue of 1 be garde.

CHAP. XXXVIII.

2 The marriage of Iudah, 7. 9 The trespass of Er & Onan, & the vengeance of God that came thereupon. 18 Iudah lieth with his daughter in law Tamar. 24 Tamar is iudged to be burnt for whoredome. 29. 30 The birth of Pharez, and Zarah.

1 **A**nd at that time Iudah went downe from his brethren, and turned in to a man called Urath an Abdullanite.

2 And Iudah sawe there the daughter of a man called * Shuah & Canaanite: and he toke her wife, and went in vnto her.

3 So she coueined and bare a sonne, and he called his name Er.

4 * And she conceived againe, and bare a sonne, and she called his name Onan.

19 Then she rose, & went and put her baile from her & put on her widowes raiment.

20 Afterward Iudah sent a kid of the goates by the hand of his neighbour the Abdullanite, for to receive his pledge from the womans hand: but he found her not.

21 Then asked he the men of that place, saying, where is the whore, that fate in Enaim by the way the? And they answered, There was no whore here.

22 He came therefore to Iudah againe, and said, I cannot finde her, and also the

Or, tyre of thine head.

Or, in the doore of the fountaines or, where were two wayes.

e God had wonderfully blinded him y he could not know her by her talke.

f That his wickednesse might not be knowne to others.

a Moses describeth the genealogie of Iudah because the Messias should come of him.

1. 2. Cro. 2. 2.

b Which affinity notwithstanding was cōdemned of God.

Nem. 26. 19.

men of the place sapor, There was no whoye there.

23 Then Judah said, Let her take it to her, lest we be s thamed: behold, I sent this kid, and thou hast not found her.

24 ¶ Nowe after three moneths, one tolde Judah, saying, Tamar thy daughter in law hath played the whoye, and so, with playing the whoye, shee is great with childe. Then Judah saide, Wring pe her forth and let her be burne.

25 When shee was brought forth, shee sent to her father in law, saying, Whoe the man, unto whom these things pertaine, am I with childe: and sayde also, looke, I pray thee, whose these are, the seale, and the clothe, and the staffe.

26 Then Judah knew them, and said, Shee is more righteous then I: for shee hath done it herauile I gaue her not to Shelah my sonne. So he lay with her no more.

27 ¶ Nowe, when the time was come that the thowid be deliuered, behold, there were twinnes in her wombe.

28 And whise the was in travel, the one put out his hand: and the midwife tooke and bound a red threede about his hand, saying, This is come out first.

29 But when he plucked his hand backe againe, lo, his brother came out, and the midwife saide, How hast thou broke the beache vpon thee? and his name was called ² Phares.

30 And afterwards came out his byother that had the red threede about his hand, and his name was called ¹ Karah.

CHAP. XXXIX.

1 Ioseph is sold to Potiphar. 2 Gad prospereth him. 7 Potiphars wife tempteth him. 13. 20 He is accused & cast in prison. 21 God sheweth him fauour.

1 **N**owe Ioseph was brought downe into Egypt: & Potiphar ² an Eunuche of Pharaohs (and his chiefe stewarde an Egyptian) bought him at the hande of the ¹ Thmeclites, which had brought him thither.

2 And the Lorde ^b was with Ioseph, & he was a man that prospered and was in the house of his master the Egyptian.

3 And his master saw that the Lorde ^w was with him, and that the Lorde made all that he did to prosper in his hand.

4 So Ioseph founde fauour in his sight, and serued him: and he made him ^r ruler of his house, and put all that he had in his hand.

5 And from that time that hee had made him ruler over his house & ouer all that he had, the Lorde ^d blessed the Egyprians house for Iosephs sake: and the blessing of the Lorde was vpon all that hee had in the house, and in the fieelde.

6 Therefore he left all that he had in Iosephs hande, ^a and tooke account of nothing, that was wick him, saue only of the beaue, which hee did eate. And Ioseph was a faire person, and well fauoured.

7 ¶ Nowe wife came after these things, his masters wife cast her eyes vpon Ioseph,

and said, I lye with me.

8 But he refused and sayd to his masters wife, Beholde, my master knoweth not what he hath in the house w me, but hath counted all that he hath to mine hande.

9 There is no man greater in this house then I: neyther hath he kept any thing from me, but only thee, because thou art his wife: howe then can I do this great wickednes and so sime against Gods?

10 And albeit shee spake to Ioseph day by day, yet hee hearkeneth not vnto her, to lye with her, or to be in her companie.

11 ¶ The on a certaine day Ioseph entred into the house, to do his buines: & there was no man of the household in the house:

12 Therefore shee caught him by his garment, saying, Sleepe with me: but he left his garment in her hande and fled, and got him out.

13 Now when she saw that he had left his garment in her hande, and was fled out,

14 Shee called vnto the men of her house, and tolde them, saying, Beholde, he hath brought in an Ebrew vnto vs ^o to mock vs: who came in to mee for to haue slept with me: but I ^h cried with a loud voice.

15 And when hee heard that I left by my voice and cried, he left his garment with me, and fled away, and got him out.

16 So shee layed vpon his garment by her, vntill her lord came home.

17 Then she tolde him ^a according to these wordes, saying, The Ebrew seruaunt, which thou hast brought vnto vs, came in to me to mocke me.

18 But as soone as I left by my voyce and cried, he left his garment with mee, and fled out.

19 Then whise his master heard the wordes of his wife, which shee tolde him, saying, After this maner did the seruaunt to me, his anger was kindled.

20 And Iosephs master tooke him & put him in ⁱ prison, in the place, where the kings prisoners lay bound: and there hee was in prison.

21 ¶ But the Lorde was with Ioseph, and ^h shewed him mercie, & got him fauour in the sight of the ^o master of the prison.

22 And the keeper of the prison committed to Iosephs hande all the prisoners that were in the prison, and ^h whatsoeuer they did there, that did hee.

23 And the keeper of the prison looked vnto nothing that was vnder his hande, seeing that the Lorde was with him: for whatsoeuer hee did, the Lorde made it to prosper.

CHAP. XL.

1 The interpretation of dreames in of God. 12. 19 Ioseph expowideth the dreames of the two prisoners. 23 The ingratitude of the butler.

1 **A**nd after these things, the butler of the king of Egypt & his baker offended their lord the King of Egypt.

2 And Pharaoh was angry against his two officers, against the chiefe butler, & against the chiefe baker.

3 Therefore hee put them in wardes in his

f In this word hee declareth the summe whereunto all her Satyres did teyd.

g The feare of God preferred him agaynst her continual tentacions.

h Or, to do vs sathanic and shame.

h This declaration that where incontinencie is, therunto is joyued extreme impudencie and craft.

Or, after this maner.

Or, in the prison house.

i His euill intreatment in the prison may be gathered of the Psal. 105. 18.

Or, lord.

k That is, nothing was done without his commandement.

Or, eunuches, the word significth them that were in high estate, or ths that were gelded.

¶ Ebr. in contempt. g He seareth man more then God.

h We see that the Law, which was written in mans heart, taughte the that whoredome should be punished with death: albeit no law as yet was giuen. i That is, she ought rather to accuse me then I her.

k For the horour of the sinne condemned him. l Their hainous sinne was signified by this monstrous birth. m Or the separation betwene thee and thy brother. r. Chro. 2. 4. 46. l. 7.

a Reade Chap. 37. 36.

b The fauour of God is the fountain of all prosperitie.

c Because God prospered him: and so he made religion to serue his profite.

d The wicked are blessed by the companie of the godly.

e For he was assured that all things should prosper well: therefore he ate and dranke, and tooke no care.

a God worketh
many wonderful
meanes to deli-
ueth his.

4 And the chiefe steward gaue Joseph charge ouer them, & he serued them: and they continued a season in warde:

b That is, euery
dreame had his
interpretatiō, as
the thing after-
ward declared.

c Ebr. why are your
faces euil.

e Can not God
raife vp such as
shall interpret
such things?

d He was affu-
red by the Spirit
of God, that his
interpretation
was true.

e Ebr. place.

e He refused not
the means to be
deliuered, which
he thought God
had appointed.

f Or, in the pit.

f That is, made
of white twigs,
or, as some read,
baskets full of
holes.

g He sheweth
that y^e ministers
of God ought
not to concele
that, which God
reueileth vnto
them.

h Which was
an occasion to
appoint his offi-
cers & so to exa-
mining them that
were in prison.

chiefe stewards house, in the prison and place where Joseph was bounde.

4 And the chiefe steward gaue Joseph charge ouer them, & he serued them: and they continued a season in warde:

5 And they both dreamed a dreame, eache of them his dreame in one night, eche one according to the interpretation of his dreame, both the butler and the baker of the King of Egypt, which were bound in the prison.

6 And when Joseph came in vnto them in the morning, and looked vpon them, behold, they were sad.

7 And he asked Pharaohs officers, that were with him in his masters ward, saying, Wherefore? looke ye so sadly to day?

8 They answered him, We haue dreamed, eche one a dreame, and there is none to interpret the same. Then Joseph sayde vnto them, Are not interpreters of Gods will tell them me now.

9 So the chiefe butler tolde his dreame to Joseph, & said vnto him, In my dreame, behold, a vine was before me,

10 And in the vine were three braunches, & as it budded, her flowre came forth: and the clusters of grapes wared ripe.

11 And I had Pharaohs cup in mine hand, and I toke the grapes, & wyng them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Joseph sayd vnto him, This is the interpretation of it: The three braunches are three dayes,

13 Within three dayes shall Pharaoh lift vp thine head, and restore thee vnto thine office, and thou shalt giue Pharaohs cup into his hande after the olde maner, when thou wast his butler.

14 But haue me in remembrance with thee, when thou art in good case, & shew mercie, I pray thee, vnto me, & make mention of me to Pharaoh, that thou mayst bring me out of this house.

15 For I was stolen away by theft out of the lande of the Chibwais, and here also haue I done nothing, wherefore they should put me in the dungeon.

16 And when the chiefe baker saw that the interpretation was good, he said vnto Joseph, Also I thought in my dreame I had three white baskets on mine head.

17 And in the vppermost basket there was of all maner baken meates for Pharaoh: and the birdes did eate them out of the basket vpon mine head.

18 Then Joseph answered, & said, This is the interpretation thereof: The three baskets are three dayes:

19 Within three dayes shall Pharaoh take thine head from thee, and shall hang thee on a tree, and the birdes shall eat thy flesh from of thee.

20 And so the third day, which was Pharaohs birthday, he made a feast vnto all his seruants: & he lifted by the head of the chiefe butler, & the head of the chiefe baker among his seruants,

21 And he restored the chiefe butler vnto

his butler ship, who gaue the cuppe into Pharaohs hand.

22 But he hanged the chiefe baker, as Joseph had interpreted vnto them.

23 Yet the chiefe butler did not remember Joseph, but forgate him.

CHAP. XLII.

26 Pharaohs dreames are expounded by Joseph. 40 He is made ruler ouer all Egypt. 43 Josephs name is changed. 50 He hath two sonnes: Manasseh & Ephraim. 54 The famine beginneth throughout the world.

1 And two yerres after Pharaoh also dreamed, and beheld, hee tooke by a river,

2 And loe, there came out of the river seuen goodly kine and fattished, and they fed in a meadow:

3 And loe, seuen other kine came vp after them out of the river, euilsauoured and leane fleshed, and tooke by the other kine vpon the bwinke of the river,

4 And the euilsauoured and leane fleshed kine did eate by the seuen wellfauoured and fat kine: so Pharaoh awoke,

5 And againe he slept, & dreamed the seconde time: & behold, seuen eares of corne grew vpon one stalk, ranke and goodly,

6 And loe, seuen thinnie eares, and blasted with the East wind, sprang vp after the first:

7 And the thinnie eares deuoured the seuen ranke and full eares, then Pharaoh awaked, and loe, it was a dreame.

8 Now when the morning came, his spirit was troubled: therefore he sent and called all the soothsayers of Egypt, & all the wise men thereof, and Pharaoh told them his dreames: but none could interpret them to Pharaoh.

9 Then spake the chiefe butler vnto Pharaoh, saying, I call to minde my faultes this day.

10 Pharaoh being angry wth his seruants, put me in warde in the chiefe stewards house, both me and the chiefe baker.

11 The we dreamed a dreame in one night, both I, and he: wee dreamed eche man according to the interpretation of his dreame.

12 And there was with vs a pong man, an Chibwai, seruant vnto the chiefe steward, whome when we tolde, he declared our dreames to vs, to euery one he declared according to his dreame.

13 And as he declared vnto vs, so it came to passe: for he restored me to mine office, and hanged him.

14 Then sent Pharaoh, & called Joseph, & they brought him hastily out of prison, and he shaued him, and chaunged his rayment, and came to Pharaoh,

15 Then Pharaoh said to Joseph, I haue dreamed a dreame, and no man can interpret it, and I haue heard say of thee, that when thou hearest a dreame, thou canst interpret it.

16 And Joseph answered Pharaoh, saying, Without mee God shall answer for the welth of Pharaoh,

"Ebr. at the ende of two yerres of dayes.

a This dreame was not so much for Pharaoh, as to be a meane to deliuer Joseph, & to prouide for Gods Church.

"Or, faire to behold.

"Or, stagg place.

b All these meanes God vsed to deliuer his seruants, & to bring him into fauour and autoritic.

c This feare was ynough to teach him, that this vision was sent of God.

d The wife of the world vnderstand not Gods secrets, but to his seruants his wil is reueiled.

e He confesseth his fault agaynst the King, before he speake of Joseph.

* Reade Chap. 40. 5.

Psal. 105. 20.

f The wicked seeke to y^e Prophets of God in their necessitie, whome in their prosperitie they abhorre.

g As though he would say, If I interpret thy dreame, it cometh of God, & not of me.

"Ebr. as were peace.

Ebr. manght.

Ebr. were gone
into their inward
partes.Both his
dreames tend to
one ende.Or, abundance
and saturitie.Or, they shall re-
member no more
the plentie.The office of a
true Prophet is
not only to shew
evils to come,
but also the re-
medies for the
same,

17 And Pharaoh saide vnto Joseph, In my dreame, behold, I stood by the banke of the river:

18 And lo, there came by out of the river seven fat sheeld, and wel fauoured kine, and they fed in the meadow.

19 Also lo, seven other kine came by after them, poore and vep^r full fauoured, & leane sheeld: I neuer saw the like in all the land of Egypt, for euil fauoured,

20 And the leane and euil fauoured kine did eat by the first seven fat kine.

21 And when they^r had eaten them by, it could not be knowne that they had eaten them, but they were stil as euil fauoured, as they were at the beginning: so did I awake.

22 Whereouer I saw in my dreame, and behold, seven eares sprang out of one stalk, full and faue.

23 And lo, seue eares, withered, thinne, & blasted with the East winde, sprang by after them.

24 And the thinne eares deuoured the seven good eares. Now I haue tolde the seuen slayers, and none can declare it vnto me.

25 ¶ Then Joseph answered Pharaoh, Both Pharaohs dreames are^r one. God hath shewed Pharaoh, what hee is about to do.

26 The seven good kine are seven peeres, and the seven good eares are seue peeres: this is one dreame.

27 Likewise the seven thinne and euil fauoured kine, that came out after them, are seven peeres: and the seven eniprie eares blasted with the East wind, are seven peeres of famine.

28 This is the thing which I haue sayde vnto Pharaoh, that God hath shewed vnto Pharaoh, what he is about to do.

29 Behold, there come seven yerres of great^r plentie in all the land of Egypt.

30 And gaite, there shal arise after them seven yerres of famine, so that all the plenty shal be forgotten in the land of Egypt, & the famine shall consume the lande:

31 Neither shall the plentie^r be knowne in the land, by reason of this famine that shall come after: for it shal be exceeding great.

32 And therefore the dreame was doubled vnto Pharaoh the seconde time, because the thing is established by God, and God hasteth to performe it.

33 Now therefore let Pharaoh^r provide for a man of vnderstanding & wisdom, and let him ouer the land of Egypt.

34 Let Pharaoh make and appoynt officers ouer the lande, and take by the fifth part of the lande of Egypt in the seuen plenteous yerres.

35 Also let them gather all the food of these good yerres that come, and lay by come vnder the hand of Pharaoh for foode, in the cities, and let them keepe it.

36 So the food shal be for the provision of the land, against the seven yerres of famine, which shal be in the land of Egypt,

that the land perish not by famine.

37 And the saying pleased Pharaoh and all his seruants.

38 Then said Pharaoh vnto his seruants, Can we find such a man as this, in whom is the^r Spirit of God?

39 Then Pharaoh said to Joseph, For as much as God hath shewed thee all this, there is no man of vnderstanding, or of wilddome like vnto thee.

40 *Thou shalt be ouer mine house, and at thy^r word shal all my people be armed, onely in the kings thjone will I be as boue thee.

41 Whereouer, Pharaoh saide to Joseph, Behold, I haue set thee ouer all the land of Egypt.

42 And Pharaoh tooke of his^r ring from his hande, and put it vpon Josephs hande, and araped him in garments of fine linnen, and put a golden chaime about his necke.

43 So he set him vpo the^r best charret that he had, saue one: and they cried before him, in Abrech, and placed him ouer all the land of Egypt.

44 And gaite Pharaoh said vnto Joseph, I am Pharaoh, and without thee shal no man lift by his hand, or his foot in all the land of Egypt.

45 And Pharaoh called Josephs name^r Zaphnath-paaneah: and he gaue him to wife Asenath the daughter of Poti-pherah^r prince of On, then went Joseph aboade in the land of Egypt.

46 ¶ And Joseph was^r thirtie yeere olde when he stood before Pharaoh king of Egypt: and Joseph departing from the presence of Pharaoh, went throughout all the land of Egypt.

47 And in the seuen plenteous yerres the earth^r brought forth store.

48 And he gathered by all the foode of the seuen plenteous yerres, which were in the land of Egypt, and layde by foode in the cities: the foode of the fieldes, that was rounde about euerie citie, laid he by in the same.

49 So Joseph gathered wheate, like vnto the saide of the sea in multitude our of measure, vntill he left numbyng: for it was without number.

50 And vnto Joseph were boyme^r two sonnes (before the yerres of famine came) which Asenath the daughter of Poti-pherah^r prince of On bare vnto him.

51 And Joseph called the name of the first boyme Manasseh: for God, sayde he, hath made me forget all my labour and all my^r fathers household.

52 Also he called^r the name of the second, Ephraim: for God, said he, hath made me fruitful in the land of mine affliction.

53 ¶ So the seven yerres of the plentie that was in the land of Egypt were ended.

54 ¶ Then began the seven yerres of famine to come, according as Joseph had sayd: and the famine was in all landes, but in all the land of Egypt was^r bread.

55 ¶ At the length all the land of Egypt was

None should be preferred to honor that haue not gifts of God meeete for the same.

Tsal. 105. 21.
1. mac. 2. 52.
a 7. 10.

Ebr. month.

Some read, the people shall kisse thy mouth: that is, shall obey thee in all things. Or, his signet.

Ebr. second cha-
ret.

In signe of honour: which word some expound, tender father, or father of the king, or kneele downe.

Or, the expos-
der of secrets.

Or, Priest.

His age is men-
cioned both to shew that his authoritie came of God, and also that he suffered imprisonmentand exile twelve yerres and mo.
Ebr. made for gathering.Chap. 46. 30. and
48. 5.Notwithstand-
ing that his fa-
thers house was
the true church
of God: yet the
companie of the
wicked, and pro-
fperitie caused
him to forget it.
Psal. 105. 16.
Or, foode.

affamilhed, and the peopple criid to Pharaoh for bread. And Pharaoh said unto all the Egyptians, Go to Joseph: what he sayth to you, do ye.
 56 When the familie was vpon all the land, Joseph opened all places, wherein the store was, and sold vnto the Egyptians: for the famin wanted foie in the land of Egypt.

Pharaoh ye are but spies.
 17 So he put them in ward thre daves.
 18 Then Joseph said vnto them the third day, Thus do, and liue: for I feare God.
 19 If ye bee true men, let one of your brethren be bound in your prison house, and go ye, carie foode for the famine of your houles:

e And therefore am true and iust.

Or, come to Egypt to Joseph.

57 And all countreis came to Egypt to buy corne, because the famine was soie in all landes.

CHAP. XLII.

3 Josephs brethren come into Egypt to buy corne. 7 He knoweth them, and tryeth them. 24. Simoon is put in prison. 26 The other returne to their father to set Benjamin.

1 Then Jaakob sawe that there was food in Egypt, and Jaakob sayde vnto his sonnes, Why gaze ye one vpon another?

2 And he sayd, Behold, I haue heard that there is food in Egypt. Get you downe thither, and buy vs food thence, that wee may liue, and not die.

3 So went Josephs ten brethren downe to buy corne of the Egyptians.

4 But Benjamin Josephs brother would not: Jaakob send with his brethren: for he said, lest death should befall him.

5 And the sonnes of Isael came to buye foode among them that came: for there was famine in the land of Canaan.

6 Now Joseph was gouerner of the land, who sold to al the peopple of the land: then Josephs brethren came, and bowed their face to the ground before him.

7 And when Joseph saw his brethren, he knew them, and made himselfe strange toward them, and spake to them roughly, and said vnto them, Whence come ye? Who answered, Out of the lande of Canaan, to buye vitaille.

8 (Now Joseph knew his brethren, but they knew not him.)

9 And Joseph remembered the dreames, which he dreamed of them) and he sayde vnto them, Ye are spies, and are come to see the weakenes of the land.

10 But they said vnto him, Nay, my lord, but to buye vitaille thy seruants are come.

11 We are all one mans sonnes: we meane truely, and thy seruants are no spies.

12 But he said vnto them, Nay, but ye are come to see the weakenes of the land.

13 And they saide, We thy seruantes are twelue brethren, the sonnes of one man in the land of Canaan: and behold, the pongest is this day with our father, and one is not.

14 Againe Joseph said vnto them, This is it that I spake vnto you, saying, Ye are spies.

15 Hereby ye shall be proued: by the life of Pharaoh, ye shall not go hence, except your pongest brother come hither.

16 Sende one of you which may set your brother, and ye shall be kept in prison, that your wordes may be proued, whether there be truth in you: or els by the life of

20 But bring your pongest brother vnto me, that your wordes may be tried, and that ye die not: and they did so.

21 And they saide one to another, We haue verily sinned against our brother, in that we sawe the anguish of his soule, when he besought vs, and we would not heare him: therefore is this trouble come vpon vs.

22 And Reuben answered them, saying, Warned I not you, saying, Sinne not against the child, & ye would not heare: and lo, his blood is now required.

23 (And they were not aware that Joseph understood them: for he spake vnto the by an interpreter.)

24 Then he turned from them, and wept, and turned to them againe, and communed with them, and tooke Simoon from among them, and bound him before their eyes.

25 So Joseph commanded that they should fill their sakes with wheate, and put euerie mans money againe in his sacke, & giue them vitaille for the iourney: & thus did he vnto them.

26 And they layd their vitaille vpon their asses, and departed thence.

27 And as one of them opened his sack for to giue his asse prouender in the pnie, he espied his money: for so, it was in his sakes mouth.

28 Then he sayde vnto his brethren, My money is restored: for so, it is euen in my sackle. And their heart sayled them, and they were astonished, and said one to another, What is this, that God hath done vnto vs?

29 And they came vnto Jaakob their father vnto the land of Canaan, & told him all that had befallen them, saying,

30 The man, who is lord of the land, spake roughly to vs, and put vs in prison as spies of the countrey.

31 And we saide vnto him, We are true men, and are no spies.

32 We be twelue brethren, sonnes of our father: one is not, and the pongest is this day with our father in the lande of Canaan.

33 Then the lord of the countrey said vnto vs, Hereby shall I knowe if ye be true men: Leave one of your brethren with me, and take foode for the famine of your houles and depart.

34 And bring your pongest brother vnto me, that I may knowe if ye are no spies, but true men: so will I deliuer you your brother, and ye shall occupie in the lande.

35 And as they emptied their sakes, behold, euerie mans bundell of money was in his sackle: and when they and

Chap. 42. 3.

Wef Affickion maketh men to acknowledge their faults, which otherwise they would dissemble

Chap. 37. 22.

g Godwill take vengeance vpon vs, and measure vs with our owne measure.

h Though he shewed himselfe rigorous, yet his brotherly affection remayned.

Ebr. went out.

i Because their conscience accused them of their sin, they thought God would haue brought them to trouble by this money.

Or, cannot be found.

a This storie sheweth plainly that all things are gouerned by Gods prouidence for the profite of his Church.

Or, come.

b As men desire of the world, of desist.

Act. 7. 22.

Ebr. should meete him.

c This dissembling is not to be followed, nor any particular factes of the fathers not approved by Gods worde.

Chap. 37. 5.

Ebr. nakednes, or shibineffe.

Or, is dead.

d The Egyptians, which were Idolaters, vsed to sweare by their kings life: but God forbidde to sweare by any but him: yet Ioseph dwelling among the wicked, smelleth of their corruptions.

their father save the bundels of their moncy, they were afraid.

36 Then Jaakob their father sayd to the, Ye haue robbed me of my children: Joseph is not, and Simeon is not, and ye will take Benjamin: all these things are against me.

37 Then isuben answered his father, saying, Slap me two finnes, if I bring him not to thee againe: deliuer him to mine hand, & I will bring him to thee againe.

38 But he sayde, Whv some shall not goe down with you: for his brother is dead, & he is left alone: if death come vnto him by the waie, which ye goe, then ye shall bring my graue head with you: so will I be to the graue.

C H A P. XLIII.

13 Jaakob sufferth Benjamin to depart with his children. 23 Simeon is deliuered out of prison. 30 Joseph goeth aside and weepeth. 32 They feaste together.

IN Dv great a famine was in the land. And when they had eaten by the bitale, which they had brought frō Egypt, their father sayde vnto them, Turne againe, & bye vs a litle foode.

3 And Judah answered him, saying, The ma charged vs by an othe, saying, * Heer see my face, except your brother bee with you.

4 If thou wilt sende our brother with vs, we wil goe downe, and bye thee foode.

5 But if thou wilt not sende him, we will not goe downe: for the man said vnto vs, * Looke mee not in the face, except your brother be with you.

6 And Israel saide, Wherefore dealt ye so euil with me, as to tel the man, whether ye had pet a brother or no?

7 And they answered, The man asked strailty of our selues and of our kinned, saying, Is your father yet aliue? haue ye any brother? And we tolde him * according to these wordes: coulde we knowe certainly that hee woulde saie, Bring your brother downe?

8 Then sayd Judah to Israel his father, Send the boy with me, that we may rise and goe, and that we may liue, & not dye, both we, and thou, and our children.

9 I will be suretie for him: of mine hande shalt thou require him. * If I bring him not to thee, and let him before thee, then let me beare the blame for euer.

10 For except we had made this carping, doubtlesse by this wee had returned the second time.

11 Then their father Israel sayd vnto the, It is must needes be so now, do thus: take of the best frutes of the lande in your vessels, & bring the man a present, a litle rosen, and a litle hony, * spices & myrrhe, mittes, and almonds:

12 And take 2 double mony in your hand, and the mony, that was brought againe in your sakes mouthes: carreye it as game in your hande, lest it were some ouerlight.

13 Take also your brother, and arise, & go

againe to the man.

14 And God almightie giue you inercie in the sight of the man, that he may deliuer you: for other brother, and Benjamin be in God & not I: but I halve robbed of my child, in worldly means.

15 Thus the men took this present, and he speaketh toke wiue so much mony in their hand the words not with Benjamin, and rose by, and went so much of downe to Egypt and stode before Joseph, as to make his tonnes more carefull to bring againe their brother.

16 And whē Joseph saue Benjamin with them, he sayde ro his steward, Bring theise men home and kill meat, and make readie: for the men shall eate with me at noone.

17 And the man did as Joseph bad, and brought the men vnto Josephs house.

18 Nowe when the men were brought vnto Josephs house, they were afraid, and sayde, Because of the inoney, that came in our sakes mouthes at the first tyme, pressed their are wee brought, that ye may picke a quarrel against vs, and lay some thing to our charge, and bring vs in bondage and our asses.

19 Therefore came they to Josephs stuard, and communed with him at the doore of the house,

20 And saide, Oh sir, * We came in deede downe hither at a first time to bye foode,

21 And as wee came to an pnye & opened our sakes, beholde, euer mans inoney was in his sakes mouth, euen our mony in full weight, but we haue brought it againe in our handes.

22 Also other inoney haue we brought in our handes to bye foode, but we can not tell, who put our mony in our sakes.

23 And he sayd, * Deace be vnto you, feare not: your God and the God of your fathers hath giue you that treasure in your sakes, I had your inoney: & he brought forth Simeon to them.

24 So the man led them into Josephs house, & gaue them water to washe their feete, and gaue their asses prouender.

25 And they made readie their present against Joseph came at noone: (for they heard say, in they shoud eat head there)

26 Whē Joseph came home, they brought the present into the house to him, which was in their handes, and bowed downe to the ground before him.

27 And he asked them of their prosperitie, & sayd, Is your father the olde man, of whome ye tolde mee, in good health? is he yet aliue?

28 Who answered, Thy seruāt our father is in good health, he is yet aliue: & they bowed downe, and made obeisance.

29 And he lifting by his eyes, behelde his brother Benjamin by his mothers soune, and said, Is this your youger brother of whom ye tolde mee, and he said, God be mercifull vnto thee, my soune.

30 And Joseph made haste for his affection was inflamed toward his brother, and sought where to weepe) and entred into his chamber, and wept there.

* Or, light upon me.

k For they seemed not to be touched with any loue toward their brethren, which increased his sorowe: and partly as appeareth, he suspected them for Joseph.

a This was a great tentation to Jaakob to suffer so great famine in that land, where God had promised to blesse him.

Chap. 42. 20.

* Or, of our estate and condition. * Ebr. so the mouth of these words: that is, that thing which he asked vs.

Chap. 44. 22. * Ebr. I will sinne so thee.

* Or, sweete smells. b When we are in necessitie or danger, God forbideth not to vse all honest meanes to better our estate & condition.

c Our chiefe trust ought to be in God & not in worldly means. d He speaketh so much of despair, as to make his tonnes more carefull to bring againe their brother. e So the judgement of God in our sakes pressed their confidence. * Ebr. role himselfe upon vs. * Ebr. cast himselfe upon vs.

Chap. 42. 9.

Chap. 42. 9.

* Or, you are well. f Notwithstanding the corruptions of Egypt, yet Joseph taught his familie to feare God.

* Ebr. peace.

g For they two only were borne of Rahel.

* Ebr. bowels.

31 Afterward he washed his face, & came out, and reſtrayned himſelfe, and ſayde, Set on meate.

32 And they prepared for him by himſelfe, and for them by themſelves, and for the Egyptians, which did eate with him, by themſelves, becauſe the Egyptians might not eate bread with the Ebrewes: for that was an abomination unto the Egyptians.

33 So they ſate before him: the eldeſt according unto his age, & the pongeſt according unto his youth: & the men married among themſelves.

34 And they tooke meales fro before him, and ſent to them: but Beniamins meale was fine tymes ſo much as any of theirs, and they drunke and had of the beſt dyntie with him.

CHAP. XLIIII.

25 Ioseph accuseth his brother of theſt. 26 Judah offereth himſelfe to be ſervant for Beniamin.

1 Afterward he commanded his ſnard, ſaying, Fill the mens ſackes with ſod, as much as they can carry, & put every mans mony in his ſackes mouth.

2 And put my cup, I meane the ſilver cup, in the ſackes mouth of the pongeſt, and his come mony. And he did according to the commaundement that Ioseph gaue him.

3 And in the morning the men were ſent away, they, and their aſſes.

4 And whē they went out of the citie not farre of, Ioseph ſaid to his ſteward, Wp, follow after the men: & when thou doest overtake them, ſay unto the, Wherefore haue ye rewarded euil for good?

5 Is that not the cuppe, wherein my lord drincketh: and in the which he doeth deuill and prophesie? ye haue done euill in ſo doying.

6 And when he ouertooke them, he ſayd thoſe wordes vnto them.

7 And they answered him, Wherefore ſayth my lord ſuch wordes? God forbid that thy ſeruants ſhould do ſuch a thing.

8 Behold, the money which we founde in our ſackes mouthes, we brought againe to thee out of the land of Canaan: howe then ſhould we ſteale out of thy lordes houſe ſilver or golde?

9 With whon ſo euer of thy ſeruants it be found, let him dye, and we alſo wil be my lords bondmen.

10 And he ſaid, Nowe then let it be according vnto your wordes: he with whome it is founde, ſhall be my ſervant, and ye ſhall be blaues.

11 Then at once every man tooke downe his ſacke to the grounde, and euery one opened his ſacke.

12 And he ſearched, and began at the eldeſt and left at the pongeſt: and the cup was found in Beniamins ſacke.

13 Then they rent their clothes, and lauded euery man his aſſe, and went againe into the citie.

14 So Judah and his brethren came to

Iosephs houſe (for he was yet there) and they ſell before him on the ground.

15 Then Ioseph ſayde vnto them, What acte is this, which ye haue done? knowe ye not that ſuch a man as I, can deuine and prophesie?

16 Then ſaide Judah, What ſhall we ſay vnto my lord: what ſhal we ſpeake? and howe can wee iuſtifie our ſelues? God hath founde out the wickedneſſe of thy ſeruants: beholde, we are ſeruants to my lord, both he, and he, with whome the cuppe is founde.

17 But he answered, God forbid, that I ſhould doe ſo, but the man, with whome the cup is founde, he ſhall be my ſervant, and go ye in peace vnto your father.

18 Then Judah diuelt nere vnto him, & ſaid, Oh my lord, let thy ſervant nowe ſpeake a word in my lords eares, and let not thy wrath be kindled againſt thy ſervant: for thou art euill as Pharaoh.

19 My lord asked his ſeruants, ſaying, * Haue ye a father, or a brother?

20 And he answered my lord, We haue a father that is olde, & a pong child, which he begate in his age: and his brother is dead, and he alone is left of his mother, and his father loueth him.

21 Now thou ſaydeſt vnto thy ſeruants, Bring him vnto mee, that I may ſette mine eye vpon him.

22 And he answered my lord, The childe can not depart from his father: for if he leaue his father, his father would dye.

23 Then ſaydeſt thou vnto thy ſeruants, * Except your yonger brother come down with you, looke in my face no moie.

24 So when we came vnto thy ſervant our father, & ſhelved him what my lord had ſayd,

25 And our father ſayde vnto vs, Goe as gaue, & ye vs a little foode,

26 Then we answered, Wee can not goe downe: but if our pongeſt brother * goe with vs, then will we goe downe: for we may not ſee the mans face, except our pongeſt brother be with vs.

27 Then thy ſervant my father ſaid vnto vs, He knoweth that my wife bare me two ſonnes,

28 And the one went out from me, and I ſayd, Of a ſuretie he is torne in pieces, and I ſaw him not ſince.

29 Nowe ye take this alſo away fro me: if death take him, then ſe ye ſhall bring my gray head in ſoſaue to the graue.

30 Nowe therefore, when I come to thy ſervant my father, and the childe be not with vs (ſeeing that his life dependeth on the childes life)

31 Then when he ſhal ſee that the childe is not come, he will die: ſo ſhal thy ſeruants bring the graye head of thy ſervant our father with ſoſaue to the graue.

32 Doubtleſſe thy ſervant became ſuretie for the childe to my father, and ſaid, * If I bring him not vnto thee againe, then I will beare the blame vnto my father for euer.

Ebr. bread.
h To ſignifie his dignitie.
i The nature of the ſuperſtitious is to condemne all other in reſpect of themſelves.
k Sometime this word ſignifieth to be drunken, but here it is ment, that they had ynough, and drunke of the beſt wine.

a We may not by this example ſee any vnlayfull praſtices, ſeeing God hath commaunded vs to walke in ſimplicity.
Ebr. the morning thence.

b Becauſe the people thought he could deuine, he attributed to himſelfe that knowledge: or els he faintly he conſulted with ſothſayers for it: which ſimulation is worthy to be reprobued.

Ebr. innocent.

c To ſignifie how greatly the thing diſpleaſed them, and howe ſorry they were for it.

d If we ſee no euident cauſe of our affliction, let vs looke to the ſecret counſel of God, who puniſheth vs juſtly for our finnes.

e Equal in authority: or, next vnto the King.
Chap. 42. 13, 16.
Ebr. childe of his olde age.

Or, that I may ſee him.

Chap. 43. 10.

Ebr. he with vs.

f Rachel bare to Iaakob, Ioseph and Beniamin.
Chap. 37. 33.

g Ye ſhall cauſe me to dye for ſorrowe.

Ebr. his ſoule is bounde to his ſeale.

Chap. 43. 30.

33 Now therefore, I pray thee, let me thy servant bide for thy childe, as a servant to my lord, and let the childe go by with his brethren.

34 For how can I go by to my father, if the childe be not with mee, unless I would see the eul that shall come on my father?

CHAP. XLV.

1 Joseph maketh himselfe knowne to his brethren, & he sheweth that all was done by Gods providence. 18 Pharaoh commandeth him so sende for his father. 24 Joseph exhorteth his brethren to concord. 27 Laabekob rejoyceth.

1 Then Joseph could not restraîne himselfe before all that stood by him, but he cried, & Yaue forth every man from me. And there taried not one with him, while Joseph uttered himselfe into his brethren.

2 And he wept and cried, so that the Egyptians heard: the house of Pharaoh heard also.

3 Then Joseph said to his brethren, I am Joseph: doeth my father yet live? But his brethren could not answer him, for they were astonishèd at his presence.

4 Again, Joseph said to his brethren, Come neere, I pray you, to me. And they came neere. And he said, * I am Joseph your brother, whom ye sold into Egypt.

5 Now therefore be not sad, neither grieue with your selues, that ye sold me hither: * for God did sende me before you for your preferation.

6 For nowe two yeeres of famine have bene through the land, and five yeeres are behinde, wherein neither shalbe earing nor harvest.

7 Wherefoze God sent me before you to please your posterite in this land, & to save you alive by a great delineraunce.

8 Nowe then you sent not me hither, but God, who hath made me a father unto Pharaoh, and lord of all his house, & ruler throughout all the land of Egypt.

9 Haste you and go by to my father, & tell him, Thus saith thy sonne Joseph, God hath made me lord of all Egypt: come downe to me, tarie not.

10 And thou shalt dwell in the land of Goshen, and shalt be neere me, thou and thy children, and thy childrens children, and thy sheepe, and thy beastes, and all that thou hast.

11 Also I will nourish thee there: for yet remaine five yeeres of famine, lest thou perish through yonerie, thou & thy household, and all that thou hast.

12 And behold, your eyes do see, and the eyes of my brother Beniamin, that I my mouth speake to you.

13 Therefore tell my father of all mine honour in Egypt: and of all that pee have seene, and make haste, and bring my father hither.

14 Then he fel on his brother Beniamins necke, and wept, and Beniamin wept on his necke.

15 Moreover, he kissed all his brethren, and

wept upon them: and afterwarde his brethren talked with him.

16 And thy wordings came unto Pharaohs house, so that he sayd, Vnto Josephs brethren are come: and it pleased Pharaoh well, and his seruants.

17 Then Pharaoh said vnto Joseph, Say to thy brethren, This do ye, lade your beastes and depart, go to the lande of Canaan,

18 And take your father, and your householdes, and come to me, and I will giue you the best of the land of Egypt, and ye shall eate of the fat of the land.

19 And I command thee, Thus do ye, take your charets out of the land of Egypt for your children, and for your wines, and bring your father and come.

20 Also regard not your stuffe: for the best of all the land of Egypt is yours.

21 And the children of Israel did so: and Joseph gaue them charets according to the commandement of Pharaoh: hee gaue them bitaile also for the iourney.

22 He gaue them all, none except, change of raiment: but vnto Beniamin he gaue three hundred pieces of siluer, & five lites of raiment.

23 And vnto his father likewise he sent ten hee asses laden with the best things of Egypt, and ten she asses laden with wheate, and bread and meate for his father by the way.

24 So sent he his brethren away, & they departed: and he sayd vnto them, & fall not out by the way.

25 Then they went by from Egypt, and came vnto the land of Canaan vnto Iacob their father,

26 And tolde him, saying, Joseph is yet alive, and he also is gouernour ouer all the land of Egypt, & Iacob heart failed: for he beleued them not.

27 And they told him all the words of Joseph, which he had sayd vnto them: but when he saw the charets, which Joseph had sent to carie him, then the spirit of Iacob their father reuened.

28 And Israel said, I haue enough: Joseph my sonne is yet alive: I will go and see him per I die.

CHAP. XLVI.

1 God assweth Iacob of his iourney into Egypt. 27 The number of his familie when he went into Egypt. 29 Joseph meeteth his father. 34 He teacheth his brethren what to answer to Pharaoh.

1 Then Israel tooke his iourney with all that he had, and came to Beer-sheba, and offered sacrifice vnto the God of his father Iahak.

2 And God spake vnto Israel in a vision by night, saying, Iacob, Iacob, Who answered, I am here.

3 Then he said, I am God, the God of thy father, feare not to go downe into Egypt: for I will there make of thee a great nation.

4 I will go downe with thee into Egypt, and I will also bring thee by againe, and him.

5 Conducting thee by my power. c In thy posteritie.

b Meaning, he had rather remaine there prisoner, then to returne and see his father in heauiness.

a Not that he was ashamed of his kined, but that he would couer his brethrens fault.

Act. 7. 35.

b This example teacheth, that we must by all meanes comfort them, which are truly humbled & wounded for their sinnes.

Chap. 10. 20.

c Albeit God detest sinne, yet he turneth mans wickednes to serua to his glory.

d That is, that I speake in your owne language, and haue none interpreter.

Ebr. voyce.

e The most plentiful ground. f The chiefest fruites & commodities.

Or, he sent as much, as wisdome, as verse. 22. and ten asses.

g Seeing he had remitted y faulte done toward him, he would not that they should accuse one another. h As one between hope and feare.

d Shall shut thine eyes when thou diest: which appertained to him that was most dearest, or chiefe of the kinred.

Joseph shall put his hand vpon thine eyes. Then Jaakob rose vp from Beer-sheba: and the somes of Israel caried Jaakob their father, and their children, and their wiues in the charets, which Pharaoh had sent to carie him.

6 And they tooke their cattell and their goods which they had gotten in the land of Canaan, and came into Egypt, both Jaakob and all his seede with him,

7 His somes & his somes sounes with him, his daughters & his somes daughters, and all his seede brought he with him into Egypt.

8 And these are the names of the children of Israel, which came into Egypt, euen Jaakob and his sounes: * Reuben, Jaakobs first boine.

9 And the somes of Reuben: Hanoch, & Phallu, and Heron, and Carmi.

10 And the somes of * Simeon: Jemuel, and Jamin, and Shad, and Jachin, and Zohar, and Shaul the soune of a Canaanitish woman.

11 Also the somes of * Levi: Gerson, Kohath and Merari.

12 Also the somes of * Judah: Er, and Onan, and Shelah, and Pharez, and Zerah: (but Er and Onan died in the land of Canaan) And his somes of Pharez were Heron and Heman.

13 Also the somes of * Issachar: Tola, and Phunah, and Job, and Shimon.

14 Also the somes of Zebulun: Sered, & Elon, and Jahleel.

15 These be the somes of Leah, which she bare vnto Jaakob in Padan Aram, with his daughter Dinah. All the soules of his somes and his daughters, were thirtie and thre.

16 Also the somes of Gad: Ziphion, and Haggi, Shuni, and Ebron, Eri, and Rodi, and Keli.

17 Also the somes of * Asher: Jimnah, & Ishuah, and Iui, and Beriath, and Zerah their sister. And the somes of Beriath: Heber, and Malchiel.

18 These are the children of Zilpah, whom Laban gaue to Leah his daughter: and these she bare vnto Jaakob, euen fiftene soules.

19 The somes of Rachel Jaakobs wife were Joseph, and Benjamin.

20 And vnto Joseph in his land of Egypt were borne Danasseh, and Ephyraim, which * Asenath the daughter of Potipherah pynce of On bare vnto him.

21 Also the somes of Benjamin: Belah, and Becher, and Ashbel, Sera, & Naassiman, Ehi, and Kosh, Shuppim, & Hynnim, and Ard.

22 These are the somes of Rachel, which were borne vnto Jaakob, fourtene soules in all.

23 Also the somes of Dan: Hushim.

24 Also the somes of Naphtali: Jahseel, and Guni, and Jezer, and Shilleu.

25 These are the somes of Bilhah, which Laban gaue vnto Rachel his daughter, and she bare these to Jaakob, in all, se-

uen soules. All the soules, that came with Jaakob into Egypt, which came out of his somes (beside Jaakobs somes wiues) were in the whole, thre score and sixe soules.

27 Also the somes of Joseph, which were borne him in Egypt, were two soules: so that all the soules of the house of Jaakob, which came into Egypt, are seuentie.

28 Then he sent Judah before him vnto Joseph, to direct his way vnto Goshen, and they came into the land of Goshen.

29 Then Joseph made readie his charet, and went vp to Goshen to meete Israel his father, and presented himselfe vnto him, and fel on his necke, and wept vpon his necke a good while.

30 And Israel sayd vnto Joseph, Nowe let me die, since I haue seene thy face, and that thou art yet aliue.

31 Then Joseph said to his brethren, & to his fathers house, I will go vp and shew Pharaoh, and tel him, My brethren, and my fathers house, which were in the land of Canaan, are come vnto me,

32 And the men are shepherds, and because they are shepherdes, they haue brought their sheepe and their cattell, & all that they haue.

33 And if Pharaoh call you, and aske you, What is your trade?

34 Then ye shall say, Thy seruantes are men occupied about cattell, from our childhood euen vnto this tyme, both we and our fathers: that ye may dwell in the lande of Goshen: for euery sheepe keeper is an abomination vnto the Egyptians.

CHAP. XLVII.

1 Jaakob commeth before Pharaoh, and telleth him his age. 11 The land of Goshen is giuen him. 22 The idolatrous priests haue lining of the king. 28 Jaakobs age, when he dieth. 30 Joseph swaereth to burie him with his fathers.

1 Then came Joseph & tolde Pharaoh, and said, My father, & my brethren, and their sheepe, and their cattell, and all that they haue, are come out of the land of Canaan, and behold, they are in the land of Goshen.

2 And Joseph tooke part of his brethren, euen a fine men, and presented them vnto Pharaoh.

3 Then Pharaoh sayd vnto his brethren, What is your trade? And they answered Pharaoh, Thy seruantes are shepherds, both we and our fathers.

4 They saide moreover vnto Pharaoh, For to sojourne in the land are we come: for thy seruantes haue no pasture for their sheepe, so for is the famine in the lande of Canaan. Nowe therefore, we pray thee, let thy seruantes dwell in the land of Goshen.

5 Then spake Pharaoh to Joseph, saying, Thy father and thy brethren are come vnto thee.

6 The land of Egypt is before thee: in the

e He was not ashamed of his father and kinred, though they were of base condition.

f God stiffeth the world to hate his, that they may forsake the flesh of the world, and cleaue to him.

a That the king might be assured they were come, and see what manner of people they were.

b Josephs great modestie appeareth in that he would enterprise nothing without the kings commandment.

Iosh. 24. 4. psal. 105. 23. isa. 52. 4.

Exod. 1. 2. & 6. 14. nom. 26. 5. 1. Chron. 5. 1.

Exod. 6. 25. 1. Chron. 4. 24.

1. Chron. 6. 1.

1. Chron. 2. 3. & 4. 21. chap. 28. 3.

1. Chron. 7. 1.

Or persons.

1. Chron. 7. 30.

Chap. 41. 50.

1. Chron. 7. 6. & 8. 1.

the best place of the land make thy father & thy biethen dwell: let them dwell in the land of Goshen: and if thou knowest that there be men of acutimie among them, make them rulers ouer my cattel.

7 Joseph also brought Jaakob his father, & set him before Pharaoh. And Jaakob saluted Pharaoh.

8 Then Pharaoh sayd vnto Jaakob, How old art thou?

9 And Jaakob sayd vnto Pharaoh, The whole tyme of my pilgrimage is an hundred and thirtie yeres: few & euill haue the dayes of my life been, and I haue not attained vnto the yeres of the life of my fathers, in the dayes of their pilgrimages.

10 And Jaakob tooke leaue of Pharaoh, and departed from the presence of Pharaoh.

11 And Joseph placed his father, & his biethen, & gaue them possession in the land of Egypt, in the best of the lande, euen in the land of Ramesses, as Pharaoh had commaunded.

12 And Joseph nourished his father, and his biethen, & all his fathers household with bread, euen to the yong children.

13 Now there was no bread in all the lande: for the famme was exceeding sore: so that the land of Egypt, and the land of Canaan were furnished by reason of the famme.

14 And Joseph gathered all the money, that was found in the land of Egypt, & in the land of Canaan, for which they bought, & Joseph layd up the money in Pharaohs house.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Joseph, & sayd, Giue vs bread: for why should we dye before thee? for our money is spent.

16 Then sayd Joseph, Bring your cattel, & I will giue you for your cattel, if your money be spent.

17 So they brought their cattel vnto Joseph, and Joseph gaue them bread for the horses, and for the flockes of sheepe, and for the herdies of the cattel, and for the asses: so he fed them with bread for all their cattel that yere.

18 But when the yere was ended, they came vnto him the next yere, and sayd vnto him, We will not hide from my lord, that since our money is spent, and my lord hath the herdies of the cattel, there is nothing left in the sight of my lord, but our bodies and our ground.

19 Why shall we perish in thy sight, both we, and our lands? be vs and our land for bread, and we and our land will be bond to Pharaoh: therefore giue vs seed, that we may liue and not dye, and that the land go not to wast.

20 So Joseph bought all the land of Egypt for Pharaoh: for the Egyptians sold euerie man his ground because the famine was sore vpon them: so the land

became Pharaohs.

21 And he remoued the people vnto the cities, from one side of Egypt euen to the other.

22 Onely the land of the Priests bought he not: for the Priests had an ordinance of Pharaoh, and they did eate their ordinarie, which Pharaoh gaue them: wherefore they sold not their ground.

23 Then Joseph sayd vnto the people, Beholde, I haue bought you this day, and your lande for Pharaoh: lo, here is seede for you: sowe therefore the ground.

24 And of the increase ye shall giue the fifth part vnto Pharaoh, and foure parts shall be yours for the seede of the field, and for your meate, and for them of your householdes, & for your children to eate.

25 Then they answered, Thou hast saved our liues: let vs finde grace in the sight of my Lord, and we will be Pharaohs seruants.

26 Then Joseph made it a lawe ouer the land of Egypt vnto this day, that Pharaoh should haue the fifth part, except the land of the priests onely, which was not Pharaohs.

27 And Israel dwelt in the lande of Egypt, in the countrey of Goshen: and they had their possessions therein, and grew and multiplied exceedingly.

28 Moreover, Jaakob liued in the lande of Egypt seuentene yeres, so that the whole age of Jaakob was an hundred and foure and seuen yere.

29 Now when the tyme drew nere that Israel must dye, he called his sonne Joseph, and sayd vnto him, If I haue now found grace in thy sight, put thine hand vnder my thigh, and deale mercifully and truly with me: burie me not, I pray thee, in Egypt.

30 But when I shall sleepe with my fathers, thou shalt carry me out of Egypt, and burie me in their burial. And he answered, I wil do as thou hast sayd.

31 Then he sayd, Swear vnto me, And he swore vnto him. And Israel was shipped toward the beds head.

CHAP. XLVIII.

1 Joseph wish his two sonnes visiteth his sick father. 2 Jaakob reheareth Gods promise. 3 He receiveth Josephs sonnes as his. 4 He preferreth the younger. 5 The prophecieth their returne to Canaan.

1 **A** Lo, thy father is sicke: then he tooke with him his two sonnes, Manasse and Ephraim.

2 Also one tolde Jaakob, and sayd, Behold, thy sonne Joseph is come to thee, and Israel tooke his strength vnto him and was vpon the bed.

3 Then Jaakob sayd vnto Joseph, God almightie appeared vnto me at Luz in the land of Canaan, and blessed me.

4 And he sayd vnto me, Beholde, I will make thee fruitful, and will multiply thee, and will make a great number of people

g By this changing they signified that they had nothing of their owne, but received all of Gods liberallitie.
 h Lxx. end of the border.

h Pharaoh is providing for idolatrous priests: that he a condemnation to all them which neglect the true ministers of Gods word.

Chap. 2. 4. 2.
 i Hereby he protested that he dyed in the faith of his fathers, teaching his children to hope for the promised land.
 k He rejoiced that Joseph had promised him, and setting himselfe vp vpon his pillow, praised God, Read, 1. Chro. 29. 10.

a Joseph more esteemeth that his children should be received into Jaakobs familie, which was the Church of God, then to enioy all the treasures of Egypt.
 Or, al sufficient.
 Chap. 28. 23.

" Ebr. blessed.
 " Ebr. how manie daies are the yeres of thy life?
 Hebr. 11. 9. 13.

" Ebr. blessed.

c Which was a cite in the countrey of Goshen, Exod. 1. 11.
 d Some read, that he fed them as litle babes, because they could not provide for them selues against the famme.
 e Ebr. brought to an extremitie, or, at their wits ende.
 f Wherein he both declareth his fidelitie toward the king, and his mynd free from couctousnesse.

f For except the ground be tilled and sowed, it perissheth and is as it were dead.

b Which is true in the carnal Israel vnto the coming of Christ, and in the spiritual for euer. Chap. 41. 50.

people of thee, & wil giue this land vnto thy seede after thee for an euerlasting possession.

5 And now thy two sonnes, Manasseh & Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, shalbe mine, as Reuben and Simeon are mine.

6 But thy linage, which thou hast begotten after them, shalbe thine: they shalbe called after the names of their brethren in their inheritance.

7 Now when I came from Padan, Rachel died vpon mine hand in the land of Canaan, by the way when there was but halfe a dayes iourney of ground to come to Ephraim: & I buried her there in the way to Ephraim: the same is Beth-lehem.

8 Then Israel beheld Iosephs sonnes & said, Who are these?

9 And Ioseph said vnto his father, They are my sonnes, which God hath giuen me here. Then he said, I praythee, bring them to me, that I may blesse them:

10 (For the eyes of Israel were dim for age, so that he could not wel see.) Then he called them to come to him, & he kissed them and embraced them.

11 And Israel said vnto Ioseph, I had not thought to haue seene thy face: yet so, God hath shewed me also thy seede.

12 And Iosephooke them away from his knees, and did reuerence downe to the ground.

13 Thenooke Ioseph them both, Ephraim in his right hand toward Israels left hand, and Manasseh in his left hand toward Israels right hand, so he brought them vnto him.

14 But Israel stretched out his right hand, and laid it on Ephraims head, which was the younger, & his left hande vpon Manassehs head (directing his hands of purpose) for Manasseh was the elder.

15 I also he blessed Ioseph & said, The God, before whom my fathers Abraham and Izhak did walke, the God, which hath fed me all my life long vnto this day, blesse thee.

16 The Angel, which hath deliuered me from all euil, blesse the children, and let my name be named vpon them, and the name of my fathers Abraham and Izhak, that they may growe as fish into a multitude in the midwes of the earth.

17 But when Ioseph sawe that his father laid his right hand vpon the head of Ephraim, it displeaseth him: and he stayed his fathers hande to remouie it from Ephraims head to Manassehs head.

18 And Ioseph said vnto his father, Not so, my father, for this is the eldest: put thy right hand vpon his head.

19 But his father refused, and sayde, I know wel, my sonne, I knowe well: he shalbe also a people, and he shalbe great likewise: but his younger brother shalbe

greater then he, and his seede shalbe full of nations.

20 So he blessed them that day, and sayd, In thee Israel shall blesse, and say, God make thee as Ephraim & as Manasseh, & he set Ephraim before Manasseh.

21 Then Israel said vnto Ioseph, Beholde, I die, and God shal be with pou, and bring pou agayne vnto the land of your fathers.

22 Moreover, I haue giuen vnto thee one portion about thy brethren, which I keepe out of the hand of the Moouie by my sword and by my bowe.

CHAP. XLIX.
1 Yaakob blefseth all his sonnes by name, and sheweth them what is to come. 10. He telleth them that Christ shal come out of Iudah. 29. He wil be buried with his fathers. 32. He dyeth.

1 Then Yaakob called his sonnes, and sayde, Gather your selues together, that I may tell you what shall come to you in the last daies.

2 Gather your selues together, and heare, ye sonnes of Yaakob, and hearken vnto Israelpour father.

3 Reuben mine eldest sone, thou art my might, & the beginning of my strength, the excellencie of dignitie, and the excellencie of power:

4 Thou wast light as water: thou shalt not be excellent, because thou wentest by to thy fathers bed: thy dignitie is gone.

5 Simeon and Leui, brethren in euill, the instruments of crueltie are in their habitations.

6 Into their secret let not my soule come: my glory, be not thou ioynd with their assemblie: for in their wrath they sleue a man, and in their felsewill they digged downe a wall.

7 Cursed be their wrath, for it was fierce, and their rage, for it was cruell: I will deuide them in Yaakob, & scatter them in Israel.

8 Thou Iudah, thy brethren shal praise thee: thine hande shalbe in the necke of thine enemies: thy fathers sonnes shall bowe downe vnto thee.

9 Iudah, as a lions whelp shall thou come by from the wynde, my sonne. He shall lye downe and couche as a lion, & as a lionesse: who shall stirre him vp?

10 The scepter shal not depart from Iudah, nor a lawgauer from betweene his feet, until Shiloh come, and the people shalbe gathered vnto him.

11 He shal binde his asse foale vnto the kyne, & his asse colte vnto the best kyne. He shall wash his garment in wine, and his feet cloke in the blood of grapes.

12 His eyes shalbe red with wine, and his teeth white with milke.

13 Zebulun shall dwell by the sea side, & he shalbe an haueu for shippes: and his border shalbe vnto Sidon.

Christ the Messias, the giuer of al prosperitie: who shall call the Gentiles to saluation. K. A countrey most aboundant with vines and pastures is promised him.

h In whom Gods graces should manifestly appeare.

i Which they had by faith in the promises.

k By my childre whom God spared for my sake. Chap. 34. 25.

a When God shall bring you out of Egypt: And because that he speaketh of the Messias, he nameth it the last daies.

b Begotten in my youth.

c If thou hadst not lost thy birthright by thine offence. Chap. 35. 22.

1. chron. 5. 7. "Or, it ceased to be my bed.

"Or, their swords were instruments of violence.

"Or, tongue: meaning that he neither consented to them in worde nor thought.

e The Shechemites, Chap. 34. 26.

f For Leui had no part, and Simeon was vnder Iudah, Ios. 19. 7.

g As was verified in Dauid and Christ.

h His enemies shall so feare him.

i "Or, kingdom.

j Which is Christ.

k A countrey most aboundant with vines and pastures is promised him.

Chap. 35. 29.

c The faithfull acknowledge all benefits to come of Gods free mercies.

"Ebr, his face to the ground.

d Gods iudgement is oft times contrary to mans, and he preferreth that, which man despiseth. Hebr. 12. 22.

e This Angel must be vnderstand of Christ, as Chap. 31. 13. and 32. 1. f Let them be take as my children.

g Ioseph sayeth in binding Gods grace to the order of nature.

12 Ebr. An asse of great bones.
 1 His force shall be great, but he shall want courage to resist his enemies.
 m Shall haue the honour of a Tribe.
 n That is, full of subtiltie.
 o Seeing the miseries that his posteritie should fall into, he brasteth out in prayer to God to remedie it.
 p He shal abound in come & plentiful fruites.
 q Ouercōming more by fayre wordes then by force.
13 Ebr. a sonne of increase.
14 Ebr. daughters.
 r As his brethren, when they were his enemies, Potiphar, & others.
 f That is, God.

14 ¶ *1* Asshur shall be a strong asse, couching downe betwene two burdeins:
 15 And he shall see that rest is good, & that the land is pleasant, and he shall bowe his shoulder to beare, and shall be subiect vnto tribute.
 16 ¶ Dan shall iudge his people as one of the tribes of Israel.
 17 Dan shall be a serpent by the way, an adder by the path, biting the horse heeles, so that his rider shall fall backward.
 18 ¶ Lord, I haue waited for thy saluation.
 19 ¶ Gad, an hoste of men shall overcome him, but he shall overcome at the last.
 20 ¶ Concerning Aser, his bread shall be fat, & he shall gree pleasures for a King.
 21 ¶ Naphtali shall be a hind let go, giuing goodly wordes.
 22 ¶ Joseph shall be a fruitful bough, euen a fruitful bough by the well side: y^e small boughes shall run vpon the wall.
 23 ¶ And the archers grieved him, & shot against him, and hated him.
 24 But his bowe abode strong, and the hands of his armes were strengthened, by the hands of the mighty God of Yaakob, of whome was the feeder appointed by the stour of Israel.
 25 Euen by the God of thy father, who shall helpe thee, and by the Almighty, who shall bleat thee with heavenly blessings from above, with blessings of the deepe, that lieth beneath, with blessings of the bestes, and of the wombe.
 26 The blessings of thy father shall be stronger then the blessings of mine elders: vnto the ende of the hilles of the world thy shall be on the head of Joseph, & on the top of the head of him that was separate from his brethren.
 27 ¶ Beniamin shall ramine as a wolfe in the morning he shall denoure the pray, & at night he shall denude the spoile.
 28 ¶ All these are the twelue tribes of Israel, & thus their father spake vnto the, and blessed them: neuer one of them blessed he with a generall blessing.
 29 And he charged them & said vnto the, I am ready to be gathered vnto my people: * bury me wth my fathers in the caue, that is in the fieelde of Ephron the Hittite.
 30 In the caue that is in the field of Machpelah besides Mamre in the land of Canaan: which caue Abraham bought with the field of Ephron the Hittite for a possession to burie in.
 31 There they buried Abraham & Sarah his wife: there they buried Ishak & Rebekah his wife: and there I buried Leah.
 32 The purchase of the field and the caue that is therein, was bought of the children of Heth.
 33 Thus Yaakob made an end of giuing charge to his finnes, and * plucked vp his feet into the bed & gaue by the ghost, and was gathered to his people.

C H A P. L.

22 Yaakob is buried. 29 Joseph forgineth his brethren.

23 He seeth his childrens children. 25 He dyeth.
 1 ¶ When Joseph fell vpon his fathers face, and wept vpon him, and kissed him.
 2 And Joseph commanded his seruants the physicians, to enbaume his father, and the physicians enbaumed Israel.
 3 So fourette dayes were accompted: (for so long did the dayes of them that were enbaumed last) & the Egyptians be-wailed him seuentie dayes.
 4 And when the dayes of his mourning were past, Joseph spake to the house of Pharaoh, saying, If I haue now found fauour in your eyes, speake, I pray you, in the eares of Pharaoh, and say,
 5 My father made me * sweare, saying, In, I die, burie me in my graue, which I haue made me in the land of Canaan: now therfore let me go, I pray thee, and burie my father, & I will come againe.
 6 Then Pharaoh said, So by and bury thy father, as he made thee to sweare.
 7 ¶ So Joseph went by to burie his father: & with him went all the seruants of Pharaoh, both the elders of his house, & all the elders of the land of Egypt.
 8 Likewise all the house of Joseph, & his brethren, and his fathers house: onely their children, and their sheepe, and their cattell left they in the land of Goshen.
 9 And there went by with him both charers and horsemen: and they were an exceeding great company.
 10 And they came to * Coen Atad, which is beyond Iorden, and there they made a great and exceeding sore lamentation: and he mourned for his father seuen dayes.
 11 And when the Canaanites the inhabitants of the launde saw the mourning in Coen Atad, they saide, This is a great mourning vnto the Egyptians: wherefore the name thereof was called * Abel Misraim, which is beyond Iorden.
 12 So his finnes did vnto him according as he had commaunded them:
 13 ¶ For his finnes carped him into the land of Canaan, and buried him in the caue of the field of Machpelah, which caue * Abraham bought with the fieelde, to be * a place to bury in, of Ephron the Hittite besides Mamre.
 14 ¶ Then Joseph returned into Egypt, he and his brethren, and all that went by with him to burie his father, after that he had buried his father.
 15 And when Josephs brethren saw that their father was dead, they said, It may be that Joseph will hate vs, and will pay vs againe all the euill, which we did vnto him.
 16 Therefore they sent vnto Joseph, saying, Thy father commaunded before his death, saying,
 17 Thus shall we say vnto Joseph, Forgive now, I pray thee, the trespass of thy brethren, and their sinne: for they rewarded thee euill. And now, we pray thee,

a He meaneth them that enbaumed the dead and buried them.
 b They were more excusie in lamenting the the faithful.

Clap. 47. 29.

c The verie infidels would haue others performed.

Or, the corne store of Atad.

Or, the lamentation of the Egyptians.

Actes. 7. 26.

Chap. 22. 26.
 Or, a possession.

d An euill conscience is neuer fully at rest.

forgiue

t In as much as he was more neere to the accomplishment of the promises, & it had beene more often confirmed.
 u Either in dignitie, or when he was sold from his brethren.

Clap. 47. 30.

x Whereby is signified how quietly he dyed.

Joseph forgueth his brethren, and
 Meaning that they which have one God, should be joyned in most sure love.
Or, the messengers Chap. 45. 5.
Or, am I in Gods stead? meaning, to take vengeance.
 f Who by the good successe seemeth to remit it, & therefore it ought not to be reuenged by me.
Hebr. to their heart.

forgiue the trespass of the seruants of thy fathers: God. And Joseph wept, when they spake vnto him.
 18 Also his brethren came vnto him, and fell downe before his face, and said, Beholde, we be thy seruants.
 19 To whome Joseph said, * Feare not: for I am not I vnder God?
 20 When ye thought euill against mee, God disposed it to good, that he might bring to passe, as it is this day, and saue much people aliue.
 21 Feare not now therefore, I will nourish you, and your children: and he comforted them, and spake kindly vnto them.
 22 So Joseph dwelt in Egypt, he, and his fathers house: and Joseph liued an

hundredth and ten yeere,
 * And Joseph saue Ephraims childre, euen vnto the third generation: also the sonnes of Machir the sonne of Manasse were brought vp on Josephs knees.
 24 And Joseph sayd vnto his brethren, * I am ready to die, and God will surely visite you, & bring you out of this land, vnto the land which he sware vnto Abraham, vnto Ishak, and vnto Iacob.
 25 And Joseph tooke an othe of the children of Israel, saying, * God will surely visite you, & he shall carry my bones hence.
 26 So Joseph died, when he was an hundredth and ten yeere olde: and they embalmed him and put him in a chest in Egypt.

g Who, notwithstanding he bare rule in Egypt about fourefore yeeres, yet was ioyned with the Church of God in faith and religion.
Numbers 37. 39. Hebr. 11. 22. Exodus 17. 10.
 h He speaketh this by the spirit of prophetic, exhorting his brethren, to haue full trust in Gods promes for their deliuerance.

THE SECOND BOOKE OF Moses, called Exodus.

THE ARGUMENT.

After that Iacob by Gods commandement, Gen. 46. 3. had brought his familie into Egypt, where they remained for the space of foure hundredth yeeres, and of seuentie persons grew to an infinite number, so that the King and the countrey grudged and endeouored both by tyrannic & cruel flauerie to suppress them: the Lord according to his promise, Gen. 15. 14. had compassion of his Church and deliuered them, but plagued their enemies in most strange and sundrie sortes, And the more that the tyrannic of the wicked enroaged against his Church, the more did his heauie iudgements encrease against them, till Pharaoh and his armie were drowned in the same Sea, which gaue an entrie and passage to the children of God. But as the ingratitude of man is great, so did they immediatly forget Gods wonderfull benefits: and albeit he had giuen them the Passouer to be a signe and memoriall of the same, yet they fell to distrust, and tempted God with sundrie murmurings and grudgings against him and his ministers: sometime moued with ambition, sometime for lacke of drinke or meate to content their lustes, sometime by idelarie, or such like. Wherefore God visited them with sharpe rodde and plagues, that by his corrections they might seeke to him for remedie against his scourges, and earnestly repent them for their rebellions and wickednes. And because God loueth them to the ende, whome he hath once begonne to loue, he punished them not according to their desertes, but dealt with them in great mercies, and euer with newe benefits laboured to ouercome their malice: for he still gouerned them and gaue them his word and Law, both concerning the maner of seruing him, and also the forme of iudgements and ciuile policie: to the intent that they should not ferue God after their owne inuentions, but according to that order, which his heauenly wisdome had appointed.

CHAP. I.

2 The children of Iacob that came into Egypt. 8 7 The newe Pharaoh oppresseth them. 12 The providence of God towards them. 15 The Kings commandement to the midwives. 22 The sonnes of the Ebrewees are commanded to be cast into the river.

N Dwe * a these are the names of the children of Israel, which came into Egypt (euery man and his houtholde came thither with Iacob) Reuben, Simeon,

Leui, and Iudah,
 3 Machar, Zebulun, and Benjamin,
 4 Dan, and Naphtali, Gad, and Asher.
 5 So all the sonnes, that came out of the loines of Iacob, were seuentie soules: Joseph was in Egypt already.
 6 Now Joseph died and all his brethren,

and that whole generation.
 7 ¶ And the children of Israel brought forth fruite and increased in abundance, and were multiplied, and were exceeding mightie, so that the land was full of them.

8 ¶ Then there rose vp a new King in Egypt, who knew not Joseph.
 9 And he said vnto his people, Beholde, the people of the children of Israel are greater and mightier then we.
 10 Come, let vs worke wisely with them, lest they multiply, and it come to passe, that if there be warre, they ioyne their selves also vnto our enemies, and fight against vs, and ^d get them out of the land.

11 Therefore did they set taskmasters ouer them, to keepe them vnder with burdens: and they built the cities Pithom, and Raames for the treasures of Pharaoh.

12 But the more they bred them, the more

Alie: 7. 17.
 Or, did growe.
 b He meanteth the countrey of Goshen.
 c He considereth not how God had preferred Egypt for Josephs sake.

d Into Canaan and so we shall lose our communitie.
 Or, go vp out of the land.
 Or, corne and provision.

Gen. 46. 8.
 2 Moses describeth the wonderfull order that God obserueth in performing his promes to Abraham, Gen. 15. 14.

Or, person.
 Gen. 46. 27. desc.
 10. 22.

c The more that God blesteth his, y more doth the wicked enuy them.

more they multiplied and grew: therefore they were more grieved against the children of Israel.

13 Wherefore the Egyptians caused the children of Israel to serue. 14 Thus they made them wearie of their liues by laboure in clay and in brick, and in all worke in the field, with all manner of bondage, which they layd vpon them most cruellly.

15 Pharaoh the king of Egypt commaunded the midwiues of the Ebrewes womē, (of which 2 ones name was Shiphrah, and the name of the other Puah)

16 And sayd, * When ye do the office of a midwife to the women of the Ebrewes and see them to their stools, if it be a sonne, then ye shall kill him: but if it be a daughter, then let her liue.

17 Notwithstanding the midwiues feared God, and did not as the king of Egypt commaunded them, but preferred aliuie the men children.

18 Then the king of Egypt called for the midwiues, and sayd vnto them, Why haue ye done thus, & haue preferred aliuie the men children?

19 And the midwiues answered Pharaoh, Because the Ebrewes women are not as the women of Egypt: for they are liuelie, and are deliuered per the midwife come at them.

20 God therefore prospered h midwiues, and the people multiplied & were verie mightie.

21 And because h midwiues feared God, therefore he h made them houses.

22 Then Pharaoh charged all his people, saying, Euerie man child that is borne, i cast ye into the riuer, but reserue euerie maide child aliuie.

CHAP. II.

2 Moses is borne and cast into the flaggie. 5 He is taken up of Pharaohs daughter & kept. 12 He killeth the Egyptian. 15 He fleeth and marieth a wife. 23 The Israelites cry vnto the Lord.

1 Then there went a man of the house of Leui, and tooke to wife a daughter of Leui,

2 And the woman conceived and bare a sonne: & when the saw that he was faire, * she hid him three moneths.

3 But when she could no longer hide him, she tooke for him an arke made of reede, & daubed it with slime & with pitch, & layd the child therein, and put it among the bulrushes by the riuers brinke.

4 Nowe his sister stood a farre of, to wit what would come of him.

5 Then the daughter of Pharaoh came downe to wash her in the riuer, and her maidens walked by the riuers side: and when she sawe the arke among the bulrushes, she sent her maide to fet it.

6 Then she opened it, and sawe it was a child: & behold, the babe wept: so she had compassion on it, and sayd, This is one of the Ebrewes children.

7 Then sayd his sister vnto Pharaohs

daughter, Shall I go and call vnto thee a nurse of the Ebrewes women to nurse thee this child?

8 And Pharaohs daughter sayd to her, Go. So the maide went and called the childes mother.

9 To whom Pharaohs daughter sayd, Take this child away, and nurse it for me, & I will reward thee. Then the woman tooke the child & nursed him.

10 Now the child grew, and the brought him vnto Pharaohs daughter, and he was as her sonne, & she called his name Moses, because, said she, I drew him out of the water.

11 And in those daies, whē Moses was grown, he went forth vnto his brethren, and looked on their burden: also he sawe an Egyptian smiting an Ebrew one of his brethren.

12 And he looked round about, & when he sawe no man, he slew the Egyptian, and hid him in the sand.

13 Againe he came forth the second day, & beholde, two Ebrewes strone: & he sayd vnto him that did the wrong, Wherefore smitest thou thy fellowe?

14 And he answered, Who made thee a man of auctoritie, and a iudge ouer vs? Thinkst thou to kill me, as thou kildest the Egyptian: Then Moses feared and sayd, Certainly this thing is knowne.

15 Now Pharaoh heard this matter, and sought to slay Moses: therefore Moses fled from Pharaoh, & dwelt in the lande of Midian, and he late downe by a well.

16 And the Priest of Midian had seven daughters, which came and drew water, and filled the troughs, for to water their fathers sheepe.

17 The shepherds came & drue them away: but Moses rose vp and defended them, and watered their sheepe.

18 And whē they came to Keuel their father, he saide, How are ye come so soone to daie?

19 And they sayd, A man of Egypt deliuered vs from the hande of the shepherdes, and also drew vs water plough, and watered the sheepe.

20 Then he said vnto his daughters, And where is he? why haue ye so left h man? & call him that he may eat bread.

21 And Moses agreed to dwell with the man: who gaue vnto Moses Zipporah his daughter:

22 And she bare a sonne, * whose name he called Gershom: for he said, I haue been a stranger in a strange land.

23 When in proccesse of time, the King of Egypt dyed, and the children of Israel sighed for the bondage and cried: and their cry for the bondage came vnto God.

24 Then God heard their mone, and God remembred his covenant with Abraham, Ishak, and Iaakob.

25 So God looked vpon the children of Israel, & God had respect vnto them.

CHAP.

g Their disobedience herein was lawfull, but their dissembling euil.

h That is, God increased the families of the Israelites by their means. i When tyrants cannot preuaile by craft, they braust forth into open rage.

a This Leuite was called Amram, who married Iochabed, Chap. 6. 20. Nom. 25. 5. 9. 2. chro. 23. 12. act. 7. 20. hebr. 11. 23.

b Committing him to the prouidence of God, whom she could not keepe from the rage of the tyrant.

c Mans counsel cannot hinder that, which God hath determined shall come to passe.

d That is, was fourtie yere olde, Act. 7. 23.

e Ebr. 3. 1. and thus. e Being assured that God had appointed him to deliuer the Israelites, Act. 7. 25.

f Though by his feare he shewed his infirmities, yet faith couered it. Hebr. 11. 27.

g Or, Prince.

h Ebr. saued them.

i Or, grandfather.

g When he declared a thankfull mind, which would recompense the benefite done vnto his.

h God humbled his by afflictions, that they should cry vnto him, & receive y fruite of his promises. i He iudged their cause: or, acknowledged them to be his.

CHAP. III.

1 *Moses keepeth sheepe, and God appeareth vnto him in a bush. 2. He sendeth him to deliuer the children of Israel. 4. The name of God. 16 God teacheth him what to do.*

1 **W**hen Moses kept \bar{h} sheepe of *Yetho* his father in lawe, Dwelt of *Midiin*, and dioue the flocke to the \bar{b} acke side of the desert, and came to the \bar{m} ountaine of *God*, \bar{h} *Horib*, \bar{h} *Horib*.
2 Then the Angel of the *Lozde* appeared vnto him in \bar{a} flame of fire, out of the middes of \bar{a} bush; and he looked, & beheld, the bush burned with fire, and the bush was not consumed.

3 Therefore Moses said, *I* will tume aside now, and see this great sight, why the bush burneth not.

4 And when the \bar{L} ord sawe that he turned aside to see, *God* called vnto him out of the middes of the bush, and said, *Moses*, *Moses*. And he answered, *I* am here.
5 Then he said, Come not hither, \bar{p} ut thy shoes of thy feet: for the place whercon thou standest is \bar{h} olie ground.

6 *Howeuer* he sayde, \bar{I} am the *God* of thy father, the *God* of *Abraham*, \bar{h} *God* of *Ishak*, and the *God* of *Yaakob*. Then *Moses* hid his face: for he was \bar{s} afrayde to looke vpon *God*.

7 Then the *Lozde* sayd, *I* haue surely seen the trouble of my people, which are in *Egypt*, & haue heard their crye, because of their \bar{b} taskmasters: for *I* know their sorowes.

8 Therefore *I* am come downe to deliuer them out of the hand of the *Egyptians*, and to bring them out of that land into a good land and a large, into a lande that \bar{h} oweth with milke and honie, euen into the place of the *Canaanites*, and the *Hittites*, and the *Amoytes*, and the *Perizzites*, & the *Hittites*, & the *Iebusites*.

9 And now lo, the crye of the children of *Israel* is come vnto me, and *I* haue also seene the oppression, wherewith the *Egyptians* oppresse them.

10 Come now therefore, & *I* will send thee vnto *Pharaoh*, that thou mayest bring my people the children of *Israel* out of *Egypt*.

11 **W**hen *Moses* sayd vnto *God*, *Who* am *I*, that *I* should go vnto *Pharaoh*, and that *I* should bring the children of *Israel* out of *Egypt*?

12 And he answered, \bar{C} ertainly *I* will be with thee: and this shall be a token vnto thee, that *I* haue set thee, After that thou hast brought the people out of *Egypt*, \bar{p} e shall serue *God* vnto this *Mountaine*.

13 Then *Moses* said vnto *God*, *Beholde*, when *I* shall come vnto the childre of *Israel*, and shall say vnto them, *The God* of your fathers hath sent me vnto you: if they say vnto me, *What* is his name? what shall *I* say vnto them?

14 And *God* answered *Moses*, \bar{I} \bar{A} M *THAT* *I* *AM*. Also he said, Thus shalt thou say vnto the childre of *Israel*, *I* *AM* hath sent me vnto you.

15 And *God* spake further vnto *Moses*, Thus shalt thou say vnto the childre of *Israel*, *The Lozde* *God* of your fathers, the *God* of *Abraham*, \bar{h} *God* of *Ishak*, & the *God* of *Yaakob* hath sent me vnto you: this is my name for euer, and this is my memorial vnto all ages.

16 So and gather the elders of *Israel* together, & thou shalt say vnto them, *The Lozde* *God* of your fathers, the *God* of *Abraham*, *Ishak*, and *Yaakob* appeared vnto me, and sayd, \bar{I} haue surely remembered you, and that which is done to you in *Egypt*.

17 Therefore *I* did say, *I* will bring you out of the affliction of *Egypt* vnto \bar{h} ad of the *Canaanites*, and the *Hittites*, and the *Amoytes*, and the *Perizzites*, & the *Hittites*, and the *Iebusites*, vnto a land that floweth with milke and honie.

18 Then shalt they obey thy voyce, & thou and the elders of *Israel* shalt go vnto the king of *Egypt*, and say vnto him, *The Lozde* *God* of the *Ebrewes* hath met with vs: we pray thee now therefore, let vs go three dayes journey in the wilderness, that we may \bar{o} sacrifice vnto the *Lozde* our *God*.

19 **W**hen *I* know, that \bar{h} king of *Egypt* will not let you go, but by strong hand.

20 Therefore wil *I* stretch out mine hand, and smite *Egypt* with all my wonders, which *I* wil do in the middes thereof: & after that shall he let you go.

21 And *I* wil make this people to be seruaunt of the *Egyptians*: so that when they pe go, \bar{p} e shall not go emptye.

22 \bar{P} \bar{f} o \bar{e} every woman shall aske of her neighbour, & of her \bar{t} hat is in her house, ierwels of siluer and ierwels of golde and rayment, and she shall put them on pour sonnes, and on pour daughters, and shall spoyle the *Egyptians*.

CHAP. IIII.

1 *Moses* rod *is* turned into a serpent. 6 His hand is leprous. 9 The water of the riner is turned into blood. 14 *Aaron* is giuen to helpe *Moses*. 21 *God* hardeneth *Pharaoh*. 25 *Moses* wife circumciseth her sonne. 27 *Aaron* meeteth with *Moses*, & they come to the *Iseraelites*, and are blessed.

1 **T**hen *Moses* answered, & said, \bar{B} ut lo, they wil not beleue me, nor hearken vnto my voyce: for they wil say, *The Lozde* hath not appeared vnto thee.

2 And the *Lozde* sayd vnto him, *What* is that in thine hand? And he answered, \bar{A} rod.

3 Then sayd he, Cast it on the ground. So he cast it on the ground, & it was turned into a serpent: and *Moses* fled from it.

4 Againe the *Lozde* sayd vnto *Moses*, Put forth thine hand, and take it by the taile. Then he put forth his hand and caught it, and it was turned into a rod in his hand.

5 **D**o this \bar{b} that they may beleue, that the *Lozde* *God* of their fathers, the *God* of *Abraham*, the *God* of *Ishak*, and the *God* of *Yaakob* hath appeared vnto thee.

6 \bar{A} nd

\bar{b} Or, *farre* within the desert.

alt was so called after the lawe was giuen.

\bar{b} Called also *Sinai*.

At, 7. 30.

\bar{c} This signifieth that the church is not consumed by the fire of afflictions, because *God* is in the middes thereof.

\bar{d} Whom he called the Angel, ver. 2.

\bar{e} Resigne thy selfe vp to me, *Ruth*, 4. 7. iof. 5. 15.

\bar{f} Because of my presence.

Mat, 22. 32. *actes*, 7. 31.

\bar{g} For sinne causest ma to feare *Gods* iustice.

\bar{h} Whose crueltye was intolerable.

\bar{i} Most plentifull of al things.

\bar{k} He heard before, but now he would reuenge it.

\bar{l} He doeth not fully disobey *God*, but acknowledge his owne weakenes.

\bar{m} Neither feare thine owne weakenes, nor *Pharaohs* tyrannie.

\bar{n} The *God* which haue euer been, am, and shall be: the *God* almightie, by whom all things haue their being, and the *God* of mercie mindfull of my promises, *Reuel.*, 4.

\bar{r} *Ebr.* in visiting haue visited.

\bar{r} Or, appeared vnto us.

\bar{o} Because *Egypt* was full of Idolatrye, *God* would appoint them a place wherthey should serue him purely.

\bar{p} This example may not be followed generally: though at *Gods* commandement they did it iustly, receiuing some recompence of their labours.

Chap. 11. 1. & 12. 35

\bar{r} Or, in whose house she sojourneth.

a *God* beareth with *Moses* doubting, because he was not altogether without faith.

\bar{b} This power to worke miracles wasto confirme his doctrine, and to assure him of his vocation.

6 And the Lord said furthermore unto him, Thine hand also shall be stretched out over his bosome, and when hee tooke it out againe, beholde, his hand was leproous as snow.

7 Whereupon he said, But thine hand into thy bosome againe. So he put his hand into his bosome againe, & plucked it out of his bosome, and beholde, it was turned againe as his other flesh.

8 So shall it be, if they will not beleue thee, neither obey the voyce of the first sign: yet shall they beleue for the voyce of the seconde signe.

9 But if they will not yet beleue these two signes, neither obey unto thy voyce, then shalt thou take of the water of the river, and powre it upon the drie land: so the water which thou shalt take out of the river, shall be turned to blood upon the drie land.

10 But Moses said unto the Lord, Oh my Lord, I am not eloquent, neither at any time have bene, nor yet since thou hast spoken unto thy seruaunt: but I am slowe of speache, and slowe of tongue.

11 Then the Lord said unto him, Who hath giuen thee the mouth to man? or who hath made the deafe, or the blinde? haue not I the Lord?

12 Therefore go now, and I will be with thy mouth, and will teach thee what thou shalt say.

13 But he said, Oh my Lord, send, I pray thee, by the hand of him, whom thou d' shouldest send.

14 Then the Lord was very angry with Moses, and said, Do not I knowe Aaron thy brother the Leuite, that he himself shall speake? for lo, he commeth also forth to meete thee, & when he seeth thee, he wilbe glad in his heart.

15 Therefore thou shalt speake unto him, and I will be with thy mouth, and will teach thee what thou shalt say.

16 And he shall be thy spokesman unto the people: and he shall be, even he shall be as thy mouth, and thou shalt be to him as Gods.

17 Whereupon thou shalt take this rodde in thine hand, wherewith thou shalt doe miracles.

18 Therefore Moses went and returned to Iethro his father in law, and said unto him, I pray thee, let me goe, & returne to my brethren, which are in Egypt, & see whether they be yet aliué. Then Iethro said to Moses, So in peace.

19 For the Lord had said vnto Moses in Midian, Go, returne to Egypt: for they are all dead which went about to kill thee.

20 The Lord Moses tooke his wife, & his sonnes, and went them on an asse, and returned toward his land of Egypt, & Moses tooke

the rod of God in his hand.

21 And the Lord said vnto Moses, When thou art entred and come into Egypt as game, see that thou do all the wonders before Pharaoh, which I haue put in thine hand: but I will harden his heart, and he shall not let the people goe.

22 Then he shall say to Pharaoh, Thus saith the Lord, Israel is my sonne, even my first borne.

23 Wherefore I say to thee, Let my sonne go, that he may serue me: if thou refuse to let him goe, beholde, I will slay thy sonne, euen thy first borne.

24 And as he was by the way in the yme, the Lord met him, and would haue killed him.

25 Then Zipporah tooke a sharpe knife, and cut away the foreskinne of her sonne, and cast it at his feete, and sayde, Thou art in daede a bloody husband vnto me.

26 So he departed from him. Then she said, A bloody husband (because of the circumcision)

27 Then the Lord said vnto Aaron, Go meete Moses in the wilderness. And hee went and mette him in the Mount of God, and kissed him.

28 Then Moses tolde Aaron all the words of the Lord, who had sent him, & all the signes wherewith he had charged him.

29 So went Moses & Aaron, & gathered all the Elders of the children of Israel.

30 And Aaron tolde all the words, which the Lord had spoken vnto Moses, and he did the miracles in the sight of the people.

31 And the people belened, and when they heard that the Lord had visited the children of Israel, and had looked vpon their tribulation, they bowed downe, and worshipped.

h Whereby he wrought the miracles.

i By retaining my spirit, and deliuering him vnto Satan to increase his malice.

k Meaning, most deare vnto him.

l God punished him with sickness for neglecting his Sacrament.

m This acte was extraordinary: for Moses was fore sicke and God euen then required it.

n Or, the Angell.

o Or, Horeb.

n So that Moses had now experience of Gods promes that he should haue good successe.

CHAP. V.

Moses and Aaron do their message to Pharaoh, who letteth not the people of Israel depart, but oppresseth them more and more. so they crye out vpon Moses and Aaron therefore, and Moses complaineth to God.

1 Then afterward Moses and Aaron went and said to Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may celebrate a feast vnto me in the wilderness.

2 And Pharaoh said, Who is the Lord, that I should heare his voyce, and let Israel go? I know not the Lord, neither will I let Israel go.

3 And they sayde, We worship the God of the Hebrewes: we pray thee, let vs goe three dayes iourney in the desert, and sacrifice vnto the Lord our God, least he bring vpon vs the pestilence of sworde.

4 Then said the King of Egypt vnto the, Moses and Aaron, why canst thou get pouer to pour burdens vnto the people of the land of Egypt, & thou sayest, Let vs goe, that we may sacrifice vnto the Lord?

a Faith ouercometh feare, and maketh men bolde in their vocation.

b And offer sacrifice.

o Or, God hath met vs.

v Ebr. lest he meete vs with pestilence.

Or, white as snow.

Or, the wordes confirmed by the first signe.

c Because these three signes shoulde be sufficient witness to proue that Moses shoulde deliuer Gods people.

Ebr. from yesterday, and yestreday.

Ebr. because of mouth.

Mat. 10. 29. and 11. 22.

Or, ministerie.

d That is, of the Medias: or some other, that is more meete then I.

e Though we prouoke God iustly to anger, yet he will neuer reiea his.

f Thou shalt instruct him what to say.

Chap. 7. 1.

g Meaning, as a wife counseller & full of Gods spirit.

Or, kindnes, and louage.

Ebr. sought thy soule.

Ebr. caused them to ride.

much

c As though ye would rebell.

much people is now in the land, and pe
make them leaue their burdens.

6 Therfore Pharaoh gaue comman-
dement the same day vnto the taskma-
sters of the people, and to their officers,
faying,

7 We shall giue the people no more straw,
to make bycke (" as in time past) but let
them goe and gather them strawe them-
selues:

8 Notwithstanding lay vpon them y^e no-
ber of bycke, which they made in tyme
past, diminish nothing thereof: for they
be idle, therfore they crye, faying, Let vs
go to offer sacrifice vnto our God.

9 Lap more woike vpon them, and
cause them to do it, and let them not re-
garde y^e vaine wordes.

10 ¶ Then went the taskmasters of the
people and their officers out, and tolde y^e
people, faying, Thus saith Pharaoh, I
will giue you no more straw.

11 Goe your selues, get you straw where
ye can finde it, yet shall nothing of your
labour be diminished.

12 Then were the people scattered abroade
throughout all the lande of Egypt, for to
gather stubble in steade of strawe.

13 And the taskmasters hastened them, faying,
finnily your dapes woike " enery
dapes taske, as ye did wher ye had straw.

14 And the officers of the children of Is-
rael, which Pharaohs taskmasters
had set ouer them, were beaten, and des-
manded, Wherefore haue ye not fulfil-
led your taske in making bycke peters-
day and to day, as in times past?

15 ¶ Then the officers of the children of
Israel came, and cryed vnto Pharaoh,
faying, Wherefore dealest thou thus
with thy seruants?

16 There is no strawe giuen to thy ser-
uants, & they say vnto vs, Make bycke:
and lo, thy seruants are beaten, and " thy
people is blamed.

17 But hee said, " We are to much idle:
therfore ye say, Let vs go to offer sacri-
fice to the Lord.

18 So therfore now & woike: for there
shall no strawe be giuen you, yet shall ye
deliuer the whole tale of bycke.

19 Then the officers of the children of Is-
rael " saue them selues in an euill case,
because it was said, We shall diminish
nothing of your bycke, nor of euery daies
taske,

20 ¶ And they met Moses and Aaron,
which stood in their way, as they came
out from Pharaoh,

21 To whome they said, The Lorde looke
vpon you and iudge: for ye haue made
our labour to " sinke before Pharaoh &
before his seruants, in that ye haue e put a
swoorde in their hand to slay vs.

22 Wherefore Moses returned to the
Lorde, and said, Lorde, why hast thou af-
flicted this people? wherefore hast thou
thus sent me?

23 For since I came to Pharaoh to speak
in thy name, he hath vexed this people,

and yet thou hast not deliuered thy
people.

CHAP. VI.

God reneweth his promes of the deliuerance of the
Israelites. 9 Moses speaketh to the Israelites,
but they beleese him not. 10 Moses and Aaron
are sent againe to Pharaoh. 11 The genealogie
of Reuben, Simeon, and Levi, of whome came Moses
and Aaron.

1 ¶ Then the Lorde saide vnto Moses,
How shalt thou see, what I will da
vnto Pharaoh: for by a strong had
shal he let them go, and euen " be constri-
ned to dye them out of his land.

2 Whereouer God spake vnto Moses, and
saide vnto him, I am the Lord,

3 And I appeared vnto Abraham, to Is-
hak, and to Jaakob by the Name of El-
uigtrie God: but by my name " Jeho-
nah was I not knowne vnto them.

4 Furthermore as I made my couenant
with thee to giue them the land of Ca-
naan, the lad of their pilgrimage, wher-
in they were strangers:

5 So I haue also heard the groning of
the children of Israel, whome the Eg-
yptians keepe in bondage, and haue
remembered my couenant.

6 Wherefore say thou vnto the children
of Israel, I am the Lord, & I will bring
you out from the burdens of the Egyp-
tians, & will deliuer you out of their bon-
dage, & will redecme you in a stretch-
ed out arme, and in great " iudgements,

7 Also I will " take you for my people, &
will be your God: then ye shall knowe
that I the Lord your God bring you out
from the burdens of the Egyptians.

8 And I will bring you vnto the lande
which I " sware that I would giue to
Abraham, to Ishak and to Jaakob, and
I will giue it vnto you for a possession:
I am the Lord.

9 ¶ So Moses tolde the children of Isra-
el thus: but they hearkened " not vnto
Moses, for anguish of spirit and for cru-
el bondage.

10 Then the Lord spake vnto Moses, faying,
ing,

11 Goe speake to Pharaoh King of Eg-
gypt, that he let the children of Israel go
out of his land.

12 But Moses spake before the Lord, say-
ing, Behold, the children of Israel hear-
ken not vnto me, how then shall Phara-
oh heare me, which am of " vncircumci-
sed lippes?

13 Then the Lorde spake vnto Moses and
vnto Aaron, & charged them to go to the
children of Israel and to Pharaoh King
of Egypt, to bring the children of Israel
out of the land of Egypt.

14 ¶ These be the " heads of their fathers
houses: the " sonnes of Reuben the first
borne of Israel are Hanoch and Pallu,
Herson & Carni: these are the families
of Reuben.

15 ¶ Also the sonnes of Simeon: Jemuel &
Jamin, and Ohad, and Jachin, and ~~As~~
ar, & Shaul the sonne of a Canaanitish
woman:

"Ebr. in a strong hand.

"Or, all sufficient. Whereby he signifieth that he will performe in dedde that, which he promised to their fathers: for this Name declareth that he is constant & will performe his promes.

"Or, plagues. He meaneth, as touching the outward vocation: the dignitie whereof they lost afterwarde by their rebellion: but as for election to life euerlasting it is immutable.

"Ebr. lift up mine hand. c So hard a thing it is to shew true obedience vnder the crosse.

d Or, barbarous and rude in speach: and by this word (vncircumcised) is signified the whole corruption of mans nature, e This genealogie sheweth of whome Moses & Aaron came. Gen. 46, 9. uom. 26, 5. 1. chro. 5, 3. 1. Chron. 4, 24.

"Ebr. the worke of a day in his day,

"Or, thy people the Egyptians are in the fault. "Ebr. idle, ye are idle.

"Or, looked saddle on them, which said.

Reade, Gen. 34, 30. g It is a grieu-
ous thing to the
seruants of God,
to be accused of
euill, specially of
their brethren,
when they do as
their ductie re-
quireth.

Nom. 2. 17.
2. chro. 6. 1. & 23. 6.

f For he was 42. yere old, when he came into Egypt, and there liued 94.
Nom. 2. 6. 57.
2. chro. 6. 1. & 23. 6.

Chap. 2. 2.
Nomb. 26. 59.

g Which kinde of marriage was after in the lawe forbidden, Leui. 18. 12.

h Moses and he were brethrens children, whose rebellion was punished, Nom. 16. 1.

i Who was a prince of Iudah, Nom. 2. 3.

Nom. 25. 11.

k For their families were so great, that they might be compared to armys.

l The disobedience both of Moses & of the people sheweth that their deliuerance came onely of Gods free mercie.

Or, a God to Pharaoh.

m I haue giuen thee power and authoritie to speake in my name & to execute my iudgements vpon him.
Or, shall speake for thee (before Pharaoh.)

woman: these are þ families of Simeon.

16 ¶ These also are þ names of þ sonnes of Leui in their generations: Gershon and Kohath and Merari: and the peres of þ life of Leui were an hundredeth thirtie and foure)

17 The sonnes of Gershon were Libui & Shimon by their families.

18 ¶ And the sonnes of Kohath, Amram and Ishar, and Hebron, & Dziel, (and Kohath liued an hundredeth thirtie and thre peere)

19 Also the sonnes of Merari were Gashali and Mushi: these are the families of Leui by their kinredes.

20 ¶ And Amram toke Jochebed his sisters siter to his wife, & she bare him Aaron and Moses (and Amram liued an hundredth thorie and seuen peere)

21 ¶ Also the sonnes of Ishar: h Kohath, & Arphg, and Nethi.

22 And the sonnes of Dziel: Mishael, and Elzaphan, and Sithi.

23 And Aaron toke Elisheba daughter of Amminadab, siter of Sahathon to his wife, which bare him Nadab, and Abihu, & Eleazar and Ithamar.

24 Also the sonnes of Kohath: Assir, and Elkana, and Abisaph: these are the families of the Kohathites.

25 And Eleazar Aarons sonne toke him one of the daughters of Putiel to his wife, which bare him Phinehas: these are the principall fathers of the Leuites throughout their families.

26 These are Aaron & Moses to whom the Lord said, bring the children of Israel out of the land of Egypt, according to their kin armies.

27 These are that Moses & Aaron, which spake to Pharaoh King of Egypt, that they might bring the children of Israel out of Egypt.

28 ¶ And at that time when þ Lord spake vnto Moses in the land of Egypt,

29 When the Lord, I say, spake vnto Moses, saying, I am the Lord, speake thou vnto Pharaoh the King of Egypt all that I say vnto thee,

30 Then Moses said before the Lord, Beshold, I am of vncircumcised lippes, & how shall Pharaoh heare me?

CHAP. VII.

3 God hardeneth Pharaohs heart. 20 Moses and Aaron do the miracles of the serpent, and the blood: and Pharaohs forevers do the like.

¶ Then the Lord said to Moses, Beshold, I haue made thee Pharaohs God, and Aaron thy brother shall be thy Prophet.

¶ Thou shalt speake all that I commaunded thee: and Aaron thy brother shall speake vnto Pharaoh, that he suffer the children of Israel to go out of his land.

¶ But I will harden Pharaohs heart, and multiple my miracles & my wonders in the land of Egypt.

¶ And Pharaoh shall not hearken vnto pou, that I may lay mine hand vpon

Egypt, & bring out mine armen, euen my people, þ childre of Israel out of the land of Egypt, by great iudgements.

¶ Then the Egyptians shall know that I am the Lord, when I stretch forth mine hand vpon Egypt, and bring out the children of Israel from among them.

¶ So Moses and Aaron did as the Lord commaunded them, euen so did they.

¶ Now Moses was foure score peere old, and Aaron fourescore & thre, when they spake vnto Pharaoh.

¶ And the Lord had spoken vnto Moses and Aaron, saying,

¶ If Pharaoh speake vnto pou, saying, Shewe a miracle for pou, then thou shalt say vnto Aaron, Take thy rod, & cast it before Pharaoh, and it shall be turned into a serpent.

¶ Then worne Moses and Aaron vnto Pharaoh, and did euen as the Lord had commaunded: and Aaron cast forth his rod before Pharaoh and before his seruants, & it was turned into a serpent.

¶ Then Pharaoh called also for the wise men & soothsayers: and those charmers also of Egypt did in like maner with their enchantments.

¶ For they cast downe euery mans his rod, and they were turned into serpents: but Aarons rod deuoured their rods.

¶ So Pharaohs heart was hardened, and he hearkened not to them, as the Lord had said.

¶ ¶ The Lord then said vnto Moses, Pharaohs heart is obstinate, he refuseth to let the people go.

¶ ¶ So vnto Pharaoh in the morning, (so, he will come forth vnto the water) and thou shalt stand and meete him by the riuers brinke, and the rod, which was turned into a serpent, shalt thou take in thine hand.

¶ And thou shalt say vnto him, The Lord God of the Egyptians hath sent me vnto thee, saying, let my people go, that they may serue me in the wilderness: and behold, hitherto thou wouldest not heare.

¶ Thus saith þ Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand vpon the water that is in the riuer, and it shall be turned to blood.

¶ And the fish that is in the riuer shall die, and the riuer shall stinke, and it shall grieue the Egyptians to drinke of the water of the riuer.

¶ ¶ The Lord then spake to Moses, Say vnto Aaron, Take thy rod, and stretch out thine hand ouer the waters of Egypt, ouer their streames, ouer their riuers, and ouer their ponds, and ouer all pcoles of their waters, and they shall be blood, and there shall be blood throughout all the land of Egypt, both in vessels of wood, and of stone.

¶ So Moses and Aaron did euen as the Lord commaunded: and he lift vp the rod, and smote the water that was in

b To strengthen Moses faith, God promieth againe to punish most sharply the oppression of his Church.

c Moses liued in affliction and banishment fourtie yeere before he enioyed his office to de-liver Gods people.

Or, dragon.

d It seemeth that these were Iannes and Iambres, read 2. Tim. 3. 8: so euer the wicked maliciously resist the truth of God.

Or, stream and dulle.

e To wit, the riuer Nilus.

Or, they shall be wearie, and abhorre to drinke.

† The first plague.

Chap. 17. 5.

Pfal. 78. 44.
 f To signifie that it was a true miracle, and y God plagued them in that, which was most necessarie for the preservation of life.
VVid. 17. 7.
 g In outward appearance, & after y the seven daies were ended.
h Ebr. was made strong.
i Ebr. he set not his heart of all thoroates.
k Or, seven daies were accomplished.

the ruler in y flight of Pharaoh, & in the sight of his seruants: & al the water that was in y river, was turned into blood.
 21 And the fish that was in the river dyed, and the ruler stauke: so that the Egyptians could not drinke of the water of the river: & there was blood throughout all the land of Egypt.
 22 * And the enchanterers of Egypt did likewise with their soyerices: and the heart of Pharaoh was hardened: so that he did not hearken vnto them, as the Lord had said.
 23 Then Pharaoh returned, and went againe into his house, neither did this yet enter vnto his heart.
 24 All the Egyptians then digged round about the river for waters to drinke: for they could not drinke of the water of the river.
 25 And this continued fully seven dayes after the Lord had smitten the river,

CHAP. VIII.

6 Froggas are sent. 7 Moses prayeth, and they die. 17 Lice are sent, whereby the soyericers acknowledge Gods power. 24 Egypt is plagued with noy some flies. 30 Moses prayeth againe: 33 But Pharaohs heart is hardened.

1 **A**fterward the Lord said vnto Moses, Go vnto Pharaoh, & tell him, Thus saith the Lord, Let my people go, that they may serue me:
 2 And if thou wilt not let them go, behold, I will smite all thy countrey with frogges:
 3 And the river shall be all full of frogges, which shall go by and come into thine house, & into thy chamber, where thou sleepest, and vpon thy bed, and into the house of thy seruants, & vpon thy people, and into thine ouens, and into thy kneading troighes.
 4 Yea, the frogges shall climbe by vpon thee, and on thy people, and vpon all thy seruants.
 5 ¶ Also the Lord said vnto Moses, Say thou vnto Aaron, Stretche out thine hand with thy rod vpon the streames, vpon the rivers, and vpon the poudes, and cause frogges to come by vpon the land of Egypt.
 6 Then Aaron stretched out his hand vpon the waters of Egypt, & the frogges came vp, & covered the land of Egypt.
 7 * And the soyericers did likewise with their soyerices, and brought frogges by vpon the land of Egypt.
 8 Then Pharaoh called for Moses and Aaron, & said, I will pray vnto the Lord that he may take away the frogges from me, and from my people, and I will let the people go, that they may do sacrifice vnto the Lord.
 9 And Moses said vnto Pharaoh, * Co- rrenuig me, euen command when I shal pray for thee, & for thy seruants, & for thy people, to destroy the frogges from thee and from thine houses, that they may remaine in the river onely.
 10 Then he said, To morow. And he ar-

ruered, Be it * as thou hast said, that thou maist knowe, that there is none like vnto the Lord our God.
 11 So the frogges shall depart from thee, and from thine houses, and from thy seruants, and from thy people: onely they shal remaine in the river.
 12 Then Moses & Aaron went out from Pharaoh: and Moses cried vnto the Lord concerning the frogges, which he had sent vnto Pharaoh.
 13 And y Lord did according to y saying of Moses: so the frogges died in the houses, in the rowies, and in the fields.
 14 And they gathered them together by heapes, and the land stauke of them.
 15 But when Pharaoh saw that he had rest giuen him, he hardened his heart, & hearkened not vnto them, as the Lord had said.
 16 ¶ Againe the Lord said vnto Moses, Say vnto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may be turned to lpee throughout all the land of Egypt.
 17 And they did so: for Aaron stretched out his hand to his rod, and smote the dust of the earth: & lpee came vpon man and vpon beast: all the dust of the earth was lpee throughout all the land of Egypt.
 18 Now the enchanterers assaid likewise with their enchainments to bring forth lpee, but they could not. So the lpee were vpon man and vpon beast.
 19 Then said the enchanter vnto Pharaoh, This is the finger of God. But Pharaohs heart remained obdurate, and he hearkened not vnto them, as the Lord had said.
 20 ¶ Whereouer the Lord said to Moses, Rise vp early in the morning, & stand before Pharaoh (so, he will come forth vnto the water) & say vnto him, Thus saith the Lord, Let my people go, that they may serue me.
 21 ¶ Els, if thou wilt not let my people go, behold, I will send a swarines of flies vpon thee, & vpon thy seruants, and vpon thy people, and into thine houses: and the houses of the Egyptians shall be full of swarines of flies, and the ground also whereon they are.
 22 But the land of Gessen, where my people are, will I cause to be wonderful in that day, so that no swarines of flies shall be there, that thou maist know that I am y Lord in y middes of the earth.
 23 And I will make a deliuerance of my people from thy people: to morow shal this miracle be.
 24 ¶ And the Lord did so: * for there came a great swarines of flies vnto the house of Pharaoh, and into his seruants houses, so that through all the land of Egypt, the earth was corrupt by the swarines of flies.
 25 Then Pharaoh called for Moses and Aaron, and said, Go, do sacrifice vnto pour God in this land.
 26 But Moses answered, It is not meete

Or, laid vpon.

d In things of this life God oft times heareth the prayers of the iust for the vngodly. Or, made his heart heauie.

† The third plague.

e God confounded their wisdom and autoric in a thing most vile. f They acknowledged that this was done by Gods power and not by forcerie. Luke 11. 20.

Or, a multitude of venomous beasts, as serpents, &c.

Or, I will separate

Or, land of Egypt.

VVid. 16. 9.

† The fourth

plague.

a There is nothing so weak, that God cannot cause to overcome the greatest power of man.
b Or, vpon thy dough, as into shins amberies.

† The second plague.
 b But Gessen, where Gods people dwelt, was excepted.
VVid. 17. 7.
 c Not loue, but feare caused the verie infidels to seeke vnto God.
h Ebr. Hane thou honour ed. v me.
i Or, speake plaine vnto me.

For the Egyptians worshipped divers beasts, as the ox, the sheepe, and such like, which the Israelites offered in sacrifice: which thing the Egyptians abhorred to see.

Chap. 3. 18. h So the wicked prescribe vnto Gods messengers how farre they shall goe. i He could not iudge his heart, but yet he charged him to doe this vnfaignedly.

k Where God giueth not faith, no miracles can preuaile,

† The fifth plague. a He shall declare his heauie iudgement against his enemies, and his fauour toward his children.

b Into the land of Goshen, where the Israelites dwelled.

Or, iudgers.

to do so: for then we should offer vnto the Lord our God that, which is an abomination vnto the Egyptians. How can we sacrifice the abomination of the Egyptians before their eyes, and they not stone vs?

27 Let vs go three daies iourney in the desert, and I sacrifice vnto the Lord our God, as he hath commanded vs.

28 And Pharaoh said, I will let you go, that ye may sacrifice vnto the Lord your God in the wilderness: but go not farre away, pray for me.

29 And Moses saide, Beholde, I will go out from thee, and pray vnto the Lord, that the swannes of flies may depart from Pharaoh, from his seruants, and from his people to morowe: but let Pharaoh from henceforth become no more, in not suffering the people to sacrifice vnto the Lord.

30 So Moses went out from Pharaoh, and prayed vnto the Lord.

31 And the Lord did according to the saying of Moses, and the swannes of flies departed from Pharaoh, from his seruants, and from his people, and there remained not one.

32 Yet Pharaoh hardened his heart at this time also, & did not let his people go.

CHAP. IX.

1 The moraine of beastes. 20 The plague of botches and sores. 21 The horrible haile, thunder, and lightning. 22 The land of Goshen euer vexcepted. 27 Pharaohs confesseth his wickednesse. 32 Moses prayeth for him, 35 Let v be obstinate.

1 When the Lord said vnto Moses, Go to Pharaoh, & tel him, Thus saith the Lord God of the Ebrewes, let my people go, that they may serue me.

2 But if thou refuse to let them go, & wilt per hold them still,

3 Beholde, the hand of the Lord is vpon thy stocke which is in the fildes: for vsps on the horses, vpon the asses, vpon the rancils, vpon the cattell, and vpon the theyre shalbe a mighty great moraine.

4 And the Lord shall doe a wonderfull thing betweene the heates of Israel, and the heates of Egypt: so that there shall no thing die of all, that pertaineth to the chuldrin of Israel.

5 And the Lord appointed a time, saying, To morowe the Lord shall smite this thing in this land.

6 So the Lord did this thing on the morow, and all the cattell of Egypt died: but of the cattell of the chuldrin of Israel died not one.

7 Then Pharaoh sent, & beholde, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obstinate, and he did not let the people goe.

8 And the Lord said to Moses & to Aaron, Take your handfull of ashes of the soynard, and Moses shal sprinkle them toward the heauē in sight of Pharaoh.

9 And they shal be turned to dust in all the land of Egypt: and it shal be as a scabee

breaking out into blisters vpon man, and vpon beast, throughout all the land of Egypt.

10 Then they tooke ashes of the soynard, and stood before Pharaoh: and Moses sprinkled them toward the heauen, and there came a scab breaking out into blisters vpon man, and vpon beast.

† The sixth plague.

11 And the soycereis could not stand before Moses, because of the scab: for the scab was vpon the enchanters, and vpon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not vnto them, as the Lord had said vnto Moses.

Chap. 9. 12.

13 Also the Lord said vnto Moses, Rise vp early in the morning, and stand before Pharaoh, and tel him, Thus saith the Lord God of the Ebrewes, let my people go, that they may serue me.

14 For I will at this time send all my plagies vpon thyne heart, and vpon thy seruants, and vpon thy people, that thou mayest knowe that there is none like me in all the earth.

c So that thine owne conscience shall condemne thee of ingratitude and malice.

15 For now I will stretch out mine hand, that I may smite thee and thy people with the pestilence: and thou shalt perish from the earth.

16 And in dede, for this cause haue I appointed thee, to shew my power in thee, & to declare my name throughout all the world.

Rem. 9. 17. Or, set thee vp. Or, to shew thee. d That is, that all the world may magnifie my power in ouercomming thee.

17 Yet thou exaltest thy selfe against my people, and lettest them not go.

18 Beholde, to morowe this time I will cause to raine a mighty great haile, such as was not in Egypt since the foundation thereof was layd vnto this time.

19 Send therefore now, and gather thy cattell, and all that thou hast in the field: for vpon all the men, and the beastes, which are found in the fildes, and not brought home, the haile shall fall vpon them, and they shall die.

e Here we see, though Gods wrath be kindled, yet there is a certaine mercie shewed euen to his enemies.

20 Such then as feared the word of the Lord among the seruantes of Pharaoh, made his seruantes and his cattell flee into the houses:

21 But such as regarded not the word of the Lord, left his seruantes, and his cattell in the fildes.

† Ebr. set not his heart so. f The word of the minister is called the word of God.

22 And the Lord said to Moses, Stretch forth thine hand toward heauen, that there may be haile in all the land of Egypt, vpon man, and vpon beast, and vpon all the herbes of the fildes in the land of Egypt.

23 Then Moses stretched out his hand toward heauen, and the Lord sent thunder and haile, and lightning vpon the ground: and the Lord caused haile to raine vpon the land of Egypt.

† The seventh plague. Ebr. fire walked

24 So there was haile, and fire mingled with the haile, so grievous, as there was none throughout all the land of Egypt, since it was a nation.

Or, fire is was inhabited.

25 And the haile smote throughout all the land of Egypt at that was in the fildes, both man and beast: also the haile smote

smote at the herbes of the felde, & brake
26 vnto pieces all the trees of the felde,

27 Then Pharaoh sent & called for Mo-
ses and Aaron, and saide vnto them, I

28 I haue now sinned: the Lord is righteous,
but I and my people are wicked.

29 Pray ye vnto the Lord (for it is ynough)
that here be no more * mightie thunders

and haile, and I will let you goe,
and ye shall carie no longer.

30 The Lordes said vnto him, Moone as
I am out of the cite, I will spreade mine

hands vnto the Lord, and the thunder
shal cease, neither shal there be any more

haile, that thou maist know that * the
earth is the Lordes.

31 As for thee and thy seruants, I know
a fore I pray ye will feare before the face

of the Lord God.

32 And the flaxe, & the barley were smit-
ten: for the barley was eared, and the

flaxe was boyled.

33 But the wheate and the rye were not
smitten, for they were hid in the ground.

34 Then Moses went out of the cite from
Pharaoh, and spred his handes to the

Lord, and the thunder and the haile ceas-
ed, neither rained it vpon the earth.

35 And when Pharaoh saue that the
raine & the haile and the thunder were

ceased, he sinned againe, and hardened
his heart, both he, and his seruants.

36 So the heart of Pharaoh was hard-
ned: neither would he let the children of

Israel goe, as the Lord had said * by
Moses.

CHAP. X.

7 Pharaohs seruants counsaile him to let the Israe-
lites depart. 13 Greshoppers destroy the country.

16 Pharaoh confesseth his sinne. 22 Darkenesse is
sent. 28 Pharaoh forbiddeth Moses to come any
more in his presence.

1 A Gain the Lord saide vnto Moses,
Go to Pharaoh: for * I haue hard-
ened his heart, & the heart of his

seruants, that I might worke these my
miracles * in the middes of his realme.

2 And that thou maist declare in the
eares of thy sonne, and of thy sonnes

sonne, what things I haue done in E-
gypt, and my miracles, which I haue

done among them: that ye may knowe
that I am the Lord.

3 Then came Moses and Aaron vnto
Pharaoh, & they saide vnto him, Thus

said the Lord God of the Ebrewes,
How long wilt thou refuse * to humble

thy selfe before me? Let my people goe,
that they may serue me.

4 But if thou refuse to let my people goe,
behold, to morowe will I bring * gra-
shoppers into thy coastes.

5 And they shall couer the face of the earth,
that a man can not see the earth: & they

shall eate the residue which remaineth vnto
you, and harshly escaped from the haile:

and they shall eate all your trees that
bud in the felde.

And they shall fill thine houses, and all
thy seruants houses, and the houses of

all the Egyptians, as neither thy fa-
thers, nor thy fathers fathers haue

saue, since the time they were vpon the
earth vnto this day. So he returned,

and went out from Pharaoh.

7 Then Pharaohs seruants saide vnto
him, How long shall he be * an * offe-
nder vnto vs: let the men goe, that they may

serue the Lord their God: wilt thou first
know that Egypt is destroyed?

8 So Moses and Aaron were brought
againe vnto Pharaoh, and he saide to

them, So, serue the Lord your God, but
who are they that shall goe?

9 And Moses answered, We wil goe with
our yong and with our olde, with our

sonnes and with our daughters, with our
sheepe and with our cattell will we

goe: for we must celebrate a feast vnto the
Lord.

10 And he saide vnto them, Let * the Lord
be with you, as I will let you goe and

your children: beholde, for * euill is be-
fore your face.

11 It shall not be so: noliue goe ye that are
men, and serue the Lord: for that was

your desire. Then they were thrust out
from Pharaohs presence.

12 After that the Lord saide vnto Moses,
Stretch out thine hand vpon the land

of Egypt for the grasshoppers, that they
may come vpon the land of Egypt, and

eat all the herbes of the land, euen all
that the haile hath left.

13 Then Moses stretched forth his rodde
vpon the land of Egypt, and the Lord

brought an East wind vpon the land
all that day, and all that night: and in

the morning the East wind brought the
grashoppers,

14 So the grasshoppers went by vpon all
the land of Egypt, and * remained in all

quarters of Egypt: so grievous gra-
shoppers, like to these were neuer be-
fore, neither after them shall be such.

15 For they couered al the face of the earth,
so that the land was darke: and they

did eate all the herbes of the land, and
all the fruites of the trees, which the

haile had left, so that there was no
greene thing left vpon the trees, nor as

among the herbes of the felde through-
out all the land of Egypt.

16 Therefore Pharaoh called for Moses
and Aaron in haste, and saide, I haue

^{Or, snare.}
c Meaning, the
occasion of all
these euils: so are
the godly euer
charged, as Elias
was by Achab.

d That is, I
would the Lord
were no more
affectioned to-
ward you, then I
am minded to
let you go.
e Punishment
is prepared for
you. Some read,
Ye intend some
mischiefe.

† The eight
plague.
<sup>Or, he caused
them to remaine.</sup>

f The wicked in
their miserie
secke to Gods
ministers for
helpe, albeit
they hate and
detest them.

g The water
seemeth red be-
cause the sand
or grauell is red:
the Ebrewes call
it the Sea of
bitrushes.

g The wicked
confesse their
sinnes to their
condemnation,
but they cannot
beleeue to ob-
taine remission.
<sup>Ebr. voice of
God.</sup>

^{Psal. 12. 1.}

h Meaning, that
when they haue
their request,
they are neuer
the better,
though they
make many
faire promises,
wherein we see
the practises of
the wicked.
^{Or, late sower.}

<sup>Ebr. by the hand
of Moses.</sup>

^{Chap. 4. 21.}

<sup>Or, in his presence,
or among them.</sup>
a The miracles
should be so
great, that they
should be spokē
of for euer.
where also we
see the duetie of
parents toward
their children.
b The ende of
afflictions is, to
humble our
selues with true
repentance vnder
the hand of
God.
^{Or, locustes.}
^{VF. 1. 16. 9.}

20 But the Lord hardened Pharaohs heart, and he did not let the children of Israel goe.

21 ¶ Again the Lord said vnto Moses, Stretche out thine hand toward heaven, that there may be vpon the land of Egypt darkenesse, euen darkenesse that may be felt.

22 ¶ Then Moses stretched forth his hand toward heauen, & there was a blacke darkenesse in all the land of Egypt three dayes.

23 No man sawe another, neither rose vp from the place where he was for thre dayes: * but all the children of Israel had light where they dwelt.

24 ¶ Then Pharaoh called for Moses and said, Go, serue the Lord: onely pour sheepe and your cattell shall abide, and your children shall go with you.

25 ¶ And Moses said, ¶ Thou must giue vs also sacrifices, & burnt offerings that we may do sacrifice vnto the Lord our God.

26 ¶ Therefore our cattell also shall go with vs: there shall not an i hooke be left, for therof must we take to serue the Lord our God: neither do we know how to shal serue the Lord, untill he come thither.

27 ¶ But the Lord hardened Pharaohs heart, and he would not let them go.

28 ¶ And Pharaoh said vnto him, Get thee from me: looke thou see my face no more: for whensoever thou comest in my sight, thou shalt die.

29 ¶ Then Moses said, ¶ Thou hast said well: from henceforth will I see thy face no more.

CHAP. XI.

1 ¶ God promisseth their departure. 2 He willett them to borrowe their neighbours iewels. 3 Moses was esteemed of all saue Pharaoh. 4 He signifieth the death of the first borne.

1 ¶ **N**ow the Lord had said vnto Moses, ¶ Let wil I bring one plague more vpon Pharaoh, and vpon Egypt: after that, he will let you goe hence: when he letteth you go, ye shall be at once chafe you hence.

2 ¶ Speake thou now to the people, that euery man require of his neighbour, and euery womant of her neighbour iewels of silver and iewels of gold.

3 ¶ And the Lord gaue the people fauour in the sight of the Egyptians: also * Moses was very great in the land of Egypt, in the sight of Pharaohs seruantes, and in the sight of the people.

4 ¶ Also Moses said, ¶ Thus saith the Lord, ¶ About midnight will I go out into the middes of Egypt.

5 ¶ And all the first borne in the land of Egypt shall die, from the first borne of Pharaoh that steech on his throne, vnto the first borne of the maide seruant, that is at the mill, and all the first borne of bestes.

6 ¶ Then there shall be a great crye throughout all the land of Egypt, such as was neuer none like, nee shall be.

7 ¶ But against none of the children of Is

rael shall a dogge moue his tongue, nor shall hee fight against man nor beest, that ye may know that the Lord putteth a difference betwene the Egyptians and Israel.

8 ¶ And all these thy seruantes shall come downe vnto me, and fall before me, saying, ¶ Get thee out. and all the people that are at thy feete, ¶ and after this will I depart. So he went out from Pharaoh very angrie.

9 ¶ And the Lord said vnto Moses, Pharaoh shall not heare you, ¶ that my wonders may be multiplied in the land of Egypt.

10 ¶ So Moses & Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, and he refused not the childre of Israel to go out of his land.

CHAP. XII.

1 The Lord instituteth the Passouer. 2 The fathers must teach their children the mystrie thereof. 3 The first borne are slaine. 4 The Israelites are driven out of the land. 5 The Egyptians are spoiled. 6 The number that departed out of Egypt. 7 How long they were in Egypt.

1 ¶ **T**hen the Lord spake to Moses & to Aaron in the land of Egypt, saying, ¶ This moneth shall be vnto you the beginning of monethes: it shall be to you the first moneth of the peere.

2 ¶ Speake ye vnto all the Congregation of Israel, saying, ¶ In the tenth of this moneth let euery man take vnto him a lambe, according to the house of the fathers, a lambe for an house.

3 ¶ And if the household be a little for the lambe, he shall take his neighbour, which is next vnto his house, according to the number of the persons: set up one of you, according to his desire: they shall make your count for the lambe.

4 ¶ Your lambe shall be without blemish, a male of a peere old: ye shall take it of the lambes, or of the kiddes.

5 ¶ And ye shall keepe it vntil the fourteenth day of this moneth: then shall all the multitude of the Congregation of Israel shall kill it at euen.

6 ¶ After, they shall take of the blood, and strike it on the two postes, and on the vpper doore poste of the houses where they shall eat it.

7 ¶ And they shall eat the flesh the same night, roasted with fire, and unleauned bread: with solme herbs they shall eat it.

8 ¶ Eat not thereof raw, boyled nor sodden in water, but roasted with fire, both his head, his feete, and his purtance.

9 ¶ And ye shall reuerue nothing of it vnto the morning: but that, which remaineth of it vnto the morning, shall ye burne with fire.

10 ¶ And thus shall ye eat it, your loynes girded, your shoes on your feete, & your staves in your hands, and ye shall eat it in haste: for sit is the Lords Passouer.

11 ¶ For I will passe through the land of Egypt the same night, and will smite all the first borne in the land of Egypt, both

c That is, vnder thy power and gouernement.

d God hardened the heartes of the reprobate that his glorie thereby might be the more set forth, Rom. 9. 17.

a Called Nisan, conteyning part of March, and part of April.

b As touching the obseruation of feastes: as for other policie, they reckoned from September.

c As the fathers of the household had great or smal families.

d He shall take so manie as are sufficient to eate the lambe.

e Euerie one is his house.

f Ebr. betwene the two eveninges, or twelights.

f That is, al that may be eaten.

g The lambe was not a Passouer, but signified it: as sacraments are not the thing it selfe, which they do represent, but both signifie it.

b Because it was so thick. ¶ The ninth plague. ¶ V. vj. d. 17. 18.

¶ V. vj. d. 18. 19.

i The ministers of God ought not to yelde one iote to the wicked, as touching their charge.

k That is, with what bestes or how manie.

l Though before he confessed Moses iust, yet against his owne conscience he threatneth to put him to death.

a Without any condition, but with haste and violence.

b Or, borrowe. Chap. 3. 22. & 12. 35. Exclm. 45. 20.

Chap. 12. 9.

¶ V. vj. d. 18. 19.

b From the highest to the lowest.

Or, princes, or, Idols.

both man and beast, and I will execute iudgement vpon al the gods of Egypt. I am the Lord.

13 And the blood shall be a token for you vpon the houses where ye are: so when I see the blood, I will passe ouer you, and the plague shall not be vpon you to destruction, when I smite the land of Egypt.

14 And this day shall be to you a remembrance: and ye shall keepe it as a holy feast vnto the Lord, throughout your generations: ye shall keepe it holie by an ordinance for euer.

15 Seven dayes shall ye eate unleavened bread, and in any case ye shall put away leauen the first day out of your houses: for whosoeuer eateth leavened bread from the first day vntil the seventh day, that person shall be cut of from Israel.

16 And in the first day shall be an holy assembly: also in the seventh day shall be an holy assembly vnto you: no worke shall be done in them, save about that which euerie man must eate: that onely may ye do.

17 Ye shall keepe also the feast of unleavened bread: for that same day I will bring your armies out of the land of Egypt: therefore ye shall obserue this day, throughout your posteritie, by an ordinance for euer.

18 In the first moneth and in the fourth day of the moneth at euen, ye shall eat unleavened bread vnto the one & twentieth day of the moneth at euen.

19 Seven dayes shall no leauen be found in your houses: for whosoeuer eateth leavened bread, that person shall be cut of from the Congregation of Israel: whether he be a stranger, or borne in the land.

20 Ye shall eate no leavened bread: but in all your habitations shall ye eat unleavened bread.

21 Then Moses called all the Elders of Israel, and said vnto them, Observe our said take you for euerie of your households a lambe, and kill the Pascheouer.

22 And take a bunch of hyssop, & dip it in the blood that is in the basin, & strike the lintel, and the doore cheekes with the blood that is in the basin, and let none of you go out at the doore of his house, vntill the morning.

23 For the Lord will passe by to smite the Egyptians: & when he seeth the blood vpon the lintel and on the two doore cheekes, the Lord will passe ouer the doore, and will not suffer the destroyer to come into your houses to plague you.

24 Therefore shall ye obserue this thing as an ordinance both for thee and thy sonnes for euer.

25 And when ye shall come into the land, which the Lord will giue you, as he hath promised, then ye shall keepe this seruice.

26 And when your children aske you, What seruice is this ye keepe?

27 Then ye shall say, It is the sacrifice of the Lords Pascheouer, which passed ouer the houses of the children of Israel in Egypt, when he smote the Egyptians, and preferred our houses. Then the people bowed themselves, and worshipped.

28 So the children of Israel went, & did as the Lord had commaunded Moses, and Aaron: so did they.

29 Now at midnight, the Lord smote all the first borne in the land of Egypt, from the first borne of Pharaoh that sat on his throne, vnto the first borne of the captiue that was in prison, and all the first borne of beasts.

30 And Pharaoh rose up in the night, he and all his seruants and all the Egyptians: and there was a great cry in Egypt: for there was no house where there was not one dead.

31 And he called to Moses and to Aaron by night, and said, Rise up, get you out from among my people, both ye, and the children of Israel, and go ierue the Lord as ye haue said.

32 Take also your sheepe and your cattell as ye haue said, and depart, and be blessed me also.

33 And the Egyptians did soice the people, because they would send them out of the land in haste: for they said, We die all.

34 Therefore the people toke their doine before it was leavened, euen their doine bound in clothes vpon their shoulers.

35 And the children of Israel did according to the saying of Moses, and they asked of the Egyptians iewels of silver and iewels of gold, and taiment.

36 And the Lord gaue the people fauour in the sight of the Egyptians: and they granted their request: so they shooled the Egyptians.

37 Then the children of Israel toke their iourney from Rameses to Succoth about five hundredeth thousand men of foote, beside children.

38 And a great multitude of sundrie sortes of people went out with them, and sheepe, and beues, and cattell in great abundance.

39 And they baked the doine which they brought out of Egypt, and made unleavened cakes: for it was not leavened, because they were thrust out of Egypt, neither could they tary, nor yet prepare themselves bitanes.

40 So the dwelling of the children of Israel, while they dwelled in Egypt, was four hundredeth and thirte peres.

41 And when the four hundredeth and thirte peres were expired, euen the selfe same day departed all the hostes of the Lord out of the land of Egypt.

42 It is a night to be kept holy to the Lord, because he brought them out of the land of Egypt: this is that night of the Lord, which all the children of Israel must keepe throughout their generations.

They gaue God thanks for so great a benefite.

Chap. 11. 4. The tenth plague. VV. 1. 2. 3.

Of those hostes, wherein any first borne was, either of men or beasts.

Pray for me.

Chap. 3. 22. and 27. 2.

Or, lent them.

Nam. 33. 3. 10th. 24. 6.

q Which was a cite in Goshen, Gen. 47. 11. r Which were strangers, and not borne of the Israelites.

Gen. 15. 13. 14. 7. 50. gal. 3. 17.

f From Abrahams departing from Chaldea vnto the departing of the children of Israel from Egypt are 430 yeres.

h Of the benefite recieued for your deliueance.

i That is, vntil Chriles coming: for then ceremonies had an end.

Or, calling together of the people to serue God.

Leuit. 23. 5. nomb. 28. 16. k For in olde time fo they compted, beginning the day at sunne set till the next day at the same time.

Hebr. 11. 27.

Or, transome, or upper doore post. Or, two side postes.

l The Angel sent of God to kill the first borne.

m The land of Canaan. Or, seruencie.

Leuit. 4. 6.

Except he be circumcised and only profess your religion.

2 Cor. 9. 2.

1 John. 1. 2.

They that are of the hou'holde of God, must be all ioynd in one faith and religion.

43 And the Lord said unto Moses and Aaron: This is the Lawe of the Pascheover: no stranger shall eate thereof.

44 But every seruant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A stranger or an hired seruant shall not eate thereof.

46 In one house shall it be eaten: thou shalt carie none of the fleche out of the house, neither shall he breake a bone thereof.

47 All the Congregation of Israel shall obserue it.

48 But if a stranger dwell with thee, and will obserue the Pascheover of the Lord, let him be circumcised: all the males that be lying vnto him, and then let him come and obserue it, and he shall be as one that is borne in the land: for none but circumcised person shall eate thereof.

49 One law shall be to him that is borne in the land, & to the stranger that dwelleth among you.

50 Then all the children of Israel did as the Lord commanded Moses and Aaron: so did they.

51 And the selfe same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

8 And thou shalt shewe thy soune in that day, saying, This is done, because of that which the Lord did vnto me, when I came out of Egypt.

9 And it shall be a signe vnto thee upon thine hand, and for a remembrance before thine eyes, that the Lawe of the Lord may be in thy mouth: for by a strong hand the Lord brought thee out of Egypt.

10 Keepe therefore this ordinance in his seasons appointed from peece to peece.

11 And when the Lord shall bring thee into the land of the Canaanites, as he sware vnto thee and to thy fathers, and shall giue it thee,

12 Then thou shalt let avert vnto the Lord at that first openeth thy wombe: also every thing that first doeth open the wombe, and commeth forth of thy beast: the males shall be the Loedes.

13 But every first foale of an asse, thou shalt redeeme with a lambe: and if thou redeeme him not, the thou shalt breake his necke: like wise also the first borne of man among thy sonnes shall thou bpe out.

14 And when thy sonne shall aske thee to morrow, saying, What is this? thou shalt then say vnto him, With a mighty hand the Lord brought vs out of Egypt, out of the house of bondage.

15 For when Pharaos was hard hearted against our departing, the Lord then slewe all the first borne in the land of Egypt: from the first borne of man even to the first borne of beast: therefore I sacrifice vnto the Lord all the males that first open the wombe, but all the first borne of my sonnes I redeeme.

16 And it shall be as a token vpon thine hand, and as a frontlet betwene thine eyes, that the Lord brought vs out of Egypt by a mighty hand.

17 And when Pharaos had let the people go, God caried them not by the way of Philistines countrey, though it were nearer: for God said, Lest the people repent when they see warre, and turne againe to Egypt.

18 But God made the people to go about by the way of the wilderness of the red sea: and the children of Israel went by the way of the land of Egypt.

19 And Moses took vnto him bones of Egypt with him: for he had made the children of Israel swear, saying, God will fire vnto thee, and thou shalt take my bones away hence with you.

20 So they tooke their iourney from Succoth, and camped in Etham in the edge of the wilderness.

21 And the Lord went before them by day in a pillar of a cloud to lead them the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

22 The looke not away the pillar of the cloude by day, nor the pillar of fire by night from before the people.

When thou doest celebrate the feast of vnt-leavened bread, Thou shalt haue continuall remembrance thereof, as thou wouldst of a thing that is in thine hand or before thine eyes.

Chap. 22. 29. and 34. 29. Ex. 1. 24. 30.

Ebr. that first cometh forth. This is also vnderstand of the harle and other beastes, which were not offered in sacrifice, by offering a cleane beatt in sacrifice, Leuit. 12. 6. Or, here after wards.

Or, signs of remembrance.

Or, because, Which the Philistins would haue made against them by stopping them the passage. k That is, not prauile, but openly, and as the word doeth signifie, set in order by fine and fine.

Gene. 50. 25. 10th. 24. 32. 2 Cor. 23. 6. 1 Cor. 13. 24. 1 Cor. 10. 1. 1 Cor. 10. 1. To defend the from the heate of the sunne, Niche. 9. 2.

CHAP. XIII

The first borne are offered to God. The memoriall of their deliuerance. 6. The institution of the Pascheover. 8. 24. An exhortation to teache their children to remember this deliuerance. 17. Why they are led by the wilderness. 19. The bones of Ioseph. 21. The pillar of the cloude and of the fire.

Chap. 22. 29. and 34. 29. leuit. 27. 26. nom. 3. 13. and 8. 16. 1st. 2. 23.

Exod. 13. 13. Ebr. house of seruants. a Where they were in most cruel slauierie. b To signifie that they had not leisure to leauen their bread. c. Containing part of March and part of April, when corne began to ripe in that countrey. d Both the seventh and the first day were holy, as chapter 32. 16.

1 **A**ND the Lord spake vnto Moses, saying,

2 Sanctifie vnto me all the first borne: that is, every one that first openeth thy wombe among thy children of Israel, as well of man as of beast: for it is mine.

3 If then Moses saide vnto the people, Remember this day in the which ye came out of Egypt, out of the house of bondage: it by a mighty hand the Lord brought you out from thence: therefore no leauened bread shall be eaten.

4 This day come ye out in the month of Abib.

5 And when the Lord hath brought thee into the land of the Canaanites, and the Gittites, and Amorites, and Hittites, and Jebusites (which he sware vnto thy fathers, that he would giue thee, a land flowing with milke and honie) then thou shalt keepe this seruice in this month.

6 Seven dayes shalt thou eate vntleavened bread, and the seventh day shall be the feast of the Lord.

7 Vntleavened bread shall be eaten seven dayes, and there shall no leauened bread be seene with thee, nor yet leauen be seene with thee in all thy quarters.

CHAP. XIII.

4. 8 Pharaohs heart u hardened, and vsrſuet h the Iſraelites. 11 The Iſraelites ſtriken with feare murmure againſt Moſes. 12 Moſes dooth encourage them. 21 He diuideth the Sea. 27. 27 The Egyptians followe and are drowned.

1 **T**hen the loyde ſpake vnto Moſes, ſaying,

2 **S**peake to the children of Iſrael, that they ^a returne and campe before ^b Pi-hahiroth, betwene Migdol and the Sea, ouer againſt * Waal-zephon: about it ſhall be campe by the Sea.

3 **F**or Pharaoh will ſay of the children of Iſrael, They are tangled in the land: the wilderneſſe hath ſhut them in.

4 **A**nd I will harden Pharaohs heart that he ſhall follow after you: ſo I will ^c get me honour vpon Pharaoh, and vpon all his hoſte: the Egyptians alſo ſhall knowe that I am the loyd: and they did ſo.

5 **¶** Then it was told the King of Egypt, that the people fledde: and the heart of Pharaoh & of his ſeruantes was turned againſt the people, and they ſaide, Why haue we this done, and haue let Iſrael go out of our ſeruite?

6 **A**nd he made ready his charrets, & tooke his people with him,

7 **A**nd tooke ſix hundred thoſe charrets, and ^d all the charrets of Egypt, and captaines ouer euery one of them.

8 **(F**or the loyd had hardened the heart of Pharaoh King of Egypt, and he followed after the children of Iſrael: but the children of Iſrael went out with an e h e hand)

9 **¶** And the Egyptians purſued after them, and all the hoſtes and charrets of Pharaoh, and his hoſemen and his hoſte ouertooke them camping by the Sea, beſide Pi-hahiroth, before Waal-zephon.

10 **A**nd when Pharaoh diuew nie, the children of Iſrael liſt by their cryes, and beholde, the Egyptians marched after them, & they were ſore ^e afraid: whercoſe the children of Iſrael cried vnto the loyd.

11 **A**nd they ſaide vnto Moſes, Haſt thou brought vs to die in the wilderneſſe, becauſe there was no graues in Egypt? wherefoſe halt thou ſerued vs thus, to carie vs out of Egypt?

12 **D**id not we tell thee this thing in Egypt, ſaying, Let vs be in reſt, that we may ſerue the Egyptians? for it had bene better for vs to ſerue the Egyptians, then that we ſhould die in the wilderneſſe.

13 **T**hen Moſes ſaid to the people, Feare ye not, ſtand ſtill, and behold ^f the ſaluation of the loyd which he will ſhewe to you this day. For the Egyptians whoſe haue ſerue this day, ſhall neuer ſee them againe.

14 **T**he loyd ſhall fight for you: therefoſe ^h hold you your peace.

15 **A**nd ^h the loyd ſaid vnto Moſes, Whercoſe

foſe i cryeſt thou vnto me? ſpeake vnto the children of Iſrael that they goe foſward:

16 **A**nd liſt thou by thy rod, and ſtretche out thine hand vpon the Sea & diuide it, and let the children of Iſrael goe on dry ground through the mids of ^h Sea.

17 **A**nd I, behold, I will harden the heart of ^h Egyptians, that they may followe them, and I will get me honour vpon Pharaoh, and vpon all his hoſte, vpon his charrets, and vpon his hoſemen.

18 **T**hen the Egyptians ſhall knowe that I am the loyd, when I haue gotten me honour vpon Pharaoh, vpon his charrets, and vpon his hoſemen.

19 **(A**nd the Angel of God, which went before the hoſte of Iſrael, remoued and went behind them: alſo the pillar of the cloud went from before them, & ſtoode behinde them,

20 **A**nd came betwene the campe of the Egyptians and the campe of Iſrael: it was both a cloud & darkneſſe, yet gaue it ^k light by night, ſo that all the night long the one came not at the other)

21 **A**nd Moſes ſtretched forth his hand vpon the Sea, and the loyd cauſed the ſea to run backe by a ſtrong Eaſt winde all the night, & made the Sea dry land: for the waters were ^k deuided.

22 **T**hen the ^k children of Iſrael went through the mids of the Sea vpon the dry ground, and the waters were a wall vnto them on their right hand, and on their left hand.

23 **A**nd the Egyptians purſued & went after them to the mides of the Sea, euen all Pharaohs hoſtes, his charrets, and his hoſemen.

24 **S**olue in the morning ^l watch, when the loyd looked vnto the hoſte of the Egyptians, out of the ſky and cloudy pillar, he ſtrooke the hoſt of the Egyptians with feare.

25 **F**or he tooke off their charet wheelles, and they brake them with ^m much a doe: ſo that the Egyptians euery one ſaid, I will flee from the face of Iſrael: for the loyd fighteth for their againſt the Egyptians.

26 **¶** Then ^h the loyd ſaid to Moſes, Stretch thine hand vpon ^h Sea, that ^h waters may returne vpon the Egyptians, vpon their charrets & vpon their hoſemen.

27 **T**hen Moſes ſtretched forth his hand vpon the Sea, and the Sea returned to his force early in the morning, and the Egyptians fled againſt it: but the loyd ⁿ ouerthelwe the Egyptians in the mides of the Sea.

28 **S**o the water returned and couered the charrets and the hoſemen, euen all the hoſt of Pharaoh that came into the Sea after them: there remained not one of them.

29 **B**ut the children of Iſrael walked vpon dry land through the mides of the Sea, and the waters were a wall vnto the on their right hand, & on their left.

30 Thus

i Thus in tentations faith fighteth againſt the fleſh, and cryeth with inward groanings to the Lord.

k The cloude ſheweth light to the Iſraelites, but to the Egyptians it was darknes, ſo that their two hoſtes could not ioyne together.

1ſob. 4. 22.
Pſal. 114. 3.
Pſal. 78. 13.
1. cor. 10. 1.
hebr. 11. 30

l Which was about the three laſt houres of the night.

^m Or, he maled

n So the Lord by the water ſaued his, and by the water drowned his enemies.

a From toward the country of the Philiftims.
b So the ſea was before them, mountaines on either ſide, and the enemy at their backe: yet they obied God and were deliuered.

c By puniſhing his obſtinate rebellion.

d Iosephus writeth that beſides theſe charrets there were 50000 horſemen, and 20000 footemen.

e With great ioy & boldneſſe.
1. ſob. 24. 6.
1. num. 4. 9.

f They, which a liſle before in their deliuerance reioyced, being now in danger are afraid and murmure.

g Such is the impatience of the fleſh, that it can not abide Gods appointed time.
^h Or, deliuerance.

h Onely put your truſt in God without grudging or doubting.

30 Thus the Lord saved Israel the same day out of the hand of the Egyptians, and Israel sawe the Egyptians dead vpon the Sea banke.

31 And Israel sawe the mighty power, which the Lord shewed vpon the Egyptians: so the people feared the Lord, & beleued the Lord, and his seruants Moses.

CHAP. XV.

1. 20 Moses with the men and women sing prayes vnto God for their deliuerance. 23 The people murmure. 25 At the prayer of Moses the bitter waters are sweete. 26 God teacheth the people obedience.

1 Then I sang vpon the organes, and the childe of Israel this song vnto the Lord, & said in this manner, I wil sing vnto the Lord: for he hath triumphed gloriously: the horse and him that rode vpon him hath he ouerthrowen in the Sea.

2 The Lord is my strength and my power, and he is become my salvation. He is my God, and I will prepare him a tabernacle, he is my fathers God, and I will exalt him.

3 The Lord is a man of warre, his name is Jehouah. 4 Pharaohs charrets & his hoste hath he cast into the Sea: his chosen captaiues also were drowned in the red Sea.

5 The depths haue covered them, they sank into the bottome as a stone.

6 Thy right hand, O Lord, is glorious in power: thy right hande, O Lord, hath broken the enemye.

7 And in thy great glorye thou hast overthrown them that rose against thee: thou sentest forth thy wrath, which consumed them as the stubble.

8 And by the blast of thy wraths the waters were gathered, the floodes stood still as a heape, the depth & congeled together in the heart of the Sea.

9 The enemye sayd, I will pursue, I will ouertake them, I will deuide the spoyle, my iust shall be satisfied vpon them, I will dilate me vpon swerde, mine hand shall destrey them.

10 Thou blewest with thy winde, the Sea covered them, they sank as lead in the mighty waters.

11 Who is like vnto thee, O Lord, among the gods? who is like thee so glorious in holines, so fearefull in prayes, doing wonders?

12 Thou stretchedst out thy right hande, the earth swallowed them.

13 Thou wilt by thy mercie carie this people, which thou deliueredst: thou wilt bring them in thy strength vnto thine holy habitation.

14 The people shall heare and be afraide: for owle shall come vpon the inhabitants of Palestina.

15 When the dukes of Edom shall amazeb, and trembling shall come vpon the great men of Moab: all the inhabitants of Canaan shall waie faint hearted.

16 Feare and dread shall fall vpon them: because of the greatness of thyne arme,

they shall be still as a stone, till thy people passe, O Lord: till thy people passe, which thou hast purchased.

17 Thou shalt bring them in, and plante them in the mountaine of thine inheritance, which is the place that thou hast prepared, O Lord, for to dwell in, euen thy sanctuary, O Lord, which thyne hands shall establish.

18 The Lord shall reigne for ever & euer.

19 For Pharaohs horses went with his charrets and horsemen into the Sea, and the Lord brought the waters of the Sea vpon them: but the children of Israel went on drie land in the mids of the Sea.

20 And Miriam the propheteesse, sister of Aaron tooke a timbrell in her haire, and all the women came out after her with timbrells and dances.

21 And Miriam answered the mfe, Sing vnto the Lord: for he hath triumphed gloriously: the horse and his rider hath he ouerthrowen in the Sea.

22 Then Moses brought Israel from the red Sea, and they went out into the wilderness of Shur: and they went thre dayes in the wilderness, and founde no waters.

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called Marah.

24 Then the people murmured agaynst Moses, saying, What shall we drinke?

25 And he cried vnto the Lord, and the Lord shewed him a tree, which when he had cast into the waters, the waters were sweete: there he made them an ordinance and a lawe, and there he proued them.

26 And said, If thou wilt diligentl heare the voyce of the Lord thy God, and wilt do that, which is right in his sight, and wilt giue eare vnto his commandements, and keepe all his ordinances, then wil I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.

27 And they came to Elim, where were twelue fountaines of water, & seuentie palme trees, and they camped there by the waters.

CHAP. XVI.

1 The Israelites come to the desert of Sin, and murmure agaynst Moses and Aaron. 23 The Lord sendeth quails and Manna. 25 The Sabbath is sanctified vnto the Lord. 27 The seventh day Manna could not be found. 32 It is kept for a remembrance to the posteritie.

1 Afterward all the Congregation of the children of Israel departed from Elim, and came to the wilderness of Sin (which is betwene Elim & Sina) the sixtenth day of the second moneth after their departing out of the lande of Egypt.

2 And the whole Congregation of the children of Israel murmured agaynst Moses & agaynst Aaron in the wilderness.

Which was mount Zion, where afterward the Temple was built.

k Signifying their great ioye, which custome the Iewes obserued in certaine solemnities. Iud. 11. 34 and 21. 21.

but it ought not to be a cloke to couer our wanton dances.

l By singing the lyke song of thankes giuing.

m Which was called Etham. Nomb. 33. 8. Or, Bitternes. Eccles. 28. 5.

n That is, God, or, Moses in Gods name.

o Which is, to do that onely that God commandeth.

Nomb. 33. 9.

p Or, date trees.

Ebr. hand. n That is, the doctrine which he taught them in the Name of the Lord.

a Praising God for the overthrow of his enemies and their deliuerance. VV. 1. 20, 26.

Or, the occasion of my song of prayse.

b To worship him therein.

c In battel he ouercommeth euer.

d Euer constant in his promise.

Or, power.

e Those that are enemies to gods people, are his enemies.

Or, in the depth of the Sea.

Ebr. my soule shall be filled.

f For so oftentimes the Scripture calleth the mighty men of the world.

g Which oughtest to be prayed with all feare and reuerence.

h That is, into the land of Canaan: or into mount Zion.

Deut. 2. 25.

Isa. 2. 9.

Or, for thy great power.

a This is the eighth place wherein they had camped: there is another place called Zin, which was the 33 place wherein they camped: and is also called Kadesh, Nomb. 33. 16.

3 For the children of Israel said to them, Wh that we had died by the hand of the Lord in the land of Egypt, whē we ate bread by the flesh pots, when we ate bread our bellies full: for ye haue brought vs out into this wilderness, to kill this whole companie with famine.

4 ¶ Then said the Lord vnto Moses, Behold, I will cause bread to raine fro heauen to you, and the people shal go out, & gather: that that is sufficient for euery day, that I may proue them, wchether they will walke in my law or no.

5 But the first day they shall prepare that, which they shall bring home, and it shall be twice as much as they gather daily.

6 Then Moses and Aaron said vnto all the children of Israel, At euen ye shall knowe, that the Lord brought you out of the lande of Egypt:

7 And in the morning ye shall see the glorie of the Lord: for hee hath hearde your gridings against the Lord: and what are we that ye haue murmured against vs?

8 Againe Moses saide, At euen shall the Lord giue you fleshe to eat, and in the morning pour fill of bread: for the Lord hath hearde your murmurings, which ye murmure against him: for what are we? your murmurings, are not against vs, but against the Lord.

9 ¶ And Moses said to Aaron, Say vnto all the Congregation of the children of Israel, Dwell nere before the Lord: for ye haue heard your murmurings.

10 Now as Aaron spake vnto the whole Congregation of the children of Israel, they looked toward the wilderness, and behold, the glorie of the Lord appeared * in a cloude.

11 ¶ For the Lord had spoken vnto Moses, saying,

12 * I haue heard the murmurings of the children of Israel: tell them therefore, & say, At euen ye shall eat fleshe, and in the morning ye shall be filled with bread, and ye shall knowe that I am the Lord your God.

13 And so at euen the quailles came and covered the campe: and in the morning the dew lay round about the hoste.

14 * And when the dewe that was fallen was ascended, beholde, a small rounde thing was vpon the face of the wilderness, small as the hoare frost on the earth.

15 And whē the children of Israel saw it, they saide one to another, It is MAN, for they wist not what it was. And Moses said vnto the, * This is bread which the Lord hath giuen you to eat.

16 ¶ This is the thing which the Lord hath commanded: gather of it euery man according to his eating san Diner for a man according to the number of your persones: euery man shall take for them which are in his tent.

17 And the children of Israel did so, and gathered, some more, some lesse.

18 And when they did measure it with an

Diner, * he that had gathered much, had nothing ouer, and he that had gathered little, had no lacke: so euery man gathered according to his eating.

19 Moses then said vnto them, Let no man reserve thereof till morning.

20 Notwithstanding they obeyed not Moses: but some of them reserved of it till morning, and it was full of wormes, and stank: therefore Moses was angry with them.

21 And they gathered it euery morning, euery man according to his eating: for when the heate of the Sunne came, it was melted.

22 ¶ And the first day they gathered twice so much bread, two Diners for one man: then all the rulers of the Congregation came and tolde Moses.

23 And he answered them, This is that, which the Lord hath said. No morowe is the rest of the holy Sabbath vnto the Lord: bake it to day which ye will bake, & seeth that which ye will seeth, & all that remaineth, lay it vp to be kept till the morning for you.

24 And they layed it by till the morning, as Moses bade, and it stank not, neither was there any worne therein.

25 Then Moses said, Eat that to day: for to day is the Sabbath vnto the Lord: to day ye shall not finde it in the field.

26 Six dayes shall ye gather it, but in the seventh day is the Sabbath: in it there shall be none.

27 ¶ Notwithstanding, there went out some of the people in the seventh day for to gather, and they found none.

28 And the Lord said vnto Moses, Howe long refuse ye to keepe my commandmentes, and my lawes?

29 Behold, how the Lord hath giuen you the Sabbath: therefore, he giueth you the first day bread for two dayes: take therefore euery man in his place: let no man go out of his place the seventh day.

30 So the people rested the seventh day.

31 And the house of Israel called the name of it, MAN, and it was like * to conardes legge, but white: & the taste of it was like vnto wafers made with honie.

32 And Moses said, This is that which the Lord hath commanded, Fill an Diner of it, to keepe it for your posteritie: that they may see the bread wherewith I haue fed you in wilderness, when I brought you out of the lande of Egypt.

33 Moses also said to Aaron, Take a pot and put an Diner full of MAN therein, & set it before the Lord to be kept for your posteritie.

34 As the Lord commanded Moses: so Aaron layed it by before the Testimone to be kept.

35 And the children of Israel did eat MAN throughe peres, until they came vnto a land inhabited: they did eat MAN until they came to the borders of the land of Canaan.

36 The Diner is the tenth part of the shekel,

h God is a rich feeder of all, and none can iustly complaine.

i No creature is so pure, but being abused, it turneth to our destruction.

k Which portion should serue for the Sabbath and the day before.

l God tooke away the occasion from their labour, to signifie howe holy he would haue the Sabbath kept. m Their infidelitie was so great that they did expressly against Gods commandment.

n In forme and figure, but not in colour, Num. 11. 7.

o Of this vessel read, Hebr. 9. 4.

p. That is, the Arke of the covenant: to wit, after that the Arke was made. Iosh. 5. 12. nabe. 9. 1. q Which measure contained about ten pottels.

b So hard a thing it is to the flesh not to murmur against God, when the belly is pinched.

¶ Ebr. the portion of a day in his day.

c To signifie that they should patiently depend vpon Gods providence from day to day.

d He gaue them not Manna because they murmured, but for his promes sake.

e He that contemneth Gods ministers, contemneth God himselfe.

Chap. 17. 20.

Ezech. 45. 4.

¶ Or, in the twilight.

Rom. 11. 30.

Rom. 11. 7.

psal 73. 24.

wis 15. 20.

f Which significeth a part, portion, or gift: also measure prepared.

Iosh. 5. 31.

1. cor. 10. 7.

g Which contemneth about a pottle of our measure.

¶ Ebr. for an head.

CHAP. XVII.

1 The Israelites come into Rephidim and grudge for water. 2 Water is given them out of the rocks. 3 Moses holdeth up his hands, and they overcome the Amalekites. 15 Moses buildeth an altar to the Lord.

* Eb. at the mouth a Moses here not tech not euery place where they camped, as Nom. 33, but only those places where some notable thing was done. *Nomb. 20. 4.*
b Why distrust you God? why looke you not for succour of him without murmuring against vs? c How ready the people are for their owne matters to slay the true Prophets, & how slow they are to reuenge Gods cause against his enemies & false prophets. *Chap. 7. 20. Nomb. 11. 9. w/d. 11. 4. psal 78. 15. & 105. 41. 1 cor. 10. 4.*
d Or Tentation. * Ob. Strife. d When in aduersitie we think God to be absent, then we neglect his promise and make him aliar. *Dent. 25. 17. w/d. 1. 3.*
e Who came of Eliphaz, sonne of Esau, Gen. 36. 12. f That is, Horeb, which is also called Sinai. g So that we see howe dangerous a thing it is to faint in prayer. h In the booke of the lawe. *Ebr. p. 112 in the eares of Ioshua. Rom. 14. 20. 1. sam. 15. 3.*
i That is, the Lord is my banner: as he declared by holding up his rod and his hands. *Ebr. the hande of the Lord vpon the throne.*

1 And all the Congregation of the children of Israel departed from the wilderness of Sin, by their iourneys at the commaundement of the Lord, and camped in Rephidim, where was no water for the people to drinke.

2 Wherefore the people contended with Moses, and saide, Give vs water that we may drinke. And Moses said vnto them, Why contendest thou with me? Wherefore doest thou tempt the Lord?

3 So the people thirsted there for water, and the people murmured against Moses, and said, Wherefore hast thou thus brought vs out of Egypt to kill vs and our children and our cattel with thirst?

4 And Moses cried to the Lord, saying, What shal I do to this people? for they be almost ready to stoneme me.

5 And the Lord answered to Moses, So befoze the people, and take with thee of the Elders of Israel: & thy rod, wherewith thou hastotest the ruer, take in thine hand, and goe:

6 * Behold, I will stand there befoze thee vpon the rocke in Horeb, & thou shalt smite on the rocke, and water shall come out of it, that the people may drinke. And Moses did so in the sight of the Elders of Israel.

7 And he called the name of the place, * Pallasah and * Meribah, because of the contention of the children of Israel, and because that he had tempted the Lord, saying, Is the Lord among vs, or no?

8 ¶ Then came Amalek and fought with Israel in Rephidim.

9 And Moses said to Joshua, Choose vs out men, and goe fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

10 So Joshua did as Moses had him; & fought with Amalek: & Moses, Aaron, and Hyn, went vp to the top of the hill. And when Moses held by his hand, Israel preuailed: but when he let his hande downe, Amalek preuailed.

12 Nowe Moses hands were heauie: therefore they tooke a stone and put it vnder him, & he fate vpon it: and Aaron & Hyn stayed by his hands, the one on the one side, & the other on the other side: so his hands were steady until the going downe of the sunne.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 ¶ And the Lord said to Moses, Write this for a remembrance in the booke, and rehearse it to Joshua: for I will utterly put out the remembrance of Amalek from vnder heauen.

15 (And Moses built an altar and called the name of it, Jehovah-nissi)

16 Also he said, The Lord hath sware,

that he will haue warre with Amalek from generation to generation.

CHAP. XVIII.

1 Jethro commeth to see Moses his sonne in lawe. 8 Moses telleth him of the wonders of Egypt. 9 Jethro reioiceth, and offereth sacrifice to God. 21 VVhat manner of men officers and Iudges ought to be. 24 Moses & Jethroes counsell in appointing officers.

1 When Jethro the Priest of Midian, an Moses father in lawe heard all that God had done for Moses, & for Israel his people, and how the Lord had brought Israel out of Egypt,

2 Then Jethro the father in law of Moses,ooke Zipporah Moses wife, (after he had sent her away)

3 And her two sonnes, (wherof the one was called * Gershom: for he saide, I haue bene an alien in a strange land:

4 And the name of the other was Eliezer: for the God of my father, said he, was mine helpe, and deliuered me from the sword of Pharaoh)

5 And Jethro Moses father in law came with his two sonnes, and his wife vnto Moses into the wilderness, where he camped by the mount of God.

6 And he said to Moses, Thy father in lawe Jethro am come to thee, and thy wife and her two sonnes with her.

7 And Moses went out to meete his father in lawe, and did obeisance: & his selfe him, & cepe asked other of his welfare: and they came into the tent.

8 Then Moses told his father in lawe all that the Lord had done vnto Pharaoh, and vnto the Egyptians for Israels sake, and all the trauaile that had come vnto them by the way, and how the Lord deliuered them.

9 And Jethro reioiced at all the goods which the Lord had shewed to Israel, and because hee had deliuered them out of the hand of the Egyptians.

10 Therefore Jethro said, Blessed be the Lord who hath deliuered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath also deliuered the people from vnder the hand of the Egyptians.

11 Nowe I know that the Lord is greater than all the gods: * for as they haue dealt proudly with them, so are they recompensed.

12 Then Jethro Moses father in lawe tooke burnt offerings and sacrifices to offer vnto God. And Aaron and all the Elders of Israel came to eat bread with Moses father in law before God.

13 ¶ Now on the morrow, when Moses late to iudge the people, the people stood about Moses sid morning vnto euen.

14 And when Moses father in lawe sawe all that he did to the people, hee saide, What is this that thou doest to the people? why standest thou there alone, and all the people stand about thee from morning vnto euen?

Chap. 1. 16.
a It may seeme that he sent her backe for a time to her father for her impacience, lest she should be a let to his vocation, which was so dangerous. *chap. 4. 25. Chap. 2. 22.*
b Horeb is called the mount of God because God wrought many miracles there. So Peter calleth the mount where Christ was transfigured, the holy mount: for by Christs presence it was holy for a time. *2. Pet. 1. 18.*
c That is, he sent messengers to say vnto him. *Ebr. of peace.*
d Whereby it is euident that he worshipped the true God, and therefore Moses refused not to marrie his daughter. *Chap. 1. 10. 16. 22. chap. 5. 7. chap. 1. 4. 3.*
e For they that drowned y children of the Israelites, perished them selues by water. f They ate in that place, where the sacrifice was offered; for part was burnt, and the rest eaten.

That is, to know Gods will, and to have iustice executed.

15 And Moyses saide vnto his father in Law, Because the people come vnto me to seeke & God.

16 When they haue a matter, they come vnto me, & I iudge betwene one and another, and declare the ordinances of God, and his lawes.

17 But Moyses father in lawe saide vnto him, The thing which thou doest, is not well.

18 Thou both " weariest thy selfe greatly, and this people that is with thee: for the thing is to heauie for thee: thou art not able to do it thy selfe alone.

19 Hearc now my " voyce, (I wil giue thee counsell, and God shalbe with thee) be thou for the people to " Godward, and report thou the causes vnto God,

20 And admonish them of the ordinances, and of the lawes, and shewe them the way, wherein they must walke, and the worke that they must doe.

21 Moreover, prouide thou among all the people " men of courage, fearming God, men dealing truly, hating couetousnes: and appoint such ouer the to be rulers ouer thousandes, rulers ouer hundredeths, rulers ouer fifties, & rulers ouer tenes.

22 And let them iudge the people at all seasons: but euery great matter let the bring vnto thee, and let them iudge all final causes: so that it be easier for thee, when they shal beare the burden wth thee.

23 If thou doe this thing, (and God so commaund thee) both thou shalt bee able to endure, and all this people shall also go quietly to their place.

24 So Moyses " obeyed the voyce of his father in lawe, and did all that he had saide:

25 And Moyses chose men of courage out of all Israel, and made them heaues ouer the people, rulers ouer thousandes, rulers ouer hundredeths, rulers ouer fifties, and rulers ouer tenes.

26 And they iudged the people at all seasons, but they brought the hard causes vnto Moyses: for they iudged all small matters them selues.

27 Afterward Moyses " let his father in lawe depart, and he went vnto his countrey.

CHAP. XIX.

1 The Israelites come to Sinai. 5 Israel is chosen from among all other nations. 8 The people promise to obey God. 12 He that toucheth the hill dieth. 16 GOD appeareth vnto Moses vpon the mount in thunder and lightning.

Which was in the beginning of the month Sina containing part of May and part of Iune.

That they departed from Rephidim.

Act. 7. 31.

1 In the " third moneth, after the children of Israel were gone out of the land of Egypt, the thirde " day came they into the wilderness of Sinai.

2 For they departed from Rephidim, & came to the desert of Sinai, and camped in the wilderness: euen there Israel camped before the mount.

3 " But Moyses went by vnto God, for the Lord had called out of the mount vnto him, saying, Thus shalt thou say

to the house of " Jaakob, and tell the children of Israel,

4 " I haue sene what I did vnto " Egyptians, & how I carried you vpon " eagles wings, and haue brought you vnto me.

5 Now therefore " if ye will heare my voyce in derde, & keepe my couenaunt, then ye shall haue my chiefe treasure about all peccables, " though all the earth be mine.

6 Ye shall be vnto me also a kingdome of " Priuities, & an holy nation. These are the wordes which thou shalt speake vnto the children of Israel.

7 " Moyses then came and called for the Elders of the people, and proposed vnto them all these things, which the Lord commaunded him.

8 And the people answered al together, & said, " All that the Lord hath commaunded, we will doe. And Moyses reported the wordes of the people vnto " the Lord.

9 And the Lord said vnto Moyses, I, " I come vnto thee in a thicke cloude, that the people may heare, wyles I talke with thee, & that they may also beleeue thee for euer. (for Moyses had tolde the wordes of the people vnto the Lord)

10 Moreover, the Lord said vnto Moyses, Goe to the people, and " sanctifie them to day and to morrow, & let them walke in their clothes.

11 And let them be ready on the third day: for the third day " the Lord will come downe in the sight of al the people vpon the mount Sinai:

12 And thou shalt set markes vnto the people round about, saying, Take herde to your selues that ye doe not by to the mount, nor touch " the border of it: whoso euer toucheth " the mount, shall surely die.

13 " No hand shall touch it, but he shall be signed to death, or stricken through with darts: whether it be beaſt or man, he shall not liue: when the " home bloweth long, they shall come by " into the mountaine.

14 " Then Moyses went downe from the mount vnto the people, & sanctified the people, and they walked in their clothes.

15 And he said vnto the people, Be ready on the third day, and come not at your " houses.

16 And the third day, when it was morning, there was thunders & lightnings, and a thicke cloude vpon the mount, and the sound of " trumpet exceeding loud, so that all the people that was in the campe, was afraid.

17 The Moyses brought the people out of the tents to meete with God, and they stood in the nether part of the mount.

18 " And mount Sinai was all on smoke, because the Lord came downe vpon it in fire, and the smoke thereof ascended, as the smoke of a fogaire, and all the mount trembled exceedingly.

19 And when the sound of the trumpet blew long, and wared louder and louder, Moyses spake, and God answered him by " voyce.

God called Iaakob Israel: therefore the house of Iaakob & the people of Israel signify onely Gods people.

Dem. 19. 2.

For the eagle by flying hie, is out of danger, and in carrying her birds rather on her wings then in her talents declareth her loue.

Dem. 5. 2.

Deut. 10. 14.

1. Sal. 15. 6.

1. Pet. 2. 9.

1. Ru. 1. 6.

Chap. 24. 20.

Dem. 5. 27. and 26. 27.

1. Iosh. 24. 16.

Teach them to be pure in heart, as they shew the selues outwardly cleane by walking.

Hebr. 12. 26.

Or, trumpet.

Or, toward.

But give your selues to prayer and abstinence, that you may at this time attend onely vpon the Lord.

1. Cor. 7. 5.

Dem. 1. 11.

God vsed these fearful signes that his Lawe should be had in greater reuerence, & his maiestie the more feared.

He gaue autoritie to Moses by plaine wordes, that the people might vnderstand him.

20 (For stand him.

20 (For the Loide came downe vpon mount Sinai on the top of the mount) and when the Loide called Moses vp vnto the top of the mount, Moses went vp.

21 Then the Loide said vnto Moses, Go downe, charge þ people, that they breake not their boundes, to go vp to the Loide, to gaze, lest many of them perish.

22 And let the ^Þ priestes also which come to the Loide be sanctified, lest the Loide ^Þ destroy them.

23 And Moses saide vnto the Loide, The people can not come vp into the mount Sinai: for thou hast charged vs, saying, Set markes on the mountaine, & sanctifie it.

24 And the Loide said vnto him, Go, get thee downe, and come vp, thou, and Aaron with thee: but let not the ^Þ priests and the people breake their boundes to come vp vnto the Loide, lest he destroy them.

25 So Moses went downe vnto the people, and tolde them.

CHAP. XX.

^a The commandments of the first table. ²² The ^Þ commandments of the seconde. ²³ The people afraid, are comforted by Moses. ²³ Gods of silver and gold are againe forbidden. ²⁴ Of what sort the altar ought to be.

1 Then God ^Þ spake all these wordes, saying,

2 I am the Loide thy God, which haue brought thee out of the land of Egypt, out of the house of ^Þ bondage.

3 Thou shalt haue none other gods ^Þ before me.

4 Thou shalt make thee no graven image, neither any similitude of thinges that are in heauen above, neither that are in the earth beneath, nor that are in the waters vnder the earth.

5 Thou shalt not ^Þ bowe downe to them, neither serue them: for I am the Loide thy God, a ^Þ ielous God, visiting the iniquitie of the fathers vpon the children, vpon the third generation and vpon the fourth of them that hate me:

6 And shewing mercie vnto ^Þ thousands to them that loue me, and keepe my ^Þ commandments.

7 Thou shalt not take the Name of the Loide thy God in vaine: for the Loide will not holde him guiltles that taketh his Name in vaine.

8 Remember the Sabbath day, to keepe it holy.

9 Sixe dayes shalt thou labour, and do all thy worke,

10 But the seuenth day is the Sabbath of the Loide thy God: in it thou shalt not do any worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy mayde, nor thy beast, nor thy stranger that is within thy ^Þ gates.

11 For in sixe dayes the Loide made the heauen and the earth, the sea, and all that in them is, and rested the seuenth day: therefore the Loide blessed the Sab-

bath day, and hallowed it.

12 ^Þ Honour thy ^Þ father & thy mother, that thy dayes may be prolonged vpon the land, which the Loide thy God giueth thee.

13 Thou shalt not ^Þ kill.

14 Thou shalt not ^Þ commit adulterie.

15 Thou shalt not ^Þ steale.

16 Thou shalt not beare false ^Þ witness against thy neighbour.

17 Thou shalt not ^Þ couet thy neighbors house, neither shalt þ couet thy neighbors wife, nor his man seruant, nor his maide, nor his oxe, nor his asse, neyther any thing that is thy neighbours.

18 And all the people ^Þ saue the iudgers, and the ^Þ lightnings, and the loide of the trumpet, and the mountaine smoking, and when the people sawe it they fled and stood afarre of,

19 And saide vnto Moses, ^Þ Talk thou with vs, and we will heare: but let not God talke with vs, lest we die.

20 The Moses said vnto ^Þ people, Feare not: for God is come to ^Þ youe you, & that his feare may be before you, that ye shall not.

21 So the people stood afarre of, but Moses drew nere vnto the darknes wher God was.

22 And the Loide said vnto Moses, This thou shalt say vnto the children of Israel, Ie haue sene that I haue talked with you from heauen.

23 Ye shall not make therefore with mee gods of silver, nor gods of golde: you shall make you none.

24 An altar of earth thou shalt make vnto me, and thereon shalt offer thy burnt offerings, & thy ^Þ peace offerings, thy sheepe, and thine oven: in all places, wher I shall put the remembrance of my Name, I will come vnto thee, and blesse thee.

25 But if thou wilt make me an altar of stone, thou shalt not build it of hewen stones: for if thou lift vp thy toole vpon them, thou shalt pollute ^Þ them.

26 Neither shalt thou goe vp by steeppes vnto mine altar, that thy ^Þ sacrifices be not discovered thereon.

CHAP. XXI.

Temporall and ciuill ordinances appointed by God, touching seruitude, murders, and wronges: the obseruation wherof doeth not iustifie a man, but are giuen to bridle our corrupt nature, which els would breake out into all mischiefes and crueltie.

1 Nowe these are the lawes, which thou shalt set before them,

2 If thou bpe an ^Þ Eiewle seruant, he shall serue sixe yerres, & in the seuenth he shall goe out free, & for nothing.

3 If he came ^Þ him selfe alone, he shall goe out him selfe alone: if he were married, then his wife shall goe out with him.

4 If his master haue giuen him a wife, and she hath borne him sonnes or daughters, the wife and her children shall be his ^Þ masters, but he shall goe out him selfe

Deu. 5. 16. mat. 23. 4. eph. 6. 2. h By the parents also is ment all that haue authoritie ouer vs. Mat. 5. 32. i But lone and preferre thy brothers life. k But be pure in heart, word and deede. l But studie to saue his goods. m But further his good name, & speake truth. Rom. 7. 7. n Thou maist not so much as wishe his hindrance in anie thing. ^Þ Or, heard. ^Þ Ebr. freerants. Deut. 5. 24. & 15. 16. heb. 12. 18. o Whether you will obeye his preceptes as you promised, chap. 19. 3. Chap. 27. 1. vnd 35. 7. Lewis. 3. 1. Deut. 27. 3. 10. 1. 6. 31. ^Þ Ebr. 21. that is, the stone. p Which might be by his stouping, or flying abroad of his clothes. Lewis. 25. 39. Deut. 15. 11. eph. 3. 4. a Paying no money for his libertie. b Not hauing wife nor children. c Till her time of seruitude was expired, which might be the seuenth yeere or the sixteenth.

^Þ Or, m. l. 1. 1. 1.

^Þ Or, breake out upon them.

i Neither dignitie nor multitude haue autoritie to passe the boundes, that Gods word preferreth.

a When Moses and Aaron were gone vp, or had passed the boundes of the people, God spake thus out of the mount Horeb, that all ^Þ people heare. Deu. 5. 6. psal. 82. 30 ^Þ Or, seruants.

b To whose eyes all things are open. Leu. 26. 1. psal. 97. 7. c By this outward gesture all kinde of seruice & worship to idols is forbidde. d And will be reuenged of the contemners of mins honour. e So ready is he rather to shewe mercie then to punish. Lewis. 2. 12. Deu. 5. 21. mat. 5. 32.

f Either by swearing falsely or rashly by his Name, or by contemning it. g Which is by meditating ^Þ spirital rest, by hearing Gods word, & resting from worldly trauals. Ch. 2. 11. e. 2. 10. 13 ^Þ Or, aise. Gen. 22.

selfe alone.

5 But if the seruant say thus, I love my master, my wife and my children, I will nor go out free.

6 Then his master shall bring him vnto the Judges, and let him to the doore, or to the poste, and his master shall boie his eare through with a nail, and he shall serue him for euer.

7 Likewise if a man sell his daughter to be a seruant, she shall not goe out as the men seruants do.

8 If the please not her master, who hath betrothed her to him selfe, then shall he cause to by her: he shall haue no powder to let her to a strange people, seeing he despiseth her.

9 But if he hath betrothed her vnto his sonne, he shall deale with her according to the custome of the daughters.

10 If he take a hū another wife, he shall not diminish her food, her raiment, & recompence of her virginite.

11 And if he do not these three vnto her, then shall she goe out free, paying no mone.

12 ¶ If he that smiteth a man, and he die, shall die the death.

13 And if a man hath not layed waite, but God hath off. ed him in his hand, then I will appoint ther a place whither he shall flee.

14 But if a man come presumptuously vpon his neighbour to slay him with guile, thou shalt take him from mine altar, that he may dye.

15 ¶ Also he that smiteth his father or his mother, shall dye the death.

16 ¶ And he that stealeth a man, & selleth him, if he be founde with him, shall dye the death.

17 ¶ And he that curseth his father or his mother, shall dye the death.

18 ¶ Whē men also strime together, & one smite another with a stone, or with the fist, and he die not, but lye in bed,

19 If he rise againe and walke without vpon his staffe, then shall he that smote him goe quite, save onely he shall beare his charges for his resting, & shall paye for his healing.

20 ¶ And if a man smite his seruant, or his maide with a rod, & he die vnder his hande, he shall dye punished.

21 But if he continue a day, or two daies, he shall not be punished: for he is his mone.

22 ¶ Also if men strie and hurt a woman with childe, so that her childe depart from her, and death followe not, he shall be surely punished according as the women's husband shall appoint him, or her shall paye as the Judges determine.

23 But if death followe, then thou shalt paye life for life,

24 ¶ Eye for eye, tooth for tooth, hande for hande, foote for foote.

25 Whurne for burne, wounde for wounde, stripe for stripe.

26 ¶ And if a man smite his seruant in

the eye, or his maide in the eye, and hath perished it, he shall let him goe free for his eye.

27 Also if he smite out his seruants tooth, or his maides tooth, he shall let him goe out free for his tooth.

28 ¶ If an eye goe a man or a woman, that he die, the eye shall be stoned to death, & his flesh shall not be eaten, but the owner of the eye shall goe quite.

29 If the eye were wont to pulch in times past, and it hath bene tolde his master, and he hath not kept him, and after hee killeth a man or a woman, the ore shall be stoned, and his owner shall die also.

30 If there be set to him a summe of money, then he shall paye the raunoms of his life, whatsoeuer shall be layed vpon him.

31 Whether he hath gored a sonne, or gored a daughter, he shall be iudged after the same maner.

32 If the ore goe a seruant or a maide, he shall giue vnto their master thirtie shekels of silver, and the ore shall be stoned.

33 ¶ And when a man shall open a well, or when he shall digge a pit and couer it not, and an oxe or an asse fall therein,

34 The owner of the pit shall paye the goods, and giue mone to the owners thereof, but the dead beast shall be his.

35 ¶ And if a mans ore hurt his neighbours ore that he die, then they shall sell the live ore, and deuide the mone thereof, and the dead ore also they shall deuide.

36 Or if it be knowen that the ore hath vsed to pulch in times past, and his master hath not kept him, he shall paye oxe for oxe, but the dead shall be his owne.

CHAP. XXII.

1 Of theste. 2 Damage. 3 Lending. 4 Borrowing. 5 Entusing of maides. 6 VVitchcraft. 7 Idolatrie. 8 Support of strangers, widows, and fatherles. 9 Usurie. 10 Remembrance to Magistrates.

1 ¶ If a man steale an oxe or a sheepe, and kill it or sell it, he shall restore foure oren for the oxe, and foure sheepe for the sheepe.

2 ¶ If a thiefe be found breaking by, & be smitten that hee dye, no blood shall be shed for him.

3 But if it be in the day light, blood shall be shed for him: for he should make full restitution: if he had not wherewith, then should he be solde for his theft.

4 If the theft be found with him, alme, (whether it be ore, asse, or sheepe) he shall restore the double.

5 ¶ If a man do hurt feild, or vineyard, & put in his beast to feede in an other mans feilde, he shall murrempence of the best of his owne feilde, and of the best of his owne vineyard.

6 ¶ If fire breake out, and catche in the thornes, and the stakkes of coyne, or the standing coyne, or the feilde bee

Gen. 9. 5.

If the beast be punished, much more shall the murderer.

Or, selfe sold to him.

By the next of kin, then he shall paye the raunoms of the kindred of him that is so slaine.

Reade Gen. 2. 15.

This lawe forbiddeth not onely not to hurt, but to beware lest any be hurt.

Either great beast of y beard, or a small beast of the stocke.

Breaking any house to enter in, or vndermining.

Ebr. when the sunne riseth vpon him.

He shall be pue to death, that killeth him.

Ebr. in his hande.

Ebr. gods.

Where the Iudges fate.

That is, to the yeere of Iubile, which was euerie fiftieth yeere.

Constrained either by poverie, or els to the intent that the master should marrie her.

By giuing an other money to bye her of him.

Or, defouled her. That is, he shall giue her dowrie.

For his sonne. Neither marrie her him selfe, nor giue another money to buie her, nor bestowe her vpon his sonne.

Leuit. 24. 17. I Though a man be killed at vnwares, yet it is gods prouidence, that it should so be.

Deut. 19. 7. The holines of the place ought not to defend the murderer.

Leuit. 20. 9. pro. 20. 8. mat. 5. 4. mar. 7. 10.

Either farre of him or neere.

By the ciuill iustice.

Or, losing of his ymme.

By the ciuill Magistrate, but before God he is a murderer.

Of the mother or childe.

Or, sisters. Leuit. 24. 10. Mat. 19. 7. mat. 5. 8.

The execution of this lawe only belonged to the Magistrate. Mat. 5. 38.

continued, yet that kindled the fire shall make full restitution.

7 ¶ If a man deliuer his neighbour money of faulte to keepe, & it be stolen out of his house, if the thiefe be founde, he shall paye the double.

8 ¶ If the thiefe be not found, then the master of the house shall be brought vnto the Judges to sweare, whether he hath put his hand vnto his neighbours goods, or no.

9 ¶ In all manner of trespasses, whether it be for omen, for asse, for sheepe, for cattell, or for any manner of lott thing, which another challengeth to be his, the cause of both parties shall come before the Judges, & whom the Judge condemneth, he shall paye the double vnto his neighbour.

10 ¶ If a man deliuer vnto his neighbour to keepe asse, or ore, or sheepe, or ipe beault, and it die, or be hurt, or taken away by enemies, and no man see it,

11 ¶ Auoyde of the Lord shall be betwene them twaine, that he is to not put his hand vnto his neighbours good, & the owner of it shall take the othe, and hee shall not make it good.

12 ¶ But if a be stolen from him, he shall make restitution vnto the owner thereof.

13 ¶ If it be torne in pieces, he shall bring it to orde, and shall not make that good, which is deuoured.

14 ¶ And if a man boyowe ought of his neighbour, and it be hurt, or els die, the pawner thereof not being by, hee shall surely make it good.

15 ¶ If the owner thereof be by, he shall not make it good: for if it be an hired thing, it came for his hire.

16 ¶ And if a man entise a mayd that is not betrothed, and lie with her, he shall endow her, and take her to his wife.

17 ¶ If her father refuse to giue her to him, he shall pay money, according to the dowrie of virgins.

18 ¶ If thou shalt not suffer a witch to liue.

19 ¶ Whosoener lieth wth a beast, shall die the death.

20 ¶ Ye that offereth vnto any gods, saue vnto the Lord onely, shall be blame.

21 ¶ Whosoer, thou shalt not doe iniury to a stranger, neither oppresse him: for ye were strangers in the land of Egypte.

22 ¶ Ye shall not trouble any widowe, nor fatherlesse child.

23 ¶ If thou were on trouble such, and so he call and crye vnto me, I will surely heare his crye.

24 ¶ Then shall my wrath be kindled, and I will kill you with the sword, and your wives shall be widowes, and your children fatherlesse.

25 ¶ If thou lend money to my people, that is, to the poore with thee, thou shalt not be as an vhaire vnto him: he shall not oppresse him with vsurie.

26 ¶ If thou take thy neighbours raiment for pledge, thou shalt restore it vnto him before the sunne goe downe:

27 For that is his covering onch, & this is his garment for his skinne: wherevnt shall he sleepe therevnt when he cryeth vnto me, I will heare him: for I am merciful.

28 ¶ Thou shalt not raise vpon the Judges, in other speake null of the ruler of thy people.

29 ¶ If thine abundance and thy licour shal thou not keepe backe. The first borne of thy psonnes shall thou giue me.

30 Likewise shall thou doe with thine oxen and with thy sheepe: seuen dayes it shall be with his damme, & the eighth day thou shalt giue it me.

31 ¶ Ye shall be an holy people vnto me, neither shall ye eate any flesh that is torne of beasts in the field: ye shall cast it to the dogge.

CHAP. XXIII.

1 Note followe the multitude. 2 Not to make mention of the strange way. 3 The three solennes feastes. 20. 22 The Angel v promised to lead the people. 25 VVhat God promisseth, if they obey him. 28 God will cast out the Canaanites by his a d'vile, good why.

1 ¶ Thou shalt not receive a false tale, neither shalt thou put thine hand to the wicked, to be a false witness.

2 ¶ Thou shalt not follow a multitude to doe euill, neither agree in a controwersee to decline after utany and ouerthrow the truth.

3 ¶ Thou shalt not extreme a poore man in his cause.

4 ¶ If thou meete thine enemies ore, or his asse going astray, thou shalt bring him to him againe.

5 ¶ If thou see thine enemies crosse his hand vnder his burden, with thow cease to helpe him: thou shalt helpe him by againe with it.

6 ¶ Thou shalt not onerthrowe the right of thy poore in his sute.

7 ¶ Thou shalt keepe thee farre from a false matter, and shalt not slaye the innocent and the righteous: for I will not iustifie a wicked man.

8 ¶ Thou shalt take no gift: for the gift blindeth the wise, and peruerteth the words of the righteous.

9 ¶ Thou shalt not oppresse a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

10 ¶ Whosoer, sice pres thou shalt solue thy land, & gather the fruites thereof, I will be with thee, and thou shalt not be afraid.

11 ¶ But the leueneth, here thou shalt let it rest and lie still, that the poore of thy people may eate, and what they leaue, the beastes of the field shall eate. In like manner thou shalt doe with thy vineyard, and with thine olive trees.

12 ¶ Sixe dayes thou shalt doe thy worke, & in the seventh day thou shalt rest, that thine ore, and thine asse may rest, & the souer of thy mayd & the stranger may be refreshed.

13 And ye shall take heede to all things that

For colde and needelitie.

Mat. 23. 20.

Thine abundance of thy corne, oyle, and wine.

Chap. 23. 22. 27. 34. 29.

Leuit. 22. 9. 12. 4. 21.

1 And so haue nothing to doe with it.

Ors reports a false tale.

Or, yueh.

Ebr. answere.

A Doe that which is godlye though few do fauour.

b If we be bound to doe good to our enemies

beast, much more to our enemies

him selfe, Math. 5. 44.

c If God command to help

our enemies asse vnder his burden, will he suffer

vs to cast downe our brethren

with heauie burdens

Deut. 19. 33.

d Whether thou be magistrat

or art commanded by the magistrat.

Deut. 26. 19. 20. 28.

e Ebr. seeing.

f For in that he is a stranger,

his heart is sorrowful ynough.

Leuit. 25. 35. 26. 43. Deut. 15. 21. Chap. 20. 8. Deut. 30. 3.

Ebr. godd. d That is, whether he hath stolen.

Ebr. broken.

e They should sweare by the name of the Lorde.

Gen. 31. 39.

f He shall shewe some part of the beast, or bring in witness.

g He that hired it shall be free by paying the hire. Deut. 22. 28.

Deut. 19. 13, 14, 15. 20. 22. 23. Leuit. 24. 33.

Zach. 7. 10.

h The iust plague of God vpon the oppressors. Leuit. 25. 37. Deut. 23. 23. 24. 15. 21.

f Neither by swearing by this, nor speaking of them, Psal. 16. 4. Ephel. 5.

g That is, Easter, in remembrance that the Angell passed ouer and spared the Israe- lites, whē he slew the first borne of the Egyptians. Deut. 16. 16.

h Which is, Witvntide, in roken that the Law was giuen 50 dayes after they departed from Egypt.

i This is the feast of taber- nacles, signifying that they dwel- led 40 yere vnder the tents or the tabernacles in wilderness.

k No leauned bread shalbe thē in thine house.

l Meaning, that no fruites should be taken before just time:

and hercbey are bridled al cruel & waton appetites.

m I wil giue him mine auctoritie, and he shal gouerne you in my name.

n God commandeth his not on- ly not to worship idols, but to des- troy them.

o That is, all things necessary for this present life.

p I wil make the afraide at thy coming, and send mine Angel to destroy them,

as Chap. 33. 2.

10. 16.

11. 9. 2. cor. 3. 3.

he. 8. 10. & 10. 16.

k To wit, the

13 Then

people.

that I haue said vnto you: and ye shal make no mention of the name of other gods, neither shal it be heard out of thy mouth.

14 ¶ These times thou shalt keepe a feast vnto me in the pere.

15 ¶ Thou shalt keepe the feast of vnleauened bread: thou shalt eat vnleauened bread seven dayes, as I commanded thee, in the season of the moneth of Abib: for in it thou earnest out of Egypt: and none shal appeare before me emptie:

16 ¶ The feast also of the harvest of the first fruites of thy labours, which thou shalt sowen in the field: and the feast of gathering fruites in the ende of the pere, when thou shalt gathered in thy labours out of the field.

17 These three times in the pere shal al thy men children appeare befoze the Loyde Jehovah.

18 ¶ Thou shalt not offer the blood of my sacrifice with leaunened bread: neither shal the fatte of my sacrifice remaine vntill the morning.

19 ¶ The first of the first fruites of thy land thou shalt bring into the house of the Loyd thy God: yet shalt thou not seeke a hidde in his mothers milke.

20 ¶ Behold, I sende an Angel before thee, to keepe thee in the way, & to bring thee to the place which I haue prepared.

21 Beware of him, and heare his voyce, and pronoke him not: for he wil not spare your misdoedes, because my name is in him.

22 But if thou hearken vnto his voyce, and doe all that I speake, then wil I be an enemy vnto thine enemies, and wil afflict them that afflict thee.

23 For mine Angel shall goe before thee, and bring thee vnto the Amorites, and the Hittites, & the Perizzites, and the Canaanites, the Hiuities, and the Jebusites, and I wil destroy them.

24 ¶ Thou shalt not bowe downe to their gods, neither serue them, nor doe after the workes of them: but utterly ouerthrowe them, and breake in pieces their images.

25 For ye shal serue the Loyde your God, and he shal blesse thy bread and thy water, and I wil take all sicknes away from the middes of thee.

26 ¶ There shall none call their fruite noi: be barren in the land: the number of thy dayes wil I fulfill.

27 I wil send my feare before thee, and wil destroy al the people among whom thou shalt goe: and I wil make all thine enemies turne their backs vnto thee:

28 And I wil send homers before thee, which shal drine out the Hiuities, & Canaanites, & the Hittites from thy face.

29 I wil not cast them out from thy face in one pere, least the land growe to a wilderness: and the bestes of the field multiple against thee.

30 ¶ Little and little I wil drine them out from thy face, vntill thou increas,

and inherite the land.

31 And I wil make thy coastes from the red sea vnto the sea of the Philistines, and from the desert vnto the Eufrate: for I wil deliuer the inhabitants of the land into your hand, & thou shalt drine them out from thy face.

32 ¶ Thou shalt make no couenant with them, nor with their gods:

33 Neither shall they dwell in thy land, least they make thee sinne against me: for if thou serue their goddes, surely it shalbe thy destruction.

CHAP. XXIII.

The people promises to obey God. 1. Moses writeth the ciuill lawes. 9. 13. Moses returneth into the mountaine. 14. Aaron and Hur haue the charge of the people. 18. Moses was foure dayes and foure nightes in the mountaine.

1 N Owe he had said vnto Moses, Come vp to the Loyde, thou, and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel, and ye shal worship afarrood.

2 And Moses him selfe alone shall come nere to the Loyde, but they shal not come nere, neither shal the people goe vp with him.

3 ¶ Afterward Moses came and tolde the people all the wordes of the Loyde, and all the lawes: and all the people answered with one voyce, and said, All the things which the Loyde hath sayd, wil we doe.

4 And Moses wrote al the wordes of the Loyde, and role vpe early, and set vp an altar vnder the mountaine, & twelue pillars according to the twelue tribes of Israel.

5 And hee sent ponge man of the children of Israel, which offered burnt offerings of beeries, and sacrificed peace offerings vnto the Loyde.

6 Then Moses toke halfe of the blood, and put it in basins, and halfe of the blood he sprinkled on the altar.

7 After he toke the booke of the couenant, and read it in the audience of the people: who said, All that the Loyde hath said, we wil doe, and be obedient.

8 Then Moses toke the blood, & sprinkled it on the people, and said, Beholde, the blood of the couenant, which the Loyde hath made with you concerning all these things.

9 ¶ Then went vp Moses and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel.

10 And they saw the God of Israel, and vnder his feete was as it were a worke of Saphir stone, and as the very heauen when it is cleare.

11 And vpon the nobles of the children of Israel he laid his hand: also they sawe God, and s̄ did eat and drinke.

12 ¶ And the Loyde laide vnto Moses, Come vp to me into the mountaine, & be there, and I wil giue thee tables of stone, & the law and the commandement, which I haue writtē, for to teach thee.

13 ¶ Then

q Called the sea of Syria.

r Of Arabia called deserta.

s To wit, Euphrates.

Chap. 34. 15.

deut. 7. 2.

22 Ebr. offence, or sinne, Deut. 7. 16.

and Iosh. 23. 12.

a When he called him vp to the mountaine to giue him the lawes, beginning at the 20. chap.

b When he had receiued these lawes in mount Sinai.

c For as yet the priesthood was not giue to Levi.

22 Ebr. iudgements.

Chap. 19. 8.

1. 1. 1. 1. 1. 1.

2. 1. 1. 1. 1. 1.

3. 1. 1. 1. 1. 1.

4. 1. 1. 1. 1. 1.

5. 1. 1. 1. 1. 1.

6. 1. 1. 1. 1. 1.

7. 1. 1. 1. 1. 1.

8. 1. 1. 1. 1. 1.

9. 1. 1. 1. 1. 1.

10. 1. 1. 1. 1. 1.

11. 1. 1. 1. 1. 1.

12. 1. 1. 1. 1. 1.

13. 1. 1. 1. 1. 1.

14. 1. 1. 1. 1. 1.

15. 1. 1. 1. 1. 1.

16. 1. 1. 1. 1. 1.

17. 1. 1. 1. 1. 1.

18. 1. 1. 1. 1. 1.

19. 1. 1. 1. 1. 1.

20. 1. 1. 1. 1. 1.

- 13 Then Moles rose by, and his minister
Joshua, and Moles went by into the
mountaine of God,
14 And said vnto the Elders, Tarie vs
here, vntill we come againe vnto you:
and beholde, Aaron, and Hur are with
you: whosoener hath any matters, let
him come to them.
15 Then Moles went by to the mount,
and the cloude covered the mountaine,
16 And the glory of the Lord abode vpon
mount Sinai, and the cloude covered
it like dapes: and the seventh daye he
called vnto Moles out of the middes of
the cloude.
17 And the sight of the glory of the Loide
was like consuming fire on the toppes of
the mountaine, in the eyes of the child-
dren of Israel.
18 And Moles entred into the middes of
the cloude, and went: by to the moun-
taine: and Moles was in the mount
fourtie dayes and fourtie nightes.

CHAP. XXV.

§ The voluntarie gifts for the making of the Tabernacle. 10 The forme of the Arke. 17 The Mercie seat. 23 The table. 31 The Candlestick. 40 All must be done according to the patterne.

Then the Lord spake vnto Moles,
saying,

- 2 ^a Speak vnto the childre of Israel,
that they receiue an offering for me: of
* euery man, whose heart gueth it fre-
ly, ye shal take the offering for me.
3 And this is the offering which ye shall
take of them, gold, and siluer, & brasse,
4 And blew silke, and purple, and skar-
let, and fine linen, and goates heare,
5 And rammes skins coloured red, & the
skins of badgers, & the wood Shittim,
6 Oyle for the light, spices for ^d anointing
oyle, & for the perfume of sweet sanour,
7 Swar stones, and stones to be set in the
^e Ephod, and in the ^e best plate.
8 Also they shal make me a Sanctuary,
that I may dwell among them.
9 According to all that I shew thee, euen
so shal ye make the forme of the Taber-
nacle, and the facion of all the instru-
ments thereof.
10 ¶ They shall make also an * Arke of
Shittim wood, two cubites & an halfe
long, and a cubite and an halfe broade,
and a cubite and an halfe hie.
11 And thou shalt overlape it with pure
golde: within and without shalt thou
ouerlape it, and shalt make vpon it a
* crowne of gold round about.
12 And thou shalt cast four rings of gold
for it, and put them in the four corners
thereof: that is, two rings shalbe on the
one side of it, & two rings on the other
side thereof.
13 And thou shalt make barres of Shit-
tim by od, and couer them with golde.
14 Then thou shalt put the barres in the
rings by the sides of the Arke, to beare
the Arke with them.
15 The barres shall be in the rings of the

- Arke: they shal not be take awap fro it.
16 So thou shalt put in the Arke the Tes-
timonie which I shal giue thee.
17 Also thou shalt make a * Shercplate
of pure gold, two cubites and an halfe
long, and a cubite and an halfe broade.
18 And thou shalt make two Cherubims
of golde: of woike beaten out with the
hammer shalt thou make them at the
two ends of the Shercplate.
19 And the one Cherub shalt thou make
at the one end, and the other Cherub at
the other ende: of the matter of the Sherc-
plate shall ye make the Cherubims, as
on the two ends thereof.
20 And the Cherubims shal stretch their
wings on hie, covering the Shercplate
with their wings, & their faces one to
another: to the Shercplate ward shall
the faces of the Cherubims be.
21 And thou shalt put the Shercplate as
a bone vpon the Arke, and in the Arke
thou shalt put the Testimonie, which I
will giue thee.
22 And there I will ^e declare my selfe
vnto thee, and from aboute the Shercplate
* betweene the two Cherubims, which
are vpon the Arke of the Testimonie, I
will tell thee all things which I will
giue thee in commandement vnto the
children of Israel.
23 ¶ Thou shalt also make a table of
Shittim wood, of two cubites long, and
one cubite broade, and a cubite and an
halfe hie:
24 And thou shalt couer it with pure golde,
and make thereto a crowne of golde
round about.
25 Thou shalt also make vnto it a border
of ^f foure fingers round about: & thou
shalt make a golden crowne rounde as
about the border thereof.
26 After, thou shalt make for it four rings
of gold, & shalt put the rings in ^g foure
corners that are in ^h foure feete thereof:
27 Ouer against the border shal the rings
be for places for barres, to beare the
Table.
28 And thou shalt make the barres of
Shittim wood, and shalt overlape them
with gold, that the Table may be boyme
with them.
29 Thou shalt make also ⁱ dishes for it,
and incense cuppes for it, and covering
for it, and goblets, whetewith it shal be
couered, euen of fine golde shalt thou
make them.
30 And thou shalt set vpon the Table
shewe bread before me continually.
31 ¶ Also thou shalt make a Candlestick
of pure gold: of woike beaten out with
the hammer shall the Candlestick be
made, his shaft, and his branches, his
bowles, his knops: and his floures shal
be of the same.
32 Sixe branches also shal come out of ^j ^k
sides of it: three branches of the Can-
dlesicke out of the one side of it, & three
branches of the Candlesicke out of the
other side of it.

f The stone tables, the rod of Aaron and Manna, which were a testimonie of Gods presence, Or, covering: or propitiatorie. g There God appeared mercifully vnto them: and this was a figure of Christ.

Or, will appoint with thee. Nomb. 7. 8. 9.

Chap. 37. 10.

Or, an hand broade.

h To set the bread vpon.

Chap. 37. 17. i It shal not be molten, but beaten out of the lump of golde with the hammer.

Or, him. 1 The Lord appeareth like devouring fire to carnall men: but to them that he draweth with his spirite, he is like pleasant Saphir. Chap. 34. 28. deus. 9. 9.

a After ^h moral & iudiciall lawe he giueth them the ceremonial lawe, & nothing should be left to mans inuention. Chap. 31. 5. b For the buyling & vse of the Tabernacle. Or, yellow. c Which is thought to be a kinde of cedar, which will not rot. d Ordeined for the Priests. Chap. 28. 4. Chap. 28. 15. e A place both to offer sacrifice and to heare the Lawe. Chap. 37. 8.

Or, a circle and a border. Or, feete.

- 33 Three bowles like unto almonds, one knoy and one floure in one branche: and thre bowles like almondes in the other bianche, one knoype and one floure: so througheout the fire branches that come out of the Candlesticke.
- 34 And in the shaft of the Candjesticke shall be foure bowles like unto almonds, his knops and his floures.
- 35 And there shall be a knoy under two branches made thereof: and a knoy vnder two bianches made thereof: and a knoy vnder two bianches made thereof according to the fire branches conning out of the Candlesticke.
- 36 Their knops and their branches shall be thereof. all this shall be one beaten worke of pure golde.
- 37 And thou shalt make the seven lamps thereof, and the lampes thereof that thou put thereon, to giue light towarde that that is before it.
- 38 Also the snuffers & snuffebishes thereof shall be of pure golde.

- 39 Of a ^k talent of fine golde thou shalt make it with all these instruments.
- 40 * Looke therefore that thou make them after their facion, that was shewed thee in the mountaine.

k This was the talent weight of the temple, and waied 120. pound.
Exod. 8. 5. alt. 7. 44.

CHAP. XXVI.

e The forme of the Tabernacle and the appertinances. 33 The place of the Arke, of the Mercisate, of the Table, and of the Candlesticke.

- 1 **A**fterward thou shalt make the Tabernacle with ten curtaynes of fine twined linen, and blew silk, and purple, and skarlet: and in them thou shalt make Cherubims of ^a bypdered worke.
- 2 The length of one curtaine shall be eight and twentp cubites, & the bredth of one curtaine, foure cubites: every one of the curtaynes shall haue one measure.
- 3 Five curtaynes shall be coupled one to another: & the other five curtaynes shall be coupled one to another.
- 4 And thou shalt make strings of blew silk vpon the edge of the one curtaine, which is in the seludge ^b of the coupling: & likewise shalt thou make in the edge of the other curtaine in the seludge, in the second coupling.
- 5 Fifte strings shalt thou make in one curtaine, & fiftp strings shalt thou make in the edge of the curtaine, which is in the second coupling: the strings shall be one right against another.
- 6 Thou shalt make also fiftie ^c taches of golde, and couple the curtaynes one to another with the taches, and it shall be one ^d Tabernacle.
- 7 ^e Also thou shalt make curtaynes of goates heare, to be a ^f covering vpon the Tabernacle: thou shalt make them to the number of eleuen curtaynes.
- 8 The length of a curtaine shall be thirtie cubites, and the bredth of a curtaine foure cubites: the eleuen curtaynes shall be of one measure.

a That is, of most cunning or fine worke.

b On the side that 3 curtaynes might be tyed together.

c In tying together both the sides.
Or, bookes.

d Or, partition.

e Least rayne & weather should warre it.

- 9 And thou shalt couple five curtaynes by themselves, and the six curtaynes by themselves: but thou shalt double the ^e six curtaine vpon the forefront of the covering.
- 10 And thou shalt make fiftie strings in the edge of one curtaine in the seludge of the coupling, and fiftie strings in the edge of the other curtaine in the second coupling.
- 11 Likewise thou shalt make fiftie ^f taches of blasse, and fasten them on the strings, and shalt couple the covering together, that it may be one.
- 12 And the ^g remnant that resteth in the curtaynes of the covering, euen the halfe backside of the Tabernacle,
- 13 That the cubite on the one side, and the cubite on the other side of that which is left in the length of the curtaynes of the covering, may remaine on either side of the Tabernacle to cover it.
- 14 ^h Moreover, for that covering thou shalt make as covering of rains skinned byed red, and a covering ⁱ of badger skins above.
- 15 ^j Also thou shalt make boards for the Tabernacle of Shittim wood to stand vpon.
- 16 Ten cubits shall be the length of a board, and a cubite and an halfe cubite the bredth of one board.
- 17 Two tenons shall be in one board set in order as the feet of a ladder, one against another: thus shalt thou make for all the boardes of the Tabernacle.
- 18 And thou shalt make boardes for the Tabernacle, euen twenty boards on the South side, euen full South.
- 19 And thou shalt make fourtie ^k sockets of siluer vnder the twentie boardes, two sockets vnder one board for his two tenons, and two sockets vnder another board for his two tenons.
- 20 In like maner on the other side of the Tabernacle towarde the North side shall be twentie boardes,
- 21 And their fourtie sockets of siluer, two sockets vnder one board, and two sockets vnder another board.
- 22 And on the side of the Tabernacle, toward the west shalt thou make six boards.
- 23 Also two boardes shalt thou make in the corners of the Tabernacle in the two sides.
- 24 Also they shall be ^l ioynd beneath, and likewise they shall be ioynd aboue to a ring: thus that it be for them two: they shall be for the two corners.
- 25 So they shall be eight boardes hauing sockets of siluer, euen sixteen sockets, that is, two sockets vnder one board, & two sockets vnder another board.
- 26 ^m Then thou shalt make fine barres of Shittim wood for the boardes of one side of the Tabernacle.
- 27 And five barres for the boardes of the other side of the Tabernacle: also fine barres for the boardes of the side of the Tabernacle toward the West side.

e That is, five on the one side, and five on y other, & the six should hang ouer the doore of the Tabernacle.
Or, bookes.

f For these curtaynes were two cubits longer then the curtaynes of the Tabernacle: so that they were sider by a cubite on both sides.

g To be put vpon the covering y was made of goates heare.

h This was the third covering for the Tabernacle.

k Or, basse pieces, wherein were the mortaisles for the tenons.

l The Ebrewe word signified twinnes: declaring that they should be so perfect & well ioynd as were possible.

28 And the middle barre shall go through the middes of the barres, from end to end.

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

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

31 Moreover, thou shalt make a vaile of blew silke, and purple, and skarlet, & fine twined linnen: thou shalt make it of broyded worke with Cherubims.

32 And thou shalt hang it upon foure pillars of Shittim woode covered with golde, (whose hooks shall be of golde) standing upon foure sockets of siluer.

33 ¶ Afterward thou shalt hang the vaile on the hookes, that thou maest bring in thither, that is, (within the vaile) the Arke of the Testimonie: and the vaile shall make pou a separation betwene the Holy place and the most Holy place.

34 Also thou shalt put the Mercie seat upon the Arke of the Testimonie in the most Holy place.

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

36 Also thou shalt make an hanging for the doore of the Tabernacle of blew silke, and purple, and skarlet, and fine twined linnen wrought with needle.

37 And thou shalt make for the hanging five pillars of Shittim, and cover them with gold: their heades shall be of golde, and thou shalt cast five sockets of brasse for them.

CHAP. XXVII.

1 The altar of the burnt offering. 2 The court of the Tabernacle. 3 The Lamps continually burning.

1 Moreover thou shalt make the altar of Shittim wood, five cubites long and five cubites broade (the altar shall be foure square) and the height thereof three cubites.

2 And thou shalt make it hornes in the foure corners thereof: the hornes shall be of it selfe, and thou shalt cover it with brasse.

3 Also thou shalt make his ashpans for his ashes and his besoms, and his basens: and his fleshyhookes, and his censers: thou shalt make all the instruments thereof of brasse.

4 And thou shalt make vnto it a grate like a networke of brasse: also vpon that grate thou shalt make foure brazen rings vpon the foure corners thereof.

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

6 Also thou shalt make barres for the altar, barres, I say, of Shittim wood, and shalt cover them with brasse.

7 And the barres thereof shall be put in the rings, the which barres shall be vpon

the two sides of the altar to beare it.

8 Thou shalt make the altar holowe betwene the boardes: as God shewed thee in the mount, so shall they make it.

9 ¶ Also thou shalt make the court of the Tabernacle in the Southside, euen South: the court shall haue curtains of fine twined linnen, of an hundred cubites long, for one side,

10 And it shall haue twentie pillars, with their twentie sockets of brasse: the heades of the pillars, and their fillets shall be siluer.

11 Likewise on the Northside in lengthe there shall be hangings of an hundred cubites long, & the twentie pillars thereof with their twentie sockets of brasse: the heades of the pillars and the fillets shall be siluer.

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

13 And the breadth of the court, Eastward full East shall haue fiftie cubites.

14 Also hangings of fiftie cubites shall be on the one side with their thre pillars & their three sockets.

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

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

17 All the pillars of the court shall haue fillets of siluer rounde about, with their heades of siluer, and their sockets of brasse.

18 ¶ The length of the court shall be an hundred cubites, and the breadth fiftie at either end, and the height five cubites, and the hangings of fine twined linnen, and their sockets of brasse.

19 All the vessels of the Tabernacle for all manner seruice thereof, & all the spinnes thereof, and all the pinnes of the court shall be brasse.

20 ¶ And thou shalt commande the children of Israel, that they bring vnto thee pure olive beaten, for the light, that the lamps may alway burne.

21 In the tabernacle of the Congregation thou shalt make the golden table of shewbread, when it is first pressed or beaten.

CHAP. XXVIII.

1 The Lord calleth Aarons sonnes to the Priesthood. 2 Their garments. 3 Aaron entreth into the Sanctuarie in the name of the children of Israel. 4 Vrims and Thummim. 5 Aaron beareth the iniquities of the Israelites offerings.

1 And cause thou thy brother Aaron to come vnto thee and his sonnes with him, from among the children

Chap. 15. 9, 40. bibr. 8. 5. alt. 7. 44.

R Some read, heads of the pillars. Ebr. vnder the hookes: meaning that it should hang downwards from the hookes. I Whereunto the hie Priest onely entred once a yeere. m Meaning in the holie place.

n This hanging or vaile was betwene the holy place, and there where the people were.

a For the burnt offering.

b Of the same wood and matter, not fastened vnto it. Or, five pannes.

Or. net.

d They were certaine hoops or circles for to beautifie y pillar

e Meaning curtaines of fittie cubites. f Of the doore of the court.

Or. fittie in fittie

g Or flakes, wherewith the curtaines were fastened to the ground.

h Such as cometh from the olive, when it is first pressed or beaten. Or ascend vp.

of Ifrael, that hee may ferue me in the Priests office: I meane Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons finnes.

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

3 Therefore thou shalt fpeake vnto all cunning men, whome I haue filled with the fpirite of wifedome, that they make Aarons garments to b'consecrate him, that he may ferue me in the Priests office.

4 Now thefe fhall be the garments, which they fhall make, a b'eft plate, & an Ephod, and a robe, and a b'oppered coat, a miter, and a girdle. fo thefe holy garments fhall they make for Aaron thy brother, and for his finnes, that he may ferue me in the Priests office.

5 Therefore they fhall take golde, and blew fike, & purple, & fkarlet, and fine linen,

6 And they fhall make the Ephod of gold, blew fike, and purple, fkarlet, and fine twined linen of b'oppered woike.

7 The two fhoulders thereof fhall be ioyned together by their two edges: fo fhall it be clofed.

8 And the embroddied gard of the fame Ephod, which fhall be vpon him, fhall be of the felfefame woike and ftuffe, euen of golde, blew fike, and purple, and fkarlet, and fine twined linen.

9 And thou fhalt take two ouir stones, & graue vpon them the names of the children of Ifrael:

10 Six names of them v'p' the one ftone, and the fix names that remaine, vpon the fecond ftone, according to their generations.

11 Thou fhalt caufe to graue the two ftones according to the names of the children of Ifrael by a grauer of fignets, that woiketh and graueth in ftone, and fhalt make them to be fet and embossed in golde.

12 And thou fhalt put the two ftones vpon the fhoulders of the Ephod, as ftones of remembrance of the children of Ifrael: for Aaron fhall beare their names before the Lord vpon his two fhoulders for a remembrance.

13 So thou fhalt make boffes of golde,

14 And two chaines of fine gold s' at the end, of wretched woike fhalt thou make them, & fhalt faften the wretched chaines vpon the boffes.

15 Also thou fhalt make the b'eft plate of iudgement with b'oppered woike: like the woik of the Ephod fhalt thou make it: of golde, blew fike, and purple, and fkarlet, and fine twined linen fhalt thou make it.

16 A foure fquare it fhall be and double, an hand bredth long and an hande bredth broad.

17 Then thou fhalt fette it full of places for ftones, euen foure rowes of ftones: the order fhall be this, a rubie, a topaze,

and a carbuncle in the firft row,

18 And in the fecond row thou fhalt fet an emerande, a faphir, and a diamond.

19 And in the third row a turkeis, an op'phate, and an hematite.

20 And in the fourth row a chryfolite, an ouir, and a iasper: and they fhall be fet in gold in their emboslements,

21 And the ftones fhall be according to the names of the children of Ifrael, twelue, according to their names, grauen as fignets, euery one after his name, and they fhall be for the twelue tribes.

22 Then thou fhalt make vpon the b'eft plate two chames at the endes of wretched woike of pure golde.

23 Thou fhalt make alfo v'p' the b'eft plate two rings of golde, & put the two rings on the two endes of the b'eft plate.

24 And thou fhalt put the two wretched chaines of golde in the two rings in the endes of the b'eft plate.

25 And the other two endes of the two wretched chaines, thou fhalt faften in the two emboslements, and fhalt put them v'p' the fhoulders of the Ephod on the forefide of it.

26 Also thou fhalt make two rings of golde, which thou fhalt put in the other endes of the b'eft plate, vpon the border thereof, towards the infide of the Ephod.

27 And two other rings of gold thou fhalt make, & put them on the two fides of the Ephod, beneath in the fore part of it ouer againft the coupling of it vpon the b'oppered gard of the Ephod.

28 Thus they fhall bind the b'eft plate by his rings vnto the rings of the Ephod, with a lace of blew fike, that it may be faft vpon the b'oppered garde of the Ephod, and that the b'eft plate be not loofed from the Ephod.

29 So Aaron fhall beare the names of the children of Ifrael in the b'eft plate of iudgement vpon his heart, when he goeth into the holy place, for a remembrance continually before the Lord.

30 Also thou fhalt put in the b'eft plate of iudgement the Urim & the Thummim, which fhall be vpon Aarons heart, when he goeth in before the Lord: and Aaron fhall beare the iudgement of the children of Ifrael vpon his heart before the Lord continually.

31 And thou fhalt make the robe of the Ephod altogether of blew fike.

32 And the hole for his head fhall be in the middes of it, hauing an edge of women woike round about the collar of it: fo it fhall be as the collar of an habergeon that is rent not.

33 And beneath vpon the skirts thereof thou fhalt make pomegranates of blew fike, and purple, & fkarlet, round about the skirts thereof, and beles of golde betweene their round about:

34 That is, a golden bel and a pomegranate, a golden bell and a pomegranate round about v'p' the skirts of the robe.

^{Or, Emerand.}

^{Or, Carbuncle.}

^{Or, Jasper.}

^{Ebr, Sardish.}

^{k Which are}

^{vpmoft towards}

^{the fhoulder.}

^{l Which are}

^{beneath.}

^{m Aaron shall}

^{not enter into}

^{the holy place in}

^{his owne name, but}

^{in the name of}

^{all the children}

^{of Ifrael.}

^{n Urim fignifieth}

^{light, and}

^{Thummim perfection}

^{: declaring}

^{the iudgement}

^{of the children}

^{of Ifrael.}

^{o The stones of the}

^{breft plate were moft}

^{clear, and of}

^{perfect beautie:}

^{by Urim alfo is}

^{meant knowledge,}

a Whereby his office may be knowne to be glorious and excellent.

b Which is, to separate him from the reft.

c A fhort and ftreit coat w'out flueses put v'p' moft vpon his garments to keepe the clofe vnto him.

d Which went about his v'p' moft coat.

e As they were in age, fo fhould they be grauen in order.

f That Aaron might remember Ifraelites to Godward.

g Of the boffes.

h It was fo called, becaufe the hie Priest could not giue fentence in iudgement without that on his b'reft.

i The description of the b'reft plate.

^{Or, Sardine.}

- 35 So it shall be vpon Aaron, when he ministrereth, and his sonne shall be heard, when hee goeth into the holy place before the Lord, & when he cometh out, and he shall not dye.
- 36 Also thou shalt make a plate of pure golde, and graue thereon, as signets are grauen, HOLINES TO THE LORD,
- 37 And thou shalt put it on a bletee like lace, & it shall be vpon the miter: euen vpon the forefront of the miter shall it be.
- 38 So it shall be vpon Aarons forehead, that Aaron may beare the iniquitie of the offerings, which the children of Israel shall offer in all their holy offerings: and it shall be alwayes vpon his forehead, to make them acceptable before the Lord.
- 39 Likewise thou shalt embroder the fine linen coat, and thou shalt make a miter of fine linen, but thou shalt make a girdle of neede worke.
- 40 Also thou shalt make for Aarons sonnes coates, and thou shalt make them girdels, and bonets shalt thou make them for glory and comelines,
- 41 And thou shalt put them vpon Aaron thy brother, & on his sonnes with him, and shalt anoint them, & fill their hands, and sanctifie them, that they may ministrer vnto me in the Priests office.
- 42 Thou shalt also make them linen breeches to couer their ynnities: from the loynes vnto their thighs shall they reache.
- 43 And thou shalt make for Aar & his sonnes when they come into the Tabernacle of the Congregation, or when they come vnto the altar to ministrer in the holie place, that they commit not iniquitie, and so die. This shall be a law for euer vnto him and to his seede after him.
- 7 And thou shalt take a anointing * ople, and shalt poure vpon his heade, and anoint him.
- 8 And thou shalt bring his sonnes, and put coates vpon them,
- 9 And shalt gird them with girdels, both Aaron and his sonnes: and shalt put the bonets on them, and the Priests office shall be theirs for a perpetuall lawe: thou shalt also fill the handes of Aaron, and the handes of his sonnes.
- 10 After, thou shalt present the calf before the Tabernacle of the Congregation, * & Aaron and his sonnes shall put their handes vpon the head of the calf.
- 11 So thou shalt kill the calf before the Lojde, at the doore of the Tabernacle of the Congregation.
- 12 Then thou shalt take of the blood of the calf, and put it vpon the hornes of the altar with thy finger, and shalt poure all the rest of the blood at the foote of the altar.
- 13 * Also thou shalt take all the fatte that conereth the inwardes, and the kall, that is on the liuer, and the two kidneis, and the fat that is vpon them, & shalt burne them vpon the altar.
- 14 But the fleshe of the calf, and his skin, & his doung shalt thou burne with fire without the holte: it is a sinne offering.
- 15 Thou shalt also take one ramme, and Aaron and his sonnes shall put their handes vpon the head of the ramme.
- 16 Then thou shalt kill the ramme, and take his blood, and sprinkle it rounde about vpon the altar,
- 17 And thou shalt cut the ram in pieces, & wash the inwardes of him and his legs, and shalt put the vpon the pieces thereof, and vpon his head.
- 18 So thou shalt burne the whole ramme vpon the altar: for it is a burnt offering into the Lord of a sweete sauour: it is an offering made by fire vnto the Lojde.
- 19 And thou shalt take the other ram, & Aaron and his sonnes shall put their handes vpon the head of the ramme.
- 20 Then shalt thou kill the ramme, and take of his blood and put it vpon the lay of Aarons eare, and vpon the lay of the right eare of his sonnes, and vpon the thumbe of their right hand, and vpon the great toe of their right foote, and shalt sprinkle the blood vpon the altar round about.
- 21 And thou shalt take of the blood that is vpon the altar, & of the anointing ople, and shalt sprinkle it vpon Aaron, and vpon his garments, and vpon his sonnes, and vpon the garments of his sonnes with him: so hee shall be hallowed, and his clothes, and his sonnes, and the garments of his sonnes with him.
- 22 Also thou shalt take of the rams the fat & the rumpe, euen the fat that conereth the inwardes, & the kall of the liuer, and the two kidneis, and the fat that is vpon them, and the right shoulder, (for it is the ram of consecration)

n Holines appertaineth to the Lord: for he is most holie, and nothing vnholie may appeare before him.
p Their offerings could not be so perfect, but some fault would be therein: which sinne the high Priest bare and pacified God.

q That is, consecrate them, by giuing them things to offer, and thereby admit them to their office.

r Or, of witness.

r In not hiding their nakednes.

Chap. 28. 41.

Or, consecrate

Lewit. 1. 4.

c Signifying that the sacrifice was also offered for them, and that they did approue it.

Lewit. 3. 3.

Ebr. sinne,

2. cor. 5. 21.

d Or a sauour of rest, which causeth the wrath of God to cease.

e Meaning, the soft and nether part of the eare.

f Wherwith the altar must be sprinkled.

g Which is offered for the consecration of the Priest.

CHAP. XXIX.

1 The manner of consecrating the Priests. 38 The continuall sacrifice. 45 The Lojde promisseth to dwell among the children of Israel.

- 1 This thing also shalt thou doe vnto them when thou consecratest them to be my Priests. * Take a young calfe, and two rammes without blemish,
- 2 And vnbreached bread & cakes vnbreached tempered with oile, & wafers vnbreached anointed with ople: (of fine wheat flour shalt thou make them)
- 3 Then thou shalt put them in one basket, & present them in the basket with the calfe and the two rammes,
- 4 And shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and walsh them with water.
- 5 Also thou shalt take the garments, and put vpon Aaron the tunicle, & the robe of the Ephod, and the Ephod, and the breastplate, & shalt close them to him with the bordered garde of the Ephod.
- 6 Then thou shalt put the miter vpon his heade, and shalt put the holie * crowne vpon the miter.

Lewit. 9. 7.

a To offer them in sacrifice.

b Which was next vnder the Ephod.

Chap. 28. 36.

23 And one loaf of bread, and one cake of bread tempered with oyle, & one wafer, out of the basket of the unleavened bread that is before the Lord.

24 And thou shalt put all this in the hands of Aaron, & in the hands of his sonnes, and shalt shake them to and fro before the Lord.

25 Again, thou shalt receive the of their hands, and burne them upon the altar besides the burnt offering for a sweete savour before the Lord: for this is an offering made by fire unto the Lord.

26 Likewise thou shalt take the brest of the raine of the consecration, which is for Aaron, & shalt shake it to and fro before the Lord, and it shall be thy part.

27 And thou shalt sanctifie the brest of the shaken offering, and the shoulder of the heave offering, which was shaken to & fro, & which was heaved up of the raine of the consecration, which was for Aaron, and which was for his sonnes.

28 And Aaron and his sonnes shall haue it by a statute for ever, of the children of Israel: for it is an heave offering, and it shall be an heave offering of the children of Israel, of their peace offerings, even their heave offering to the Lord.

29 And the holy garments, which apperteyne to Aaron, shall be his sonnes after him, to be appointed therein, and to be consecrate therein.

30 That some that shall be Priest in his steade, shall put them on seven dayes, when he cometh into the Tabernacle of the Congregation to minister in the holie place.

31 And thou shalt take the raiment of the consecration, and see the his flesh in the holie place.

32 And Aaron and his sonnes shall eat the fleshe of the raine, and the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

33 So they shall eat these things, which by their atonement was made, to consecrate them, and to sanctifie them: but a stranger shall not eat thereof, because they are holy things.

34 Now if ought of the fleshe of the consecration, or of the bread remaine unto the morning, then thou shalt burne the rest with fire: it shall not be eaten, because it is an holy thing.

35 Therefore shalt thou do thus unto Aaron & unto his sonnes, according to all things, which I have commanded thee: seven dayes shalt thou consecrate them.

36 And thou shalt offer euery day a calfe for a sinne offering, for reconciliation: and thou shalt cleanse the altar, when thou shalt offer vpon it for reconciliation, & shalt anoint it, to sanctifie it.

37 Seven dayes shalt thou cleanse the altar, and sanctify it, so the altar shall be most holy: and whatsoever toucheth the altar, shall be holy.

38 Now this is that which thou shalt present vpon the altar: eue two lambe

of one yere old, day by day continually,

39 The one lambe thou shalt present in the morning, and the other lambe thou shalt present at euen.

40 And with the one lambe, a tenth part of fine flour mingled with the fourth part of an hin of beaten oyle, and the fourth parte of an hin of wine, for a drinke offering.

41 And the other lambe thou shalt present at euen: then shalt doe thereto according to the offering of the morning, & according to the drinke offering thereof, to be a burnt offering for a sweete savour unto the Lord.

42 This shall be a continuall burnt offering in your generations at the doore of the Tabernacle of the Congregation before the Lord, where I will make appointment with you, to speake there vnto thee.

43 There I will appoint with the childre of Israel, and the place shall be sanctified by my glory.

44 And I will sanctifie the Tabernacle of the Congregation and the altar: I will sanctifie also Aaron and his sonnes to be my Priests,

45 And I will dwell among the children of Israel, and wil be their God.

46 Then shall they knowe that I am the Lord their God, that brought them out of the land of Egypt, that I might dwell among them: I am the Lord their God.

n That is, an Omer, reade chap. 16. 16.
o Which is about a pinte.

Or, declare my selfe to you.

p Because of my glorious presence.

Lewit. 26. 12. 2. cor. 6. 16.

q It is I the Lord, that am their God.

CHAP. XXX.

1 The altar of incense. 13 The summe that the Israelites should pay to the Tabernacle. 16 The brasen laver. 23 The anoynting oyle. 34 The making of the perfume.

1 Whethermore thou shalt make an altar for sweete perfume, of Shittim wood thou shalt make it.

2 The length thereof a cubite, and the breadth thereof a cubite (it shall be foure square) and the height thereof two cubites: the honyes thereof shall be of the same.

3 And thou shalt overlape it with fine golde, both the top thereof and the sides thereof of round about, and his houses: also thou shalt make vnto it a crowne of gold round about.

4 Besides this thou shalt make vnder this crowne two golden rings on either side: euen on euery side shalt thou make them, that they may be as places for the barres to beare it withall.

5 The which barres thou shalt make of Shittim wood, and shalt couer them with golde.

6 After thou shalt set it before the baile, that is in the Mke of the Testimonie, before the Shepleate that is vpon the Testimonie, where I will appoint with thee.

7 And Aaron shall burne thereon sweete incense euery morning: when he doeth the lampes thereof, shall he burne it likewise at euen, when Aaron setteth

a Vpon which the sweete perfume was burnt. ver. 34.

b Of the same wood & matter.

Or, a circle and border.

c That is, in the Sanctuarie, and not in the Holiest of all.

d Meaning when he trimmeth them, and refresheth the oyle.

h This sacrifice the Priest did moue toward the East, West, North & South. i So called, because it was not onely shaken to and fro, but also lifted vp.

k Which were offerings of thanksgiuing to God for his benefites.

Lewit. 8. 21. & 24. 9. mat. 12. 4.

l That is, by the sacrifices.

Or, shall their hands. m To appease Gods wrath that sinne may be pardoned.

Numb. 28. 3.

by the lammes thereof, hee shall burne incense: this perfume shall be perpetual before the Lord, throughout your generations.

9 ¶ He shall offer no strange incense thereon, nor burne sacrifice, nor offering, neither poure anye drinke offering thereon.

10 And Aaron shall make reconciliation vpon the hornes of it once in a yeere, with the blood of the sinne offering in the day of reconciliation: once in the yeere shall he make reconciliation vpon it throughout your generations: this is most holy vnto the Lord.

11 ¶ Afterward the Lord spake vnto Moses, saying,

12 * When thou takest the summe of the children of Israel after their number, then they shall giue euery man a redemption of his life vnto the Lord, when thou tellest them, that there be no plague among them when thou countest them.

13 This shall euery man giue, that goeth into the number, halfe a shekel, after the shekel of the Sanctuary: (* a shekel is twentie gerahs) the halfe shekel shall be an offering to the Lord.

14 All that are nombred from twentie yeere olde and aboue, shall giue an offering to the Lord.

15 The rich shall not passe, and the poore shall not diminish for halfe a shekel, wherby he shall giue an offering vnto the Lord, for the redemption of your liues.

16 So thou shalt take the moneie of the redemption of the children of Israel, & shalt put it vnto the use of the Tabernacle of the Congregation, & it may be a memoriall vnto the children of Israel before the Lord for the redemption of your liues.

17 ¶ Also the Lord spake vnto Moses, saying,

18 Thou shalt also make a laver of brasse, and his foote of brasse to wash, & shalt put it betwene the Tabernacle of the Congregation and the altar, and shalt put water therein.

19 For Aaron and his sounes shall wash their hands and their feet thereat.

20 When they go into the Tabernacle of the Congregation, or when they go vnto the altar to minister, and to make the perfume of the burnt offering to the Lord, then they shall wash them selues with water, lest they die.

21 So they shall wash their handes and their feete that they die not, and this shall be to them an ordinance for euer, both vnto him and to his seede throughout their generations.

22 ¶ Also the Lord spake vnto Moses, saying,

23 Take thou also vnto thee, principall spices of the most pure myrrhe fine hundredth mikels, of sweet cinnamon halfe so much, that is, two hundredth and fiftie, and of sweete calamus, two hundredth

and fiftie: 24 Also of cassia fine hundredth, after the shekel of the Sanctuary, and of ople of sheue an * Vni.

25 So thou shalt make of it the ople of holie opintment, euen a most precious opintment after the arte of the apotecarie: this shall be the ople of holie opintment.

26 And thou shalt anoint the Tabernacle of the Congregation therewith, and the Arke of the Testimonie:

27 Also the Table, and all the instruments thereof, and the Candlesticke, with all the instruments thereof, and the altar of incense:

28 Also the Altar of burnt offering with all his instruments, and the laver and his foote.

29 So thou shalt sanctifie them, and they shall be most holie: all that shall touche them, shall be holie.

30 Thou shalt also anoint Aaron and his sounes, and shalt consecrate them, that they may minister vnto me in the Priests office.

31 Whoeuer thou shalt speake vnto the children of Israel, saying, This shall be an holie outting ople vnto me, throughout your generations,

32 none shall anoint mans flesh therewith, neither shall he make any composition like vnto it: for it is holie, and shall be holie vnto you.

33 Whosoener shall make the like opintment, or whosoener shall put any of it vpon a stranger, euen he shall be cut of from his people.

34 And the Lord sayd vnto Moses, Take vnto thee these spices, pure myrrhe and cleare gumme and galbanum, these odours with pure frankincense, of eche like weight:

35 Then thou shalt make of the perfume composed after the arte of the apotecarie, mingled together pure, and holie.

36 And thou shalt beate it to powder, and shalt put of it before the Arke of the Testimonie in the Tabernacle of the Congregation, where I will make appointment with thee: it shall be vnto you most holie.

37 And ye shall not make vnto you anye composition like this perfume, which thou shalt make: it shall be vnto thee holie for the Lord.

38 Whosoener shall make like vnto that to snell thereto, euen hee shall be cut of from his people.

CHAPTER XXXI.

God maketh Bezaleel and Aholiab meete for his worke. 13 The Sabbath day is the signe of our sanctification. 18 The tables written by the finger of God.

1 And the Lord spake vnto Moses, saying,

2 Behold, I haue called by name, Bezaleel, the sonne of Uri, the sonne of Pur of the tribe of Iudah,

3 Whom I haue filled with the Spirit of God,

Chap. 29. 49. o All things which appertain to the Tabernacle etc.

p Neither at their burialles, nor otherwisc.

q Either a stranger, or an Israellite, saue onely the Priests. r In Hebrews, Sheheltch: which is a sweete kinde of gumme and shineth as the nail.

f Onely dedicate to the vse of the Tabernacle.

2. Sam. 2. 4. 1.

g Whereby he testified that he relemed his life which he had forsaite, as is declared by Dauid

2. Sam. 2. 4. 1. h This shekel valued two common shekels: and 7 gerah valued about 12. pence after sine shilling sterling 7 ounce of siluer.

Leuit. 27. 75. nom. 3. 47.

i That God should be mercifull vnto you.

k Signifying he that cometh to God, must be washed from all sinne and corruption.

l So long as the Priesthode shall last.

m Waying so much.

n It is a kinde of reede of a verie sweete sauour within, and is vsed in powders and odours.

a I haue chosen and made meete, chap. 35. 30.

b This sheweth
 y handy craftes
 are the giftes of
 Gods spirit, and
 therefore ought
 to be esteemed.

God, in wisdom, and in understanding
 and in knowledge and in all workes
 manshipp:

To find out curious workes to worke
 in gold, and in silver, and in brasse,
 Also in the arte to set stones, & to carue
 in timber, and to worke in all manner of
 workemanshipp.

6 And behold, I have toynd with him
 Abihad the sonne of Abihanach of the
 tribe of Dan, and in the heartes of all
 that are wise hearted, have I put wis-
 dome to make all that I have commaun-
 ded thee:

7 That is, the Tabernacle of the Congre-
 gation, and the Arke of the Testimo-
 nie, and the Shericat that shalbe there-
 upon, with all instruments of the Ta-
 bernacle:

8 Also the Table and the instruments
 thereof, and the pure Candelsticke with
 all his instruments, and the Altar of
 perfume:

9 Likewise the Altar of burnt offering
 with all his instruments, and the Laver
 with his scoote:

10 Also the garments of the ministrati-
 on, and the holy garments of Aaron the
 Priest, and the garments of his sonnes,
 to minister in the Priests office,

11 And the anointing oyle, and sweete
 perfume for the Sanctuarie: according
 to all that I have commaunded thee, that
 they do,

12 ¶ Afterwarde the Lorde spake vnto
 Moyses, saying,

13 Speake thou also vnto the children of
 Israel, & say, ¶ Notwithstanding keepe
 ye my Sabbaths: for it is a signe be-
 tweene mee and you in your generati-
 ons, that ye may know that I, the Lord
 do sanctifie you.

14 ¶ Ye shall therefore keepe the Sab-
 bath: for it is holie vnto you: he that de-
 flecth it, shall die the death: therefore
 whosoener worketh therein, the same
 person shall be euen cut of from among
 his people,

15 Sixe dayes shall men worke, but in the
 seventh day is the Sabbath of the holie
 rest to the Lorde: whosoener doeth any
 worke in the Sabbath day, shall die the
 death.

16 Wherefore the children of Israel shall
 keepe the Sabbath, that they may ob-
 serue the rest throughout their genera-
 tions for an everlasting covenant.

17 It is a signe betwene me and the chil-
 dren of Israel for euer: for in sixe dayes
 the Lord made the heauen & the earth,
 and in the seventh day he ceased, and
 rested.

18 Thus (when the Lord had made an end
 of commaunding Moyses by mount
 Sinai) he gaue him two Tables of
 the Testimonie, euen tables of stone,
 written with the finger of God.

case. 14 God is appeas'd by Moyses prayer. 19
 Moyses breaketh the Tables. 27 He slayeth the i-
 dolaters. 32 Moyses zeale for the people.

But when the people sawe, that Mo-
 ses taried long of hie came downe
 from the mountaine, the people ga-
 thered themselves together against Aa-
 ron, and sayd vnto him, Why make vs
 gods to go before vs: for of this Moyses
 (the man that brought vs out of the lād
 of Egypt) wee knowe not what is be-
 come of him.

2 And Aaron sayd vnto them, ¶ Plucke
 of the golden earrings, which are in the
 eares of your wiues, of your sonnes,
 and of your daughters, and bring them
 vnto me.

3 Then all the people pluckt from them
 the golden earrings, which were in
 their eares, and they brought them
 vnto Aaron.

4 ¶ Who receiued them at their handes,
 & facioned it with the grauing tooles, &
 made of it a molten calfe: then they laid,
 ¶ These be thy gods, O Israel, which
 brought thee out of the land of Egypt.

5 When Aaron sawe that, he made an al-
 tar before it: and Aaron proclaimed,
 saying, To morowe shall be the holie day
 of the Lord.

6 So they rose by the next day in the mo-
 rning, and offered burnt offerings, and
 brought peace offerings: also the people
 sate them downe to eat and drinke, and
 rose vp to play.

7 ¶ Then the Lord said vnto Moyses, ¶ Go
 get thee downe: for thy people which
 thou hast brought out of the land of Eg-
 ypt, hath corrupted their wayes.

8 They are soone turned out of the way,
 which I commaunded them: for they
 haue made them a molten calfe, and
 haue worshipped it, and haue offered
 thereto, saying, ¶ These be thy gods, O
 Israel, which haue brought thee out of
 the land of Egypt.

9 Againe the Lord said vnto Moyses, ¶ I
 haue seene this people, and behold, it is
 a stiffe necked people.

10 Now therefore let me alone, that I may
 visit you with mine indignation, for
 I will consume them: but I will make
 of thee a mightie people.

11 ¶ But Moyses prayed vnto the Lord his
 God, and sayde, O Lord, why doeth thy
 wrath ware hie agaynst thy people,
 which thou hast brought out of the lād
 of Egypt, with great power and with
 a mightie hand?

12 ¶ Wherefore shall the Egyptians speake,
 and say, He hath brought them out ma-
 ikeonly for to slawe them in the moun-
 taines: and to consume them from the
 earth: turne from thy fierce wrath, &
 change thy minde from this euill to-
 ward thy people.

13 Remember s Abraham, Ishak, & I-
 srahel thy seruants, to whom thou swarest
 by thine owne selfe, and saiddest vnto
 them, ¶ I will multiply your seede,

a The roote of
 Idolatrie, whe
 men thinke that
 God is not at
 hand, except
 they see him
 carnally.

b Thinking that
 they would ra-
 ther forgo Ido-
 latrie, then to
 resigne their
 most precious
 iewels.

c Such is y rage
 of Idolaters,
 that they spare
 no cost to satisfie
 their wicked
 desires.

d They smelled
 of their leauen
 of Egypt, where
 they saw calves,
 oxen, & serpents
 worshipped.

e.King. 12.28.
 1. Cor. 10.7.
 deut. 9.18.

f Whereby we
 see what necessi-
 tie we haue to
 pray earnestly
 to God, to keepe
 vs in his true o-
 bedience and to
 send vs good
 guides.

g.King. 12.28.
 Chap. 33.2.
 deut. 9.13.

h God sheweth
 that the prayers
 of the godly stay
 his punishment.

i.King. 12.28.
 Or, blaspheme.

k.Nem. 4.13.
 Or, blaspheme.

l.Or, repent.

m That is, thy
 promises made to
 Abraham.

n Gen. 22.7. and 17.7.
 the and 48.8d.

CHAP. XXXII.

4 The Israelites impute their delinquance to the

the starres of the heauen, & al this land, that I haue spoken of, will I giue vnto your seede, and they that inherite it for euer.

14 Then the Lorde changed his minde from the euil, which he threathned to do vnto his people.

15 So Moyses returned and went downe from the mountaine with the two Tables of the Testimonie in his hand: the Tables were writte on both their sides, euen on the one side and on the other were they written.

16 And these Tables were the worke of God, and his writing was the writing of God grauen in the Tables.

17 And when Ioshua heard the noise of the people, as they shewed, he said vnto Moyses, There is a noise of warre in the hoste.

18 Who answered, It is not the noise of them that haue the victorie, nor is noise of them that are ouercome: but I do heare the noise of singing.

19 Now, assoone as he came neere vnto the hoste, he sawe the calfe & the dancing: so Moyses wath waied hore, and he cast the Tables out of his handes, & brake them in pieces beneath the mountaine.

20 After, he tooke the calfe, which they had made, and burned it in the fire, and ground it vnto powder, & strowed it vpon the water, & made the childre of Israel drinke of it.

21 Also Moyses sayd vnto Aaron, What did this people vnto thee, & thou hast brought so great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my Lorde ware feare: Thou knowest this people, that they are euen set on mischief.

23 And they said vnto me, Make vs gods to go before vs: for we know not what is become of this Moyses (the man that brought vs out of the land of Egypt.)

24 Then I sayd to them, Ye that haue golde, plucke it of: and they brought it me, and I did cast it into the fire, & thereof came this calfe.

25 Moyses therefore saue that the people were naked (for Aaron had made the naked vnto their shame among their enemies)

26 And Moyses stoode in the gate of the camp, & said, Who pertaineth to the Lorde: let him come to me. And al the soimes of Leui gathered them selues vnto him.

27 Then he sayd vnto them, Thus saith the Lorde God of Israel, Put euerie mans sword by his side: go to and fro, frō gate to gate, through the hoste, & slaye euerie man his brother, and euerie man his neighbour.

28 So the children of Leui did as Moyses had commaunded: and there fell of the people the same day about thre thousand men.

29 (For Moyses had sayde, Consecrate

your hands vnto the Lorde this day, euen euerie man vpon his sonne, and vpon his brother, that there may be giuen pou a blessing this day.)

30 And when the morning came, Moyses sayd vnto the people, Ye haue committed a grievous crime: but nowe I will go vnto the Lorde, if I may pacifie him for your sinne.

31 Moyses therefore went againe vnto the Lorde, and sayd, Why, this people haue sinned a great sinne, & haue made them gods of golde.

32 Therefore wolue if thou pardon their sinne, thy mercie shal appeare: but if thou wilt not, I pray thee, rafe me out of thy booke, which thou hast written.

33 Then the Lorde sayd to Moyses, Whosoever hath sinned against me, I will put him out of my booke.

34 So nowe therefore, being the people vnto the place which I commaunded thee: beholde, mine Angel shal go before thee, but yet in the day of my visitation I will visite their sinne vpon them.

35 So the Lorde plagued Aaron to make the calfe which he made.

CHAP. XXXIII

The Lorde promiseth to send an Angel before his people. They are sad because the Lorde denyeth to go up with them. Moyses taketh familiarly with God. He prayeth for the people, and desireth to see the glorie of the Lorde.

1 Afterward the Lorde sayd vnto Moyses, Depart, & go by from hence, thou, and the people (which thou hast brought by out of the lande of Egypt) vnto the land which I Iware vnto Abraham, to Izhak & to Iacob, saying, Vnto thy seede will I giue it.

2 And I will send an Angel before thee & wil cast out the Canaanites, the Hittites, the Hivites, and the Jebusites: the Amorites, and the Canaanites, the Hittites, the Hivites, and the Jebusites.

3 To a land, I say, that floweth with milke & honie: for I wil not go by with thee, because thou art a stiffe necked people, lest I consume thee in the way.

4 And when the people heard this euill tidings, they sorrowed, and no man put on his best rayment.

5 (For the Lorde had said to Moyses, Say vnto the children of Israel, Ye are a stiffe necked people, I wil come sūddep vpon thee, & consume thee: therefore now put thy costly raiment fro thee, that I may know what to do vnto thee)

6 So the children of Israel laid their good rayment from them, after Moyses came downe from the mount Moie.

7 Then Moyses tooke his tabernacle, and pitched it without the holle sarre of from the hoste, & called it the Tabernacle of Consolation. And when anie did seeke to the Lorde, he went out vnto the Tabernacle of the Congregation, which was without the hoste.

8 And when Moyses went out vnto the Tabernacle, al the people rose vp, and stood

In reuenging Gods glorie we must haue no respect to persons: but put of all carnal affection.

So much he esteemed the glory of God, that he preferred it euen to his owne saluation.

I will make it known that he was neuer predestinat in mine eternal counsell to life euerlasting.

This declared how grievous a sinne idolatrie is, seeing that at Moyses prayer God would not fully remit it.

The land of Canaan was compassed with hills: so they, that entred into it, must pass vp by the hills.

Gen. 12.7. Chap. 23. 27. iosh. 2. 3. 11. deut. 7. 22.

Chap. 32. 9. deut. 9. 13.

That either I may shew mercie, if thou repent, or els punish thy rebellion.

That is, the Tabernacle of Consolation: so called, because the people resorted thither, when they should be instructed of the Lordes will.

Al these repetitions shewe how excellent a thing they defrauded themselves of by their idolatrie.

Deut. 32. 1.

Partly to despise them of their idolatrie, and partly that they should haue none occasion to remember it afterward.

Both destitute of Gods fauour, and an occasion to speake euil of their God.

This fact did so please God, that he returned the curse of Iacob against Leui, to a blessing, Deut. 33. 9.

stooode every man at his tent dooze, and looked after Moses, until he was gone into the Tabernacle.

9 And alsoone as Moses was entred into the Tabernacle, the cloudy pillar descended, & stooode at the doore of the Tabernacle, & the Lord talked with Moses.

10 Now when all the people sawe the cloudy pillar stand at the Tabernacle dooze, all the people rose up, & worshipped euerie man in his tent dooze.

11 And the Lord spake unto Moses, & face to face, as a man speaketh vnto his friend. After he turned againe into the holte, but his seruaunt Joshua the sonne of Nun a young man, departed not out of the Tabernacle.

12 ¶ Then Moses said vnto the Lord, See, thou hast vnto me, I cede this people faith, & thou hast not shewed me who thou wilt send with me: thou hast said moreover, I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I haue found fauour in thy sight, shew me now thy way, that I may know thee, and that I may find grace in thy sight: consider also that this nation is thy people.

14 And he answered, My presence shall go with thee, and I will give thee rest.

15 Then he said vnto him, If thy presence go not with vs, carie vs not hence.

16 And wherein vnto shal it be knowen, that I & thy people haue found fauour in thy sight: shal it not be when thou goest with vs? so I, & thy people shall haue preeminence before all the people that are vpon the earth.

17 And the Lord said vnto Moses, I will do this also that thou hast said: for thou hast found grace in my sight, & I know thee by name.

18 Againe he said, I beseech thee, shewe me thy glory.

19 And he answered, I will make all my good go before thee, & I will proclaim the name of the Lord before thee: for I will shew mercie to whom I will shew mercie, & I will haue compassion on whom I will haue compassion.

20 Furthermore he said, Thou canst not see my face, for there shall no man see me, and I will.

21 Also the Lord said, Beholde, there is a place by me, and thou shalt stand vpon the rocke:

22 And while my glory passeth by, I will put thee in a cleft of the rocke, & will couer thee with mine hand whyles I passe by.

23 After I will take away mine hand, & thou shalt see my backe partes: but my face shall not be seene.

CHAP. XXXIII.

1 The Tables are remued, & The description of Gods.

23 The worship of idolaters is forbidden. 28 The three feasts, as Moses is fourtie daies in the Mount so His face shineth, & he conuerseth with a uail.

1 And the Lord said vnto Moses, Hew thee two Tables of stone, like vnto the first, and I will write vpon the

Tables the words that were in the first Tables, which thou brakest in peeces.

2 And he readie in the morning, that thou mayst come by early vnto the mount of Sinai, & waite there for mee in the top of the mount.

3 But let no man come by with thee, neither let any man be seene throughout all the mount, neither let the sheepe nor cattel feede before this mount.

4 ¶ Then Moses hewed two Tables of stone like vnto the first, and roe vpon earthe in the morning, and went vpon the mount of Sinai, as the Lord had commaunded him, & tooke in his hand two Tables of stone.

5 And the Lord descended in the cloude, and stooode with him there, and proclaimed the name of the Lord.

6 So the Lord passed before his face, and cryed, The Lord, the Lord, strong, merciful, & gracious, slow to anger, & abundant in goodness and truth,

7 keeping mercie for thousandes, forgiving iniquitie, & transgression, & time, & not making the wicked innocent, * visiting the iniquitie of the fathers vpon the children, & vpon childrens children, vnto the third & fourth generation.

8 Then Moses made haste & bowed himselfe to the earth, and worshipped.

9 And saide, O Lord, I pray thee, If I haue found grace in thy sight, the Lord would now go with vs (for it is a stiff necked people) & pardon our iniquitie, & our sin, & take vs for thine inheritance.

10 And he answered, Behold, I will make a covenant before all thy people, & will do maruells, such as haue not bene done in all the world, neither in all nations: & all the people among whom thou art, shall see the work of the Lord: for it is a terrible thing that I will do with thee.

11 Keepe diligently the which I commaund thee this day: Beholde, I will cast out before thee the Amorites, & the Canaanites, and the Hittites, & the Perizzites, & the Huites, and the Jebusites.

12 * Take heede to thy selfe, that thou make no compact with the inhabitants of the lande whither thou goest, least they be the cause of ruine among you:

13 But ye shall ouerthrowe their altars, & breake their images in peeces, & cut downe their groues,

14 (for thou shalt bowe downe to none other god, because the Lord, whose name is * Ielous, is a ielous God)

15 lest thou make a compact with the inhabitants of the land, & when they go a whooring after their gods, & do sacrifice vnto their gods, some man call thee, and thou eat of his sacrifice:

16 And lest thou take of their daughters vnto thy sones, & their daughters go a whooring after their gods, & make thy sones go a whooring after their gods.

17 Thou shalt make thee no gods of metall,

¶ Ebr. stand to mee.

¶ Or, about. Or, polished.

a This ought to be referred to the Lord & not to Moses proclaiming: Chap. 33. ver. 19. ¶ Ebr. not making innocent. Deut. 32. 18.

b Seeing the people are thus of nature, the rulers haue neede to call vpon God, that he would alwayes be present with his Spirit. Deut. 5. 2.

Deut. 7. 2. c If thou folowe their wickednes, and pollute thy selfe with their idolatrie. d Which pleasant places they choosed for their idoles. Chap. 20. 5. Deut. 23. 32. chap. 7. 2. 1 Cor. 8. 10. 1 King. 11. 2. e As golde, silver, brasse, or any thing that is molte: And herein is condemned al manner of idoles, whatsoever they be made

d Most plainly and familiarly of all others, Nom. 1. 2. 7, 8. deut. 34. 10.

e I care for thee and wil preferre thee in this thy vocation.

¶ Ebr. facer. f Signifying that the Israelites should excell through Gods fauour al other people, ver. 16.

g Thy face, thy substance, and thy maiestic, h My mercie, & fatherly care. i Reade Chap. 34. ver. 6, 7. Rom. 9. 15. k For finding nothing in man that can deserue mercie, he wil freely saue his. l For Moses sawe not his face in full maiestic, but as mans weaknes could beare. m In mount Horeb. n So much of my glory as in this mortal lyfe thou are able to see.

Chap. 23. 15.

18 ¶ The feaft of * unleavened bread ſhalt thou keepe: ſeven daies ſhalt thou eate unleavened bread, as I commaunded thee, in the time of eate * moneth of Abib: for in the moneth of Abib thou caſt me out of E gypt.

Chap. 13. 4.

Chap. 13. 7. and 3
22. 29. 12. 26. 4. 3. 8.

19 * Eate ye male, that ſtill openeth the wombe, ſhalbe mine: alſo all the firſt borne of thy ſtocke ſhall bee reckoned mine, both of beeves and theep.

20 But þ firſt of þ aſſe thou ſhalt bye out w a laube: & if thou redeeme him not, the thou ſhalt breake his neck: all þ firſt borne of thy ſones ſhalt thou redeeme, & none ſhal appeare before me * I emptye.

Chap. 23. 15.
ecl. 10. 35. 4.
f Without offering ſome thing.

Chap. 23. 12.
Chap. 23. 16.

g Which was in September, when the ſunne declined, which in the count of political things they called the end of the yere.

Deut. 16. 16.

chap. 23. 14.

h God promiſeth to defende them and theirs, which obey his commandment.

Chap. 23. 18.

i Reade Chap. 23. 19. deut. 14. 21.

Chap. 24. 18.

deut. 9. 9.
k This miracle was to confirme the authoritie of the law, and ought no more to be followed then other miracles.

Deut. 4. 17.

Or, wordes.

l Reade 2. Cor. 3. 7.

2. Cor. 3. 13.

m Which was in the Tabernacle of the Congregation.

out, and ſpake vnto the children of Iſrael tht which he was commaunded.

35 And the children of Iſrael ſawe the face of Moſes, howe the ſkinne of Moſes face ſhone bright: therefore Moſes put the covering vpon his face, vntill he went to ſpake with God.

CHAP. XXXV.

1 The Sabbath. 5 The free giftes are required. 27 The readines of the people to offer. 30 Bezaleel and Aholiab are praized of Moſes.

I ¶ Then Moſes aſſembled all the Congregation of the children of Iſrael, and ſaid vnto them, Theſe are the wordes which the Lord hath commaunded, that ye ſhould do this:

2 * Six dayes thou ſhalt worke, but the ſeuenith day ſhalbe vnto pou the holie Sabbath of reſt vnto the Lord: whoſe ſouer doth any worke therein, ſhal die.

3 ¶ Ye ſhall kindle no fire throughout all your habitations vpon þ Sabbath day.

4 ¶ Again, Moſes ſpake vnto all the Congregation of the childre of Iſrael, ſaying, This is the thing, which the Lord commaundeth, ſaying,

5 Take from among you an offering vnto the Lord: whoſe offer is of a willing heart, let him bring this offering to the Lord, namely golde, and ſilver, & braſſe:

6 Alſo blew ſilke, and purple, & ſkarlet, and fine linnen, and goides beere,

7 And rams ſkinnes died red, and badgers ſkinnes with Shittim wood:

8 Alſo ople for light, & ſpices for þ anointing ople, and for the ſweete incenſe,

9 And onix ſtones, and ſtones to be ſet in the Ephod, and in the breaſt plate.

10 And all the wiſe hearted among you, ſhall come and make all that the Lord hath commaunded:

11 This is, the * Tabernacle, þ pavillion thereof, and his covering, and his tapes, and his boardes, his barres, his pillars and his ſockets,

12 The Arke, & the barres thereof: the Mercie ſeat, & the baile that covereth it,

13 The Table, & the barres of it, & all the instruments thereof, & the ſhew bread:

14 Alſo the Candleſtieke of light and his instruments, and his lampes with the ople for the light,

15 * Likewise the altar of perfume & his barres, and the anointing ople, and the ſweete incenſe, & the baile of the doore at the entering in of the Tabernacle,

16 The * Altar of burnt offering with his braſen grate, his barres and all his instruments, the Lauer and his ſcoote,

17 The hangings of the court, his pillars and his ſockets, and the baile of the gate of the court,

18 The pinnes of the Tabernacle, and the pinnes of þ court with their cords,

19 The * miniſtring garments to miniſter in the holie place, and the holie garments for Aaron the Prieſt, & the garments of his ſonnes, that they may miniſter in the Prieſtes office.

20 ¶ Then all the Congregation of the children

a Wherein ye ſhall reſt from all bodily worke.

Chap. 25. 7.

b Reade Chap. 28. 3.

Chap. 16. 11.

c Which hangged before the Mercie ſeat that it could not be ſcene.

Chap. 30. 8.

Chap. 27. 17.

d Such as appertaine to the ſervice of the Tabernacle.

children of Israel departed from the presence of Moses.

^h Ebr. lifted him up.

21 And euerp one, whose heart^a encouraged him, and enerie one, whose spirit made him willing, came and brought an offering to the Lord, for the worke of the Tabernacle of the Congregation, and for al his vles, and for the holy garments.

^h Or, hookes.

22 Both men and women, as many as were free hearted, came & brought^b taches and earings, and rings, & bracelets, all were iuwels of golde: and euerp one that offered an offering of golde unto the Lord:

^h Ebr. with whom was found.

23 Euerp man also, which had blewelike, and purple, and skarlet, and fine linen, and goates heare, and raimnes skinned dyed red, and badgers skinned, brought them.

^c Which were witty & expert.

24 All that offered an oblation of siluer & of brasse, brought the offering unto the Lord: and euerp one, that^c had Shittim wood for any maner worke of the ministratiō, brought it.

^f That is, which were good spinners.

25 And all the women that were^e wife hearted, did spinne with their handes, and brought the spun worke, euent he blewelike, and the purple, the skarlet, and the fine linen.

Chap. 30. 31.

26 Likewise all the women,^f whose hearts were moied with knowledge, spun goates heare.

27 And the rulers brought onir stones, and stones to be set in the Ephod, and in the brest plate:

28 Also spice, and oyle for light, and for the^g anointing oyle, and for the swete perfume.

^g Vsing Moses as a minister thereof.
Chap. 31. 2.

29 Euerp man and woman of the children of Israel, whose heartes moied them willingly to bring for al^h worke which the Lord had commanded them to make shp the had of Moses, brought a free offering to the Lord.

^h Or, with the spirit of God.

30 ¶ Then Moses said unto the children of Israel, Beholde, ⁱ the Lord hath called by name Bezaleel the sonne of Uri, the sonne of Hur of the tribe of Iudah,

31 And hath filled himⁱ with an excellent spirit of wiselome, of vnderstanding, and of knowledge, and in all maner worke,

32 To find out curious works, to worke in gold, and in siluer, and in brasse,

33 And in graving stones to set them, & in karuing of wood, euent to make any maner of fine worke.

34 And he hath put in his heart that he may teach other: both he, and Aholiab the sonne of Ahitama of the tribe of Dan:

^h Pertaining to graving, or karuing, or such like
Chap. 36. 1.

35 Them hath he filled with wiselome of heart to worke all maner^k of cunning^k and bypodye, and needle worke: in blewelike, and in purple, in skarlet, and in fine linen & weauring, euent to doe al maner of worke, & subtill inuentions.

CHAP. XXXV I.

^l The great readines of the people, in so much that

he commanded them to cease. ⁸ The curtaines made. 19 The covering, 20 The boardes. 31 The Barret, 35 And the vaile.

1 Then wrought Bezaleel, and Aholiab, & all^m cunning men, to whom the Lord gaue wiselome, and vnderstanding, to knowe howe to worke al maner worke for the seruice of theⁿ Sanctuarie, according to all that the Lord had commanded.

^h Ebr. wife in heart.

^a By the Sanctuarie he meaneth here all the Tabernacle.

2 For Moses had called Bezaleel, and Aholiab, and all the wife hearted men, in whose hearts the Lord had giuen wiselome, euent as many as their hearts encouraged to come unto that worke to worke it.

3 And they receiued of Moses all the offering which the children of Israel had brought for the worke of the seruice of the Sanctuarie, to make it: also^b they brought still unto him free giftes euerie morning.

^b Meaning the Israclites.

4 So all the wife men that wrought all the hottie worke, came euerp man from his worke, which they wrought,

5 And spake to Moses, saying, The people bring to^c much, and more then p^c enough for the vse of the worke, which the Lord hath commanded to be made.

^c A rare example and notable to see the people so ready to serue God with their goods.

6 Then Moses gaue a commandement, and they caused it to be proclaimed throughout the hoste, saying, Let neyther man nor woman prepare any more worke for the oblation of the Sanctuarie. So the people were stayed from offering.

7 For the stuffe they had, was sufficient for all the worke to make it, & to much.

8 * All the cunning men therefore^d among the worke men, made for the Tabernacle ten curtaines of fine twined linen, and of blewelike, and purple, and skarlet: ^e Cherubins of bypodye worke made they vpon them.

Chap. 26. 31.

9 The length of one curtaine was twentie and eight cubites, and the breadth of one curtaine foure cubites: and the curtaines were all of one cile.

^d Which were litle pictures with wings in the forme of children.

10 And he coupled fine curtaines together, & other fine coupled be together.

11 And he made strings of blewelike by the edge of one curtaine, in the seluedge of the coupling: likewise he made on the side of the other curtaine in the seluedge in the second coupling.

12 * Fiftie strings made he in the one curtaine, and fiftie strings made he in the edge of the other curtaine, which was in the second coupling: the strings were set one against another.

Chap. 26. 10.

13 After, he made fittie^f taches of golde, and coupled the curtaines one to another with the taches: so was it one Tabernacle.

^h Or, hookes.

14 ¶ Also he made curtaines of goates heare for the^g covering vpon the Tabernacle: he made them to the number of elenen curtaines.

^h Or, pavillion.

15 The length of one curtaine had thirtie cubits, and the breadth of one curtaine

taine foure cubites: p̄ elcuen curtaines were of one cile.

16 And he coupled fine curtaynes by them selues, and six curtaines by them selues:

17 Also he made fiftie stringes vpon the edge of one curtaine in the seluedge in the coupling, and fiftie strings made he vpon the edge of the other curtayne in the second coupling.

18 He made also fiftie taches of brasse to couple p̄ conering that it might be one.

19 And he made a c conering vpon the pavilion of rammes skinned dyed red, & a conering of badgers skins aboue.

20 Likewise he made the boardes for the Tabernacle of Shittim wood to stand vp.

21 The length of a board was ten cubits, & the breadth of one board was a cubite, and an halfe.

22 One board had two tenons, set in order as the feete of a ladder, one against another: thus made he for al p̄ boards of the Tabernacle.

23 So he made twentie boardes for the South side of the Tabernacle, euen full South.

24 And fourtie sockets of siluer made he vnder the twentie boardes, two sockets vnder one board for his two tenons, & two sockets vnder another board for his two tenons.

25 Also for the other side of the Tabernacle toward the North, he made twentie boardes,

26 And their fourty sockets of siluer, two sockets vnder one board, & two sockets vnder another board.

27 Likewise toward s̄ the Westside of the Tabernacle he made six boardes.

28 And two boardes made he in p̄ corners of the Tabernacle, for eyther side.

29 And they were ioynd beneath, and likewise were made sure aboue with a ring: thus he did to bo: h in both corners.

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

31 After, he made barres of Shittim wood, fine for the boards in the one side of the Tabernacle.

32 And fine barres for the boards in the other side of the Tabernacle, & fine bars for the boardes of the Tabernacle on the side toward the West.

33 And he made p̄ middelt barre to shoot through the boardes, from the one ende to the other.

34 He overlaid also p̄ boardes with gold, & made their rings of golde for places for the barres, and covered the barres with golde.

35 Moreover he made a baile of blew silke, & purple, and of skarlet, & of fine twined linnen: with Cherubims of dyed woike made he it:

36 And made therein four pillars of Shittim, & overlaid them with golde:

whose hooks were also of golde, and R heads. he cast for them foure sockets of siluer.

37 And he made a hāging for the Table: i Which was be- bernacle doore, of blew silke, & purple, & twene y court & skarlet, & fine twined linnen, and neede the Sanctuarie.

38 And the fine pillars of it with their hooks, and overlaid their chapiters & their feetes with gold, but their fine sockets were of brasse.

CHAP. XXXVII.

1 The Arke. 6 The Mercifear. 10 The Table. 17 The Candlesticke. 25 The Altar of incense.

1 After this, Bezaleel made p̄ Arke Chap. 25. 10. A of Shittim wood, two cubites & an halfe long, & a cubite and an halfe broad, and a cubite and an halfe hie:

2 And overlaid it with fine gold within & without, and made a crowne of gold a Like battel-ments.

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

4 Also he made barres of Shittim wood, and covered them with golde, 5 And put the barres in the rings by the sides of the Arke, to beare the Arke.

6 And he made p̄ Mercifear of pure gold: two cubites and an halfe was the length thereof, & one cubite & an halfe the bredth thereof. Chap. 25. 17.

7 And he made two Cherubims of gold, vpon the two ends of p̄ Mercifear: euen of woike beaten with p̄ hammer made he them.

8 One Cherub on the one end, & another Cherub on the other end: b of the Mercifear made he the Cherubims, at the two endes thereof. b Of the selfe same matter y the Mercifear was.

9 And the Cherubims spread out their wings on hie, & covered the Mercifear with their wings, & their faces were one towards another: toward p̄ Mercifear were p̄ faces of the Cherubims.

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

11 And he overlaid it with fine gold, and made thereto a crowne of gold rounde about.

12 Also he made thereto a border of an hand bredth round about, & made vpon p̄ border a crowne of gold round about. Or, some singe it.

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

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

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

16 Also he made the instruments for the Table of pure gold: dishes for it; & incense cups for it, & goblets for it, & cones rings for it, wherewith it should be conuered. Chap. 25. 29.

17 Likewise he made the Candlesticke of pure gold: of woike beaten out with

e These two were about the covering of goates heare.

f And to beare vp the curtaines of the Tabernacle.

g Or toward the Sea, which was the Sea called Mediterranean Westward from Jerusalem. Chap. 26. 24.

Chap. 25. 28. and 30. 45.

h Which was betweene the Sanctuarie & the Holiest of all.

the hammer made he the Candlesticke: & his shaft, & his branch, his bowles, his knoppes, and his floures were of one piece.

18 And six branches came out of the sides thereof: three branches of the Candlestickes sticked out of the one side of it, and three branches of the Candlestickes out of the other side of it.

19 In one branche three bowles made like almonds, a knop & a floure: & in another branche three bowles made like almonds, a knop & a floure: and so throughout the six branches that proceeded out of the Candlestickes.

20 And upon the Candlestickes were four bowles after the fashion of almonds, the knoppes thereof and the floures thereof.

21 That is, under every two branches a knop made thereof, & a knop under the second branche thereof, & a knop under the third branche thereof, according to the five branches coming out of it.

22 Their knoppes & their branches were of pure gold: it was all one beaten worke of pure golde.

23 And he made for it seven lamps with the snuffers, and sundry things thereof of pure golde.

24 Of a talent of pure gold made he it with all the instruments thereof.

25 Furthermore he made the perfume altar of Shittim wood: the length of it was a cubite, & the breadth of it a cubite (it was square) & two cubits high, and the horns thereof were of the same.

26 And he covered it with pure golde, both the top & the sides thereof round about, and the horns of it, & made into it a crowne of golde round about.

27 And he made two rings of golde for it, under the crowne thereof in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 Also he made the barres of Shittim wood, and overlaid them with golde.

29 And he made the holie incense, the sweete pure incense after the apothecaries arte.

CHAP. XXXVIII.

The altar of burnt offerings. 8 The brazen Laver. 9 The Court. 14 The Summe of that the people offered.

1 Also he made the altar of burnt offerings of Shittim wood: five cubits was the length thereof, & five cubits the breadth thereof: it was square & three cubits high.

2 And he made into it horns in the four corners thereof: the horns thereof were of the same, and he overlaid it with brass.

3 Also he made all the instruments of the altar: the altarpans, & the besomes, and the basins, the fleshhooks, and the censers: all the instruments thereof made he of brass.

4 Moreover he made a brazen grate

brought like a net to the Altar, under the compass of it beneath in the middes of it,

5 And cast foure rings of brass for the foure endes of the grate to put barres in.

6 And he made the barres of Shittim wood, and covered them with brass.

7 The which barres he put into rings on the sides of the altar to beare it withall, and made it holowe within the boardes.

8 Also he made the Laver of brass, & the foote of it of brass of the glasses of the women that did assemble and came together at the doore of the Tabernacle of the Congregation.

9 Finally he made the court on the South side full South: the hangings of the court were of fine twined linen, having an hundred cubites.

10 Their pillars were twenty, and their brazen sockets twentie: the hookes of the pillars, and their filets were of silver. 11 And on the North side the hangings were an hundred cubites: their pillars twentie, and their sockets of brass twentie, the hookes of the pillars & their filets of silver.

12 On the West side also were hangings of fiftie cubites, their ten pillars with their ten sockets: the hookes of the pillars and their filets of silver.

13 And toward the East side, full East, were hangings of fiftie cubites.

14 The hangings of the one side were fiftie cubites, their three pillars, & their three sockets:

15 And of the other side of the court gate on both sides were hangings of fiftie cubites, with their three pillars & their three sockets.

16 All the hangings of the court round about were of fine twined linen:

17 But the sockets of the pillars were of brass: the hookes of the pillars and their filets of silver, and the covering of their chapters of silver: and all the pillars of the court were hooped about with silver.

18 He made also the hanging of the gate of the court of needle worke, blew silke, and purple, and skarlet, and fine twined linen even twentie cubites long, and five cubites in height and breadth, like the hangings of the court.

19 And their pillars were foure with their foure sockets of brass: their hookes of silver, & the covering of their chapters, and their filets of silver.

20 But all the pinnes of the Tabernacle and of the court round about were of brass.

21 These are the partes of the Tabernacle, I mean, of the Tabernacle of the Testimonie, which was appointed by the commaundement of Moses for the office of the Levites by the hand of Ithamar sonne to Aaron the Priest,

a So that the gridiron or grate was halfe so high as the Altar, and stood within it.

b R. Kimhi saith that the women brought their looking glasses, which were of brass or fine metall, & offered them freely vnto the use of the Tabernacle: which was a bright thing and of great maiestie.

Chap. 27. 14.

22 Ebr. over a gainst.

Chap. 27. 19.

c That the Levites might have the charge thereof, and minister in the same, as did Eleazar and Ithamar, Nom.

Chap. 25. 21.

c Reade Chap. 25. 39.

Chap. 30. 1, 2, 3, 4.

Chap. 30. 23, 24.

Chap. 27. 10.

Chap. 27. 3.

Or, fire panes.

22 So Bezaleel the sonne of Uri the sonne of Hur of the tribe of Judah, made all þ the Lord commanded Moses.
 23 And with him Aholiab sonne of Ahisamach of the tribe of Dan, a cunning workman & an entzoider & a worker of needle worke in blew silk, & in purple, and in skarlet, and in fine linnen.
 24 All the golde that was occupied in all þ worke wrought for the holy place (which was the golde of the offering) was nine and twentie talents, and seven hundredeth and thirtie shekels, according to the shekel of the Sanctuarie.
 25 But the silver of the that were numbered in þ Congregation, was an hundredeth talents, and a thousand seven hundredeth & thentie and five shekels, after the shekel of the Sanctuarie.

26 A portion for a man, that is, halfe a shekel after the shekel of the Sanctuarie, for all them that were numbered from twentie yeere olde and above, among five hundredeth thousand, and three thousand, and five hundredeth and thirtie men.
 27 Whatsoever there were an hundredeth talents of silver, to cast the sockets of the Sanctuarie, and the sockets of the vaille: an hundredeth sockets of an hundredeth talents, a talent for a socket.
 28 But he made the hookes for the pillars of a thousand seven hundredeth and seuentie and five shekels, and overlaid their chapters, and made filets about them.
 29 Also the brasle of the offering was seuentie talents, and two thousand, & four hundredeth shekels.
 30 Whereof he made the sockets to the doore of the Tabernacle of the Congregation and the brazen altar, & the brasen grate which was for it, with all the instruments of the Altar.
 31 And the sockets of the court rounde about, and the sockets for the court gate, and all the pins of the Tabernacle, & all the pins of þ court round about.

CHAP. XXXIX.

1 The apparell of Aaron and his sonnes. 32 All that the Lord commanded, was made, and finished. 43 Moses blesteth the people.
 1 Moreover they made garments of ministracion to minister in the Sanctuarie, of blew silk, and purple, and skarlet: they made also the holie garments for Aaron, as the Lord had commanded Moses.
 2 So he made the Ephod of gold, blew silk, and purple, and skarlet, and fine twined linnen.
 3 And they did beat the gold into thinne plates, and cut it into wyers, to worke it in the blew silk and in the purple, & in the skarlet, and in the fine linnen, with broyded worke.
 4 For the which they made shoulders to couple together: for it was closed by the two edges thereof.
 5 And the broyded garde of his Ephod that was upon him, was of the

same stuffe, And oflike worke: even of golde, of blew silk, and purple, and skarlet, and fine twined linnen, as the Lord had commanded Moses.
 6 And they wrought two Onix stones closed in ouches of golde, and graven, as signets are graven, with the names of the children of Israel.
 7 And put them on the shoulders of the Ephod, as stones for a remembrance of the children of Israel, as the Lord had commanded Moses.
 8 Also he made the best plate of broyded worke like the worke of the Ephod: to wit, of golde, blew silk, and purple, and skarlet, & fine twined linnen.
 9 They made the best plate double, and it was square, an hand breadth long, and an hand breadth broad: it was also double.
 10 And they filled it with foure rowes of stones. The order was thus, a Rubie, a Topaze, and a Carbuncle in the first rowe.
 11 And in the second rowe, an Emeraud, a Saphir, and a Diamond.
 12 Also in the third rowe, a Turkeis, an Achate, and an Yematite.
 13 Likewise in the fourth rowe, a Chymololite, an Onix, & a Jasper: closed and set in ouches of gold.
 14 So the stones were according to the names of the children of Israel, even twelue after their names, graven like signets, every one after his name according to the twelue tribes.
 15 After, they made upon the best plate chelines at the ends, of wyethen worke and pure golde.
 16 They made also two bosses of golde, & two golde rings, & put the two rings in the two corners of the best plate.
 17 And they put the two wyethen chelines of golde in the two rings, in the corners of the best plate.
 18 Also the two other endes of the two wyethen chelines they fastened in þ two bosses, and put them on the shoulders of the Ephod upon the forefront of it.
 19 Likewise they made two rings of golde, & put them in the two other corners of the best plate upon the edge of it, which was on þ inside of þ Ephod.
 20 They made also two other golden rings, & put the on the two sides of the Ephod, beneath on the foieside of it, & ouer against his coupling about the broyded garde of the Ephod.
 21 Then they fastened the best plate by his rings into the rings of the Ephod, with a lace of blew silk, that it might be fast upon the broyded garde of the Ephod, & that þ best plate should not be loosed from the Ephod, as the Lord had commanded Moses.
 22 Whosoever, he made the robe of the Ephod of warm worke, altogether of blew silk.
 23 And the hole of the robe was in the middes of it, as the collar of an habergeon,

d As a graner, or carpenter, chap. 31. 4.

Chap. 28. 9.
 b That is, of very fine and curious workmanship.
 (chap. 28. 11.)

Or, halfe a shekel.

c Or, figure, which stone authors write that it commeth of the vrine of the beast called lynx.

d That is, every tribe had his name written in a stone.

e Reade the weight of a talent, Chap. 25. 39.

Chap. 27. 19.

a As coverings for the Arke, the Candlestick, the Altars, and such like. Chap. 31. 10. and 35. 10.

e Which was next vnder the Ephod.
 f Where he should put the rowe his head.

bergeon, with an edge about the collar, that it should not rent.

24 And they made vpon the skirts of the robe pomegranates, of blew silk, and purple, and skarlet, and fine linen twined.

25 They made also ^abelles of pure gold, and put the belles betwene the pomegranates vpon the skirts of the robe rounde about betwene the pomegranates.

26 A bel and a pomegranate, a bel and a pomegranate round about the skirts of the robe to minister in, as the Lozde had commanded Moyses.

27 After, they made coates of fine linen, of women worke for Aaron and for his sonnes.

28 And the miter of fine linen, and goodly bonners of fine linen, & linen ^abeeches of fine twined linen,

29 And the girdle of fine twined linen, and of blew silk, and purple, and skarlet, euen of neede worke, as the Lozde had commanded Moyses.

30 Finally they made the plate for the holy crowne of fine golde, and wrote vpon it a superscription like to the grauing of a signet, **H O L I N E S T O T H E L O R D.**

31 And they tyed vnto it a lace of blew silk to fasten it on hie vpon the miter, as the Lozde had commanded Moyses.

32 Thus was all the worke of the Tabernacle, euen of the ^aTabernacle of the Congregation finished: and the children of Israel did according to all that the Lozde had commanded Moyses: so did they.

33 Afterwarde they brought the Tabernacle vnto Moyses, the Tabernacle and all his instruments, his tables, his boardes, his barres, and his pillars, and his sockets,

34 And the covering of rammes skinned dyed red, and the coverings of badgers skinned, and the ^as covering baile.

35 The Arke of the Testimonie, and the barres thereof, and the Mercisear,

36 The Table, with all the instruments thereof, and the shewbread,

37 The pure Candlesticke, the lampes thereof, euen the lampes ^b set in order, and all the instruments thereof, and the oyle for light:

38 Also the golden Altar and the anointing oyle, and the sweet incense, and the hanging of the Tabernacle doore,

39 The brazen Altar with his grate of braile, his barres and all his instruments, the Lauer and his foote.

40 The curtaines of the court with his pillars, and his sockets, and the hanging to the court gate, and his cordes, and his pinnes, and all the instruments of the seruite of the Tabernacle, called the Tabernacle of the Congregation.

41 Finally, the ministring garments to serue in the Sanctuarie, and the holpe garments for Aaron the Priest, & his

sonnes garments to minister in the Priestes office.

42 According to euery point that the Lozde had commanded Moyses, so the children of Israel made all the worke.

43 And Moyses behelde all the worke, & beholde, they had done it as the Lozde had commaunded: so had they done: and Moyses ^k blessed them.

C H A P. X L.

ⁱ The Tabernacle with the appertinances is reared vp. 34 The glorie of the Lozde appeareth in the cloud couering the Tabernacle.

Then the Lozde spake vnto Moyses, saying,

² In the ^a first day of the first moneth in the very first of the same moneth shalt thou set vp the Tabernacle, called the Tabernacle of the Congregation:

³ And thou shalt put thereon the Arke of the Testimonie, and couer the Arke with the baile.

⁴ Also thou shalt bring in the ^a Table, and set it in order as it doeth require: thou shalt also bring in the ^a Candlessticke, and light his lampes,

⁵ And thou shalt set the incense Altar of golde before the Arke of the Testimonie, and put the ^a hanging at the doore of the Tabernacle.

⁶ Moreover, thou shalt set the burnt offering Altar before the doore of the Tabernacle, called the Tabernacle of the Congregation.

⁷ And thou shalt set the Lauer between the Tabernacle of the Congregation & the Altar, and put water therein.

⁸ Then thou shalt appoint the court round about, and hang vp the hanging at the court gate.

⁹ After, thou shalt take the anointing oyle, and anoint the Tabernacle, and all ^b is therein, & hallow it with all the instruments thereof, ^b it may be holy.

¹⁰ And thou shalt anoint the Altar of the burnt offering, and all his instruments, and shalt sanctifie the Altar, that it may be an Altar most holy.

¹¹ Also thou shalt anoint the Lauer, and his foote, and shalt sanctifie it.

¹² Then thou shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash the with water.

¹³ And thou shalt put vpon Aaron the holy garments, and shalt anoint him, & sanctifie him, that he may minister vnto me in the Priestes office.

¹⁴ Thou shalt also bring his sonnes, & clothe them with garments,

¹⁵ And thou shalt anoint them as thou didest anoint their father, that they may minister vnto me in the Priestes office: for their anointing shall be a signe, that the priesthoode ^d shall be euerlasting vnto them throughout their generations.

¹⁶ So Moyses did according to all that the Lozde had commanded him: so did he.

¹⁷ Thus was the Tabernacle reared

in Gods matters man may neither adde, nor diminish. ^k Praised God for the peoples diligence and prayed for them.

^a After that Moyses had bene fourtie dayes & fourtie nights in the mount, that is, from the beginning of August to the tenth of September, he came downe, and caused this worke to be done: which being finished, was set vp in Abib, which moneth containeth halfe March and halfe April.

^b Reade cha. 26. 35.

^c That is, the altar of perfume or to burne incense on.

^d This hanging or vaile was betwene the Sanctuarie and the court.

^d Till both the priesthoode and the ceremonies should end, which was at Christs coming. ¹ *Nom. 7. 1.*

Chap. 27. 30.

Chap. 28. 42.

Chap. 28. 36.

Chap. 27. 16.

^g So called, because it hanged before the mercisear and covered it from sight, Chap. 35. 12.

^h Or, which Aaron dressed & refreshed with oyle euery morning, chap. 30. 7.

e After they came out of Egypt, Nom. 7. 1.

f That is, the tables of the lawe, Chap. 31. 18. and 34. 29.

Chap. 35. 17.

* Or, for up.

* Because in this booke is chiefly intreated of the Leuites, and of things pertaining to their office.

a Hereby Moses declareth that he taught nothing to the people but that, which he received of God.

by the first daye of the first monetie in
 * the second yere.
 18 The **W**holes reared by the Tabernacle
 and fastened his sockets, and set by the
 boards thereof, and put in the barres of
 it, and reared by his pillars.
 19 And he spread the covering ouer the
 Tabernacle, & put the covering of that
 covering on he above it, as the **L**orde
 had commanded **M**oses.
 20 ¶ And he toke & put the **T**estimonie
 in the **A**rke, and put the barres in the
 rings of the **A**rke, and set the **M**ercurie
 on he vpon the **A**rke.
 21 He brought also **h** **A**rke into **h** **T**abernacle,
 & hanged by the * covering vaile,
 & covered the **A**rke of the **T**estimonie,
 as the **L**ord had commanded **M**oses.
 22 ¶ Furthermoze he put **h** **T**able in **h** **T**abernacle
 of the **C**ongregation in **h** **S**outh
 side of the Tabernacle, without **h** vaile,
 23 And set **h** bread in order before **h** **L**ord,
 as the **L**ord had commanded **M**oses.
 24 ¶ Also he put the **C**andlesticke in the
 Tabernacle of the **C**ongregation, ouer
 aganist the **T**able towarde the **S**outh
 side of the Tabernacle.
 25 And he lighted the **l**aps before **h** **L**ord,
 as the **L**ord had commanded **M**oses.
 26 ¶ Moreover he set the golden **A**ltar
 in the Tabernacle of the **C**ongregation
 before the vaile,
 27 And burnt sweete incense thereon, as
 the **L**ord had commanded **M**oses.
 28 ¶ Also he hanged by the vaile at the

doore of the Tabernacle.
 29 After, he sette the burnt offering **A**ltar
 without the doore of the Tabernacle, called
 the Tabernacle of the **C**ongregation, &
 offered the burnt offering & the sacrifice
 thereon, as **h** **L**ord had comanded **M**oses.
 30 Likewise he set the **L**auer betwene the
 Tabernacle of the **C**ongregation & the **A**ltar,
 & powred water therein to wash by.
 31 So **M**oses, & **A**aron, & his sonnes washed
 their hands and their feete therat.
 32 When they went into the Tabernacle
 of the **C**ongregation, & when they ap-
 proched to the **A**ltar, they washed, as
 the **L**ord had commanded **M**oses.
 33 Finally, he reared by the court rounde
 about the Tabernacle & the **A**ltar, and
 hanged by the vaile at the court gate: so
Moses finished the worke.
 34 ¶ * Then the cloud covered the Tabernacle
 of the **C**ongregation, & the glorie
 of the **L**ord filled the Tabernacle.
 35 So **M**oses could not enter into the Ta-
 bernacle of the **C**ongregation, because
 the cloude abode thereon, and the glorie
 of the **L**ord filled the Tabernacle.
 36 Now when the cloud ascended by frō
 the Tabernacle, the children of **I**srael
 went forward in all their iourneys.
 37 But if the cloud ascended not, then they
 iourneyed not till the day **h** it ascended.
 38 For **h** the cloud of the **L**ord was vpon the
 Tabernacle by daye, and fire was in it
 by night, in the sight of all the house of
Israel, throughout all their iourneys,

g Betweene the Sanctuary and the court,

Nomb. 9. 15. 1. king. 1. 10.

h Thus the presence of God preferred and guyded them night and day till they came to the land promised.

THE THIRD BOOKE OF Moses, called * Leuiticus.

THE ARGUMENT.

AS God dayly by most singular benefites declared himselfe to be mindfull of his Church: so
 he would not that they should haue any occasion to trust either in themselves, or to depend
 vpon others, either for lacke of temporall things, or ought that belonged to his diuine
 seruice & religion. Therefore he ordeined diuers kinds of oblations & sacrifices, to assure them
 of forgiveness of their offences (if they offered them in true faith & obedience.) Also he appointed
 their Priests and Leuites, their apparel, offices, conuersation and portion: he shewed what
 feasts they should obserue, and in what times. Moreover, he declared by these sacrifices & cere-
 monies that the rewarde of sinne is death, and that without the blood of Christ the innocent
 Lambe there can be no forgiveness of sinnes. And because they shoulde giue no place to their
 owne inuentions (which thing God most detesteth, as appeareth by the terrible example of
 Nadab and Abihu) he prescribed euen to the least things, what they should do, as what beastes
 they should offer & eate: what diseases were contagious and to be auoyded: what order they
 should take for all manner of filthines and pollution to purge it: whose companie they should
 flee: what marriages were lawfull: and what politike lawes were profitable. Which things de-
 clared, he promised fauour and blessing to them that kept his Lawes, and threatned his curse
 to them that transgressed them.

CHAP. I.

2 Of burnt offerings for particular persons. 2. 10 &
 14 The manner to offer burnt offerings as well of bullocks, as of sheepe and birds.



1 **N**ow the **L**ord called **M**oses, & spake
 vnto him out of the
 Tabernacle of the
 Congregation, say-
 ing,
 2 **S**peake vnto the
 children of **I**srael,
 and thou shalt saye

vnto the, If any of you offer a sacrifice
 vnto the **L**ord, ye shall offer your sacrifice
 of **c**attel, as of beees & of the sheepe,
 3 If his sacrifice be a burnt offering
 of the herde, he shall offer a male without
 blemish, presenting him of his own
 luntarie wil at the doore of the Tabernacle
 of the Congregation before **h** **L**orde.
 4 And he shall put his hand vpon the head
 of the burnt offering, & it shall be accepted
 to the **L**ord, to be his atonement.
 5 And he shall kill the bullocke before the
Lorde, and the Priests **A**arons sonnes
 shall

b So they could offer of none other sort, but of those which were commanded. Exod. 29. 10. c Meaning within the court of the Tabernacle. d The Priests or Leuites. e 1. r. to him.

f. i. shall

e Of the burnt offering, Exo. 27. 1

shall offer the blood, and shall sprinkle it round about upon the altar, that is by the doore of the Tabernacle of the Congregation.

Or, the bodie of the beast, or the fat.

6 Then shall he slep the burnt offering and cut it in pieces.

7 So the somes of Aaron the Priest shall put fire vpon the altar, & lape the wood in order vpon the fire.

8 When the Priests Aarons somes shall lay the parts in order, the head and the neck vpon the woode that is in the fire which is vpon the altar.

f Or a fauour of rest, which pacifieth the anger of the Lord.

9 But the inwardes thereof & the legges thereof he shall walsh in water, and the Priest shall burne al on the altar: for it is a burnt offering, an oblation made by fire, for a sweete fauour vnto the Lord.

10 And if his sacrifice for the burnt offering be of the sheeps (as of the sheepe, or of the goates) he shall offer a male without blemish,

g Reade vers. 5. h Before the altar of the Lorde.

11 And he shall kill it on the Northside of the altar before the Lord, & the Priests Aarons somes shall sprinkle the blood thereof round about vpon the Altar.

Or, into his pieces.

12 And he shall cut it in pieces, separating his head & his neck, and the Priest shall lape them in order vpon the wood that lieth in the fire which is on the altar:

13 But he shall walsh inwardes & the legs with water, & the Priest shall offer the whole & burne it vpon the altar: for it is a burnt offering, an oblatiō made by fire for a sweete fauour vnto the Lord.

14 And if his sacrifice be a burnt offering to the Lorde of the foules, then he shall offer his sacrifice of the turtle doves, or of the pong pigeons.

i The Ebrewe worde signifieth to pinch of wich the nayle.

15 And the Priest shall bring it vnto the altar, & luring the neck of it afunder, and burne it on the altar: & the blood thereof shall be shed vpon the side of the altar.

Or, strayed, or pressed.

16 And he shall plucke out his maw with his fetthers, & cast the beside the altar on the left part in the place of the ashes.

k On the side of the court gate in the pānes, which stood with ashes Exod. 27. 3.

17 And he shall cleane it with his wings, but not deuide it afunder: and the Priest shall burne it vpon the altar vpon the wood that is in the fire: for it is a burnt offering, an oblation made by fire for a sweete fauour vnto the Lord.

CHAP. II.

1 The meat offering is after three sortes: of fine flour vnbaken, 4 Of bread baken, 14 And of corne in the eare.

a Because the burnt offering could not be without the meat offering.

1 And when any wil offer a meate offering vnto the Lord, his offering shall be of fine flour, and he shall powre ople vpon it, and put incense thereon.

b The Priest. c To signifie that God remembreth him that offereth. Eccles. 7. 31.

2 And shall bring it vnto Aarons somes the Priestes, & he shall take thence his handfull of the flour, & of the ople with all the incense, and the Priest shall burne it for a memorial vpon the altar: for it is an offering made by fire for a sweete fauour vnto the Lord.

3 And the remnant of the meate offering shall hee Aarons & his sones: for it is most

holp of the Lorde offerings made by fire. 4 If thou bring also a meate offering bakken in the oven, it shall be an unleavened cake of fine flour mingled wth ople, or an unleavened wafer anointed with ople.

5 But if thy meate offering be an oblation of the frying panne, it shall be of fine flour unleavened, mingled with ople.

e Which is a gift offered to God to pacifie him.

6 And thou shalt part it in pieces, & powre ople thereon: for it is a meate offering.

7 And if thy meate offering be an oblatiō made in the cauldron, it shall be made of fine flour with ople.

8 After, thou shalt bring the meate offering (that is made of these things) vnto the Lord, & shalt present it vnto the Priest, and he shall bring it to the altar.

9 And the Priest shall take from the meate offering a memorial of it, & shall burne it vpon the altar: for it is an oblation made by fire for a sweete fauour vnto the Lord.

f Or, s. Exod. 29. 18.

10 But that which is left of the meate offering, shall be Aarons and his sones: for it is most holp of the offerings of the Lord made by fire.

11 All the meate offerings which ye shall offer vnto the Lord, shall be without leauen: for ye shall neither burne leauen nor honye in any offering of the Lorde made by fire.

f That is, fruits, which are sweet as honye, ye may offer.

12 In the oblation of the first fruites ye shall offer the them vnto the Lord, but they shall not be burnt vpon the altar for a sweete fauour.

g But referred for the Priests. Mar. 9. 49.

13 All the meate offerings also shalt thou season with salt, neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meate offering, but vpon all thine oblations thou shalt offer salt.

h Which they were bound (as by a covenant) to vse in all sacrifices, Nom. 18. 19.

14 If the thou offer a meate offering of thy first fruites vnto the Lord, thou shalt offer for thy meate offering of thy first fruites, eares of corne dried by fire, & wheate beaten out of the Greene eares.

2. Chron. 13. 5. Ezek. 43. 24. or, it meaneth a sure & pure covenant. Chap. 23. 14.

15 After, thou shalt put ople vpon it, & lay incense thereon: for it is a meate offering.

i Or, still eares: for the word signifieth a fruitfulfull field. Reade 2. Chr. 26. 10. in the note g.

16 And the Priest shall burne the memorial of it, euen of that that is beaten & of the ople of it, with all the incense thereof: for it is an offering vnto the Lorde made by fire.

CHAP. III.

1 The manner of peace offerings, & beasts for the same. 17 The Israelites may neither eat fat, nor blood.

1 Also if his oblation be a peace offering, if hee will offer of the boue, (whether it be male or female) hee shall offer such as is without blemish, before the Lord.

a A sacrifice of thanksgiving offered for peace and prosperitie, eather generally or particularly.

2 And shall put his hand vpon the head of his offering, and kill it at the doore of the Tabernacle of the Congregation: & Aarons somes the Priestes shall sprinkle the blood vpon the altar round about.

3 So he shall offer by parte of peace offerings as a sacrifice made by fire vnto the Lord, eue the fat that conereth the inwardes, & all the fat that is vpon the inwardes.

b One part was burnt, another was to the Priestes, and the third to him that offered. Exod. 29. 22.

4 He shall also take away two kidneis, and

• Peace, of the which kidneys are nere the flankes.

and the fat that is on them, and upon the flankes, and the kail on the liver with the kidneys.

5 And Aarons sonnes shall burne it on the altar, with the burnt offering, which is upon the wood, that is on the fire: this is a sacrifice made by fire for a sweet savour unto the Lord.

6 Also if his oblation be a peace offering unto the Lord out of the flocks, whether it be male or female, he shall offer it without blemish.

7 If he offer a lamb for his oblation, the he shall bring it before the Lord,

8 And lay his hand upon the head of his offering, and shall kill it before the Tabernacle of the Congregation, and Aarons sonnes shall sprinkle the blood thereof round about upon the altar.

9 After of the peace offerings he shall offer an offering made by fire unto the Lord: he shall take away the fat thereof, & the rumpe altogether, hard by the back bone, and the fat that covereth the inwards, & all the fat that is upon the inwards,

10 Also he shall take away the two kidneys, with the fat that is upon them, & upon the flankes, and the kail upon the liver with the kidneys.

11 Then the Priest shall burne it upon the altar, as the meat of an offering made by fire unto the Lord.

12 Also if his offering be a goat, then shall he offer it before the Lord,

13 And shall put his hand upon the head of it, and kill it before the Tabernacle of the Congregation, and the sonnes of Aaron shall sprinkle the blood thereof upon the altar round about.

14 Then he shall offer thereof his offering, even an offering made by fire unto the Lord, the fat that covereth the inwards, and all the fat that is upon the inwards,

15 Also he shall take away the two kidneys, and the fat that is upon them, and upon the flankes, and the kail upon the liver with the kidneys.

16 So the Priest shall burne them upon the altar, as the meat of an offering made by fire for a sweet savour: all the fat is the Lordes.

17 This shalbe a perpetuall ordinance for your generations, throughout all your dwellings, so that ye shall eat neither fat nor blood.

CHAP. IIIII.

1 The offering for finnes done of ignorance, 3 For the Priest, 13 The Congregation, 22 The ruler, 27 And the private man.

1 Mourn the Lord spake unto Moses, saying,

2 Speake unto the children of Israel, saying, If any shall sinne through ignorance, in any of the commandements of the Lord, (which ought not to be done) but shall do contrary to any of them,

3 If the Priest that is anointed do sinne (according to the time of the people) then other wise the punishments for crimes are appointed according to the transgression, Nom. 15. 22, b Meaning the hie Priest.

that he offer, for his sinne whyle he hath sinned, a pong bullock without blemish unto the Lord for a sinne offering,

4 And he shall bring the bullocke unto the doore of the Tabernacle of the Congregation before the Lord, and shall put his hand upon the bullocks head, and shall kill the bullocke before the Lord,

5 And the Priest that is anointed shall take of the bullocks blood, and bring it into the Tabernacle of the Congregation,

6 Then the Priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vaille of the Sanctuary.

7 The Priest also shall put some of the blood before the Lord, upon the hornes of the Altar of sweet incense, which is in the Tabernacle of the Congregation, then shall he pour all the rest of the blood of the bullocke at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

8 And he shall take away all the fat of the bullocke for the sinne offering: to wit, the fat that covereth the inwards, and all the fat that is about the inwards,

9 He shall take away also the two kidneys, and the fat that is upon them, and upon the flankes, and the kail upon the liver with the kidneys,

10 As it was taken away from the bullocke of the peace offerings, & the Priest shall burne them upon the altar of burnt offering.

11 But the skinnie of the bullocke, and all his flesh, with his head, & his legges, and his inwards, and his dung shall he beare out.

12 So he shall carry the whole bullocke out of the hoste unto a cleane place, where the alges are powdered, and shall burne him on the wood in the fire: where the alges are cast out, shall he be burne.

13 And if the whole Congregation of Israel shall sinne through ignorance, & the thing bee hid from the eyes of the multitude, and haue done agaynst any of the commandements of the Lord which should not be done, and haue offended:

14 When the sinne which they haue committed shalbe knowne, then the Congregation shall offer a pong bullocke for the sinne, and bring him before the Tabernacle of the Congregation,

15 And the Elders of the Congregation shall put their hands upon the head of the bullock before the Lord, & shall kill the bullocke before the Lord:

16 Then the Priest that is anointed, shall bring of the bullocks blood into the Tabernacle of the Congregation,

17 And the Priest shall dip his finger in the blood, and sprinkle it seven times before the Lord, even before the vaille.

18 Also he shall put some of the blood upon the hornes of the altar, which is before the Lord, that is in the Tabernacle

c Hereby confessing that he deserved some punishment which the beast suffered,

d Which was betwene the Holiest of all, & the Sanctuary.

e Which was in the court: meaning by the Tabernacle the Sanctuary: and in the end of this verse it is taken for the court.

Chap. 5. 9.

Exod. 29. 14. nom. 19. 5.

Hebr. 13. 11.

f The multitude excuset not the sinne, but if all haue sinned, they must all be punished.

Chap. 5. 23. 24.

g For all people could not lay on their hands: therefore it was sufficient that the Ancients of the people did it in the name of all Congregation.

Or, the Priest.

c In the peace offering it was indifferent to offer either male or female, but in the burnt offering only the male: so here can be offered no birds, but in the burnt offering they might: all there was consumed with fire, and in the peace offering but a part.

d The burnt offering was wholly consumed, and of the offering made by fire only their inwards &c. were burnt: the shoulder and breast, with the two chawes and the mawe were the priestes, and the rest his that offered.

e Meaning at the northside of the Altar, Chap. 1. 1.

f By eating fat, was ment to be carnall, and by blood eating, was signified crueltie.

Gen. 9. 4. chap. 17. 4.

h Ebr. a soule. a That is of negligence or ignorance, specially of the ceremonial law: for other wise the punishments for crimes are appointed according to the transgression, Nom. 15. 22.

of the Congregation: then shall hee powze all the rest of the blood at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation,

19 And he shall take all his fat from him, and burne it vpon the altar.

20 And the Priest shall do with this bullocke, as he did with the bullocke for his sinne: so shall hee do with this: so the Priest shall make an atonement for the, and it shall be forgiven them.

21 For he shall carie the bullocke without the holte, and burne him as hee burned the first bullocke: for it is an offering for the sinne of the Congregation.

22 ¶ When a ruler shall sinne, & do through ignorance against any of the commandements of the Lord his God, which should not be done, and shall offend,

23 If one shew vnto him his sinne which he hath committed, then shall he bring for his offering an hee goate without blemish,

24 And shall laye his hande vpon the head of the hee goate, and kill it in the place wher he should kill the burnt offering before the Lord: for it is a sinne offering.

25 Then the priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shall powze the rest of his blood at the foote of the burnt offering altar,

26 And shall burne all his fat vpon the altar, as the fat of the peace offering: so the Priest shall make an atonement for him, concerning his sinne, and it shall be forgiven him.

27 ¶ Likewise if any of the people of the land shall sinne through ignorance in doing against any of the commandements of the Lord, which should not be done, & shall offend,

28 If one shew him his sinne which hee hath committed, then he shall bring for his offering a hee goate without blemish for his sinne which he hath committed, 29 And he shall lay his hand vpon the head of the sinne offering, and slay the sinne offering in the place of burnt offering.

30 Then the Priest shall take of the blood thereof with his finger, and put it vpon the hornes of the burnt offering altar, & powze all the rest of the blood thereof at the foote of the altar,

31 And shall take away all his fat, as the fat of the peace offerings is taken away, and the Priest shall burne it vpon the altar for a sweete savour vnto the Lord, and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if hee bring a lambe for his sinne offering, he shall bring a female without blemish,

33 And shall lay his hand vpon the head of the sinne offering, and he shall slay it for a sinne offering in the place wher he

should kill the burnt offering.

34 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, & shall powze all the rest of the blood thereof at the foote of the altar.

35 And he shall take away all the fat thereof, as the fat of a lambe of the peace offerings is take away: then the Priest shall burne it vpon the altar with the oblations of the Lord made by fire, and the Priest shall make an atonement for him concerning his sinne that he hath committed, and it shall be forgiven him.

CHAPTER V.

1 Of him that testifieth not the truth, if he heare another sweare falsely. 2 Of him that voweth rashly. 3 Of him that by ignorance withdraweth any thing dedicate to the Lord.

1 ¶ As if any haue sinned, that is, if he haue heard the voice of an othe, and he can be a witnes, whether he hath seene or knowe of it, if he do not utter it, hee shall beare his iniquitie:

2 Either if one touch any vncleane thing, whether it be a carion of an vncleane beast, or a carion of vncleane catell, or a carion of vncleane creeping things, & is not ware of it, yet he is vncleane, and hath offended:

3 Either if he touch any vncleane melle of man (what soeuer vncleane melle, that he is defiled with) and is not ware of it, and after cometh to the knowledge of it, he hath sinned:

4 Either if any sweare, and pronounce with his lips to do euill, or to do good (what soeuer it be that a man shall pronounce with an othe) and it be hid from him, and after knoweth that he hath offended in one of these points,

5 When hee hath sinned in any of these things, then he shall confesse that hee hath sinned therein.

6 Wherefore shall he bring his trespass offering vnto the Lord for his sinne which he hath committed, even a female from the flocke, be it a lambe or a shee goat for a sinne offering, and the Priest shall make an atonement for him, concerning his sinne.

7 But if he be not able to bring a sheepe, he shall bring for his trespass which he hath committed, two turtle doves, or two pong pigeons vnto the Lord, one for a sinne offering, and the other for a burnt offering.

8 So he shall bring them vnto the Priest, who shall offer the sinne offering first, and bring the necke of it a sunder, but not plucke it cleane of.

9 After he shall sprinkle of the blood of the sinne offering vpon the side of the altar, and the rest of the blood shall be shed at the foote of the altar: for it is a sinne offering.

10 Also hee shall offer the seconde for a burnt offering as the manner is: so shall the Priest make an atonement for him (for his sinne which he hath committed)

m Or, besides burnt offerings, which were dayly offered to the Lord.

Or, a soule. Or, if the magis hath taken an othe of any other. a Whereby it is commanded to beare witnesse to the truth, and disclose the iniquitie of the vngodly.

b Or vowe rashly without iust examination of circumstances, & not knowing what shall be the issue of the same. c Which haue bene mentioned before in this Chapter.

Or, if his hand cannot touch, meaning for his powerlesse.

Chap. v. 15.

Or, powred.

Or, according to the lawe. Or declare him to be purged of that sinne

Or, make a perfume with it.

Or, the male goat of the fold.

h That is, the Priest shall kill it: for it was not lawful for any out of that office to kill the beast.

i Wherin he represented Iesus Christ.

Or, private person.

Or, the female of the goates. & Read vers. 24.

Exod. 29. 18.

l Meaning that the punishment of his sinne should be layd vpon that beast, or, that he had receyued all things of God, and offered this willingly.

Verse 7.

e Which is about a pottel.
f As in the meat offering, Chap. 2. 1.

Chap. 2. 2.
Chap. 4. 35.

g As touching the first fruites or tithes, due to the Priests and Levites.
h By the estimation of the priest chap. 27. 12.

Chap. 4. 2.
i That is, afterward remembreth that he hath sinned, wher his conscience doth accuse him. Exod. 30. 13.
k Els if his sinne against God come of malice he must dye, Nomb. 15. 30.

a To bestow and occupie for the vse of him that gaue it.
b By any guyle or vnlawful meanes. Nomb. 5. 6.
c Wherin he can not but sinne: or, wherin a man accustometh to sinne by periuirie or such like thing.

it shall be forgiven him.

11 ¶ But if he * be not able to bring two turtle doves, or two young pigeons, the he that hath sinned, shall bring for his offering, the tenth part of an Ephah of fine flour for a sinne offering, he shall put none of oyle thereto, neither yet any incense thereto: for it is a sinne offering.

12 The he that he bring it to the Priest, & the Priest shall take his handful of it for the remembrance thereof, & burne it vpon the altar * with the offerings of the Lord made by fire: for it is a sinne offering.

13 So the Priest shall make an atonement for him, as touching his sinne that hee hath committed in one of these points, & it shall be forgiven him: & the remnant shall be the Priests, as the meat offering.

14 ¶ And the Loide spake vnto Moses, saying,

15 If any persõ transgresse & sinne through ignorance by taking away things consecrated vnto the Loide, he shall then bring for his trespass offering vnto the Loide a ram without blemish out of the flocke, worth two shekels of silver b by thy estimation after the shekel of the Sanctuarie, for a trespass offering.

16 So he shall restore that wherin he hath offended, in taking away of the holy thing, and shall put the fifth part more thereto, and giue it vnto the Priest: so the Priest shall make an atonement for him with the ramme of the trespass offering, and it shall be forgiven him.

17 ¶ Also if any sinne * do against any of the commandements of the Loide, which ought not to be done, & knowe not and sinne and beare his iniquitie,

18 Then shall he bring a ram without blemish out of the flocke, in thy estimation worth * two shekels for a trespass offering vnto the Priest: & the Priest shall make an atonement for him concerning his b ignorance wherin he erreth, and was not ware: so it shall be forgiven him.

19 This is the trespass offering for the trespass committed against the Loide,

CHAP. VI.

6 The offering for sinnes which are done willingly. 9 The lawe of the burnt offerings. 13 The fire must abide euermore vpon the altar. 14 The lawe of the meate offering. 20 The offerings of Aaron, and his sonnes.

1 ¶ And the Loide spake vnto Moses, saying,

2 If any sinne & commit a trespass against the Loide, and denye vnto his neighbour that, which was taken him to keepe, or that which was put to him * of trust, or doth by b robberie, or by violence oppresse his neighbour,

3 Whi hath founde that which was lost, & denieth it, and sweareth falsely, * for as ny of these things that a man doeth, c wherin he sinneth:

4 When, I say, he thus sinneth & trespasseth, he shall the restore the robberie that hee robbed, or the thing taken by violence

which he tooke by force, or þ thing which was deliuered him to keepe, or the lost thing which he found,

5 Or for whatsoeuer he hath sworne falsely, hee shall both restore it in the whole * summe, & shall adde the fifth part more thereto, and giue it vnto him to whom it pertaineth, the same daie that he offereth for his trespass.

6 Also he shall bring for his trespass vnto the Loide, a ram without blemish out of the * flock in thy estimation worth two shekels for a trespass offering vnto þ Priest.

7 And the Priest shall make an atonement for him before the Loide, and it shall be forgiven him, whatsoeuer thing he hath done, and trespassed therein.

8 ¶ The þ Loide spake vnto Moses, saying,

9 Command Aaron & his sonnes, saying, This is the lawe of the burnt offering (it is the burnt offering because it burneth vnto the altar all the night vnto the morning, and the fire burneth on the altar)

10 And the Priest shall put on his linen garment, & shall put on his linen breeches vpon e his selthe, & take away the ashes when the fire hath consumed the burnt offering vpon the altar, and hee shall put them beside the e altar.

11 After, he shall put of his garnets, & put on other raiment, & carry the ashes forth without the holle vnto a cleane place.

12 But the fire vpon the altar shall burne thereon & neuer be put out: wherefore the Priest shall burne wood on it euery morning, and laye the burnt offering in order vpon it, and he shall burne thereon the fat of the peace offerings.

13 The fire shall euer burne vpon the altar, and neuer go out.

14 ¶ Also this is þ law of þ meat offering, which Aarons sonnes shall offer in the presence of the Loide, before the altar.

15 He shall euen take thence his handful of fine flour of the meate offering & of the oyle, and all the incense which is vpon the meate offering, and shall burne it vpon the altar for a sweete sauour, as a * incensoziall therefore vnto the Loide:

16 But the rest thereof shall Aaron and his sonnes eate: it shall be eaten without leauen in the holy place: in the court of the Tabernacle of the Congregation the shall eate it.

17 It shall not be eaten with leauen: f Or kned with leauen and after baken.

18 All the males among the children of Aaron shall eate of it: It shall be a statute for euer in your generations concerning the offerings of the Loide, made by fire: * whatsoeuer toucheth the shall be holy.

19 ¶ And againe the Loide spake vnto Moses, saying,

20 This is the offering of Aaron and his sonnes, which they shall offer vnto the Loide in the day wher he is anointed: the tenth part of an * Ephah of fine flour, for a meate offering b perpetual: half of it

Num. 5. 7.

Chap. 5. 15.

d That is, the Ceremonies which ought to be obserued therein.

e Vpon his secret parts, Exo. 28. 43.
f In the ashes, pannes appointed for that vse.

Chap. 2. 20
Nomb. 35. 40

Chap. 2. 9.

Exod. 29. 30

Exod. 16. 6.
h So oft as the hve Priest shall be elected & anointed.

cutt the same person shall be cut of from his people.

28 ¶ And the Lorde talked with Moses, saying,

29 Speake vnto the children of Israel, & say, Ye that offereth his peace offerings vnto the Lord, shall bring his gift vnto the Lord of his peace offerings:

30 His handes shall bring the offerings of the Lord made by fire: euen the fat with the best that he bring, that best may be * shaken to and fro before the Lord.

31 ¶ Then the Priest shall burne the fat vpon the altar, and the breast shall be Aarons and his sonnes.

32 And the right shoulder shall be giue vnto the Priest for an heauie offering, of your peace offerings.

33 The same that offereth the blood of the peace offerings, and the fatte, among the sonnes of Aaron, shall haue the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, euen of their peace offerings, and haue giuen them vnto Aaron the Priest and vnto his sonnes by a statute for euer from among the children of Israel.

35 ¶ This is the * anointing of Aaron, and the anointing of his sonnes, concerning the offerings of the Lord made by fire, in the day when hee presented the to serue in the Priests office vnto the Lord.

36 The which portions the Lord commanded to giue them in the day that he anointed them from among the children of Israel, by a statute for euer in their generations.

37 This is also the lawe of the burnt offering, of the meate offering, and of the sinne offering, & of the trespass offering, and of the consecrations, and of the peace offerings,

38 Which the Lord commanded Moses in the mount Sinai, when he commanded the children of Israel to offer their gifts vnto the Lord in the wilderness of Sinai.

CHAP. VIII.

12 The anointing of Aaron, and his sonnes, with the sacrifice concerning the sinne.

1 Afterwarde the Lorde spake vnto Moses, saying,

2 * Take Aaron and his sonnes with him, and the garments and the * anointing oyle, and a bullocke for the sinne offering, and two rammes, and a basket of unleaueued bread,

3 And assemble all the companie at the doore of the Tabernacle of the Congregation.

4 So Moses bid as the Lorde had commanded him, and the companie was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses sayd vnto the companie, * This is the thing which the Lord hath commanded to do.

6 And Moses brought Aaron and his

sonnes, and washed them with water,

7 And put vpon him the coat, & girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which hee girded with the bropdyed garde of the Ephod, and bound it vnto him therewith.

8 After he put the breast plate thereon, and put in the breast plate * the Urim and the Thummin.

9 Also he put the miter vpon his heade, and put vpon the niter on the fore fronte the golden plate, and the * holie crowne, as the Lord had commanded Moses.

10 ¶ Nowe Moses had taken the anointing oyle, and anoynted the ^b Tabernacle, and all that was therein, and sanctified them,

11 And sprinkled thereof vpon the altar seuentimes, and anointed the altar and all his instruments, and the lauer, and his soote, to sanctifie them)

12 * And he powred of the anointing oyle vpon Aarons head, and anoynted him, to sanctifie him.

13 After, Moses brought Aarons sonnes, and put coates vpon them, and girded them with girdles, and put bonets vpon their heads, as the Lord had commanded Moses.

14 * Then he brought the bullocke for the sinne offering, and Aaron & his sonnes put their handes vpon the heade of the bullocke for the sinne offering.

15 And Moses slew him, and tooke the blood, which he put vpon the houses of the Altar round about with his finger, and purified the Altar, and powred the rest of the blood at the foote of the Altar: so he sanctified ^d it, to make reconciliation vpon it.

16 Then he tooke all the fat that was vpon the inwardes, and the hall of the liuer & the two kidneis, with their fat, which Moses burned vpon the Altar.

17 But the bullocke and his ^e hide, & his flesh, and his dung, he burnt with fire without the holse as the Lord had commanded Moses.

18 ¶ Also he brought the ramme for the burnt offering, and Aaron & his sonnes put their handes vpon the head of the ram.

19 So Moses killed it, and sprinkled the blood vpon the Altar round about,

20 And Moses cut the ram in pieces, and burnt the heade with the pieces, and the fat,

21 And washed the inwardes & the legges in water: so Moses burnt the ram euery whitte vpon the Altar: for it was a burnt offering for a sweete sauour, which was made by fire vnto the Lord, as the Lord had commanded Moses.

22 ¶ * After, he brought the other ram, the ram of consecrations, and Aaron & his sonnes layd their handes vpon the head of the ram,

23 Which Moses ^f slew, and tooke of the yet established blood in their office.

And should not send it by another.
Exod. 29. 24.

That is, his piculedge, reward & portion.

Which sacrifice was offered when the priests were consecrated, Exod. 29. 22.

Exod. 28. 1, 4.
Exod. 30. 24.

Exod. 25. 4.

Exod. 28. 30.
So called because this superscription, Holiness to the Lord, was grauen in it.
That is, the Holiest of all, the Sanctuary and the court.

Exod. 29. 25.
Psal. 133. 2.

Exod. 29. 10.
chap. 9. 2.

c Of the burnt offering.

d To offer for the sinnes of the people.

e In other burnt offerings, which are not of consecration, or offering for himselfe, the Priest hath the skinnes, Chap. 7. 8.

Exod. 29. 37.
Moses did this because that the priests were not yet established blood in their office.

blood of it, and put it vpon the lay of Aarons right eare, and vpon the thumbe of his right hande, and vpon the great toe of his right foote.

24 Then Moses brought Aarons sonnes, and put of the blood on the lay of their right eares, and vpon the thumbe of their right handes, and vpon the great toes of their right foete, & Moses spinkled the rest of the blood vpon the Altar round about.

25 And he tooke the fat & the rumpe, & all the fat that was vpon the inwardes, & the kal of the liuer, and the two kidneis with their fat, and the right shoulder.

26 Also he tooke of the basket of the vneleavened bread that was before the Lord, one vneleavened cake and a cake of oiled bread, and one wafer, and put them on the fat, and vpon the right shoulder.

27 So he put * all in Aarons hands, and in his sonnes handes, and shooke it to and fro before the Lord.

28 After, Moses tooke them out of their handes, and burnt them vpon the altar for a burnt offering: for these were consecrations for a sweet saunour which were made by fire vnto the Lord.

29 Likewise Moses tooke the brest of the ram of consecrations, and shooke it to and fro before the Lord: for it was Moses * portion, as the Lord had commanded Moses.

30 Also Moses tooke of δ anoynting oile, and of the blood which was vpon the Altar, and spinkled it vpon Aaron, vpon his garments, & vpon his sonnes, and on his sonnes garments with him: so he sanctified Aaron, his garments, and his sonnes, & his sonnes garments with him.

31 ¶ Afterward Moses said vnto Aaron and his sonnes, Seeke the flesh at the doore of the Tabernacle of the Congregation, and there * eate it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shall eate it,

32 But that which remaineth of the flesh & of the bread, shall be burne with fire.

33 And ye shall not depart from the doore of the Tabernacle of the Congregation seven dayes, vntill the dayes of your consecrations be at an end: * for I seue dayes, said the Lord, shall he * consecrate you,

34 As * he hath done this day: so the Lord hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide at the doore of the Tabernacle of the congregation day and night, seven dayes, and shall keepe the watch of the Loide, that ye die not: for so I am commanded.

36 So Aaron & his sonnes did all things which the Lord had commanded by the hand of Moses.

CHAP. IX.

1 The first offerings of Aaron. 22 Aaron blesteth the people. 23 The glory of the Lords is shewed. 24 The fire commeth from the Lord.

1 **A**fter in the eighth day Moses called Aaron and his sonnes, and the Elders of Israel:

2 * Then he said vnto Aaron, Take thee a young calf for a β sinne offering, & a ram for a burnt offering, both without blemish, and bring them before the Lord.

3 And vnto the children of Israel thou shalt speake, saying, Take ye an hee goat for a sinne offering, & a calf and a lambe, both of a pere olde, without blemish for a burnt offering:

4 Also a bullocke, and a ramme for peace offerings, to offer before the Lord, and a meate offering mingled with oyle: for to day the Lord will appeare vnto you.

5 ¶ Then they brought that which Moses commanded before the Tabernacle of the Congregation, & all the assemble dieue were and stood before the Lord.

6 (For Moses had said, This is the thing which the Lord commanded that ye should do, and the glory of the Lord shall appeare vnto you)

7 Then Moses said vnto Aaron, Make nere to the Altar, & offer thy sinne offering, and thy burnt offering, & make an atonement for δ thee and for the people: offer also the offering of the people, and make an atonement for them, as δ Lord hath commanded.

8 ¶ Aaron therefore went vnto the Altar, and killed the calfe of the sinne offering, which was for him selfe.

9 And the sonnes of Aaron brought the blood vnto him, and he dypt his finger in the blood, and put it vpon the hoines of the Altar, and powred the rest of the blood at the foote of the Altar.

10 But the fat & the kidneis and the kall of the liuer of δ sinne offering, he * burnt vpon the Altar, as the Lord had commanded Moses.

11 The flesh also and the hide hee burnt with fire without the holse.

12 After, he slew the burnt offering, & Aarons sonnes brought vnto him δ blood, which he spinkled round about vpon the Altar.

13 Also they brought δ burnt offering vnto him with the pieces thereof, and the head, & he burnt them vpon the Altar.

14 Likewise he did wash the inwardes and the legs, & burnt them vpon the burnt offering on the Altar.

15 ¶ The he offered the peoples offering, & tooke a goat, which was the sinne offering for the people, and slew it, and offered it for sinne, as the first:

16 So he offered the burnt offering, & prepared it, according to the maner.

17 He presented also the meate offering, & filled his hand thereof, and * bride the burnt sacrifice of the morning he burnt this vpon the Altar.

18 He slew also the bullocke, and the ram for the peace offerings, that was for the people, & Aarons sonnes brought vnto him the blood, which hee spinkled vpon the Altar round about,

a After their consecration: for the seven dayes before, the priests were consecrate

Exod. 29. 1.

b Aaron entred into δ possession of δ priesthood and offeth the foure principal sacrifices: the burnt offering, the sinne offering, the peace offerings, and the meate offering.

c Before the altar, where his glorie appeared.

d Read for the vnderstanding of this place, Heb. 5. 3. & 7. 27.

e That is, he layde them in order, and so they were burnt when the Lord sent downe fire.

f All this must be vnderstand of δ preparation of δ sacrifices which were burnt after verse 24.

Exod. 29. 34.

Exod. 29. 26.

g At the doore of the court, Exod. 29. 32. 34. 39.

Exod. 29. 35. ²² Eiv, fill your handes. ²³ Or, as I have said.

h By comission giuen to Moses.

Exod. 29. 38.

19 With the fatte of the bullocke, and of the raine, the rumpe, and that which couereth the mwardes & the kidneys, and the hall of the liver.

20 So they layed þ fat vpon the breasts, & he burnt the fat vpon the Altar.

21 But the 2 beastes and þ right shouder Maronooke to and fro before the Loide, as the Loide had commaunded Moses.

22 So Maron lift þ his hand toward þ people, and blessed them, and þ came downe fro offering of the same offering, & þ burnt offering, & þ peace offerings.

23 After, Moses & Maron went into the Tabernacle of the Congregation, and came out and blessed the people, and the glorie of the Loide appeared to all the people.

24 * And there came a fire out from the Loide and consumed vpon the Altar the burnt offering and the fatte: which when all the people saw, they gaue thanks, and fell on their faces.

CHAP. X.

1 Nadab and Abihu are burnt. 6 Israel mourneth for them, but the Priests might not. 9 The Priests are forbidden wine.

1 **W**H^e Nadab & Abihu, the sonnes of Maron, tooke either of them his censur, & put fire therein, and put incense thereupon, and offered a strange fire before the Loide, which he had not commaunded them.

2 Therefore a fire went out fro þ Loide, and deuoured them: so they dyed before the Loide.

3 Then Moses said vnto Maron, This is it that the Loide spake, saying, I will be sanctified in them that come nere me, and before all the people I will be glorified: but Maron held his peace.

4 And Moses called Bishael and Elzaphan the sonnes of Bishiel, the vncle of Maron, and said vnto the, Come nere, ray poure brechen from before the Sanctuarie out of the hoste.

5 Then they went, & caried them in their coates out of the hoste, as Moses had commaunded.

6 After, Moses said vnto Maron & vnto Eleazar & Jthamar his sonnes, Wns couer not pour heads, neither reit pour clothes, least ye die, & least wyatch come vpon all the people: but let pour bies them, all the house of Israel bewaile þ burning which þ Loide hath kumbled.

7 And go not ye out from the dooze of þ Tabernacle of the Congregation, least ye dye: for the anointing oyle of þ Loide is vpon pou: and they did according to Moses commaundement.

8 And þ Loide spake vnto Maro, saying, Thou shalt not drinke wine nor strog drinke, thou, nor thy sonnes with thee, wht ye come into the Tabernacle of þ Congregation, lest ye dye: this is an ordinance for euer throughout pour generations,

10 That pe map put difference betwene

the cleane and the vncleane,

11 And that pe may reach the children of Israel all the statutes which the Loide hath commaunded them by the hand of Moses.

12 ¶ Then Moses said vnto Maron and vnto Eleazar & to Jthamar his sonnes þ were left, Take the meat offering þ remaineth of þ offerings of þ Loide, made by fire, & eate it without leauen beside the altar: for it is most holy:

13 And þe shall eate it in þ holy place, because it is thy duetic and thy sonnes duetic of the offerings of the Loide made by fire: for so I am commaunded.

14 Also the shaken beast and the heane shouder (shal ye eate in a cleane place: thou, and thy sonnes, and thy daughters with thee: for thy are gae as thy duetic & thy sonnes duetic, of þ peace offerings of the children of Israel.

15 The heane shouder, and the shaken beast (shal they bring with þ offerings made by fire of the fat, to shake it & fro before the Loide, and it shal be thine and thy sonnes with thee by a law forever, as the Loide hath commaunded.

16 ¶ And Moses sought the goate that was offered for sinne, & so, it was burnt: therefore he was angrie with Eleazar & Jthamar the sonnes of Maro, which were left aliv, saying,

17 Wherfor haue ye not eaten the sinne offering in þ holy place, seeing it is most holy: and God hath gnen it pou, to beare the iniquite of the Congregation, to make an aonement for them before the Loide.

18 Behoide, the blood of it was not brought wvthin þ holy place: þe thou' haue eaten it in the holy place, * as I commaunded.

19 And Maro said vnto Moses, Behold, this day shaue they offered their sinne offering, & their burnt offering before the Loide, & such things: as thou knowest eate come vnto me: If I had eaten the sinne offering to day, shou'de it haue bene accepted in the sight of the Loide?

20 So wht Moses heard it, he was content.

CHAP. XI.

1 Of beastes, fishes and birdes, which be cleane, & which be vncleane.

1 **A**fter, the Loide spake vnto Moses and vnto Maron, saying vnto them, Speake vnto the children of Israel, & say, * These are þ beastes which þe shall eate, among all the beastes that are on the earth,

2 What souer parteth the hoofe, and is clenon footed, and cheweth the cudde among the beastes, that shal þe eat:

3 But of them that chew the cud, or deuide the hoofe onely, of the re shal not eate: as the camel, because þe cheweth chew þ cud nor haue the hoofe clest: the fourth both chew the cud & haue the hoofe deuicid which may be earen.

* Or, commission.

Exod. 19. 24.

* Or where is no vncleane.

e For the breast & shoulers of the peace offerings might be brought to their families so that their daughters might eate of them, as also of the offerings of the first fruite, the first borne, & the Easter lambe.

Reade Chap. 22. 12, 13.

* Or, right, or portion.

2. Mac. 1. 11.

f And not consumed as Nadab, and Abihu.

Chap. 6. 26.

g That is, Nadab, and Abihu.

h Moses bare w his infirmite considering his great sorow, but doth not leaue an example to forgiue them that maliciously transgresse the commaundemet of God.

Gen. 7. 2.

deut. 14. 4.

all. 10. 14.

a Or, wherof ye may eat.

b He noteth foure sortes of beastes: some chew the cud onely, and some haue onely the hoofe clest: others neither

g Of þ bullocke & the ramme.

h Because the altar was nere y Siquarie which was the vpper end, therefore he is said to come downe.

i Or praied for the people.

2. Mac. 2. 8.

Gen. 4. 4.

1. King. 18. 38.

2. thro. 7. 1.

2. mac. 2. 10, 11.

* Or, gaue a shoute for ioie.

Nom. 3. 4. & 26.

6. 1. chro. 24. 2.

a Not taken of þ altar which was sent from heaue, and endured til þ captiuitie of Babylon.

b I will punishe them that serue me ocherwise then I haue commaunded, not sparing the chiefs, that the people may feare and praise my iudgements.

* Or, cofins.

c As though ye lamented for them, preferring your carnal affection to Gods iust iudgement.

Deut. 1. 1 & 33.

9. Chap. 19. 28.

d In destroying Nadab and Abihu the chiefs, & menacing the rest except they repent.

* Or, drinke that maketh drinke.

the cud, and denideth not the hoofe, he shall be vnclene vnto you.

5 Likewise the conie, because he cheweth the cud & denideth not the hoofe, he shall be vnclene to you.

6 Also the hare, because he cheweth the cud, & denideth not the hoofe, he shall be vnclene to you.

7 And the swine, because he parteth the hoofe and is clouen footed, but cheweth not the cud, he shall be vnclene to you.

8 Of their flesh shall ye not eate, & their carkeises shall ye not touch: for they shall be vnclene to you.

9 These shall ye eate, of al that are in the waters: whatsoeuer hath finnes & scales in the waters, in the seas, or in the riuers, them shall ye eat.

10 But al that haue not finnes nor scales in the seas, or in the riuers, of al that moueth in the waters and of al living things that are in the waters, they shall be an abomination vnto you.

11 They, I say, shall be an abomination to you: ye shall not eat of their flesh, but shall abhorre their carkeises.

12 Whatsoeuer hath not fins nor scales in the waters, that shall be an abomination vnto you.

13 These shall ye haue also in abomination among the foules, they shall not be eaten: for they are an abomination, the eagle & the goshawk, and the osprey:

14 Also p^r vultur, & the kite after his kind,

15 And al rauenus after their kind:

16 The ostrich also, & the night crowe, & the leaneaw, & p^r hauke after his kind:

17 The little owle also, & the cozmoant, & the great owle.

18 Also the redhauke & the pelcaue, & the swanne:

19 The stoike also, the heron after his kind, & the lapwing, & the backer:

20 Also euery foule that creepeth and goeth vpon all foure, such shall be an abomination vnto you.

21 Yet these shall ye eate: of euery foule that creepeth, & goeth vpon all foure which haue their feete and legs all of one to leape withal vpon the earth,

22 Of the pe shall eat these, the grasshopper after his kind, and the solan after his kind, the hargol after his kind, and the hagab after his kind.

23 But al other foules that creepeth & haue foure feete, they shall be abomination vnto you.

24 For by such ye shall be polluted: whosoever toucheth their carkeises, shall be vnclene vnto the euening.

25 Whosoever also shall beareth of their carkeises, shall walke his clothes, and be vnclene vntill euen.

26 Euery beast that hath clawes dinded, & is not clouen footed, nor cheweth the cud, such shall be vnclene vnto you: euery one that toucheth the, shall be vnclene.

27 And whatsoeuer goeth vpon his

pawes among all maner beastes that goeth on all foure, such shall be vnclene vnto you: who so doth touch their carkeises shall be vnclene vntill the euen.

28 And he that beareth their carkeises, shall walke his clothes, and be vnclene vntill the euen: for such shall be vnclene vnto you.

29 Also these shall be vnclene to you among the things that creepe and moue vpon the earth, the weasel, & the moule, & the frog, after his kind:

30 Also the rat, & the lizard, and the chameleon, & the scello, and the molle.

31 These shall be vnclene to you among all that creepe: who soeuer doth touch them when they be dead, shall be vnclene vntill the euen.

32 Also whatsoeuer any of the dead carkeises of them doeth fall vpon, shall be vnclene, whether it be vessel of wood, or raiment, or skinn, or sacke: whatsoeuer vessel it be that is occupied, it shall be put in the water as vnclene vntill the euen, and so be purified.

33 But euery earthen vessel, whether it asuy of the falleth, whatsoeuer is within it shall be vnclene, and ye shall bryake it.

34 All meate also that shall be eaten, if any such water come vpon it, shall be vnclene: & al drinke that shall be drunke in al such vessels shall be vnclene.

35 And euery thing that their carkeises fall vpon, shall be vnclene: the founaine of the pot shall be broken: for they are vnclene, & shall be vnclene vnto you.

36 Yet the fountaines & welles where there is plentie of water shall be cleane: but that which toucheth their carkeises shall be vnclene.

37 And if there fall of their dead carkeises vpon any seede, which useth to be sowe, it shall be cleane.

38 But if any water be polluted vpon the seede, and there fall of their dead carkeises thereon, it shall be vnclene vnto you.

39 If also any beast, whereof ye may eat, die, he that toucheth the carkeises thereof shall be vnclene vntill the euen.

40 And he that eateth of the carkeises of it, shall walke his clothes and be vnclene vntill the euen: he also that beareth the carkeises of it, shall walke his clothes, & be vnclene vntill the euen.

41 Euery creeping thing therefore that creepeth vpon the earth shall be an abomination, & not be eaten.

42 Whatsoeuer goeth vpon the beast, & whatsoeuer goeth vpon all foure, or that hath many feete among al creeping things that creep vpon the earth, ye shall not eate of them, for they shall be abomination.

43 Ye shall not pollute your selues with any thing that creepeth, neither make your selues vnclene with the, neither desire your selues thereby: ye shall not, I say, be defiled by them.

44 For I am p^r Lord your God: be sanctified

2. Mal. 6. 1.

c God would that hereby for a time they should be discerned as his people from the Gentiles.

d As litle fish ingendred of the lime.

e As they which come of generation.

Or, gryppin, as is in the greeke.

Or, snckeone.

Or, porphyrie.

Or, haue no bowings on their feete.

f These were certaine kindes of grasshoppers, which are not now properly knownen.

g Out of the campe.

Or, hath not his foote clouen in 2. wo.

h The greene frogget that sitteth on the bushes. Or, crocodile.

i As a bottel or bagge.

Chap. 11.

k So much of the water as toucheth it.

l He speaketh of seede, that is laid to steep before it be sowne.

in He sheweth why God did chuse them to be his people, 1. Pet. 1. 15.

sted hereof, and be ^h help, for I am holy, and desile not your selues with any creeping thing, that creepeth vpon the earth.

45 For I am the Lord ^h brought you out of the land of Egypt, to be your God, & that you should be holy, for I am holy.

46 This is the law of beasts, & of foules, and of euery liuing thing that moueth in the waters, and of euery thing that creepeth vpon the earth:

47 That there may be a difference betwene the vnclene and cleane, and betwene the beast that may be eaten, and the beast that ought not to be eaten.

CHAP. XII.

2 A Law how a woman should be purged after their delinerance.

1 Ad the Lorde spake vnto Moses,

2 Speake vnto the children of Israel, & say, When a woman hath brought forth seede, and borne a man childe, she shall be vnclene ^s seuen dapes, like as she is vnclene when she is put apart for her ^s disease.

3 (* And in the eight day the foreskin of the childes flesh shall be circumcised)

4 And she shall continue in the blood of her purifying three and thirtie dapes: her skil touch no ^s halowed thing, nor come into the ^s Sanctuarie, until the time of her purifying be out.

5 But if she beare a maid child, then she shall be vnclene two ^s weekes, as when she hath her disease: and she shall continue in the blood of her purifying three seue and five dapes.

6 Now when the dapes of her purifying are out, (whether it be for a sonne or for a daughter) she shall bring to the Priest a labe of one pere olde for a burnt offering, and a young pigeon or a turtle doue for a sinne offering, vnto the doore of the Tabernacle of the Congregation.

7 And she shall offer it before the Lord, and make an atonement for her: so she shall be purged of the pisse of her blood, this is the lawe for her that hath borne a male or female.

8 But if she ^s be not able to bring a lambe, she shall bring two ^s turtles, or two young pigeons: the one for a burnt offering, and the other for a sinne offering: and the Priest shall make an atonement for her: so she shall be cleane.

CHAP. XIII.

2 What considerations the Priest ought to obserue in iudging the leprosie, 29 The blacke spot or skab, 47 and the leproie of the garment.

1 Moeouer the Lorde spake vnto Moses, and to Aaron, saying,

2 The man that shall haue in the skinne of his flesh a swelling or skab, or a white spot, so that in the skin of his flesh it be like the plague of leprosie, the he shall be brought vnto Aaron ^h Priest, or vnto one of his sonnes the Priestes,

3 And the Priest shall looke on the soie in the skinne of his flesh: if the soie in the soie be turned into white, & the soie seeme to be ^s lower then in the skinne of his flesh, it is a plague of leprosie: therefore the Priest shall looke on him, and ^s pronounce him vnclene:

4 But if the white spot be in the skin of his flesh, & seeme not to be lower then ^s skinne, nor the heate thereof be turned vnto white, then the Priest shall shut vp him that hath the plague, seuen dapes. After the Priest shall looke vpon him the seuenth day: & if the plague seeme ^s to him to abide still, & the plague grow not in the skin, the Priest shall shut him vp yet seuen dapes more.

6 Then the Priest shall looke on him againe the seuenth day, and if the plague ^s be darke, and the soie grow not in the skinne, then the Priest shall ^s pronounce him cleane, for it is a skab: therefore he shall wash his clothes, and be cleane.

7 But if the skab grow more in the skin, after that he is seene of the Priest, for to be purged, he shall be seene of the Priest yet againe.

8 Then the Priest shall consider, and if the skab ^s growe in the skinne, then the Priest shall pronounce him ^s vnclene: for it is leprosie.

9 ¶ When the plague of leprosie is in a man, he shall be brought vnto the Priest, 10 And the Priest shall see him: and if the swelling be white in the skinne, and haue made the heate white, & there be rawe flesh in the swelling,

11 It is an idle leprosie in the skinne of his flesh: and the Priest shall pronounce him vnclene, and shall not shut him vp, for he is vnclene.

12 Also if the leprosie ^s breake out in the skin, & the leprosie couer all the kum of the plague, from his head euen to his feete, where soeuer the Priest looketh,

13 Then the Priest shall consider: and if the leprosie couer all his flesh, he shall pronounce the plague to be ^s cleane, because it is all turned into whitenesse: so he shall be cleane.

14 But if there be rawe flesh on him when he is seene, he shall be vnclene.

15 For the Priest shall see the rawe flesh, and declare him to be vnclene: for the rawe flesh is ^s vnclene, therefore it is the leprosie.

16 And if the rawe flesh change and be turned into white, then he shall come to the Priest,

17 And the Priest shall behold him: and if the soie be changed into white, then the Priest shall pronounce the plague cleane, for it is cleane.

18 ¶ The flesh also in whose skin there is ^s a bile and is healed,

19 And in the place of the bile there be a white swelling, or a white spot some what reddish, it shall be seene of the Priest.

20 And when the Priest seeth it, if it appeare

b That is, strunke in, and be lower then the rest of the skinne.

^s Ebr. shall pollute him.

^s Ebr. in his eyes.

c As hauing the skinne drawn together, or blackish.

^s Ebr. shall cleanse him.

^s Or, be spread abroad.

d As touching his bodily disease: for his disease was not imputed to him for sinne before God, though it were the punishment of sinne.

^s Or, but.

e For it is not that contagious leprosie that infecteth, but a kinde of kirse, which hath not the flesh rawe as the leprosie.

f That is, declareth that the flesh is not solid, but is in danger to be leprous.

^s Or, impure.

a So that her husband for that time could not resort to her.

^s Or, flourish. Chap. 15. 19. Luke. 2. 21. iohn. 7. 22.

b Besides the first seuen dayes.

c As sacrifice or such like.

d That is, into the court gate, till after fourtie dayes.

e Twice so long as if she bare a manchild.

f Where the burnt offerings were wont to be offered.

^s Ebr. if her hand find not the worth of a lambe. Luke. 7. 24.

a That it may be suspected to be the leproie.

g None were exempted, but if the Priest pronounced him vncleane, he was put out from among the people: as appeareth by Marie the propheticse, Nom. 12. 14. and by King Vzrah. 2. Chron. 26. 20.

h If he haue a white spot in y place, where the burning was, and was after healed.



Or swelling.

i Which was not wont to be there, or els smaller then in any other parte of the body.

appeare lower then the skinne, and the heare thereof be changed into white, the Priest then shall pronounce him vncleane: for it is a plague of leprosie, broken out in the bile.

21 But if the Priest looke on it, & there be no white heares therein, and if it be not lower then the skin, but be darker, then the Priest shall shut him by seven dayes.

22 And if it spread abroade in the flesh, the Priest shall pronounce him vncleane, for it is a soie.

23 But if the spot continue in his place, & growe not, it is a burning bile: therefore the Priest shall declare him to be cleane.

24 ¶ If there be any flesh, in whole skin there is an hote burning, & the quicke flesh of the burning haue a white spot, somewhat reddish or pale,

25 Then the Priest shall looke vpon it: & if the heare in y spot be changed into white, & it appeare lower then the skin, it is a leprosie broken out in y burning: therefore the Priest shall pronounce him vncleane: for it is the plague of leprosie.

26 But if the Priest looke on it, & there be no white heare in the spot, and be no lower then the other skin, but be darker, then the Priest shall shut him by seven dayes.

27 After, the Priest shall looke on him y seventh day: if he be grown abroad in y skin, the Priest shall pronounce him vncleane: for it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skin, but is darke, it is a riding of the burning: the Priest shall therefore declare him cleane, for it is the dying by of the burning.

29 ¶ If also a man or woman hath a soie on the head or in the beard,

30 Then the Priest shall see the soie: and if it appeare lower then the skinne, and there be in it a final pelow heare, then the Priest shall pronounce him vncleane: for it is a blacke spot, and leprosie of the head or of the beard.

31 And if the Priest looke on the soie of the blacke spot, and if it seeme not lower then the skinne nor haue any blacke heare in it, then the Priest shall shut by him, that hath the soie of the blacke spot, seuen dayes.

32 After, in the seventh day the Priest shall looke on the soie: and if the blacke spot growe not, & there be in it no pelow heare, and the blacke spot seeme not lower then the skin,

33 Then hee shall shauen, but the place of the blacke spot shall hee not shauen: but the Priest shall shut by him, that hath the blacke spot, seuen dayes more.

34 And the seventh day the Priest shall looke on the blacke spot: and if the blacke spot growe not in the skinne, nor seeme lower then the other skin, then the Priest shall cleanse him, and he shall wash his clothes, and be cleane.

35 But if the blacke spot growe abroade

in the flesh after his cleansing, 36 Then the Priest shall looke on it: and if the blacke spot growe in the skin, the Priest shall not seeke for the pelow heare: for he is vncleane.

37 But if the blacke spot seeme to him to abide, and that blacke heare growe therein, the blacke spot is healed, he is cleane, and the Priest shall declare him to be cleane.

38 ¶ Furthermore if there be many white spottes in the skinne of the flesh of man or woman,

39 Then the Priest shall consider: and if the spots in the skinne of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skinne: therefore he is cleane.

40 And the man whose heare is fallen of his head, and is balde, is cleane.

41 And if his head lose the heare on the forehead, & be bald before, he is cleane.

42 But if there be in the balde heare, or in the balde forehead a white reddish soie, it is a leprosie springing in his balde head, or in his balde forehead.

43 Therefore the Priest shall looke vpon it, and if the rising of the soie be white reddish in his balde head, or in his bald forehead, appearing like leprosie in the skinn of the flesh,

44 He is a leper and vncleane: therefore the Priest shall pronounce him altogether vncleane: for the soie is in his head.

45 The leper also in whome the plague is, shall haue his clothes ment, and his head bare, and shall put a covering vpon his lippes, and shall crye, I am vncleane, I am vncleane.

46 As long as the disease shall be vpon him, he shall be polluted, for he is vncleane: he shall dwell alone, without the campe shall his habitation be.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a wollen garment or a linen garment,

48 Whether it be in the warpe or in the woofe of linen or of wollen, either in a skin or in anie thing made of skinn,

49 And if the soie be greene or somewhat reddish in the garment or in the skinn, or in the warpe, or in the woofe, or in any thing that is made of skin, it is a plague of leprosie and shall be shewed vnto the Priest.

50 Then the Priest shall see the plague, and shut by it that hath the plague, seuen dayes.

51 And shall looke on the plague the seventh day: if the plague growe in the garment or in the warpe, or in the woofe, or in the skinn, or in any thing that is made of skin, that plague is a fretting leprosie and vncleane.

52 And hee shall burne the garment, or the warpe, or the woofe, whether it be wollen or linen, or any thing that is made of skinn, wherein the plague is: for it is a fretting leprosie, therefore it shall be burnt in the fire.

k He shall not care whether the yellow heare be there, or no.

l By sicknesse, or any other inconuenience.

m In signe of sorowe and lamentation, n Either in token of mourning or for feare of infecting others. N om. 5. 2. 2. king. 1. 5. 5.

o Whether it be garment, vessel, or instrument,

p But abide still
in one place, as
verſ. 37.

53 If the Priest see that the plague
prowe not in the garment, or in the
woofe, or in whatioeuer thing of skin
it be,
54 Then the Priest ſhal command them
to walke the thing wherein the plague
is, & he ſhal ſhut it vp ſene dayes more.
55 Againe the Priest ſhall looke on the
plague, after it is walhed: and if the
plague haue not changed his colour,
though p plague ſpied no further, it is
uncleane: thou ſhalt burne it in p fire,
for it is a feat inward, whether the
spot be in the bare place of the whole, or
in part thereof.

q But remaine
as it did before.

r Or whether it
be in anie bare
place before, or
behinde.

56 And if the Priest see that the plague
be darker, after that it is walshed, he
ſhall cut it out of the garment, or out
of the ſkin, or out of the warpe, or out
of the woofe.

57 And if it appeare ſtill in the garment
or in the warpe, or in the woofe, or in
anie thing made of ſkin, it is a ſpreading
leprie: thou ſhalt burne the thing wher
in the plague is, in the fire.

58 If thou haſt walshed the garment or
the warpe, or the woofe, or whatioeuer
thing of ſkin it be, if p plague be departed
therefrom, then ſhall it be walshed
the ſeconde time, and be cleane.

f To the intent
he might be ſure
that the leproſie
was departed, &
that all occaſion
of infection
might be taken
away.

59 This is the lawe of the plague of le-
proſie in a garment of wollen or linen, or
in the warpe, or in the woofe, or in anie
thing of ſkin, to make it cleane of un-
cleane.

CHAP. XIII.

3 The cleaſing of the leper, 34 And of the houſe that
he is in.

1 **A**nd the Loyde ſpake vnto Moſes,
ſaying,

2 * This is the lawe of the leper
in the daue of his cleaſing: that is, he
ſhal be brought vnto the Priest.

3 And the Priest ſhall go out of the caue,
& the Priest ſhal conſider him: & if the
plague of leproſie be healed in the leper,

4 Then ſhall the Priest commaund to
take for him that is cleaſed, two ſpa-
rowes aliuē and b cleane, and cedar
woode and ſcarlet lace, and hyſſope.

5 And the Priest ſhall command to kill
one of the birdes ouer pure water in
an earthen veſſel.

6 After, he ſhall take the liue ſparowe
with the cedar wood, and the ſcarlet
lace, & the hyſſop, and ſhall byp them &
the liuing ſparowe in the blood of the
ſparowe ſlaine, ouer the pure water,

7 And he ſhal ſprinkle vpon him, p muſt
be cleaſed of his leproſie, ſeuē times, &
cleaſe him, and ſhal d let go the liue ſpa-
rowe into the broad field.

8 Then he that ſhal be cleaſed, ſhal walsh
his clothes, and ſhaue of all his heare,
and walsh himſelfe in water, ſo he ſhal
be cleane: after that ſhall he come into
the hoſte, but ſhall tarie without his
tent ſeuē dayes.

9 So in the ſeuēth day he ſhall ſhaue of
all his heare, both his head, and his

heard, and his eye browes: euen all his
heare ſhall he ſhaue, and ſhall walsh his
clothes and ſhall walsh his ſeth in wa-
ter: ſo he ſhal be cleane.

10 Then in p eight day he ſhall take two
hee lambes without blemiſh, and an
ewe lambe of a yere olde without blemi-
ſh, & three tenth deales of fine flower
for a meat offering, mingled with oyle,
& a pinte of oyle.

e Which hath
no imperfection
in any member.

f This meaſure
in Ebroꝝ is cal-
led, log, & con-
taineth ſix egges
in meaſure.

11 And the Priest p maketh him cleane
ſhall bying the mā which is to be made
cleane, and thoſe things, before p Lord,
at the doore of the Tabernacle of the
Congregation.

12 Then the Priest ſhal take one lambe,
and offer him for a treſpas offering, and
the pure of oyle, & ſhake them to & for
before the Lord.

Exod. 29. 24.

13 And he ſhal kill the lambe in the place
where the ſinne offering & the burnt of-
fring are ſlaine, euen in p holy place: for
as the ſinne offering is the Priests, ſo
is p treſpas offering: for it is moſt holy.

Chap. 7. 1, 27.

14 So the Priest ſhal rake of the blood of
the treſpas offering, & put it vpon p lay
of the right eare of him that ſhal be clea-
ſed, & vpo the thumbe of his right hād,
& vpon the great toe of his right foote.

15 The Priest ſhal alſo take of the pure
of oyle, and poluꝛe it into the palme of
his left hand,

"Ebr. the finger of
his right hand.

16 And the Priest ſhal dip his' right
finger in the oyle that is in his left hād,
and ſprinkle of the oyle with his finger
ſeuē times before the Lord.

17 And of the reſt of the oyle that is in
his hand, ſhal the Priest put vpon the
lay of the right eare of him that is to be
cleaſed, & vpon the thumbe of his right
hand, & vpon the great toe of his right
foote, where the blood of the treſpas
offering was put.

"Ebr. upon the
blood of the treſ-
paſſe offering.

18 But the remnant of the oyle that is in
the Priests hand, he ſhal poluꝛe vpon
the head of him that is to be cleaſed: ſo
the Priest ſhal make an atonement for
him before the Lord.

19 And the Priest ſhal offer the ſinne of-
fring and make an atonement for him
that is to be cleaſed of his uncleane-
neſſe: after ſhal he kill b burnt offering.

20 So the Priest ſhal offer the burnt of-
fring and the meat offering vpon the
altar: & the Priest ſhal make an atone-
ment for him: ſo he ſhal be cleane.

"Ebr. his hand can
not take it.

21 But if he be poore, and not able, the
he ſhal bring one lambe for a treſpas
offering to be ſhaken, for his reconcilia-
tion, and a tenth deale of fine flower
mingled with oyle, for a meat offering,
with a pinte of oyle.

22 And two turtle doves, or two pong
pigeons, as he is able, wherof the one
ſhal be a ſinne offering, and the other a
burnt offering,

23 And he ſhal bring the eight daue
for his cleaſing vnto the Priest at the
doore of the Tabernacle of the Congre-
gation before the Lord.

g Which is an
omer, Reade
exod. 16. 16.

Mat. 2. 2.
mar. 2. 20.
luke. 5. 12.

a Or the cere-
monie which
ſhall be vſed in
his purgation.

Or, little birdes.
b Of birdes
which were per-
mitted to be ea-
ten.

c Running wa-
ter, or of the
fountaine.

d Signifying
that he that was
made cleane, was
ſet at libertie, &
reſtored to the
companie of o-
thers.

h Or shall offer them as the offering that is shaken to and fro.

"Ebr. into the palm of the Priests left hand.

"Or, where the blood of the trespass offering was put, see verse. 17.

i Whether of them he can get.

"Or, besides the meat offering.

k This order is appointed for y^e poore man,

l This declareth that no plague nor punishment cometh to mā without Gods providence and his sending.

"Or, blackness, or hollowe shaker.

"Or, pressed.

24 Then the Priest shal take the lambe of the trespass offering, and the pinte of ople, and the Priest shall shaker them to & fro before the Loyde.

25 And he shal kill the lambe of p^r trespass offering, and the Priest shall take of the blood of the trespass offering, and put it vpon the lap of his right eare that is to be clesed, & vpon the thumbe of his right hand, and vpon the great toe of his right foote.

26 Also the Priest shal poure of the oile into the paine of his owne left hand.

27 So the Priest shal with his right finger spmke of the oile that is in his left hand, seven times before the Loyd.

28 Then the Priest shall put of the ople that is in his hand, vpon the lap of the right eare of him that is to be clesed, & vpon the thumbe of his right hand, & vpon the great toe of his right foote: vpon the place of the blood of the trespass offering.

29 But the rest of the ople that is in the Priests hand, he shall put vpon p^r head of him that is to be clesed, to make an atonement for him before the Loyd.

30 Also he shal present one of the turtle doves, or of the pong pigeons, as he is able:

31 Such, I say, as he is able, the one for a sinne offering, & the other for a burnt offering with the meat offering: so the Priest shall make an atonement for him that is to be clesed before the Loyd.

32 This is the lawe of him which hath the plague of leprosie, who is not able in his cleansing to offer the whole.

33 ¶ The Loyd also spake vnto Moses & to Aaron, saying,

34 When ye be come vnto the lande of Canaan which I giue you in possession, if I send the plague of leprosie in an house of the land of your possession,

35 The he that oweth p^r house, shal come & tell the Priest, saying, We thinke ther is like a plague of leprosie in the house.

36 Then the Priest shal comande the to emptye the house before the Priest go into it to see p^r plague, that al that is in the house be not made vnclane, & then shall the Priest go in to see the house,

37 And he shal marke the plague: and if the plague be in p^r wallles of the house, & that there be deepe spots, greenish or reddish, which seeme to be lower the the wall,

38 Then the Priest shal go out of p^r house to the doore of the house, and shal cause to shut vp the house seven daies,

39 So p^r Priest shal come again p^r seventh day: and if he see that the plague be increased in the wallles of the house,

40 Then the Priest shall command the to take away the stones wherein the plague is, and they shal cast them into a foule place without the cite.

41 Also he shal cause to scrape the house within round about, & poure the dust, that they haue pared of, without the

cite in an vnclane place.

42 And they shal take other stones, & put them in the places of those stones, and shall take other mortar, to plaister the house with.

43 But if the plague come againe and breake out in the house, after p^r he hath taken away the stones, & after that he hath scraped and plaistered the house,

44 Then the Priest shal come and see: & if the plague growe in the house, it is a fretting leprosie in the house: it is therefore vnclane.

45 And he shal beake downe p^r house, with the stones of it, & the timber thereof, & all the mortar of the house, & he shall carie them out of the cite vnto an vnclane place.

46 Moyse ouer he that goeth into p^r house al the while that it is shut vp, he shalbe vnclane vntil the euen.

47 He also that sleepeth in p^r house shall wash his clothes: he likewise p^r eateth in the house, shall wash his clothes.

48 But if the Priest shal come & see, that the plague hath spied no further in the house, after the house be plaistered, the Priest shal pronounce p^r house cleane, for the plague is healed.

49 Then shall he take to purifie p^r house, two sparowes, & cedar wood, & skarlet lace, and hyssop.

50 And he shall kill one sparowe ouer pure water in an earthen vessel,

51 And shall take the cedar wood, & the hyssop, and the skarlet lace with the live sparowe, & dip them in the blood of the slain sparowe, & in the pure water, & sprinkle the house seven times:

52 So shall he clesse the house with the blood of p^r sparowe, & with the pure water, & with the live sparowe, & with the cedar wood, & with the hyssop, & with the skarlet lace.

53 Afterward he shal let go the live sparowe out of p^r towne into the broad fieldes: so shal he make atonement for the house, and it shalbe cleane.

54 This is the lawe for curie plague of leprosie and blacke spot, and of the leprosie of the garment, & of the house,

55 And of the swelling, and of the skab, and of the white spot.

57 This is p^r lawe of the leprosie to teache when a thing is vnclane, and when it is cleane.

m Where carions were cast, & other slich that y^e people might not be therwith infected.

n That is, he shal comad it to be pulled down, as verse. 40.

"Or, dust.

o It seemeth that this was a lace or string to bind the hyssope to the wood, and so was made a sprinkle: the Apostle to the Hebrewes called it skarlet wolle Hebr. 9. 19.

"Ebr. cite.

"Ebr. on the face of the felde.

Chap. 13. 30.

"Or, rising.

"Ebr. in the day of the vnclane, and in the day of the cleane.

CHAP. XV.

1. 19 The maner of purging the vnclane issues both of men and women. 31. The children of Israel must be separate from all vnclannes.

1 Moresouer, the Loyde spake vnto Moses, and to Aaron, saying,

2 Speake vnto the children of Israel, and say vnto them, Whosoener hath an issue fro his flesh, is vnclane, because of his issue.

3 And this shalbe his vnclannes in his issue: when his flesh auoiceth his issue, or if his flesh be stopped from his issue, this

a Whose seede either in sleeping or els of weaknes of nature issueth at his secret part.

b Or the thing wherefore he shall be vncleane.

this is his vncleannes.

4 Euerp bed whereon he lyeth that hath the issue, shall be vncleane, and euery thing whereon he sitteth shall be vncleane.

5 Whosoener also toucheth his bed, shall wash his clothes, and wash him selfe in water, and shall be vncleane vntill the euen.

6 And he that sitteth on any thing, whereon he sate that hath the issue, shall wash his clothes, and wash him selfe in water, & shall be vncleane vntill the eue.

7 Also he that toucheth the flesh of him that hath p pssue, shall wash his clothes, and wash him selfe in water, and shall be vncleane vntill the euen.

8 If he also, that hath the pssue, spyt vpon him that is cleane, he shall wash his clothes, and wash him selfe in water, & shall be vncleane vntill the euen.

9 And what s sable soener he rideth vpon, that hath the pssue, shall be vncleane.

10 And whosoener toucheth any thing that was vnder him, shall be vncleane vnto the euen: & he that beareth those things, shall wash his clothes, and wash him selfe in water, and shall be vncleane vntill the euen.

11 Likewise whosoener he toucheth that hath the pssue (and hath not washed his handes in water) shall wash his clothes, and wash him selfe in water, & shall be vncleane vntill the euen.

c On whome the vncleane man did spyt. d The word signifieth euery thing whereon a man rideth,

12 * And the vessel of earth that he toucheth, which hath the pssue, shall be broken: and euery vessel of wood shall be rinsed in water.

13 But if he that hath an issue, be clenfed of his issue, then shall he count him seven dayes for his cleansing, and washe his clothes, and wash his fleshy in pure water: so shall he be cleane.

14 Then the eight day he shall take vnto him two turtle doves or two young pigeons, and come before the Lorde at the doore of the Tabernacle of the Congregation, and shall giue them vnto the Priest.

15 And the Priest shall make of the one of them a sinne offering, and of the other a burnt offering: so the Priest shall make an atonement for him before the Lord, for his issue.

16 Also if any mans issue of seede depart from him, he shall wash all his flesh in water, and be vncleane vntill the euen.

17 And euery garment, and euery skin whereupon shall be issue of seede, shall be euen washed with water, and be vncleane vnto the euen.

18 If he that hath an issue of seede, doe lye with a woman, they shall both wash them selues with water, & be vncleane vntill the euen.

19 ¶ Also when a woman shall haue an issue, and her issue in her flesh shall be blood, she shall be put as seven dayes: and whosoener toucheth her, shall be vncleane vnto the euen.

20 And whatsoener the lieth vpon in

her separation, shall be vncleane, and euery thing that he sitteth vpon, shall be vncleane.

21 Whosoener also toucheth her bed, shall wash his clothes, and wash him selfe with water, and shall be vncleane vnto the euen.

22 And whosoener toucheth any thing that he sate vpon, shall wash his clothes, and wash him selfe in water, and shall be vncleane vnto the euen:

23 So that whether he touch her bed, or any thing whereon she hath sit, he shall be vncleane vnto the euen.

24 And if a man lie with her, and the floures of her separation touch him, he shall be vncleane seven dayes, and all the whole bed whereon he lyeth, shall be vncleane.

25 Also when a womans pssue of blood runneth long time besides the time of her floures, or when she hath an issue, longer then her floures, all the dapes of the pssue of her vncleannes she shall be vncleane, as in the time of her floures.

26 Euerp bed whereon she lieth (as long as her pssue lasteth) shall be to her as her bed of her separation: & whatsoener she sitteth vpon, shall be vncleane, as her vncleannes when she is put apart.

27 And who so euer toucheth these things, shall be vncleane, & shall wash his clothes, and wash him selfe in water, & shall be vncleane vnto the euen.

28 But if he be clenfed of her issue, then she shall count her seuen dayes, and after she shall be cleane.

29 And in the eight day she shall take vnto her two turtles or two pong pigeons, and bring them vnto the Priest at the doore of the Tabernacle of the Congregation.

30 And the Priest shall make of the one a sinne offering, and of the other a burnt offering, and the Priest shall make an atonement for her before the Lord, for the issue of her vncleannes.

31 This shall ye separate the children of Israel fro their vncleannes, that they dye not in their vncleannes, if they defile my Tabernacle that is among them.

32 This is the lawe of him that hath an issue, and of him from whome goeth an issue of seede wherewith he is defyled:

33 Also of her that is sicke of her floures, and of him that hath a running issue, whether it be man or woman, & of him that lieth with her which is vncleane.

g That is, when she hath her flowers, wherby she is separate from the Tabernacle and from touching of any holy thing.

h If any of her vncleannes did only touch him in the bed: for els the man that accompanied with such a woman should die, Chap. 20. 18. *Euerp separation.

i Shall be vncleane as the bed whereon she lay when she had her natural disease.

k After the time that she is recovered.

l Seeing that God requireth of his, puritie and cleannes: we can not be his, except our filth and sinnes be purged with the blood of Iesus Christ, and so we learne to detest all sinne.

Chap. 6. 18.

e That is, be restored to his old state, and be healed thereof.

f Meaning all his bodie.

*Or, secret part.

CHAP. XVI.

The Priest might not at all times come into the most holy place. 3 The Scape goat. 24 The purging of the Sanctuary. 27 The cleansing of the Tabernacle. 28 The Priest confesseth the sinnes of the people. 29 The feast of cleansing sinnes. 30 Furthermore the Lorde spake vnto Moyses, after the death of the two sonnes of Aaron, when they came to offer before the Lord, and dyed:

Chap. 20. 17.

Exod. 30. 10.
hebr. 9. 7.

a The hie Priest entred into the Holiest of all but once a yeere, euen in the moneth of Septembecr.

^{Or} primitiues.

Hebr. 9. 7.

b In Ebrewe it is called Azazel, which some say is a mountaine neere Sinai whither this goate was sent: but rather it is called the scape goate because he was not offered, but sent into the desert, as vers. 21.

c The Holiest of all.
^{Or} the smoke.

^{Or} Ark.
Hebr. 9. 13. and 10. 4.

d That is, on the side which was towards the people: for the head of the Sanctuarie stood Westwarde.

e Placed among them which are vncleane.
Lev. 1. 10.

2 And the Lorde sayde vnto Moyses, Speake vnto Aaron thy brother, * that he come not at all times into the Holy place within the vail, before the Mercseat, which is vpon the Arke, that he die not: for I will appeare in the cloud vpon the Mercseat.

3 After this for shall Aaron come into the Holy place: euen with a pong bullocke for a sinne offering, and a ramme for a burnt offering.

4 He shall put on the holy linen coat, & shall haue linen breeches vpon his flesh, & shall be girded with a linen girdle, & shall couer his head with a linen mitre: these are the holic garments: therefore shall he wash his flesh in water, when he doeth put them on.

5 And he shall take of the Congregation of the children of Israel, two hee goates for a sinne offering, and a ramme for a burnt offering.

6 Then Aaron shall offer the bullocke for his sinne offering, * & make an atonement for him selfe, and for his house.

7 And he shall take the two hee goates, & present the before the Lord at the doore of the Tabernacle of the Congregation.

8 Then Aaron shall call lottes ouer the two hee goates: one lot for the Lord, and the other for the ^b Scape goate.

9 And Aaron shall offer the goate, vpon which the Lords lot shall fall, and make him a sinne offering.

10 But the goate, on which the lot shall fall to be the Scape goate, shall be presented aliuie before the Lord, to make reconciliation by him, and to let him goe (as a Scape goate) into the wilderness.

11 Thus Aaron shall offer the bullocke for his sinne offering, & make a reconciliation for him selfe, & for his house, and shall kill the bullocke for his sinne offering.

12 And he shall take a censer full of burning coles from of the altar before the Lord, and his handfull of sweete incense beaten small, & bring it within the vail,

13 And shall put the incense vpon the fire before the Lord, in the ^c cloude of the incense may couer the Mercseat that is vpon the Testimonie: so he shall not die.

14 And he shall ^{* take of the blood of the bullocke, * and spinkle it with his finger vpon the Mercseat ^d Eastward: & before the Mercseat shall he spinkle of the blood with his finger seuen times.}

15 ¶ Then shall he kill the goat that is the peoples sinne offering, and bring his blood within the vail, and doe with that blood, as he did with the blood of the bullocke, and spinkle it vpon the Mercseat, and before the Mercseat.

16 So he shall purge the Holy place from the vncleannesse of the children of Israel, and from their trespasses of all their finnes: so shall he do also for the Tabernacle of the Congregation ^e placed with them, in the middes of their vncleannesse.

17 * And there shall be no man in the

Tabernacle of the Congregation, while he goeth in to make an atonement in the Holy place, until he come out, and haue made an atonement for him selfe and for his household, & for all the Congregation of Israel.

18 After, he shall go out vnto the Altar which is before the Lord, and make a reconciliation vpon it, & shall take of the blood of the bullocke, and of the blood of the goat, and put it vpon the hornes of the Altar round about:

19 So shall he spinkle the blood vpon it with his finger seuen times, & cleanse it, and halow it from the vncleannesse of the children of Israel.

20 ¶ When he hath made an end of purging the holic place, and the Tabernacle of the Congregation, and the altar, then he shall bring the lue goate:

21 And Aaron shall put both his hands vpon the head of the lue goate, and confesse ouer him all the iniquities of the children of Israel, and all their trespasses, vpon the head of the goate, and shall send him away (by the hand of a man appointed) into the wilderness.

22 So the goat shall beare vpon him all their iniquities into ^{the land that is not inhabited,} and he shall let the goat go into the wilderness.

23 After, Aaron shall come into the Tabernacle of the Congregation, and put of the linnen clothes, which he put on when he went into the holy place, and leaue them there.

24 He shall wash also his flesh with water in the Holy place, and put on his own raiment, and come out, and make his burnt offering, and the burnt offering of the people, and make an atonement for him selfe, and for the people.

25 Also the fat of the sinne offering shall he burne vpon the altar.

26 And he that carried forth the goat, called the Scape goate, shall wash his clothes, and walsh his flesh in water, and after that shall come into the holse.

27 Also the bullocke for the sinne offering, & the goat for the sinne offering (whose blood was brought to make a reconciliation in the Holy place) shall one ^{carry out without the holse to be burnt in the fire, with their skimes, and with their flesh, and with their doing.}

28 And he that burneth them shall wash his clothes, & wash his flesh in water, and afterward come into the holse.

29 ¶ So this shall be an ordinance for euer vnto you: the tenth day of the first month, ye shall ^{humble you} for foules, and do no worke at all, whether it be one of the same countrey, or a stranger that sojourneth among you.

30 For that ^{day} shall the Priest make an atonement for you to cleanse you: ye shall be cleane from all your finnes before the Lord.

31 This shall be a Sabbath of rest vnto you,

f Whereupon the sweete incense & perfume was offered.

g Herein this goate is a true figure of Iesus Christ, who beareth the finnes of the people, Iai.

53-4
h Ebr. the land of separation.

h In the Court where was the Lauer, Exod. 30. 18.

Chap. 6. 30.
hebr. 13. 11.

i Which was Tisri, and answereth to part of September and part of October.

k Meaning, by abstinence and fasting, Nomb. 29. 7.

Chap. 23. 7.
l Or a rest which yee shall keepe most diligently.

m Whom the Priests shall anoynt by Gods commandement to succeed in his fathers rounce.

Exod. 29. 10. heb. 9. 7.

a Lest they should practise that idolatrie, which they had learned among the Egyptians. b To make a sacrifice or offering thereof. c I do as much abhorre it as though he had killed a man, as Isa 66. 3.

d Wherefoerer they were moued with foolish deuotion to offer it.

Exod. 29. 10. ebap. 4. 31.

e Meaning what foerer is not the true God, 1. cor. 10. 20. psal. 95. 5. f For idolatrie is spiritual whoredome, because faith toward God is broken.

g I will declare my wrath by taking vengeance on him, as chap. 30. 3.

you, and ye shall humble your soules, by an ordinance for ever. 32 And the Priest whom he shall anoint, and whom he shall consecrate (to minister in his fathers stead) shall make the atonement, and shall put on the linnen clothes and holie vestments, 33 And shall purge the holie Sanctuary and the Tabernacle of the Congregation, and shall cleanse the altar, and make an atonement for the Priests and for all the people of the Congregation. 34 And this shall be an everlasting ordinance vnto you, to make an atonement for the children of Israel for all their finnes once a peere: and as the Lord commanded Moses, he did.

CHAP. XVII.

4 All sacrifices must be brought to the doore of the Tabernacle. 7 To diuels may they not offer. 10 They may not eat blood. 1 And the Lord spake vnto Moses, saying, 2 Speake vnto Aaron, and to his soungs, and to all the children of Israel, and say vnto them, This is the thing which the Lord hath commanded, saying, 3 Whosoever he be of the house of Israel that killeth a bullocke, or lambe, or goat in the holte, or that killeth it out of the holte, 4 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer an offering vnto the Lord before the Tabernacle of the Lord, blood shall be imputed vnto that man: he hath shed blood, wherefore that man shall be cut off from among his people. 5 Therefore the children of Israel shall bring their offerings, which they would offer abroad in the field, and present them vnto the Lord at the doore of the Tabernacle of the Congregation by the Priest, & offer them for peace offerings vnto the Lord. 6 Then the Priest shall sprinkle the blood vpon the altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a sweete sauour vnto the Lord. 7 And they shall no more offer their offerings vnto diuels, after whom they haue gone: whose name is this shall be an ordinance for ever vnto them in their generations. 8 Also thou shalt say vnto them, Whosoever he be of the house of Israel, or of the strangers which sojourn among them, that offereth a burnt offering of sacrifice, 9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto the Lord, euen that man shall be cut off from his people. 10 Likewise whosoever he be of the house of Israel, or of the strangers that sojourn among them, that eateth any blood, I will euen set my face against

that person that eateth blood, and will cut him off from among his people: 11 For the life of the flesh is in the blood, and I haue giuen it vnto you to offer vpon the altar, to make an atonement for your soules: for this blood shall make an atonement for the soule. 12 Therefore I said vnto the children of Israel, None of you shall eat blood: neither the stranger that sojourneth among you, shall eat blood. 13 Whosoever whosoever he be of the children of Israel, or of the strangers that sojourn among them, which by hunting taketh any beast of foule that may be eaten, he shall pouze out the blood thereof, and couer it with vult: 14 For the life of all flesh is his blood, it is ioyned with his life: therefore I said vnto the children of Israel, Ye shall eat the blood of no flesh: for the life of all flesh is the blood thereof: whosoever eateth it, shall be cut off. 15 And euery person that eateth it which dieth alone, or that which is torne with beasts, whether it be one of the same countrey or a stranger, he shall both wash his clothes, and wash himselfe in water, and be vncleane vnto the euen: after hee shall be cleane. 16 But if he wash them not, nor wash his flesh, then hee shall beare his iniquitie.

h Which the lawe permittech to be catch, because it is cleane. Gen. 9. 4. Or, liuing creature.

Or, counted cleane. Or, himselfe. Or, the punishment of his sinnes.

CHAP. XVIII.

3 The Israelites ought not to followe the manners of the Egyptians and Canaanites. 6 The marriages that are unlawfull. 1 And the Lord spake vnto Moses, saying, 2 Speake vnto the children of Israel, and say vnto them, I am the Lord your God. 3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not doe: after the manner of the land of Canaan, whither I will bring you, shall ye not do, neither walke in their ordinances, but doe after my iudgements, & keepe mine ordinances, to walke therein: I am the Lord your God. 4 Ye shall keepe therefore my statutes, and my iudgements, which I am a man do, he shall then liue in them: I am the Lord. 5 If none shall come nere to any of the kindred of his flesh to vncouer her shame: I am the Lord. 6 Thou shalt not vncouer the shame of thy father, ne of thy mother: for the is thy mother, thou shalt not discouer her shame. 7 Thou shalt not vncouer the shame of thy father, ne of thy mother: for it is thy fathers shame. 8 The shame of thy fathers wife shalt thou not discouer: for it is thy fathers shame. 9 Thou shalt not discouer the shame of thy sister the daughter of thy father, or of the daughter of thy mother, whether she be home at home, or home without: thou shalt not discouer their shame. 10 The shame of thy sisters daughter, or of thy daughters daughter, thou shalt

a Ye shall preserve your selues from these abominations following, which the Egyptians & Canaanites vsed.

Exek. 20. 10. rom. 10. 5. gal. 3. 12. b And therefore ye ought to serue me alone, as my people. c That is, to lie with her, though it be vnder title of marriage. Chap. 10. 11.

d Which is thy stepmother. e Either by father or mother borne in marriage or otherwise. G. I. not,

f They are her children whose shame thou hast vncouered.

not, I say, vncouer their shame: for it is thp shame.

11 The shame of thy fathers wiues daughter, begotten of thy father (for she is thy sister) thou shalt not, I say, vncouer her shame.

12 Thou shalt not vncouer the shame of thy fathers sister: for he is thy fathers kinswoman.

13 Thou shalt not vncouer the shame of thy mothers sister: for she is thy mothers kinswoman.

14 Thou shalt not vncouer the shame of thy fathers brother: for he is thy father's kin, and thou shalt not go in to his wife, for he is thine auntie.

15 Thou shalt not vncouer the shame of thy daughter in lawe: for she is thy soimes wife: therefore shalt thou not vncouer her shame.

16 Thou shalt not vncouer the shame of thy brothers wife: for it is thy brothers shame.

17 Thou shalt not vncouer the shame of the wife and of her daughter, neither shalt thou take her soimes daughter, nor her daughters daughter, to vncouer her shame: for they are thy kinfolks, and it were wickednes.

18 Also thou shalt not take a wife with her sister, during her life, to vncouer her shame: for it is thy fathers shame.

19 Thou shalt not also goe into a womans house to vncouer her shame, as long as she is put aparte for her disease.

20 Whoeuer thou shalt not giue thy selfe to thy neighbours wife by carnall copulation, to be defiled with her.

21 Also thou shalt not giue thy children to offer them vnto Moloch, neither shalt thou defile the name of thy God: for I am the Lord.

22 Thou shalt not lie with a male as one lieth with a woman: for it is abomination.

23 Thou shalt not also lie with any beast to be defiled therewith, neither shalt any woman stand before a beast, to lie downe thereto: for it is abomination.

24 Ye shall not defile your selves in any of these things: for in all these nations are defiled, which I will cast out before you.

25 And the land is defiled: therefore I will visit the wickednes thereof vpon it, and the land shall vomit out her inhabitants.

26 Ye shall keepe therefore mine ordinances, and my iudgements, and commit none of these abominations, as well he that is of the same countrey, as the stranger that sojourneth among you.

27 For all these abominations haue the men of the land done, which were before you: and the land is defiled:

28 And shall not the land spue you out if ye defile it, as it spued out the people that were before you?

29 For whosoever shall commit any of these abominations, the persons that do so, shall be cut off from among their people.

30 Therefore shall ye keepe mine ordinances that ye do not amice of the abominable customs, which haue bene done before you: and that ye defile not your selves therein: for I am the Lord your God.
CHAP. XIX.

The repetition of sundry lawes and ordinances.
I And the Lord spake vnto Moses, saying,

2 Speake vnto all the Congregation of the children of Israel, and say vnto them, Ye shall be holie, for I the Lord your God am holie.

3 Ye shall feare euery man his mother and his father, and shall keepe my Sabbaths: for I am the Lord your God.

4 Ye shall not turne into Idols, nor make you molten gods: for I am the Lord your God.

5 And when ye shall offer a peace offering vnto the Lord, ye shall offer it with frey.

6 It shall be eaten the day ye offer it, or the morow: and that which remaineth vntill the third day, shall be burnt in the fire.

7 For if it be eaten the third day, it shall be vncleane, it shall not be accepted.

8 Therefore he that eateth it, shall beare his iniquitie, because he hath defiled the halowed thing of the Lord, and that person shall be cut off from his people.

9 When ye reape the harvest of your land, ye shall not reape euery corner of your field, neither shalt thou gather the gleanings of the harvest.

10 Thou shalt not gather the grapes of thy vineyard cleane, neither gather the berries of thy vineyard, but thou shalt leaue them for the poore and for the stranger: for I am the Lord your God.

11 Ye shall not feare, neither shall ye befall, neither lie one to another.

12 Also ye shall not swear by my name falsely, neither shalt thou defile my name of thy God: for I am the Lord.

13 Thou shalt not doe thy neighbour wrong, neither shalt thou robbe him: the workmans hire shall not abide with thee vntill the morning.

14 Thou shalt not curse the deafe, neither shalt thou put a stumbling blocke before the blinde, but shalt feare thy God: for I am the Lord.

15 Ye shall not do vniustly in iudgement. Thou shalt not fauour the person of the poore, nor honour the person of the mightie, but thou shalt iudge thy neighbour iustly.

16 Thou shalt not walke about with tales among thy people. Thou shalt not stand against the blood of thy neighbour:

o Both for their wicked marriages, vnto all copulations, idolatrie or spiritual whoredome with Molech, and such like abominations.
p Either by the ciuill sword, or by some plague that God will send vpon such.

Chap. xx. 4. & 20. 7. 1. pet. 1. 6. a That is, void of all pollution, idolatrie, and superstition both of soule and bodie.

b Of your owne accord.
Chap. 7. 16.

c To wit, of God.

Chap. 23. 22. d Or, gatherings and leanings

e In that which is committed to your credit.
Exod. 20. 7. deut. 5. 11.

f Or, oppresse him by violence.
Deut. 24. 14, 15. 106. 4. 14.

g As a slanderer, backbiter or quarelsicker.
Exod. 23. 3. deut. 5. 17. & 16. 19. 17. & 16. 19.

h By consenting to his death, or conspiring with the wicked.

Chap. 20. 19. ¹ Or, secretes. Chap. 20. 21. g Which thine vncle doeth discover. ² Ebr. thy fathers brothers wife. Chap. 20. 12. h Because the idolaters, among whom Gods people had dwelt & should dwell, were giued to these horrible incests, God chargeth his to beware of the same. ³ By seeing thine affliction more bent to her sister then to her. Chap. 20. 18. k Or whiles she hath her floures. Chap. 20. 2. ⁴ King. 23. 10. ⁵ Ebr. of thy seede. ⁶ Or, to make them passe. ⁷ Which was an idole of the Ammonites, vnto whom they burned and sacrificed their children, 2. King. 23. 10. This seemed to be the chiefe & principall of all idoles: and as the Ieues write, was of a great figure, and holowe within hauing seven places or chambers within him: one was to receiue meale that was offered: another turtle doves: the third a sheepe: the fourth a ramme: the fifth a calfe: the sixth an ox: the seventh a childe. This Idoles face was like a calfe, his handes were euer stretched out to receiue gifts: his priestes were called Chemarim, Reade 2. King. 23. 5. hofea: 10. 5. zeph. 1. 4. Chap. 20. 15. ⁸ Or, confusion. m I will punish the lande where such incestuous marriages and pollutions are suffed. n He compareth the wicked to euill humours and surfeiting, which corrupt the stomacke and of presse nature, and therefore must be cast out by vomit.

Ebr. suffer not sinne upon him.

Mat. 5. 43. rom. 13. 9. gals. 5. 14. sam. 2. 8.

As a horse to scape an ass, or a mule a mare.

Ebr. a beating shalbe. some read, they shalbe beaten.

It shalbe vncleane, as that thing which is not circumcised.

Or, that God may multiply.

Whether it be strangled, or other wise.

To measure luckie or vnluckie dayes.

As did the Gentiles in signe of mourning.

Or, cut, or teare.

Or, cut, or teare.

Ebr. soule, or person.

By whipping your bodies or burning markes therein.

As did the Cyprians, and Locrenes.

1 Sam. 25. 8. In token of reuerence.

Or, doe him wrong. Exod. 22. 21.

hour: I am the Lord.

17 ¶ Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, and suffer him not to sinne.

18 ¶ Thou shalt not auenge, nor be minded full of wrong against the children of thy people, * but thou shalt love thy neighbour as thy selfe: I am the Lord.

19 ¶ Ye shall keepe mine ordinances. Thou shalt not let thy cattell gender with others of diuers kinds. Thou shalt not sowe thy seede with mingled seede, neither shall a garment of diuers things, as of linnen & wollen come vpon thee.

20 ¶ Whosoever also lieth and medleth with a woman that is a bondmaid, affianced to a husband, & not redeemed, nor freedom given her, she shall be scourged, but they shall not die, because she is not made free.

21 And he shall bring for his trespass offering vnto the Lord, at the doore of the Tabernacle of the Congregation, a ramme for a trespass offering.

22 Then the Priest shall make an atonement for him with the rāme of the trespass offering before the Lord, concerning his sinne which he hath done, and pardon shall be giuen him for his sinne which he hath committed.

23 ¶ Also when ye shall come into the land, and haue planted euery tree for meate, ye shall count the fruite thereof as vncircumcised: therē pēre shall it be vncircumcised vnto you, it shall not be eaten.

24 But in the fourth pēre all the fruite thereof shall be holie to the praise of the Lord.

25 And in the fifth pēre shall ye eate of the fruite of it that it may pēre to you the encrease thereof: I am the Lord your God.

26 ¶ Ye shall not eate the fleshe with the blood, ye shall not vse witchcraft, nor obserue times.

27 ¶ Ye shall not cut round the corners of your heads, neither shalt ye marre the tuftes of thy beard.

28 ¶ Ye shall not cut your flesh for dead, nor make any print of a marke vpon you: I am the Lord.

29 ¶ Thou shalt not make thy daughter common, to cause her to be a whore, lest the land also fall to whoredome and the land be full of wickednesse.

30 ¶ Ye shall keepe my Sabbaths & reuerence my Sanctuaries: I am the Lord.

31 ¶ Ye shall not regard them that worke with spirites, * neither soothsayers: ye shall not seeke to them to be desired by them: I am the Lord your God.

32 ¶ Thou shalt rise vp before the hores head, & honour the person of old man, and die ad thy God: I am the Lord.

33 ¶ And if a stranger sojourn with thee in your land, ye shall not vexe him.

34 * But the stranger that dwelleth with you, shall be as one of your selues, and

thou shalt love him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Ye shall not doe vniustice in iudgement in any line, in weight, or in measure.

36 * You shall haue iust balances, true weights, a true Ephah, and a true Hin. I am the Lord your God, which haue brought you out of the land of Egypt.

37 Therefore shall ye obserue all mine ordinances, and all my iudgements, and do them: I am the Lord.

CHAP. XX.

They that giue of their seede to Molech, must die, & they that haue recourse to forerers. 10 The man that committeth adulterie. 11 Incest, or fornication with the kindred or affinitie. 24 Israel a peculiar people to the Lord.

AND the Lord spake vnto Moses,

1 saying, ¶ Thou shalt say also to the children of Israel, * Whosoever he be of the children of Israel, or of the strangers that dwell in Israel, that giueth his children vnto Molech, he shall die the death, the people of the land shall stone him to death.

2 And I will set my face against that man and cut him from among his people, because he hath giue his child vnto Molech, for to defile my Sanctuarie, & to pollute mine holie Name.

3 And if the people of the land hide their eyes, and worke at that man when he giueth his children vnto Molech, and kill him not,

4 Then will I set my face against that man, and against his familie, and will cut him of, and all that goe a whooring after him to commit whoredome with Molech, from among their people.

5 ¶ If any turne after such as worke with spirites, and after soothsayers, to goe a whooring after them, then will I set my face against that person, and will cut him of fro among his people.

6 ¶ Sanctifie your selues therefore, and be holie, for I am the Lord your God.

7 Keepe ye therefore mine ordinances, and do them. I am the Lord which doeth sanctifie you.

8 ¶ If there be any that curseth his father or his mother, he shall die by death: seeing he hath curst his father and his mother, his blood shall be vpon him.

9 ¶ And the man that committeth adultery with another mans wife, because he hath committed adultery with his neighbours wife, the adulterer and the adulteresse shall die the death.

10 And the man that lieth with his fathers wife, because he hath vncouered his fathers shame, they shall both die: their blood shall be vpon them.

11 Also he man that lieth with his daughter in law, they both shall die the death, they haue wrought an abominatiō, their blood shall be vpon them.

12 ¶ The man also that lieth with his

As in measuring the ground. Pro. 11. 1. & 15. 12. and 20. 10.

p By these two measures he meaneth all other. Of Ephah, read Exo. 16. 36. and of Hin, Exod. 29. 40.

Chap. 18. 22.

a By Molech he meaneth anie kind of idole, Chap. 18. 21.

b Reade Chap. 17. 10. and 18. 21.

c Though the people be negligent to doe their duetie and defend Gods right, yet he will not suffer wickednesse to goe vnpunished.

d To esteeme forerers or coniuers is spiritual whordome, or idolatrie. Chap. 21. 24. 1 pet. 1. 16.

Exod. 21. 17. prou. 20. 20.

Deut. 21. 22.

1ohn. 8. 4, 5.

Chap. 18. 8. deut. 22. 30.

Or, confusion.

Chap. 18. 22. G. li. male.

male, as one lieth with a woman, they haue both committed abomination: they shall die the death, their blood shall be vpon them.

14 Likewise he that taketh a wife and her mother, I committey with wickednesse: he shall burne him and them with fire, that there be no wickednesse among you.

15 * Who the man that lieth with a beast, shall dye the death, and ye shall slay the beast.

16 And if a woman come to any beast, and lic therewith, then thou shalt kil the woman and the beast: they shall die the death, their blood shall be vpon them.

17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame and the seeth his shame, it is villaine: therefore they shall be cut of in the sight of their people, because he hath vncouered his sisters shame, he shall beare his iniquitie.

18 * The man also that lieth with a woman hauing her disease, and vncouereth her shame, and openeth her fountaine, and the open the fountaine of her blood, they shall be enen both cut of from among their people.

19 Whoeuer thou shalt not vncouer the shame of thy mothers sister, nor of thy fathers sister, because he hath vncouered his kin: they shall beare their iniquitie.

20 Likewise the man that lieth with his fathers brothers wife, and vncouereth his uncles shame: they shall beare their iniquitie, and shall die childles.

21 So the man that taketh his brothers wife, committeth filthines, because he hath vncouered his brothers shame: they shall be childles.

22 * He that keepe therefore all mine ordinances, and all my iudgements, and do them, that the land, whither I bring you to dwell therein, * Ioue you not out.

23 Wherefore ye shall not walke in the maners of this nation which I cast out before you: for they haue committed all these things, * therefore I abhorred them.

24 But I haue said vnto you, ye shall inherite their land, and I wil giue it vnto you to possesse it, eue a land that floweth with milke & home: I am the Lord your God, which haue separated you from other people.

25 * Therefore shall ye put difference betwene cleane beastes and vncleane: neither shall ye defile your selues with beastes and foules, nor with any creeping thing, that the ground bringeth forth, which I haue separated from you as vncleane.

26 Therefore shall ye be holie vnto me: for I the Lord am holie, and I haue separated you from other people, that ye should be mine.

27 * And if a man or woman haue a

spirit of diuination, or sooth saying in them, they shall die the death: they shall stoned them to death, their blood shall be vpon them.

CHAP. XXI.

For whom the Priests may lament. 6 How pure the Priests ought to be, both in them selues and in their familie.

1 **A**ND the Lord saide vnto Moyses, Speake vnto the Priests the sonnes of Aaron, and say vnto them, Let none be defiled by the dead among his people.

2 But by his kinsman that is neere vnto him: to wit, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,

3 Or by his sister a maide, that is neere vnto him, which hath not had a husband: for her he may lament.

4 Ye shall not lament for the Prince among his people, to pollute him selfe.

5 They shall not make bald partes vpon their head, nor haue of the lockes of their beard, nor make any cuttings in their flesh.

6 They shall be holie vnto their God, and not pollute the name of their God: for the sacrifices of the Lord made by fire, and the bread of their God they do offer: therefore they shall be holie.

7 They shall not take to wife an whore, or a one polluted, neither shall they marry a woman diuorced from her husbands band: for such one is holie vnto his God.

8 Thou shalt sanctifie him therefore, for he offereth the bread of thy God: he shall be holie vnto thee: for I the Lord, which sanctifie you, am holie.

9 If a Priestes daughter fall to play the whore, she polluteth her father: therefore shall she be burnt with fire.

10 Also the hie Priest among his brethren, vpon whose head the anointing oyle was powred, and hath consecrated his hand to put on the garments shall not vncouer his head, nor rent his clothes,

11 Neither shall he go to any dead body, nor make him selfe vncleane by his father: or by his mother,

12 Neither shall he go out of the Sanctuary, nor pollute the holie place of his God: for the crowne of the anointing oyle of his God is vpon him: I am the Lord.

13 Also he shall take a maide vnto his wife:

14 But a widow, or a diuorced woman, or a polluted, or an harlot, these shall he not marry, but shall take a maide of his owne people to wife:

15 Neither shall he defile his seed among his people: for I am the Lord which sanctifie him.

16 And the Lord spake vnto Moyses, saying,

17 Speake vnto Aaron, and say, Whoeuer of thy seede in their generations hath

a By touching the dead, lamenting, or being at their buriall.

b For being married the seemed to be cut of from his familie.

c Onely the Priest was permitted to mourne for his next kindred.

d Which hath an euill name or is defamed.

e Thou shalt count them holie and reuerence them.

f The shewe bread.

g He shall vse no such ceremonies as mourners obserued.

h To goe to the dead.

i For by his anointing he was preferred to the other Priests, & therefore could not lament the dead, least he should haue polluted his holie ointment.

k Not only of his tribe but of all Israell.

l By marrying an vnchaste or defamed woman.

f It is an execrable and detestable thing.

Chap. 18. 23.

* Ebr. in the eyes of the children of their people. Chap. 18. 9. * Or, flowers.

Chap. 18. 17. 21.

* Ebr. flesh.

g They shall be cut of from their people, and their children shall be taken as bastards, and not counted among the Israelites. h Reade Chap. 18. 16.

Chap. 18. 26. Chap. 18. 25.

Deut. 9. 5.

i Full of abundance of all things.

Chap. 11. 3. deut. 14. 4.

k By eating the contrary to my commandemet.

Verse. 7.

Deut. 11. 11. 1. 17. 28. 7.

hath any blemishes, shall not please to offer the bread of his God:

18 For of whosoever hath any blemish, shall not come neere as a man blind or lame, or that hath a flat nose, or that hath a nepe, or a miltshapen member,

19 Or a man that hath a broken foote, or a broken hand,

20 Or is crooke backed, or blewed eyed, or hath a blemish in his eye, or be skurue, or skabbed, or hath his stoies broken.

21 None of the seede of Aaron the Priest that hath a blemish, shall come neere to offer the sacrifices of the Lord made by fire, having a blemish: he shall not please to offer the bread of his God.

22 The bread of his God, enen of the most holy, and of the holy that he eat:

23 But he shall not go in unto the service, nor come neere the altar, because he hath a blemish, lest he pollute my Sanctuaries: for I am the Lord that sanctifie them.

24 Thus spake Moses unto Aaron, and to his sonnes, and to all the children of Israel.

CHAP. XXII.

3 VVho ought to abstaine from eating the things that were offered. 19 VVhat oblations should be offered.

1 And the Lord spake unto Moses, saying,

2 Speake unto Aaron, and to his sonnes, that they be separated from the holie things of the children of Israel, and that they pollute not mine holie name in those things, which they have towe unto me: I am the Lord.

3 Say unto them, Whosoever he be of all your seed among your generations after you, that toucheth the holie things which the children of Israel halowe unto the Lord, having his uncleamnes vpon him, enen that person shall be cut off from my sight: I am the Lord.

4 * Whosoever also of the seede of Aaron is a leper, or hath a running issue, he shall not eat of the holie things until he be cleane: and who so toucheth any that is uncleane by reason of the dead, or a man whose issue of seede runneth from him,

5 Or the man that toucheth any creeping thing, whereby he may be made uncleane, or a man, by whom he may take uncleamnes, whatsover uncleamnes he hath,

6 The person that hath touched such, shall therefore be uncleane until the euen, & shall not eat of the holie things, except he haue washed his fleshy with water.

7 But when the Sunne is downe, he shall be cleane, and shall afterward eat of the holie things: for it is his food.

8 * Of a beast that dyeth, or is rent with beasts, whereby he may be defiled, he shall not eat: I am the Lord.

9 Let them keepe therefore mine ordinance, least they beare their sinne for it,

and die for it, they desire it: I the Lord sanctifie them.

10 There shall no stranger also eate of which is not of the tribe of Levi, neither shall an hired seruant eate of the holie thing:

11 But if the Priest bre any with money, he shall eat of it, also he that is bought in his house: they shall eate of his meat.

12 If the Priests daughter also be married unto a stranger, she may not eate of the holie offerings.

13 Notwithstanding if the Priests daughter be a widowe or divorced, and haue no child, but is returned unto her fathers house, she shall eate of her fathers bread, as she did in her youth: but there shall no stranger eat thereof.

14 If a man eate of the holie thing unwittingly, he shall put the sixth part thereof into the hand of the Priest who the halowed thing.

15 So they shall not defile the holie things of the children of Israel, which they offer unto the Lord:

16 Neither canse the people to beare the inquite of their trespass, while they eate their holie thing: for I the Lord do halow them.

17 And the Lord spake unto Moses, saying,

18 Speake unto Aaron, & to his sonnes, and to all the children of Israel, and say unto them, Whosoever he be of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their bowes, and for all their fre offerings, which they be to offer unto the Lord for a burnt offering,

19 Ye shall offer of your free will a male without blemish of the beeces, of the sheepe, or of the goates.

20 Ye shall not offer any thing that hath a blemish: for that shall not be acceptable for you.

21 * And whosoever bringeth a peace offering unto the Lord to accomplish his bowe, or for a free offering, of the beeces, or of the sheepe, his free offering shall be perfect, no blemish shall be in it.

22 Blinde, or broken, or maimed, or having a wenne, or skurue, or skabbed: these shall ye not offer unto the Lord nor make an offering by fire of these vpon the altar of the Lord.

23 Yet a bullocke, or a sheepe that hath any member superfluous, or lacking, such mayest present for a free offering, but for a bowe it shall not be accepted.

24 Ye shall not offer unto the Lord that which is bruised or crushed, or broken, or cut away, neither shall ye make an offering thereof in your land,

25 Neither of the hand of a stranger shall ye offer the bread of your God of any of these, because their corruption is in them, there is a blemish in them: therefore shall they not be accepted for you.

26 And the Lord spake unto Moses, saying,

m Which is defor- med or brut- sed.

n As not of equal proportion, or having in number more or lesse.

o Or that hath a web, or pearle.

p As the shewe bread, and meat offerings.

q As of sacrifice for sinne.

r As of tenthes and first frutes.

f Into the Sanctuarie.

a Meaning that the Priests abstaine from eating, so long as they are polluted.

b To eat thereof.

Chap. 15. 3.

c By touching any dead thing, or being at burial of the dead.

Hebr. according to all his uncleamnesse.

Or, untill.

Or, bread. Exod. 21. 31. 22. 44. 31.

e Some reade,

the seruant which had his care bound and would not go free, Exod. 21. 6.

f Who is not of the Priests kindred.

Chap. 20. 14.

g He shall giue that and a sixth part ouer.

h For if they did not offer for their error, the people by the example might commit the like offence.

Deut. 15. 27. eccles. 35. 12.

Or, wart.

Chap. 21. 18.

i Ye shall not receive any superfluous thing of a stranger, to make it the Lords offering: which he calleth the bread

27 When a bullocke, or a sheepe, or a goat shall be brought forth, it shall be euen seven dayes vnder his damme: and from the eighth day forth, it shall be accepted for a sacrifice made by fire vnto the Lord.

28 As for the cowe or the ewe, ye shall not kill her, and her yong both in one day.

29 So when ye will offer a thanke offering vnto the Lord, ye shall offer willingly.

30 The same day it shall be eaten, ye shall leaue none of it vntill the morow: I am the Lord.

31 Therefore shall ye keepe my commandments, and do them: for I am the Lord.

32 Neither shall ye pollute mine holy name, but I will be halowed among the childre of Israel. I the Lord sanctify you,

33 Which haue brought you out of the land of Egypt, to be your God: I am the Lord.

CHAP. XXIII.

a The feastes of the Lord. 3 The Sabbath, 5 The Pasche. 6 The feast of vnleavened bread. 10 The feast of first frutes. 16 VVithside. 24 The feast of blowing trumpets. 34 The feast of Tabernacles.

1 **A**ND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, The feastes of the Lord which ye shall call the holy assemblies, euen these are my feastes.

3 Sixe dayes shall worke be done, but in the seventh day shall be the Sabbath of rest, an holy conuocation: ye shall do no worke therein, it is the Sabbath of the Lord, in all your dwellings.

4 These are the feastes of the Lord, and holie conuocations, which ye shall proclaim in their seasons.

5 In the first moneth, and in the fourth tenth day of the moneth at euening shall be the Pascheour of the Lord.

6 And on the fifteenth day of this moneth shall be the feast of vnleavened bread vnto the Lord: seven dayes ye shall eat vnleavened bread.

7 In the first day ye shall haue an holy conuocation: ye shall doe no seruile worke therein.

8 Also ye shall offer sacrifice made by fire vnto the Lord seven dayes, & in the seventh day shall be an holy conuocation: ye shall doe no seruile worke therein.

9 And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, & say vnto them, When ye be come into the lande which I giue vnto you, and reape the harvest thereof, then ye shall bring a sheafe of the first frutes of your harvest vnto the Priest.

11 And ye shall shake the sheafe before the Lord, that it may be acceptable for you: the morow after the Sabbath, the Priest shall shake it.

12 And ye shall bring a sheafe of the sheafe, shall ye prepare a lamb without blemish of a peece old, for a burnt offering vnto the Lord:

13 And the meate offering thereof shall be two tenth deales of fine flour mingled with oyle, for a sacrifice made by fire vnto the Lord of sweete saour: and the drinke offering thereof the fourth part of an Hin of wine.

14 And ye shall eat neither bread nor parched corne, nor greene eares vntill the selfe same day that ye haue brought an offering vnto your God: his shall be a law for ever in your generations and in all your dwellings.

15 Ye shall count also to you from the morow after the Sabbath, euen from the day that ye shall bring the sheafe of the shake offering, seven Sabbaths, they shall be complete.

16 Vnto the morow after the seventh Sabbath shall ye number sixtie dayes: then ye shall bring a new meate offering vnto the Lord.

17 Ye shall bring out of your habitations bread for the shake offering: they shall be two loaves of two tenth deales of fine flour, which shall be baked with leauen for first frutes vnto the Lord.

18 Also ye shall offer with the bread seven lambs without blemish of one peece old, & a yong bullocke & two rams: they shall be for a burnt offering vnto the Lord, with their meate offerings & their drinke offerings, for a sacrifice made by fire of a sweete saour vnto the Lord.

19 Then ye shall prepare an hee goat for a sinne offering, and two lambes of one peece old for peace offerings.

20 And the Priest shall shake them & fro with the bread of first frutes before the Lord, and with the two lambes: they shall be holy to the Lord, for the Priest.

21 So ye shall proclaim the same day, that it may be an holy conuocation vnto you: ye shall doe no seruile worke therein: it shall be an ordinance for ever in all your dwellings, throughout your generations.

22 And when you reape the harvest of your land, thou shalt not rid cleane the corners of thy field when thou reapest, neither shalt thou make any aftergatherer of thy harvest, but shalt leaue them vnto the poore & to the stranger: I am the Lord your God.

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the children of Israel, & say, In the seventh moneth, and in the first day of the moneth shall ye haue a Sabbath, for the remembrance of blowing the trumpets, an holy conuocation.

25 Ye shall doe no seruile worke therein, but offer sacrifice made by fire vnto the Lord.

26 And the Lord spake vnto Moses, saying,

27 The tenth also of this month shall be a day of reconciliation: it shall be an holy conuocation vnto you, and ye shall be humble your soules, and offer sacrifice made by fire vnto the Lord.

28 And ye shall doe no worke the same day: for it is a day of reconciliation, to make

e Which is the fifth part of an Ephah, or two omers, Reade Exod. 16. 16. 29. 40. Or, full eares.

g That is, the seventh day after the first Sabbath of the Pascheour. Or, weekes.

h Because the Priest should eate them, as Chap. 7. 13. And they should not be offered to the Lord vpon the altar.

i That is, offered to the Lord, and the rest should be for the Priests.

Chap. 29. 9. Dent. 24. 19.

k That is, about the end of September.

l Or an holy day vnto the Lord.

m Which blowing was to put them in remembrance of the manifold feasts that were in that moneth, and of the Iubile.

Chap. 16. 29. 30. nom. 29. 7.

n By falling, & prayer.

Dent. 22. 6.

Chap. 7. 13.

k For whosoever doth otherwise than God commandeth, polluteth his name.

Or, conuocations.

Exod. 20. 9, 10. Or, ye may worke.

Or, assemble.

a For the Sabbath was kept euery weeke, & these other were kept but once euery yeere.

Exod. 22. 15. nom. 28. 27.

b Or bodily labour, saue about that which one must eat, Exod. 12. 16.

c The first day of the feast and the seventh were kept holie: in the rest they might worke, except any feast were intermeddled, as the feast of vnleavened bread the fifteenth day, and the feast of sheaves the sixteenth day.

Or, an omer: read Dent. 24. 19. ruth. 2. 15. psal. 129. 7.

That is, the second Sabbath of the Pascheour.

CHAP. XXIIII.

an atonement for you before the Lord your God.

29 For every person that humblyeth not himself that same day, shall even be cut off from his people.

30 And every person that shall doe any worke that same day, the same person also will I destroy from among his people.

31 Ye shall doe no manner worke therefore: this shall be a lawe for ever in your generations, throughout all your dwellings.

32 This shall be unto you a Sabbath of rest, and ye shall humblye your selves: in the ninth day of the moneth at even, from even to even shall ye celebrate your Sabbath.

33 And the Lord spake unto Moses, saying,

34 Speake unto the children of Israel, and say, * In the fifteenth day of this seventh moneth shall be for seven dayes the feast of Tabernacles unto the Lord.

35 In the first day shall be an holie convocation: ye shall doe no servile worke therein.

36 Seven daies ye shall offer * sacrifice made by fire unto the Lord, and in the eight day shall be an holie convocation unto you, and ye shall offer sacrifices made by fire unto the Lord: it is the solemn assemblie, ye shall doe no servile worke therein.

37 These are the feastes of the Lord (which ye shall call holie convocations) to offer sacrifice made by fire unto the Lord, as burnt offering, and meate offering, sacrifice, and drinke offerings, every one upon his day.

38 Beside the Sabbath of the Lord, and beside your gifts, and beside all your vowes, and beside all your free offerings, which ye shall give unto the Lord.

39 But in the seventh day of the seventh moneth, when ye have gathered in the fruite of the land, ye shall keepe an holie feast unto the Lord seven daies: in the first day shall be a Sabbath: likewise in the eight day shall be a Sabbath.

40 And ye shall take you in the first day the fruite of goodly trees, branches of palm trees, and the boughes of thicke trees, and willowes of the brooke, and shall reioyce before the Lord your God seven daies.

41 So ye shall keepe this feast unto the Lord seven daies in the p̄sere, by a perpetuall ordinance through your generations: in the seventh moneth shall you keepe it.

42 Ye shall dwell in booths seven daies: all that are Israelites boyne, shall dwell in booths.

43 That your posteritie may knowe that I have made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God.

44 So Moses declared unto the children of Israel the feastes of the Lord.

1 The oyle for the lampes. 2 The shewe bread. 3 The blasphemers shall be stoned. 4 He that killeth shall be killd.

1 And the Lord spake unto Moses, saying, 2 Command the children of Israel, that they bring unto thee pure oyle of olive beaten, for the light, to cause the lampes to burne continually.

3 Without the vail of the Testimonie, in the Tabernacle of the Congregation, shall Aaron besse them, both even and morning before the Lord alwaies: this shall be a lawe for ever through your generations.

4 Ye shall besse the lampes upon the pure Candiecke before the Lord perpetuall.

5 Also thou shalt take fine flour, and bake twelve cakes thereof: two tenth deales shall be in one cake.

6 And thou shalt set them in two rowes, six in a rowe upon the pure table before the Lord.

7 Thou shalt also put pure incense upon the rowes, that in steade of the bread it may be for a remembrance, and an offering made by fire to the Lord.

8 Everie Sabbath he shall put them in rowes before the Lord evermore, receiving them of the children of Israel for an everlasting covenant.

9 And the bread shall Aarons and his sonnes, and they shall eate it in the holie place: for it is most holie unto him of the offerings of the Lord made by fire by a perpetuall ordinance.

10 And there went out among the children of Israel a certaine woman, whose father was an Egyptian: and this sonne of the Israelitish woman, and a man of Israel strove together in the heste.

11 So the Israelitish womans sonne blasphemed the name of the Lord, and cursed, and they brought him unto Moses (his mothers name also was Shelomith, the daughter of Dibzi, of the tribe of Dan)

12 And they put him in ward, till he tolde them the mind of the Lord.

13 Then the Lord spake unto Moses, saying,

14 King the blasphemers without the heste, and let all that heard him, put their hands upon his head, and let all the congregation stone him.

15 And thou shalt speake unto the children of Israel, saying, Whosoever curseth his God, shall s̄ beare his sinne.

16 And he that blasphemeth the name of the Lord, shall be put to death: all the Congregation shall stone him to death: alweil the stranger, as he that is borne in the land: when he blasphemeth the name of the Lord, let him be slaine.

17 * He also that killeth any man, he shall be put to death.

18 And he that killeth a beast, he shall re-

a Reade Exod. 27.20.

b Which wayle separated the holie of al, where was the Arke of the testimonie, from the Sanctuary. Exod. 27.8.

c That is, two Omers: reade Exod. 16.16.

d For it was burnt every Sabbath when the bread was taken away.

Exod. 29.33. ch.p. 1.2. mat. 23.18.

e Meaning, out of his tent.

f By swearing, or despising God.

Nomb. 35.34.

Deut. 19.9. and 17.7.

g Shall be punished.

Exod. 21.22. deut. 19.4.11.

h Ebr. smiteth the soule of any man.

o Which contineth a night & a day: yet theyooke it but for their naturall day. Ebr. rest your Sabbath. Nomb. 29.32. iohn 7.3.37.

Exod. 29.18.

p Or a day wherein the people are stayed from all worke.

q Or peace offering.

r Or a solemn feast.

u Or, of boughes strike with leaves.

f In the wilderness, forasmuch as they would not credit Joshua and Caleb, when they returned from spying the land of Canaan.

"Ebr. soule for soule.

19 **st**oze it," beaſt for beaſt.
 20 **Alſo** if a man caſt any blenſh in his neighbour: as he hath done, ſo ſhall it be done to him:
 21 **W**eaſh for weaſh, eye for eye, tooth for tooth: ſuch a blenſh as he hatij made in a me, ſuch ſhalbe repaired to him.
 22 **And** he that killeth a beaſt ſhall reſtoze it: but he that killeth a man ſhalbe ſlaine.
 23 **Pe** ſhall haue * one lawe: it ſhalbe alſ well for the ſtranger as for one borne in the countrey: for I am the Lord your God.
 24 **Then** Moſes tolde the children of Iſrael, and they brought the blaſphemer out of the hoſte, and ſtoned him with ſtones: ſo the children of Iſrael did as the Lord had commanded Moſes.

CHAP. XXV.

1 The Sabbath of the ſeventh yeere. 8 The iubile in the ſixtieth yeere. 14 Noi to oppreſſe they brethren. 23 The ſale, and redeeming of landes, houſes and perſons.

And the Lord ſpake unto Moſes in mount ſinai ſaying,
 2 **S**peake unto the children of Iſrael, and ſay unto them, When ye ſhall come into the land which I gine you, the land ſhall keep Sabbath unto the Lord.
 3 **S**ix peeres thou ſhalt ſowe thy ſeide, and ſix peeres thou ſhalt cut thy vines p. rd, and gather the fruite thereof.
 4 **But** the ſeventh peere ſhalbe a Sabbath of reſt unto the land: it ſhalbe the Lords Sabbath: thou ſhalt neither ſowe thy ſeide, nor cut thy vineyard.
 5 **That** which groweth of it ^b owne accord of the harrieth, thou ſhalt not reape, neither gather the grapes that thou haſt left unlaboured: for it ſhalbe a peere of reſt unto the land.
 6 **And** the ^d reſt of the land ſhalbe meate for you, even for thee, & for thy ſervant, and for thy maid, and for thy hired ſervant, and for the ſtranger that ſoujourneth with thee:
 7 **And** for thy cattell; and for the beaſtes that are in thy land ſhall all the increaſe thereof be meate.
 8 **Alſo** thou ſhalt number ſeven ^h Sab baths of peeres unto thee, even ſeven times ſeven peere: and the ſpace of the ſeven Sabbaths of peeres will be unto thee ſeven and forty peere.
 9 **Then** thou ſhalt caule to blowe the trumpet of the iubile in the tenth day of the ſeventh month: even in the day of the reconciliation ſhal ye make the trumpet blowe, throughout all your land.
 10 **And** ye ſhall halowe that peere, even the ſixtieth peere, and proclaime libertie in the land to all the inhabitants thereof: it ſhalbe the iubile unto you, and ye ſhall returne every man unto his ſe poſſeſſion, and every man ſhal returne unto his familie.
 11 **This** ſixtieth peere ſhalbe a peere of

Jubile unto you: ye ſhall not ſowe, neither reape that which groweth of it ſelfe, neither gather the grapes thereof, that are left unlaboured.
 12 **For** it is the iubile, it ſhalbe holy unto you: ye ſhall eate of the increaſe thereof out of the field.
 13 **In** the peere of this iubile, ye ſhall reſt: neither euerj man unto his poſſeſſion.
 14 **And** when thou ſelleſt ought to thy neighbour, or buyeſt at thy neighbours hand, ye ſhall not oppreſſe one another:
 15 **But** according to the number of yeeres after the iubile thou ſhalt buye of thy neighbour: alſo according to the number of the peeres of the revenues, he ſhall ſell unto thee.
 16 **According** to the multitude of yeeres, thou ſhalt increaſe the price thereof, and according to the feweneſſe of yeeres, thou ſhalt abate the price of it: for the number of yeeres both he ſell unto thee.
 17 **Oppreſſe** not ye therefore any man thy neighbour, but thou ſhalt feare the Lord: for I am the Lord your God.
 18 **Wherefore** ye ſhall obey mine ordinances, and keepe my lawes, and doe them, and ye ſhall dwell in the land which I have ſworne to give unto your fathers.
 19 **And** the land ſhall give her fruite, and ye ſhall eate your fill, and dwell therein in ſafety.
 20 **And** if ye ſhall ſay, What ſhall we eate the ſeventh peere, for we ſhall not ſowe, nor gather in our increaſe?
 21 **I** will ſend my bleſſing upon you in the ſixt peere, and it ſhall bring forth fruite for three yeeres.
 22 **And** ye ſhall ſowe the eighth peere, and reape of the olde fruite until the ninth peere: until the fruite thereof come, ye ſhall eate the olde.
 23 **Alſo** the land ſhall not be ſold to be cut out from the familie: for the land is mine, and ye be but ſtrangers and ſojourners with me.
 24 **Therefore** in all the land of your poſſeſſion ye ſhall graunt a redemption for the land.
 25 **If** thej brother be impoveriſhed, and ſell his poſſeſſion, then his redeemer ſhall come, even his neere kinſman, and buye out that which his brother ſolde.
 26 **And** if he have no redeemer, but hath gotten and found to buye it out,
 27 **Then** ſhal he count the peeres of his ſale, & reſtoze the overplus to the man, to whom he ſold it: ſo ſhal he returne to his poſſeſſion.
 28 **But** if he can not get ſufficient to reſtoze to him, then that which is ſold, ſhall remaine in the hand of him that hath bought it, until the peere of the iubile: & in the iubile it ſhall come out, and he ſhall returne unto his poſſeſſion.
 29 **Li**kewiſe if a man ſell a dwelling houſe in a walled cite, he may buye it out againe within a whole peere after it is ſold: within a peere may he buye it out.

h By deceit or otherwiſe.
i If the iubile to come be neere, thou ſhalt ſell better cheape: if be farre of, dearer.
k And not the full poſſeſſion of the land.
l Or, boldly without ſcare.

"Ebr. I will command.

l It could not be ſold for ever, but muſt returne to the familie in the iubile.
m Ye ſhall ſell it on condition that it may be redeemed.
n Or, kiſſman.
o Ebr. his hand hath gotten.
p Abating the money of the yeeres paſt, and paying for the reſt of the yeeres to come.

o From his lands that bought it.

Exod. 23. 10.
"Ebr. ſhall reſt a reſt.
 a The Iewes began the count of this yeere in September: for then all the fruites were gathered.
 b By reaſon of the corne that fell out of the eares the yeere paſt.
 c Or, which thou haſt ſeparated from thy ſelfe, and conſecrated to God for the poore.
 d That which the land bringeth forth in her reſt.
 e Or, weekes.
 f In the beginning of the 50 yeere was the iubile, ſo called, becauſe the joyfull ſdings of liberie was publickly proclaimed by the ſound of a cornet.
 g Which were in bondage.
 h Becauſe the tribes ſhould neither have their poſſeſſions or families diminiſhed nor confounded.

p That is, for c-
uer, read vers. 23.

30 But if it be not bought out within the space of a full pere, then the house that is in the wailed cite, shall be stablished, as a cut of fro the familie, to him that bought it, though out his generations: it shall not go out in the Jubile.

31 But the houses of villages, which haue no wailes round about them, shall be esteemed as the fields of the countrey: they may be bought out againe, and shall go out in the Jubile.

32 And withstanding, the cities of the Levites, & the houses of the cities of their possession, may the Levites redeme at all seasons.

33 And if a man purchase of the Levites, the house that was solde, & the cite of their possession shall goe out in the Jubile: for the houses of the cities of the Levites are their possession among the children of Israel.

34 But the field of the suburbs of their cities, shall not be solde: for it is their perpetual possession.

35 ¶ If thou be poorer, if thy brother be impou-
erished, and fallen in decay with thee, thou shalt relieve him, and as a stranger and sojourner, so shall he live with thee.

36 * Thou shalt take no usurie of him, nor vantage, but thou shalt feare the Lord, that thy brother may live with thee.

37 Thou shalt not give him thy money to usurie, nor leide him thy vitables for increase.

38 ¶ I am the Lord your God, which haue brought you out of the lande of Egypt, to give you the lande of Canaan, and to be your God.

39 ¶ If thy brother also that dwelleth by thee, be impou-erished, and be solde vnto thee, thou shalt not compell him to serue as a bond seruant,

40 But as an hired seruant, and as a sojourner he shall be with thee: he shall serue thee vnto the pere of the Jubile.

41 Then shall he depart fro thee, both he, and his children with him, and shall returne vnto his familie, & vnto the possession of his fathers shall he returne.

42 For they are my seruantes, whome I brought out of the lande of Egypt: they shall not be sold as bondmen are sold.

43 * Thou shalt not rule ouer him cruelly, but shalt feare the Lord.

44 Thy bond seruant also, and thy bond maide, which is shall haue, shall be of the heathen that are round about you: of them shall ye be seruants and maides.

45 And moreover of the children of the strangers, that are sojourners among you, of them shall ye be, and of their families that are with you, which they begate in your lande: these shall be your seruants.

46 So per-son all take them as inheritance for your children after you, to possess them by inheritance, as shall be their labours for ever: but ouer your brethren the children of Israel ye shall not rule one ouer another with crueltie.

47 ¶ If a sojourner or a stranger dwelling by thee, get riches, and thy brother by him be impou-erished, and sell himself vnto the stranger, or to sojourner dwelling by thee, or to the stocke of the stranger's familie,

48 After he is solde, he may be bought out: one of his brethren may buy him out.

49 Or his vnckle, or his vnckles sonne may buy him out, or any of the kindred of his flesh among his familie, may redeme him: either if he can get so much, he may buy him selfe out.

50 Then he shall reckon with his buyer from the pere that he was solde to him vnto the pere of Jubile: and the money of his sale shall be according to the number of peres: according to the tyme of an hired seruant shall he be with him.

51 If there be many peres behind, according to them he shall come againe for his deliuerance, of the money that he was bought for.

52 If there remaine but fewe peres vnto the pere of Jubile, then he shall count with him, and according to his peres, come againe for his redemption.

53 Ye shall be with him pere by pere as an hired seruant: he shall not rule cruelly ouer him in thy sight.

54 And if he be not redeemed thus, he shall go out in the pere of Jubile, he, and his children with him.

55 For vnto me the children of Israel are seruants: they are my seruants, whom I haue brought out of the lande of Egypt: I am the Lord your God.

CHAP. XXVI.

1 Idolatrie forbidden. 3 Blessings to them that keepe the commandments. 14 The curse to those that breake them. 42 God promiseth to remember his covenent.

¶ Ye shall make you no image of grauen image, neither reare you any pillar, neither shall ye set any image of stone in your lande to bowe downe to it: for I am the Lord your God.

2 Ye shall keepe my Sabbaths, and reuerence my Sanctuary: I am the Lord.

3 ¶ If ye walke in mine ordinances, & keepe my commandments, and doe them,

4 I will then sende you raine in due season, and the lande shall yeld her increase, and the trees of the fieldes shall give their fruite.

5 And your threshing shall reache vnto the vintage, and the vintage shall reache vnto sowing tyme, & you shall eat your bread in plenty, and dwell in your land safely.

6 And I will sende peace in the land, and ye shall sleepe and none shall make you afraid: also I will put my sword out of the land, and the sword shall not goe through your lande.

7 Also ye shall chase your enemies, & they shall not warr.

"Elev. in hand sake hold.

u If he be able

x Which remaine yet to the Jubile.

y Thou shalt not suffer him to ingrate him rigorously, if thou know it.

Or, returned.

Elv. for ever.

q Where the Levites kept their cattell.

r In Hebrew it is, if his hand shake: meaning, if he stretch forth his hand for help as one in miserie.

Exod. 22. 25.

Levit. 25. 19.

Pro. 18. 8.

Eccl. 18. 8. and

22. 12.

Exod. 22. 7.

Levit. 25. 12.

Levit. 24. 14.

f Vnto peres equal seruitude.

Ephe. 6. 9.

Colos. 4. 1.

Exod. 20. 4.

Levit. 25. 8.

Isa. 97. 7.

"Or, stone having

any imagerie.

Chap. 19. 30.

Deut. 28. 1.

a By promising abundance of earthly things he stirreth the mindes to confidence of rich treasures of the spiritual blessings.

Tob. 11. 19. "Elev. I will cause the evil beast to escape.

b Ye shall have no warr.

Leit. 23. 20.

¶ Eby. I will turne vnto you. c Performe that which I haue promised. Ezck. 37. 26. 2. cor. 6. 16.

d I will be daily present with you.

e I haue set you at full libertie, where as before ye were as beasts tyed in bands. Dent. 18. 15. Lament. 1. 27. mal. 2.

f Which I made wjth you in chusing you to be my people. Or, 32. haitie plague.

g Reade Chap. 17. 10. Pro. 28. 12.

h That is, more extremely.

i Ye shall haue drought and barrennes, Agge. 1. 12. Or, labour.

k Or, as some read, by fortune, imputing my plagues to chace and fortune. I Of your children, 2. King. 17. 25.

l Because none dare passe thereby for feare of beastes. 2. Sam. 22. 27. ps. 118. 26.

n That is, the strength, whereby the life is sustained, Ezck. 4. 2. 6. and 5. 16. o One ouen shall be sufficient for 100 families.

shall fall before you vpon the sword.

8 * And sine of you that chafe an hidyeth, and an hundredth of you shall put ten thousand to flight, and your enemies shall fall before you vpon the sword.

9 For " I wil haue respect vnto you, and make you encrease, and multiply you, and c establish my covenant with you,

10 Ye shall eate also the store, and carpe out oide because of the newe.

11 * And I wil set up ^d Tabernacle among you, and my foule shall not lottye you.

12 Also I wil walke among you, & I will be your God, and ye shall be my people.

13 I am the Lord your God which haue brought you out of the lande of Egypt, that ye should not be their bondmen, & I haue broken y^e bondes of your yoke, and made you go by right.

14 ¶ But if ye will not obey me, nor doe all these commandements,

15 And if ye shall despise mine ordinances, either if your soule abhorre my lawes, so that ye will not do al my commandements, but breake my c^ouenant,

16 Then wil I also do this vnto you, I wil appoint ouer you ^l feardfulness, a consumption, and the burning ague to consume the eyes, and make the heart heauie, & you shall sowe your seede in vaine: for your enemies shall eat it:

17 And I will set my face against you, & ye shall fall before your enemies, & they that hate you, shall reigne ouer you, * & ye shall see when none pursue you.

18 And if ye will not for these things obeye me, then wil I punish you ^h seven times more, according to your sinnes,

19 And I wil breake the pube of your yower, and I will make your heauen as ^l iron, and your earth as ^l brass:

20 And your ^l strength shall be spent in vaine: neither shall your lande giue her increase, neither shall the trees of y^e land giue their fruite.

21 ¶ And if ye walke ^h stubbornly against me, and will not obeye me, I will then bring seven times ^l more plagues vpon you, according to your sinnes.

22 I will also kind wild beastes vpon you, which shall ^l destroye your cattel, and make you few in number: so your ^l lye shall be desolate.

23 ¶ Yet if ye shall be reformed by me, but walke ^h stubbornly against me,

24 Then wil I also walke ^h stubbornly against you, and I will smite you ^l seven times for your sinnes:

25 And I will send a sword vpon you, that shall auenge the quarrel of my covenant: and wh^o ye are gathered in your cities, I will sende the pestilence among you, and ye shall be deliuered into the hande of the enemy.

26 When I shall breake the staffe of your bread, then ren women shall bake your bread in one ouen, and they shall deliuer your bread againe ^l by weight, & ye shall eate, but not be satisfied.

27 ¶ Yet if ye will not for this obeye me, but

walke against me stubbornly,

28 Then wil I walke stubbornly ^l in mine anger against you, and I will also chastise you seven times more according to your sinnes.

29 * And ye shall eate the fleshe of your sonnes, and the flesch of your daughters shall ye deuoure.

30 I wil also destroye your hye places, and ^l cut awaye your images, and call your carkerkes by the bodies of your idols, and my foule shall abhorre you.

31 And I wil make your cities desolate, & bring your Sanctuarye vnto nought, & I will not smel y^e sauour of your sweet odours.

32 I will also bring the lande vnto a wildernes, and your enemies, which dwel therein, shall be astonished therent.

33 Also I wil scatter you among the heathen, and I will drawe out a sword after you, and your land shall be waste, & your cities shall be desolate.

34 Then shall the lande enioy her ^l Sabbaths, as long as it lieth void, and ye shall be in your enemies land: then shall the land rest, and enioy her Sabbaths.

35 All the dayes that it lieth void, it shall rest, because it did not rest in your Sabbaths, when ye dwelt vpon it.

36 And vpon them that are left of you, I will sende euen a ^l faintnes into their heartes in the lande of their enemies, and the sounde of a lease shaken shall chafe them, and they shall ^l flee as fleeing from a sword, and they shall fall, no man pursuing them.

37 They shall fall also one vpon another, as before a sword, though none pursue them, and ye shall not be able to stande before your enemies:

38 And ye shall perishe among the heathen, and the land of your enemies shall eate you vp.

39 And they ^l that are left of you, shall p^lme as way for their iniquitie, in your enemies landes, and for the iniquities of their fathers shall they p^lme alwaye with them also.

40 When they shall confesse their iniquitie, and the wickednesse of their fathers for their trespasses, which they haue trespassed against me, and also because they haue walke ^h stubbornly against me.

41 Therefore I will walke ^h stubbornly against them, and bring them into the lande of their enemies: so then their vncircumcised heartes shall be humbled, & then they shall ^l willingly beare the punishment of their iniquitie.

42 Then I will remember my covenant with Iakob, and my covenant also with Izhak, & also my covenant with Abraham will I remember, and will remember the lande.

43 ¶ The land also in the meane season shall be left of them, and shall enioy her Sabbaths while the lieth waste without them, but they shall willingly suffer the punishment of their iniquitie, because they

Dint. 28. 59.

2. Thro. 34. 7. Or, carions.

p I will not accept your sacrifices.

q Signifying that no enemy can come without Gods sending. Chap. 25. 2.

r Which I commanded you to keepe. Or, cowardnes.

s As if their enemies did chafe them.

t Forasmuch as they are culpable of their fathers faults, they shall be punished as well as their fathers.

Or, pray for their finnes.

u Whiles they are captiues, and without respectance,

they despised my lawes, and because their soule abhoyred mine ordinances,

44 Yet notwithstanding this, when they shall be in the land of their enemies, * I will not call them away, neither will I abhoyre them, to destroy them utterly, nor to breake my covenant with them: for I am the Lord their God:

45 But I will remember for them the covenant of olde when I brought the out of the land of Egypt in the sight of the heathen that I might be their God: I am the Lord.

46 These are the ordinances, & the iudgements, and the lawes, which the Lorde made betweene him, and the children of Israel in mount Sinai, by the hand of Moses.

CHAP. XXVII.

Of sinners voves, and the redemption of the same. A thing separate from the use of man cannot be sold, nor redeemed, but remaineth to the Lord.

1 **M**oreouer þ Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, & say vnto them, If any man shall make a vowe of a person vnto the Lord, by þ estimation.

3 Then thy estimation shall be thus: a male from twentie pere olde vnto firtie pere olde shall be by thy estimation euen firtie shekels of siluer, after the shekel of the Sanctuarye.

4 But if it be a female, then thy valuation shall be thirtie shekels.

5 And from five pere olde to twentie pere olde, thy valuation shall be for the male twentie shekels, and for the female ten shekels.

6 But from a month olde vnto five pere olde, thy price of the male shall be five shekels of siluer, & thy price of the female, three shekels of siluer.

7 And from firtie pere olde and aboue, if he be a male, then thy price shall be fiftene shekels, and for the female tenne shekels.

8 But if hee be poorer e then thou hast esteemed him, then shall he present him selfe before the Priest, & the Priest shall value him, according to the abilitie of him that vowed, so shall the Priest value him.

9 And if it be a beaſt, whereof men bring an offering vnto the Lord, all that one giueth of such vnto the Lord, shall be holy.

10 He shall not alter it, nor change it, a good for a bad, nor a badde for a good: and if he change beaſt for beaſt, then both this and that, which was changed for it, shall be help.

11 And if it be any uncleaue beaſt, of which men doe not offer a sacrifice vnto the Lord, he shall then present þ beaſt before the Priest.

12 And the Priest shall value it, whether it be good or bad: and as thou valueſt it, which are the Priest, so shall it be.

13 But if he will buye it againe, then he shall

giue the fist part of it more, aboue thy valuation.

14 ¶ Also when a man shall dedicate his house to be help vnto the Lord, then the Priest shall value it, whether it be good or bad, & as the Priest shall price it, so shall the value be.

15 But if he that sanctified it, will redbeme his house, then he shall giue thereto the fist part of money more then thy estimation, and it shall be his.

16 ¶ Also a man dedicate to the Lord any ground of his inheritance, then shall thou esteeme it according to the hebe thereof: an homer of barthe seede shall be at firtie shekels of siluer.

17 ¶ If he dedicate his field immediately fro the pere of Jubile, it shall be worth as thou dost esteeme it.

18 But if he dedicate his field after the Jubile, then the Priest shall rechen him the mony according to the pears that remaine vnto the pere of Jubile, and it shall be abated by thy estimation.

19 And if hee that dedicateth it, will redbeme the field, then he shall put the fist part of the price, that thou esteemedst it at, thereunto, and it shall remaine his.

20 And if he will not redbeme the field, but the Priest sell the field to another man, it shall be redeemed no more.

21 But the field shall be holy to the Lorde, when it goeth out in the Jubile, as a field separateth from common vſes: the possession thereof shall be the Priestes.

22 ¶ If a man also dedicate vnto the Lorde a field which he hath bought, which is not of the ground of his inheritance,

23 Then the Priest shall set the price to him, as thou esteemest it, vnto the pere of Jubile, and he shall giue the price the same day, as a thing help vnto the Lord.

24 But in the pere of Jubile, the field shall returne vnto him, of whom it was bought: to him, I say, whose inheritance the land was.

25 And all thy valuation shall be according to the shekel of the Sanctuarye: a shekel containeth twentie gerahs.

26 ¶ Notwithstanding the fist borne of the beaſtes, because it is the Lordes fist borne, none shall dedicate such, be it bullocke, or sheepe: for it is the Lordes.

27 But if it be an uncleaue beaſt, then he shall redbeme it by thy valuation, & giue the fist part more thereto: and if it be not redbemed, then it shall be sold, according to thy estimation.

28 ¶ Notwithstanding, nothing separate from the common vſe that a man doeth separate vnto þ Lord of all that he hath (whether it be man or beaſt, or lande of his inheritance) may be sold nor redbemed: for euery thing separate from the common vſe is most help vnto the Lorde.

29 Nothing separate from the common vſe, which shall be separate fro man, shall be

¶ Ebr. fo shaluk flande.

h Valuing the price thereof, according to the seede that is sown, or by the seede that it doeth yelde. i Homer is a measure containing ten Ephabs: reade of Ephabs, Exod. 6. 16, 36.

k For their owne necessitie or godly vſes.

l That is, which is dedicate to the Lord with a curse to him that doeth wane it to his private vſe. Nom. 21. 2. deut. 13. 15. iosh. 6. 17. Verſe. 12. m The Priestes valuation.

Exod. 30. 13. nomb. 3. 47. 12. ek. 45. 22. Exo. 13. 2. & 12. 29. nomb. 3. 15. n It was the Lordes already.

Leui. 6. 19.

Deut. 4. 21. rom. 11. 36.

x Made to their forefathers.

y Fiftie dayes after they came out of Egypt.

a As of his sonne or his daughter. b Which are the Priest.

c Reade the value of the shekel, Exod. 30. 13.

d He speaketh of those voves whereby the fathers dedicated their children to God, which were not of such force, but they might be redeemed from them. e If he be not able to pay after thy valuation.

f Which is clean Chap. 11. 2.

g That is, consecrate to the Lorde.

o It shall remaine without redemption.
 p Besides the value of the thing it selfe.
 q All that which is nombred: that is, euery tenth, as he falleth by tale without exception or respect.

he redeemed, but by the death.
 30 Also all the tithe of the land both of the seede of the ground, and of the fruite of the trees is the Lordes: it is holy to the Lord.
 31 But if a man will redeeme any of his tith, he shall adde the fifth part thereto.
 32 And euery tithe of bullocke, and of sheepe, and of all that goeth vnder the rodde, the tenth shall be holy vnto

the Lord.
 33 He shall not looke if it be good or bad, neither shall he change it: els if he change it, both it, and that it was changed withall, shall be holy, and it shall not be redeemed.
 34 These are the commandements which the Lord commanded by Moses vnto the children of Israel in the mount Sinai.

THE FOUORTH BOOKE OF MOSES, called * Numbers.

THE ARGUMENT.

* So called because of the diuersitie & multitude of numberings which are heere chiefly contained both of mens names & places.

FOrasmuch as God hath appointed that his Church in this world shall be vnder the crosse, both because they should learne not to put their trust in worldly things, & also feele his comfort, when all other helpe faileth: he did not straightway bring his people, after their departure out of Egypt, into the land which he promised them: but led them to and fro for the space of fourtie yeres, and kept them in continuall exercises before they enioyed it, to trie their faith, and to teach them to forget the world and to depend on him. Which triall did greatly profite to discern the wicked and the hypocrites from the faithful and true seruants of God, who serued him with pure heart, where as the other preferring their carnall affections to Gods glorie, and making religion to serue their purpose, murmured when they lacked to content their lustes, and deliuided them whom God had appointed rulers ouer them. By reason whereof they prouoked Gods terrible iudgements against them, and are set forth as a most notable example for all ages to beware howe they abuse Gods worde, preferre their owne lustes to his will, or despise his ministers. Notwithstanding God is euer true in his promes, and gouerneth his by his holy Spirit, that either they fall not to such inconueniences, or els returne to him quickly by true repentance: and therefore he continueth his graces toward them, he giueth them ordinances and instructions, as wel for religion as outward policie: he preseruet them against all craft and conspiracie, and giueth them manifolde victories against their enemies. And to auoid all controversies that might arise, he taketh away the occasions, by deuiding among all the tribes, both the land, which they had wonne, and that also which he had promised, as seemed best to his godly wisdom.

CHAP. I.

Moses and Aaron with the twelve princes of the tribes are commanded of the Lord to number them that are able to goe to warre. 49 The Levites are exempted for the seruice of the Lorde.

In the word spake againe vnto Moses in the wilderness of Sinai, in the Tabernacle of the Congregation, in the first day of the second moneth, in the second pere after they were come out of the land of Egypt, saying,



2 * Take ye the summe of all the Congregation of the children of Israel, after their families, & householdes of their fathers with the number of their names: to wit, all the males, man by man:
 3 From twentie pere old and aboue, all that goe forth to the warre in Israel, thou and Aaron shall number them, throughout their armies.
 4 And with you shall be men of euery tribe, such as are the heads of the house of their fathers.
 5 And these are the names of the men that shall stand with you, of the tribe of Reuben, Elizur, the sonne of Shedeur:
 6 Of Simeon, Shetumai the sonne of Zurishaddar:

7 Of Iudah, Nahshon the sonne of Amiadab:
 8 Of Issachar, Nethaneel, the sonne of Zuar:
 9 Of Zebulun, Eliab, the sonne of Helon:
 10 Of the children of Joseph: of Ephraim, Githai the sonne of Amihud: of Manasseh, Gamsi, the sonne of Pedasur:
 11 Of Benjamin, Abidan the sonne of Gideon:
 12 Of Dan, Amisai, the sonne of Amunishaddar:
 13 Of Asher, Pagiell, the sonne of Ocran:
 14 Of Gad, Chelaph, the sonne of Deuel:
 15 Of Naphtali, Ahira the sonne of Enan.
 16 These were famous in the Congregation, princes of the tribes of their fathers, and heads ouer thousands in Israel.
 17 ¶ Then Moses and Aaron took the name which are expressed by their names.
 18 And they called all the Congregation together, in the first day of the seconde month, who declared their kindreds by their families, & by the houses of their very man his fathers, according to the number of tribe, and his name, from twentie pere old and aboue, man by man.
 19 As the Lord had commanded Moses, so he nombred them in the wilderness of Sinai.

20 So were the sonnes of the children of Israel, by their families, and by the houses of their ben.

e Or captains, and gouernours.
 f In shewing
 t These are the names of the twelve tribes, as first of Reuben their ben.

a In that place of the wilderness that was nere to mount Sinai.
 b Which containeth part of April, and part of May.
 Exodus. 30. 12.

a Ebr, by their heads.

c That is, the chiefest man of euery tribe.

d And assist you when ye number the people.

their fathers, according to the number of their names, man by man, every male from twentye yere olde and above, as many as went forth to warre:

Or, as were able to beare weapons.

† Simcon.

21 The number of them, I say, of the tribe of Ruben, was sixe & fourtie thousand, and five hundredeth.

† Gad.

22 Of the sonnes of † Simcon by their generations, by their families, and by the houses of their fathers, the summe thereof by the number of their names, man by man, every male from twentye yere olde & above, al that went forth to war:

23 The summe of them, I say, of the tribe of Simcon was nine & fiftie thousande, and thre hundredeth.

† Judah.

24 ¶ Of the sonnes of † Gad by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentye yere olde and above, al that went forth to warre:

25 The number of them, I say, of the tribe of Gad was five and fourtie thousand, & sixe hundredeth and fiftie.

† Issachar.

26 ¶ Of the sonnes of † Judah by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentye yere olde and above, al that went forth to warre:

27 The number of them, I say, of the tribe of Judah was thre score and fourtæ thousand, and six hundredeth.

† Zebulun.

28 ¶ Of the sonnes of † Issachar by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentye yere olde and above, all that went forth to warre:

29 The number of them also of the tribe of Issachar was foure & fiftie thousande and foure hundredeth.

† Ephraim.

30 ¶ Of the sonnes of † Zebulun by their generations, by their families, & by the houses of their fathers, according to the number of their names, from twentye yere olde and above, all that went forth to warre:

31 The number of them also of the tribe of Zebulun was seven & fiftie thousand and foure hundredeth.

† Manasseh.

32 ¶ Of the sonnes of † Joseph, namely of the sonnes of † Ephraim by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentye yere olde and above, all that went forth to warre:

33 The number of them also of the tribe of Ephraim was fourtie thousande and five hundredeth.

34 ¶ Of the sonnes of † Manasseh by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentye yere olde and above, all that went forth to warre:

35 The number of them also of the tribe of Manasseh was two & thirtie thousande

and two hundredeth.

36 Of the sonnes of † Benjamin by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentye yere olde & above, all that went forth to warre:

† Benjamin.

37 The number of them also of the tribe of Benjamin was five and thirtie thousand and foure hundredeth.

38 Of the sonnes of † Dan by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentye yere olde and above, all that went forth to warre:

† Dan

39 The number of them also of the tribe of Dan was threescore & two thousande and seven hundredeth.

40 ¶ Of the sonnes of † Asher by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentye yere olde and above, all that went forth to warre:

† Asher.

41 The number of them also of the tribe of Asher was one and fourtie thousande and five hundredeth.

42 ¶ Of the children of † Naphtali, by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentye yere olde and above, all that went to the warre:

† Naphtali.

43 The number of them also of the tribe of Naphtali, was thre and fiftie thousand and foure hundredeth.

44 These are the summes which Moses, and Aaron nombred, and the Princes of Israel: the twelve men, which were every one for the house of their fathers.

Or, full count.

45 So this was al the summe of the sonnes of Israel, by the houses of their fathers, from twentye yere olde and above, all that went to the warre in Israel,

46 And all they were in number sixe hundredeth and thre thousande, five hundredeth and fiftie.

47 But the Levites, after the tribes of their fathers were not nombred amonge them.

g Which were warriors, but as were appointed to the use of the Tabernacle.

48 For the Lord had spoken unto Moses, and said,

49 Dn'p thou shalt not number the tribe of Levi, neither take the summe of them amonge the children of Israel:

50 But thou shalt appoint the Levites to use the Tabernacle of the Testimonie, and over all the instrumentes thereof, and over all things that belong to it: they shall beare the Tabernacle, and all the instrumentes thereof, and shall minister in it, and shall dwell rounde about the Tabernacle.

h Ebr. campe.

51 And whē the Tabernacle goeth forth, the Levites shall take it downe: & when the Tabernacle is to be pitched, the Levites shall set it up: for the Levites shall beare the Tabernacle, and shall minister therein, and shall dwell rounde about the Tabernacle.

h Whosoever is not of the tribe of Levi.

- 52 Also the children of Iſrael ſhall pitch their tentes, euery man in his campe, & euery man vnder his ſtänder through out their armies.
- 53 But the Levites ſhal pitch round about the Tabernacle of the Teſtimonie, leaſt vengeance come vpon the Congregation of the childre of Iſrael, and the Levites ſhall take the charge of the Tabernacle of the Teſtimonie.
- 54 So the childre of Iſrael did according to all that the Lorde had commaunded Moſes: ſo did they.

CHAP. II.

The order of the Tentcs, and the names of the Captaynes of the Iſraelites.

AT the Lord ſpake vnto Moſes, & Aaron, ſaying,

1 **E**uery man of the childre of Iſrael ſhal campe by his ſtänder, and vnder the enigne of their fathers houſe: ſarre of about the Tabernacle of the Congregation ſhall they pitch.

2 **O**n the Eaſt ſide toward the riſing of the ſunne, ſhall they of the ſtänder of the hoſt of Iudah pitch according to their armies: and Naſhſon the ſonne of Aminadab ſhal be captaine of the ſonnes of Iudah,

3 **A**nd his hoſt and the number of them were ſeuentie and foure thouſande and ſix hundred.

4 **N**ert vnto him ſhall they of the tribe of Iſſachar pitch, and Achihaneel the ſone of Nuar ſhal be the captaine of the ſonnes of Iſſachar:

5 **A**nd his hoſte, and the number thereof were foure and ſittie thouſand, & foure hundred.

6 **T**hen the tribe of Zebulun, and Eliab the ſonne of Helon, captaine ouer the ſonnes of Zebulun:

7 **A**nd his hoſte, and the number thereof ſeuen and ſittie thouſand and foure hundred.

8 **T**he whole number of the hoſte of Iudah are an hundredth foure ſcore and ſix thouſande, and foure hundred according to their armies: they ſhall firſt ſet forth.

9 **O**n the South ſide ſhal be the ſtänder of the hoſte of Reuben and the captaine ouer the ſonnes of Reuben ſhal be Elizur ſonne of Sedeur.

10 **A**nd his hoſte, and the number thereof ſix and fourtie thouſande and five hundred.

11 **A**nd by him ſhall the tribe of Simeon pitch, and the captaine ouer the ſonnes of Simeon ſhal be Shelumiel the ſonne of Zurith addai:

12 **A**nd his hoſte, & the number of them, nine and ſittie thouſand and thre hundred.

13 **A**nd the tribe of Gad, & the captaine ouer the ſonnes of Gad ſhal be Eliaſaph the ſonne of Denel:

14 **A**nd his hoſt and the number of them

were ſixe and fourtie thouſand, ſix hundred and ſittie.

15 **A**ll the number of the campe of Reubē were an hundredth and one & ſittie thouſande, and foure hundredth and ſittie according to their armies, and they ſhall ſet forth in the ſecond place.

16 **T**hen the Tabernacle of the Congregation ſhall go with the hoſte of the Levites, in the middes of the campe as they haue pitched, ſo ſhall they goe forward, euery man in his order according to their ſtänders.

17 **T**he ſtänder of the campe of Ephraim ſhal be toward the Weſt according to their armies: and the captaine ouer the ſonnes of Ephraim ſhal be Elithama the ſonne of Amunihud:

18 **A**nd his hoſte and the number of them were fourtie thouſande and five hundredth.

19 **A**nd by him ſhal be the tribe of Manaſſeh, and the captaine ouer the ſonnes of Manaſſeh ſhal be Gamliel the ſonne of Deabaiſur:

20 **A**nd his hoſte and the number of them were two and thirtie thouſand and two hundredth.

21 **A**nd the tribe of Benjamin, & the captaine ouer the ſonnes of Benjamin ſhal be Abidan the ſonne of Gideon:

22 **A**nd his hoſt, and the number of them were five and thirtie thouſande & foure hundredth.

23 **A**ll the number of the campe of Ephraim were an hundredth and eighty thouſande and one hundredth according to their armies, and they ſhall goe in the third place.

24 **T**he ſtänder of the hoſte of Dan ſhal be toward the North according to their armies: and the captaine ouer the childre of Dan ſhal be Ahizeer the ſonne of Amuſhaddai:

25 **A**nd his hoſte and the number of them were two and thre ſcore thouſande and ſeuen hundredth.

26 **A**nd by him ſhall the tribe of Aſſer pitch, and the captaine ouer the ſonnes of Aſſer ſhal be Bagiel ſonne of Dram:

27 **A**nd his hoſte and the number of them were one and fourtie thouſand and five hundredth.

28 **T**hen the tribe of Naphtali, and the captaine ouer the childre of Naphtali ſhal be Ahira the ſonne of Enan:

29 **A**nd his hoſte and the number of them were thre and ſittie thouſand and foure hundredth.

30 **A**ll the number of the hoſte of Dan was an hundredth and ſeuen and ſittie thouſand and ſix hundredth: they ſhal goe him moſt with their ſtänders.

31 **T**heſe are the ſummes of the childre of Iſrael by the houſes of their fathers, of twentie yeres all the number of the hoſte, according to their armies, ſix hundredth & thre thouſande, five hundredth and ſittie.

32 **B**ut the Levites were not numbered among the childre of Iſrael, as the Lorde had

e Because it might be in equal distance from eche one, and all indifferently haue recourse thereunto.

f Because Ephraim and Manasse ſupplied the place of Ioseph their father, they are take to be Rahels children: ſo they and Benjamin make the third ſtänder.

g Dan & Naphtali the ſonnes of Bilha Rahels maide, with Aſſer the ſonne of Zilpah make the fourth ſtänder.

i By not hauing due regarde to the Tabernacle of the Lord.

a In the twelve tribes were four principall ſtänders, ſo that euery three tribes had their ſtänder.

b Or, prince.

c Iudah, Iſſachar, and Zebulun the ſonnes of Leah were of the firſt ſtänder.

e Of the which were conteyned vnder that name

d Reuben and Simeon the ſonne of Leah, and Gad the ſonnes of Zilpah her maide, were of the ſecond ſtänder.

f Or, Reuel.

h Which were of twentie yeres and aboue.

i For vnder euerie one of the foure principal standards were diuers signes to keepe euery band in order.

had commanded Moses. 34 And the children of Israel did according to all that the Lord had commanded Moses: so they pitched according to their standards, and so they journeyed euery one with his families, according to the houses of their fathers.

CHAP. III.

6 The charge and office of the Levites. 22, 25 VVhy the Lord separated the Levites for him selfe. 26 Their number, families, and captaines. 40 The first borne of Israel is redeemed by the Levites. 47 The overplus u redeemed by money.

a Or, families & kindreds.

1 These also were the generations of Aaron and Moses, in the day that the Lord spake with Moses in mount Sinai.

Exod. 6. 23.

2 So these are the names of the sonnes of Aaron, * Nadab the first boine, and Abihu, Eleazar, and Ithamar.

Exod. 28. 3.

3 These are the names of the sonnes of Aaron the anointed Priests, whom Moses did consecrate to minister in the Priestes office.

Leuit. 10. 1, 2.

4 * And Nadab and Abihu died before the Lord, when they offered strange fire before the Lord in the wilderness of Sinai, and had no children: but Eleazar and Ithamar serued in the Priestes office in the sight of Aaron their father.

Leuit. 10. 1, 2.

5 The Lord spake unto Moses, saying,

c Whiles their father liued.

6 Bring the tribe of Leui, and let them before Aaron the Priest that they may serue him,

d Offer them vnto Aaron for the vse of the Tabernacle.

7 And take the charge with him, euen the charge of the whole Congregation before the Tabernacle of the Congregation to do the seruice of the Tabernacle.

e Which appertained to the executing of y high Priestes commandement, to the ouersight of the people, & to the seruice of the Tabernacle.

8 They shall also keepe all the instruments of the Tabernacle of the Congregation, and haue the charge of the children of Israel to doe the seruice of the Tabernacle.

f Aarons sonnes the Priestes serued in the Sanctuary in praying for the people & offering sacrifices: the Levites serued for the inferior vses of the same.

9 And thou shalt giue the Levites vnto Aaron and to his sonnes: for they are giuen him freely from among the children of Israel.

g Any that would minister, not being a Leuite.

10 And thou shalt appoint Aaron & his sonnes to execute their Priestes office: and the stranger that conuertye here, shall be staine.

Exod. 13. 8. and 34. 19. leuit. 27. 26. chap. 8. 26. leuit. 27.

11 * Also the Lord spake vnto Moses, saying,

12 Beholde, I haue euen taken the Levites from among the children of Israel for all the first boine, that openeth the matrix among the children of Israel, and the Levites shall be mine.

13 Because all the first boine are mine: for the same day, that I smote all the first boine in the land of Egypt, * I sanctified vnto me all the first borne in Israel, both man and beast: mine they shall be: I am the Lord.

14 * Moreover, the Lord spake vnto Moses in the wilderness of Sinai, saying,

15 Number the children of Leui after the houses of their fathers, in their families:

euery male from a moneth olde and aboue shalt thou number.

16 Then Moses nombred them according to the word of the Lord, as he was commanded.

17 And these were the sonnes of Leui by their names, * Gershon, & Kohath, and Merari.

Gen. 46. 10. exod. 6. 16. chap. 26. 57. 1 Chr. 6. 1. & 23. 6.

18 Also these are the names of the sonnes of Gershon by their families: Libni and Shuni.

19 The sonnes also of Kohath by their families: Amram, and Jethar, Jethron, and Uzziel.

20 And the sonnes of Merari by their families: Mahli and Mushi. These are the families of Leui, according to the houses of their fathers.

21 Of Gershon came the familie of D Libnites and the familie of the Shunites: these are the families of D Gershonites.

h Onely nōbring the male childre.

22 The summe wherof after the number of all the males from a moneth olde and aboue) was counted seuen thousand and six hundred.

23 * The families of the Gershonites shall pitch behind the Tabernacle westward.

* Or, fathers.

24 The captaine and ancient of the house of the Gershonites shall be Eliazaph the sonne of Lael.

25 And the charge of the sonnes of Gershon in the Tabernacle of the Congregation shall be the Tabernacle, and the pavillion, the covering thereof, and the vaine of the doore of the Tabernacle of the Congregation.

i Their charge was to carie the coverings and hangings of the Tabernacle.

26 And the hanging of the court, and the vaine of the doore of the court, which is nere the Tabernacle, and nere the Altar round about, and the cordes of it for all the seruice thereof.

27 * And of Kohath came the familie of the Kurnaites, and the familie of the Jeharites, and the familie of the Jehonites, and the familie of the Uzzielites: these are the families of the Kohathites.

28 The number of all the males from a moneth olde and aboue was eight thousand & six hundred, hauing the charge of the Sanctuary.

k Doing euerie one his duetie in the Sanctuary.

29 The families of the sonnes of Kohath shall pitch on the Southside of the Tabernacle.

30 The captaine & ancient of the house, & families of the Kohathites shall be Eliazaph the sonne of Uzziel:

31 And their charge shall be the Arke, and the table, and the Candlesticke, and the altars, & the instruments of the Sanctuary that they minister with, and the vaine, and all that serueth thereto.

l The chief things within the Sanctuary were committed to the Kohathites.

32 And Eleazar the sonne of Aaron the Priest shall be chief captaine of the Levites, hauing the ouersight of them that haue the charge of the Sanctuary.

* Or, prince of princes.

33 * Of Merari came the familie of the Mahlites, and the familie of the Mushites: these are the families of Merari.

34 And the summe of them according to the

the number of all the males, from a thouth
moneth olde and aboue was sixe thouthande
and two hundredth.

35 The captaine and the ancient of the
houle of the families of Merari shalbe
Zurici the sonne of Abihail: they shall
pitch on the Northside of the Taber-
nacle.

36 And in the charge and custodie of the
sonnes of Merari shalbe the boards of
the Tabernacle, & the barres thereof,
of, and his pillars, and his sockets, and
all the instruments thereof, and al that
serueth thereto,

37 With the pillars of the court round
about, with their sockets, & their pins
and their cordes.

38 ¶ Also on the forefront of the Taber-
nacle toward the East, before the Ta-
bernacle, I say, of the Congregation
Saltward shal Moses and Aaron and
his sonnes pitch, hauing the charge of
the Sanctuary, and the charge of the
children of Israel: but the stranger that
cometh neere, shall be slaine.

39 The whole sume of the Leuites, which
Moses & Aaron nombred at the com-
mandement of the Lord throughout
their families, euen all the males from
a moneth olde and aboue, was two and
twentie thousand.

40 And the Lord saide vnto Moses,
Nomber al þ first borne that are males
among the children of Israel, from a
moneth olde and aboue, and take the
number of their names.

41 And thou shalt take the Leuites to me
for all the first borne of the children of
Israel (I am the Lord) and the cattel of
the Leuites for all the first borne of the
cattel of the children of Israel.

42 And Moses nombred, as the Lord
commanded him, all the first borne of
the children of Israel.

43 And all the first borne males rehear-
sed by name (from a moneth olde and a-
boue) according to their number were
two and twentie thousand, two hun-
dredth seuentie and three.

44 ¶ And the Lord spake vnto Moses,
saying,

45 Take the Leuites for all the first borne
of the children of Israel, and the cattel
of the Leuites for their cattel, and the
Leuites shalbe mine, (I am the Lord)

46 And for the redeeming of þ two hun-
dredth seuentie and three, (which are more
then the Leuites) of the first borne of the
children of Israel,

47 Thou shalt also take five shekels for
euery person: after the weight of the
Sanctuarie shalt thou take it: * the she-
kel conteineth twentie gerahs.

48 And thou shalt giue þ money, wher-
with the odde number of them is rede-
med, vnto Aaron and to his sonnes.

49 Thus Moses toke the redemption of
them that were redeemed, being more
then the Leuites:

50 Of the first borne of the children of

Israel toke he the money: euen a thouth
sand three hundredth three score and five
shekels after þ shekel of the Sanctuarye.
¶ And Moses gaue the money of them
that were redeemed, vnto Aaron and
to his sonnes according to the word of
the Lord, as the Lord had commanded
Moses.

CHAP. IIII.
The offices of the Leuites, when the host removed,
46 The number of the thret families of Kohath,
Gershon, and Merari.

¶ And the Lord spake vnto Moses,
and to Aaron, saying,

Take the summe of the sonnes of
Kohath from among the sonnes of Le-
ui, after their families, & houles of their
fathers,

From * thirtie peere olde and aboue,
euen vntil fiftie peere olde, all that enter
into the assemblie to doe the worke in
the Tabernacle of the Congregation,

This shalbe the office of the sonnes of
Kohath in the Tabernacle of the Con-
gregation about the Holiest of all.

¶ When the host remoueth, then Aa-
ron and his sonnes shal come and take
downe the covering vail, and shal cou-
uer the Arke of the Testimonie there-
with.

And they shal put thereon a covering
of badgers skines, & shal spread vpon
it a cloth altogether of blew silke, & put
vnto the barres thereof.

¶ And vpon the table of shew bread they
shal spread a cloth of blew silke, and put
thereon the dishes, and the incense cups,
and goblets, and coverings to couer it
with, and the bread shalbe thereon
continually.

And they shal spread vpon them a co-
uering of charlet, & couer the same with
a covering of badgers skins, and put to
the barres thereof.

¶ And they shal take a cloth of blew silke,
and couer the candlesticke of light with
his lamnes and his snuffers, * and his
snuffedishe, & all the oyle vessels there-
of, which they occupie about it.

So they shal put it, and all the instru-
ments thereof in a covering of badgers
skins, and put it vpon the barres.

¶ Also vpon the golden altar they shal
spread a cloth of blew silke, and couer it
with a covering of badgers skins, and
put to the barres thereof.

And they shal take all the instruments
of the ministerie wherewith they minis-
ter in the Sanctuarye, and put them in
a cloth of blew silke, & couer them with
a covering of badgers skines, and put
them on the barres.

¶ Also they shal take away the ashes
from the altar, and spreade a purple
cloth vpon it,

¶ And shal put vpon it all the instrumentes
thereof, which they occupie about it:
the censers, the schycookes and the be-
sonnes, and the balens, euen all the in-
struments of the altar: and they shal
spread

a The Leuites
were nombred
after three sortz:
first at a moneth
olde when they
were consecrate
to the Lord, next
at 25 yere olde
when they were
appointed to serue
in the Ta-
bernacle, and as
30 yere olde to
beare the bur-
thens of the Ta-
bernacle.

b Which deu-
ided the Sanctua-
rie from the Ho-
liest of all.

c That is, put
them vpon their
shoulders to ca-
rie it: for the
barres of the
Arke could ne-
uer be removed,
Exod. 25. 15.

d Meaning to
couer the bread.
Exod. 25. 31.

e The Ebrew
word signifieth
an instrument
made of two
flaues or barres
f Which was to
burne incense.
Reade Exod.
30. 1.

g Of the burnz
offring.

m The wood-
worke and the
rest of the instru-
ments were com-
mitted to their
charge.

n That none
should enter into
the Tabernacle
contrarie to
Gods appoint-
ment.

o So that the
first borne of the
children of Isra-
el were mo by
273, as vers. 43.

p So that nowe
þ Leuites should
facifie vnto the
Lord for the first
borne of Israel,
saue for the 273
which were mo
then the Le-
uites, for whom
they payed mo-
ney.

Exod. 30. 13.
leuit. 27. 15.
chap 28. 16.
ezek. 45. 12.
¶ Of the two
hundredth seuen-
tie and three,
which were
more then the
Leuites.

h That is, in folding vp the things of the Sanctuary, as the Arke, &c. i Before it be covered.

Exod. 30. 14, 15. k Which was offered at morning & evening. Exod. 30. 23, 25.

l Committing by your negligence that the holy things be not well wrapped, and so they by touching thereof perish. m Shewing what part every man shall bear.

n Which were received into the company of them that ministered in the Tabernacle of the Congregation.

o Which vaile hangd betwene the Sanctuary and the court. p Which court compassed both the Tabernacle of the Congregation and the altar of burnt offering.

q Vnder the charge and oversight.

spread upon it a covering of badgers skinned, and put to the barres of it.

15 And when Aaron & his somnes haue made an end of covering the Sanctuarie, and all the instruments of the Sanctuarie, at the removing of h host, afterward the somnes of Kohath shall come to beare it, but they shall not touch any holy thing lest they die. This is the charge of the somnes of Kohath in the Tabernacle of the Congregation.

16 ¶ And to p office of Eleazar the sonne of Aaron the Priest pertaineth the oyle for the light, and the swete incense and the daily meat offering, & the anointing oyle, with the ouersight of all p Tabernacle, and of all that therein is, both in the Sanctuarie and in all the instruments thereof.

17 ¶ And the Lord spake vnto Moses and to Aaron, saying,

18 Ye shall not cut of the tribe of the families of the Kohathites from among the Leuites:

19 But they do vnto them, h they may liue and not die, when they come nere to the most holy things: let Aaron and his somnes come and appoint e them, euery one to his office, & to his charge.

20 But let them not go in, to see when the Sanctuarie is folden vp, lest they die.

21 ¶ And the Lord spake vnto Moses, saying,

22 Take also the summe of the somnes of Gershon, euery one by the houses of their fathers throughout their families:

23 From thirtie peere old and aboue, vntill fiftie peere old shalt thou number them, all that enter into the assemblee for to do seruice in the Tabernacle of the Congregation.

24 This shall be the seruice of the families of the Gershonites, to serue & to beare.

25 They shall beare the curtaines of the Tabernacle, and the Tabernacle of the Congregation, his covering, & the covering of badgers skins, that is on hie vpon it, and the vaile of the doore of the Tabernacle of the Congregation:

26 The curtaines also of the court, & the vaile of the entering in of the gate of the court, which is nere the Tabernacle and nere the altar round about, with their cordes, and all the instruments for their seruice, and all that is made for them: so shall they serue.

27 At the commandment of Aaron and his somnes shall all the seruice of the somnes of the Gershonites be done, in all their charges and in all their seruice, and ye shall appoint them to keepe all their charges.

28 This is the seruice of the families of the somnes of the Gershonites in the Tabernacle of the Congregation, & their watch shall be vnder the hand of Phasmar the sonne of Aaron the Priest.

29 ¶ Thou shalt number the somnes of Merari by their families, and by the

houses of their fathers:

30 From thirtie peere old and aboue, euen vnto fiftie peere old shalt thou number them, all that enter into the assemblee, to doe the seruice of the Tabernacle of the Congregation.

31 And this is their office and charge according to all their seruice in the Tabernacle of the Congregation: the boards of the Tabernacle with h barres thereof, and his pillars, and his sockets,

32 And the pillars round about h court, with their sockets and their pins, and their cordes, with all their instruments, euen for all their seruice: and by name ye shall reckon the instruments of their office and charge.

33 This is the seruice of the families of the somnes of Merari, according to all their seruice in the Tabernacle of the Congregation vnder the hand of Phasmar the sonne of Aaron the Priest.

34 ¶ Then Moses and Aaron & the princes of the Congregation numbered the somnes of h Kohathites, by their families and by the houses of their fathers,

35 From thirtie peere old and aboue, euen vnto fiftie peere old, all that enter into the assemblee for the seruice of the Tabernacle of the Congregation.

36 So the numbers of them through out their families were two thousand, seven hundred and fiftie.

37 These are the numbers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moses and Aaron did number according to the commandment of the Lord by the hand of Moses.

38 Also the numbers of the somnes of Gershon throughout their families & houses of their fathers,

39 From thirtie peere old and vpyward, euen vnto fiftie peere old: all that enter into the assemblee for the seruice of the Tabernacle of the Congregation.

40 So the numbers of them by their families, and by the houses of their fathers were two thousand five hundred and thirtie.

41 These are the numbers of the families of the somnes of Gershon: of all that bid seruice in the Tabernacle of the Congregation, whom Moses and Aaron did number according to the commandment of the Lord.

42 ¶ The numbers also of the families of the somnes of Merari by their families, and by the houses of their fathers,

43 From thirtie peere old and vpyward, euen vnto fiftie peere old: all that enter into the assemblee for the seruice of the Tabernacle of the Congregation.

44 So the numbers of them by their families were three thousand, and two hundred.

45 These are the summes of the families of the somnes of Merari, whom Moses and Aaron numbered according to the commandment of the Lord, by the

Exod. 16. 15.

r Ye shall make an inuentorie of all the things, which ye commit to their charge.

s Ebr. the numbered of them.

t God appointing Moises to be the minister and executor thereof.

u Which were of competent age to serue therein, that is, betwene 30. and 50.

h. i. hand

hand of Moses.

46 So all the numbers of the Levites, which Moses, and Aaron, & the princes of Israel nombred, by their families and by the houses of their fathers, 47 From thirtie pere old and upward, es- uent to fiftie pere old, every one þ came to do his duetie, office, seruice & charge in the Tabernacle of the Congregation. 48 So the numbers of them were eight thousand, five hundredth & foure score. 49 According to the "commandement of the Lord by þ hand of Moses did Aaron number them, every one according to his seruice, & according to his charge. Thus were they of that tribe nombred, as the Lord commanded Moses.

CHAP. V.

1 The Leprous & polluted shalbe cast forth. 6 The purging of sinne. 15 The trial of the suspect wife.

1 And the Lord spake vnto Moses, saying,

2 Commande the children of Israel that they put out of the hoste every leper, & every one that hath an issue, and whofoeuer is defiled by the dead.

3 Both male and female shal þe put out: out of the hoste shall þe put them, that they defile not their tentes among whom I dwell.

4 And the children of Israel did so, and put them out of the hoste, euen as the Lord had commanded Moses, so did the children of Israel.

5 And the Lord spake vnto Moses, saying,

6 Speake vnto the children of Israel, When a man or woman shall commit any sinne that men commit, & transgress against the Lord, when that person shal trespass,

7 Then they shall confesse their sinne which they haue done, and shall restore the damage thereof with his principall, & put the fift part of it more thereto, and shall giue it vnto him, against whom he hath trespassed.

8 But if the man haue no kinsman, to whom he should restore the damage, the damage shalbe restored to þ Lord for the Priestes vse, besides the ramme of the atonement, wherewith he shal make atonement for him.

9 And euery offering of all the holp things of the children of Israel, which they bring vnto the Priest, shalbe his.

10 And euery sinne halowed things shal be his: that is, whatfoeuer any man giueth the Priest, it shalbe his.

11 And the Lord spake vnto Moses, saying,

12 Speake vnto þ children of Israel, and say vnto them, If any mans wife turne to euil, & commit a trespass against him,

13 So that another mā lie with her flesh, & it be hid from the eyes of her husband, and kept close, and yet she be defiled, & there be no witness against her, neither she taken with the manner,

14 If he be moued with a ielous mind,

so that he is ielous ouer his wife, which is defiled, or if he haue a ielous mind, so that he is ielous ouer his wife, which is not defiled,

15 Then shal þ man bring his wife to the Priest, & bring her offering with her, the tenth part of an Ephah of barley meale, but he shal not poure sople vpon it, nor put incense thereon: for it is an offering of ielousie, an offering for a remembrance, calling the sinne to minde:

16 And the Priest shall bring her, and set her before the Lord.

17 Then the Priest shall take the holy water in an earthen vessel, and of the dust that is in the floore of the Tabernacle, euen the Priest shall take it & put it into the water.

18 After that the Priest shall set the woman before the Lord, and uncover the womans head, and put the offering of the memorial in her hands: it is the ielousie offering, and the Priest shall haue bitter and cursed water in his hand,

19 And the Priest shall charge her by an othe, & say vnto the woman, If no man haue lien with thee, neither thou hast turned to uncleaues from thine husband, and be free from this bitter & cursed water,

20 But if thou hast turned fro thine husband, & so art defiled, & some man hath lien with thee beside thine husband,

21 (Then the Priest shal charge the woman with an othe of cursing, and the Priest shall say vnto the woman) The Lord make thee to be accursed, and despicable for the othe among thy people, and þ Lord cause thy thigh to rot, and thy belly to swell:

22 And that this cursed water map goe into thy bowels, to cause thy belly to swell, & thy thigh to rot. Then the woman shall answer, Amen, Amen.

23 After, the Priest shall write these curses in a booke, and shall blot them out with the bitter water,

24 And shall cause the woman to drinke the bitter and cursed water, & the cursed water, turned into bitterness, shall enter into her.

25 Then the Priest shall take the ielousie offering out of the womans hand, and shall shake the offering before the Lord, and offer it vpon the altar.

26 And the Priest shall take an handfull of the offering for a memorial thereof, and burne it vpon the altar, & afterward make the woman drinke the water.

27 When he hath made her drinke the water, (if she be defiled and haue trespassed against her husband) then shall the cursed water, turned into bitterness, enter into her, and her belly shall swell, and her thigh shal rot, and the woman shal be accursed among her people.

28 But if the woman be not defiled, but be cleane, she shalbe free, and shall conserue and beare.

29 This is þ law of ielousie, when a wife turneth from her husband & is defiled,

f Onely in the sinne offering, & this offering of ielousie were neither oyle nor incense offered.

g Or making the sinne known, and not purging it.

h Which also is called the water of purification or sprinkling, read Chap. 19.

i It was so called by the effect, because it declared the woman to be accursed, and turned to her destruction.

k Both because she had committed so hainous a fault, & forswore herselfe in denying the same.

l Ebr. to fall.

l That is, be it so, as thou wishest, as Psal. 41. 13. deut. 27. 15. m Shal wash the curses, which are written, into the water in the vessel.

Or, persons.

n Where the incense was offered.

Or innocens.

u Whofoeuer of the Levites that had any manner of charge in the Tabernacle. Ebr. according to the mouth, or word x So that Moses neither added nor diminished from that which the Lord commanded him.

Leuit. 13. 3. Leuit. 15. 2. Leuit. 22. 1.

Or, in a place out of the hoste.

a There were three maner tentes, of the Lord, of the Levites, and of the Israelites.

Leuit. 6. 3. b Commit any fault willingly.

Leuit. 6. 5.

c If he be dead, or to whom the wrong is done, and also haue no kinsman,

d Or, things offered to þ Lord, as first fruites, &c. Leuit. 10. 12.

e By breaking the band of marriage, and playing the harlot. Ebr. If the spirit of ielousie come upon him.

o The man might accuse his wife upon suspicion, & not be reproved.

30 When a man is moued with a ielous mnde bring ielous ouer his wife, then shall he bring the woman before the Lord, and the Priest shall doe to her according to all this law,
31 And the man shall be free from sinne, but this woman shall beare her iniquitie.

CHAP. VI.

1 The lawe of the consecration of the Nazarites.
2 The manner to blisse the people.

1 **A**nd the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, and say vnto them, When a man or a woman doth separate themselves to voue a vow of a Nazarite to separate himselfe vnto the Lord,
3 He shall abstaine from wine and strong drinke, and shall drinke no soure wine nor soure drinke, nor shall drinke any licour of grapes, neither shall eate fresh grapes nor dried.
4 As long as his abstinence endureth, shall he eate nothing that is made of the wine of the vine, neither the kernels, nor the huske.

a Which separated themselves from the world and dedicated themselves to God: which figure was accomplished in Christ.

Judg. 13. 5. 1 Sam. 1. 11.

5 While he is separate by his voue, the nature shall not come vpon his head, buttill the daies be out, in the which he separateth himselfe vnto the Lord, he shall be holie, and shall let the lockes of the heare of his head growe.

6 During the time that he separateth himselfe vnto the Lord, he shall come at no dead body:

b As at burials, or mourning.

7 He shall not make himselfe vncleane at the death of his father, or mother, brother, or sister: for the consecration of his God is vpon his head.

c In that he suffered his heare to grow, he signified that he was consecrate to God.

8 All the daies of his separation he shall be holie to the Lord.

9 And if a mie die suddely by him, or he be aware, then the head of his consecration shall be defiled, and he shall shau his head in the day of his cleansing: in the seventh day he shall shau it.

d Which long heare is a signe that he is dedicate to God.

10 And in the eight day he shall bring two turtles, or two pong pigeons to the Priest, at the doore of the Tabernacle of the Congregation.

11 Then the Priest shall prepare the one for a sinne offering, and the other for a burnt offering, and shall make an atonement for him, because he sinned by the dead: so shall he halowe his head. the same day.

e By being present where the dead was.

12 And he shall consecrate vnto the Lord the daies of his separation, and shall bring a lambe of a peece olde for a trespasse offering, and the first daies shall be void: for his consecration was defiled.

f Beginning at the eighth day, when he is purified.

13 ¶ This then is the lawe of the Nazarite: When the time of his consecration is out, he shall come to the doore of the Tabernacle of the Congregation:

14 And he shall bring his offering vnto the Lord, an e lambe of a peece olde without blemish for a burnt offering, and a three lambe of a peece old without

g So that he shall begin his voue anew.

blemish for a sinne offering, & a ramme without blemish for peace offerings,
15 And a basket of vneleuened bread, of cakes of fine flour, mingled with oyle, and wafers of vneleuened bread rounde with oyle, with their meate offering, and their drinke offering:
16 The which the Priest shall bring before the Lord, & make his sinne offering and his burnt offering.

Leuit. 22. 25.

17 He shall prepare also the ramme for a peace offering vnto the Lord, with the basket of vneleuened bread, and the Priest shall make his meate offering, and his drinke offering.

18 And the Nazarite shall shau the head of his consecration at the doore of the Tabernacle of the Congregation, and shall take the heare of the head of his consecration, and put it in the fire, which is vnder the peace offering.

Alti. 21. 24.

h In token that his vow is ended.

i For the heare, which was consecrate to the Lord, might not be cast into any prophane place.

19 Then the Priest shall take the shoulder of the ramme, and all vneleuened cake out of the basket, and a wafer vneleuened, and put them vpon the hands of the Nazarite, after he hath shauen his consecration.

20 And the Priest shall shake them to and fro before the Lord: this is an holie thing for the Priest besides the shaken bread, and besides the beate shoulder: so afterward the Nazarite may drinke wine.

Exod. 29. 27.

Or, with the bread.

21 This is the lawe of the Nazarite, which he hath vowed, & of his offering vnto the Lord for his consecration, besides that that he is able to bring: according to the voue which he vowed, so shall he doe after the lawe of his consecration.

k At the least he shall do this, if he be able to offer no more.

22 ¶ And the Lord spake vnto Moses, saying,

23 Speake vnto Aaron & to his sonnes, saying, Thus shall ye blisse the children of Israel, and say vnto them,

l That is, pray for them, Eccclus. 36. 17.

24 The Lord blisse thee, and keepe thee,

25 The Lord make his face shine vpon thee, and be mercifull vnto thee,

26 The Lord lift by his countenance vpon thee, and giue thee peace.
27 So they shall put my name vpon the children of Israel, and I will blisse them.

m They shall pray in my name for them.

CHAP. VII.

1 The heades or Princes of Israel offer at the setting up of the Tabernacle, 10 And at the dedication of the Altar. 19 God speaketh to Moses from the Mercieset.

1 **N**ow when Moses had finished the setting up of the Tabernacle, and annouced it and sanctified it, and all the instruments thereof, and the altar with all the instruments thereof, and had annointed them and sanctified them,

Exed. 40. 18.

Or, vessels.

2 Then the princes of Israel, heades ouer the houses of their fathers (they were the princes of tribes, who were ouer them that were numbered) offered, and brought their offering before the Lord, six covered chariots, and twelue

Or, captaines, a Like horse-litters to keepe the things that were caried in them, from wear ther.

oren: one charēt for two princes, and for every one an oren, and they offered them before the Tabernacle.

4 And the Lord spake unto Moses, saying,

5 Take these of them, that they may be to doe the service of the Tabernacle of the Congregation, and thou shalt give them unto the Levites, to every man according unto his office.

6 So Moses toke the charēts and the oren, and gave them unto the Levites:

7 Two charēts and foure oren he gave to the sonnes of Gershon, according unto their office.

8 And foure charēts and eight oren he gave to the sonnes of Merari according unto their office, under the hand of Jethamar the sonne of Aaron the Priest.

9 But to the sonnes of Kohath he gave none, because the charge of the Sanctuary belonged to them, which they did beare upon their shoulders.

10 ¶ The princes also offered in the dedication for an oren in the day that it was anointed: then the princes offered their offering before the altar.

11 And the Lord saide unto Moses, One prince one day, and an other prince another day shall offer their offering, for the dedication of the altar.

12 ¶ So then on the first day did Jashshon the sonne of Aminnabad of the tribe of Judah offer his offering.

13 And his offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with ople, for a meate offering,

25 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oile, for a meate offering,

26 A golden incense cup of ten shekels, full of incense,

27 A pong bullocke, a ramme, a lambe of a peece olde for a burnt offering,

28 An hēe goate for a sinne offering,

29 And for peace offerings, two bullocks, five rāmes, five hēe goates, five lambes of a peece olde: this was the offering of Eliab the sonne of Isaton.

b That is, to carie things and stuffe in.

c For their vse to carie with.

d The holie things of the Sanctuary must be caried vpon their shoulders, and not drawn with oxen, chap. 4. 15.

e That is, when the first sacrifice was offered there-upon by Aaron, Leuit. 9. 1. † The offering of Nahshon.

Leuit. 2. 1.

† The offering of Nethancel.

† The offering of Ehad.

30 ¶ The fourth day † Elizur the sonne of † The offering of Shedeur prince of the children of Reu. Elizur. ben offred.

31 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with ople, for a meate offering,

32 A golden incense cup of ten shekels, full of incense,

33 A pong bullocke, a ramme, a lambe of a peece olde for a burnt offering,

34 An hēe goate for a sinne offering,

35 And for a peace offering, two bullocks, five rammes, five hēe goates, and five lambes of a peece olde: this was the offering of Elizur the sonne of Shedeur.

36 ¶ The fift day † Shelumiel the sonne † The offering of of Zurishaddai, prince of the children of Shelumiel. Simeon offred.

37 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oile, for a meate offering,

38 A golden incense cup of ten shekels, full of incense,

39 A pong bullocke, a ramme, a lambe of a peece olde for a burnt offering,

40 An hēe goate for a sinne offering,

41 And for a peace offering, two bullocks, five rāmes, five hēe goates, five lambes of a peece olde: this was the offering of Shelumiel the sonne of Zurishaddai.

42 ¶ The sixt day † Eliasaph the sonne † The offering of of Deuel prince of the children of Gad Eliasaph. offred.

43 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oile, for a meate offering,

44 A golden incense cup of ten shekels, full of incense,

45 A pong bullocke, a ramme, a lambe of a peece olde for a burnt offering,

46 An hēe goate for a sinne offering,

47 And for a peace offering, two bullocks, five rāmes, five hēe goates, five lambes of a peece olde: this was the offering of Eliasaph the sonne of Deuel.

48 ¶ The seuenth day † Elishama the † The offering of sonne Elishama.

14 And his offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with ople, for a meate offering,

15 A pong bullocke, a ramme, a lambe of a peece olde for a burnt offering,

16 An hēe goate for a sinne offering,

17 And for peace offerings, two bullocks, five rammes, five hēe goates, and five lambes of a peece olde: this was the offering of Jashshon the sonne of Aminnabad.

18 ¶ The second day † Nethancel, the sonne of Zuar, prince of the tribe of Issachar did offer:

19 Who offered for his offering a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with ople, for a meate offering,

20 An incense cup of gold of ten shekels, full of incense,

21 A pong bullocke, a ramme, a lambe of a peece olde for a burnt offering,

22 An hēe goate for a sinne offering,

23 And for peace offerings, two bullocks, five rāmes, five hēe goates, five lambes of a peece olde: this was the offering of Nethancel the sonne of Zuar.

24 ¶ The thirde day † Eliab h sonne of Isaton prince of the children of Zebulun offred.

25 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oile, for a meate offering,

26 A golden incense cup of ten shekels, full of incense,

27 A pong bullocke, a ramme, a lambe of a peece olde for a burnt offering,

28 An hēe goate for a sinne offering,

29 And for peace offerings, two bullocks, five rāmes, five hēe goates, five lambes of a peece olde: this was the offering of Eliab the sonne of Isaton.

30 ¶ The fourth day † Elizur the sonne of † The offering of Shedeur prince of the children of Reu. Elizur. ben offred.

31 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with ople, for a meate offering,

32 A golden incense cup of ten shekels, full of incense,

33 A pong bullocke, a ramme, a lambe of a peece olde for a burnt offering,

34 An hēe goate for a sinne offering,

35 And for a peace offering, two bullocks, five rammes, five hēe goates, and five lambes of a peece olde: this was the offering of Elizur the sonne of Shedeur.

36 ¶ The fift day † Shelumiel the sonne † The offering of of Zurishaddai, prince of the children of Shelumiel. Simeon offred.

37 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oile, for a meate offering,

38 A golden incense cup of ten shekels, full of incense,

39 A pong bullocke, a ramme, a lambe of a peece olde for a burnt offering,

40 An hēe goate for a sinne offering,

41 And for a peace offering, two bullocks, five rāmes, five hēe goates, five lambes of a peece olde: this was the offering of Shelumiel the sonne of Zurishaddai.

42 ¶ The sixt day † Eliasaph the sonne † The offering of of Deuel prince of the children of Gad Eliasaph. offred.

43 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oile, for a meate offering,

44 A golden incense cup of ten shekels, full of incense,

45 A pong bullocke, a ramme, a lambe of a peece olde for a burnt offering,

46 An hēe goate for a sinne offering,

47 And for a peace offering, two bullocks, five rāmes, five hēe goates, five lambes of a peece olde: this was the offering of Eliasaph the sonne of Deuel.

48 ¶ The seuenth day † Elishama the † The offering of sonne Elishama.

Some of Minuid prince of the children of Ephraim offered.

49 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine flour, mingled with ople, for a meate offering,

50 A golden incens cup of ten shekels, full of incens,

51 A pong bullocke, a ram, a lambe of a pere old for a burnt offering,

52 An hee goat for a sinne offering,

53 And for a peace offering, two bullocks, five rams, five hee goates, five lambes of a pere old: this was the offering of Puffama, the soune of Minuid.

54 ¶ The eight day offered ¶ Gamliel the soune of Wedazur, prince of the children of Manasseh.

55 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine flour, mingled with ople, for a meate offering,

56 A golden incens cup of ten shekels, full of incens,

57 A pong bullocke, a ram, a lambe of a pere old for a burnt offering,

58 An hee goat for a sinne offering,

59 And for a peace offering, two bullocks, five rams, five hee goates, five lambes of a pere old: this was the offering of Gamliel the soune of Wedazur.

60 ¶ The ninth day ¶ Abidan the soune of Gideon prince of the children of Beniamin offered.

61 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine flour, mingled with ople, for a meate offering,

62 A golden incens cup of ten shekels, full of incens,

63 A pong bullocke, a ram, a lambe of a pere old for a burnt offering,

64 An hee goat for a sinne offering,

65 And for a peace offering, two bullocks, five rams, five hee goates, five lambes of a pere old: this was the offering of Abidan the soune of Gideon.

66 ¶ The tenth day ¶ Ahiezr the soune of Minuidhaddai, prince of the children of Dan offered.

67 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine flour, mingled with ople, for a meate offering,

68 A golden incens cup of ten shekels, full of incens,

69 A pong bullocke, a ram, a lambe of a pere old for a burnt offering,

70 An hee goat for a sinne offering,

71 And for a peace offering, two bullocks, five rams, five hee goates, five lambes of a pere old: this was the offering of

Ahiezr the soune of Minuidhaddai.

72 ¶ The eleuenth day ¶ Bagiel the soune of Decran, prince of the children of Issher offered.

73 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine flour, mingled with ople, for a meate offering,

74 A golden incens cup of ten shekels, full of incens,

75 A pong bullocke, a ram, a lambe of a pere old for a burnt offering,

76 An hee goat for a sinne offering,

77 And for a peace offering, two bullocks, five rams, five hee goates, five lambes of a pere old: this was the offering of Bagiel the soune of Decran.

78 ¶ The twelue day ¶ Ahira the soune of Enan, prince of s children of Issachar offered.

79 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine flour, mingled with ople, for a meate offering,

80 A golden incens cup of ten shekels, full of incens,

81 A pong bullocke, a ram, a lambe of a pere old, for a burnt offering,

82 An hee goat for a sinne offering,

83 And for a peace offerings two bullocks, five rams, five hee goates, five lambes of a pere old: this was the offering of Ahira, the soune of Enan.

84 ¶ This was the dedication of the Altar by the princes of Israel, when it was anointed: twelue chargers of silver, twelue silver boules, twelue incens cups of golde,

85 Euery charger, conceining an hundredth and thirtie shekels of silver, and euery boule seuentie: all the silver vessel contained two thousand & foure hundredth shekels, after the shekel of the Sanctuarie.

86 Twelue incens cups of gold full of incens, containing ten shekels euery cup, after the shekel of the Sanctuarie: all the gold of the incens cups was an hundredth and twentie shekels.

87 All the bullockes for the burnt offering were twelue bullocks, s rams twelue, the lambes of a pere old twelue, with their meate offerings, & twelue hee goats for a sinne offering.

88 And all the bullockes for the peace offerings were foure & twentie bullockes, the rams sirtie, the hee goates sirtie, the lambes of a pere old sirtie: this was the dedication of the Altar, after that it was s anointed.

89 And when Moses went into the Tabernacle of the Congregation, to speake with God, he heard the voice of one speaking vnto him from the Merisat, that was vpon the Arke of the Testimonie: betwene the two Cherubins, and he spake to him.

¶ The offering of Bagiel, or Phagiel.

¶ The offering of Ahira.

¶ This was the offering of the princes, when Aaron did dedicate the Altar.

¶ The offering of Gamliel.

¶ The offering of Abidan.

¶ The offering of Ahiezr.

g By Aaron. h That is, the Sanctuarie.

i According as he had promised, Exod. 25. 23

3 The order of the Lumps, 6 The purifying and offering of the Levites, 24 The age of the Levites, when they are received to service, and when they are dismissed.

1 **A**ND the Lord spake unto Moses, saying,

2 **S**peake unto Aaron, and say vnto him, When thou lightest 7 lampes, the seven lamps shall give light toward the forefront of the Candlesticke.

3 **A**nd Aaron did so, lighting the lampes thereof toward the forefront of the Candlesticke, as the Lord had commanded Moses.

4 **A**nd this was the worke of the Candlesticke, euen of gold beaten out with the hammer, both the shafte, and the flowes thereof: was beaten out with the hammer: according to the pattern, which the Lord had shewed Moses, so made he the Candlesticke.

5 **A**nd the Lord spake vnto Moses, saying,

6 **T**ake the Levites from among the children of Israel, and purifie them.

7 **A**nd thus shalt thou doe vnto them, when thou purifiest them, Sprinkle water of purification vpon them, and let them haue all their flesh, and walsh their clothes: so they shall be cleane.

8 **T**hen they shall take a pong bullocke with his meate offering of fine flour, mingled with oyle, & another pong bullocke shalt thou take for a sinne offering.

9 **T**hen thou shalt bring the Levites before the Tabernacle of the Congregation, and assemble all the Congregation of the children of Israel.

10 **T**hou shalt bring the Levites also before the Lord, & the children of Israel shall put their hands vpon the Levites.

11 **A**nd Aaron shall offer the Levites before the Lord, as a shake offering of the children of Israel, that they may execute the service of the Lord.

12 **A**nd the Levites shall put their hands vpon the heads of the bullocks, & make thou the one a sinne offering, and the other a burnt offering vnto the Lord, that thou maiest make an atonement for the Levites.

13 **A**nd thou shalt set the Levites before Aaron and before his sonnes, and offer them as a shake offering to the Lord.

14 **T**hus thou shalt separate the Levites from among the children of Israel, and the Levites shall be mine.

15 **A**nd afterward shall the Levites go in, to serue in the Tabernacle of the Congregation, and thou shalt purifie them and offer them, as a shake offering.

16 **F**or they are freely given vnto me from among the children of Israel, for such as open any wounde: for all the first borne of the children of Israel haue I taken them vnto me,

17 **F**or all the first borne of the children of Israel are mine, both of man and of beast: since the day that I smote euery

first borne in the land of Egypt, I sanctified them for my selfe.

18 **A**nd I haue taken the Levites for all the first borne of the children of Israel,

19 **A**nd haue given the Levites as a gift vnto Aaron, & to his sonnes from among the children of Israel, to do the service of the children of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there be no plague among the children of Israel, when the children of Israel come neere vnto the Sanctuarie.

20 **T**hen Moses and Aaron and all the Congregation of the children of Israel did with the Levites, according vnto all that the Lord had commanded Moses concerning the Levites: so did the children of Israel vnto them.

21 **S**o the Levites were purified, and walshed their clothes, and Aaron offered them as a shake offering before the Lord, and Aaron made an atonement for them, to purifie them.

22 **A**nd after that, went the Levites in to do their seruice in the Tabernacle of the Congregation, before Aaron and before his sonnes: as the Lord had commanded Moses concerning the Levites, them, so they did vnto them.

23 **A**nd the Lord spake vnto Moses, saying,

24 **T**his also belongeth to the Levites: from five and twentieth yere old and upward, they shall go in, to execute their office in the seruice of the Tabernacle of the Congregation.

25 **A**nd after the age of sixty yere, they shall cease from executing the office, and shall serue no more:

26 **B**ut they shall minister with their eyes, when in the Tabernacle of the Congregation, to keepe things committed to their charge, but they shall do no seruice: thus shalt thou do vnto the Levites touching their charges.

CHAP. IX.

1 The Passouer is commanded againe, 12 The punishment of him that keepeth not the Passouer, 15 The clouds conuertyeth the Israeletes through the wilderness.

1 **A**ND the Lord spake vnto Moses in the wilderness of Sinai, in the first moneth of the second yere, after they were come out of the land of Egypt, saying,

2 **T**he children of Israel shall also observe the Passouer at the time appointed therunto.

3 **I**n the fourteenth day of this moneth at euen, ye shall keepe it in his due season: according to all the ordinances thereof, and according to all the ceremonies thereof shall ye keepe it.

4 **T**hen Moses spake vnto the children of Israel, to celebrate the Passouer, and they kept the Passouer in the fourteenth day of the first moneth in the wilderness of Sinai: according to

g Which seruice the Israelites should else doe.

h Because the Levites go into the Sanctuarie in their name.

i In their presence, to serue them,

k Such office as was painefull, as to beare burthenes and such like.

l In singing Psalmes, instructing, counselling and keeping the things in order.

a To that part which is ouer against the Candlesticke, Exod. 25.37.

Exod. 25.18. b And not set together of diuers pieces.

c In Ebrewe it is called the water of sinne, because it is made to purge sinne, as Chap. 19.9.

d That thou mayst do this in presence of them all.

e Meaning, certaine of them in the name of the whole.

Chap. 3. 15.

Chap. 3. 9.

f That is, they that are the first borne. Exod. 13.2. 14.2. 17.

Exod. 12.1. leuit. 23.8. chap. 3. 26. deut. 16.2. Exod. 12.6. deut. 16.6.

a Euen in all pointes as the Lord hath instructed it.

b By touching a
corpse, or being
at the buriall.

e Or celebrate
the Passouer
the fourth
day of the first
moneth.

d And can not
come where the
Tabernacle is,
when others
keepe it.
e So that the
vnclane, and
they that are
not at home,
haue a moneth
longer graun-
ted vnto them.

Exod. 12. 45.
John 19. 36.
f When y^e Pas-
souer is cele-
brate.

g Or, punishment
of his sinne.

Exod. 12. 49.

Exod. 40. 34.

g Like a pillar:
reade Exo. 13. 21

h Ebr. mouth.
i Who taught
them what to
doe by the
cloude.

j Cor. 10. 5.

k Ebr. sampel.

l They waited
when the Lord
would signifie
either their de-
parture, or their
abode by the
cloude.

m Ebr. dayes of
memorie.

to all that the Lord had commanded
Moses, to bid the children of Israel.

7 And certaine men were defiled^b by a
dead man, that they might not keepe
the Passouer the same day: and they
came before Moses and before Aaron
the same day.

8 And those men saide vnto him, We are
defiled by a dead man: wherefoe are
we kept backe that we may not offer
an offering vnto the Lord in the time
therunto appointed among the chil-
dren of Israel?

9 Then Moses saide vnto them, Stand
still, and I will heare what the Lord will
command concerning you.

10 And the Lord spake vnto Moses, say-
ing,

11 Speake vnto the children of Israel,
and say, If any among you, or of your
posteritie shall be vnclane by the reason
of a corpse, or be in a long iourney, he
shall keepe the Passouer vnto the Lord.

12 In the fourteenth day of the second
moneth at euen they shall keepe it: with
vnclanied bread and souye herbes
shall they eate it.

13 They shall leaue none of it vnto the
morning, nor breake anye bone of it:
according to all the ordinance of the
Passouer shall they keepe it.

14 But the man that is cleane and is not
in a iourney, and is negligent to keepe
the Passouer, the same person shall be
cut off from his people: because he
brought not the offering of the Lord in
his due season, that man shall beare his
sinne.

15 And if a stranger dwell among you,
and will keepe the Passouer vnto the
Lord, as the ordinance of the Passouer,
and as the manner thereof is, so shall
he doe: he shall haue one lawe both for
the stranger, & for him that was borne
in the same land.

16 And when the Tabernacle was reared
up, a cloude covered the Tabernacle,
namely the Tabernacle of the Testi-
mony: and at euen there was vpon the
Tabernacle, as the appearance of fire
vntill morning.

17 So it was alway: the cloude covered
it by day, and the appearance of fire by
night.

18 And when the cloude was taken up
from the Tabernacle, then after ward
the children of Israel iourneyed: and in
the place where the cloude abode, there
the children of Israel pitched their tents.

19 At the commandement of the Lord
the children of Israel iourneyed, and at
the commandement of the Lord they
pitched: as long as the cloude abode
vpon the Tabernacle, they lay still.

20 And when the cloude taried still vpon
the Tabernacle a long time, the children
of Israel kept the watch of the cloude,
and iourneyed not.

21 So when the cloude abode^a a fewe
dayes vpon the Tabernacle, they abode

in their tents according to the comma-
ndement of the Lord: for they iourneyed
at the commandement of the Lord.

22 And though the cloude abode vpon
the Tabernacle from euen vnto morn-
ing, yet if the cloude was taken up in
the morning, then they iourneyed: wher-
e they by day or by night the cloude was
taken up, then they iourneyed.

23 And if the cloude taried two dayes or a
moneth, or a peere vpon the Taberna-
cle, abiding thereon, the children of Is-
rael abode still, and iourneyed not:
but when it was taken up, they iour-
neyed.

24 At the commandement of the Lord
they pitched, and at the commandem-
ent of the Lord they iourneyed, keep-
ing the watch of the Lord at the com-
mandement of the Lord by the hand
of Moses.

CHAP. X.

The use of the silver trumpets. 11 The Israelites
depart from Sinai. 14 The captaines of the hoste
are numbered. 30 Hobab refuseth to goe with Mo-
ses his sonne in lawe.

1 And the Lord spake vnto Moses,
saying,

2 Make thee two trumpets of sil-
uer: of an whole piece shalt thou make
them, that thou mayst vse them for the
assembling of the Congregation, and the
departure of the campe.

3 And when they shall blowe with them,
all the Congregation shall assemble to
thee before the doore of the Tabernacle
of the Congregation.

4 But if they blowe with one, then the
punces, or heads ouer the thousands of
Israel shall come vnto thee.

5 But if ye blowe an alarme, then the
campe of them that pitch on the East
part, shall goe forward.

6 If ye blowe an alarme the second time,
then the hoste of them that lie on the
Southside shall march: for they shall
blowe an alarme when they remoue,

7 But in assembling the Congregation,
ye shall blowe without an alarme.

8 And the sonnes of Aaron the Priest
shall blowe the trumpets, and ye shall
haue them as a lawe for cuer in your
generations.

9 And when ye go to warre in your land
against the enemye that breath you, ye
shall blowe an alarme with the trum-
pets, and ye shall be remembered before
the Lord your God, and shall be saued
from your enemies.

10 Also in the day of your gladnes, and
in your feast dayes, and in the begin-
ning of your moneths, ye shall also blowe
the trumpets: ouer your burnt sacrific-
es, and ouer your peace offerings, that
they may be a remembrance for you be-
fore your God: I am the Lord your
God.

Exod. 40. 35. 37.

reade verse 21.

k Vnder the
charge and go-
uernement of
Moses.

a Or of worke
beaten out with
the hammer.

b That is, the
hoste of Iuda:
and they that
are vnder his
ensigne.

c Meaning the
hoste of Reu-
ben.

d So that onlie
the Priests must
blow the trum-
pets, so long as
the priesthood
lasted.

e When ye re-
ioyce that God
hath removed
any plague.

f Or, when you offer
burnt offerings.

11 And in the second peere, in the second
moneth, and in the twentieth day of
the moneth the cloude was taken up
by, iii, front

from \hat{p} Tabernacle of the Testimonie.
 12 And the children of Israel departed on their \hat{a} journeyes out of the desert of Sinai, and the cloude rested in the wilderness of Paran.
 13 So the \hat{f} first toke their journey at the commaundment of the Lord, by \hat{p} hand of \hat{M} oses.
 14 \hat{I} \hat{I} In the first place went the standerd of the hoste of the children of Judah, according to their armies: and \hat{M} oses shon the sonne of Amminadab was ouer his band.
 15 And ouer the band of the tribe of the children of Issachar was Jethaneel the sonne of Zuar.
 16 And ouer the band of the tribe of the children of Zebulun was Eliab \hat{p} sonne of Helon.
 17 When the Tabernacle was taken downe, then \hat{p} sonnes of Gershon, and the sonnes of Merari went forward bearing the Tabernacle.
 18 \hat{I} After, departed the standerd of the hoste of Reuben according to their armies, and ouer his band was Elisur the sonne of Shedeur.
 19 And ouer the band of the tribe of the children of Simeon was Shelumiel the sonne of Zurishaddai.
 20 And ouer the band of the tribe of the children of Gad was Eliasaph the sonne of Deuel.
 21 The Kohathites also went forward and bare the \hat{s} Sanctuary, and the former did let by \hat{p} Tabernacle against the campe.
 22 \hat{I} Then the standerd of the hoste of the children of Ephraim went forward according to their armies, and ouer his band was Elisama the sonne of Amimind.
 23 And ouer the band of the tribe of the sonnes of Dan was Gamliel the sonne of Pedazur.
 24 And ouer the band of the tribe of the sonnes of Benjamin was Abidan the sonne of Gideon.
 25 \hat{I} Last, the standerd of the hoste of the children of Dan marched, \hat{k} gathering all the hostes according to their armies: and ouer his band was Ahieser \hat{p} sonne of Amminadab.
 26 And ouer the band of the tribe of the children of Asher was Pagiel the sonne of Ocran.
 27 And ouer the band of the tribe of the children of Naphtali was Ahira \hat{p} sonne of Enan.
 28 These were the remainings of \hat{p} children of Israel according to their armies, when they marched.
 29 \hat{I} After, \hat{M} oses said unto \hat{m} Hobab the sonne of Reuel the Midianite, the father in lawe of \hat{M} oses, We go into the place, of which the Lord saide, I will giue it you: Come thou with vs, and we will doe thee good: for the Lord hath promised good unto Israel.
 30 And he answered him, I will not goe:

but I will depart to mine owne country, and to my kinred.
 31 Then he said, \hat{I} pray thee, leaue vs not: for thou knowest our camping places in the wilderness: therefore thou maist be \hat{o} ur guide.
 32 And if thou goe with vs, what goodnesse the Lord shall shewe vnto vs, the same will we shewe vnto thee.
 33 \hat{I} So they departed from the \hat{m} ount of the Lord, three dayes iourney: and the Arke of the couenant of the Lord went before them in \hat{p} three dayes iourney, to search out a resting place for them.
 34 And the cloude of the Lord was vpon them by day, when they went out of the campe.
 35 And when the Arke went forward, \hat{M} oses said, \hat{o} Kye vpon, Lord, and let thine enemies be scattered, and let them that hate thee, flee before thee.
 36 And when it rested, he saide, Returne, \hat{O} Lord, to the \hat{m} any thousands of Israel.

CHAP. XI.

$\hat{1}$ The people murmured, and is punished with fire.
 2 The people lusteth after flesh. 3 They lothe Manna. 4 The weak faith of Moses. 5 The Lord denieth the burden of Moses to Iesusus of the Ancients. 6 The Lord sendeth quails. 7 Their lust is punished.

When the people became \hat{m} urers, \hat{i} t displeaseth the Lord: and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and consumed the utmost part of the hoste.
 2 Then the people crept vnto \hat{M} oses: and when \hat{M} oses prayed vnto the Lord, the fire was quenched.
 3 And he called the name of that place \hat{T} aberah, because the fire of the Lord burnt among them.
 4 And a number of \hat{a} people that was among them, fell a lusting, and turned away, and the children of Israel also wept, and said, Who shall giue vs flesh to eate?
 5 We remember the fish which we did eate in Egypt for \hat{c} thought, the cucumbers, and the peasons, and the leekes, and the onions, and the garlike.
 6 But now our soule is \hat{d} dried away, we can see nothing but this MAN.
 7 (The MAN also was as \hat{c} coriander seede, and his colour like the colour of \hat{o} bedium.)
 8 The people went about and gathered it, and ground it in milles, or beat it in morters, and baked it in a cauldron, and made cakes of it, and the taste of it was like vnto the taste of fresh oyle.
 9 And when the dewe fell downe vpon the hoste in the night, the MAN fell with it.
 10 \hat{I} Then \hat{M} oses heard \hat{p} people weepe throughout their families, euerie man in the doore of his tent, and the wrath of the Lord was grievously kindled: also

\hat{E} br. eyes vnto vi.

\hat{M} ount Sinai or Horeb.

\hat{P} sal. 68. 1. 2. \hat{o} Declare thy might & power.

\hat{E} br. to the ten thousand thousands.

\hat{E} br. as in iust complainers.

\hat{E} br. it was smelt in the eares of the Lord.

\hat{P} sal. 78. 32.

\hat{O} r, burning.

\hat{a} Which were of those strangers that came out of Egypt with them, Exo. 12. 38.

\hat{b} From God. \hat{c} For a small price, or good cheape.

\hat{d} For the greedie lust of flesh. Exod. 16. 31. wif. 26. 20.

\hat{P} sal. 78. 34. \hat{i} ohn. 5. 31.

\hat{e} Which is a white pearle or precious stone.

\hat{O} r in keeping thourder in their iourneys.
 f From Sinai to Paran, Chap. 33. 4.
 Chap. 2. 7.

\hat{g} With all the appetinances thereof.

\hat{h} Vpon their shoulders.
 Chap. 4. 4.
 i The Merarites & Gershonites.

\hat{k} Leauing none behind nor a nic of the former that fainted in the way.

\hat{l} This was the order of their hoste when they remoued.
 \hat{m} Some thinke that Reuel, Iethro, Hobab, & Keni were all one: Kymhi saith that Reuel was Iethros father: so Hobab was Moses father in law, Iooke Exo. 2. 18. & 3. 1. and 4. 18. & 18. 1. iudg. 4. 11.

Moses was grieved.

11 And Moses said unto the Lord, Wherfore hast thou vexed thy seruants? and why haue I not found fauour in thy sight, seeing thou hast put the charge of all this people vpon me?

12 Haue I conceived all this people? or haue I begotten them, that thou shouldest say vnto me, Carry them in thy bosome (as a nurse beareth the sucking child) vnto the lande, for the which thou swarest vnto their fathers?

13 Where should I haue flesh to giue vnto all this people? for they waxe vnto me, saying, Come vs flesh that we may eat.

14 I am not able to beare all this people alone, for it is to heauie for me.

15 Therefore if thou deale thus with me, I pray thee, If I haue euill fauour in thy sight, kill me, that I beholde not in my miserie.

16 Then the Lord said vnto Moses, Gather vnto me leuitie men of the Elders of Israel, whome thou knowest, that they are the Elders of the people, and gouernours ouer them, & bring them vnto the Tabernacle of the Congregation, and let them stande there with thee,

17 And I will come downe, and talke with thee there, & take of the Spirit, which is vpon thee, and put vpon them, and they shall beare the burthen of the people with thee: so thou shalt not beare it alone.

18 Furthermore thou shalt say vnto the people, Be sacrificed against to morow, and ye shall eat flesh: for you haue wept in therars of the Lord, saying, Who shall giue vs flesh to eat? for we were better in Egypt: therefore the Lord will giue you flesh, and ye shall eat.

19 Ye shall not eat one day nor two daies, nor fiue daies, neither ten daies, nor twentie daies,

20 But a whole moneth, vntill it come out at your nostrils, and be lothsome vnto you, because ye haue contemned the Lord, which is among you, & haue wept before him, saying, Why came we hither out of Egypt?

21 And Moses said, Six hundred thousand footmen are there of the people, among whom I am: and thou saiest, I will giue them flesh, that they maye eat a moneth long.

22 Shall the sheepe & the beees be flaine for them, to finde them? either shall all the fish of the Sea be gathered together for them to suffice them?

23 And the Lord said vnto Moses, As the Lords hand hath spoken? thou shalt see now whether my word shall come to passe vnto thee, or no.

24 So Moses went out, and tolde the people the wordes of the Lord, and gathered leuitie men of the Elders of the people, and set them rounde about the Tabernacle.

25 Then the Lord came downe in a cloud, and spake vnto him, and tooke of the Spirit that was vpon him, and put it vpon the leuitie Ancients: when the Spirit rested vpon them, then they prophesied, and did not cease.

26 But there remained two of the men in the hoste: the name of the one was Eldad, and the name of the other Bedad, and the Spirit rested vpon them, (for they were of them that were iuxten, & went not out vnto the Tabernacle) and they prophesied in the hoste.

27 Then there ran a yong man, and tolde Moses, and said, Eldad and Bedad do prophesie in the hoste.

28 And Joshua the sonne of Nun the seruant of Moses one of his yong men answered and saide, My lord Moses, forbid them.

29 But Moses saide vnto him, Enuieest thou for my sake? pea, would God that all the Lords people were Prophets, & that the Lord would put his Spirit vpon them.

30 And Moses returned into the hoste, he and the Elders of Israel.

31 Then there went forth a winde from the Lord, & brought quales from the Sea, and let them fall vpon the campe, a daies iourney on this side, & a daies iourney on the other side, rounde about the hoste, and they were about two cubites aboue the earth.

32 Then the people arose, all that day, & all the night, and all the next day, & gathered the quails: he that gathered the least, gathered ten: they were full, & they spred them abroad for their vse rounde about the hoste.

33 While the flesh was yet betwene their teeth before it was chewed, euen the wrath of the Lord was kindled against the people, and the Lord smote the people with an exceeding great plague.

34 So the name of the place was called, Ribboth-hattaanah: for there they buried the people that fel a lusting.

35 From Ribboth-hattaanah the people tooke their iourney to Hazeroth, & abode at Hazeroth.

CHAP. XII.

1 Aaron and Miriam grudge against Moses. 10 Miriam is stricken with leprosie, and healed at the prayer of Moses.

1 Afterwarde Miriam and Aaron spake against Moses, because of the woman of Ethiopia whom he had married (for he had married a woman of Ethiopia)

2 And they said, What hath the Lord spoken but onely by Moses? hath hee not spoken also by vs? and the Lord heard this.

3 (But Moses was a verie meke man, aboue all the men that were vpon the earth)

4 And by and by the Lord said vnto Moses, and vnto Aaron, & vnto Miriam,

Or, separated, as vs/6. 17.

p From that day the spirit of prophetic did not faile them.

q Or, a yong man whome he had chosen fro his youth.

r Such blinde zeale was in the Apostles, Mar. 9. 38, luke 9. 49.

Exod. 16. 13. Isal. 71. 26. 27.

s Of Homer, reade Leuit. 27. 16. also it significeth an heape, as Exod. 8. 14. iudg. 15. 16. Psal. 71. 31.

Or, graues of lust.

Or, murmured.

2 Zipporah Moses wife was a Midianite, and because Midian bordered on Ethiopia, it is sometime in the Scripture comprehended vnder this name. Ezech. 45. 4. b And so bare it their grudgings, although he knewe them.

Or, euil intrested. f Or, wherein haue I displeas'd thee?

g Am I their father, that none may haue the charge of them but I? h Of Canaan, promised by an othe to our fathers.

i I had rather die, then to see my griefe and misery thus daily increas'd by their rebellion.

k I will distribute my Spirit among them, as I haue done to thee.

l Prepare your felues that ye be not vacillanc.

m Or cast him of, because ye refused Manna which he appointed as most meete for you. n Who leadech and gouerneth you. o Of whom I haue the charge

Isa. 50. 2 & 59. 2.

Come out pe thre vnto the Tabernacle of the Congregation: & they thre came forth.

5 Then the Lord came downe in the pillar of the cloude, and stood in the doore of the Tabernacle, and called Aaron, and Miriam, and they both came forth.

6 And he saide, Heare nowe my wordes, If there be a Prophet of the Loide among you, I will be knowne to him by a vision, and will speake vnto him by dreame.

7 My seruant Moses is not so, who is faithfull in all mine house.

8 Vnto him will I speake * mouth to mouth, and by vision, and not in darke wordes, but hee shall see the similitude of the Loide. Wherefore then were ye not affraid to speake against my seruant, euen against Moses?

9 Thus the Lord was verie angrie with them, and departed.

10 Also the cloude departed from the Tabernacle: and behold, Miriam was leprous like snowe: and Aaron looked vpon Miriam, and beholde, shee was leprous.

11 Then Aaron saide vnto Moses, Alas, my lord, I beseeche thee, lay not the sinne vpon vs, which we haue foolishly committed and wherein we haue sinned.

12 Let her not, I praye thee, be as one dead, of whom the flesh is halfe consumed, when he cometh out of his mothers wombe.

13 Then Moses cried vnto the Lord, saying, O God, I beseeche thee, heale her nowe.

14 And the Loide saide vnto Moses, If her father had spit in her face, shoulde she not haue bene ashamed seuen dayes? let her be shut out of the hoste seuen dayes, and after the shall be receiued.

15 So Miriam was shut out of the hoste seuen dayes, and the people remoued not, til Miriam was brought in againe.

CHAP. XIII.

4 Certaine men are sent to searche the lands of Canaan. 24 They bring of the fruites of the land. 31 Caleb comforteth the people against the discouraging of the other spies.

1 Then afterward the people remoued from Hazeroth, and pitched in the wilderness of Paran.

2 And the Lord spake vnto Moses, saying,

3 Send thou men out to search the land of Canaan which I giue vnto the children of Israel: of euery tribe of their fathers shall be sende a man, such as are all rulers among them.

4 Then Moses sent them out of the wilderness of Paran at the commandement of the Lord: all those men were heades of the children of Israel.

5 Also their names are these: of the tribe of Reuben, Shamunna the sonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the sonne of Hori:

7 Of the tribe of Iudah, Caleb the sonne of Iephunneh:

8 Of the tribe of Issachar, Igal the sonne of Joseph:

9 Of the tribe of Ephraim, Gheon the sonne of Nun:

10 Of the tribe of Benjamin, Phalti the sonne of Raaphu:

11 Of the tribe of Zebulun, Gaddiel the sonne of Sodi:

12 Of the tribe of Ioseph, to wit, of the tribe of Manasseh, Gaddi the sonne of Susi:

13 Of the tribe of Dan, Amiel the sonne of Gemalli:

14 Of the tribe of Asher, Sethur the sonne of Michael:

15 Of the tribe of Naphtali, Nahbi the sonne of Vophsi:

16 Of the tribe of Gad, Geuel the sonne of Machi.

17 These are the names of the men, which Moses sent to spye out the land: & Moses called the name of Gheon the sonne of Nun, Jehoshua.

18 So Moses sent them to spye out the land of Canaan, and said vnto them, Go by this way toward the South, and go by vnto the mountaines.

19 And consider the lande what it is, and the people that dwell therein, whether they be strong or weak, either fewe or many.

20 Also what the land is that they dwell in, whether it be good or bad: and what cities they be, that they dwell in, whether they dwell in tentes, or in walled towne.

21 And what the land is: whether it be fat or lean, whether there be trees therein, or not. And be of good courage, & bring of the fruite of the land (for then was the time of the first ripe grapes):

22 So they went by, and searched out the land, from the wilderness of Zin vnto Rehob, to go to Hamath,

23 And they ascended toward the South, and came vnto Hebron, where were the three cities, Hebrai and Talmai, the two cities of Anak. And Hebron was built seven years before Zoan in Egypt.

24 Then they came to the river of Eshcol, and cut downe thence a branche with antique cluster of grapes, and they bare it vpon a barre betwene two, and brought of the pomegranates and of Iackob were buried there.

25 That place was called the river Eshcol, because of the cluster of grapes, which the children of Israel cut downe thence.

26 Then after fourtie dayes, they turned againe from searching of the land.

27 And they went and came to Moses & to Aaron and vnto all the Congregation of the children of Israel, in the wilderness of Paran, to Kadesh, & brought them to them, and to all the Congregation of the children of Israel, and shewed them the fruite of the lande,

e These were the two ordinarie meanes.

d In all Israel which was his Church.

e So farre as a man was able to comprehend, which he calleth his back partes, Exod. 33. 23.

f From the doore of the Tabernacle.

g As a childe commeth out of his mothers belly dead, hauing as it were bur the skinne.

h In his displeasure.

Lewis. 32. 44.

a That is, in Rithma, which was in Paran, Chap. 33. 18.

b After the people had required it of Moses, as it is in Deut. 1. 22. then the Lord spake to do.

c Or, rulers.

e Which in number were twelue according to the twelue tribes.

Or, high country.

d Plentiful or barren.

e Which was in the wilderness of Paran.

f Which were a kinde of gyants.

g Declaring the antiquity thereof: also Abraham, & Isaac, & Iacob, were buried there.

Or, the valley of Eshcol, that is, of grapes.

h Called also Kadesh-barnea.

That is, ...

Exod. 35. 3.

k Ahiman, She-
shai, and Tamai,
whom Caleb
knew afterward,
Josh. 11. 21, 22.

Or, murmuring
as in the
Exod. 17. 1.

l The giants
were so cruel
that they spoiled
and killed one
another, and
those that came
to them.

a Such as were
afraide at the
report of the ten
spies.

b To our ene-
mies the Canaa-
nites.

c Lamenting
the people and
praying for the.
Eccles. 46. 9.
p. 55. c. 3. 5.

d For sorowe,
hearing their
blasphemie.

28 And they tolde^a him, and saide, We came vnto the laud whither thou hast sent vs, & surely it floweth with milke and hony: and here is of the fruite of it.

29 Heurthelesse the people be brought dwel in the land, & the cities are walled and exceeding great: and moreover, we sawe the^k foines of Anak there.

30 The Anakites dwell in the South countrey, and the Hittites, and the Jebusites, and the Amorites dwell in the mountaynes, and the Canaanites dwell by the Sea, and by the coast of Iordan.

31 Then Caleb killed the people^l before Moses, and said, Let vs goe vp at once, and possesse it: for vndoubtedly we shall overcome it.

32 But the men, that went by with him, said, we be not able to goe by against the people: for they are stronger then we.

33 So they brought vp an euill report of the land which they had searched for the children of Israel, saying, The land which we haue gone throughe to search it out, is a land that eateth vp the inhabitants therof: for all the people which we sawe in it, are men of great stature.

34 For there we sawe giants, the foines of Anak, which come of the giants, so that we seemed in our sight like grasshoppers: and so we were in their sight.

CHAP. XIII.

1 The people murmure against Moses, so they would haue stoned Caleb and Joshua. 2 Moses pacifieth God by his prayer. 3 The people that would enter into the land, contrarie to Gods will, are slaine.

1 **T**hen all the Congregation lifted by their voyce, & cryed: and the people wept that night,

2 And all the children of Israel murmured against Moses & Aaron: and the whole assemblie said vnto them, Would God we had died in the land of Egypt, or in this wilderness: would God we were dead,

3 Wherefore now hath the Lord brought vs into this land to fall by the sword? our wives, and our children shall be a pray: were it not better for vs to returne into Egypt?

4 And they said one to another, Let vs make a Captaine and returne into Egypt.

5 Then Moses and Aaron fell on their faces before all the assemblie of the Congregation of the children of Israel.

6 And Joshua the sonne of Nun, & Caleb the sonne of Iephunneh two of them that searched the lande, rent their clothes,

7 And spake vnto all the assemblie of the children of Israel, saying, The land which we walked throughe to search it, is a very good land.

8 If the Lord loue vs, he will bring vs into this land, and giue it vs, which is a land that floweth with milke & hony.

9 But rebel not against the Lord, neither feare ye the people of the land: for

they are but bread for vs: their shield is departed from them, and the Lord is with vs, feare them not.

10 And all the multitude saide, Stone them with stones: but the glorie of the Lord appeared in the Tabernacle of the Congregation, before all the children of Israel.

11 And the Lord said vnto Moses, How long wilt thou people prouoke me, and how long will it be, per thy beleeue me, for all the signes which I haue shewed among them?

12 I will smite them with the pestilence and destroy them, and will make thee a greater nation and mightier then they.

13 But Moses said vnto the Lord, When the Egyptians shall heare it, (for thou broughtest this people by thy power from among them)

14 Then they shall say to the inhabitants of this land, for they haue heard that thou, Lord, art among this people, and that thou, Lord, art seene face to face, and that thy cloud standeth ouer them, and that thou goest before them by day time in a pillar of a cloud, and in a pillar of fire by night)

15 That thou wilt kill this people as some man: so the heathen which haue heard the fame of thee, shall thus say,

16 Because the Lord was not able to bring this people into the land, which he sware vnto them, therefore hath he slaine them in the wilderness.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The Lord is slowe to anger, & of great mercie, and forgiving iniquitie, and sinne, but not making the wicked innocent, and visiting the wickednes of the fathers vpon the children, in the third and fourth generation:

19 We mercifull, I beseech thee, vnto the iniquitie of this people, according to thy great mercie, and as thou hast forgiven this people from Egypt, euen until now.

20 And the Lord said, I haue forgiven it, according to thy request.

21 Notwithstanding, as I liue, all the earth shall be filled with the glorie of the Lord.

22 For all those men which haue seene my glorie, and my miracles which I did in Egypt, and in the wilderness, & haue tempted me this ten times, and haue not obeyed my voice,

23 Certainly they shall not see the lande, whereof I sware vnto their fathers: neither shall any that prouoke me, see it.

24 But my seruant Caleb, because he had another spirit, and hath followed me still, euen hitherto: I will bring into the land which he went, and his seede shall inherite it.

25 Nowe the Anakites & the Canaanites I will name in the valley: yet therefore returne backe to morow, and get you into

e We shall easily overcome them.

f This is the condition of them that would perfwade in Gods cause, to be persecuted of the multitude.

Exod. 38. 20.

g So that none shall escape.

Deut. 9. 28.

Exod. 34. 6.

psal. 103. 8.

psal. 102. 3.

Exod. 30. 5. and 34. 7.

Exod. 17. 1.

Exod. 17. 11.

h In that he destroyed not them utterly, but left their posteritie: and certaine to enter.

i That is, sundrie times & often.

k A meeke and obedient spirit, and not rebellious.

l And lie in wait for you.

l And lie in wait for you.

m For I wil not defend you.

the wilderness, by the way of the red Sea,

26 ¶ After, the Lord spake vnto Moses and to Aaron, saying,

27 * How long shall I suffer this wicked multitude to murmur against me? I haue heard the murmurings of the children of Israel, which they murmur against me.

28 Tell them, As * I haue said, (saith the Lord) I will surely doe vnto you, euen as ye haue spoken in mine eares.

29 Pour carkeises that fall in this wilderness, and all you that were counted through all your numbers, from twentie yere olde & aboue, which haue murmured against me,

30 Ye shal not doubtles come into the land, for the which I lifted vp mine hand, to make you dwell therein, saue Caleb the sonne of Iephunneh, and Ioshua the sonne of Nun.

31 But your children, (which ye saide should be a pray) them will I bring in, and they shal knowe the land which ye haue refused:

32 But euen your carkeises shall fall in this wilderness.

33 And your children shal wander in the wilderness, fourtie yeres, & shal beare your whoredomes, until your carkeises be wasted in the wilderness.

34 After the number of the dayes, in the which ye searched the land, euen fourtie dayes, * every day for a yere, shal ye beare your iniquitie, for fourtie yeres, and ye shall feele my breach of promise.

35 ¶ The Lord haue said, Certainly I wil doe so to all this wicked companie, that are gathered together against me: for in this wilderness they shall be consumed, and there they shal die.

36 And the men which Moses had sent to search the land (which, when they came againe, made all the people to murmur against him, and brought by a slander vpon the land)

37 Euen those men that did bring vp that vile slander vpon the land, shall die by a plague before the Lord.

38 But Ioshua the sonne of Nun, and Caleb the sonne of Iephunneh, of those men that went to search the land, shall liue.

39 ¶ Then Moses tolde all these sayings vnto all the children of Israel, and the people sorrowed greatly.

40 * And they rose vp early in the morning, and gate them by into the toppe of the mountaine, saying, lo, we be ready, to go by to the place which the Lord hath promised: for we haue sinned.

41 But Moses said, Wherefore transgressed ye thus the commandment of the Lord? it wil not so come wel to passe.

42 So not by (for the Lord is not among you) lest ye be overthrowen before your enemies.

43 For the Amalekites and the Canaan

nites are there before you, and ye shal fall by the sword: for in as much as ye are turned away from the Lord, the Lord also wil not be with you.

44 Yet they presumed obstinately to goe to the top of the mountaine: but the Arche of the couenant of the Lord, and Moses departed not out of the campe.

45 Then the Amalekites and the Canaanites, which dwell in that mountaine, came downe and smote them, * and consumed them vnto Hojmath.

r They could not be staied by this meane.

Deut. 1. 44.

CHAP. XV.

1 The offerings which the Israelites should offer when they came into the land of Canaan. 2 The punishment of him that brake the Sabbath.

1 ¶ And the Lord spake vnto Moses, saying,

2 ¶ Speake vnto the children of Israel, and say vnto them, * When ye be come into the land of your habitations, which I giue vnto you,

Leuit. 23. 10. 2 Into the Land of Canaan.

3 And wil make an offering by fire vnto the Lord, a burnt offering of a sacrifice * to fulfill a vow, or a free offering, or in your feastes, to make a sweete savour vnto the Lord of the herde, or of the flocks,

Leuit. 22. 21. * Or, separate, Exod. 29. 21.

4 Then let him that offereth his offering vnto the Lord, bring a meat offering of a tenth deale of fine flowe, mingled with the fourth part of an Hin of oyle.

Leuit. 2. 5.

5 Also thou shalt prepare the fourth part of an Hin of wine to be powred on a lambe, appointed for the burnt offering of any offering.

b Reade Exod. 29. 40.

6 And for a ramme, thou shalt for a meat offering, prepare two tenth deales of fine flowe, mingled with the third part of an Hin of oyle.

7 And for a drinke offering, thou shalt offer the third part of an Hin of wine, for a sweete savour vnto the Lord.

c The liquor was so called, because it was powred on the offering & that was offered.

8 And when thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfill a vow, or a peace offering to the Lord,

9 Then let him offer with the bullocke a meat offering of three tenth deales of fine flowe, mingled with halfe an Hin of oyle.

* Or, three Omers.

10 And thou shalt bring for a drinke offering halfe an Hin of wine, for an offering made by fire of a sweet savour vnto the Lord.

11 Thus shall it be done for a bullocke, or for a ram, or for a lambe, or for a kid.

12 According to the number that ye prepare to offer, so shal ye doe to euery one according to their number.

d Euery sacrifice of beasts must haue their meat offering & drinke offering, according to this proportion.

13 All that are borne of the countrey, shal do these things thus, to offer an offering made by fire of sweet savour vnto the Lord.

14 And if a stranger sojourn with you, or whosoener be among you in your generations, and wil make an offering by fire of a sweet savour vnto the Lord, as ye doe, so ye shal doe.

Chap. 16. 65. and 72. 10.

Deut. 1. 31.

Gen. 14. 32.

n The worde signifieth, to be shepherdes, or to wander like shepherdes to and fro. o Your infidelitie and disobedience against God, Ezek. 4. 6. * Psal. 95. 10. p Whether my promes be true or no.

2. Cor. 10. 10. hebr. 3. 16. 27. ind. 5.

Deut. 1. 42.

q They confesse they sinned by rebelling against God, but consider not they offended in going vp without Gods commandement.

Exod. 12. 49.
chap. 3. 4.

15 * One ordinance shalbe both for you of the Cōgregation, and also for the stranger that dwelleth with you, euen an ordinance for euer in your generations: as you are, so shall the stranger be before the Loide.

16 One lawe and one maner shall serue both for you and for the stranger that sojourneth with you.

17 ¶ And þe Lojd spake vnto Moses, saying, 18 Speake vnto the children of Israel, & sape vnto them, When ye be come into the land, to the which I bring you,

19 And when ye shall eat of the bread of the land, ye shall offer an heaue offering vnto the Lojd.

20 Þe shall offer by a cake of the first of your dowe for an heaue offering: * as the heaue offering of the barne, so ye shall lift it vp.

21 Of the first of your dowe ye shall giue vnto the Lojd an heaue offering in your generations.

22 ¶ And if ye haue erred, and not obserued al these commaundements, which the Lojd hath spoken vnto Moses,

23 Euen all that the Lojde hath commaunded you by the hand of Moses, from the first day that the Lojd commauded Moses, and hence forward among your generations:

24 And if so be that ought be committed ignorant of the Cōgregation, then all the Cōgregation shall giue a bullock for a burnt offering, for a sweete sauour vnto the Lojd, with the meat offering & yinke offering thereto, according to the maner, and an hee goate for a sinne offering.

25 And the Priest shall make an atonement for al the Cōgregation of þe children of Israel, & it shalbe forgiven the: for it is ignorance: and they shall bring their offering for an offering made by fire vnto the Lojde, and their sinne offering before the Lojd for their ignorance.

26 Then it shalbe forgiven al the Cōgregation of the children of Israel, and the stranger that dwelleth among them: for al the people were in ignorance.

27 ¶ But if any one person sinne through ignorance, then he shall bring a shee goat of a yere olde for a sinne offering.

28 And the Priest shall make an atonement for the ignorant person, whē he sinneth by ignorance before the Lojde, to make reconciliation for him: and it shalbe forgiven him.

29 He that is boyme among the children of Israel, & the stranger that dwelleth among them, shall haue both one lawe, who so doth sinne by ignorance.

30 ¶ But the person that doth ought presumptuously, whether he be borne in the land, or a stranger, þe same blasphemeth the Lojde: therefore that person shalbe cut of from among his people,

31 Because he hath despised the woide of the Lojde, and hath broken his commaundement: that person shall be

cut of: his iniquitie shalbe vpon him. He shall sustein the punishment of his sinne.

32 ¶ And while the children of Israel were in the wilderness, they found a man that gathered sticks vpon the Sabbath day.

33 And they that founde him gathering sticks, brought him vnto Moses and to Aaron, and vnto all the Cōgregation.

34 And they put him in ward: for it was not declared what should be done vnto him.

35 Then the Lojd said vnto Moses, This man shall be the death: and let all the multitude stone him with stones without the heste, and stoned him with stones, and he dyed, as the Lojd had commaunded Moses.

37 ¶ And the Lojd spake vnto Moses, saying, 38 Speake vnto the children of Israel, & bid them that they make their fringes vpon the borders of their garments throughout their generations, and put vpon the fringes of the borders a remembrance of bletwe silke.

39 And ye shall haue the fringes, that when ye looke vpon them, ye may remember all the commaundements of the Lojde, and do them: and that ye seeke not after your owne heart, nor after your owne eyes, after the which ye go a whoring:

40 ¶ That ye may remember and do al my commaundements, & be holy vnto your God.

41 ¶ I am the Lojde your God, which brought you out of the land of Egypt, to be your God: I am þe Lojd your God.

CHAP. XVI.

1 The rebellion of Korah, Dathan and Abiram. 31 Korah & his companie periseth. 41 The people the next day murmur. 49. fourscore thousand & seven hundred are slaine for murmuring.

1 **N**owe Korah the sonne of Izhar, the sonne of Kobath, the sonne of Levi, went apart with Dathan, and Abiram the sonnes of Chab, and On the sonne of Peleth, the sonnes of Reuben:

2 And they rose vp against Moses, with certain of the children of Israel, two hundred and fiftie captaines of the assembly, famous in the Cōgregation, and men of renoune,

3 Who gathered them selues together against Moses, and against Aaron, and saide vnto them, Take to much vpon you, seeing all the Cōgregation is holie, & euerie one of them, and the Lojd is among them: wherefore then lift ye vpon youselues aboute the Cōgregation of the Lojde?

4 But when Moses heard it, he fel vpon his face,

5 And spake to Korah & vnto all his company, saying, To morow the Lojd will shew who is his, & who is holy, & who ought

e Which is made of the first comey gather. *Leuit. 12. 4.*

f As by our sight or ignorance, *reade 1e. 4. 2. 13.*

g Some reade, from the eyes of the Congregation: that is, which is hid from the Congregation. *Leit. 4. 1.*

Leit. 4. 17.

Ex. with an high hand: that is, in contempt of God.

Leit. 24. 11.

Drut. 22. 26. matth. 23. 9.

i By leauing Gods commaundements and following your owne fantasies.

Chap. 27. 30. eccles. 45. 18. iude 21.

Or, tooke other with him.

Or, before Moses.

Chap. 26. 9.

a Or, let it suffice you: meaning, to haue abused the thus long.

b All are alyke holy: therefore none ought to be preferred aboue other: thus the wicked reason against Gods ordinance.

e To be the Priest and to offer,

ought to approche nere vnto him: and whom he hath chosen, he will cause to come nere to him.

6 This do therefore, Take pou censers, both Korah, and all his companie,

7 And put fire therein, and put incense in them before the Lorde to moouwe: and the man whom the Lorde doth chuse, the same shal be holie: ^d ye take to much vpon pou, pe sonnes of Leui.

8 Ugaue Moses laid vnto Korah, Heare, I pray pou, pe sonnes of Leui.

9 Seemeth it a final thing vnto pou that the God of Israel hath separated pou from the multitude of Israel, to take pou nere to him selfe, to do the seruice of the Tabernacle of the Lorde, and to stand before the Congregation and to minister vnto them?

10 Ye hath also taken the to e him, and al thy brethren the sonnes of Leui with thee, and seeke pe the office of the Priest also?

11 For which cause, thou, and al thy companie are gathered together against the Lorde: and what is Aaron, that pe murmur against him?

12 ¶ And Moses sent to call Dathan, and Abiram the sonnes of Eliab: who answered, We will not come vp.

13 Is it a small thing þ thou hast brought vs out of a lande that floweth with milke and honie, to kil vs in the wilderness, except thou make thy selfe lord and ruler ouer vs also?

14 Who thou hast not brought vs vnto a land that floweth with milke & honie, neither giuen vs inheritance of fields & vineyardes: wilt thou spyt out the eyes of these men? we will not come vp.

15 Then Moses wared vertie angrie, and said vnto þ Lorde, * Cooke not vnto their offering: I haue not taken so much as an asse from them, neither haue I hurt anie of them.

16 And Moses said vnto Korah, We thou and all thy companie ^b before the Lorde: both thou, they, and Aaron to moouwe:

17 And take euerie man his censer, & put incense in them, and bring pe euery mā his censer before the Lorde, two hundred and fiftie censers: thou also and Aaron, euerie one his censer.

18 So they tooke euery man his censer, & put fire in them, and laid incense thereon, and stood in the doore of the Tabernacle of the Congregation with Moses and Aaron.

19 And Korah gathered al the multitude against them vnto the doore of the Tabernacle of the Congregation: then the glorie of the Lorde appeared vnto all the Congregation.

20 And the Lorde spake vnto Moses and to Aaron, saying,

21 Separate pou felous from among this Congregation, that I may consume them at once.

22 And they fell vpon their faces & saide,

God the God of the spirites, " of all flesh, hath not one man only sinned, and wilt thou be wroth with all the Congregation?

23 And þ Lorde spake vnto Moses, saying,

24 Speake vnto the Congregation & say, Get pou away from about the Tabernacle of Korah, Dathan and Abiram.

25 Then Moses rose vp, and went vnto Dathan and Abiram, and the Elders of Israel followed him.

26 And he spake vnto the Congregation, saying, Depart, I praye pou, from the tentes of these wicked men, and touch nothing of theirs, lest pe perishe ^k in all their sinnes.

27 So they gat them away fro the Tabernacle of Korah, Dathan & Abiram on euerie side: and Dathan & Abiram came out and stood in the doore of their tentes with their wiues, & their sonnes, and their litle children.

28 And Moses said, Hereby pe shal know that the Lorde hath sent me to do al these workes: for I haue not done the of mine owne minde.

29 If these men die the common death of all men, or if they be visited after the visitation of all men, the Lorde hath not sent me.

30 But if the Lorde make ^m a new thing, and the earth open her mouth, & swallowe them vp with all that they haue, & they go downe quicke into ⁿ the pit, the pe shall vnderstand that these men haue provoked the Lorde.

31 And as soone as he had made an end of speaking al these wordes, ^o the ground claue asunder that was vnder them,

32 And the earth ^p opened her mouth, & swallowed the vp, with their families, and all the men that were with Korah, and all their goods.

33 So they and all that they had, went downe alike into the pit, and the earth couered them: so they perished from among the Congregation.

34 And all Israel that were about them, fled at the crye of them: for they said, Let vs flee, lest the earth swallow vs vp.

35 But there came out a fire from the Lorde, and consumed the two hundred and fiftie men that offered the incense.

36 ¶ And the Lorde spake vnto Moses, say-

ing, 37 Speake vnto Eleazar, þ sone of Aarō the Priest, that he take vp the censers out of the burning, & scatter the fire beyond the altar: for they are halowe,

38 The censers, I say, of these sinners, that destroyed ^q their felous: and let them make of them broade plates for a covering of the Altar: for they offered them before the Lorde, therefore they shal be holie, and they shal be ^r a signe vnto the children of Israel.

39 The Eleazar the Priest tooke the brasen censers, which they, that were burnt, had offered, and made broade plates of them for a covering of the Altar,

Or, of euerie creature.

k With them that haue committed so manie sinnes.

l I haue not forged them of mine owne braine.

m Or, shewe a strange sight.

n Or, brll. n Or, deepe and darke places of the earth.

o Chap. 17. 9. deut. 32. 6. psal. 106. 17.

d Helayeth the same to their charge iustly, wherewith they wrongfully, charged him.

e To serue in y Congregation, as in the vers before.

f Thus they spake contemptuously, preferring Egypt to Canaan.

g Wilt thou make them, that searched þ land, beleue that they sawe not that which they sawe: Gene. 4. 4, 5.

h At the doore of the Tabernacle.

i All that were of their faction.

40 It is a remembrance unto the children of Israel, that no stranger which is not of the seede of Aaron, come nere to offer incense before the Lorde, that he be not like Korah and his compaine, as the Lorde said to him by the hand of Moses.

41 But on the morow all the multitude of the children of Israel murmured against Moses and against Aaron, saying, We have killed the people of the Lorde.

42 And when the Congregation was gathered against Moses & against Aaron, then they turned their faces toward the Tabernacle of the Congregation: and behold, the cloud covered it, and the glorie of the Lorde appeared.

43 Then Moses and Aaron were come before the Tabernacle of the Congregation.

44 And the Lorde spake unto Moses, saying,

45 Get you by from among this Congregation: for I will consume them quickly: then they fel upon their faces.

46 And Moses saide unto Aaron, Take the censur & put fire thereon of the Altar, and put therein incense, & goe quickly unto the Congregation, and make an atonement for them: for there is wrath gone out from the Lorde: the plague is begun.

47 Then Aaron tooke as Moses commanded him, & ran into the middes of the Congregation, & behold, the plague was begun among the people, and he put in incense, & made an atonement for the people.

48 And when he stood betwene the dead, and them that were alive, the plague was stayed.

49 So they died of this plague fourtene thousand & seven hundred, beside them that died in the conspiracie of Korah.

50 And Aaron went againe unto Moses before the doore of the Tabernacle of the Congregation, and the plague was stayed.

CHAP. XVII.

² The twelve rodde of the twelve princes of the tribes of Israel. ³ Aarons rodde buddeth, and beareth blossoms, ¹⁰ For a testimonie against the rebellious people.

1 And the Lorde spake unto Moses, saying,

2 Speake unto the children of Israel, & take of every one of them a rod, after the house of their fathers, of all their princes according to the familie of their fathers, even twelue rods: and thou shalt write every mans name vpon his rod.

3 And write Aarons name vpon the rod of Leui: for every rod shall be for a head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before the Arke of the Testimonie, where I will declare my selfe to you.

5 And the mans rod, whome I chuse,

shal blossom: and I will make cease from me the gridings of the children of Israel, which grudge against you.

6 Then Moses spake unto the children of Israel, and all their Princes gate him a rod, one rod for every Prince, according to the houses of their fathers, even twelue rods, and the rod of Aaron was among their rods.

7 And Moses laid the rods before the Lorde in the Tabernacle of the Testimonie.

8 And when Moses on the morow went into the Tabernacle of the Testimonie, behold, the rod of Aaron for the house of Leui was budded, and brought forth buds, and brought forth blossoms, and bare ripe almonds.

9 Then Moses brought out all the rods from before the Lorde unto all the children of Israel: and they looked upon them, and tooke every man his rod.

10 After, the Lorde saide unto Moses, Bring Aarons rod againe before the Testimonie to be kept for a token to the rebellious children, & thou shalt cause their murmurings to cease from me, that they die not.

11 So Moses did as the Lorde had commanded him: so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we are dead, we perish, we are all lost.

13 Whosoever cometh nere, or approacheth to the Tabernacle of the Lorde, shall die: that we be consumed and die:

CHAP. XVIII.

¹ The office of Aaron & his finnes, ² With the Levites. ³ The Priests part of the offerings. ²⁰ God in their portion. ²⁶ The Levites have the tithes, and offer the tenthes thereof to the Lorde.

1 And the Lorde saide unto Aaron, Thou, and thy sonnes, and thy fathers house with thee, shall beare the iniquitie of the Sanctuarie: both thou & thy sonnes with thee shall beare the iniquitie of your Priests office.

2 And being also with thee thy brethren of the tribe of Leui of the familie of thy father, which shall be ioynd with thee, and minister unto thee: but thou, and thy sonnes with thee shall minister before the Tabernacle of the Testimonie.

3 And they shall keepe thy charge, even the charge of all the Tabernacle: but they shall not come nere instruments of the Sanctuarie, nor to the Altar, lest they die, both they and you.

4 And they shall be ioynd with thee, and keepe the charge of the Tabernacle of the Congregation for all the service of the Tabernacle: and no stranger shall come nere unto you.

5 Therefore shall he keepe the charge of the Sanctuarie, and the charge of the Altar: so there shall fall no more wrath vpon the children of Israel.

6 For lo, I haue taken your brethren the Levites from among the children of Israel,

c Though Iosephs tribe was decided into two in the distribution of the land, yet here it is but one, and Leui maketh a tribe.

d To declare that God did chuse the house of Leui to serue him in the Tabernacle.

Hebr. 9. 4.

e Grudging that Aaron should be his Priest.

f The Chaldee text describeth thus their murmuring: We die by the sword, the earth swalloweth vs vp, the pestilence doeth consume vs.

a If you trespass in any thing concerning the ceremonies of the Sanctuarie, or your office, you shall be punished.

b That is, the things, which are committed to thee: or, which thou doest enjoyne them.

c Which was not of the tribe of Leui.

Chap. 3. 45.

q Who presumed about his vocation.

r Or seld to wit, Moses and Aaron.

r For it was not lawful to take any other fire, but of the Altar of burnt offerings, Leuit. 10. 1.

s God had begun to punish the people.

t God drewe backe his hand and ceased to punish them.

a While he was in the doore of the Tabernacle.

Exod. 25. 22.

b To be the chiefe Priest.

Israel,

Israel, which as a gift of yours, are given unto the Lord, to doe the service of the Tabernacle of the Congregation.

7 But thou, and thy sonnes with thee shall keepe your Priests office for all things of the altar, & within the vail: therefore shall ye serue: for I haue made your Priests office: an office of seruice: therefore the stranger that commeth neere, shall be blame.

8 I againe the Lord spake vnto Aaron, Behold, I haue giuen thee the keeping of mine offerings, of all the halowed things of the children of Israel: vnto thee I haue giuen them for the anointings sake, and to thy sonnes, for a perpetual obduance.

9 This shall be thine of the most holy things, reserved from the fire: all their offering of all their meat offering, and of all their sinne offering, and of all their trespass offering, which they bring vnto me, that shall be most holy vnto thee, and to thy sonnes.

10 In the most holy place shalt thou eat it: euerie male shall eat of it: it is holy vnto thee.

11 This also shall be thine: the heaue offering of their gift, with all the shake offerings of the children of Israel: I haue giuen them vnto thee and to thy sonnes and to thy daughters with thee, to be a duetie for euer: all the cleane in thine house shall eat of it.

12 All the fat of the ople, and all the fat of the wine, & of the wheat, which they shall offer vnto the Lord for their first fruits, I haue giuen them vnto thee.

13 And the first ripe of all that is in their land, which they shall bring vnto the Lord, shall be thine: all the cleane in thine house shall eat of it.

14 *Euerie thing separate from the common vse in Israel, shall be thine.

15 All that first openeth the matrice of any flesh, which they shall offer vnto the Lord, of man or beast, shall be thine: but the first borne of man shalt thou redeeme, & the first borne of the vncleane beast shalt thou redeeme.

16 And those that are to be redeemed, shalt thou redeeme from the age of a moneth, according to thy estimation, for the money of five shekels, after the shekel of the Sanctuary, which is twentie gerahs.

17 But the first borne of a kowe, or the first borne of a sheepe, or the first borne of a goat shalt thou not redeeme: for they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne their fat: it is a sacrifice made by fire for a sweete fauour vnto the Lord.

18 And the flesh of them shall be thine, as the shake beate, and as the right shoulder shall be thine.

19 All the heaue offerings of holy things which the children of Israel shall offer vnto the Lord, haue I giuen thee, and thy sonnes, & thy daughters with thee,

to be a duetie for euer: it is a perpetual covenant of salt before the Lord, to thee and to thy seede with thee.

20 And the Lord saide vnto Aaron, Thou shalt haue none inheritance in their land, neither shalt thou haue any part among them: I am thy part and thine inheritance among the children of Israel.

21 For behold, I haue giuen the children of Levi all the tenth in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.

22 Neither shall the children of Israel as any more come neere the Tabernacle of the Congregation, lest they sulseime sinne, and die.

23 But the Levites shall doe the seruice in the Tabernacle of the Congregation, and they shall beare their sinne: it is a lawe for euer in your generations, that among the children of Israel they possess none inheritance.

24 For the tithes of the children of Israel, which they shall offer as an offering vnto the Lord, I haue giuen the Levites for an inheritance: therefore I haue sayd vnto them, Among the children of Israel ye shall possess none inheritance.

25 And the Lord spake vnto Moses, saying,

26 Speake also vnto the Levites and say vnto them, When ye shall take of the children of Israel the tithes, which I haue giuen you of them for your inheritance, then shall ye take an heaue offering of that same for the Lord, even the tenth part of the tithes.

27 And your heaue offering shall be reckened vnto you, as the come of the barne, or as the abundance of the wine presse.

28 So ye shall also offer an heaue offering vnto the Lord of all your tithes, which ye shall receive of the children of Israel, and ye shall giue thereof to the Lordes heaue offering to Aaron the Priest.

29 Ye shall offer of all your gifts all the Lordes heaue offerings: of all the fat of the same shall ye offer the holy things thereof.

30 Therefore thou shalt say vnto them, When ye haue offered the fat thereof, then it shall be counted vnto the Levites, as the increase of the come floor, or as the increase of the wine presse.

31 And ye shall eat it in all places, and your householdes: for it is your wages for your seruice in the Tabernacle of the Congregation.

32 And ye shall beare no sinne by the reason of it, when ye haue offered the fat of it: neither shall ye pollute holy things of the children of Israel, lest ye die.

That is, sure, stable, and incorruptible.

Of Canaan. Dent. 10. 9. and 18. 2. ish. 13. 1. 2. 3. 2. 2. 4. 4. 2. 2.

To serue therein: for the Levites are put in their place.

If they faile in their office, they shall be punished.

As acceptable as the fruit of your owne ground or vineyard.

Which ye haue received of the children of Israel.

Reade verl. 12.

As in the 13. verfe.

Ye shall not be punished therefore.

The offerings which the Israelites haue offered to God.

CHAP. XIX.

The sacrifice of the red kowe. 1 The sprinkling water. 2 He that toucheth the dead. 3 The man that dieth in a tent.

Or, a gift.

As the first fruit, first borne, and the tenthes.

That which was not burned, should be the Priests.

That is, in the Sanctuarie, betweene the court and the Holieit of all.

Reade Levit. 10. 14.

That is, the chiefest, or the best.

Levit. 27. 28.

Exod. 13. 2. and 22. 29. Levit. 27. 26. chap. 13.

Exod. 30. 23. and 22. 29. Levit. 27. 26. chap. 13.

Because they are appointed for sacrifice.

Exod. 29. 26. Levit. 7. 30.

1 **A**nd the Lorde spake vnto Moses, and vnto Aaron, saying,

2 **T**his is the ordinance of the law, which the Lorde hath commanded, saying, I speake vnto the children of Israel that they bring thee a red kow without blemishe, wherein is no spot, vpon the which neuer came pocke.

3 **A**nd ye shall giue her vnto Eleazar the Priest, that he may bring her without the holie, and cause her to be slaine before his face.

4 **T**he haly Eleazar the Priest take of her blood with his finger, and sprinkle it before the Tabernacle of the Congregation seuen times,

5 **A**nd cause the kowe to be burnt in his sight: with her skinne, and her flesh, and her blood, and her doung shall hee burne her.

6 **T**hen shall the Priest take cedar wood, and hyssope and karlet lace, & cast them in the middes of the fire where the kow burneth.

7 **T**he haly the Priest wash his clothes, and he shall wash his flesh in water, and then come into the holie, and the Priest shall be vnclane vnto the euen.

8 **A**lso he that burneth her, shall walsh his clothes in water, & wash his flesh in water, and be vnclane vntill euen.

9 **A**nd a man, that is cleane, shall take up the alhes of the kow, & put them without the holie in a cleane place: & it shall be kept for the Congregation of the children of Israel for a sprinkling water: it is a sinne offering.

10 **T**herefore he that gathereth the alhes of the kowe, shall wash his clothes, and remaine vnclane vntill euen: and it shall be vnto the children of Israel, and vnto the stranger that dwelleth among them, a statute for euer.

11 **H**e that toucheth the dead bodie of a man, shall be vnclane euen seuen daues.

12 **H**e shall purifie himselfe therewith the thurd daue, and the seuenth daue he shall be cleane: but if he purifie not himselfe the thurd daue, then the seuenth daue he shall not be cleane.

13 **W**ho soeuer toucheth the corps of any man that is dead, and purgeth not himselfe, defileth the Tabernacle of the Lorde, and that person shall be cut of from Israel, because the sprinkling water was not sprinkled vpon him: he shall be vnclane, and his vnclannes shall remaine still vpon him.

14 **T**his is the lawe, When a man dyeth in a tent, al that come into the tent, and all that is in the tent, shall be vnclane seuen daues.

15 **A**nd all the vessels that be open, which haue no conering fastened vpon them, shall be vnclane.

16 **A**lso who soeuer toucheth one that is slaine with a sword in the field, or a dead person, or a bone of a deade man, or a graue, shall be vnclane seuen daues.

17 **T**herefore for an vnclane person the shal take of the burnt alhes of the holie offering, and pure water shall be put thereto in a vessel.

18 **A**nd a cleane person shal take hyssope and dip it in the water, & sprinkle it vpon the tent, and vpon all the vessels, and on the persons that were therein, and vpon him that touched the bone, or of the flame, or of the dead, or of the graue.

19 **A**nd the cleane person shal sprinkle vpon the vnclane the thirde daue, and the seuenth daue, and he shal purifie himselfe the seuenth daue, and wash his clothes, and wash himselfe in water, and shall be cleane at euen.

20 **B**ut the man that is vnclane & puriseth not himselfe, that person shall be cut of from among the Congregation, because he hath defiled the Sanctuarie of the Lorde: and the sprinkling water hath not bene sprinkled vpon him: therefore shall he be vnclane.

21 **A**nd it shall be a perpetuall lawe vnto them, that he that sprinkleth the sprinkling water, shal wash his clothes: also he that toucheth the sprinkling water, shall be vnclane vntill euen.

22 **A**nd what soeuer the vnclane person toucheth, shall be vnclane: and the person that toucheth him, shall be vnclane vntill the euen.

CHAP. XX,

Miriam dyeth, 1 The people murmure. 8 They haue water out of the rocke. 14 Edom detesteth the Israelites passage. 25. 28 The death of Aaron, in whose roume Eleazar succedeth.

1 **T**he children of Israel came with the whole Congregation to the desert of Zin in the first moneth, & the people abode at Kadesh: where Miriam dyed, and was buried there.

2 **B**ut there was no water for the Congregation, & they assembled themselves against Moses and against Aaron.

3 **A**nd the people chode with Moses, and spake, saying, Would God we had perished, when our brethren dyed before the Lorde.

4 **W**hy haue ye thus brought the Congregation of the Lorde vnto this wilderness, that both we, and our cattel should dye there?

5 **W**herefore now haue ye made vs to come vpon from Egypt, to bring vs into this miserable place, which is no place of seede, nor figs, nor vines, nor pomegranates: neether is there any water to drinke.

6 **T**hen Moses and Aaron went from the assemble vnto the doore of the Tabernacle of the Congregation, and fell vpon their faces: and the glorie of the Lorde appeared vnto them.

7 **A**nd the Lorde spake vnto Moses, saying,

8 **T**ake the rod, and gather thou & thy brother Aaron the Congregation together, & speake ye vnto the rocke before their eyes, & it shal giue forth his water, and the Sea.

a According to this law & ceremony, ye shall sacrifice the red kowe.

Heb. 13. 11.
b By another Priest.

Heb. 9. 13.

Exod. 29. 14.
Leuit. 4. 11. 21.

c Meaning Eleazar.

d The inferior Priest who killed her and burned her.

e Or the water of separation, because that they that were separate for their vnclannes, were sprinkled therewith and made cleane, Cha. 8. 7. It is also called holy water, because it was ordeined to an holy use, Cha. 5. 17. f With y^e sprinkling water.

g So that he should not be esteemed to be of the holy people, but as a polluted. And excommunicate person.

** Ebr. A conering of cloth.

h Of the red kowe burnt for sinne.
i Water of the fountaine or river.
k One of the Priests which is cleane.
l Because he had bene among the that were vnclane: or els had touched the water, as ver. 21.

m That is vnclane.

a This was fourtie yeres after their departure fro Egypt.
b Moses and Aarons sister.
c Another rebellion was in Raphidim, Exod. 17. and this was in Kadesh, Chap. 11. 33. Exod. 17. 2.

d Wherewith thou diddest miracles in Egypt, & diddest deuide the Sea.

and thou shalt bring them water out of the rock: so thou shalt give the Congregation, and their beasts drinke.

9 Then Moses took the rod from before the Lord, as he had commanded him.

10 And Moses and Aaron gathered the Congregation together before the rock, and Moses said unto them, Heare now, ye rebels: shall we bring you water out of this rock?

11 The Moses lift up his hand, & with his rod he smote the rocke twice, & the water came out abundantly: so the Congregation, and their beasts drinke.

12 ¶ Again, the Lord spake vnto Moses, and to Aaron, Because ye beleued me not, to sanctifie mee in the presence of the children of Israel, therefore ye shall not bring this Congregation into the land which I haue giuen them.

13 This is the water of Meribah, because the children of Israel strove with the Lord, and he was sanctified in them.

14 ¶ Then Moses sent messengers from Kadesh vnto the king of Edom, saying, Thus saith thy brother Israel, Thou knowest al the erraunces we haue had, y^e howe our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handied vs euill and our fathers.

15 But when we cryed vnto the Lord, he heard our voyce, and sent an Angell, & hath brought vs out of Egypt, and behold, we are in the cite Kadesh, in thine vtmost border.

17 I praye thee that wee maye passe through thy countrey: we will not goe through the fieldes nor the vineyardes, neyther will we drinke of the water of the wellles: we will goe by the Kings waye, and neither turne vnto the right hande nor to the left, but will wee be past thy borders.

18 And Edom answered him, Thou shalt not passe by me, least I come out against thee with the sword.

19 Then the children of Israel sayd vnto him, We will go by by the hie way: and if I & my cattell drinke of thy water, I will then pay for it: I will ouer (without any harine) go through on my feete.

20 He answered againe, Thou shalt not go through, Then Edom came out against him with much people, & with a mightie power.

21 Thus Edom denyed to giue Israel passage through his countrey: wherefore Israel turned away from him.

22 ¶ And when the childre of Israel with all the Congregation departed fro Kadesh, they came vnto the mount Hore.

23 And the Lord spake vnto Moses and to Aaron in the mount Hore neere the coast of the land of Edom, saying,

24 Aaron shall be gathered vnto his people: for he shall not enter into the lande, which I haue giuen vnto the childre of Israel, because ye disobeyed my commandement at the water of Meribah,

2 Take Aaron & Eleazar his soune, and bring them by vnto the mount Hore.

26 And cause Aaron to put of his garments and put them vpon Eleazar his soune: for Aaron shall be gathered to his fathers, and shall dye there.

27 And Moses did as the Lord had commanded: and they went by vnto the mount Hore, in the sight of all the Congregation.

28 And Moses put of Aarons clothes, & put them vpon Eleazar his soune: so Aaron dyed there in the toppe of the mount: and Moses and Eleazar came downe from of the mount.

29 When all the Congregation saw that Aaron was dead, all the house of Israel wept for Aaron thirre dayes.

chap. 33. 38.
deut. 32. 50.
Deut. 10. 6. & 32. 50.
Or, mourned.

CHAP. XXI.

Israel vanquisheth King Arad. 6 The ferie serpents are sent for the rebellion of the people. 24. 33 Sihon and Og are overcome in battell.

When King Arad the Canaanite, which dwelt toward the South, heard tel that Israel came by the way of the spies, the fought he against Israel, and tooke of them prisoners.

2 So Israel vowed a vow vnto the Lord, and saide, If thou wilt deliuer and giue this people into mine hand, then I will utterly destroy their cities.

3 And the Lord heard the voyce of Israel, and deliuered them the Canaanites: and they utterly destroyed them & their cities, and called the name of the place Horonah.

4 ¶ After, they departed from the mount Hore by the way of the red Sea, to passe the land of Edom: and the people were sore grieved because of the way.

5 And the people spake against God and against Moses, saying, Wherefore haue pee brought vs out of Egypt, to dye in the wilderness? for here is neither bread nor water, and our soule lotheth this light bread.

6 ¶ Wherefore the Lord sent a ferie serpents among the people which stung the people: so that many of the people of Israel dyed.

7 Therefore the people came to Moses, and said, We haue sinned: for we haue spoken against the Lord, and against thee: pray to the Lord, that he take away the serpents from vs: and Moses prayed for the people.

8 And the Lord said vnto Moses, Make thee a ferie serpent, and set it by for a signe, that as many as are bitten, may looke vpon it, and liue.

9 ¶ So Moses made a serpent of brass, & set it by for a signe: and when a serpent had bitten a man, then he looked to the serpent of brass, and liued.

10 ¶ And the children of Israel departed thence, and pitched in Oboth.

11 ¶ And they departed from Oboth, and pitched in Jie-abarim, in the wilderness, which is before Boab on the Eastside.

Chap. 33. 40.
a By that way which their spies, that searched the dangers, found to be most safe.
Or, destruction, iudg. 1. 17.
b For they were forbidden to destroy it, Deu. 2. 5.
Chap. 27. 6.
c Meaning Manna, which they thought did not nourish.
VV id. 6. 1. 5.
1 cor. 10. 9.
d For they that were stung therewith, were so inflamed with the heat thereof, that they dyed.
Or, upon a pole.
2 King 1. 4.
iohn. 3. 14.
Or, recovered.
Chap. 33. 43.

e The punishment which followed hereof, declared that Moses & Aaron beleued not the Lords promises, as appeareth vers. 12.

f That the children of Israel should beleuee & acknowledge my power, & so honour me.

g Or, strife, and contention, chap. 27. 14.

h By shewing himselfe almighty and maintaining his glorie.

i Because Iacob of Israel was Esaus brother, who was called Edom.

Or, his way.

Or, come not.

Or, the Edomitiss.

k To passe by another way. Chap. 33. 27.

Or, reuised.

Or, strife.

12 ¶ They

12 ¶ They remoued thence, and pitched by the riuer of Ardon.

13 ¶ Thence they departed, & pitched on the other side of Arnon, which is in the wilderness, & cometh out of the coales of the Amouites: (for Arnon is the border of Moab, betwene the Moabites & the Amouites)

14 Wherefore it shalbe spoken in þe booke of the battels of the Lord, what thing he did in the red Sea, and in the riuers of Arnon,

15 And at the streame of the riuers that goeth downe to the dwelling of Ar, and lieth vpon the border of Moab.

16 ¶ And from thence they turned to Beer: the same is the well where the Lord said vnto Moses, Assemble the people, and I will giue them water.

17 ¶ Then Israel sang this song, & sic by well, & singe vnto it.

18 The pinner digged this well, the captaiues of the people digged it, eue þe law giner, with their flauers. And from the wilderness they came to Battamah,

19 ¶ Then from Battamah to Bahalich, & from Bahalich to Bamoth.

20 ¶ And fro Bamoth in the valley, that is in the plaine of Moab, to the toppe of Pisgah that looketh toward Ieshimon.

21 ¶ Then Israel sent messengers vnto Sihon, king of the Amouites, saying,

22 *Let me go through thy land: we will not turne aside into the fields, nor into the vineyards, neither dymke of the waters of the welles: we will go t þe kings way, untill we be past thy countrey.

23 ¶ But Sihon gaue Israel no licence to passe through his countrey, but Sihon assembled all his people, & went out against Israel into the wilderness: & he came to Jabob, and fought against Israel.

24 ¶ But Israel smote him with the edge of the sword, & conquered his land, fro Arnon vnto þe Jabok, eue vnto the children of Ammon: for the border of the children of Ammon was þe strong.

25 And Israel toke all these cities, & dwelt in all the cities of the Amouites in Ieshimon, and in all the villages thereof.

26 For Ieshimon was the cite of Sihon the king of the Amouites, which had fought beyefortime against the king of the Moabites, & had taken all his land out of his hand, euen vnto Arnon.

27 Wherefore they that spake in prouerbes, say, Come to Ieshimon, let the cite of Sihon be built and repaired:

28 For a fire is gone out of Ieshimon, and a flame from the cite of Sihon, & hath consumed Ar of the Moabites, and the lordes of Bamoth in Arnon.

29 We be to thee, Moab: O people of Chemosh, thou art undone: he hath suffred his sonnes to be pursued, and his daughters to be in captiuitie to Sihon the king of the Amouites.

30 Their empire also is lost from Ieshimon vnto Dibon, and we haue destroyed

them vnto Nophah, which reacheth vnto Shebela.

31 ¶ Thus Israel dwelt in the land of the Amouites.

32 And Moses sent to search out Jaazer, and they toke the townes belonging thereto, and rooted out the Amouites that were there.

33 ¶ And they turned & went by toward Basan: and Og the king of Basan came out against them, he, and all his people, to fight at Edrei.

34 The the Lord said vnto Moses, Feare him not: for I haue deliuered him into thine hand & all his people, & his land: & thou shalt do to him as thou didst vnto Sihon the king of the Amouites, which dwelt at Ieshimon.

35 They smote him therefore, and his sonnes, and all his people, vntill there was none left him: so they conquered his lande.

CHA P. XXII.

1 King Balak sendeth for Balaam to curse the Israelites. 2 The Lord forbideth him to goe.

3 The Angell of the Lord meeteth him, and his asse speaketh. 4 Balaam protesteth that he wil speake nothing, but that which the Lord putteth in his mouth.

1 After, the children of Israel departed and pitched in the plaine of Moab on the other side of Iord: a Being at Iericho,

2 ¶ Now Balak þe sonne of Zippor saw yond Iorden: al þe Israel had done to the Amouites, but where the

3 And the Moabites were sore afrayed of the people, because they were many, it was on this and Moab afracted against the children side of Israel.

4 Therefore Moab said vnto the Elders of Midian, Howe shall this multitude heade and golicke by all that are round about vs, as an ore licketh by the grate of the field: & Balak the sonne of Zippor was king of the Moabites at that tyme.

5 He sent messengers therfore vnto Balaam þe sonne of Beor to Pethor (which is by the riuer of the lande of the children of his folke) to call him, saying,

6 Come now therfore, I pray thee, and curse me: this people (for they are stronger then I) so it may be that I shall be able to smite them and to drine them out of the land: for I know that he, whom thou blest, is blessed, & he who thou cursest, shalbe cursed.

7 And the Elders of Moab, & the Elders of Midian departed, hauing the reward came vnto Balaam, and tolde him the wordes of Balak.

8 Who answered them, Tarie here this night, and I will giue you an answer, as the Lord shall say vnto me. So the princes of Moab abode with Balaam.

9 Then God came vnto Balaam, & said, What men are these with thee?

Deut. 32. 1 & 29. 7.

Psal. 135. 11.

Or, was vexed.

To wit, Euphrates, vpon the

which stode

this city Pethor.

To wit, Euphrates, vpon the

which stode

this city Pethor.

Iosh. 24. 9.

To wit, Euphrates, vpon the

which stode

this city Pethor.

d Thinking to

bribe him with

giutes to curse

the Israelites.

e Whom before

he called Elders:

meaning the gou-

ernours, and

after calleth the

seruants: that is,

subiects to their

eWhich seemeth to be the booke of the Iudges, or as some thinke, a booke which is lost.

Or, (How God destroyed) Vabeb (the cite) with a whirle wende, and the valleys of Ar.

Or, Spring.

f Ye that receiue the commoditie thereof, giue praye for it.

g Moses & Aaron heads of the people onely smote the rocke with the rod or staffe, which gaue water as a well that were deepe digged.

Deut. 2. 26. Iudg. 11. 19. Deut. 29. 7.

Iosh. 17. 2. psal. 135. 11. Amos. 1. 2. 9.

h The riuer, i For the people were tall and strong like gyants, Deut. 2. 20.

l Ebr. daughters. k For if it had bene the Moabites, the Israelites might not haue possessed it, Deut. 2. 9.

1 Meaning war. m Chemosh was the idole of the Moabites, 1. King. 11. 33: who was not able to defend his worshippers, which toke the idole for their father.

l Ebr. light.

10 And Balaam said vnto God, Balak the soune of Zippor, King of Moab hath sent vnto me, saying,

11 Beholde, there is a people come out of Egypt and couereth the face of the earth: come now, curse them for my sake: so it may be that I shall be able to ouercome them in battell, and to dye them out.

12 And God said vnto Balaam, Go not thou with them, neither curse the people, for they are blessed.

13 And Balaam rose vp in the morning, and said vnto the princes of Balak, he returne vnto your lande: for the Loide hath refused to giue mee leave to goe with you.

14 So the princes of Moab rose vp, and went vnto Balak, & said, Balaam hath refused to come with vs.

15 ¶ Balak yet sent againe moe princes, and more honourable then they.

16 Why came to Balaam, and saide to him, Thus sapech Balak the soune of Zippor, hee not thou stayed, I praye thee, from comming vnto me.

17 For I wil promote thee vnto great honour, and wil do what soeuer thou saiest vnto me: come therefore, I praye thee, curse me this people.

18 And Balaam answered, and said vnto the seruants of Balak, ¶ If Balak would giue me his house full of silver and gold, I cannot goe beyond the woorde of the Loide my God, to do lesse or more.

19 But now, I praye you, tary here this night, that I may wit, what the Loide will say vnto me: more.

20 And God came vnto Balaam by night, and said vnto him, If the men come to call thee, rise vp, and go with them: but onely what thing I say vnto thee, that shalt thou do.

21 So Balaam rose vp early, and saddled his asse, and went with the princes of Moab.

22 And the wrath of God was kindled, because he went: and the Angel of the Loide stood in the waye to be against him, as he rode vpon his asse, and his two seruants were with him.

23 And when the asse sawe the Angel of the Loide stand in the waye, & his sword drawne in his hande, the asse turned out of the waye and went into the fieelde, but Balaam smote the asse, to turne her into the waye.

24 ¶ Againe the Angel of the Loide stood in a path of the vineyardes, hauing a wall on the one side, and a wall on the other.

25 And when the asse sawe the Angel of the Loide, she thrust her selfe into the wall, & dashed Balaams foote against the wall: wherefore he smote her againe.

26 Then the Angel of the Loide went further, and stood in a narrow place, where was no waye to turne, either to the right hand, or to the left.

27 And when the asse sawe the Angel of

the Loide, she lay down vnder Balaam: therefore Balaam was very wroth, and smote the asse with a staffe.

28 Then the Loide opened the mouth of the asse, and shee sayde vnto Balaam, What haue I done vnto thee, that thou hast smitten me now three times?

29 And Balaam sayd vnto the asse, Because thou hast mocked me: I woulde there were a sworde in mine hande, for now would I kill thee.

30 And the asse said vnto Balaam, Am not I thine asse, which thou hast ridden vpon? since thy first time vnto this daye, haue I vbed at any time to do thus vnto thee? Who said, Nay.

31 And the Loide opened the eyes of Balaam, and he sawe the Angel of the Loide standing in the waye with his sworde drawen in his hand: the he bowed himselfe, and fell flat on his face.

32 And the Angel of the Loide sayde vnto him, Wherefore hast thou now smitten thine asse three times? beholde, I came out to wright and thee, because thy wray is not straight before me.

33 But the asse sawe me, and turned from me now three times: for els, if shee had not turned from me, surely I had euen now slaine thee, and laid her aloue.

34 Then Balaam sayd vnto the Angel of the Loide, I haue sinned: for I wist not that thou stoodest in the waye against me: now therefore if it displease thee, I will turne home againe.

35 But the Angel said vnto Balaam, Go with y men: but what I say vnto thee, that shalt thou speake. So Balaam went with the princes of Balak.

36 And when Balak heard that Balaam came, he went out to meete him vnto a citie of Moab, which is in the border of Arnon, euen in the vtmost coast.

37 Then Balak sayd vnto Balaam, Did I not send for thee to call thee? Wherefore camest thou not vnto me? am I not able in dedde to promote thee vnto honour?

38 And Balaam made answer vnto Balak, lo, I am come vnto thee, and can I now say any thing at all? the word that God putteth in my mouth, that shall I speake.

39 So Balaam went with Balak, and they came vnto the citie of Buzoth.

40 Then Balak offered bullockes, & sheepe, and sent thereof to Balaam, and to the princes that were with him.

41 And on the morow Balak tooke Balaam, and brought him vp into the high places of Baal, that thence he might see the vtmost part of the people.

CHAP. XXIII.

Balaam cansteth seuen Altars to be built, God teacheth him what to answer. In stead of cursing he blesteth Israel. God is not like man.

¶ Ad Balaam saide vnto Balak, Build me here seuen Altars, & prepare me here seuen bullockes, and seuen rammes.

Or sell.

Gaue her power to speake.

n Since thou hast bene my master.

o For whose eyes the Lord doeth not open, they can neither see his anger, nor his loue.

p Both thy heart is corrupt and thine enterprise wicked.

Or, before me, or, to meete me.

¶ Ebr. I will returne to me.

q Because his heart was euill his charge was renewed, that he should not pre-tend ignorance.

r Here the place where the Israelites camped.

l Of my selfe I can speake nothing: only what God reuileth, that will I utter, seeme it good or bad.

Or, offrettes: or a populous citie.

t Where the idole Baal was shipped.

f He warned him by a dreame that he should not consent to the kings wicked request. g Els he shewed himselfe willing, couetousnes had so blinded his heart.

h The wicked seeke by all meanes to further their naughty enterprises, though they know that God is against them, Chap. 24. 13.

i Because he tempted God to require him contrary to his commandement, his petition was granted, but it turned to his owne condemnation.

k Mooued rather wich couetousnes, then to obey God. 2 Pet. 1. 16. in 14. 11.

l The seconde time.

a For among the Gentiles the kings of times vied to sacrifice, as did the Priests

b Or, went up hier. b Appeared vnto him.

c Taught him what to say.

Or, propheta.

Or, Syria.

d Cause that all men may hate & detest them.

e But shall haue religion & lawes apart.

f The infinite multitude, as the dust of the earth.

g The feare of Gods iudgements caused him to wish to be ioyned to the household of Abraham: thus the wicked haue their consciences wounded when they consider Gods iudgements.

Or, into the fields of them that spied: so wis, left the enemy should approach.

Chap. 22. 35.

h Gods enemies are compelled to confesse that his government is just, constant, & without change or repentance.

2 And Balak did as Balaam sayd, and Balak and Balaam offered on euery altar a bullocke and a ramme.

3 Then Balaam said vnto Balak, Stand by the burnt offering, & I will go, if so be that the Lord wil come & meete me: and whatsoeuer he sheweth mee, I will tell thee: lo he will went forth alone.

4 And God met Balaam, and Balaam sayde vnto him, I haue prepared seven altars, and haue offered vpo euery altar a bullocke and a ramme.

5 And the Lord put an answer in Balaams mouth, and sayde, Go againe to Balak, and say on this wise.

6 So when he returned vnto him, lo, he stood by his burnt offering, he, and all the princes of Moab.

7 Then he vttered his ^a parable, & said, Balak the king of Moab hath brought me from ^b Ram out of the mooritaines of the East, saying, Come, curse Iakob for my sake: come, and ^d detest Irael.

8 How hath I curse, where God hath not cursed? or howe shall I detest, where the Lord hath not detested?

9 For from the top of the rocks I did see him, and from the hilles I did beholde him: lo, the people shall dwell by themselves, and shal not be reckened among the ^c nations.

10 Who can tell the ^e dust of Iakob, and the number of the fourth part of Irael? Let me see die the death of the righteous, and let my last ende be like his.

11 The Balak said vnto Balaam, What hast thou done vnto me? I tooke thee to curse mine enemies, and beholde, thou hast blessed them altogether.

12 And he answered, & sayde, Must I not take heede to speake that, which the Lord hath put in my mouth?

13 And Balak sayde vnto him, Come, I pray thee, with me vnto another place, whence thou maist see them, and thou shalt see but the utmost part of them, & shalt not see them all: therefore curse the out of that place for my sake.

14 And he brought him into ^a Sede-sophim to the top of Pisgah, and built seven altars, and offered a bullocke, and a ramme on euery altar.

15 After, he said vnto Balak, Stand here by thy burnt offering, and I will meete the Lord pouder.

16 And the Lord met Balaam, and ^a put an answer in his mouth, and said, Go againe vnto Balak, and say thus.

17 And when he came to him, beholde, he stood by his burnt offering, & the princes of Moab with him: so Balak sayde vnto him, What hath the Lord said?

18 And he vttered his parable, and sayde, Rise vp, Balak, and heare: hearken vnto me, thou some of Zippor.

19 ^b God is not as man, that he should lye, neither as the soune of man that he should repent: hath he said, and shall he not do it? and hath he spoken, and shall he not accomplish it?

20 Beholde, I haue receiued commande- ment to blese: for he hath blessed, and I can not alter it.

21 Ye seech none iniquitie in Iakob, nor seerly no trasgression in Irael: the Lord his God is with him, and the ⁱ ioyfull shoute of a King is among them.

22 God brought the out of Egypt: their strength is as an unicorn.

23 For there is no fortie in Iakob, nor soothlaying in Irael: ^k according to this time it shall be sayd of Iakob & of Irael, What hath God wrought?

24 Beholde, the people shall rise vp as a lyon, and lift by himselfe as a roge lyon: he shall not lye downe, till he eate of the prape, and till he drinke the blood of the slayne.

25 Then Balak said vnto Balaam, Accise thy curse, nor blese them at all.

26 But Balaam answered, and said vnto Balak, Colde not I thee, saying, All that the Lord speaketh, that must I doe?

27 Againe Balak sayde vnto Balaam, Come, I pray thee, I will bring thee vnto another place, if so be it will please God, that thou maest thence curse the for my sake.

28 So Balak brought Balaam vnto the top of Peor, & looketh toward Ierushalem.

29 The Balaam said vnto Balak, Make me here seven altars, and prepare mee here seven bullocks, and seven rams.

30 And Balak did as Balaam had said, and offered a bullocke and a ramme on euery altar.

CHAP. XXIII.

Balaam propheseth of the great prosperitie that should come vnto Irael: 17 Also of the coming of Christ. 20 The destruction of the Amalekites, and of the Kenites.

1 **W**hen Balaam saw that it pleased the Lord, to blese Irael, then he went not, ^a as certain times hee fore, to set diminations, but set his face toward the ^a wilderness.

2 And Balaam lift vp his eyes, and looked vpo Irael, which dwelt according to their tribes, and the Spirit of God came vnto him.

3 And he vttered his parable, and said, Balaam the sonne of Beor hath sayde, and the man, whose eyes ^b were shut vp, hath sayd,

4 He hath said, which heard the wordes of God, and sawe the vision of the Almighty, & ^c falling in a trance had his eyes opened.

5 How goodly are thy tents, O Iakob, and thine habitations, O Irael?

6 As the balleis, are they stretched forth, as gardens by the riuers side, as the ^d aloce trees, which the Lord hath planted, as the cedars, beside the waters.

7 The ^d water dropbeth out of his bucket, & his seede shalbe in many waters, and his king shalbe hier then ^e Agag, & his kingdome shalbe exalted.

8 God brought him out of Egypt: his strength

i They triumph as victorious Kings ouer their enemies.

k Considering what God shall worke this time for the deliuerance of his people, all the world shall wonder.

l Thus the wicked imagine of God, that, that which he wil not graunt in one place, he wil doe it in another.

Chap. 23. 35. 15. a Where the Israclites camped.

Chap. 23. 7. 18. b His eyes were shut vp before in respect of the cleare visions which he sawe after: some read, were open.

c Though he lay as in a sleepe, yet the eyes of his mind were open.

d His prosperitie & posteritie shal be very great.

e Which name was common to the Kings of Amalek.

strength shalbe as an unicorn: he shall
eate the nations his enemies, & bruye
their bones, and shoote them through
with his arrows.

The people comitteth fornication with the daugh-
ters of Moab. 9 Phinehas killeth Zimri & Coz-
bi. 11 God maketh his covenant with Phinehas. 17
God commendeth to kill the Moabites.

Gen. 22. 9.

9 * He conijereth & lieth downe as a poug
lyon, and as a lyon: who thal stirre him
up? blessed is he that blesteth thee, and
curst is he that cursteth thee.

1 Dwihiles Israel abode in * Shittim,
the people began to commit
whoredome with the 2 daughters
of Moab:

Num. 33. 49.

f In token of
anger.

10 Then Balak was very angry wth Ba-
laam, & smote his hands together: so
Balak said vnto Balaam, I sent for thee
to curse mine enemies, & beholde, thou
hast blessed them now three times.

2 Which called the people vnto the sacrifi-
ce of their gods, and the people ate, &
howed downe to their gods.

a With the wo-
men.

g Thus the wick-
ed burden God
when they can
not compasse
their wicked en-
terprises.

11 Therefore nowe flee vnto thy place: I
thought surely to promote thee vnto
honour, but lo, the Lord hath kept thee
backe from honour.

3 And Israel b coupled himselfe vnto
Baal Peor: wherefore the wrath of the
Lord was kindled against Israel:

b Worshipped
the idole of the
Moabites, which
was in the hill
Peor.

12 The Balaam answered Balak, Told
I not alio thy messengers, which thou
sentest vnto me, saying,

4 And the Lord said vnto Moses, * Take
all the heads of the people, & hang them
vp * before the Lord: against the sunne,
that the indignation of the Lords wrath
may be turned from Israel.

Deut. 4. 3.
Iosh. 22. 17.

13 If Balak would giue me his house ful
of silver and golde, I can not passe the
commandement of the Lord, to do either
good or bad of mine owne minde: what
the Lord shal command, that same will
I speake.

5 Then Moses sayd vnto the Iudges of
Israel, Every one slaye his 2 men that
were ioyned vnto Baal Peor.

* Or, to the Lord.
c Openly in the
fight of all.

n Ebr. counsell.

14 And nowe behold, I go vnto my peo-
ple: come, I wil * b aduertise thee what
this people shall doe to thy folke in the
later dayes.

6 * And behold, one of the children of Is-
rael came & brought vnto his brethren
a Midianitish woman in the sight of
Moses, and in the sight of all the Con-
gregation of the childre of Israel, who
wept before the doore of the Tabernacle
of the Congregation.

d Let him see
excution done
of them that are
vnder his charge

h He gaue also
wicked counsell
to cause the Isra-
elites to sinne,
that thereby God
might forsake
them, Cha. 31. 16

15 And he vttered his parable, and sayd,
Balaam the sonne of Beor hath sayde,
and the man whose eyes were shut vp,
hath sayd.

7 * And when Phinehas the sonne of Ele-
azar the sonne of Aaron the Priest saw
it, he rose vp from the mids of the Congre-
gation, and tooke a * speare in his hand,

e Repenting
that they had
offended God.

i Meaning,
Christ.

16 He hath sayde that heard the wordes
of God, and hath the knowledge of the
most High, and sawe the vision of the
Almightie, and falling in a trance had
his eyes opened:

8 And followed the man of Israel into
the tent, and thrust them both throug-
h to wit, the man of Israel, & the woman,
through her belly: so the plague ceased
from the children of Israel.

f Or, in her tent.
Chald. and Greeke
in her secrets.

m That is, the
princes.

17 I shall see him, but not nere: I shall
beholde him, but not nere: there shall
come a * starre of Iacob, and a creper
shall rpe of Israel, and shall smite the
k coastes of Moab, and destrope all the
fontes of I Sheth.

9 * And there dyed in that plague, foure
and twentie thousand.

* Or, iusseling.

l He shal subdue
all that resist: for
of Sheth came
Noah, and of
Noah all the
worlde.

18 And Edom shalbe possessed, and Seir
shalbe a possession to their enemies: but
Israel shal do valiantly.

10 The Lord spake vnto Moses, saying,
11 * Phinehas the sonne of Eleazar, the
sonne of Aaron the Priest, hath turned
mine anger away from the children of
Israel, while he was zealous for my
sake among them: therefore I haue not
consumed the children of Israel in my
iellousie.

g He was zelous
to mainteine mys-
glorie.

n Of the Edo-
mites.

19 He also that shal haue dominion shalbe
of Iacob, & shal destroy the remnant
of the m cite.

12 Wherefore say to him, Behold, * I giue
vnto him my covenant of peace,

h He hath paci-
fied Gods wrath.

o The Amale-
kites first made
warre against
Israel, as Chap.
24. 45.

20 * And when he looked on Amalek, he
vttered his parable, & said, Amalek was
the * first of the nations: but his latter
ende shal come to destruction.

13 And he shal haue it, and his seede after
him, euen the covenant of the priests of
sice for euer, because he was zealous for
his God, and hath made an * atonement
for the childre of Israel.

i Ebr. of the house
of the father.

p Some reade,
Oh, who shal not
perish, when the
enemies, that is,
Antichrist, shall
see himselfe vp
as Gods

21 And he looked on the * Kenites, and
vttered his parable, and saide, Strong
is thy dwelling place, and * pur thy nest
in the rocke.

14 And the name of the Israelite thus
slayne, which was killed with the Mi-
dianitish woman, was Zimri the sonne
of Salu, prince * of the familie of the
Simeonites.

Chap. 31. 2.
h Causing you
to commit both
corporal & spiri-
tull fornication
by Balaams coun-
sel, Chap. 31. 16.

q The Grecians,
and Romanes,

22 Neuertheless, * p Kenite shalbe spoiled
vntill Asshur carie thee away captiue.

15 And the name of the Midianitish wo-
man p was Naime, was Cozbi the daugh-
ter of Zur, who was head ouer the peo-
ple of his fathers house in Midian.

Chap. 31. 2.
h Causing you
to commit both
corporal & spiri-
tull fornication
by Balaams coun-
sel, Chap. 31. 16.

r Meaning Eber,
or the Iewes, for
rebellling against
God.

23 Again he vttered his parable, & said, As-
syr, who his thral line wth God hath this:
24 The hippes also shall come from the
coastes of q Chittim, & subdue Asshur,
and shal subdue Eber, and * he also shal
come to destruction.

16 * Again the Lord spake vnto Moses,
saying,

as reuel. 2. 14.

25 When Balaam rose vp, and went and
returned to his place: and Balak also
went his way.

17 * Were the Midianites, & smite them:
18 For they trouble you wth their b wives,
wherewith they haue begyled you,

Chap. 31. 2.
h Causing you
to commit both
corporal & spiri-
tull fornication
by Balaams coun-
sel, Chap. 31. 16.

as concerning Deoz, and as concerning their sister Ozbi's daughter of a prince of Midian, which was slain in the day of the plague because of Deoz.

CHAP. XXVI.

1 The Lord commandeth to number the children of Israel in the plains of Moab, from twenty years old and above. 57 The Levites and their families. 64 None of them, that were numbered in Sinai, go into Canaan, save Caleb and Joshua.

a Which came for their whore-dome and idolatry. Chap. 1. 3.

1 And so after the plague, the Lord spake unto Moses, & to Eleazar the sonne of Aaron the Priest, saying, 2 Take the number of all the congregation of the children of Israel, from twenty years old and above throughout their fathers houses, all that go forth to warre in Israel.

b Where the river is nere to Jericho. Chap. 1. 11.

3 So Moses & Eleazar the Priest spake unto them in the plains of Moab, by Jordan toward Jericho, saying, 4 From twenty years old and above ye shall number the people, as the Lord had commanded Moses, and the children of Israel, when they came out of the land of Egypt.

Gen. 46. 1. exod. 6. 14. 1. Chron. 5. 1. † Reuben,

5 ¶ Reuben the first borne of Israel: the children of † Reuben were: Hanoch, of whose came the familie of the Hanochites, and of Pallu the familie of the Palluites:

6 Of Issachar, the familie of the Issacharites: of Gerson, the familie of the Gersonites:

7 These are the families of the Kenbenites: and they were in number three and fourtie thousande, seven hundredeth and thirtie.

8 And the sonnes of Dan, Eliab:

9 And the sonnes of Ephraim, Hemanuel, and Dathan, & Abiram: this Dathan & Abiram were famous in the congregation, and strove against Moses & against Aaron in the assembly of Korah, when they strove against the Lord.

Chap. 16. 2. c In that rebellion whereof Korah was head.

10 And the earth opened her mouth, and swallowed them by with Korah, when the Congregation died, what time the fire consumed two hundredeth and fiftie men, who were for a signe:

11 Notwithstanding, all the sonnes of Korah died not.

12 ¶ And the children of † Simeon after their families were: Hemanuel, of whose came the familie of the Hemanuelites: of Jamin, the familie of the Jaminites: of Jachin, the familie of the Jachinites:

13 Of Zerah, the familie of the Zerahites: of Shaul, the familie of the Shaulites:

14 These are the families of the Simeonites: two and twentie thousand and two hundredeth.

15 ¶ The sonnes of † Gad after their families were: Zephon, of whom came the familie of the Zephonites: of Haggi, the familie of the Haggites: of Shuni, the familie of the Shunites:

16 Of Duni, the familie of the Dunites: of Eri, the familie of the Erites:

17 Of Arel, the familie of the Arelites. 18 These are the families of the sonnes of Gad, according to their numbers, fourtie thousand and five hundredeth.

19 ¶ The sonnes of † Judah, Er and Onan: but Er and Onan died in the land of Canaan. † Judah,

20 So were the sonnes of Judah after their families: of Shelah came the familie of the Shelaites: of Pharez, the familie of the Pharazites, of Zerah, the familie of the Zarahites. c Before Iacob went into Egypt, Gen. 38. 3, 7, 10, and 46. 12.

21 And the sonnes of Pharez were: of Yehon, the familie of the Yehonites: of Hamul, the familie of the Hamulites. Gen. 46. 12.

22 These are the families of Judah, after their numbers, seventie & five thousand and five hundredeth.

23 ¶ The sonnes of † Issachar, after their families were: Cola, of whom came the familie of the Colaites: of Bua, the familie of the Buites:

24 Of Ashub, the familie of the Ashubites: of Shimon the familie of the Shimonites.

25 These are the families of Issachar, after their numbers, thre score and foure thousand and three hundredeth.

26 ¶ The sonnes of † Zebulun, after their families were: of Bered, the familie of the Berdites: of Elon, the familie of the Elonites: of Jahleel, the familie of the Jahleelites. † Zebulun.

27 These are the families of the Zebulunites after their numbers, thre score thousand and five hundredeth.

28 ¶ The sonnes of Joseph, after their families were † Manasseh and Ephraim. † Manasseh, 1. Job. 41. 10.

29 The sonnes of Manasseh were: of Gachur, the familie of the Gachurites: and Gachur begate Gilead: of Gilead came the familie of the Gileadites.

30 These are the sonnes of Gilead: of Jeszer, the familie of the Jeserites: of Helek, the familie of the Helekites:

31 Of Asriel, the familie of the Asrielites: of Schemben, the familie of the Schembenites.

32 Of Shemida, the familie of the Shemidaites: of Hepher, the familie of the Hepherites.

33 ¶ And Zelophehad the sonne of Hepher had no sonnes, but daughters: and the names of the daughters of Zelophehad were: Mahlah, and Noah, Hoglah, Milcah and Tirzah. Chap. 17. 4.

34 These are the families of Manasseh, & the number of them, two & fiftie thousand and seven hundredeth.

35 ¶ These are the sonnes of † Ephraim after their families: of Shuthelah came the familie of the Shuthelahites: of Becher, the familie of the Becherites: of Tahen, the familie of the Tahenites:

36 And these are the sonnes of Shuthelah: of Eran the familie of the Erantites.

37 These are the families of the sonnes of Ephraim after their numbers, two

and thirtie thousand and five hundred, these are the sonnes of Joseph after their families.

† Benjamin.

38 ¶ These are the sonnes of Benjamin after their families: of Bela came the familie of the Balaites: of Ashbel, the familie of the Ashbelites: of Ahiram, the familie of the Ahiramites:

39 Of Shuphan, the familie of the Shuphanites: of Hupham, the familie of the Huphamites.

40 And the sonnes of Bela were Ard & Naaman: of Ard came the familie of the Ardites, of Naaman, the familie of the Naamites.

41 These are the sonnes of Benjamin after their families, & their numbers, five and fourtie thousand & five hundredeth.

† Dan.

42 ¶ These are the sonnes of Dan after their families: of Shuham came the familie of the Shuhamites: these are the families of Dan after their households.

43 All the families of the Shuhamites were after their numbers, three score & four thousand, and four hundredeth.

† Asher.

44 ¶ The sonnes of Asher after their families were: of Zunnah, the familie of the Zunnites: of Ihu, the familie of the Ihuites: of Beriah, the familie of the Beriites.

45 The sonnes of Beriah were, of Heber the familie of the Heberites: of Halchiel the familie of the Halchielites.

46 And the name of the daughter of Asher was Sarah.

47 These are the families of the sonnes of Asher after their numbers, three & fiftie thousand and four hundredeth.

† Naphtali.

48 ¶ The sonnes of Naphtali, after their families were: of Jahseh, the familie of the Jahsehites: of Guni, the familie of the Gunites.

49 Of Jezer, the familie of the Jezerites: of Shilem, the familie of the Shilemites.

50 These are the families of Naphtali according to their households, and their number, five and fourtie thousand and four hundredeth.

† This is the third time that they are numbered.

51 These are the numbers of the children of Israel: five hundredeth & one thousand, seven hundredeth and thirtie.

52 ¶ And the Lord spake vnto Moses, saying,

53 Vnto these the land shall be deuised for an inheritance, according to the number of names.

Or, persons. Chap. 33. 54.

54 ¶ To many thou shalt give more inheritance, & to few thou shalt give the lesse inheritance: acco to euery one according to his number shall be giuen his inheritance.

Job. 11. 23. & 14.

55 Notwithstanding, the land shall be deuised by lot: according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be deuised betwene manie and fewe.

Exod. 6. 16, 27, 28, 29.

57 ¶ These also are the numbers of the Leuites, after their families: of Gershon came the familie of the Gershonites: of Kohath, the familie of the Kohathites:

of Merari, the familie of the Merarites. These are the families of Leui, the familie of the Libuites: the familie of the Hebronites: the familie of the Shuhites: the familie of the Kozhites: and Kohath begate Amram.

Exod. 1. 1. & 6. 10.

59 And Amrans wife was called * Josephes daughter of Leui, which was boine vnto Leui in Egypt: and she bare vnto Amram, Aaron, and Moses, and Miriam their sister.

Leuit. 20. 2. Chap. 3. 4. 1. chro. 24. 2.

60 And vnto Aaron were boine Nadab, and Abihu, Eleazar, and Ithamar.

61 ¶ And Nadab and Abihu died because they offered strange fire before the Lord.

Leuit. 20. 2. Chap. 3. 4. 1. chro. 24. 2.

62 And their numbers were three & twentie thousand, all males from a moneth old and aboue: for they were not numbered among the children of Israel, because there was none inheritance giue them among the children of Israel.

63 ¶ These are the numbers of Moses & Eleazar the Priest which numbered the childre of Israel in the plaine of Moab, nere Jordan, toward Jericho.

64 And among these there was not a ma of them, whom Moses and Aaron the Priest numbered, when they toid the childre of Israel in the wilderness of Sinaie.

g Wherin appeareth the great power of God, that so wonderfully increased his people. Chap. 2. 28, 29. 1. cor. 10. 3, 6.

65 For the Lord sayde of them, * They shall die in the wilderness: so there was not left a man of them, save Caleb the sonne of Iephunneh, and Joshua the sonne of Nun.

CHAP. XXVII.

The law of the heritage of the daughters of Zelophehad. 1 The lande of promise is shewed vnto Moyses. 16 Moyses prayeth for a gouernour to the people. 22 Joshua is appointed in his steade.

Chap. 26. 32. and 36. 11. 1. chro. 27. 3.

¶ Then came the daughters of Zelophehad, the sonne of Heper, the sonne of Gilead, the sonne of Hazechiel, the sonne of Manasseh, of the familie of Manasseh, the sonne of Joseph, (and the names of his daughters were these, Mahlah, Phoglah, and Hegliah, and Thirzah)

Chap. 26. 32. and 36. 11. 1. chro. 27. 3.

¶ And stood before Moses, and before Eleazar the Priest, & before the Elders, and all the assemblie, at the doore of the Tabernacle of the Congregation, saying,

¶ Our father dyed in the wilderness, and he was not among the assemblie of them that were assembled againe the Lord in the companye of Kohath, but died in his sinne, and had no sonnes.

Chap. 4. 35. and 26. 43, 65.

¶ Wherefore should the name of our father be take away fro among his familie, because he hath no sonne? giue vs a possession among the brethren of our father.

a According as all men die, forasmuch as they are sinners.

¶ Then Moses brought their cause before the Lord.

b That is, their matter to be iudged, to know what he should determine, as he did all hard matters.

¶ And the Lord spake vnto Moses, saying,

¶ The daughters of Zelophehad speake right: thou shalt giue them a possession to inherit among their fathers brethren, and shalt turne the inheritance of their father vnto them.

8 Also thou shalt speake vnto the childre of Israel, saying, If a man dye & haue no soune, then he shall turne his inheritance vnto his daughter.
 9 And if he haue no daughter, ye shall giue his inheritance vnto his brethren.
 10 And if he haue no brethren, ye shall giue his inheritance vnto his fathers brethren.
 11 And if his father haue no brethren, ye shall giue his inheritance vnto his next kinsman of his familie, and he shall possess it: & this shalbe vnto the children of Israel a lawe of iudgement, as the Lord hath commanded Moses.
 12 ¶ Again the Lord said vnto Moses, * Goe vp into this mount of Abarim, & behold the land which I haue giue vnto the children of Israel.
 13 And when thou shalt seee it, thou shalt be gathered vnto thy people also, * as Aaron thy brother was gathered.
 14 For ye were * disobedient vnto my word in the desert of Sin, in the strife of the assemble, to sanctifie me in the waters before their eyes. * That is the water of Meribah in Kadesh in the wilderness of Sin.
 15 ¶ Then Moses spake vnto the Lord, saying,
 16 Let the Lord God of ^d spirits of all flesh appoint a man ouer the Congregation,
 17 Who may go out and in before the, & lead them out and in, that the Congregation of the Lord be not as sheepe, which haue not a shepheard.
 18 And the Lord said vnto Moses, Take thee Joshua ^e sonne of Nun, in whom is the Spirit, and put thine handes vpon him,
 19 And let him befoze Eleazar the Priest, & befoze all the Congregation, and giue him a charge in their sight.
 20 And I giue him of thy glory, that all the Congregation of the children of Israel may obey.
 21 And he shall stande befoze Eleazar the Priest, who shall aske counsell for him * by the iudgement of Urim befoze the Lord: at his word they shall go out, and at his word they shall come in, both he, and all the children of Israel with him and all the Congregation.
 22 So Moses did as the Lord had commaunded him, and he tooke Joshua, & set him befoze Eleazar the Priest, & befoze all the Congregation.
 23 ¶ Then he put his handes vpon him, & gaue him a charge, as the Lord had spoken by the hand of Moses.

CHAP. XXVIII.

⁴ The daily sacrifice, ⁹ The sacrifice of the Sabz bath, ¹¹ Of the Month, ¹⁶ Of the Passouer, ²⁶ Of the first fruites.
 1 And the Lord spake vnto Moses, saying,
 2 Command the children of Israel, & say vnto them, Ye shall obserue to offer vnto me in their due season mine offering and ^a my bread, for my sacrifices

made by fire for a sweet sauor vnto me.
 3 Also thou shalt say vnto them, * This is the offering made by fire which ye shall offer vnto the Lord, two lambes of a pere olde without spot, daily, for a continuall burnt offering.
 4 One lambe shalt thou prepare in the morning, & the other lambe shalt thou prepare at euen.
 5 * And the tenth parte of an Ephah of fine flour for a * meat offering mingled with ^b fourth part of an * Yin of beate ople.
 6 This shalbe a dapple burnt offering, as was made in the mount Sinai for a sweet sauor: it is a sacrifice made by fire vnto the Lord.
 7 And thou shalt drinke thereof the fourth part of an Yin for one lambe: in the holy place cause to poure the drinke offering vnto the Lord.
 8 And the other lambe thou shalt prepare at eue: as the meat offering of the morning, & as thou shalt drinke thereof shalt thou prepare this ^b for an offering made by fire of sweete sauor vnto the Lord.
 9 ¶ But on the Sabbath day ye shall offer two lambs of a pere old, without spot, & two tenth deales of fine flour for a meate offering mingled with ople, & the drinke offering thereof.
 10 This is the burnt offering of euery Sabbath, beside the ^d continuall burnt offering, and drinke offering thereof.
 11 ¶ And in the beginning of your monthes, ye shall offer a burnt offering vnto the Lord, two pong bullockes, & a ram, and seuen lambes of a pere olde, without spot,
 12 And thre tenth deales of fine flour for a meate offering mingled with ople for one bullocke, & two tenth deales of fine flour for a meate offering, mingled with ople for one ramme,
 13 And a tenth deale of fine flour mingled with ople for a meate offering vnto one lambe, for a burnt offering of sweete sauor: it is an offering made by fire vnto the Lord.
 14 And their drinke offerings shalbe half an Yin of wine vnto one bullocke, & the third parte of an Yin vnto a ram, & the fourth part of an Yin vnto a labe: this is the burnt offering of euery month, throughout the monthes of the pere.
 15 And one hee goat for a sune offering vnto the Lord shalbe prepared, besides the continuall burnt offering, and his drinke offering.
 16 * Also the fourteenth day of the first month is the Passouer of the Lord.
 17 And in the sixtenth day of the same month is the feast: seuen dayes shall vnto leavened bread be eaten.
 18 In the * first day shalbe an holy ^f conuocation, ye shall do no seruile worke therein.
 19 But ye shall offer a sacrifice made by fire for a burnt offering vnto the Lord, two pong bullockes, one ram, and seuen lambes of a pere old: see that they be without

Exod. 16. 36
Leuit. 2. 1.
Exod. 29. 40.

^b The meat offering and drinke offering of the euening sacrifice.
^c Of the measure Ephah.

^d Which was offered euery day at morning & at euening.

^e That is, the wine that shalbe powdered vpon the sacrifice.

Exod. 12. 18, and 23. 15.
Leuit. 23. 5.

Leuit. 23. 7.
Or solemn assembly.

^c Meaning an ordinance to iudge by.
Deut. 12. 4, 7.

Chap. 30. 24.

Chap. 20. 22.

Exod. 17. 7.
Or, strife.

^d Who as he hath created, so he gouerneth the heartes of all men,
^e That is, gouerne them and doe his iudice, as 2. Chro. 1. 10,
^f And so appoint him gouernour.

^g Commend him to the people as meeke for the office, & appointed by God.
Exod. 28. 30.
^h According to his office: signifying that the ciuill magistrace could execute nothing but which he knewe to be the wil of God.
ⁱ How he should gouerne himself in his office.

^a By bread, he meaneth all manner of sacrifice.

without blemish.

- 20 And their meat offering shalbe of fine flour mingled with oyle: three tenth deales that ye prepare for a bullocke, & two tenth deales for a ram:
- 21 And the tenth deale that thou prepare for euery lambe, euen for the seven lambes.
- 22 And an hee goat for a sin offering, to make an atonement for you.
- 23 Ye shal prepare these, beside the burnt offering in the morning, which is a continual burnt sacrifice.
- 24 After this maner ye shall prepare throughout all the seven dayes, for the mainteyning of the offering made by fire for a sweete sauour vnto the Lord: it shal be done beside the continual burnt offering and drinke offering therof.
- 25 And in the seventh day ye shall haue an holp conuocation, wherein ye shal do no feruile worke.
- 26 Also in the day of pour first frutes, when ye bring a new meat offering vnto the Lord, according to s pour weekes ye shal haue an holp conuocation, and ye shal do no feruile worke in it:
- 27 But ye shal offer a burnt offering for a sweete sauour vnto the Lord, two pong bullockes, a ram, & seven lambes of a pere old.
- 28 And their meat offering of fine flour mingled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ram.
- 29 And one tenth deale vnto euery labe throughout the seven lambes,
- 30 And an hee goat to make an atonement for you:

31 (Ye shal do this besides the continual burnt offering, & his meat offering: see they be without blemish, with their drinke offerings.)

CHAP. XXIX.

1 Of the three principal feasts of the seventh moneth: 10 With the feast of trumpets, 7 The feast of reconciliation, 12 And the feast of Tabernacles.

1 **M**oetyneth in the first day of the month, Muetyneth ye shal haue an holp conuocation: ye shal doe no feruile worke therein: * it shal be a day of blowing in the trumpets vnto you.

2 And ye shall make a burnt offering for a sweete sauour vnto the Lord: one pong bullocke, one ram, and seven lambes of a pere olde, without blemish.

3 And their meat offering shalbe of fine flour mingled with oyle, three tenth deales vnto the bullocke, & two tenth deales vnto the ramme,

4 And one tenth deale vnto one lambe, for the seven lambes,

5 And an hee goat for a sinne offering to make an atonement for you,

6 Beside þ burnt offering of the month, & his meat offering, and the continual burnt offering, & his meat offering & the drinke offerings of the same, according to their maner, for a sweete sauour: it is a sacrifice made by fire vnto the Lord.

7 And ye shal haue in the tenth day of

the seventh moneth, an holp conuocation: & ye shal * humble your soules, and feast of reconciliation. *Leuit. 16. 29.*

8 But ye shal offer a burnt offering vnto the Lord for a sweete sauour: one pong bullocke, a ram, and seven lambes of a pere olde: see they be without blemish.

9 And their meat offering shall be of fine flour mingled with oyle, three tenth deales to a bullocke, & two tenth deales to a ramme,

10 One tenth deale vnto euery lambe, throughout the seven lambes,

11 And hee goat for a sinne offering, (beside the sin offering to make the atonement and the continual burnt offering & the meat offering thereof) and their drinke offerings.

12 And in the fifteenth day of the seventh moneth ye shal haue an holp conuocation: ye shal do no feruile worke therein, but ye shal keepe a feast vnto the Lord seven dayes.

13 And ye shal offer a burnt offering for a sacrifice made by fire of sweete sauour vnto the Lord, thirtene pong bullocks, two rams, & fourtene lambes of a pere olde: they shal be without blemish.

14 And their meate offering shall be of fine flour mingled with oyle, three tenth deales vnto euery bullocke of the thirtene bullockes, two tenth deales to either of the two rammes,

15 And one tenth deale vnto eche of the fourtene lambes,

16 And one hee goat for a sinne offering, beside the continual burnt offering, his meate offering and his drinke offering.

17 And the seconde day ye shal offer twelue pong bullocks, two rams, fourtene lambes of a pere old without blemish,

18 With their meat offering & their drinke offerings for the bullocks, for the rams, and for the lambes according to their number, after the maner,

19 And an hee goat for a sinne offering (beside the continual burnt offering & his meate offering) and their drinke offerings.

20 Also the thirde day ye shal offer eleue bullockes, two rams, & fourtene lambes of a pere olde without blemish,

21 With their meat offering & their drinke offerings, for the bullocks, for the rams, and for the lambes, after their number according to the maner,

22 And an hee goat for a sinne offering, beside the continual burnt offering, & his meate offering and his drinke offering.

23 And the fourth day ye shal offer ten bullockes, two rams, & fourtene lambes of a pere old without blemish.

24 Their meate offering & their drinke offerings, for the bullockes, for the rams, and for the lambes according to their number, after the maner,

25 And an hee goat for a sinne offering, beside the continual burnt offering, his meate offering and his drinke offering.

26 In the fifth day also ye shal offer nine bullocks, two rams, and fourtene lambes

"Ebr. b. e. a. d.

g In counting seven weekes from the Passouer to Witson-tide, as Leuit. 23. 35.

"Ebr. they shalbe 20 you.

a Which conteineth part of September, and part of October. *Leuit. 23. 7. 4.*

b Which must be offered in the beginning of euery moneth.

c Which is for morning & evening. *Leuit. 16. 30, 31. & 7. 33. 17.*

c That is, offered euery morning and evening.

f Meaning the feast of the Tabernacles.

† The second day of the feast of Tabernacles.

† The third day,

g According to the ceremonies appointed thereunto.

† The fourth day.

† The fifth day

lambes of a yere old without blemish,
 27 And their meate offering and their
 drinke offerings for þe bullockes, for the
 rams, and for the lambes according to
 their number, after the maner,
 28 And an hee goat for a sinne offering, be-
 side the continuall burnt offering, & his
 meate offering and his drinke offering.

† The sixt day.

29 ¶ And in the sixt day ye shall offer
 eight bullockes, two rams, & fourteene
 lambes of a yere old without blemish,
 30 And their meate offering, & their drinke
 offerings for the bullockes, for the rams,
 and for the lambes according to their
 number, after the maner,
 31 And an hee goat for a sinne offering,
 beside the continuall burnt offering, his
 meate offering and his drinke offerings.

† The seventh day.

32 ¶ In the seventh day also ye shall offer
 seven bullockes, two rams & fourteene
 lambes of a yere olde without blemish,
 33 And their meate offering and their
 drinke offerings for the bullockes, for the
 rams, and for the lambes according to
 their number, after their maner,
 34 And an hee goat for a sinne offering,
 beside the continuall burnt offering, his
 meate offering and his drinke offering.

† The eighth day. *Leuit. 23. 36.*

35 ¶ In the eighth day, ye shall haue * a
 solemne assemblie: ye shall doe no ser-
 uile worke therein,
 36 But ye shall offer a burnt offering, a
 sacrifice made by fire for a sweet sauour
 vnto the Lord, one bullocke, one ram, &
 seven laves of a yere old about blemish,
 37 Their meate offering and their drinke
 offerings for the bullocke, for the ram, &
 for the lambes according to their num-
 ber, after the maner,
 38 And an hee goat for a sinne offering,
 beside the continuall burnt offering, and
 his meate offering, & his drinke offering,
 39 These things ye shall doe vnto the
 Lord in your feasts, beside your bowes
 and your free offerings, for your burnt
 offerings, and for your meate offerings,
 and for your drinke offerings and for
 your peare offerings.

h Beside the sac-
rifices that you
shall vow or of-
fer of your owne
mindes.

CHAP. XXX.

Concerning howes. 4 The voice of the maid,
7 Of the wife, 10 Of the widow, or diuorced.

1 **T**hen Moses spake vnto the childre
 of Israel according to all that the
 Lord had commaunded him,
 2 Moses also spake vnto the heades of
 the tribes * concerning the children of
 Israel, saying, This is the thing which
 the Lord hath commaunded,
 3 Whosoener boweth a vow vnto the
 Lord, or sweareth an othe to binde him
 selfe by a bonde, he shall not * brea-
 ke his promises, but shall doe according
 to all that procedeth out of his mouth,
 4 If a woman also vow a vow vnto the
 Lord, and binde her selfe by a bonde, be-
 side in her fathers house, in the time of
 her youth,

* Ebr. Moses.

a Because they
might declare
them to the Is-
raelites.

* Ebr. his soule.
* Ebr. violate his
worde.

b For in so do-
ing, he doeth ap-
proue her,

concerning her, then all her bowes shall
 stand, and euery bonde, wherewith the
 hath bound her selfe, shall stand.

6 But if her father * disallowe her the
 same day that he heareth all her bowes
 and bonds, wherewith the hath bound
 her selfe, they shall not be of value, & the
 Lord will forgive her, because her father
 disallowe her.

c Bynot approu-
ing or confen-
ting to her vow.

7 And if he haue an husband when the
 bowes or * pronouced ought with
 her lips, wherewith the bindeth her selfe,

d Either by oth,
or solemne pro-
mes,

8 If her husband heard it, and holdeth
 his peace concerning her, the same day
 he heareth it, then her bowe shall stand,
 and her bonds wherewith the bindeth
 her selfe shall stand in effect.

9 But if her husband disallowe her the
 same day that he heareth it, then shall
 he make her bowe which she hath
 made, and that that she hath pronou-
 ced with her lipps, wherewith she
 bound her selfe, of no effect: & the
 Lord will forgive her.

e For she is in
subiection of her
husband, & can
performe no-
thing without
his consent.

10 But euery bowe of a widow, & of her
 that is diuorced (wherewith shee hath
 bound her selfe) shall stand in effect vnto
 her, her husband

f For they are
not vnder the
auctoritie of the
man.

11 And if the bowed in her husbands
 house, or bound her selfe straightly with
 an othe,

12 And her husband hath heard it, and
 held his peace concerning her, nor dis-
 allowing her, then all her bowes shall
 stand, and euery bonde, wherewith she
 bound her selfe, shall stand in effect.

g Her husband
being aliae.

13 But if her husband disallowed them,
 the same day that he heard them, no-
 thing that proceded out of her lipps
 concerning her bowes or concerning
 her bonds, shall stand in effect: for her
 husband hath disallowed them: and the
 Lord will forgive her.

* Ebr. she bondes
of her soule.

14 So euery bowe, & euery othe or bonde,
 made to humble the soule, her husband
 may stablish it, or her husband may
 breake it.

h To mortifie
her selfe by ab-
stinence, or other
bodily exercises.

15 But if her husband holde his peace
 concerning her from day to day, then
 he stablisheth all her bowes and all
 her bonds which she hath made: the
 hath confirmed the because he held his
 peace concerning her the same day that
 he heard them.

i And warne
her not the
same day that he
heareth it, as
verf. 9.

16 But if he * breake them after that he
 hath heard them, then shall he beare
 her iniquitie.

k Not the same
day he heard
them but some
day after, the
sinne shall be
imputed to him
and not to her.

17 These are the ordinances which the
 Lord commaunded Moses, betwene a
 man and his wife, and betwene the fa-
 ther and his daughter, being pong in
 her fathers house.

CHAP. XXXI.

5 Five Kinges of Midian and Balaam are slaine,
18 Onely the maidet are reformed aliae, 27 The
pray is equally decided. 49 A presēt gins of Israel.

¶ And the Lord spake vnto Moses,
 saying,

* Reuenge the children of Israel
 of the Midianites, and afterward shalt
 thou be * gathered vnto thy people.

Chap. 25. 27.
Chap. 27. 1-30.

a As he had com-
manded, Chap.
25.17: declaring
also that the
iniurie done a-
gainst his people,
is done against
him.

b For his great
zeale that he
bare to the
Lord, Chap.
25.13.

Iosh. 5. 21.

c The false pro-
phet how he cou-
ncell how to
cause the Israe-
lites to offend
their God.

"Or, palaces and
gorgeous build-
ings.

d As the women
and litle chil-
dren.

e As though he
said, Ye ought
to haue spared
none.

Chap. 25. 2.
2. Pet. 2. 25.

f For worship-
ping of Peor.
Iudges 21. 27.

g That is, all the
men children.

Chap. 19. 21.

3 And Moses spake to the people, say-
ing, I haue some of you vnto warre,
and let them goe against Midian,
to execute the vengeance of the Lord
against Midian.

4 A thousand of euery tribe through-
out all the tribes of Israel, shall pe-
send to the warre.

5 So there were taken out of þe thou-
sands of Israel, twelue thousand pre-
pared vnto warre, of euery tribe a thou-
sand.

6 And Moses sent them to the warre,
euen a thousand of euery tribe, and
sent them with Balaam the sonne of
Beor to the warre, and the holy in-
struments: that is, the trumpets
to blowe were in his hand.

7 And they warred against Midian,
as the Lord had commanded Moses,
and slue all the males.

8 They slue also the kings of Midian
among them that were slaine: * Eui
and Rekem, and Zur, and Hur, and
Reba slue kings of Midian, & they
slue Balaam the sonne of Beor with
the sword:

9 But the children of Israel tooke the
women of Midian prisoners, and their
children, and spoiled all their cattel,
and all their flockes, and all their
goods.

10 And they burnt all their cities,
wherin they dwelt, & all their vil-
lages with fire.

11 And they tooke all the spoile, and
all the pray both of men and beastes.

12 And they brought the captiues
and that which they had taken, and
the spoile vnto Moses and to Eleazar
the Priest, and vnto the Congrega-
tion of the children of Israel, into
the campe in the plaine of Moab,
which was by Iordan toward Jericho.

13 ¶ Then Moses & Eleazar the Priest,
and all the princes of the Congrega-
tion went out of the campe to mee-
te them.

14 And Moses was angry with the
captaines of the hoste, w^{ch} the captaines
ouer thousands, & captaines ouer
hundreds, which came from the warre
& battell.

15 And Moses said vnto them, What
haue ye saued all the women?

16 Beholde, * they cauled the children
of Israel through the counsel of Balaam
to comit a trespasse against þe Lord,
as concerning Beor, & there came a
plague among the Congregation of
the Lord.

17 Nowe therefore, * slay all the
males among the children, & kill all
the women that haue knowen man
by carnall copulation.

18 But all the women children that
haue not knowen carnall copulation,
keepe aliu for your selues.

19 And ye shall remaine without
the hoste seuen daies, all that haue
killed any person, * & all that haue
touched any dead, & purifie both
your selues & your prisoners the
third day & the seventh.

20 Also ye shall purifie euery garment
& all that is made of skins & all worke
of goats beare, & all things made
of wood.

21 ¶ And Eleazar the Priest saide vnto

the men of warre, which went to the
battell, This is the ordinance of the
law which þe Lord comman-
ded Moses, and siluer, brasse, iron,
tymie, and leade:

22 Euen all that may abide the fire,
ye shall make it goe through the fire,
and it shall be cleane: yet, it shall be
purified with the water of purification:
& all that suffreth not the fire, ye shall
cause to passe by the water.

24 Ye shall wash also your clothes
the seventh day, and ye shall be
cleane: and afterwarde ye shall come
into the hoste.

25 ¶ And the Lord spake vnto
Moses, saying,

26 Take the summe of the pray that
was taken, both of persons and of
cattell, thou and Eleazar the Priest,
and the chiefe fathers of the Congrega-
tion.

27 And deuide the pray betweene
the souldiers that went to the warre,
& all the Congregation.

28 And thou shalt take a tribute vnto
the Lord of the men of warre, which
went out to battell: one person of
sine hundredeth, both of the persons,
and of the beaues, of the asses, and
of the sheepe.

29 Ye shall take it of their halfe
and giue it vnto Eleazar the Priest,
as an heaue offering of the Lord.

30 But of the halfe of the children
of Israel thou shalt take one, taken
out of fiftie, both of the persons,
of the beaues, of the asses, and of
the sheepe, euen of all the cattell:
and thou shalt giue them vnto
the Levites, which haue the charge
of the Tabernacle of the Lord.

31 And Moses and Eleazar the
priest did as the Lord had coman-
ded Moses.

32 And the halfe, to wit, the rest
of the pray which the men of warre
had spoiled, was six hundredeth
seuentie and five thousand sheepe.

33 And seuentie & two thousand
beaues,

34 And thre score & one thousand
asses,

35 And two & thirtie thousand
persons in all, of women þe had
spen by no man.

36 And the halfe, to wit, the part
of the pray that went out to warre
touching the number of sheepe,
was three hundredeth seuen &
thirtie thousand, & five hundredeth
thirtie.

37 And the Lords tribute of the
sheepe was six hundredeth and
seuentie & five.

38 And the beaues were six and
thirty thousand, whereof the
Lords tribute was seuentie and two.

39 And the asses were thirtie
thousand and five hundredeth,
whereof the Lords tribute was
three score and one.

40 And of persons threene
thousand, whereof the Lords
tribute was two and thirtie
persons.

41 And Moses gaue the tribute
of the Lords offering vnto
Eleazar the Priest, as the Lord
had commanded Moses.

42 And of the halfe of the
children of Israel, which Moses
deuided from the men of warre,

43 (For the halfe that per-
teped vnto the

"Or, continued in
the lawe.
Chap. 19. 12.

h The third day
and before it be
molten.
Chap. 19. 9.

i It shall be washed.

¶ The pray is
first deuided e-
qually among
all.

k Of the pray
that falleth to
the souldiers.

l The Israelites
which had not
bene at warre,
of euery fiftie
paid one to the
Lord: and the
souldiers one of
euery six hun-
dredth.

"Ebr. not knowne
the bed of man.

m This is the
portion that the
souldiers gaue
to the Lord.

n Meaning of
the maydes, or
virgins which
had not compan-
ied with man.

o Of that parte
which was giuen
vnto them, in
deuiding the spoile
the

the Congregation, was three hundred thirty and seven thousand sheepe and five hundred,

44 And sixe and thirtie thousand beees,
45 And thirtie thousand asses, and five hundred,

46 And Greene thousand persons)
47 Moses, I say, tooke of the halfe that

perpetued vnto the children of Israel, one taken out of fiftie, both of the persons & of the cattel, & gaue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord, as the Lord had commanded Moses.

48 ¶ Then the captiues which were ouer thousands of the host, & captiues ouer the thousandes, & the captiues ouer the hundredes came vnto Moses:

49 And said to Moses, Thy seruantes haue taken the summe of the men of warre which are vnder our auctoritie, and there lacketh not one ma of vs.

50 ¶ We haue therefoe brought a present vnto the Lord, what euery man founde of iuwels of golde, bracelets, & chaines, rings, care rings, & ornaments of the legs, to make an atonement for our soules before the Lord.

51 And Moses and Eleazar the Priest tooke the gold of them, and al wrought iuwels.

52 And all the golde of the offering that they offered vnto the Lord (of the captiues ouer thousandes and hundredes) was sirtene thousand seven hundred & fiftie shekels,

53 (For the men of warre had spoyled, euery man for him selfe)

54 And Moses & Eleazar the Priest took the gold of the captiues ouer thousandes, & ouer the hundredes, & brought it into the Tabernacle of the Congregation, for a memoriall of the children of Israel before the Lord.

CHAP. XXXII.

3 The request of the Reubenites and Gadites, 16 And their promes vnto Moses. 20 Moses graunteth their request. 22 The Gadites, Reubenites, & halfe the tribe of Manasseh, conquer and build cities on this side Iorden.

1 **N**ow the children of Reuben, and the children of Gad had an exceedingly great multitude of cattel: and they saw the land of Jazer, and the lad of Gilead, that it was an apt place for cattel.

2 Then the children of Gad, & the childre of Reuben came, & spake vnto Moses and to Eleazar the Priest, and vnto the princes of the Congregation, saying,

3 The land of Astaroth, & Dibon, & Jazer, and Ainrah, & Bethbor, & Elealeh, & Shebam, and Iebo, and Beon,

4 Which countrey the Lord smote before the Congregation of Israel, is a lande meete for cattel, and thy seruantes haue cattel:

5 Wherefoe, said they, if we haue found grace in thy sight, let this land be giuen

vnto thy seruants for a possession, and bring vs not ouer Jordan.

6 And Moses said vnto the children of Gad, and to the children of Reuben, Shall your brethren go to warre, & ye tary here?

7 ¶ Wherefoe nowe discourage ye the heart of the childre of Israel, to go ouer into the land, which the Lord hath giuen them?

8 Thus did your fathers when I sent the from Kadesh-barnea to see the land.

9 For when they went by euen vnto the riuier of Ethcol, & saw the lande: they discouraged the heart of the childre of Israel, that they would not go into the land, which the Lord had giuen them.

10 And the Lordes wrath was kindled the same day, & he did sweare, saying,

11 ¶ None of the men that came out of Egypt, from thwenty yere olde and aboue, shall see the land which I sware vnto Abraham, to Izhak, and to Iacob, because they haue not wholy followed me:

12 Except Caleb the sonne of Iephunneh the Kenetite, and Ioshua the sonne of Nun: for they haue couauntly folowed the Lord.

13 And the Lord was very angry with Israel, and made them wander in the wilderness fourtie yeres, vntill all the generation that had done euill in the sight of the Lord were consumed.

14 And beholde, ye are risen vp in your fathers stead as an increase of vniuersall me, still to augment the fierce wrath of the Lord, toward Israel.

15 For if ye turne away from following him, he wil yet againe leaue the people in the wilderness, and ye shall destroye all this folke.

16 And they went neere to him, and said, We wil build sheepefolds here for our sheepe, and for our cattel, and cities for our children.

17 But we our selues wil be readie armed to go before the children of Israel, vntill we haue brought them vnto their place: but our children shall dwell in the defenced cities, because of the inhabitants of the land.

18 ¶ We wil not returne vnto our houses, vntill the children of Israel haue inherited, euery man his inheritance.

19 Neither wil we inherit with them beyond Jordan & on that side, because our inheritance is fallen to vs on this side Jordan Eastward.

20 ¶ And Moses said vnto them, If ye will do this thing, & go armed before the Lord to warre:

21 And will go euery one of you in harness ouer Jordan before the Lord, vntill he hath cast out his enemies from his sight:

22 And vntill the land be subdued before the Lord, then ye shall returne and be innocent toward the Lord, & toward Israel: and this land shall be your possession.

p Which had not bene at warre.

q Ebr. vnder our hand.

r The captiues by this free offering acknowledge the great benefite of God in preserving his people.

s And gaue no portion to their captiues.

t That the Lord might remember the children of Israel.

a Reuben came of Leah, & Gad of Zilpah her handmaid.

b Which mountaine was so named of the heape of stones that Iacob made as a signe of the covenant betweene him and Laban, Gen. 31.47.

¶ Ebr. break.

Chap. 3. 23. Or, valley.

¶ Ebr. if any of the men.

Chap. 1. 4. 23. 29.

¶ Or, persevered and continued.

c Because they murmured, neither would beleue their report which told the truth, as concerning the land.

d By your occasion.

e In the land of Canaan.

Isa. 53. 12.

f Before the Arke of the Lord.

g That is, the inhabitants of the land.

h The Lord wil graunt you this land which ye require, Iosh. 1. 15.
i Ye shal assuredly be punished for your sinne.

Iosh. 4. 12.

k Moses gaue charge th at his promise made to the Reubenites & others should be performed after his death, so that they brake not theirs.

l That is attributed to y Lord which his messenger speaketh.

Dent. 3. 12.
Iosh. 13. 8. and 27. 4.

m The Amorites dwelled on both sides of Iorden: but here he maketh mention of them that dwelt on this side: and Iosh. 10. 12. he speaketh of the that inhabited beyond Iorden.

Gen. 30. 23.

Dent. 34. 4.

session^b before the Lord.

23 But if ye will not do so, behold, ye haue sinned against the Lord, & be sure, that your sinne will finde you out.

24 And willde you then cities for your children: & foldes for your sheepe, & do that ye haue spoken.

25 Then the children of Gad & the children of Reuben spake vnto Moses, saying, Thy seruants will do as my lord commandeth:

26 Our children, our wiues, our sheepe, & all our cattell shall remaine there in the cities of Gilead,

27 But *thy seruants will go euerie one armed to warre before the Lozde for to fight, as my lord saith.

28 So concerning them, Moses^k commanded Eleazar the priest, & Iehua the sonne of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said vnto them, If the children of Gad, and the children of Reuben, wil go with you ouer Iorden, al armed to fight before the Lozde, then when the lande is subdued vnto you, ye shal giue them the land of Gilead for a possession:

30 But if they wil not go ouer with you armed, then they shall haue their possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben answered, saying, As the Lord hath said vnto thy seruants, so will we do.

32 We will go armed before the Lozde into the land of Canaan: that the possession of our inheritance may be to vs on this side Iorden.

33 *So Moses gaue vnto them, euen to the children of Gad, and to the children of Reuben, & to halfe the tribe of Manasse the sonne of Joseph, the kings dome of Sihon king of the^m Amorites, & the kingdome of Og, king of Baschan, the land with the cities thereof and coastes, euen the cities of the country round about.

34 ¶ Then the children of Gad built Dibon, and Arathoth, and Arzer,

35 And Atroth, Shophan, & Jazer, and Jogbehah,

36 And Beth-nunrah, and Beth-haran, defended cities: also theye foldes.

37 And the children of Reuben built Heshbon, and Elealeh, and Kiriat-hum,

38 And Hebo, and Baal-meon, and turned their names, and Shivanah: and gaue other names vnto the cities which they built.

39 And the children* of Machir the sonne of Manasse went to Gilead, & tooke it and put out the Amorites that dwelt therein.

40 Then Moses gaue Gilead vnto Machir the sonne of Manasse, and he dwelt therein.

41 *And Jair the sonne of Manasse went & tooke the small townes thereof, and

called themⁿ **Yair**.

42 Also Shobah went and tooke Kenath, with the villages thereof and called it Shobah, after his owne name.

CHAP. XXXIII.

Two and fourtie iournes of Israel are nombred, 5 They are commanded to kill the Canaanites.

1 These are the iournes of the children of Israel, which went out of the land of Egypt according to their bandes vnder the hand of Moses & Haron.

2 And Moses wrote their going out by their iournes according to the commandement of the Lozde: so that are the iournes of their going out.

3 Now they^a departed from Rameses the first month, euen the fifteuth day of the first month, on the morow after the Passouer: and the children of Israel went out with an hie hand in the sight of all the Egyptians.

4 (For the Egyptians buried all their first-borne, which the Lord had smitten among them: vpon their^b gods also the Lord did execution.)

5 And the children of Israel remoued from Rameses, and pitched in Succoth, 6 And they departed from Succoth, & pitched in Etham, which is in the edge of the wilderness.

7 And they remoued from Etham, and turned againe vnto^c Pi-hahiroth, which is before Baal-zephon, & pitched before Sigdol.

8 And they departed from before Jahj-roth, and^d went through the middes of the Sea into the wilderness, and went three daies iourne in the wilderness of Etham, and pitched in Marah.

9 And they remoued from Marah, and came vnto^e Elim, and in Elim were twelue fountaines of water, & seuentie palme trees, and they pitched there.

10 And they remoued from Elim, and camped by the red Sea.

11 And they remoued from the red Sea, and lay in the^f wilderness of Sin.

12 And they tooke their iourney out of the wilderness of Sin, and set by their tentes in Dophkah.

13 And they departed from Dophkah & lay in Mushi:

14 And they remoued from Mushi, & lay in^g Rephidim, where was no water for the people to drinke.

15 And they departed from Rephidim, & pitched in the^h wilderness of Sinai.

16 And they remoued from the desert of Sinai, and pitchedⁱ in Libiath Gazar, and pitched^j in Libiath Gazar.

17 And they departed from Libiath Gazar, and lay at^k Hazeroth.

18 And they departed from Hazeroth, & pitched in Kirithuah.

19 And they departed from Kirithuah, and pitched at Rimmon Parez.

20 And they departed from Rimmon Parez, and pitched in Libnah.

21 And they remoued from Libnah, and pitched in Ithiash.

n That is, the villages of Iair.

a From whence they departed, and whither they came.

Exodus. 37.

b Either meaning their idols or their men of auritic.

Exodus. 13. 20.

c At the commandement of the Lord, Exod. 14. 2.

Exodus. 15. 22.

Exodus. 15. 27.

Exodus. 16. 5.

Exodus. 17. 5.

Exodus. 19. 2.

Chap. 21. 34.

Chap. 21. 35.

Chap. 23. 5.

22 And they journeyed from Kishah, & pitched in Kishelathah.

23 And they went from Kishelathah, & pitched in mount Shapher.

24 And they remoued from mount Shapher, and lay in Haradah.

25 And they remoued from Haradah, & pitched in Makheloth.

26 And they remoued fro Makheloth, & lay in Tahath.

27 And they departed from Tahath, & pitched in Tarah.

28 And they remoued from Tarah, and pitched in Mithkah.

29 And they went from Mithkah, and pitched in Hallymonah.

30 And they departed fro Hallymonah, and lay in Holeroh.

31 And they departed from Holeroh, & pitched in Bene-iaakan.

32 And they remoued from Bene-iaakan, and lay in Hor-hagidgab.

33 And they went from Hor-hagidgab, and pitched in Jotbathah.

34 And they remoued from Jotbathah, and lay in Ebronah.

35 And they departed from Ebronah, and lay in Zion-gaber.

36 And they remoued from Zion-gaber, and pitched in the * wilderness of Zin, which is Kadesh.

37 And they remoued from Kadesh, & pitched in mount Hoi, in the edge of the land of Edom.

38 * (And Aaron the Priest went by into mount Hoi at the commandement of the Lord, & died there, in d^d fourtieth pere after the children of Israel were come out of the land of Egypt, in the first day of the ^dfifti moneth.

39 And Aaron was an hundred, and thie and thentie pere olde, when he dyed in mount Hoi.

40 And * King Arad the Canaanite, which dwelt in the South of the lande of Canaan, heard of the coming of the children of Israel)

41 And they departed fro mount * Hoi, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, & pitched in Oboth.

44 * And they departed from Oboth, and pitched in He-abarim, in the borders of Moab.

45 And they departed from Zin, and pitched in Dibon-gad.

46 And they remoued from Dibon-gad, and lay in Almon-diblathaim.

47 And they remoued from Almon-diblathaim, and pitched in the mountaines of Abarim before Hebo.

48 And they departed from the mountaines of Abarim, and pitched in the ^bplaine of Moab, by Iordan towards Jericho.

49 And they pitched by Iordan, from Beth-irshimoth vnto * Abel-Ghuthim in the plaine of Moab.

50 ¶ And the Lord spake vnto Moses in the plaine of Moab, by Iordan toward Jericho, saying,

51 Breake vnto the children of Israel, & say vnto the, * When ye are come ouer Iorde to enter into the land of Canaan,

52 Ye shall then drue out althe inhabitants of the land before you, & deit op all their pictures, and breake asunder all their images of metall, and plucke downe all their he places.

53 And ye shall possesse the land & dwell therein: for I haue giuen pou the land to possesse it.

54 And ye shall inherite the land by lot according to your families: * to the moie ye shall gve moie inheritance, & to the fewer the lesse inheritance. Where the lot shall fall to any man, that shall be his: according to the tribes of your fathers shall ye inherite.

55 But if ye will not drue out the inhabitants of the land before you, then those which ye let remane of them, shall be * ^a prickes in your eyes, and thornes in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover, it shall come to passe, that I shall do vnto you, as I thought to do vnto them.

Deut. 7. 2.
iosh. 11. 12, 13.

c Which were set vp in their heie places to worship.

Chap. 26. 53, 54.

iosh. 23. 13.
iudg. 2. 3.
Or, knives.

CHAP. XXXIII.

3 The coastes and borders of the land of Canaan. 17 Certaine men are assigned to deside the land.

1 **A**ND the Lord spake vnto Moses, saying,

2 Conunande the children of Israel, and say vnto them, When ye come into the lande of Canaan, this is the ^aland that shall fall vnto your inheritance: that is, the land of Canaan with the coastes thereof.

3 * And your Southquarter shall be from the wilderness of Zin to the borders of Edom: so that your Southquarter shall be from the salt Sea coast Eastward:

4 And the border shall compasse you from the South * to Magaleh-akrabe him, and reach to Zin, and go out from the South to Kadesh-barnea: thence it shall stretch to Hazer-addar, and goe along to Hymon.

5 And the border shall compasse from Hymon vnto the ^briuer of Egypt, and shall go out to the sea.

6 And your Westquarter shall be the great sea: euen that border shall be your West coast.

7 And this halbe your Northquarter: ye shall marke out your border from the great sea vnto mount ^dHoi.

8 From mount Hoi ye shall point out till it come vnto Hamath, and the ende of the coast shall be at Zedad.

9 And the coast shall reach out to Ziphon, and go out at Hazer-eman. this shall be your Northquarter.

10 And ye shall marke out your Eastquarter fro Hazer-eman to Shephaim.

11 And the coast shall goe downe from Shephaim.

a Meaning the description of the land.
iosh. 15. 22.

b Or, ascending up of scorpions.

c Which was Nilus, or, as some thinke, Rhinocorura.

d Which is called Mediterraneum.

e Which is a mountaine nere Tyre and Sidon, and not that Hor in the wilderness, where Aaron died.

Chap. 19. 22.

Chap. 19. 25.
deut. 31. 50.

d Which the Ebrewes cal Ab, and answereth to part of Iuly and part of August.
Chap. 22. 1.

Chap. 27. 4, 20.

Chap. 22. 27.

Or, fildes.

Chap. 25. 1.

e Which in the Gospel is called the lake of Genazareth.

Chap. 33. 13. 10th. 14. 2. 3.

f One of the heads or chief men of euerie tribe.

g And be iudges ouer euerie piece of ground that should fall to any by lot, to the intent that all things might be done orderly and with con- tention.

Shepham to Kiblah, & from the East- side of Ain; and the same border shall descend and go out at the side of the sea of ^e Chinnereth Eastward.

12 Also that border shall go down to Jordan, and leaue at the salt Sea, this shall be your land with the coasts thereof round about.

13 ¶ When Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the Lord commanded to give vnto nine tribes and half: the tribe.

14 * For the tribe of the children of Reuben, according to the households of their fathers, and the tribe of the children of Gad, according to their fathers households, and halfe the tribe of Manasseh, haue receiued their inheritance.

15 Two tribes and an halfe tribe haue receiued their inheritance on this side of Jordan toward Jericho full East.

16 ¶ Again the Lord spake to Moses, saying,

17 These are the names of the men which shall deuide the land vnto you: * Eleazar the Priest, and Joshua the sonne of Nun.

18 And ye shall take also a ^f prince of euerie tribe to deuide the land.

19 The names also of the men are these: Of the tribe of Judah, Caleb the sonne of Iephunneh.

20 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammihud.

21 Of the tribe of Benjamin, Eldad the sonne of Chillon.

22 Also of the tribe of the sonnes of Dan, the prince Bukki, the sonne of Jogli.

23 Of the sonnes of Ioseph: of the tribe of the sonnes of Manasseh, the prince Yammiel the sonne of Ephod.

24 And of the tribe of the sonnes of Ephraim, the prince Kemuel, the sonne of Shiphthan.

25 Of the tribe also of the sonnes of Reuben, the prince Elizaphan, the sonne of Parnach.

26 So of the tribe of the sonnes of Issachar, the prince Paltiel the sonne of Hizan.

27 Of the tribe also of the sonnes of Asher, the prince Whihud, the sonne of Shelomi.

28 And of the tribe of the sonnes of Naphtali, the prince Debabel, the sonne of Ammihud.

29 These are they, whom the Lord commanded to deuide the inheritance vnto the children of Israel, in the lande of Canaan.

CHAP. XXXV.

^a Vnto the Leuites are giuen cities and suburbs. 12 The Cities of refuge. 15 The Lawe of murder. 30 For one mans witness shall no man be condemned.

1 And the Lord spake vnto Moses in the plaine of Moab by Jordan, toward Jericho, saying,

2 * Commande the children of Israel,

that they giue vnto the Leuites of the inheritance of their possession, ^b cities to dwell in: ye shall giue also vnto the Leuites the suburbs of the cities round about them.

3 So that they shall haue the cities to dwell in, and their suburbs shall be for their cattel, and for their substance, and for all their beastes.

4 And the suburbs of the cities, which ye shall giue vnto the Leuites, from the wall of the citie outward, shall be a thousand cubits round about.

5 And ye shall measure without the citie of the East side, two thousand cubits: and of the South side, two thousand cubits: of the West side, two thousand cubits: and of the North side, two thousand cubits: and the citie shall be in the middes: this shall be the measure of the suburbs of their cities.

6 And of the cities which ye shall giue vnto the Leuites, ^c there shall be six cities for refuge, which ye shall appoint, that he which killeth, may flee thither: and to them ye shall adde two and fourtie cities mo.

7 All the cities which ye shall giue to the Leuites, shall be eight and fourty cities: the shall ye giue to their suburbs.

8 And concerning the cities which ye shall giue, of the possession of the children of Israel: of many ye shall take mo, and of few ye shall take lesse: euerie one shall giue of his cities vnto the Leuites, according to his inheritance, which he inheriteth.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, & say vnto them, * When ye be come ouer Jordan into the land of Canaan,

11 Ye shall appoint you cities, to be cities of refuge for you, ^d in the flayer, which slapeth any person vnwares, may flee thither.

12 And these cities shall be for you a refuge from the ^e auenger, that he which killeth, die not, until he stand before the Congregation in iudgement.

13 And of the cities which ye shall giue, six cities shall ye haue for refuge.

14 Ye shall appoint three ^f on this side Jordan, and ye shall appoint three cities in the lande of ^g Canaan which shall be cities of refuge.

15 These six cities shall be a refuge for the children of Israel, and for the stranger, & for him that dwelleth ^h among you, that euerie one which killeth any person vnwares, may flee thither.

16 * And if one ⁱ smite another by an instrument of yron, or he die, he is a murderer, & the murderer shall die the death.

17 Also if he smite him by casting a stone, wherewith he may be slaine, & he die, he is a murderer, and the murderer shall die the death.

18 Or if he smite him with an hande weapon of wood, wherewith he may

^a Because they had no inheritance assigned them in the land of Canaan.

^b God would haue them scattered through all the land, because the people might be preferred by them in the obedience of God and his lawe.

^c So that in all were three thousand: and in the compass of these two thousand they might plant and sowe.

^d Deut. 4. 41. 10th. 31. 3. and 30. 2.

^e Meaning, from the next of the kindred, who ought to pursue the cause.

^f Among the Reubenites, Gadites, and halfe the tribe of Manasseh, Deut. 4. 41. 10th. 30. 7.

^g Ebr. among the.

^h Exod. 21. 14.

ⁱ Wittingly, and willingly. g That is, with a big and dangerous stone: in Ebr. with a stone of his hand.

10th. 31. 3.

be slaine, if he dye, he is a murderer, & the murderer shall dye the death.

19 The reuenger of the blood himselfe shall slay the murderer : when he meeteth him, he shall slay him.

20 But if he thrust him * of hate, or hurle at him by laying of waight, that he dye, 21 Or smite him through euill will with his hand, that he die, he that smote him shall die the death: for he is a murderer: the reuenger of the blood shall slay the murderer when he meeteth him.

22 But if he pushed him * vnadvisedly, & * not of hatred, or cast vpon him any thing, without laying of waight,

23 Or any stone (whereby he might be slaine) and saw him not, or caused it to fall vpon him, and he dye, & was not his euillie, neither sought him any harme,

24 Then the Congregation shall iudge betwene the slayer and the * auenger of blood according to these lawes,

25 And the Congregation shall deliuer the slayer out of the hand of the auenger of blood, & the Congregation shall restore him vnto the citie of his refuge, whither he was fled: and he shall abide there vnto the death of the * hie Priest, which is appointed with the holy oyle.

26 But if the slayer come without the borders of the citie of his refuge, whither he was fled,

27 And the reuenger of blood finde him without the borders of the citie of his refuge, & the reuenger of blood slay the * murderer, he shall be guiltles,

28 Because he should haue remained in the citie of his refuge, vntil the death of the hie Priest: and after the death of the hie Priest, the slayer shall returne vnto the land of his possession.

29 So these things shall be a law of iudgement vnto you, throughout your generations in all your dwellings,

30 Whosoever killeth any person, the Iudge shall slay the murderer, through * witness: but * one witness shall not suffice against a persō to cause him to die.

31 Whoeuer ye shall take no recompence for the life of the murderer, which is * worthy to die: but he shall bee put to death.

32 Also ye shall take no recompence for him that is fled to the citie of his refuge, that he should come againe, and dwell in the lande, before the death of the hie Priest.

33 So ye shall not pollute the land wherein ye shall dwell: for * blood defileth the land: and the lande can not be * cleansed of the blood that is shedde therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall inhabit, for I dwell in the mides thereof: for I the Lord dwell among the children of Israel.

CHAP. XXXVI.

6 An order for the marriage of the daughters of Zelophehad. 7 The inheritance could not be giuen

from one tribe to another. Then the chiefe fathers of the familie of the sonnes of Elead, the sonne of Machir the sonne of Manasse, of the families of the sonnes of Joseph, came, and spake before Moses, and before the princes, the chiefe fathers of the children of Israel.

2 And said, * The Lord commanded by my loide to giue the lande to inherit by lot to the children of Israel: and my loide was commanded by the Loide, to giue the inheritance of Zelophehad our brother vnto his daughters.

3 If they be married to any of the sonnes of the other tribes of the children of Israel, then shall their inheritance be taken away from the inheritance of the tribe wherof they shall be: so shall it be taken away from the lotte of our inheritance.

4 Also when the * Iubile of the childen of Israel cometh, then shall their inheritance be put vnto the inheritance of the tribe wherof they shall be: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 Then Moses commanded the children of Israel, according to the worde of the Lord, saying, The tribe of the sonnes of Joseph haue said well.

6 This is the thing that the Loide hath commanded, concerning the daughters of Zelophehad, saying, They shall bee wiues, to whom they thinke best, only to the familie of the tribe of their father shall they marie:

7 So shall not the inheritance of the children of Israel remoue fro tribe to tribe, for every one of the children of Israel shall iopne himselfe to the inheritance of the tribe of his fathers.

8 And every daughter that possesseth any inheritance of the tribes of the childen of Israel, shall be wife vnto one of the familie of the tribe of her father: that the children of Israel may enioy every man the inheritance of their fathers.

9 Neither shall the inheritance go about from tribe to tribe: but every one of the tribes of the childen of Israel shall sticke to his owne inheritance.

10 As the Loide commanded Moses, so did the daughters of Zelophehad.

11 For * Mahlah, Tirzah, & Hoglah, and Milcah, and Noah the daughters of Zelophehad were married vnto their fathers brothers sonnes,

12 They were wiues to certaine of the families of the sonnes of Manasse the sonne of Joseph: so their inheritance remained in the tribe of the familie of their father.

13 These are the * commandements and lawes which the Loide commanded by the hand of Moses, vnto the children of Israel in the plaine of Moab, by Jordan toward Jericho.

a It seemeth that the tribes contended who might marrie these daughters to haue their inheritance: and therefore the sonnes of Joseph proposed the matter to Moses.

Chap. 27. 1. ioh. 17. 2. b Meaning, Moses.

c Signifying that no tyme it could returne, for in the Iubile all things returned to their owne tribes.

d For the tribe could not haue continued if the inheritance which was the maintenance thereof should haue bene abalienated to others

e When there is no male to inherit.

Chap. 17. 11.

f Touching the ceremoniall and iudicial lawes.

Deut. 19. 11.

* Or, suddenly. Exo. 21. 12. * Or, instrument.

h That is, his next kinsman.

i Vnder this figure is declared, that our finnes could nor be remitted, but by the death of the hie Priest Iesus Christ.

k By the sentēce of the Iudge.

l A law to iudge murders done, either of purpose or vnadvisedly.

Deut. 17. 6. and 19. 15. Mat. 18. 16. 2. cor. 13. 1.

m Which purposely had committed murder.

* Or, murder. n So God is mindfull of the blood wrongfully shed, that he maketh his dumme creatures to demand vengeance thereof.

THE FIFTH BOOKE OF Moses, called * Deuteronomie.

THE ARGUMENT.

* That is, a second law: so called, because the Law which God gaue in mount Sinai, is here repeated, as though it were a newe Lawe: and this booke is a commentarie or exposition of the ten commandments.

THe wonderfull loue of God toward his Church is liuely set forth in this booke. For albeit through their ingratitude & sundry rebellions against God, for the space of forty yeres, Deu. 9. 7. they had deserued to haue bene cut off from the number of his people, & for euer to haue bene deprived of the vse of his holy word, & sacraments: yet he did euer preserue his Church euen for his owne mercies sake, & would still haue his Name called vpon among them. Wherefore he bringeth them into the land of Canaan, destitute of their enemies, giueth them their country, townes, & goods, & exhorteth them by the example of their fathers (whose infidelitie, idolatrie, adulteries, murmurings & rebellion, he had most sharply punished) to feare & obey the Lord, to embrace & keepe his law without adding therunto or diminishing therefrom. For by his word he would be knowne to be their God, & they his people: by his word he would gouerne his Church, and by the same they should learne to obey him: by his worde he would discern the false Prophet from the true, light from darkenes, ignorance from knowledge, & his owne people from all other nations & infidels: teaching them thereby to refuse & detest, destroy & abolish whatsoeuer is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to rayse vp Kings and gouernours for the setting forth of this worde, & preservation of his Church: giuing vnto the an especiall charge for the executing thereof: whome therefore he willeth to exercise themselves diligently in the continuall studie & meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre conetousnes & vice, & whatsoeuer offendeth the maiestie of God. And as he had tofore instructed their fathers in all things appertaining, both to his spiritual service, & also for the maintenance of that societie which is betwene men: so he prescribeth here anew, all such lawes & ordinances, which either concerne his Diuine seruice, or else are necessarie for a common weale: appoynting vnto euery estate and degree their charge and dutie: as well, howe to rule and liue in the feare of God, as to nourish friendship towards their neyghbours, and to preserue that order which God hath established among men: threatening withall, most horrible plagues to them that transgresse his commandments, and promising all blessings and felicitie to such as obserue and obey them.

C H A P. I.

2 A briefe rehearsal of things done before, from Horeb vnto Kadish-barnea. *3* Moses reprooueth the people for their incredulitie. *4* The Israelites are overcome by the Amorites, because they sought against the commandment of the Lord.

a In the country of Moab.
b So that y^e wilderness was betwene the Sea & this plaine of Moab.
c In Horeb, or Sinai, fourtie yeres before this y^e law was giuen: but because all y^e were then of age & iudgement were now dead, Moses repeateth the same to the youth, which either then were not borne, or had not iudgement.
d By these examples of Gods fauour their mindes are prepared to receive the Law.
2 **e** *Num. 2. 2.* The second time.
f In the seconde yere, and seconde moneth, No. 10. 11



IThese be the wordes which Moses spake vnto all Israel, on this side Iordē in the wilderness, in y^e playne, ^b ouer against the red Sea, betwene Paran & Tophel, and Laba, and Hazeroth, and Di-zahab.

2 There are cleuen dayes iourney from Horeb vnto Kadish-barnea, by the way of mount Seir.
3 And it came to passe in the first day of y^e cleueth moneth, in the fortieth yere, that Moses spake vnto the childre of Israel according vnto all that the Lord had giuen him in commandment vnto them.
4 After that he had sayde, *4* * Siton the King of the Amontes which dwelt in Hethon, & Og King of Bashan, which dwelt at Ashtaroth in Syer.
5 On this side Iorden in the land of Moab * began Moses to declare this lawe, saying,
6 The Loide our God spake vnto vs in Horeb, saying, We haue dwelt long ynough in this mount,
7 Turne you & depart, and goe vnto the mountaine of the Amontes, & vnto all places nere therunto in the plaine, in y^e mountaine, or in y^e valley: both Southward,

& to the Sea side, to the lande of the Canaanites, & vnto Lebanon: euen vnto the great riuier, the Iordan. * Or, Euphrate.

8 Behold, I haue set the land before you: go in and * possesse that lande which the Lord sware vnto your fathers, *Abraham, Isaac, & Iacob,* to give vnto them and to their seede after them.

9 And I spake vnto you y^e same time, saying, I am not able to beare you myselfe alone:

10 The Lord your God hath multiplied you: and behold, ye are this day as the starres of heauen in number:

11 The Lord God of your fathers make pou a thousande times so many mo as ye are, and blesse you, as he hath promised you)

12 Howe can I alone ⁱ beare your cumbrance and your charge, & your strife?

13 Wying you men of wisdome and of vnderstanding, and ^k known among your tribes, and I will make them rulers ouer you:

14 Then ye answered me, and sayde, The thing is god that thou hast commanded vs to do,

15 So I toke y^e chief of your tribes ^l wise and known men, & made them rulers ouer you, captaines ouer thousandes, & captaines ouer hundredes, & captaines ouer fiftie, and captaines ouer ten, and officers among your tribes.

16 And I charged your iudges that same time, saying, Heare the controuersies betwene your brethren, & ^m iudge righteously betwene euery man & his brother, and the stranger that is with him.

Or, Euphrate.

Gen. 15. 18. & 17. 7, 8.

g By the counsell of Iethro my father in lawe, Exod. 18. 19.

h Not so much by the course of nature, as miraculously.

i Signifying how great a burden it is, to gouerne the people.

k Whose godlines & vprightnes is knowne.

l Declaring what sort of me ought to haue a publike charge, reade Exod. 18. 21.

John. 7. 24.

Leuit. 19. 15.
chap. 6. 19.
1. sam. 16. 7.
prou. 24. 23.
eccles. 42. 16.
iam. 2. 2.
m And you are
his Lieutenants.

a So that the
fault was in the
felices that they
did not sooner
possesse the in-
heritance pro-
mised.

o Read Nom.
13. 13.

Nom. 13. 24.
"Or, valley of the
cluster of grapes.

p To wit, Caleb,
and Ioshua: Mo-
ses preferreth
the better part
to the greater,
that is, two to
ten.
q Such was the
Iewes vnthank-
fulness, that they
counted Gods
especial loue
hadred.
r The other ten,
not Caleb and
Ioshua.
Nom. 13. 29.

s Declaring that
to renounce our
owne force, and
constantly to fol-
lowe our voca-
tion, and depend
on the Lord, is
the true bold-
nes, and agree-
able to God.

Exod. 13. 11.

17 **P**e shall haue no respect of person in
iudgement, but shall heare the small as
well as the great: **p**e shall not feare the
face of man: for **p**e iudgement is Gods:
and the cause that is to harde for you,
bying vnto me, and I will heare it.

18 **A**llo I comanded you the same time
all the things which **p**e should do.

19 **T**hen we departed from Horeb, and
went thorough all that great and terri-
ble wilderness (as **p**e haue seene) by the
wap of the mountaine of the Amoytes,
as the Lord our God comanded vs:
and we came to Kadesh-barnea.

20 **A**nd I said vnto you, **p**e are come vnto
the mountaine of the Amoytes, which
the Lord our God doeth giue vnto vs.

21 **B**eholde, the Lord thy God hath layd
the land before thee: go vp and possesse it,
as the Lord thy God of thy fathers hath
said vnto thee: feare not, neither be dis-
couraged.

22 **T**hen **p**e came vnto me euery one,
and said, We wil send men before vs, to
search vs out the lande and to bring vs
word againe, what way we must go by
by, and vnto what cities we shall come.

23 **S**o the saying pleased me wel, and I
tooke twelue men of you, of euery tribe
one.

24 **W**ho departed, and went by into the
mountaine, and came vnto the "ruer
Eshcol, and searched out the land,

25 **A**nd tooke of the fruite of the lande in
their handes, and brought it vnto vs,
and brought vs word againe, and said,
It is a good land, which the Lord our
God doeth giue vs.

26 **N**otwithstanding, **p**e would not go by,
but were disobedient vnto the coman-
dement of the Lord your God,

27 **A**nd murmured in your tentes, & sayd,
Because the Lord hath hated vs, therefore
hath he brought vs out of the lande of
Egypt, to deliuer vs into the hande of
the Amoytes, and to destroy vs.

28 **W**hicher shal we go by? our brethren
haue discouraged our heartes, saying,
The people is greater, & taller then we:
the cities are great and walled by to
heauen: and moreouer we haue seene
the finnes of the Amakims there.

29 **B**ut I said vnto you, **D**read not, nor
be afrayd of them.

30 **T**he Lord your God, who goeth be-
fore you, he shall fight for you, accordyng
to all that he did vnto you in Egypt be-
fore your eyes,

31 **A**nd in the wilderness, where thou hast
seene how the Lord thy God bare thee, as
a man doeth beare his sonne, in all
the way which **p**e haue gone, vntill **p**e
came vnto this place.

32 **B**ut for all this **p**e did not beleue the
Lord your God,

33 **W**ho went in the way before you,
to search you out a place to puchte your
tentens in, in fire by night, that **p**e might
see what way to go, & in a clond by day.

34 **T**hen the Lord heard the voyce of

your woordes, and was wroth, & sware,
saying,
35 **S**urely there shall not one of these me
of this forward generation, see that
good land, which I sware to giue vnto
your fathers,

36 **H**auc Caled the soune of Iephunneh:
he shall see it, and to him wil I giue the
land that he hath troden vpon, and to
his children, because he hath constantly
followed the Lord.

37 **A**llo the Lord was angry with me
for your sakes, saying, Thou also shalt
not go in thither,

38 **B**ut Ioshua the sonne of Nun which
standeth before thee, he shall go in thir-
ther: inuoyage him: for he shall cause
Israel to inherit it.

39 **M**oreouer, your children, which **p**e
and should be a pray, and your sonnes,
which in that day had no knowledge
betwene good and euill, they shall go in
thither, and vnto them wil I giue it, &
they shall possesse it.

40 **B**ut as for you, turne backe, & take
your iourney into the wilderness by the
way of the red Sea.

41 **T**hen **p**e answered and said vnto me,
We haue sinned agaynst the Lord, & we
will go by, and fight, according to all
that the Lord our God hath coman-
ded vs: and **p**e armed you euery man
to the warre, and were ready to go by
into the mountaine.

42 **B**ut the Lord said vnto me, **S**ay vnto
them, Go not by, neither fight, (for I
am not among you) lest **p**e fall before
your enemies.

43 **A**nd when I tolde you, **p**e would not
heare, but rebelled against the coman-
dement of the Lord, & were presumptu-
ous, and went by into the mountaine.

44 **T**he Amoytes which dwelt in that
mountaine came out agaynst you, & cha-
sed you (as beere use to do) & destroyed
you in Seir, euen vnto Hormah.

45 **A**nd when **p**e came againe, **p**e wept be-
fore the Lord, but the Lord would be not
to heare your voice, nor incline his eares
vnto you.

46 **S**o **p**e abode in Kadesh a long time, ac-
cordyng to the time that **p**e had runa-
yed before.

Nomb. 14. 29.

Leit. 24. 6.

Nom. 20. 12.
and. 17. 14.

Chap. 22. 6. & 42. 1.

Which mini-
streth vnto thee,

u Which were
vnto twentie
yere olde, as
Nomb. 14. 31.

x This decla-
reth mans na-
ture, who will
do that which
God forbiddeth,
and wil not do
y which he com-
mandeth.

y Signifying
that man hath
no strength, but
when God is at
hand to helpe
him.

z Because ye
rather shewed
your hypocrisse,
then true repen-
tance: rather la-
menting the
losse of your
brethren, then
repenting for
your finnes.

CHAP. II.

4 Israel is forbidden to fight with the Edomites,
9 Moabites, 19 And Ammonites. 33 Silon
King of Hebron is discomfited.

1 **T**hen we turned, & tooke our iour-
ney into the wilderness, by the way
of the red sea, as the Lord spake vnto
me: and we compassed mount Seir
a long time.

2 **A**nd the Lord spake vnto me, saying,
3 **P**e haue compassed this mountaine long
time: turne you Northward.

4 **A**nd warne thou the people, saying, **P**e
shall go through the coast of your bre-
thren the children of Esau, which dwell
in Seir, and they shall bee afrayed of
clites to returne,
you; Nomb. 20. 21.

you : take ye good heede therefore.

5 Ye shall not prouoke them : for I will not giue pou of their land so much as a scoode breadth, * because I haue giuen mount Seir vnto Iſrael for a poſſeſſion.

6 Ye ſhall beate meat of them for money to eat, & ye ſhall alſo poure water of them for money to drinke.

7 For the Lorde thy God hath bleſſed thee in all the wayes of thine hand : he knoweth thy walking through this great wildernes, and the Lorde thy God hath bene with thee this fourtie pere, & thou haſt lacked nothing.

8 And when we were departed from our brethren the children of Eſau which dwell in Seir, through the way of the * plaine, from Elath, and from Etzion-gaber, we turned and went by the way of the wildernes of Moab.

9 The Lorde ſaid vnto me, Thou ſhalt not vere Moab, neither prouoke them to battell: for I will not giue thee of their land for a poſſeſſion, becauſe I haue giuen it vnto the children of Lot for a poſſeſſion.

10 The Emims dwell therein in times paſt, a people great, and maute, and tall, as the Anakims.

11 They alſo were taken for giants as the Anakims : whome the Moabites call Emims.

12 The Horims alſo dwell in Seir before time, whome the children of Eſau chafed out and deſtroyed them before them, & dwell in their ſtead: as Iſrael ſhall do vnto the land of his poſſeſſion, which the Lorde hath giuen them.

13 Now riſe vp, ſaid I, and get pou ouer the river * Zered: and we went ouer the river Zered.

14 The ſpace alſo wherein we came from Kadeſh-barnea, vntill we were come ouer the river Zered, was eight and thirtie peres, vntill all the generation of the men of warre were waſted out from among the hoſte, as the Lorde ſware vnto them.

15 For in whom the hande of the Lorde was againſt them, to deſtroy them from among the hoſte, till they were conſumed.

16 So when all the men of warre were conſumed and deade from among the people:

17 Then the Lorde ſpake vnto me, ſaying, 18 Thou ſhalt go through it the coaſt of Moab this day :

19 And thou ſhalt come nere ouer againſt the children of Ammon: but ſhalt not lay ſiege vnto them, nor moue warre againſt them: for I will not giue thee of the land of the children of Ammon anie poſſeſſion: for I haue giuen it vnto the children of Lot for a poſſeſſion.

20 That alſo was taken for a land of igyants: for gogims dwell therein aforetime, who the Ammonites called Zamzumims.

21 A people that was great, and many, and

tall, as the Anakims : but the Lorde deſtroyed them before thee: and they ſucceeded them in their inheritance, & dwelt in their ſtead :

22 As hee did to the children of Eſau which dwell in Seir, when he deſtroyed the Horims before them, and they poſſeſſed them, and dwelt in their ſtead vnto this day.

23 And the Amims which dwell in Hazarim euen vnto * Azzah, the Caphtorims which came out of Caphtor: deſtroyed them, and dwelt in their ſtead.

24 Like by therefore, ſaid the Lorde: take your iourney, and paſſe ouer the river Arnon: beholde, I haue giuen into thy hand Sihon, king of Heſhbon, and his land : begin to poſſeſſe it & prouoke him to battell.

25 Thy day wil I begin to ſend thy feare and thy dread vpon al people vnder the whole heauen, which ſhall heare thy fame, and ſhall tremble and quake before thee.

26 The ſent meſſengers out of the wildernes of Kedeſh vnto Sihon king of Heſhbon, with wordes of peace, ſaying,

27 Let me paſſe through thy land: I wil go by the hie way : I wil neither turne vnto the right hand nor to the left.

28 Thou ſhalt ſel me meat for money, for to eat, and ſhalt giue me water for my nep for to drinke: only I wil go through on my foote.

29 As the children of Eſau which dwell in Seir, and the Moabites which dwell in it, did vnto me) vntill I be come ouer Iordan, into the land which the Lorde our God giueth vs.

30 But Sihon the king of Heſhbon would not let vs paſſe by him: for the Lorde thy God had hardened his ſpirit, & made his heart obſtinate, becauſe he would deliuer him into thine hande, as appeared this day.

31 And the Lorde ſaid vnto me, Behold, I haue begun to giue Sihon and his land before thee: begin to poſſeſſe and inherit his land.

32 Then came out Sihon to mee to meeete vs, himſelfe with all his people to fight at Jahaz.

33 But the Lorde our God deliuered him into our power, and we ſmote him, and his ſonnes, and all his people.

34 And we tooke all his cities the ſame time, and deſtroyed euery cite, men, and women, and children : we let nothing remaine.

35 Only the cattel we tooke to our ſelues, & the ſpoule of the cities which we tooke.

36 From Aroer, which is by the banke of the river of Arnon, and from the cite that is vpon the river, euen vnto Gilead : there was not one cite that eſcaped vs : for the Lorde our God deliuered by all * before vs.

37 Dwelt vpon the land of the children of Ammon thou cameſt not, nor vnto any place of the river Jabbok, nor vnto

Or, Gaz.

k According to his promes made to Abraham, Gen. 15. 21. l This declareth that the hearts of men are in Gods handes either to be made ſaint, or bolde.

Nem. 21. 22.

m Becauſe neither intreatie nor examples of others coulde moue him, he could not com- plaine of his iuſt deſtruction. n God, in his e- ledtion and re- probation doeth not only appoint the ends, but the meanes tending to the ſame.

Nem. 21. 23.

Or, before vs.

o God had curſed Canaan and therefore hee would not that any of the wicked race ſhould be preferred.

Or, into our hand.

Or, ſoorde.

Gen. 36. 8.

d And giuen thee means wherewith thou mayeſt make recompence: alſo God will direct thee by his providence, as he hath done.

Or, wildernes.

Or, beſiege.

e Which were Moabites and Ammonites. f Signifying that as theſe gyants were driuen out for their finnes: ſo the wicked whē their finnes are ripe, cannot auoyd Gods plagues.

Nem. 11. 12.

g He ſheweth hereby, that as God is true in his promes: ſo his threatnings are not in vaine.

h His plague & puniſhment to deſtroy all that were twentie yere olde and aboue.

i Who called themſelues Re- phaims: that is, preferuers, or phyſicians to heale and reforme vices: but were in deepe Zamzumims, that is, wicked & abominable.

to the titles in the mountains, nor unto whatsoeuer the Loide our God foze had vs.

CHAP. III.

3 Og King of Bashan is slaine. 11 The signes of his bed. 20 The Reubenites & Gadites are commanded to goe ouer Iorden armed before their brethren. 21 Ioshua is made captaine. 27 Moses is permitted to see the land, but not to enter, altho he desired it.

1 Then we turned, and went by by the way of Bashan: * and Og King of Bashan * came out against vs, he, & all his people to fight at Edrei.

2 And the Loide said vnto me, feare him not, for I will deliuer him, & all his people, and his lande into thine hande, and thou shalt do vnto him, as thou diddest vnto * Sihon King of the Amozites, which dwelt at Heshbon.

3 So the Loide our God deliuered also vnto our hand, * Og the King of Batha, and all his people: and we smote him, buttill none was left him aliue.

4 And wee tooke all his cities the same time, neyther was there a citie which we tooke not from them, euen thre scope cities, & all the countrey of Argob, the kingdome of Og in Bashan.

5 All these cities were fenced with hye walles, gates and barres, beside b vns walled towines a great many.

6 And we ouerthrew them, as wee did vnto Sihon King of Heshbon, destroynge euery citie, with men, c women, and childen.

7 But all the cattell and the spople of the cities we tooke for our selues.

8 Thus we tooke at that time out of the hand of two kings of the Amozites, the lande that was on this side Iorden fro p riuier of Arnon vnto mount HERNON: (Which HERNON the Sidonians call Shirion, but the Amozites call it Heshon.)

10 All the cities of the plaine, and all Gilead, and al Bashan vnto Balchah, and Edrei, cities of the kingdome of Og in Bashan.

11 For only Og King of Bashan remained of the remnant of the giants, whose bed was a bed of iron: is it not at Iakabath among the children of Ammon? the length thereof is nine cubites, and foure cubites the breadth of it, after the cubite of a man.

12 And this lande which we possessed at that time, from Troer, which is by the riuier of Arnon, & halfe mount Gilead, * and the cities thereof, gaue I vnto the Reubenites and Gadites.

13 And the rest of Gilead, and al Bashan, the kingdome of Og, gaue I vnto the halfe tribe of Manasse: eue al the countrey of Argob with all Bashan, which is called, The land of giants.

14 Jair the sonne of Manasse tooke all the countrey of Argob, vnto the coastes of Geshuri, and of Maachathi: and called them after his owne name, Bashan, * Yaouoth Jair vnto c this day.

15 And I gaue part of Gilead vnto Manasse.

16 And vnto the Reubenites & Gadites I gaue the rest of Gilead, & vnto the riuier of Arnon, halfe the riuier & the borders, euen vnto d riuier * Jabboch, which

17 The playne also and Jorden, and the borders fro e Himmereth euen vnto the Sea of the plaine, to wit, the salt Sea * vnder p Springs of Pithagah Eastward.

18 * And I commaunded s pou the same time, saying, The Loide your God hath giuen pou this land to possesse it: pe shall go ouer armed before your brethren the children of Israel, all men of warre.

19 Your wines onely, and your childen, and your cattell (for I knowe that pe haue much cattell) shall abide in your cities, which I haue giuen pou,

20 vntill the Loide haue giuen rest vnto your brethren as vnto pou, & that ther also possesse the lande, which the Loide your God hath giuen the beyond Jorden: then shall pe * returne euery man vnto his possessio, which I haue giue pou.

21 * And I charged Ioshua the same time, saying, Thine eyes haue seene all that p h Loide your God hath done vnto these two kings: * so shall p Loide do vnto all the kingdomes whither thou goest.

22 Pe shall not feare them: for the Loide pour God, he shall fight for pou.

23 And I besought the Loide the same time, saying,

24 O Loide God, thou hast begun to shewe thy seruant thy greatness & thy mightie hand: for where is there a God in heauen or in earth, that can i doe like thy workes, and like thy p power?

25 I pray thee let me go ouer and see the good land that is beyond Jorden, that goodly * mountaine, and Lebanon.

26 But the Loide was angry with me for pour lakes, & would not heare me: & the Loide sayde vnto me, Let it suffice thee, speake no more vnto me of this matter.

27 Set thee vp into the top of Pithagah, & lift vp thine eyes Westward, & southe ward, and Southward, and Eastward, and beholde it with thine eyes, for thou shalt not go ouer this Jorden:

28 But charge Ioshua, & encourage him, and bolden him: for he shall go before this people, and he shall deuide for inheritance vnto them, the land which thou shalt see.

29 So we abode in p valley ouer against Bethy Deor.

CHAP. IIIII.

1 An exhortation to obserue the lawe without adding thereto or diminishing. 6 Therain standeth our wisdom. 9 VV e must teach it to our childre.

11 No image ought to be made to worshippe. 16 Threatnings against them that forsake the lawe of God. 27 God chooseth the seede because he loueth their fathers. 43 The three cities of refuge.

1 N Owe therefore hearken, O Israel, vnto the ordinances & to the lawes which I reache pou to a do, that pe

f Which separateth the Ammonites from the Amozites.

Or, at Asdath-pisgab.

That is, the Reubenites, Gadites, and halfe Manasse, as Nom. 3. 2. 21.

Iosh. 22. 4.

Nom. 27. 18, 19, 20.

So that the victories came not by your owne wisdom, strength or multitude.

Iosh. 1. 5. & 10. 6.

25.

He speaketh according to the common & corrupt speech of them which attribute v power vnto idoles that only apperteyneth vnto God.

Or, wonders.

He meaneth Zion, where the temple should be built, & God honoured.

As before he saw by the spirit of prophesie the good mountaine which was Zion: so here his eyes were lifted vp a booue the order of nature to behold al the plentiful land of Canaan.

As before he saw by the spirit of prophesie the good mountaine which was Zion: so here his eyes were lifted vp a booue the order of nature to behold al the plentiful land of Canaan.

a For this doctrine standeth not in bare know ledge, but in map practise of life.

Nom. 21. 33. chap. 19. 7.

a Therefore beside the commandement of the Lord, they had iust occasion of his part to fight against him.

Nom. 21. 34.

Nom. 21. 32.

b As villages & small towines.

c Because this was Gods appointment, therefore it may not be iudged cruel.

d The more terrible that this gyant was, the greater occasion had they to glorifie God for the victorie.

Nom. 32. 33.

Nom. 32. 41.

e Meaning whiche wrote this historie.

may live and go in, and possess the land, which the Loide God of your fathers giveth you.

2 He shall put nothing vnto the woide which I command you, neither shall ye take ought therefrom, that ye may keepe the commandements of the Loide your God which I command you.

3 Your eyes haue scene what the Loide did because of Baal-Peor: for all the men that followed Baal-Peor, the Loide thy God hath destroyed every one from among you.

4 But ye that did cleave vnto the Loide your God, are alive euery one of you this day.

5 Behold, I haue taught you ordinances, & lawes, as the Loide my God commanded mee, that ye should doe euen so within the land whither ye go to possess it.

6 Keepe them therefore, and do them: for that is your wisdom, & your vnderstanding in the sight of the people, which shall heare all these ordinances, and shall say, "Wise is this people, & of vnderstanding and a great nation."

7 For what nation is so great, vnto who the gods come so nere vnto them, as the Loide our God is: & nere vnto vs, in all that we call vnto him for?

8 And what nation is so great, that hath ordinances and lawes so righteous, as all this lawe, which I set before you this day?

9 But take heede to thy selfe, and keepe thy soule diligently, that thou forget not the things which thine eyes haue scene, and that they depart not out of thine heart, all the dayes of thy life: but teach them thy sonnes, & thy sonnes sonnes:

10 Forget not the day that thou stoodest before the Loide thy God in Horeb, when the Loide said vnto me, Gather me the people together, and I will cause them heare my words, that they may learne to feare me all the dayes that they shall liue vpon the earth, and that they may reach thy children:

11 Then came you nere and stood vnder the mountaine, and the mountaine burnt with fire vnto the midde of heauen, and there was darkenes, cloudes and mist.

12 And the Loide spake vnto you out of the midde of the fire, and ye heard the voyce of the wordes, but saw no similitude, saue a voyce.

13 Then he declared vnto you his covenant which he commanded you to do, euen the ten commandementes, and wrote them vpon two tables of stone.

14 And the Loide commanded me that same time, that I should teach you ordinances & lawes, which ye should obserue in the land, whither ye go, to possess it.

15 Take therefore good heede vnto your selues: for ye saw no image in the day that the Loide spake vnto you in Horeb out of the midde of the fire:

16 That ye corrupt not your selues, and

make you a grauen image or representation of any figure: whether it be the likeness of male or female,

17 The likeness of any beest that is on earth, or the likeness of any feathered soule that flieth in the ayre:

18 Or the likeness of any thing that creepeth on the earth, or the likeness of any fish that is in the waters beneath the earth,

19 And lest thou lift by thine eyes vnto heauen, & when thou seest the sunne & the moone & the starres with all the host of heauen, thou dost be diuine to worship them: & serue them, which the Loide thy God hath distributed to all people vnder the whole heauen.

20 But the Loide hath taken you and brought you out of the yon foucaine: out of Egypt to be vnto him a people & inheritance, as appeareth this day.

21 And the Loide was angry with me for your wordes, and sware that I should not goe into Jordan, and that I should not goe in vnto that good land, which the Loide thy God giveth thee for an inheritance.

22 For I must die in this land, & shall not goe ouer Jordan: but ye shall goe ouer, and possess that good land.

23 Take heede vnto your selues, lest ye forget the covenant of the Loide your God which he made with you, and lest ye make you any grauen image, or likeness of any thing, as the Loide thy God hath charged thee.

24 For the Loide thy God is a consuming fire, and a ielous God.

25 When thou shalt beget children and childrens children, & shalt haue remained long in the land, if ye corrupt your selues, and make any grauen image, or likeness of any thing, and worke euil in the sight of the Loide thy God, to provoke him to anger,

26 I will call heauen and earth to record against you this day, that ye shall shortly perish from the land, wherunto ye goe ouer Jordan to possess it: ye shall not prolong your dayes therein, but shall utterly be destroyed.

27 And the Loide shall scatter you among the people, & ye shall be left fewe in number among the nations, whither the Loide shall bring you:

28 And there ye shall serue gods, euen the worke of mans hand, wood, and stonie, which neither see, nor heare, nor eat, nor smell.

29 But if from thence thou shalt seeke the Loide thy God, thou shalt finde him, if thou seek him with all thine heart, and with all thy soule.

30 Wher thou art in tribulation, & all these things are come vnto thee, at the last if thou returne to the Loide thy God, and be obedient vnto his voyce,

31 (For the Loide thy God is a mercifull God) he will not forsake thee, neyther destroe thee, nor forget the covenant of

m He hath appointed the for to serue man.
n He hath deliuered you out of most miserable slavery, & freely chosen you for his children.

o Moses good affection appeareth, in that that he, being deprived of such an excellent treasure, doeth not enuie them that must enjoy it.
p To those that come not vnto him with loue and reuerence, but rebel against him, Hebr. 12. 29.

q Meaning hereby all superstitions and corruption of the true seruice of God.
r Though men would absolve you, yet the insensible creatures shall be witnesses of your disobedience.

s So that his curse shall make his former blessings of none effect.

t Not with outward shew or ceremony, but with a true confession of thy fautes.

u Ebr. in the latter dayes.

b Thinke not to be more wise then I am.
c God will not be serued by halues but will haue full obedience.
d Gods iudgements executed vpon other idolaters ought to serue for our instruction, reade Nom. 25. 34.
e And were not idolaters.

f Because all men naturally desire wisdom, he sheweth how to attaine vnto it.
Or, surely.

g Helping vs, & deliuering vs out of all dangers, as 2. Sam. 7. 23.

h He addeth all these words to shew that we can neuer be careful ynough to keepe the law of God, and to teach it to our posteritie.

Exod. 19. 18.
i The law was giuen with fearful miracles, to declare both God was your author thereof, and also that no flesh was able to abide the rigor of the same.

k God ioyneth this condition to his covenant.
Or, words.

l Signifying that destruction is prepared for all them that make any image to represent God.

To certifie the more of the assurance of their saluation.

Mans negligence is partly cause that he knoweth not God.

By so manifest proofes & none could doubt thereof.

He sheweth cause why God wrought these miracles.

Freely, & not of their desertes.

God promisseth reward not for our merites, but to encourage vs, and to assure vs that our labour shall not be lost.

Josh. 22. 1.

The articles and pointes of the commaunt.

of thy fathers, which he swaere unto them.

32 For inquire now of the dayes that are past, which were before thee, since þ day that God created man vpon the earth, & aske from the one end of heauen vnto the other, if there came to passe euery a great thing as this, or whether any such like thing hath bene heard.

33 Did euer people heare the voice of God speaking out of the middes of a fire, as thou hast heard, and liued?

34 Wh hath God assayed to go & take him a nation from among nations, by reuerations, by signes, and by widders, and by warre, and by a mightie hande, and by a stretched out arme, and by great feare, according vnto all that the Loide your God did vnto pou in Egypt before pou came hither?

35 Vnto thee it was shewed, þ thou mightest knowe, that the Loide he is God, and that there is none but he alone.

36 Out of heauen he made thee heare his voyce to instruct thee, and vpon earth he shewed thee his great fire, and thou heardest his voyce out of the middes of the fire.

37 And because he loued thy fathers, therefore he chose their seede after them, and hath brought thee out of Egypt in his sight, by his mightie power.

38 To thinke out nations greater & mightier then thou, before thee, to bring thee in, and to giue thee their land for inheritance: as appeareth this day.

39 Understand therefore this day, & consider in thine heart, that the Loide, he is God in heauen above, and vpon the earth beneath: there is none other.

40 Thou shalt keepe therefore his commaundments, and his commaundments which I commaund thee this day, that it may be well with thee, and with thy children after thee, and that thou mayest prolong thy dayes vpon the earth, which the Loide thy God giueth thee for euery.

41 ¶ Then Moses leparated three cities on this side of Jordan toward the sunne rising:

42 That the slayer shoulde flee thither, which had killed his neighbour at bywares, and hated him not in time past, might flee, I say, vnto one of those cities, and liue:

43 That is, Beseir in the wilderness, in the plaine countrey of the Reubenites: and Ramoth in Gilead among the Gadites: and Sela in Bashan among them of Manasseh.

44 ¶ So this is the law which Moses set before the children of Israel.

45 These are the witnesses, and the ordinances, & the lawes which Moses declared to the childre of Israel after they came out of Egypt.

46 On this side Jordan, in the valley ouer against Beth-peor, in the land of Sibon King of the Amorites, which dwelt at Heshbon, whom Moses and the childre

of Israel smote, after they were come out of Egypt:

47 And they possessed his land, & the land of King of Bashan, two Kings of the Amorites, which were on this side Jordan toward the sunne rising:

48 From Aroer, which is by the banke of the riuer Arnon, eue vnto mount Sion, which is Herson.

49 And at the plaine by Jordan Eastward, euen vnto the Sea, of the plaine, vnder the spynges of Pisgah.

Chap. 1. 4. 22

Chap. 1. 32

Chap. 1. 36

Chap. 1. 37

That is, the salt sea.

C H A P. V.

Moses is the meane betwene God and the people.

6 The Law is repeated. 13 The people are a-frayed at Gods voice. 29 The Lord willeth that the people would feare him. 33 They must neither decline to the right hand nor life.

Then Moses called all Israel, and said vnto them, Heare ye Israel the ordinance & the lawes which I propose to pou this day, that ye may learne them, and take heede to obserue them.

The Lord our God made a covenant with vs in Horeb.

The Loide made not this covenant with our fathers, only, but with vs, eue with vs all here alime this day.

The Lord talked with you face to face in the Mount, out of the middes of the fire.

At that time I stood betwene the Lord and you, to declare vnto you the word of the Loide: for ye were afraid at sight of the fire, and went not by into the mount) and he said,

I am the Lord thy God, which haue brought thee out of the land of Egypt, from the house of bondage.

Thou shalt haue none other gods before my face.

Thou shalt make thee no grauen image, or any likeness of that is in heauen above, or which is in the earth beneath, or that is in the waters vnder the earth.

Thou shalt neither bowe thy selfe vnto them, nor serue them: for I the Loide thy God am a jealous God, visiting the iniquitie of the fathers vpon the children, euen vnto the third and fourth generation of them that hate me:

And shewing mercie vnto thousandes of them that loue me, and keepe my commaundments.

Thou shalt not take the Name of the Loide thy God in vaine: for the Loide will not holde him guiltlesse, that taketh his Name in vaine.

Keep the Sabbath day, to sanctifie it, as the Loide thy God hath commaunded thee.

Six dayes thou shalt labour, & shalt do all thy worke:

But the seventh day is the Sabbath of the Loide thy God: thou shalt not do any worke therein, thou, nor thy sonne, nor thy daughter, nor thy man seruant, to dedicate the noy thy maid, nor thine oxe, nor thine sheenech to serue

Meaning, since God permitteith six dayes to our labours, that we ought willingly, to dedicate the noy thy man seruant, to dedicate the noy thy maid, nor thine oxe, nor thine sheenech to serue him wholly,

asse, neither any of thy cattell, nor the stranger that is within thy gates: that thy man seruant and thy mayde maye rest as well as thou.

15 For, remember that thou wast a seruant in the land of Egypt, & that the Lord thy God brought thee out thence by a mighty hand and a stretched out arme: therefore the Lord thy God commaunded thee to obserue the Sabbath day.

16 ¶ Honour thy father and thy mother, as the Lord thy God hath commaunded thee, that thy dayes may be prolonged, and that it may go well with thee upon the land, which the Lord thy God giueth thee.

17 * Thou shalt not kill.

18 * Neither shalt thou commit adultery.

19 * Neither shalt thou steale.

20 * Neither shalt thou beare false witness against thy neighbour.

21 * Neither shalt thou becouet thy neighbours wife, neither shalt thou desire thy neighbours house, his felde, nor his man seruant, nor his mayde, his oxe, nor his asse, nor ought that thy neighbours hath.

22 ¶ These wordes the Lorde spake vnto all your multitude in the mount out of the middes of the fire, the cloud and the darknes, with a great voice, and added no more thereto: and wrote them vpon two tables of stone, and deliuered them vnto me.

23 And when ye heard the voyce out of the middes of the darknes, (for þe moustaine did burne with fire) then ye came to me, all the chiefe of your tribes, and your Elders:

24 And ye said, Beholde, the Lorde our God hath shewed vs his glorie and his greatness, and we haue heard his voyce out of the middes of the fire: we haue seene this day that God doth talk with man, and he * ineth.

25 Now therefore, why should we die? for thy great fire will consume vs: if we heare the voyce of the Lord our God as yet more, we shall die.

26 For what? hehe was there ener, that heard the voyce of the liuing God speaking out of the middes of the fire as we haue, and liued?

27 So thou neere and heare all that the Lord our God saith: and declare thou vnto vs al that the Lord our God sayth vnto thee: and we will heare it, & do it.

28 Then the Lord heard the voyce of your wordes, when ye spake vnto me: & the Lorde saide vnto me, I haue heard the voyce of the words of this people, which they haue spoken vnto thee: they haue well said, all that they haue spoken.

29 Wh^h that there were such an heart in them to feare me, and to keepe all my commandments alway: that it might go well with them, and with their children for ener.

30 So, say vnto them, Returne you into your tents,

31 But stand thou here with me, and I will tell thee all the commandments, & the ordinances, and the lawes, which thou shalt teach them: that they may do them in the land which I giue them to possesse it.

32 Take heede therefore, that ye do as the Lord your God hath commaunded you: turne not aside to the right hand nor to the left,

33 But walke in all the wayes which the Lord your God hath commaunded you, that ye may ^m line, and that it may go well with you: and that ye may prolong your dayes in the lande which ye shall possesse.

C H A P. VI.

An exhortation to feare God, and keepe his commandments, 5 VVhich is, to loue him with all thine heart. 7 The same must be taught to the posteritie. 16 Not to tempt God. 25 Righteousnes is conteyned in the Law.

¶ These now are the commandments, ordinances, and lawes, which the Lord your God commaunded me to teach you, that ye might do them in the land whither ye go to possesse it:

2 That thou mightest feare the Lord thy God, and keepe all his ordinances, and his commandments which I commaund thee, thou, & thy sonne, and thy sonnes some all the dayes of thy life, euen that thy dayes may be prolonged.

3 Heare therefore, O Israel, & take heede to do it, that it may go well with thee, & that ye may increase mightily ^b in the land that floweth with milk and honny, as the Lorde God of thy fathers hath promised thee.

4 Heare, O Israel, The Lord our God is Lord onely,

5 And * thou shalt loue the Lord thy God with all thine heart, & with all thy soule, and with all thy might.

6 * And these wordes which I commaund thee this day, shall be in thine heart.

7 And thou shalt reheare them continually vnto thy children, and shalt talke of them when thou tariest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp:

8 And thou shalt binde them for a signe vpon thine hand, and they shall be * as frontlets betwene thine eyes.

9 Also thou shalt write them vpon ^d posts of thine house, and vpon thy gates.

10 And when the Lorde thy God hath brought thee into the lande, which hee sware vnto thy fathers, Abrahah, Isaac, and Iacob, to giue to thee, with great and goodly cities which thou buildedst not,

11 And houses full of al maner of goodes, which thou filledst not, & wellles digged which thou diggedst not, vineyards & olive trees which thou plantedst not, & when thou hast eaten and art full,

12 * Beware least thou forget the Lord, which brought thee out of the lande of

I Ye shall neither adden nor diminish, Chap. 4. 2. m As by obedience, God giueth vs all felicitie: so of disobeying God proceede all our miseries.

" Or, iudgements.

a A reuerent feare and loue of God, is the first beginning to keepe Gods commandments.

b Which hath abundance of all things apperteyning to mans life.

Mat. 22. 37. mar. 12. 29, 30. luke. 10. 37. Chap. 11. 18.

c Some reade, thou shalt wheet them vpon thy children: to wit, that they may print them more deeply in memorie.

" Or, signes of remembrance.

d That when thou entrest in, thou mayest remember them.

e Let not welch and ease cause thee forget gods mercies, wherein thou wast deliuered out of Egypt, miserie.

g Not for a shew, but with true obedience, and due reuerence.

Mat. 5. 21. Luke. 11. 20. Rom. 13. 9.

Rom. 7. 7. h He speaketh not only of that resolute wil, but that there be no motion or affection.

i Teaching vs by his example to be content wth his worde, and adde nothing thereto.

Exod. 19. 19.

Chap. 4. 33.

o Or, man.

Exod. 20. 19.

k He requireth of vs nothing but obedience, shewing also that of our selues we are vnwilling thereunto.

f We must feare God, ferue him onely, and confesse his Name, which is done by swearing lawfully.

g By douting of his power, refusing lawfull meanes, and abusing his graces.

h Heere he condemneth all mans good intentions.

i God requireth not onely that we ferue him all our life, but also that we take paine that our posteritie may see forth his glorie.

k Nothing ought to moue vs more to true obedience then great benefites which we haue receiued of God. I But because none could fully obey the law, we must haue our recourse to Christ to be justified by faith.

Egypt, from the house of bondage.
 13 Thou shalt feare the Lord thy God, and serue him, & shalt sweare by his Name.
 14 He shall not walke after other gods, after any of the goddesses of the people which are colid about you,
 15 For the Lord thy God is a ielous God among you: lest the wrath of the Lord thy God be kindled against thee, and destroye thee from the face of the earth.
 16 He shall not tempt the Lord your God, as he did tempt him in Massah:
 17 But he shall keepe diligently the commandmentes of the Lord your God, & his testimonies, & his ordinances which he hath commanded thee,
 18 And thou shalt do that which is right and good in the sight of the Lord: that thou maiest prosper, & that thou maiest go in, & possesse that good land which the Lord sware vnto thy fathers,
 19 To cast out all thine enemies before thee, as the Lord hath said.
 20 When the thy sonne shall aske thee in time to come, saying, What meane these testimonies, & ordinances, and Lawes, which the Lord our God hath commaunded you?
 21 Then shalt thou sape vnto thy sonne, We were Pharaohs bondmen in Egypt: but the Lord brought vs out of Egypt with a mightie hand.
 22 And the Lord shewed signes & wonders great and euill vpon Egypt, vpon Pharaoh, and vpon all his household, before our eyes,
 23 And he brought vs out from thence, to bring vs in, & to giue vs the land which he sware vnto our fathers.
 24 Therefore the Lord hath commaunded vs, to do all these ordinances, & to feare the Lord our God, that it may goe euell with vs, & that he may preferre vs aliuie as at this present.
 25 Moreover, this shall be our rightes onliues before the Lord our God, if we take heede to keepe all these commandmentes, as he hath commaunded vs.

CHAP. VII.

1 The Israelites maye make no covenant with the Gentiles, 5 They must destroy the idoles, 8 The election dependeth on the freee loise of God, 19 The experience of the power of God ought to confirme vs, 35 To auoide all occasion of idolatry.

1 When the Lord thy God shall bring thee into the land whither thou goest to possesse it, & shall roote out many nations before thee: the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hittites, and the Jebusites, scien nations greater and mightier then thou.
 2 And the Lord thy God shall giue them before thee, then thou shalt smite the: thou shalt utterly destroy them: thou

shalt make no covebant with them, nor haue compassion on them,
 3 Neither shalt thou make marriages with them, neither giue thy daughter vnto his soune, nor take his daughter vnto thy soune.
 4 For they wil cause thy soune to turne away from me, & to serue other Gods: then will the wrath of the Lord be hote against you and destroye thee subdenly.
 5 But thus ye shall deale with the, ye shall ouertrowe their altars, & breake downe their pillars, and ye shall cut downe their groves, and burne their grauen images with fire.
 6 For thou art an holy people vnto the Lord thy God, the Lord thy God hath chosen thee, to be a precious people vnto him self, aboue all people that are vpon the earth.
 7 The Lord did not let his loue vpon you, nor chuse you, because ye were mo in number then any people: for ye were the fewest of all people:
 8 But because the Lord loued you, and because he would keepe the othe which he had swome vnto your fathers, the Lord hath brought you out by a mightie hand, & deliuered you out of the house of bondage from the hand of Pharaoh King of Egypt.
 9 That thou maiest knowe, that the Lord thy God, he is God, the faithfull God which keepeth covebant and mercie vnto them that loue him, & keepe his commandmentes, euen to a thousand generations,
 10 And rewardeth them to their face that hate him, to bring them to destruction: he wil not deferre to reward him that hateth him, to his face.
 11 Keepe thou therefore the commandmentes, and the ordinances, & the lawes, which I commaunde thee this day to doe them.
 12 For if ye hearken vnto these lawes, and obserue & do them, then the Lord thy God shall keepe with thee the covebant, and the mercie which he sware vnto thy fathers.
 13 And he wil loue thee, and blesse thee, and multiply thee: he wil also blesse the fruite of thy wombe, and the fruit of thy land, thy coine and thy wine, and thine oyle and the increafe of thy kine, and the flockes of thy sheepe in the land, which he sware vnto thy fathers to giue thee.
 14 Thou shalt be blessed aboue all people: there shall be neither male nor female baren among you, nor among your cattel.
 15 Moreover, the Lord will take away from thee all infirmities, and will put none of the euill diseases of Egypt (which thou knowest) vpon thee, but will send them vpon all that hate thee.
 16 Thou shalt therefore consume all people which the Lord thy God shall giue thee:

Exod. 23. 22. and 34. 12.
 Or, arise of them.
 b God would haue his seruice pure without all idolatrous ceremonies and superflitions, Chap. 12. 3. Chap. 14. 2. and 26. 18, 19. Exod. 19. 5. 14. 11. 20.
 c Freely, finding no cause in you more then in others so to do.
 d And so put difference betweene him and idoles.
 e Meaning, manifestly, or in this life.
 f This covebant is grounded vpon his freee grace: therefore in recompensing their obedience he hath respect to his mercie & not to their merites.
 Exod. 23. 26. Exod. 9. 14. & 25. 26.

Chap. 31. 1.

a Into thy power.

g We ought not to be merciful where God commandeth seueritie. Exod. 23. 33.

thee: s thine eye shall not spare them, neither shalt thou serue their gods, for that shall be thy destruction.

17 If thou say in thine heart, These nations are more then I, how can I call them out?

18 Thou shalt not feare them, but remember what the Lorde thy God did vnto Pharaoh, and vnto all Egypte:

19 The great tentations which thine eyes sawe, & the signes and wonderes, and the mightie hand & stretched out arme, wherby the Lorde thy God brought thee out: so shall the Lorde thy God do vnto all the people, whose face thou fearest.

20 * Whocouer, the Lorde thy God will sende his honyets among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not feare them: for the Lorde thy God is among you, a God mightie and deadfull.

22 And the Lorde thy God wil roote out these nations before thee by little and little: thou maiest not consume them at once, least the beasts of the field increase vnto thee.

23 But the Lorde thy God shall giue them before thee, and shall destroy them with a mightie destruction, until they be brought to nought.

24 And he shall deliuer their kings into thine hande, & thou shalt destroy their name from vnder heauen: there shall no man be able to stande before thee, until thou hast destroyed them.

25 The grane images of their gods shall ye burne with fire, and couet not the siluer and gold, that is on them, nor take it vnto thee, least thou be snared with it: for it is an abomination before the Lorde thy God.

26 Wring not therefore abomination into thine house, lest thou be accursed like it, but bitterly abhorre it, and count it most abominable: for it is accursed, CHAP. VIII.

2 God humbled the Israelites to trie what they haue in their heart. 3 God chastiseth them as his children. 4 The heart ought not to be proud for Gods benefices. 5 The forgetfulness of Gods benefices causeth destruction.

1 **Y**e shall keepe all the commandements which I commaunde thee this day, for to do them: that ye may liue, and be multiplied, & go in, and possesse the land which the Lorde swaue vnto your fathers.

2 And thou shalt remember all the way which the Lorde thy God led thee this fourty yere in the wilderness, for to humble thee & to proue thee, to know what was in thine heart, whether thou wouldest keepe his commandements or no.

3 Therefore he humbled thee, & made thee hungry, & fed thee with MAN, which thou knewest not, neither did thy fathers know it, that he might teach thee

that man liueth not by bread onely, but by euery worde that proceedeth out of his mouth of the Lorde, both a man liue. Thy raiment waxed not olde vpon thee, neither did thy foote swell thofe fourtie yeres.

4 **K**now therefore in thine heart, that as a man nourseth his sonne, so the Lorde thy God nourseth thee.

5 Therefore shalt thou keepe the commandements of the Lorde thy God, that thou mayest walke in his wapes, and feare him.

6 For the Lorde thy God bringeth thee into a good lande, a lande in the which are riuers of water and fountaines, & depthes that spring out of balles and mountaines:

7 A land of wheate & barley, and of vine: pappes, and figtrees, & pomegranates: a land of ople oliue and hony:

8 A lande wherein thou shalt eat bread without scarcetie, neither shalt thou lacke any thing therein: a land whose stones are pyron, & out of whose mountaines thou shalt dig brasse.

9 And when thou shalt eaten and filled thy selfe, thou shalt e blese the Lorde thy God for the good land, which he hath giuen thee.

10 Beware that thou forget not the Lorde thy God, not keeping his commandements, & his lawes, and his ordinances, which I commaund thee this day:

11 **L**est when thou shalt eaten & filled thy selfe, & hast built goodly houses & dwelt therein,

12 And thy beasts, and thy sheepe are increased, & thy siluer and gold is multiplied, & all that thou hast is increased,

13 Then thine heart shall be lifted by and thou forget the Lorde thy God, which brought thee out of the land of Egypt, from the house of bondage,

14 **W**ho was thy guide in the great and terrible wilderness (wherein were serpents, & scorpions, & brought, where was no water, & who brought forth water for thee, out of the rocke of flint:

15 **W**ho fed thee in the wilderness with MAN, which thy fathers knew not) to humble thee, & to proue thee, that he might doe thee good at the latter ende.

16 Beware lest thou say in thine heart, My power, and the strength of mine owne hand hath prepared me this abundance.

17 But remember the Lorde thy God: for it is he which giueth thee power to get substance, to establish his covenant which he swaue vnto thy fathers, as appeareth this day.

18 And if thou forget the Lorde thy God, & walke after other gods, & serue them, and worship them, I will reuise vnto thee this day that ye shall surely perish.

19 **A**s the nations which the Lorde destroyed before you, so ye shall yettise, because ye would not be obedient vnto the voyce of the Lorde your God.

c Man liueth not by meate onely but by the power of God, which giueth it strength to nourish vs.

d As they that go bare footed. e So that his afflictions are signes of his fatherly loue toward vs.

* Or, mercie.

f Where there are mines of metal.

g For to receive Gods benefices, and to be thankfull, is to contemne God in them.

h By attributing Gods benefices to thine owne wisdom & labour, or to good fortune.

Nomb. 20. 11.

Exod. 16. 15.

* Or, plagues, or trialls, as Chap. 29. 32. exod. 15. 25. and. 16. 4.

Exod. 23. 28. iosh. 2. 12. h There is not so final a creature, which I wil not arme to fight on thy side against them.

i So that it is your commoditie that God accomplish not his promises so soone as you would wish.

Chap. 12. 2. exod. 23. 24. Iosh. 7. 1. 2. 2. mac. 12. 40. k And be intified to idolatrie.

Chap. 13. 47.

a Shewing that it is not inough to heare the word, except we expresse it by example of life.

b Which is declared in afflictions, either by patience, or by grudging against Gods visitation.

C H A P. IX.

4 God doth them not good for their owne righteousness, but for his owne sake. 7 Moses putteth them in remembrance of their finnes. 17 The two tables are broken. 25 Moses prayeth for the people.

1 **H**ear O Israel, Thou shalt passe **H**onor Iordan this day, to go in & to possesse nations greater and mightier then thy selfe, & cities great and walled up to heauen,

2 A people great and tall, even the children of the Anakims, who thou knowest, & of whom thou hast heard say, Who can stand before the children of Anak?

3 Understand therefore that this day the Lord thy God is he which goeth over before thee as a consuming fire: he shall destroy them, and he shall bring them downe before thy face: so thou shalt cast them out and destroy the strongly, as the Lord hath said vnto thee.

4 Speake not thou in thine heart (after that the Lord thy God hath cast them out before thee) saying, For my righteousnesse the Lord hath brought me in, to possesse this land: but for the wickednesse of these nations the Lord hath cast them out before thee.

5 For thou entrest not to inherite their land for thy righteousnesse, or for thy by-right heart: but for the wickednesse of those nations, the Lord thy God doeth cast them out before thee, and that he might performe the worde which the Lord thy God saue vnto thy fathers, Abraham, Ishak, and Jaakob.

6 Understand therefore, that the Lord thy God giueth thee not this good land to possesse it for thy righteousnesse: for thou art a stiffnecked people.

7 Remember, & forget not, how thou provokedst the Lord thy God to anger in the wilderness: since the day that thou didst depart out of the land of Egypt, until he came vnto this place he haue rebelled against the Lord.

8 Also in Horeb he provoked the Lord to anger: so that the Lord was wroth with you, euen to destroy you.

9 When I was gone by vnto the mount, to receiue the tables of stone, the tables I say, of the covenant, which the Lord made with you: I abode in the mount fourty dayes & fourty nights, & neither ate bread nor yet dranke water:

10 Then the Lord deliuered me two tables of stone, written with the senger of God, and in them was conteyned according to all the wordes which the Lord had said vnto you in the mount out of the middes of the fire, in the day of the assembly.

11 And when the fourty dayes & fourtie nightes were ended, the Lord gaue me the two tables of stone, the tables I say, of the covenant.

12 And the Lord said vnto me, * Write, get thee downe quickly from hence: for thy people which thou hast brought out of Egypt, haue corrupted their waies:

they are soone turned out of the way, which I commanded them: they haue made them a molten image.

13 Furthermore, the Lord spake vnto me, saying, I haue seene this people, & beholde, it is a stiffnecked people.

14 Let me alone, that I may destroy them, and put out their name from vnder heauen, and I will make of thee a mighty nation, & greater then they be.

15 So I returned, & came downe from the Mount (and the Mount burnt with fire, and the two tables of the covenant were in my two handes)

16 Then I looked, and behold, ye had sinned against the Lord your God: for ye had made you a molten calfe, & had turned quickly out of the way which the Lord had commanded you.

17 Therefore I tooke the two tables, & cast them out of my two handes, & brake them before your eyes.

18 And I fell downe before the Lord, fourtie dayes, and fourtie nightes, as before: I neither ate bread nor dranke water, because of all your finnes which ye had committed, in doing wickedly in the sight of the Lord, in that ye provoked him vnto wrath.

19 For I was afraid of the wrath and indignation, wherewith the Lord was moued against you, euen to destroy you: yet the Lord heard me at that time also.

20 Likewise the Lord was very angry with Aaron, euen to destroy him: but at that time I prayed also for Aaron.

21 And I tooke your sinne, I mean the calfe which ye had made, & burnt him with fire, & stamped him and grounde him small, euen vnto very dust: & I cast the dust thereof into the riner, that descended out of the Mount.

22 Also in Taberah, and in Dallah & also in Ribbothatauayal ye provoked the Lord to anger.

23 Likewise when the Lord sent you from Kadesh-barnea, saying, Goe by, and possesse the land which I haue giuen you, then ye rebelled against the commandement of the Lord your God, and beleeued him not, nor hearkened vnto his voyce.

24 Ye haue bene rebellious vnto the Lord, since the day that I knewe you.

25 Then I fell downe before the Lord fourty dayes and fourty nights, as I fell downe before, because the Lord had said, that he would destroy you.

26 And I prayed vnto the Lord, & said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatnesse, who thou hast brought out of Egypt by a mighty hand.

27 Remember thy seruants Abraham, Ishak, and Jaakob: looke not to the stubbines of this people, nor to their wickednesse, nor to their sinne.

28 Least the countrey, whence thou broughtest the say, * Because the Lord was not able to bring them into the

i Signifying that the prayers of the faithfull are a barre to stay Gods anger, that he consume not all.

k That is, from the Law: where in he declareth what is the cause of our perdition.

l Whereby he sheweth what danger they are in, that haue authority, and resist not wickednesse.
m Horeb, or Sinai.
Nom. 11. 31.
Exod. 17. 7.
Nomb. 11. 34.

n At the returne of the spies.

o Whereby is signified that God requireth earnest continuance in prayr.

p The godly in their prayers ground on Gods promes, and confesseth their finnes.
Nomb. 24. 16.

a Meaning, shortly.

b By the report of the spies, Nom. 13. 29.
c To guide thee & gouerne thee.

d Man of him selfe can deserue nothing but Gods anger, and if God spare any it commeth of his great mercy.

e Like stubben oxen which will not endure their masters yoke.
f He proueth by the length of time, that their rebellion was most great, and intolerable.

Exod. 24. 18. and 34. 28.

Exod. 31. 18. g That is, miraculously, and not by the hand of men.

Exod. 32. 7. h So soone as man declineth from the obedience of God, his wayes are corrupt.

land which he promised them, or because he hated them, he carped them out, to slay them in the wilderness.

29 Per they are thy people, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched out arme.

CHAP. X.

5 The second tables put in the Arke. 8 The tribe of Leui dedicate to the seruice of the Tabernacle. 12 What the Lord requireth of him. 16 The circumcision of the heart. 17 God regardeth not the person. 21 The Lord is the praise of Israel.

1 In the same time the Lord said vnto Moyses, * Write thee two tables of stone like vnto the first, and come by vnto me into the Mount, and make thee an Arke of wood,

2 And I will write vpon the Tables the wordes that were vpon the first Tables, which thou brakest, and thou shalt put them in the Arke.

3 And I made an Arke of Shittim wood, & hewed two Tables of stone like vnto the first, and went by vnto the Mountaine, and the two Tables in mine hand.

4 Then he wrote vpon the Tables according to the first writing (the ten commandments, which the Lord spake vnto you in the Mount out of the mids of the fire, in the day of the assembly) and the Lord gave them vnto me.

5 And I departed, and came downe from the Mount, & put the Tables in the Arke which I had made: & there they be, as the Lord commanded me.

6 And the children of Israel tooke their iourney from Beeroth of the children of Jaakan to Horeba, where Aaron died, and was buried, and Eleazar his sonne became Priest in his stead.

7 I from thence they departed vnto Sudgodah, and from Sudgodah to Jorhath a land of running waters,

8 In the same time the Lord separated the tribe of Leui to beare the Arke of the covenant of the Lord, & to stand before the Lord, to minister vnto him, & to blesse in his Name vnto this day.

9 Wherefore Leui hath no part nor inheritance with his brethren: for the Lord is his inheritance, as the Lord thy God hath promised him.

10 And I taried in the mount, as at the first time, forty daies & fourty nights, and the Lord heard me at that time also, and the Lord would not destroy thee.

11 But the Lord said vnto me, Arise, goe foorth in the iourney before the people, that they may goe in and possesse the land, which I sware vnto their fathers to give vnto them.

12 I And now, Israel, what doeth the Lord thy God? require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, & to serue the Lord thy God with all thine heart, and with all thy soule?

13 That thou keepe the commandments of

the Lord, & his ordinances, which I commaunded thee this day, for thy wealch?

14 Beholde, heauen, and the heauen of heauens is the Lordes thy God, and the earth, with all that therein is.

15 & Notwithstanding, the Lord set his delite in thy fathers to loue them, & did choose their seed after them, euen vnto aboute all people, as appeareth thine day.

16 Circumcise therefore the foreskinne of your hearte, & harden your neckes no more.

17 For the Lord your God is God of gods, and Lord of lordes, a great God, mighty, and terrible, which accepteth no persons, nor taketh reward:

18 Who doth right vnto the fatherlesse and widowe, and loueth the stranger, giuing him foode and raiment.

19 Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

20 Thou shalt feare the Lord thy God: thou shalt serue him, and thou shalt cleane vnto him, and shalt sweare by his Name.

21 He is thy praise, & he is thy God, that hath done for thee these great & terrible things, which thine eyes haue seene.

22 Thy fathers went downe into Egypt with seueritie persons, & now the Lord thy God hath made thee, as the starres of the heauen in multitude.

CHAP. XI.

1 An exhortation to loue God, & keepe his lawe. 10 The praises of Canaan, 18 To meditate continually the word of God. 19 To teach it vnto the children. 26 Blessing, and cursing.

1 Therefore thou shalt loue the Lord thy God, & shalt keepe that, which he commandeth to be kept: that is, his ordinances, and his lawes, and his commandments allway.

2 And consider this day (for I speake not to your children, which haue neiether knowen nor seene) the chastisement of the Lord your God, his greatness, his mighty hand, & his stretched out arme,

3 And his signes & his actes, which he did in the mids of Egypt vnto Pharaoh the King of Egypt, & vnto all his land:

4 And what he did vnto the hoste of the Egyptians, vnto their horses, and to their charrets, when he caused the waters of the red Sea to ouerflowe them, as they pursued after you, & the Lord destroyed them vnto this day:

5 And what he did vnto you in the wilderness, until he came vnto this place:

6 And what he did vnto Dathan, and Abiram the sommes of Eliab the sonne of Reuben, when the earth opened her mouth, and swallowed them with their householdes and their tents, & all their substance that they had in the mids of all Israel.

7 For your eyes haue seene all the great actes of the Lord which he did.

8 Therefore shall ye keepe all the commandments, which I commaunded you

Psal. 24. 1.

g Although he were Lord of heauen and earth, yet would he chuse none but you.

h Cut of all your euill affections, Ier. 4. 4.

2 Chron. 19. 7.

Job. 34. 19.

rom. 7. 11.

Chap. 6. 13.

mat. 4. 10.

i Reade Chap.

6. 13.

Gen. 46. 27.

Exod. 1. 5.

Gen. 15. 5.

a Which wood is of long continuance.

b When you were assembled to receive the law.

c This mountaine was also called Hor, Nom. 20. 28.

d That is, to offer sacrifices and to declare the Law to the people.

e So God turned the curse of Iacob, Gen. 49. 7. vnto blessing.

f For all our finnes and transgressions God requireth nothing but to turne to him & obey him.

a Ye, which haue seene Gods graces with your eyes, ought rather to be moued, then your children, which haue onely heard of the.

b A vsell concerning his benefites, as his corrections.

"Ebr. was at their feete.

c Because ye haue felt both his chastisements and his benefites.

this day, that ye may be strong, and go in and possesse the lande whither ye go to possesse it:

9 Also that ye may prolong your dayes in the lande, which the Lorde swaue vnto your fathers, to giue vnto them and to their seede, euen a lande that floweth with milke and honye.

10 ¶ For the land whither thou goest to possesse it, is not as the land of Egypt, fro whence ye came, where thou sowest tye seede, & wateredst it with thy hande as a garden of herbes:

11 But the land whither ye go to possesse it, is a land of mountaynes & valleys, and drynketty water of the raine of heauen.

12 This land doth the Lorde thy God care for: the eyes of the Lorde thy God are alwayes vpon it, from the beginning of the yere, euen vnto the ende of the yere.

13 ¶ If ye shall hearken therefore vnto my commandements, which I commaund pon this day, that ye loue the Lorde your God, and serue him with al your heart, & with al your soule,

14 I also will giue raine vnto your land in due tyme, the first raine & the latter, that thou maiest gather in thy wheate, and thy wine, and thine oyle.

15 Also I will sende grasse in thy fieldes for thy cattel, that thou maiest eat, and haue ynough.

16 But beware lest your heart deceiue you, & lest ye turne aside, & serue other gods, and worship them,

17 And so the anger of the Lorde be kindled against you, & he shut vp the heauens, that there be no raine, & that your land yeld not her fruite, and ye perish quickly from the good land, which the Lorde giueth you.

18 ¶ Therefore shall ye lay by these my words in your heart and in your soule, and binde them for a signe vpon your hande, that they may be as a frontlet betwene your eyes,

19 And ye shall teach them your children, speaking of them, when thou sittest in thine house, & when thou walkest by the way, & when thou liest downe, and when thou risest by.

20 And thou shalt write them vpon the postes of thine house, and vpon thy gates,

21 That your dayes may be multiplied, and the daies of your children, in the land which the Lorde swaue vnto your fathers to giue them, as long as the heauens are aboue the earth.

22 ¶ For if ye keepe diligently all these commandements, which I commaund you to do: that is, to loue the Lorde your God, to walke in al his wayes, and to cleane vnto him,

23 Then will the Lorde cast out all these nations before you, and ye shall possesse great nations and mightier then you.

24 ¶ All the places whercon the soles of your feete shall tread, shall be yours: from Lebanon, and from the liker, euen the riuier Perath, vnto the vntermost Sea.

25 No man shall stand against you: for the Lorde your God shall cast the feare and dread of you vpon al the land that ye shall treade vpon, as he hath said vnto you.

26 ¶ Beholde, I set before you this day a blessing and a curse:

27 ¶ The blessing, if ye obey the commandements of the Lorde your God which I commaund pon this day:

28 And the curse, if ye wil not obey the commandements of the Lorde your God, but turne out of the way, which I commaunde you this day, to go after other gods, which ye haue not known.

29 ¶ When the Lorde thy God therfore hath brought thee into the land, whither thou goest to possesse it, then thou shalt put the blessing vpon mount Gerizim, & the curse vpon mount Ebal.

30 ¶ Are they not beyond Jordan on that part, where the sunne goeth downe in the land of the Canaanites, which dwell in the plaine ouer against Gilgal, beside the groue of Boich?

31 For ye shall passe ouer Jordan, to goe in to possesse the land, which the Lorde your God giueth you, and ye shall possesse it, and dwell therein.

32 Take heede therefore that ye do al the commandements and the lawes, which I set before you this day.

CHAP. XII.

To destroy the idolatrous places, & to serue God where he commandeth, and as he commaundet, and not as mensfantasye. 19 The Leuites must be nourished. 21 Idolates burnt their children to their gods. 22 To adde nothing to Gods worde.

These are the ordinance and the lawes, which ye shall obserue and doe in the lande (which the Lorde your God of thy fathers giueth thee to possesse it) as long as ye liue vpon the earth. ¶ Ye shall utterly destroy al the places wherin the nations which ye shal possesse, serued their gods vpon the hie mountaynes & vpon the hilles, & vnder every greene tree.

¶ Also ye shall overthrow their altars, and breake downe their pillars, & burne their groves with fire: and ye shall hew downe the graue images of their gods, and abolish their names out of that place.

¶ Ye shall not so doe vnto the Lorde your God,

But ye shall seeke the place which the Lorde your God shall chuse out of all your tribes, to put his name there, and there to dwell, and thither thou shalt come,

And ye shall bring thither your burnt offerings, and your sacrifices, and your

10sb.1.1. h This was accomplished in Davids and Salomons tyme. i Called Mediterranean.

Chap. 2. 2. and 30. 1.

Chap. 13. 15. 6

K He reproveth malice of men which leaue that which is certeine, to followe that which is vncertaine.

Chap. 17. 11. 13. 10sb. 8. 33.

Meaning in Samaria.

Or, plaine.

Chap. 5. 32.

a Whereby they are admonished to seeke none other God. Chap. 7. 5.

Judg. 2. 7.

b Wherin they sacrificed to their idoles.

c Ye shall not serue the Lorde with superstitions.

1. King. 8. 29. 2. chro. 6. 5. and 7. 12. 6.

Or, labour. d As by making gutters for the water to come out of the riuier Nilus to water the land.

e In the seede tyme, & toward harvest.

f By deuising to your selues foolish deuotions according to your owne fantasies.

Chap. 6. 5. 9.

Chap. 4. 10. and 6. 6. 7.

g As long as the heauens endure.

d Meaning the first fruites,

e Where his Arke shalbe.

f Not that they sacrificed after their fantasies, but that GOD would be serued more purely in the land of Canaan.

g It had not bene ynough to conquer, except God had maintained them in rest vnder his protection.

h Or, that which ye chuse out for your vowes.

Chap. 20. g.

h As was declared euer by the placing of the Arke, as in Shiloh: 243. yeres, or as some write, more then 300 yeres, and in other places til the temple was built.

i As God hath giuen thee power and abilitie. k Euerie one might eate at home as well the beast appointed for sacrifice as the other.

l Meaning, what soeuer was offered to y^e Lorde, might not be eaten, but where he had appointed.

Ecclus. 7. 31.

tithes, & the offering of your hands, & your bowes, and your free offerings: & the first borne of your kine and of your sheepe.

7 And there ye shall eat before y^e Lorde your God, and ye shall reioyce in al that ye put your hand vnto, both pee, and your houtholds, because the Lorde thy God hath blessed thee.

8 Ye shall not do after all these things that we doe here this day: that is, euerie man whatsoeuer seemeth him good in his owne eyes.

9 For ye are not yet come to rest, and to the inheritance which the Lorde thy God giueth thee.

10 But when ye go ouer Iordan, & dwell in the lande, which the Lorde your God hath giuen you to inherit, and when he hath giuen you a rest from all your enemies rounde about, and ye dwell in safetie,

11 When there shalbe a place which the Lorde your God shall chuse, to cause his Name to dwell there, thither shall ye bring al y^e commaund you: your burnt offerings, and your sacrifices, your tithes, & the offering of your handes, & all your special vowes which ye vow vnto the Lorde:

12 And ye shall reioyce before the Lorde your God, ye, & your sounes and your daughters, and your seruants, & your maidens, and the Leuite that is within your gates: for he hath no part nor inheritance with you.

13 Take heede that thou offer not thy burnt offerings in euery place that thou seest:

14 But in one of the tribes, there thou shalt offer thy burnt offerings, and there thou shalt do al that I commaund thee.

15 Notwithstanding thou maist kill and eate fleshe in all thy gates, whatsoeuer thine heart desireth, according to the blessing of the Lorde thy God which he hath giuen thee: both the uncleane and the cleane may eate thereof, k as of the roe bucke, and of the hart.

16 Onely ye shall not eat the blood, but poure it vpon the earth as water.

17 Thou maest not eate within thy gates the^l tith of thy come, nor of thy wine, nor of thy vine oyle, nor the first borne of thy kine, nor of thy sheepe, neither any of thy vowes which thou bowest, nor thy free offerings, nor the offering of thine handes,

18 But thou shalt eate it before the Lorde thy God, in the place which the Lorde thy God shall chuse, thou, & thy sonne, and thy daughter, and thy seruant, and thy mayde, & the Leuite, that is within thy gates: & thou shalt reioyce before the Lorde thy God, in al that thou puttest thine hand to.

19 Beware, that thou forsake not the Leuite, as long as thou liuest vpon the earth,

20 Why the Lorde thy God shall enlarge thy border, * as hee hath promised thee, and thou shalt say, I will eat fleshe, (because thine heart longeth to eate fleshe) thou maest eat fleshe, whatsoeuer thine heart desireth.

Gen. 28. 14. chap. 9. 3.

21 If the place which the Lorde thy God hath chosen to put his Name there, be farre from thee, then thou shalt kill of thy bullockes, and of thy sheepe which the Lorde hath giuen thee, as I haue commaunded thee, and thou shalt eat in thy gates, whatsoeuer thine heart desireth.

22 Euen as the roe bucke and the hart is eaten, so shalt thou eat them: both the uncleane & the cleane shall eat of them alike.

23 Onely be sure that thou eate not the blood: for the blood^m is the life, and thou maest not eat the life with the fleshe.

l Ebr. be strong, or constant. m Because the life of bestes is in their blood.

24 Therefore thou shalt not eat it, but poure it vpon the earth as water.

25 Thou shalt not eat it, that it may go well with thee, and with thy children after thee, when thou shalt doe that which is right in the sight of the Lorde:

26 But thineⁿ holy things which thou shalt, & thy vowes thou shalt take vp, & come vnto the place which the Lorde shall chuse.

n That which thou wilt offer in sacrifice.

27 And thou shalt make thy burnt offerings of the fleshe, and of the blood vpon the altar of the Lorde thy God, & the blood of thine offerings shalbe poured vpo the altar of the Lorde thy God, and thou shalt eat the fleshe.

28 Take heede, & heare al these wordes which I commaunde thee, that it may goe well with thee, and with thy children after thee for euer, whye thou dost that which is good & right in the sight of the Lorde thy God.

29 When the Lorde thy God shall destroy the nations before thee, whither thou goest to possess them, & thou shalt possess them and dwell in their land,

o God by promes bindeth him selfe to do good to them that obey his wordes.

30 Beware, lest thou be taken in a snare after them, after that they be destroyed before thee, & lest thou alke after their gods, saying, How did these nations serue their gods, that I may do so likewise?

p By following their superstitions, and idolatries, and thinking to serue me thereby.

31 Thou shalt not do so vnto the Lorde thy God: for all abomination, which the Lorde hateth, haue they done vnto their gods: for they haue burned both their sonnes and their daughters with fire to their gods.

q They thought nothing to deare to offer to their idoles.

32 Therefore whatsoeuer I commaunde you, take heede you do it: thou shalt put nothing thereto, nor take ought therefrom.

Chap. 4. 2. iosh. 1. 7. rom. 30. 6. rom. 12. 18.

CHAP. XIII.

The incisers to idolatrie must be slaine, seeme they neuer so holy, & So neere of kindred or friendship, as Or great in multitude or power.

1 If there arise among you a prophet
of a dreamer of ^adreames, (and give
thee a signe or wonder,
2 And the signe & the wonder, which he
hath tolde thee, come to passe) saying,
^b Let vs goe after other gods, which i
hast not knowne, and let vs serue them;
3 Thou shalt not hearken vnto the
woydes of the prophet, or vnto that
dreamer of dreames: for the Lord your
God^c p^ouert you, to knowe whether
pe loue ^d the Lord your God with all your
heart, and with all your soule,
4 He shall walke after the Loide your
God and feare him; and shall keepe his
commandements, and hearken vnto
his voyce, and pe shall serue him, and
cleane vnto him.
5 But that prophet, or that dreamer of
dreames, he shall ^e be lame, because he
hath spoken to turne you away from
the Loide your God (which brought
you out of the land of Egypt, and deli-
uered you out of ^f house of bondage) to
thrust thee out of the way, wherein the
Loide thy God commaunded thee to
walke: so shalt thou take the euil away
foorth of the middes of thee.
6 ¶ If ^g thy brother, the soune of thy
mother, or thine owne soune, or thy
daughter, or the wife, that lieth in thy
bosome, or thy friend, which is as thine
owne soule, intrice thee secretly, saying,
Let vs go ^h a serue other gods, (which ⁱ
hast not knowe, ^j ^k ^l say, nor the fathers)
7 Any of the gods of the people which
are round about you, nere vnto thee, or
farre off from thee, from the one end
of the earth vnto the other:
8 Thou shalt not consent vnto him, nor
heare him, neither shall thine eye pity
him, nor shewe mercie, nor keepe him
secret:
9 But thou shalt euen kill him: ^m his
hand shall be fast vpon him to vntie
him to death, & then the hands of all ⁿ
people.
10 And thou shalt stone him wth stones,
that he die (because he hath gone about
to thrust thee away from the Lord thy
God, which brought thee out of the lād
of Egypt, from the house of bondage)
11 That ^o all Israel may heare & feare,
and do no more any such wickednesse
as this among you.
12 ¶ If thou shalt heare say (concerning
any of thy cities which the Loide thy
God hath giuen thee to dwell in)
13 Wicked men are gone out from a-
mong you, and haue diuolen away the
inhabitants of their cite, saying, Let
vs go and serue other gods, which pee
haue not knowen,
14 Then ^p thou shalt seeke, and make
search and enquire diligently: & if it be
true, & the thing certaine, that such
abomination is wrought among you,
15 Thou shalt euen flap the inhabitants
of that cite with the edge of the sword:
destroy it utterly, and all that is there:
in, and the cattell thereof with the edge

of the sword.
16 And thou shalt gather all the spoile
of it into the middes of the streete there-
of, and burne with fire the cite and all
the spoile thereof euery whit, vnto the
Lord thy God: and it shall be an heape
for euer: it shall not be built againe.
17 And there shall cleane nothing of the
^q damned thing to thine hand, that the
Lord may turne from the fiercenesse of
his wrath, & shewe thee mercie, & haue
compassion on thee and multiply thee,
as he hath sworne vnto thy fathers:
18 When thou shalt obey the voice of
the Lord thy God, and keepe all his
commandements which I commaund thee
this day, that thou doe that which is
right in the eyes of the Lord thy God,

ⁱ Signifying, that no idolatrie is so execrable, nor more grievously to be punished, then of them which once professed God.
^k Of the spoile of that idolatrous and cursed cite, Reade Chap. 7. 26. and iosh. 7. 11.

CHAP. XLIII.

The maners of the Gentiles in marking them selves for the dead, may not be followed. A VV hat meates are cleane to be eaten, and what not. 29 The tythes for the Levite, stranger, fatherlesse, and widowe.

1 Ye are the childre of the Loide your
God. * He shall not cut your selues,
nor make you any baldnesse be-
twene your eyes for the dead.
2 * For thou art an holy people vnto
the Lord thy God, and the Loide hath
chosen thee to be a ^r precious people vnto
him selfe, aboue all the people that
are vpon the earth.
3 ¶ Thou shalt eate no maner of abo-
mination.
4 These are the beasts, which pe shall
eate, the heefe, the sheepe, and the goat,
5 The hart, and the roe bucke, & the
bucgle, and the wilde goate, & the vnicorne,
and the wilde oxe, and the chamois.
6 And euery beast that varteth the
hoofe, and cleaueth the clift into two
clawes, and is of the beasts that chew
the cud, that shall pe eate.
7 But these pe shall not eate, of the that
chewe the cud, & of them that deuide &
cleane the hoofe only: the camel, nor the
hare, nor the cony: for they chewe the
cudde, but deuide not the hoofe: there-
fore they shall be vncleane vnto you:
8 Also the soppne, because he deuideth
the hoofe, and cheweth not the cud, shall
be vncleane vnto you: pe shall not eate
of their fleshe, nor touch their dead cars
keifes.
9 ¶ * These pe shall eate, of all that are
in the waters: all that haue finnes and
scales shall pe eate.
10 And what soeuer hath no finnes nor
scales, pe shall not eate: it shall be vncleane
vnto you.
11 ¶ Of all cleane birdes pe shall eate:
12 But these are they, wherof pe shall
not eat: the eagle, nor the goshawke, nor
the osprey,
13 Nor the glead, nor the kite, nor the
vulture, after their kinde,
14 Nor all kinde of sauens,
15 Nor the ostriche, nor the night crowe,

Leuit. 19. 28.
Chap. 7. 6. and 28. 18. 10.
^a Therefore thou oughtest not to followe the superstitions of the Gentiles,
^b This ceremoniall Law instructed the Iewes to seek a spiritual purenesse, euen in their meate & drinke,
Leuit. 22. 9.

^d Being conuict by testimonies, and condemned by the iudge.

^e All naturall affections must giue place to Gods honour.
^f Whome thou louest as thy life.

^g As the witness is charged, Chap. 17. 7.

Chap. 19. 13.

^o Ebr. children of Belial.

^h Which art appointed to see faultes punished.

17, c. lxxv.

Leuit. 11. 9.

c Because their blood was not shed, but remaneth in them.
d Which is not of thy religion, Exod. 12. 19. and 34. 26.
e The tythes were ordained for the maintenance of the Leuites, which had none inheritance.

f When he shall giue thee abilitie.
g Or, binde vp.

g After the Priest hath receiued the Lords part.

h Besides the yerely tythes that were giuen to the Leuites, these were layed vp in store for the poore.

a He shall one-ly release his debtors, which are not able to pay for that yere

nor the "fenneawe, nor the hauke after her kinde,
16 Neither the tittle owle, nor the great owle, nor the rebhauke,
17 Nor the pellicane, nor the swaune, nor the coucouant;
18 The stork also, and the heron in his kinde, nor the lapwing, nor * the bakke.
19 And euery creeping thing that stert, shall be vncleane vnto pou: it shall not be eaten.
20 But of all cleane foules ye may eate.
21 Ye shall eate of nothing that *dieth as loite, but thou shalt giue it vnto the *stranger that is within thy gates, that he may eat it: or thou maist sell it vnto a stranger: for thou art an holy people vnto the Lorde thy God. Thou shalt not *see the a kid in his mothers milke.
22 Thou shalt * giue the tithe of all the increase of thy feede, that cometh forth of the field pere by pere.
23 And thou shalt eate before the Lorde thy God (in the place which he shall chuse to cause his Name to dwell there) the tithe of thy come, of thy wine, and of thyne oyle, and the first borne of thy kyne and of thy sheepe, that thou maist learne to feare the Lorde thy God alway.
24 And if the way be to long for thee, so that thou art not able to carry it, because the place is far from thee, where the Lorde thy God shall chuse to let his Name, when the Lorde thy God shall blesse thee,
25 Then shalt thou make it in money, and take the money in thine hand, and goe vnto the place which the Lorde thy God shall chuse.
26 And thou shalt bestowe the money for whatsoeuer thine heart desireth: whether it be ore, or sheepe, or wine, or strong drinke, or whatsoeuer thine heart desireth: and shalt eat it there before the Lorde thy God, & reioyce, both thou, and thine household.
27 And the Leuite that is within thy gates, shalt thou not forsake: for he hath neither part nor inheritance with thee.
28 ¶ At the end of thre peere thou shalt bring forth all the tythes of thine increase of the same peere, and lay it by within thy gates.
29 Then the Leuite shall come, because he hath no part nor inheritance with thee, and the stranger, & the fatherles, & the widow, which are within thy gates, shall eat, and be filled, that the Lorde thy God may blesse thee in all the woike of thine hand which thou doest.

C H A P. XV.

1 The yere of releasing of debts. 5. God blesseth the that keepe his commandments. 7 To helpe the poore. 12 The freedome of seruants. 19 The first borne of the cattel must be offered to the Lord.
1 ¶ The terme of seuen peeres thou shalt make a freedome.
2 And this is the manner of the freedome: euery * creditour shall quite the lone of his hand which he hath lent

to his neighbour: he shall not aske it againe of his neighbour, nor of his brother: for the yere of the Lords freedome is proclaimed.
3 ¶ A stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall reuirt:
4 ¶ Saue when there shall be no poore with thee: for the Lorde shall blesse thee in the land, which the Lorde thy God giueth thee, for an inheritance to possesse it.
5 ¶ So that thou hearken vnto the voice of the Lorde thy God to obserue and doe all these commandments, which I commaund thee this day.
6 For the Lorde thy God hath blessed thee, as he hath promised thee: & * thou shalt lend vnto many nations, but thou thy selfe shalt not borrowe, & thou shalt reigne ouer many nations, & they shall not reigne ouer thee.
7 ¶ If some of thy brethren with thee be poore within any of thy gates in thy land, which the Lorde thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand fro thy poore brother:
8 ¶ But thou shalt open thine hand vnto him, and shalt lend him sufficient for his neede which he hath.
9 Beware that there be not a wicked thought in thine heart, to say, The seuenth yere, the yere of freedome is at hand: therefore * it grieveth thee to looke on thy poore brother, & thou giuest him nought, & he cry vnto the Lorde against thee, so that sinne be in thee:
10 ¶ Thou shalt giue him, & let it not grieue thine heart to giue vnto him: for because of this the Lorde thy God shall blesse thee in all thy woikes, and in all that thou puttest thine hand to.
11 ¶ Because there shall be euer some poore in the land, therefore I commaund thee, saying, Thou shalt * open thine hand vnto thy brother, to thy neede, and to thy poore in thy land.
12 ¶ If thy brother an Egiptow sell him self to thee, or an Ebrewelle, & serue thee six peere, euen in the seuenth yere thou shalt let him go free from thee.
13 And when thou sendest him out free fro thee, thou shalt not let him go away empty,
14 But shalt giue him a liberal reward of thy sheepe, and of thy corne, and of thy wine: thou shalt giue him of that which the Lorde thy God hath blessed thee.
15 And remember that thou wast a seruant in the land of Egypt, & the Lorde thy God deliuered thee: therefore I commaund thee this thing to day.
16 And if he lay vnto thee, I will not goe away from thee, because he loueth thee and thine house, and because he is well with thee,
17 ¶ Then shalt thou take a naule, & perce his eare through against the doore, & he shall be thy seruant for euer: & vnto thy mayd seruant thou shalt do likewise.
18 Let it not grieue thee, when thou shalt

Chap. 15. 12.

Or, any of thy ci- ties.

Mat. 5. 40. Luk. 6. 34.

Ebr. shine eye in euill.

Ebr. Let not thine heart be euill.

To trie your charitie, Matth. 26. 11.

d Thou shalt be liberall, Exod. 21. 2. 10. 34. 14.

e In token that thou doest acknowledge the benefite which God hath giuen thee by his labours,

Exod. 21. 6.

f To the yere of Iubile, Leuit. 25. 40.

teft

g For the hired
servant served
but three yerres,
and he fixe.
Exod. 13. 4. 10.

h For they are
the Lords.

Leuit. 12. 20, 32.
chap. 17. 1.
ecclesi. 33. 12.

i Thou shalt as
well eat them, as
the roe bucke,
and other wilde
beastes.

a Reade Exod.
13. 4.

b Thou shalt
eat the Easter
Lambe.
Chap. 13. 5.

Exod. 12. 4, 15.

c Which signi-
fied that afflic-
tion, which thou
hadst in Egypt.

d This was
chiefly accom-
plished, whē the
Temple was
built.

e Which was
institute to put
them in remem-
brance of their
deliancee out
of Egypt: and to
continue them
in the hope of
Iesus Christ, of
whom this labe
was a figure.

f Beginning at
the next morn-
ning after the
passouer, Leui.
23. 15. exod. 13. 4

rest him out free froe thē: for he hath
served thee six yerres, which is the double
worth of s an hired servant: and the
Loid thy God shall blesse thē in al that
thou doest.

19 ¶ All the first boine males that come
of thy cattell, and of thy sheepe, thou
shalt sanctifie vnto the Loid thy God.
h Thou shalt do no woike with thy first
boine bullock, noz sheare thy first boine
sheepe.

20 Thou shalt eate it before the Loid thy
God pere by pere, in the place which the
Loid shall chuse, both thou, and thine
household.

21 * But if there be any blemish therein,
as if it be lame, or blind, or haue any euil
fault, thou shalt not offer it vnto the
Loid thy God,

22 But shalt eate it within thy gates: the
bulcane, and the cleane shal eat it alike,
as the roe bucke, and as the hart.

23 Only thou shalt not eat þ blood theres
of, but polue it vpon the ground as
water.

CHAP. XVI.

1 Of Easter, 20 VVithontide, 13 And the feast of
Tabernacles, 18 VVhat officers ought to be or-
deined, 21 Idolatrie forbidden.

1 Thou shalt keepe þ moneth of Aibib,
and thou shalt celebrate the Passou-
er vnto the Loid thy God: for in
the moneth of Aibib the Loid thy God
brought thee out of Egypt by night.

2 Thou shalt therefore offer the Passou-
er vnto the Loid thy God, of sheepe
and bullocks * in the place where the
Loid shall chuse to cause his Name to
dwel.

3 Thou shalt eat no leavened bread with
it: but seven dayes shalt thou eate un-
leavened bread therewith, euen þ bread
of tribulation: for thou camest out of
Egypt in haste, that thou mapst re-
member the day when thou camest out
of the land of Egypt, all the dayes of
thy life.

4 And there shalbe no leauen sene with
thee in all thy coastes seven dayes long:
neither shall there remaine þ night any
of the fleshy until the morning which
thou offerest the first day at euen.

5 Thou maist not offer the Passouer
within any of thy gates, which þ Loid
thy God giueth thee:

6 But in the place which the Loid thy
God shall chuse to place his Name,
there thou shalt offer the Passouer at
euen, about the going downe of the
sunne, in the season that thou camest
out of Egypt.

7 And thou shalt roste and eate it in the
place which þ Loid thy God shall chuse,
and shalt remaine on the moow, and
goe vnto thy tentes.

8 Sire dayes shalt thou eate unleavened
bread, and the seventh day shalbe a so-
lemne assemble to the Loid thy God:
thou shalt do no woike therein.

9 ¶ Seven weekes shalt thou number

unto thee, & shalt begin to number
the seven weekes, when thou beginnest to
put the seckel to the conie:

10 And thou shalt keepe þ feast of weekes
vnto the Loid thy God, <sup>euē a free gift
of thine hand,</sup> which thou shalt giue
vnto the Loid thy God, as the Loid thy
God hath blessed thee.

11 And thou shalt reioice before the Loid
thy God, thou and thy sonne, and thy
daughter, and thy servant, & thy maide,
and þ Leuite that is within thy gates,
and the stranger, and the fatherlesse,
and the widow, that are among you, in
the place which the Loid thy God shall
chuse to place his name there,

12 And thou shalt remember that thou
wast a servant in Egypt: therefore thou
shalt obserue and do these ordinances.

13 ¶ Thou shalt obserue the feast of the
Tabernacles seven dayes, when thou
shalt gathered in thy conie, & thy wine.

14 And thou shalt reioice in thy feast,
thou, and thy sonne, and thy daughter,
and thy servant, and thy maide, and the
Leuite, and the stranger, and the fathers-
les, and the widow, that are within thy
gates.

15 Seven dayes shalt thou keepe a feast
vnto the Loid thy God in the place
which the Loid shall chuse: when þ Loid
thy God shall blesse thee in all thine in-
crease, and in all the woikes of thine
hands, thou shalt in any case be glad.

16 ¶ Three times in the yere shal all the
males appeare before the Loid thy God
in the place which he shall chuse: in the
feast of the unleavened bread, and in the
feast of the weekes, and in the feast of
the Tabernacles: and thy shal not ap-
peare before the Loid empty.

17 Euery man shall giue according to the
gift of his hand, and according to the
blessing of the Loid thy God, which he
hath giuen thee.

18 ¶ Judges & officers shalt thou make
thee in al thy cities, which the Loid thy
God giueth thee, throughout thy
tribes: and they shal iudge the people
with righteous iudgement.

19 Wiest not thou the Lawe, noz respect
any person, neither take reward: for the
reward blindeth the eyes of the wise,
and peruerteth the words of the iust.

20 That which is iust and right shalt
thou follow, that thou mapst lue, and
possesse the land which the Loid thy
God giueth thee.

21 ¶ Thou shalt plante thee no grove of
any trees nere vnto þ altar of the Loid
thy God, which thou shalt make thee.

22 Thou shalt set thee vpon no pillar, which
thing the Loid thy God hateth.

CHAP. XVII.

2 The punishment of the idolater, 9 Hard contro-
uersis are brought to the Priest and the Iudge.
10 The contemner must die. 11 The election of
the King. 16, 17. VVhat things he ought to
awoide, 18 And what he ought to embrace.

1. i.

1 Thou

ⁿ Or, as thou art a-
ble, willingly.

g That is, the
15 day of the se-
uenth moneth,
Leuit. 23. 34.

Exod. 13. 15. and
34. 23.

Ecclesi. 33. 4.

h According to
the abilitie that
God hath giuen
him.

i He gaue au-
toritie to that
people for a time
to chuse them-
selues magi-
strates.

k The magi-
strate must con-
stantly followe
the tenor of the
Lawe, and in no-
thing decline
from iustice.

^{Or,} image.

Thou shalt offer vnto the Lord thy God no bullocke nor sheepe where in is ^ableinit^b or any euill fauoured thing; for that is an abomination vnto the Lord thy God.

If there be found among you in any of thy cities, which the Lord thy God giueth thee, man or ^bwoman that hath wrought wickednes in the sight of the Lord thy God, in transgressing his commandment,

And hath gone and serued other gods, and worshipped them: as the sunne, or the moone, or any of ^bhoste of heauen, which I haue not commanded,

And it be tolde vnto thee, & thou hast heard it, then shalt thou inquire diligently: and if it be true, and the thing certaine, that such abomination is wrought in Israel,

Then shalt thou bring forth that man, or that woman (which haue committed that wicked thing) vnto thy gates, whether it be man or woman, and shalt stone them with stones, till they die.

At the mouth ^a of two or three witnesses shalt he that is worthy of death, die: but at the mouth of one witnes, he shall not die.

The handes of the ^dwitnesses shall be first vpon him, to kill him: and afters ward the handes of all the ^epeople: for thou shalt take the wicked away from among you.

If there rise a matter to hard for thee in iudgement betweene blood and blood, betweene plea and plea, betweene plague and plague, in the matters of controwersie within thy gates, then shalt thou arise, and go vnto the place which the Lord thy God hath chuse,

And thou shalt come vnto the Priests of the Leuites, and vnto the iudge that halbe in those dayes, and aske, & they shall shew thee ^b sentence of iudgement.

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

According to the Law, which they shall teach thee, and according to the iudgement which they shall tel thee, shalt thou doe: thou shalt not decline from ^b thing which they shall shew thee, neither to the right hand, nor to the left.

And that man that will do presumptuously, not hearkenung vnto the Priest (that standeth before the Lord thy God to ^b minister there) or vnto the iudge, that man shall die, and thou shalt take away euil from Israel.

So all the people that heare and feare, and do no more presumptuous.

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

Then thou shalt make him King ouer

thee, whom ^b Lord thy God shal chuse: from among thy brethren shalt thou make a King ouer thee: thou ^b shalt not set a stranger ouer thee, which is not thy brother.

In any wife he shall not prepare him many hoies, nor bring the people a gaine to ^k Egypt, for to increase the number of hoies, seeing the Lord hath said vnto you, He shall henceforth go no more againe that way.

Neither shall he take him many wives, lest his heart ⁱ turne away, neither shall he gather him much siluer and gold.

And when he shall sit vpon the throne of his kingdom, then shall he write him this ^m Law repered in a booke, by the ⁿ Priests of the Leuites.

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

That his heart be not lifted by aboute his ^o brethren, & that he turne not from the commandement, to the right hand or to the left, but that he may prolong his dayes in his kingdom, he, and his sones in the middes of Israel.

CHAP. XVIII.

The portion of the Leuites. 6 Of the Leuite coming from another place. 9 To avoid the abomination of the Gentiles. 15 God will not leave them without a true Prophet. 20 The false prophet shall be slaine. 22 How he may be knowne.

The Priests of the Leuites, and all the tribe of Leui ^a shall haue no part nor inheritance with Israel, ^b but shall eate the offerings of the Lord made by fire, and his inheritance.

Therefore shall they haue no inheritance among their brethren: for ^b Lord is their inheritance, as he hath laid vnto them.

And this shall be the Priests ductie of the people, that they, which offer sacrifice, whether it be bullocke or sheepe, shall giue vnto the Priest the ^b shoulder, and the two cheekes, and the mawe.

The first frutes also of thy come, of thy wine, and of thine oyle, and the first of the sheece of thy sheepe shalt thou giue him.

For ^b Lord thy God hath chosen him out of all thy tribes, to stand and minister in the Name of the Lord, him, and his sones for euer.

Who when a Leuite shall come out of any of thy cities of all Israel, where he remained, and come with ^c al the desire of his heart vnto the place, which the Lord shall chuse,

He shall then minister in the Name of the Lord his God, as all his brethren the Leuites, which remaine there besides the Lord.

They shall haue like portions to eate beside that which cometh of his sale of his patrimonie,

^{Or mayst not.}
i Who is not of dynation, least he change true religion into idolatry, and bring thee to seruerie.
k To seruerie: their iniuries, & to take them of their best horses
l King. 10. 28.
m From the Law of God.
n Meaning, the Deuteronomie.
o He shall cause it to be written by them, or he shall write it by their example.
p Whereby is meant, that kings ought so to loue their subiects, as nature bindeth one brother to loue another.

^{Numb. 18. 20.}
Chap. 10. 9.
1. cor. 9. 13.
A that is, the Lords part of his inheritance.

^b The right shoulder, Nom. 18. 18.

^c Meaning, to serue God vnfaignedly, and not to seeke ease.

^d Not constrained to liue of himselfe.

9 When

^{Chap. 15. 31.}
a Thou shalt not serue God for facions sake, as hypocrites do.
b Shewing that the crime cannot be excused by the frailtie of the perion.

^c Whereby he condemne shall religion and seruing of God which God hath not commanded.

^{Nom. 35. 30.}
chap. 19. 15.
mat. 18. 16.
3. cor. 13. 1.
^b Ebr. of two witnesses, or three witnesses.

^d Whereby they declared that they testified the truth.

^e To signifie a common consent to main taine Gods honour & true religion.

^f Who shall giue sentence as the Priests counsell him by the Lawe of God.

^g Thou shalt obey their sentence as the cotrouerise may haue an end.

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

9 When thou shalt come into the lande which the Lord thy God giueth thee, thou shalt not learne to doe after the abominations of those nations.

10 Let none be found among you that maketh his sonne or his daughter to goe through the fire, or that beeth witchcraft, or a regarder of times, or a marker of the flying of soules, or a socerer, or a charmer, or that countelleth with spirites, or a soothsayer, or that * aseth countell at the dead.

12 For all that doe such thinges are abominations vnto the Lord, and because of these abominations the Lord thy God both cast them out before thee.

13 Thou shalt be * vppright theretofore with the Lord thy God.
14 For these nations which thou shalt possesse, hearken vnto those that regard the times, and vnto socerers: * as for thee, the Lord thy God hath not * suffe red thee so.
15 ¶ * The Lord thy God will raise vp from thee a Prophet like vnto me, from among you, euen of thy brethren: vnto him he shall hearken.

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of his assemblie, when thou saidst, * Let me heare the voyce of my Lord God no more, nor see this great fire any more, that I die not.
17 And the Lord sayd vnto me, They haue well spoken.
18 * I will raise them vp a Prophet from among their brethren like vnto thee, and will put my words in his * mouth, and he shall speake vnto them all that I shall command him.

19 And whosoever will not hearken vnto my words, which he shall speake in my name, I will * require it of him.
20 But the prophet that shall presume to speake a word in my name, which I haue not commanded him to speake, or that speaketh in his name of other gods, euen the same prophet shall die.
21 And if thou thinke in thine heart, How shall we know the word which the Lord hath not spoken?

22 When a prophet speaketh in his name of the Lord, if the thing * follow not nor come to passe, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not therefore be afraid of him.
23 ¶ * One witnesse shall not rise against a man for any trespass, or for any sinne, or for any fault that he offendeth in, * but at the mouth of two witnessses or at the mouth of thre witnessses shall the matter be established.
24 ¶ If a false witnesse rise vp against a man to accuse him of trespass,
25 Then both the men which bringe together, shall stand before the * Lord, euen before the Iudges and the Iudges, which shall be in those dayes,

CHAP. XIX.

1 ¶ * The franchised towne. 2 ¶ * Not to remoue thy neighbours boundes. 3 ¶ * The punishment of him that beareth false witnes.

1 ¶ * When the Lord thy God * shall roote out the nations, whose land the Lord thy God * giueth thee, and thou shalt possesse them, and dwell in their cities, & in their houses,
2 ¶ * Thou shalt separate thre cities for thee in the middes of thy land, and which the Lord thy God giueth thee to possesse it.

e Signifying they were purged by this ceremony of passing betweene two fires.
Leuit. 15. 21.
Leuit. 20. 27.
1. sam. 2. 7.

f Without hypocrisie, or mixture of false religion.
Ebr. but thou not so.
Ebr. giuen or appointed.
Acts. 7. 37.

g Meaning a continuall succession of Prophets, till Christ the end of all Prophets come.
Exod. 10. 19.

Iosh. 1. 45.
acts. 3. 21.

h Which promes is not ouely made to Christ, but to all that teache in his name, Isa. 59. 21.
i By executing punishment vpon him.

k Vnder this sure note he cō-priseth all the other tokens.

Ch. p. 12. 39.

Exod. 12. 13.
nom. 35. 9. 21.
Iosh. 10. 2.

3 ¶ * Thou shalt * prepare the way, and deuide the coasts of the land, which the Lord thy God giueth thee to inherit, into thre partes, that euery * man may see thither.
4 ¶ * This also is the cause wherefore the manslayer shall flee thither, and live: who so killeth his neighbour ignorantely, and hated him not in time past:
5 ¶ * As he that goeth vnto the wood with his neighbour to hewe wood, and his hand striketh with his axe to cut downe the tree, if the head slip from the helme, and hit his neighbour that he dieth, the same * shall flee vnto one of the cities, and line,
6 ¶ * Least the * auenger of the blood followe after the manslayer, while his heart is chafed, and ouertake him, because the way is long, and slay him, although he be not * worthy of death, because he hated him not in time past.
7 ¶ * Wherefore I command thee, saying, Thou shalt appoint out thre cities for thee.
8 ¶ * And when the Lord thy God * enlargeth thy coastes (as he hath sworne vnto thy fathers) and giueth thee all the land which he promised to giue vnto thy fathers,
9 ¶ * If thou keepe all these commandements to doe them, which I command thee this day: to wit, that thou loue the Lord thy God, and walke in his wayes for euer: * then shalt thou adde thre cities mo for thee besides those thre,
10 ¶ * That innocent blood be not shed within thy land, which the Lord thy God giueth thee to inherite, * lest blood be upon thee,
11 ¶ * But if a man hate his neighbour, and lay waite for him, and rise against him, and smite any man that he die, and flee vnto any of these cities,
12 ¶ * Then the * Elders of his citie shall send and fette him thence, and deliuer him into the handes of the auenger of the blood, that he may die.
13 ¶ * Thine eye shall not spare him, but thou shalt put away the crie of innocent blood from Israel, that it may goe with thee.
14 ¶ * Thou shalt not remoue thy neighbours marke, which the Lord thy God haue set in thine inheritance, that thou shalt inherite in the land, which the Lord thy God giueth thee to possesse it.

b Which killeth against his will, and bare no hatred in his heart.
c That murderer be not committed vpon murdered vpon murder.
Nom. 35. 20.
Or, cannot be iudged to death.

d When thou goest ouer lordens to possesse the whole land of Canaan.

Iosh. 10. 7.

e Left thou be punished for innocent blood.

f The Magistrates.

g Then who so euer pardoneth murder, offendeth against the word of God.

Chap. 17. 6.
nom. 18. 16.
Iosh. 8. 17.
2. Cor. 13. 1.
hebr. 10. 28.

h Gods presence is where his true ministers are assembled.
1. ii.

- 18 And the Judges shall make diligent inquisition: and if the witness be founde false, and hath giuen false witness against his brother,
- 19 * Then shall ye doe vnto him as he had thought to doe vnto his brother: so thou shalt take euill away forth of the middes of thee.
- 20 And the rest shall heare this, and feare, and shall henceforth commit no more any such wickednesse among you.
- 21 Therefore thine eye shall haue no compassion, but * life for life, eye for eye, tooth for tooth, hand for hand, foote for foote.

CHAP. XX.

9 The exhortation of the Priest when the Israelites goe to battell. 5 The exhortation of the officers shewing who should go to battell. 10 Peace must first be proclaimed. 19 The trees that beare fruit, must not be destroyed.

When ^a thou shalt goe forth to warre against thine enemies, and shalt see horses and charets, and people moe then thou, be not afraid of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt.

2 And when ye are come nere vnto the battell, then the Priest shall come forth to speake vnto the people,

3 And shall say vnto them, Heare, O Israel: ye are come this day vnto battell against your enemies: * let not your hearts faint, neither feare, nor be amazed, nor abeard of them:

4 For the Lord your God ^b goeth with you, to fight for you against your enemies, and to saue you.

5 ¶ And let the officers speake vnto the people, saying, What man is there that hath built a newe house, and hath not ^c dedicate it: let him goe and returne to his house, lest he die in the battell, and another man dedicate it.

6 And what man is there that hath planted a vineyard, and hath ^d not eaten of the fruite: let him goe and returne againe vnto his house, lest he die in the battell, and another eate the fruite.

7 And what man is there that hath betrothed a wife, and hath not taken her: let him goe and returne againe vnto his house, lest he die in battell, and another man take her.

8 And let the officers speake further vnto the people, and say, * Whosoever is afraid and faint hearted, let him goe and returne vnto his house, lest his brethrens heart faint like his heart.

9 And after that the officers haue made an end of speaking vnto the people, they shall make captaines of the armie to gouerne the people.

10 ¶ When thou comest nere vnto a citie to fight against it, * thou shalt offer it peace.

11 And if it answer thee againe ^e peacefully, and open vnto thee, then let all the people that is found therein, be tribu-

aries vnto thee, and serue thee.

12 But if it will make no peace with thee, but make warre against thee, then thou shalt besiege it,

13 And the Lord thy God shall deliuer it into thine hands, and thou shalt smite all the males thereof with the edge of the sword.

14 And the women, and the children, * and the cattell, and all that is in the citie, even all the spoile thereof shalt thou take vnto thy selfe, and shalt eate the spoile of thine enemies, which the Lord thy God hath giuen thee.

15 Thus shalt thou doe vnto all cities, which are a great way off from thee, which are not of the cities of these nations here.

16 But of the cities of this people, which the Lord thy God shall giue thee to inherite, thou shalt saue no person as line,

17 But shalt utterly destroy them: to wit, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the Lord thy God hath commanded thee,

18 That they teache you not to doe after all their abominations, which they haue done vnto their gods, and so ye should sinne against the Lord your God.

19 ¶ When thou hast besieged a citie long time, and made warre against it to take it, destroy not the trees thereof, by smiting an are into them: for thou must eate of them: therefore thou shalt not cut them downe to further thee in the siege (for the trees of the felde is mans life)

20 Only those trees, which thou knowest are not for meate, those shalt thou destroy and cut downe, and make fortres against the citie that maketh warre with thee, vntill thou subdue it.

CHAP. XXI.

2 Inquisition for murder. 11 Of the woman taken in warre. 15 The birthright cannot be changed for affection. 18 The disobedient child. 23 The body may not hang all night.

If ^a any be found ^a slaine in the land, which the Lord thy God giueth thee to possesse it, lying in the field, and it is not known who hath slaine him,

2 Then thine Elders and thy iudges shall come forth, and measure vnto the cities that are round about him that is slaine.

3 And let the elders of that citie, which is next vnto the slaine man, take out of the drone an heifer that hath not bene put to labour, nor hath drawen in the yoke.

4 And let the Elders of that citie bring the heifer vnto a ^b stonie ^b valley, which is neither eared nor solwen, and strike of the heifers necke there in the valley.

5 Also the Priests the sonnes of Leui (whom the Lord thy God hath chosen

10b. 8. 2.

f For God had appointed that the Canaanites should be destroyed, & made the Israelites executors of his will, Chap. 7. 1.

g Some reade, For man shall be in feade of the tree of the felde, so come out in the sieg against thee.

a This law declareth how horrible a thing murder is, seeing that for one man a whole countrey shalbe punished except a remedie be found.

b Or, rough. b That y blood shed of the innocent beast in a solitary place, might make them abhorre to the fact.

Prout. 19. 5. dan. 15. 22.

Exod. 21. 23. leuit. 24. 10. mat. 5. 38.

a Meaning, vpon iust occasion: for God permittech not his people to fight whē it seemeth good to them.

Chap. 28. 7.

b Is present to defend you with his grace and power.

c For when they entred first to dwell in an house, they gaue thanks to God, acknowledging that they had that benefite by his grace.

d The Ebrewe word signifieth to make comon or prophane, Leuit. 19. 25. 1ud. 7. 30.

e If it accept peace.

to minister, and to blesse in the name of the Lord shall come forth, and by their word shall all strife and plague be cried.

6 And all the Elders of that citie that came nere to the same man, shall washe their hands ouer the heifer that is beheaded in the valley:

7 And shall testife, and say, Our handes haue not shed this blood, neither haue our eyes seene it.

8 **O** Lord, be mercifull vnto thy people Israel, whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel, and the blood shall be forgiven them.

9 So shalt thou take away the crye of innocent blood from the earth, which thou shalt do that which is right in the sight of the Lord.

10 **W**hen thou shalt go to war against thine enemies, and the Lord thy God shall deliuer them into thine hands, and thou shalt take them captiues,

11 And shalt see among the captiues a beautiful woman, and hast a desire vnto her, & wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, and she shall haue her head, and pare her nailes,

13 And she shall put of the garment that she was taken in, and she shall remayne in thine house, and be as she was her father and her mother a moneth long: and after that shalt thou go in vnto her, and marrie her, and she shall be thy wife.

14 And if thou haue no fauour vnto her, then thou maiest let her go whither she wil, but thou shalt not sell her for money, nor make merchandise of her, because thou hast humbled her.

15 **I**f a man haue two wiues, one loued and an other hated, and they haue borne him children, both the loued and also the hated: if the first boine be the sonne of the hated,

16 Then when the time cometh, that he appoynteth his sonnes to be heires of that which he hath, he may not make the sonne of the beloued first boine before the sonne of the hated, which is the first boine:

17 But he shall acknowledge the sonne of the hated for the first boine, and giue him double portion of all that he hath: for he is the first of his strength, and to him belongeth the right of the first boine.

18 **I**f any man haue a some that is stubburne and disobedient, which will not hearken vnto the voyce of his father, nor the voyce of his mother, and they haue chastened him, and he would not obey them,

19 Then shall his father and his mother take him, and bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shall say vnto the Elders of his citie, This our sonne is stubburne and disobedient, and he wil not obey our ad-

monition: he is a rotur, & a drunkard.

21 Then all the men of his citie shall stone him with stones vnto death: so þu shalt take away euill from among you, that all Israel may heare it, and feare.

22 **I**f a man also haue committed a trespass worthie of death, and is put to death, and thou hangest him on a tree,

23 His bodie shall not remaine all night vpon the tree, but thou shalt burie him the same day: for the curle of God is on him that is hanged. Therefore not therfore shall thy land, which the Lord thy God giueth thee to inherit.

CHAP. XXII.

He commandeth to haue care of our neighbours goods. 1 The woman may not weare mans apparel, nor man the womans. 6 Of the damme and her yong birds. 8 VVhy they should haue battlements. 9 Not to mixe diuers kinds together. 12 Of the wise not being found a virgine. 22 The punishment of adulterie.

Thou shalt not see thy brothers ore nor his sheepe go astray, and withdraw thy selfe from them, but shalt bring them againe vnto thy brother.

2 And if thy brother be not nere vnto thee, or if thou knowe him not, the thou shalt bring it into thine house, and it shall remaine with thee, vntill thy brother seeke after it: then shalt thou deliuer it to him againe.

3 In like manner shalt thou doe with his asse, and so shalt thou doe with his raiment, and shalt so doe with all lost things of thy brother, which he hath lost: if thou hast found them, thou shalt not withdraw thy selfe from them.

4 **T**hou shalt not see thy brothers asse nor his ore fall downe by the way, and withdraw thy selfe from them, but shalt lift them vp with him.

5 **T**he woman shall not weare that which pertepeth vnto the man, neither shall a man put on womans raiment: for all that do so, are abominations vnto the Lord thy God.

6 **I**f thou find a birds nest in the way, in any tree, or on the ground, whether they be yong or egges, & the dam sitting vpon the pong, or vpon the egges, thou shalt not take the dam with the pong, but shalt in any wise let the dam go and take the pong to thee, that thou mayest prosper and yelong thy dayes.

8 **W**hen thou buildest a newe house, thou shalt make a battlement on thy roofe, that thou lap not blood vpon thine house, if any man fall thence.

9 **T**hou shalt not sow thy vineyard with diuers kinds of seedes, lest thou defile the increase of the seede which thou shalt sowe, and the fruite of the vineyard.

10 **T**hou shalt not plowe with an ore and an asse together.

11 **T**hou shalt not weare a garment of diuers sortes, as of wollen and linnen together.

12 **T**hou shalt make thee fringes vpon

c This was the prayer, which the Priests made in the audience of the people.

d Signifying that her former life must be changed before they could be ioyned to the people of God.

e As hauing renounced parents and country.

f This only was permitted in the warres: otherwise the Israelites could not marry strangers.

g This declarereth that the pluralitie of wiues came of a corrupt affectio.

h Or, while the sonne of the hated liueth.

h As much as to two of the others.

i Except he be vnworthy, as was Reuben Iakobs sonne.

k For it is the mothers duetie also to instruct her children.

l Which death was also appointed for blasphemers and idolaters: so that to disobey the parents is most horrible.

m For Gods law by his death is satisfied, and nature abhorreth crueltye.

Gal. 3. 12.

Exod. 22. 9.

a As though thou sawest it not.

b Shewing, that brotherly affection must be shewed, not onely to them that dwell nere vnto vs, but also to them which are farre of.

c Much more are thou bounde to doe for thy neighbours persons.

d For that were to alter the order of nature, & to despise God.

e If God detest crueltye done to litle birdes, how much more to man, made according to his image?

f The tenor of this Lawe is, to walke in simplicitie, and not to be curious of new inuentions.

the four quarters of thy bestire, wherewith thou couerest thy selfe.

13 ¶ If a man take a wife, and when he hath liven with her, hate her, 14 And lay slanderous things vnto her charge, & being by an euill name vpon her, and say, I tooke this wife, & when I came to her, I found her not a maid, 15 Then shall the father of the maide and her uorther take and bring the signes of the maides virginitie vnto the Elders of the citie to the gate.

16 And the maides father shall say vnto the Elders, I gaue my daughter vnto this man to wife, and he hath her:

17 And so, he layeth slanderous things vnto her charge, saying, I found not thy daughter a maide: lo, these are the tokens of my daughters virginitie: and they shall speake the bestire before the Elders of the citie.

18 Then the Elders of the citie shall take that man and chastise him,

19 And shall condemne him in an hundred shekels of siluer, and give them vnto the father of the maide, because he hath brought by an euill name vpon a maide of Israel: and she shall be his wife, & he may not put her away all his life.

20 ¶ But if this thing be true, that the maide be not found a virgine,

21 Then they shall bring forth the maide to the doore of her fathers house, & the men of her citie shall stone her with stones to death: for she hath wrought follie in Israel, by playing the whoore in her fathers house: so thou shalt put euill away from among you.

22 ¶ If a man be found lying with a woman married to a man, then they shall die euen both twaine: to wit, the man that lay with the wife, & the wife: so thou shalt put away euill froo Israel.

23 ¶ If a maide be betrothed vnto an husband, and a man finde her in the towne and lye with her,

24 Then shall he bring them both out vnto the gates of the same citie, and shall stone them with stones to death: the maide because she cryed not, being in the citie, & the man, because he hath humbled his neighbours wife: so thou shalt put away euill from among you.

25 ¶ But if a man finde a betrothed maide in the field, and force her, and lie with her, then the man that lay with her, shall die alone:

26 And vnto the maide thou shalt do nothing, because there is in the maide no cause of death: for as when a man riseth against his neighbour and woundeth him to death, so is this matter. 27 For he found her in the fields: the betrothed maide cryed, and there was no man to succour her.

28 ¶ If a man finde a maide that is not betrothed, and take her, and lye with her, and they be found,

29 Then the man that lay with her, shall giue vnto the maides father fifty she-

kels of siluer: and the shal be his wife, because he hath humbled her: he cannot put her away all his life.

30 ¶ No man shall take his fathers wife, nor shall vncouer his fathers shirt.

CHAP. XXIII.

1 ¶ What men might not be admitted to office. 2 ¶ What they ought to auoide when they go to warre. 15 Of the fugiuiue seruant. 17 To seeke all kinde of whoredome. 19 Of vsurie. 21 Of vovet. 24 Of the neighbours vine and corne.

1 ¶ One that is hurt by burking, or that hath his prime member cut of, shall enter into the Congregation of the Lord.

2 ¶ A ballard shall not enter into the Congregation of the Lord: euen to his tenth generation shall he not enter into the Congregation of the Lord.

3 ¶ The Ammonites and the Moabites shall not enter into the Congregation of the Lord: euen to their tenth generation shall they not enter into the Congregation of the Lord for ever,

4 Because they met you not with bread and water in the way, when ye came out of Egypt, and because they hyed against thee Balaam the sonne of Besor, of Bethor in Aram-naharain, to curse thee.

5 Nevertheless, O Lord thy God would not hearken vnto Balaam, but the Lord thy God turned the curse to a blessing vnto thee, because the Lord thy God loned thee.

6 Thou shalt not seeke their peace nor their prosperitie all thy dayes for ever. 7 ¶ Thou shalt not abhorre an Edomite, for he is thy brother: neither shalt thou abhorre an Egyptian, because thou wast a stranger in his land.

8 The children that are begotten of them in their third generation, shall enter into the Congregation of the Lord.

9 ¶ When thou goest out with the hoste against thine enemies, keepe thee thyen from all wickednes.

10 ¶ If there be among you any that is vnclene by that which cometh to him by night, he shall go out of the host, and shall not enter into the hoste.

11 But at euen he shall wash himselfe with water, and when the sunne is downe, he shall enter into the hoste.

12 ¶ Thou shalt haue a place also with out the hoste whither thou shalt resort, and thou shalt haue a paddir among thy weapons, and when thou wilt best sit downe without, thou shalt digge therewith, & returning thou shalt cover thine erements.

14 For the Lord thy God walketh in the mids of thy campe to deliuer thee, and to giue thee thine enemies before thee: therefore thine hoste shall be holp, that he see no filthy thing in thee and turne away from thee.

15 ¶ Thou shalt not deliuer the seruant vnto his master, which is escaped from his

1 He shall not lye with his stepmother: meaning hereby all other degrees forbidden, Leuit. 18.

a Either to beare office, or to marie a wife. b This was to cause them to liue chastly, that their posteritie might not be reiecte. c He. 13. 7. Nomb. 22. 5, 6.

c Hereby he condemneth all, that further not the children of God in their vocation.

d Thou shalt haue nothing to do with them.

e If the fathers haue renounced their idolatry, and receiued circumcision.

f For the necessity of nature.

g Meaning here by that his people should be pure both in soule and bodie. h This is ment of the heathen, who fled for their masters crueltie and embraced the true religion.

g That is, be an occasion that she is slandered.

h Meaning the sheete, wherein the signes of her virginicie were.

i For the faulte of the childre redoundeth to the shame of the parents: therefore he was recompensed when she was faultles.

Leuit. 20. 10.

Or, defiled.

Or, no sinne worthy death. k Meaning, that the innocent cannot be punished. l Exod. 22. 28.

Eor. gates.

i Forbidding hereby that anie gaine gotten of euill things should be applied to the seruice of God, Micah 1.7. Exod. 22.25. *Leuit. 25.36.*

k This was permitted for a time for the hardnes of their heart.

l If thou shewe thy charitie to thy brother, God will declare his loue toward thee.

m If the vowe be lawfull and godly.

n Being hired for labour.

o To bring home to thine house. *Mat. 23.6.*

a Hereby God approueth not that light diuorcement, but permittech it to auoide further incontinencie, *Mat. 19.7.*

b Seeing that by dimittig her, he iudged her to be vncleane and defiled.

his matter vnto thee.

16 He shall dwell with thee, euen among you, in what place he shall chooseth, in one of thy ⁵ cities where it liketh him best: thou shalt not be re iun.

17 There shall be no whore of the daughters of Israel, neither shall there be a whore keeper of the Cities of Israel.

18 Thou shalt neither buy the ¹ eye of a whore, nor the price of a dogge into the house of the Lord thy God for anye bowle: for euen both these are abominacion vnto the Lord thy God.

19 ² Thou shalt not giue to vsurie to thy brother: as vsurie of money, vsurie of meate, vsurie of any thing that is put to vsurie.

20 Vnto a ³ stranger thou maest leinde vpon vsurie, but thou shalt not lend vpon vsurie vnto thy brother, that the Lord thy God may ⁴ bleesse thee in all that thou testest thine hand to, in the land whither thou goest to possesse it.

21 ⁵ When thou shalt vowe a vowe vnto the Lord thy God ⁶, thou shalt not be slacke to pay it: for the Lord thy God will surely require it of thee, and so it shoud be sinne vnto thee.

22 But when thou abstainest from bowing, it shall be no sinne vnto thee.

23 That which is gone out of thy hippes, thou shalt ⁷ keepe and performe, as thou hast vowed it looking vnto the Lord thy God: for thou hast spoken it with thy mouth.

24 ⁸ When thou comest vnto ⁹ thy neighbours vineyard, then thou maest eate grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy ¹⁰ becke.

25 When thou comest into thy neighbours corne, ¹¹ thou maest plucke the eares with thine hand, but thou shalt not moue a sickle to thy neighbours corne.

CHAP. XXIIII.

a Diuorcement is permitted. *5* He that is newly married is exempted from warre. *6* Of the pledge. *14* VVages must not be retained. *16* The good must not be punished for the bad. *17* The care of the stranger, fatherlesse and widow.

When a man taketh a wife, & marrieth her, if so be she finde no favour in his eyes, because he hath espied some filthines in her, ¹ then let him write her a bill of diuorcement, and put it in her hand, and send her out of his house.

2 And when she is departed out of his house and gone her way, and marrie with another man,

3 And if the latter husband hate her, and write her a letter of diuorcement, and put it in her hand, and send her out of his house, or if the latter man die which rooke her to wife:

4 Then her first husband, which sent her away, may not take her againe to be his wife, after that she is ² defiled: for that is abominacion in the sight of the

Lord, and thou shalt not cause the land to sinne, which the Lord thy God doeth gaine thee to inherit.

5 ³ When a man taketh a newe wife, he shall not goe a warfare, neither shall he be charged with any businesse, but shall be free at home one yeere, and reioyce with his wife which he hath taken.

6 ⁴ No man shall take the necke nor the hypper ⁵ millstone to pledge: for this gage is his liuing.

7 ⁶ If any man be found stealing any of his brethren of ⁷ children of Israel, and inaketh marchandise of him, or selleth him, that theefe shall die: to shall thou put euill away from among you.

8 ⁸ Take heede of the ⁹ plague of leproisie, that thou obserue diligently, and doe according to all that the Priests of the Leuites shall teache you: take heede pe doe as I commanded them.

9 Remember what the Lord thy God did vnto ¹⁰ Miriam by the way after that pee were come out of Egypt.

10 ¹¹ When thou shalt aske againe of thy neighbour any thing lent, thou shalt not goe ¹² into his house to fet his pledge.

11 But thou shalt stand without, and the man that borrowed it of thee, shall bring the pledge out of the doores vnto thee.

12 Furthermore if it be a poore bodie, thou shalt not sleepe with his pledge,

13 But shalt restore him the pledge when the sunne goeth downe, that he may sleepe in his raiment, and bleesse thee: and it shall be righteousnesse vnto thee, ¹⁴ before the Lord thy God.

14 ¹⁵ Thou shalt not oppresse an hired seruant that is needie and poore, neither of thy brethren, nor of the stranger that is in thy land within thy gates.

15 ¹⁶ Thou shalt giue him his hire for his day, neither shall the sunne goe downe vpon it: for he is poore, and therewith susteineth his life: lest he crye against thee vnto the Lord, and it be sinne vnto thee.

16 ¹⁷ The fathers shall not be put to death for the children, nor the children put to death for the fathers, but euery man shall be put to death for his owne sinne.

17 ¹⁸ Thou shalt not peruert the right of the stranger, nor of the fatherlesse, nor take a widowes raiment to pledge.

18 But remember that thou wast a seruant in Egypt, and howe the Lord thy God deliuered thee thence. Therefore I commanded thee to doe this thing.

19 ¹⁹ When thou cuttst downe thine harvest in thy felde, and hast forgotten a sheafe in the felde, thou shalt not goe againe to fet it, but it shall be for ²⁰ the stranger, for the fatherlesse, & for the widowe: that the Lord thy God may bleesse thee in all the woorkes of thine hands.

20 ²⁰ When thou ²¹ beatest thine oliue tree, thou shalt not goe ouer the boughes as gaine, but it shall be for the stranger, for the fatherlesse, and for the widowe.

c That they might learne to knowe one anothers conditions and so afterward liue in godly peace. *d* Not anie thing, whereby a man getteth his liuing.

Leuit. 19.11.

Nomb. 11.30.

e As though thou wouldest appoint what to haue, but shalt receiue what he may spare.

f Though he would be vnthankfull, yet God will not forget it. *Leuit. 19.30. 106.4.14.*

g Because the world did least esteeme these sorts of people, therefore God hath most care ouer them. *Leuit. 19.9. and 23.22.*

h Or, gatherest thine oliues.

Or, the grapes of 21 When thou gatherest thy vineyard, thou shalt not gather the grapes cleane after thee, but they shall be for the stranger, for the fatherlesse, and for the widow.

22 And remember that thou wast a servant in the land of Egypt: therefore I command thee to do this thing.

CHAP. XXV.

1 The beating of the offenders. 5 To raise up seede to the kinsman. 11 In what case a womans hand must be cut off. 17 Of iust weightes and measures. 19 To destroy the Amalekites.

1 **W**hen there shall be strife betwene men, and they shall come vnto iudgement, a sentence shall be giuen vpon them, & the righteous shall be iustified, and the wicked condemned, 2 Then if so be the wicked be worthy to be beaten, the iudge shall cause him to lie downe, b and to be beaten before his face, according to his trespassse, vnto a certaine number.

3 c Fourtie stripes shall he cause him to haue and not past, lest if he should exceede and beate him about that with many stripes, thy brother should appeare despised in thy sight.

4 **I*** Thou shalt not mouell the eye that treadeth out the corne.

5 **I*** If brethren dwell together, and one of them die and haue no souer, the wife of the dead shall not marrie without: that is, vnto a stranger, but his d kinsman shall goe in vnto her, and take her to wife, and do the kintmans office to her.

6 And the first boiue which she beareth, shall succede in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man will not take his kinswoman, then let his kinswoman goe vnto the gate vnto the Elders, and say, My kinsman refuseth to raise vp vnto his brother a name in Israel: he will not doe þ office of a kinsman vnto me.

8 Then the Elders of his citie shall call him, and commune with him: if he stand and say, I will not take her,

9 Then shall his kinswoman come vnto him in the presence of the Elders, and loose his shoe from his foote, and spit in his face, and answer, and say, So shall it be done vnto that man, that will not build vp his brothers house.

10 And his name shall be called in Israel, The house of him whose shoe is put of.

11 **I*** When men strite together, one with another, if þ wife of the one come neere, for to rid her husband out of the handes of him that smiteth him, and put forth her hand, and take him by his punities,

12 Then thou shalt cut off her hand: thine eye shall not spare her.

13 **I*** Thou shalt not haue in thy bagge two manner of weightes, a great and a small,

14 Neither shalt thou haue in thine house diuers measures, a great and a small: 15 But thou shalt haue a right and iust weight: a perfit and iust measure shalt thou haue, that thy baies may be lengthened in the land, which the Lord thy God giueth thee.

16 For all that do such things, and al that doe vnrighthously, are abomination vnto the Lord thy God.

17 **I*** I remember what Amalek did vnto thee by the way, when ye were come out of Egypt:

18 How he met thee by the way, and smote the hindmost of you, al that were feeble behinde thee, when thou wast fainted and wearie, and he feared not God.

19 Therefore, when the Lord thy God hath giuen thee rest from all thine enemies round about in the land, which the Lord thy God giueth thee for an inheritance to possesse it, then thou shalt put out the remembrance of Amalek from vnder heauen: forget not.

CHAP. XXVI.

The offering of the first fruites. 5 What they must protest when they offer them. 12 The rithe of the third yeere. 13 Their protestation in offering it. 16 To what honour God preferreth them which acknowledge him to be their Lord.

1 **A**lso when thou shalt come into the land which the Lord thy God giueth thee for inheritance, and shalt possesse it and dwell therein,

2 Then shalt thou take of the first of all the fruite of the earth, and bring it out of the land that the Loide thy God giueth thee, and put it in a basket, and go vnto the place, which the Loide thy God shall choose to place his name there.

3 And thou shalt come vnto the Priest, that shall be in those dayes, and say vnto him, I acknowledge this day vnto the Lord thy God, that I am come vnto the countrey which the Loide swaue vnto our fathers for to giue vs.

4 Then the Priest shall take the basket out of thine hand, and let it downe before the altar of the Lord thy God.

5 And thou shalt answer and say before the Lord thy God, a Spian was my father, who being ready to perishe for hunger, went downe into Egypt, and sojourned there with a final company, and grewe there vnto a nation great, mightie, d and full of people.

6 And the Egyptians bered vs, and troubled vs, and laded vs with cruell bondage.

7 But when we e cried vnto the Loide God of our fathers, the Lord heard our voyce, and looked on our aduersitie, and on our labour, and on our oppression.

8 And the Lord brought vs out of Egypt in a mightie hand, and a stretched out

"Ebr. Ephah and ephah: reade Exo. 16. 36.

Exo. 17. 8.

f This was partly accomplished by Saul, about 450. yeeres afterward.

a By this ceremonye they acknowledged þ they receued the land of Canaan as a free gift of God.

b To be called vpon, serued, and worshipped spiritually, Chap. 12. 5.

c Meaning Iacob, who serued 20. yeeres in Syria.

d Onely by Gods mercie, and not by their fathers desertings.

e Alledging the promises made to our fathers, Abraham, Izhak and Iacob.

a Whether there be a plain-tife or none, the magistrates ought to trie out fautes and punish according to crime.

b When the crime deserueth not death.

c The Iewes of superstition afterward tooke one away, 2. Cor. 11. 24. 1. Cor. 9. 9. 1. Tim. 1. 8. Ruth. 4. 3. Mat. 12. 24. Mar. 12. 19. Luke 20. 18.

d Because the Ebrewe word signifieth not the natural brother, and the word, that signifieth a brother, is taken also for a kinsman: it seemeth that it is not ment that the naturall brother should marrie his brothers wife, but some other of the kindred, that was in that degree which might marrie.

e This lawe importeth, that godly steadfastnesse be preferred: for it is an horrible thing to see a woman past shame, "Ebr. stone and stone.

out arme, with great terriblenes, borth in signes and wonders.

9 And he hath brought vs into this place, and hath giuen vs this land, euen a land that floweth with milke and honie.

10 And now, lo, I haue brought the first frutes of the land which thou, O Lord, hast giuen me, and thou shalt let it befoze the Lord thy God, and worship befoze the Lord thy God:

11 And thou shalt reioyce in all the good things which the Lord thy God hath giuen vnto thee and to thine house hold, thou and the Leuite, & the stranger that is among you.

12 ¶ When thou hast made an end of tithing al the tithes of thine increase, the thirde pere, which is the pere of tithing, & hast giuen it vnto the Leuite, to the stranger, to the fatherles and to the widow, that they may eate within thy gates, & be satisfied,

13 ¶ Then thou shalt h before the Lord thy God, I haue brought the halowed thing out of mine house, and also haue giuen it vnto the Leuites and to the strangers, to the fatherlesse, and to the widowe, according to all thy commandements which thou hast commaunded me: I haue transgressed none of thy commandementes, nor forgotten them.

14 I haue not eate thereof in my mourning, nor suffered ought to perishe thorough uncleannes, nor giuen ought thereof for the dead, but haue hearkened vnto the voyce of the Lord my God: I haue done after all that thou hast commaunded me.

15 Looke downe from thine holic habitation, euen from heauen, and blesse thy people Israel, and the land which thou hast giuen vs (as thou warrest vnto our fathers) the lande that floweth with milke and honie.

16 ¶ This day the Lord thy God doth command and thee to do these ordinances, and lawes: keepe them therefore, and do them with all thine heart, and with all thy soule.

17 Thou shalt let by the Lord this day to be thy God, and to walke in his wayes, and to keepe his ordinances, and his commandements, and his lawes, and to hearken vnto his voyce.

18 ¶ And the Lord hath set thee by this day, to be a precious people vnto him (as he hath promised thee) & that thou shouldst keepe all his commandementes,

19 And to make thee high about all nations (which he hath made) in praye, & in name, and in glorie, * and that thou shouldst be an holy people vnto the Lord thy God, as he hath said.

CHAP. XXVII.

They are commanded to wear the Lawe upon stones for a remembrance, & also to build an altar. ¶ The cur'sings are giuen on mount Ebal.

1 ¶ The Lord commanded the Elders of Israel to command the people, saying, keepe al the commandements, which I commande pou this day.

2 And when ye shall passe ouer Jordan vnto the land which the Lord thy God giueth thee, thou shalt set thee vpon great stones, and plaster them with plaister,

3 And shalt write vpon them all the wordes of this Lawe, when thou shalt come ouer, that thou maist go into the land which the Lord thy God giueth thee: a land that floweth with milke & honie, as the Lord God of thy fathers hath promised thee.

4 Therefore when ye shall passe ouer Jordan, ye shall set vpon these stones, which I commande pou this daye in mount Ebal, and thou shalt plaster the with plaister.

5 And there shalt thou builde vnto the Lord thy God an altar, euen an altar of stones: thou shalt list none pyon instrument vpon them.

6 Thou shalt make the altar of the Lord thy God of whole stones, and offer burnt offerings thereon vnto the Lord thy God.

7 And thou shalt offer peace offerings, & shalt eate there and reioyce befoze the Lord thy God:

8 And thou shalt write vpon the stones all the wordes of this Lawe, well and plainly.

9 ¶ And Moses and the Priestes of the Leuites spake vnto all Israel, saying, Take heede and heare, O Israel: this daie thou art become the people of the Lord thy God.

10 Thou shalt hearken therefore vnto the voyce of the Lord thy God, & do his commandements and his ordinance, which I commande thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand vpon mount Gerizim, to blesse the people when ye shall passe ouer Jordan: Simeon, and Leui, and Iudah, & Issachar, and Ioseph, & Benjamin.

13 And these shall stand vpon mount Ebal to curse: Reuben, Gad, and Aser, and Zebulun, Dan, and Naphtali.

14 And the Leuites shall answer and say vnto all the men of Israel with a loude voyce,

15 ¶ Cursed be the man that shall make anie carued or molten image, which is an abomination vnto the Lord, the worke of the handes of the crafftesman, and putteth it in a secreete place: And al the people shall answer, and say: So be it.

16 Cursed be he that curseth his father & his mother: And al the people shall say: So be it.

17 Cursed be he that remoneth his neighbours mark: And al the people shall say: So be it.

a As Gods minister and charged with the same. *Leu. 4. 1.*

b God would that his Lawe should be set vpon the borders of the lande of Canaan, that al that looked thereon, might knowe that the lande was dedicate to his seruice.

Exod. 20. 24. Josh. 1. 3.

c The Altar should not be curiously wrought, because it should continue but for a time: for God would haue but one Altar in Iudah.

d That euerie one may well reade it, and vnderstand it.

e This condition God hath hold thee vnto that if thou wilt be his people, thou must keepe his lawes.

f Meaning Ephraim and Manassah.

g Signifying, if they would not obey God for loue, they should be made to obey for feare. h Vnder this he cōteineth al the corruption of Gods seruice, & the transgression of the first table.

i Or, contemned: and this apperteineth to the second table. k He condemneth all iniuries and extorsions.

f In token of a thankfull heart, and mindfull of this benefite.

g Signifying, that God giueth vs not goods for our selues onely, but for their vses also, which are committed to our charge.

h Without hypocrisy.

Chap. 24. 27.

i Of malice and contempt.

k Or, for anie necessitie. l By putting them to anie prophane vse. m As farre as my sinfull nature would suffer: for else, as Dauid and Paul say, there is not one iust. *Psalme 14. 3. rom. 3. 10.*

n With a good and simple conscience.

o Signifying that there is a mutual bonde betwene God & his people. *Chap. 7. 6. & 14. 2. Chap. 4. 7. & 28. 1. Chap. 7. 6. & 14. 2.*

1 Meaning, that helpeth not and counseleth not his neighbour.

18 Cursed be he that maketh the ¹ blinde go out of the way: And all the people shall say: So be it.

19 Cursed be he that hindreth the right of the stranger, the fatherles, and the widowe: And all the people shall say: So be it.

20 Cursed be he that lieth with his fathers wife: for he hath vncovered his fathers ^o skir: And all the people shall say: So be it.

21 Cursed be he that lieth with any beast: And all the people shall say: So be it.

22 Cursed be he that lieth with his sister, the daughter of his father, or his daughter of his mother: And all the people shall say: So be it.

23 Cursed be he that lieth with his ^o mother in law: And all the people shall say: So be it.

24 Cursed be he that smiteth his neighbour ^o secretly: And all the people shall say: So be it.

25 *Cursed be he that taketh a rewarde to put to death innocent blood: And all the people shall say: So be it.

26 *Cursed be he that confirmeth not all the words of this Lawe, to do the: And all the people shall say: So be it.

CHAP. XXVIII.

^e The promises to them that obey the commandments. ¹⁵ The threatenings to the contrarie.

1 **I**f ^a thou shalt obey diligently the voyce of the Lord thy God, & obserue and do all his commandments, which I commaunde thee this day, then ^b I Lord thy God will ^c set thee on high above all the nations of the earth.

2 And all these blessings shall come on thee, and ^b ouertake thee, if thou shalt obey the voyce of the Lord thy God.

3 Blessed shalt thou be in the ^c citie, and blessed also in the fildes.

4 Blessed shalt be the fruite ^d of thy bodie, and the fruite of thy gronde, and the fruite of thy cattell, the increase of thy kine, and the flockes of thy sheepe.

5 Blessed shall be thy basket & thy bough.

6 Blessed shalt thou be, when thou ^e comest in, and blessed also when thou goest out.

7 The Lord shall cause thine enemies that rise against thee, to fall before thy face: they shall come out against thee one way, and shall flee before thee ^f in seuen wayes.

8 The Lord shall command the blessing to be with thee in thy store houses, and in all that thou setteth thine ^g hand to, and will blesse thee in the land which ^h I Lord thy God giueth thee.

9 The Lord shall make thee an holy people vnto him selfe, as he hath swoine vnto thee, if thou shalt keepe the commandments of the Lord thy God, and walke in his wayes.

10 Then all people of the earth shall see that the name of the Lord is called

byon ouer thee, and they shall be afraid of thee.

11 And the Lord shall make thee plenteous in goods, in the fruit of thy body, & in the fruit of thy cattell, & in the fruit of thy gronde, in the land which the Lord sware vnto thy fathers, to giue thee.

12 The Lord shall open vnto thee his good treasure, ⁱ euen the ^j heauen to giue raine vnto thy lande in due season, & to blesse all the worke of thine handes: and thou shalt kende vnto manie nations, but shalt not bogowe thy selfe.

13 And the Lord shall make thee the head, and not the ^k tayle, and thou shalt be borne onely, and shalt not be beneath, if thou obey the commandments of the Lord thy God, which I commaunde thee this day, to keepe and to do them.

14 But thou shalt not decline from any of the wordes, which I commaunde you this day, eyther to the ^l right hande or to the left, to go after other goddes to serue them.

15 ^m If ⁿ thou wilt not obey the voyce of the Lord thy God, to keepe and to do all his commandments and his ordinances, which I commaunde thee this day, then all these curses shall come vpon thee, and ouertake thee.

16 Cursed shalt thou be in the towne, and cursed also in the fildes.

17 Cursed shall thy basket be, and thy ^o dough.

18 Cursed shall be the fruite of thy bodie, and the fruite of thy lande, the increase of thy kine, and the flockes of thy sheepe.

19 Cursed shalt thou be when thou comest in, and cursed also when thou goest out.

20 The Lord shall sende vpon thee cursing, trouble, and ^p shame, in all that which thou settest thine hand to do, vntill thou be destroyed, and perish quickly, because of the wickednes of thy works whereby thou hast forsaken me.

21 The Lord shall make thee the presidence cleane vnto thee, vntill he hath consumed thee from the lande, whither thou goest to possesse it.

22 *The Lord shall smite thee with a consumption, and with the seauer, a twyfe a burning ague, and with feruent heat, and with the ^q sword, and with blasting, and with the mildewe, and they shall pursue thee vntill thou perishe.

23 And thine heauen that is ouer thine head, shall be ^r braffe, and the earth that is vnder thee, yron.

24 The Lord shall giue thee for the raine of thy lande, dust and ashes: euen from ^s heauen shall it come downe vpon thee, vntill thou be destroyed.

25 And the Lord shall cause thee to fall before thine enemies: thou shalt come out one way against them, and shalt be seuen wayes before them, and shalt be scattered through all the kingdomes of the earth.

ⁱ For nothing is the earth is profitable, but when God sendeth his blessings from heauen.

^j Chap. 5. 6. ^k Or, the lowest.

^l Josh. 23. 6.

^m Leuit. 26. 14-17. ⁿ lament. 3. 17. ^o malac. 2. 2. ^p baruch. 4. 20.

^q Or, store.

^r Or, rebuke.

^s Leuit. 26. 18.

^t Or, draught. ^u k It shall giue thee no more moynne then if it were of braffe.

^v Or, out of the ayre, as dust raised with a winde.

^w Some reade, thou shalt be a terror & feare, when they shall heare how God hath plagued thee.

^m In comitting villenie against him, Leui. 20. 11. chap. 22. 30. ⁿ tick 22. 10.

ⁿ Meaning his wifes mother.

^o For God, that seeth in secreete, will reuenge it, Ezek. 22. 32.

^p Galat. 3. 10.

^q Leuit. 25. 3.

^a He will make thee the moste excellent of all people.

^b When thou thinkest thy self forsaken.

^c Thou shalt haue wealthily: ^d Thy children, and succession.

^e All thine enterprises shall haue good successe.

^f Meaning, many wayes.

^g God will blesse vs, if we do our dutie, and not be idle.

^h In that he is thy God, and thou art his people.

m Thou shalt be cursed both in thy life & in thy death: for the burial is a testimony of the resurrection, which signe for thy wickednes thou shalt lacke.

n In things most euident and cleare thou shalt lacke discretion and iudgement.

* Ebr. make it common.

o When they shal returne fro their captiuitie.

p As he did Manasseh, Zedechias and others.

lere. 24. 6. & 25. 9. e. king. 9. 7.

Micah. 6. 15. hegg. 1. 6.

* Or, be shaken before they be ripe.

26 And thy * carkeys shalbe meate vnto all foules of the ayre, & vnto the beasts of the earth, and none shall frap them away.
27 The Loide will smite thee with the botch of Egypt, & with the emeroids, and with the scab, and with the itche, that thou canst not be healed.
28 And the Loide shall smite thee with madness, and with blindness, and with astounding of brayn.
29 Thou shalt also grope at none daues, as the * blinde gropeth in darkness, and shalt not porsper in thy waues: thou shalt neuer but be oppressed wth wrong and be pouled enermore, and no man shall succour thee.
30 Thou shalt betrothe a wife, and another man shall lie with her: thou shalt build an house, & shalt not dwell therein: thou shalt plant a vineyard, & shalt not "eate the fruite.
31 Thine eyes shall be flaine before thine eyes, and thou shalt not eat thereof: thine asse shalbe violently taken away before thy face, and shal not be restored to thee: thy sheepe shalbe giuen vnto thine enemies, and no man shall rescue them for thee.
32 Thy sonnes and thy daughters shalbe giuen vnto another people, and thine eyes * shal stil looke for them, euen til they fall out, and there shalbe no power in thine hand.
33 The fruite of thy lande and all thy labours shal a people, which thou knowest not, eat, and thou shalt neuer but suffer wrong, and violence away:
34 So that thou shalt be mad for þ sight which thine eyes shal see.
35 The Lord shal smite thee in the knees, and in þ thighs, with a sore botch, that thou canst not be healed: euen from the sole of thy foote vnto the toppes of thine head.
36 The Lord shal bring thee & thy * King (which thou shalt set ouer thee) vnto a nation, which neither thou nor thy fathers haue knowen, and there thou shalt serue other gods: euen wood and stone,
37 And thou shalt * be a wonder, a prouerbe and a common talke among all people, whither the Loide shall carie thee.
38 * Thou shalt carie out much seede into the field, and gather but litle in: for the grasshoppers shal destroy it.
39 Thou shalt plant a vineyard & dresse it, but shalt neither drinke of the wine, nor gather the grapes: for the wormes shal eate it.
40 Thou shalt haue Oliue trees in all thy coastes, but shalt not anoint thy selfe with the oyle: for thine oliues shall * fall.
41 Thou shalt beget sonnes, and daughters, but shal not haue them: for they shal goe into captiuitie.
42 All thy trees and fruite of thy land

¶ shal the grasshopper consume.
43 The stranger that is among you, shall chine about thee by on hie, and thou shalt come downe beneath a loue.
44 He shal lend thee, and thou shalt not lend him: he shalbe thy head, and thou shalt be the taple.
45 Whereouer, all these curses shall come vpon thee, and shal pursue thee & ouertake thee, til thou be destroyed, because thou obeydest not the voyce of the Lord thy God, to keepe his commandments, and his ordinances, which he commanded thee:
46 And they shalbe vpon * thee for signes and wonders, & vpon thy seede for euer,
47 Because thou scriebst not the Loide thy God with ioyfulness & with a good heart for the abundance of all things.
48 Therefore thou shalt serue thine enemies which the Loide shall lend vpon thee, in hunger and in thirst, and in nakednes, and in neede of all things: and he shall put a poke of mou vpon thy necke until he haue destroyed thee.
49 The Loide shall bring a nation vpon thee from farre, euen from the end of the world, flying swif as an Eagle: a nation whose tongue thou shalt not vnderstand:
50 A nation of a * fierce countenance, which wil not regard the person of the olde, nor haue compassion of the pong.
51 The same shal eat the fruite of thy catel, and the fruite of thy land vntil thou be destroyed, and he shall leaue thee next ther wheat, wine, nor ople, neither the * increase of thy kine, nor the flockes of thy sheepe, until he haue brought thee to nought.
52 And he shall besiege thee in all thy cities, vntil thine hie & strong walles fall downe, wherein thou trustest in all the land: and he shal besiege thee in all thy * cities throughout all thy land, which the Lord thy God hath giuen thee.
53 * And thou shalt eate the fruite of thy body: euen the flesh of thy sonnes and thy daughters, which the Loide thy God hath giuen thee, during the sieg and straitnes wherein thine enemies shal inclose thee:
54 So that the man (that is tender and exceeding deinty among you) shalbe grieved at his brother, & at his wife, that lyeth in his bosome, and at the remnant of his children, which he hath yet left,
55 For feare of quing vnto any of them of the flesh of his children, whome he shall eate, because he hath nothing left him in that sieg, and straitnes, wherewith thine enemies shal besiege thee in all thy cities.
56 The tender and deintie * woman as among you, which neuer would venture to set the sole of her foote vpon þ ground (for her softnes and tendernes) shalbe grieved at her hus band, that lyeth in her bosome, and at her soune, and at her daughter,
¶ As came to ¶ passe in the daies of Ioram, King of Israel, 2. king. 6. 29, & when the Romanes besieged Ierusalem,

q Vnder one kinde he containeth all the vermine, which destroy the frutes of the land: and this is an euident token of Gods curse.
r Gods plagues shalbe euident signes that he is offended with thee.

* Or, barbarous, cruel, or impudent.

* Or, first borne of thy bullocks.

* Or, gates.

Leuit. 26. 29. 2. king. 6. 29. lumen. 4. 10. baruch. 2. 2.

Chap. 15. 9.

Hunger shall
so bite her, that
she shall be ready
to eat her child
before it be de-
livered.

u For he that of-
fendeth in one,
is guiltie of all,
Iain. 2. 10.

17 And at her² afterbirth (that shall come
out from betwene her face) and at her
children, which she shall beare: for when
all things lacke, she shall eat them les-
cretly, during the fierce and straitnes,
wherewith thine enemye shall besiege
thee in thy cities.

18 ¶ If thou wilt not keepe and doe³ all
the wordes of this Lawe (that are writ-
ten in this booke) and feare this glori-
ous and feareful NAME THE LORD
THY GOD,

19 Then the Lord wil make thy plagues
wonderful, and the plagues of thy seed,
even great plagues and of long continu-
ance, and sore diseases, and of long du-
rance.

20 Moreover, he will bring vpon thee all
the diseases of Egypt, wherof thou
wast afraid, & they shall cleaue vnto thee.

21 And euery sickness, and euery plague,
which is not⁴ written in the booke of
this Lawe, will the Lord heape vpon
thee, vntil thou be destroyed.

22 And pe shall be left fewe in number,
wherpe were as the⁵ starres of heauen
in multitude, because thou woudest
not obey the voice of the Lord thy God.

23 And as the Lord hath reioiced ouer
you, to doe you good, and to multiplie
you, so he will reioice ouer you, to de-
stroye you, and bring you to nought, and
pe shall be rooted out of the land, whither
thou goest to possesse it.

24 And the Lord shall scatter thee among
all people, from the one end of⁶ world
vnto the other, and there thou shalt
serue other gods, which thou hast not
known nor thy fathers, euen wood and
stone.

25 Also among these nations thou shalt
finde no rest, neither shall the sole of thy
foote haue rest: for the Lord shall giue
thee there a trembling heart, and look-
ing to returne till thine eyes fall out, and
a sorrowful minde.

26 And thy life shall⁷ hang before thee,
and thou shalt feare both night and
day, and shalt haue none assurance of
thy life.

27 In the morning thou shalt say, Would
God it were euening, & at euening thou
shalt say, Would God it were morning,
for the feare of thine heart, which thou
shalt feare, & for the sight of thine eyes,
which thou shalt see.

28 And the Lord shall bring thee into E-
gypt againe with⁸ ships by the way,
whercof I said vnto thee, Thou shalt
see it no more againe: and there pe shall
sell your selues vnto your enemies for
bondmen and bondwomen, and there
shall be no tyer.

CHAP. XXIX.

1 The people are exhorted to obserue the comman-
dements. 10 The whole people from the hieft to
the lowest are comprehended vnder Gods coun-
tains. 19 The punishment of him that flattereth
him selfe in his wickednes. 24 The cause of Gods
wrath against his people.

1 These are the⁹ wordes of the cove-
nant which the Lord commanded¹⁰ Moyses
to make with the children
of Israel in the land of Horeb before the
covenant which hee had made with
them in¹¹ Horeb.

2 ¶ And Moyses called all Israel, and said
vnto them, Ye haue seene all that the
Lord did before your eyes in the land of
Egypt vnto Pharaoh and vnto all his
seruants, and vnto all his land,

3 The¹² great tentations which thine
eyes haue seene, those great miracles
and wonders:

4 Yet the Lord hath not¹³ giuen you an
heart to perceiue, and eyes to see, and
eares to heare, vnto this day.

5 And I haue led you fourtie yere in the
wildernes: your clothes are not waxed
olde vpon you, neither is thy shoe waxed
olde vpon thy foote.

6 Pe haue eaten no bread, neither drunke
wine, nor strong drinke, that ye might
know, howe that I am the Lord your
God.

7 After, ye came into this place, & Sihon
king of Heshbon, and Og king of Bas-
shan came out against vs vnto battell,
and we slew them,

8 And tooke their land, and gaue it for an
heritance vnto the Kenenites, and to
the Gabites, and to the halfe tribe of
Manasseh.

9 ¶ Keepe therefore the words of this co-
uenant and doe them, that ye may pros-
per in all that ye shall doe.

10 Ye stand this day euerie one of you be-
fore the Lord your¹⁴ God: your heads
of your tribes, your Elders and your
officers, euen all the men of Israel:

11 Your children, your wives, & thy stran-
ger is in thy campe from the hewer of
thy wood, vnto¹⁵ the drawer of thy water.

12 That thou shouldst passe into the co-
uenant of the Lord thy God, and into
his othe which the Lord thy God maketh
with thee this day,

13 For to establish thee this day a people
vnto him selfe, and that he may be vnto
thee a God, as he hath said vnto thee,
and as hee hath sworn vnto thy fa-
thers, Abraham, Izhak, and Iaakob.

14 Neither make I this couenant, & this
oath with you onely,

15 But aswell with him that standeth here
with vs this day before the Lord our
God, as with him¹⁶ that is not here
with vs this day.

16 For ye know, how we haue dwelt in
the land of Egypt, and howe we passed
through the middes of the nations,
which ye passed by.

17 And ye haue seene their abominations
and their idols (wood, and stone, silver,
and gold) which were among them,

18 That there should not be among you
man nor woman, nor familie, nor tribe,
which should turn his heart away this
day from the Lord our God, to goe and
serue the gods of these nations, and that
there

a That is, the ar-
ticles, or condi-
tions.

b At the first gi-
uing of the law,
which was four-
tie yeres before.

c The proofes of
my power.

d He sheweth
that it is not in
mans power to
vnderstand the
mysteries of
God, if it be not
giuen him from
aboue.

e Made by mans
arte, but manna,
which is called
the bread of
Angels.

Chap. 4. 6.
1 King. 7. 3.

f Who knoweth
your hearts, and
therefore ye may
not thinke to
dissemble with
him.

g Alluding to
them, that when
they made a fire
covenant, deui-
ded a beast in
twaine, and part
betwene the
parts deuided,
Gene. 15. 10.

h Meaning, their
posteriorie.

x Declaring that
God hath infi-
nite meanes to
plague the wic-
ked besides the
that are ordina-
rie or written.
Chap. 10. 22.

y Signifying that
it is a singular
gift of God to be
in a place where
as we may wor-
ship God purely,
and declare our
faith & religion.

u Or, thou shalt be
in doubt of thy life.

z Because they
were vnmindfull
of that miracle,
when the Sea
gaue place for
them to passe
through.

i Such finne, as the bitter fruit thereof might choke and destroy you.

Act. 8. 23.
* Or flatter.

k For as he that is thirlic, desireth to drinke much, so he that followeth his appetites, feareth by all means, and yet can not be satisfied.

l Gods plagues upon them that rebell against him, shalbe so strange, that all ages shalbe astonished.

there should not be among you¹ anie roote that bringeth forth gall & wormes wood,

19 So that when he heareth the words of this curse, he² blesse him selfe in his heart, saying, I shall haue peace, although I walke according to the subburnes of mine owne hearte, thus aduising³ by drunkennes to thirt.

20 The lorde will not be mercifull vnto him, but then the wrath of the lorde & his ielousie shall smoke against him, and euerie curse that is written in this booke, shall light vpon him, and the lorde shall put out his name from vnder heauen,

21 And the lorde shall separate him vnto cuill out of all the tribes of Israel, according vnto all the curses of the covenant, that is written in the booke of this lawe.

22 So that the¹ generation to come, euen pour children, that shall rise by after you, and the stranger, that shall come from a farre land, shall say, when they shall see the plagues of this lande, & the diseases thereof, wherewith the lorde shall smite it:

23 (For al that land shall burne with bitumstone and salt: it shal not be sowne, nor bring forth, nor any grasse shall growe there, like as in the ouerthrowing of Sodom, and Gomorah, Admah, and Zeboim, which the lorde ouerthrowe in his wrath and in his anger)

24 Then shall all nations saue, * Wherofore hath the lorde done this vnto this lande? howe fierce is this great wrath?

25 And they shall answer, Because they haue forsaken the covenant of the lorde God of their fathers, which he had made with them, when he brought them out of the lande of Egypt,

26 And wornt and serued other gods and worshipped them: euen goddes which they knew not, and which had giuen them nothing,

27 Therefore the wrath of the lorde waied hot against this land, to bring vpon it euerie curse that is written in this booke.

28 And the lorde hath rooted them out of their lande in anger, and in wrath, and in great indignation, and hath cast them into another lande, as appeareth this day.

29 The¹ secret things belong to the lorde our God, but the things reueiled belong vnto vs, and to our children for euer, that we may do all the wordes of this lawe.

CHAP. XXX.

e Mercie shewed whē they repent. 6 The Lord doth circumsise the heart. 11 All excuse of ignorance is taken away. 15. 19 Life and death is set before them 20. The Lord is their life which obey him.

x **N**ow when all these things shall come vpon thee, either the blessing on the curse which I haue set be-

fore thee, & thou shalt^a turne into thine heart, among all the nations whither the lorde thy God hath driuen thee,

2 And shalt returne vnto the lorde thy God, and obey his voyce in all that I commaunde thee this day: thou, and thy children with all thine^b heart and with all thy soule,

3 Then the lorde thy God will cause thy captiues to returne, and haue compassion vpon thee, and will returne, to gather thee out of all the people, where the lorde thy God had scattered thee.

4 Though thou werest cast vnto the best most part of^c heauen, from thence will the lorde thy God gather thee, and fro thence will he^d take thee,

5 And the lorde thy God will bring thee into the lande which thy fathers possessed, and thou shalt possess it, and he will shewe thee fauour, and will multiplie thee about thy fathers.

6 And the lorde thy God wil^e circumsise thine heart, and the hearte of thy seede, that thou maist loue the lorde thy God with all thine heart, and with all thy soule, that thou maist liue.

7 And the lorde thy God will lap all these curses vpon thine enemies, and on them, that hate thee, and that persecute thee.

8^f Returne thou therefore, and obey the voyce of the lorde, and do all his commandements, which I commaunde thee this day.

9 And the lorde thy God will make thee plerous in euerie woike of thine hand, in the fruite of thy body, & in the fruite of thy cattell, and in the fruite of the lande for thy welch: for the lorde will turne againe and reioyce ouer thee to do thee good, as he reioiced ouer thy fathers,

10 Because thou shalt obey the voyce of the lorde thy God, in keeping his commandements, and his ordinances, which are written in the booke of this lawe, when thou shalt returne vnto the lorde thy God with all thine hearte and with all thy soule.

11 If of this commaundement which I commaunde thee this day, is^a not hid fro thee, neither is it farre of.

12 It is not in heauē, that thou shouldst say, * Who shal goe vpon vs to heauen, and bring it vs, and cause vs to heare it, that we may do it?

13 Neither is it beyonde the¹ sea, that thou shouldst say, Who shall goe ouer the sea for vs, and bring it vs, and cause vs to heare it, that we may do it?

14 But the¹ woide is very nere vnto thee: euen in thy mouth and in thine heart, for to¹ do it.

15 Beholde, I haue set before thee this day life and good, death and euill,

16 In that I commaunde thee this day, to loue the lorde thy God, to walke in his wayes, and to keepe his commandements, and his ordinances, and his lawes,

a By calling to remembrance, both his mercies and his plagues.

b In true repentance is none hypocritic.

c Euen to the worlds ende.

d And bring thee into thy country.

e God wil purge all thy wicked affections: which thing is not in thine owne power to do.

f If we will haue God to worke in vs with his holie Spirit, we must turne againe to him by repentance.

g He meaneth not that God is subiect to these passions, to reioyce or to be sad: but he vseth this manner of speache to declare the loue that he beareth vnto vs.

h The lawe is so euident that none can pretend ignorance.

Rom. 10. 6.

i By heauen and the sea he meaneth places most farre distant.

k Euen the law and the Gospel.

l By faith in Christ.

m So that to loue and obcy God, is onely life and felicitie.

Gen. 19. 14, 15.

1. King. 9. 8.
1. Sam. 23. 8.

* Or, which had not giuen them a lande so posse.

m Moses hereby reprooueth their curiositie, which seeke those things that are onely known to God: and their negligence that regard not y, which God had reueiled vnto them, as the Lawe.

n He addeth these promises to signifie that it is for our profite that we loue him, and not for his.

laves, that thou maist * lue & be multiplied, and that the Lord thy God may blesse thee in the lande, whither thou goest to possesse it.
 17 But if thine heart turne away, so that thou wilt not obey, but shalt be seduced and worship other goddes, & serue them,
 18 I pronounce vnto you this day, that ye shall surely perishe, ye shall not prolong your daies in the lande, whither thou passest ouer Iordén to possesse it.
 19 * I call heauen and earth to record this day aganist you, that I haue set before you life and death, blessing and cursing. therefore * chuse life, that both thou and thy seed may liue,
 20 * Pleading the Lord thy God, by obeying his voyce, & by cleauing vnto him: for he is thy life, and the length of thy daies: that thou maiest dwell in the lande which the Lord sware vnto thy fathers, Abraham, Izhak and Jaakob, to giue them.

liued it vnto the Priests the sonnes of Leui (which bare the Arke of the couenant of the Lord) and vnto all the Elders of Israel,
 10 And Moses commadéd them, saying, * Euerie seuenth yeere * when the yeere of freedom shall be in the feast of the Tabernacles:
 11 When all Israel shall come to appeare before the Lord thy God, in the place which he shall chuse, thou shalt reade this Lawe before all Israel that they may heare it.
 12 Gather the people together: men, and women, and chidden, and thy stranger that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and keepe, and obserue all the wordes of this Lawe,
 13 And that their chidden which I haue not knownen it, may heare it, and learne to feare the Lord your God, as long as ye liue in the lande, whither ye goe ouer Iordén to possesse it.
 14 Then the Lord said vnto Moses, Bes holde, thy daies are come, that thou must die: Call Iohua, and staide ye in the Tabernacle of the Congregation & I may giue him a charge. So Moses and Iohua went, and stood in the Tabernacle of the Congregation.
 15 And the Lord appeared in the Tabernacle, in the pillar of a cloude: and the pillar of the cloude stode ouer the voyce of the Tabernacle.
 16 And the Lord said vnto Moses, Bes hold, thou shalt sleepe with thy fathers, and this people will rise vp, and goe a whoring after the gods of a strange land (whither they go to dwell therein, and will forsake me, and breake inp couenat which I haue made with them).
 17 Wherefore my wrath will waire hote aganist them at that day, and I will forsake them, and will hide my face from them: then they shall be consumed, and many aduersities and tribulations shall come vpon them: so then they will say, Here not these troubles come vpon me, because God is not with me?
 18 But I will surely hide my face in that day, because of all the euill, which they shall commit, in that they are turned vnto other gods.
 19 Nowe therefore write ye this song for you, and teache it the children of Israel: put it in their mouthes, that this song may be my witness aganist the children of Israel.
 20 For I will bring them into the lande (which I sware vnto their fathers) that I floweth with milke and hony, and they shall eate, & fill their selues, and ware fatte: then shall they turne vnto other gods, and serue them, and contume me, and breake inp couenant.
 21 And then when manie aduersities and tribulations shall come vpo them,

Before the Arke of the couenant, which was the signe of Gods presence, and the figure of Christ.
 f Which were not borne when the Lawe was giuen.
 g In a cloude that was facioned like a pillar,
 h That is, I will take my fauour from them: as to turne his face toward vs, is to shewe vs his fauour.
 i To preserue you and your children from Idolatrie, by remembering Gods benefites.
 k For this is the nature of flesh, no longer to obey God, then it is vnder the rod,

Chap. 4. 16.

o That is, loue and obey God: which thing is not in mans power, but Gods Spirit onely worketh it in his electe.

a I can no longer execute mine office.
 Nomb. 20. 11.
 chap. 3. 26.

Nomb. 27. 16.

Nomb. 27. 24.

b Into your hands.
 Chap. 7. 2.

o Or, be of good courage.

c For he that must gouerne y people, hath neede to be valiant & repressiue vice, & constant to mainteine vertue.

d Signifying y man can neuer be of good courage, except he be persuaded of Gods fauour & assistance.

CHAP. XXXI.

2. 7. Moses preparing him self to dye, appointeth Ioshua to rule the people. 9 He giueth the Lawe to the Leuites, that they should reade it to the people. 19 God giueth them a song as a witness betwene him and them. 23 God confirmed Ioshua. 29 Moses sheweth them that they will rebell after his death.

1 Then Moses went and spake these words vnto all Israel,
 2 And said vnto them, I am an hundredth and twentie yeere olde this day: I can no more goe out and in: also the Lord hath said vnto me, * Thou shalt not go ouer this Iorden.
 3 The Lord thy God he will go ouer before thee: he will destrope these nations before thee, and thou shalt possesse the. * Iohua, he shal go before thee, as the Lord hath said.
 4 And the Lord shall do vnto them, as he did to * Sihon and to Og kings of the Amorites, and vnto their lande whom he destrope.
 5 And the Lord shall giue them before you that ye may do vnto them according vnto euerie * commandement, which I haue commanded you.
 6 Blucke vpon your heartes therefore, and be strong: dreade not, nor be afraide of them: for the Lord thy God him selfe doth go with thee: he wil not faile thee, nor forsake thee.
 7 And Moses called Iohua, and saide vnto him in the sight of all Israel, Be of a good courage and strong: for thou shalt go with this people vnto the land which the Lord hath sworne vnto their fathers, to giue them, and thou shalt giue it them to inherite.
 8 And the Lord him selfe doeth go before thee: he wil be with thee: he wil not faile thee, neither forsake thee: feare not therefore, nor be discomfited.
 9 And Moses wrote this Lawe, and des

And the Lord said vnto Moses, Bes holde, thy daies are come, that thou must die: Call Iohua, and staide ye in the Tabernacle of the Congregation & I may giue him a charge. So Moses and Iohua went, and stood in the Tabernacle of the Congregation.
 15 And the Lord appeared in the Tabernacle, in the pillar of a cloude: and the pillar of the cloude stode ouer the voyce of the Tabernacle.
 16 And the Lord said vnto Moses, Bes hold, thou shalt sleepe with thy fathers, and this people will rise vp, and goe a whoring after the gods of a strange land (whither they go to dwell therein, and will forsake me, and breake inp couenat which I haue made with them).
 17 Wherefore my wrath will waire hote aganist them at that day, and I will forsake them, and will hide my face from them: then they shall be consumed, and many aduersities and tribulations shall come vpon them: so then they will say, Here not these troubles come vpon me, because God is not with me?
 18 But I will surely hide my face in that day, because of all the euill, which they shall commit, in that they are turned vnto other gods.
 19 Nowe therefore write ye this song for you, and teache it the children of Israel: put it in their mouthes, that this song may be my witness aganist the children of Israel.
 20 For I will bring them into the lande (which I sware vnto their fathers) that I floweth with milke and hony, and they shall eate, & fill their selues, and ware fatte: then shall they turne vnto other gods, and serue them, and contume me, and breake inp couenant.
 21 And then when manie aduersities and tribulations shall come vpo them,

g In a cloude that was facioned like a pillar,
 h That is, I will take my fauour from them: as to turne his face toward vs, is to shewe vs his fauour.
 i To preserue you and your children from Idolatrie, by remembering Gods benefites.
 k For this is the nature of flesh, no longer to obey God, then it is vnder the rod,

this

10th. 6.

m Of thine infir- mities, when thou shalt turne away from the doctrine contai- ned therein.

n As gouerners, judges, and mag- istrates.

o By Idolatrie, and worshipping Images, which are the worke of your hands.

r As witnesses of this peoples ingratitude. b He desireth that he may speake to Gods glorie, and that the people, as y greene grasse, may receiue the dewe of his doctrine.

c The Hebrew word is rocke: noting that God onely is mighty, faithful, & con- stant in his prom- es.

this song shall I auerue them to their face as a witness: for it shal not be for- gotten out of the monthes of their posteritie: for I know their imagination, which they goe about euen now, before I haue brought them into the lande which I sware.

22 ¶ Moses therefore wrote this song the same day and taught it the children of Israel.

23 And God gaue Ioshua the sonne of Nun a charge, & said, Be strong, and of a good courage: for thou shalt bring the children of Israel into a land, which I sware vnto them, & I will be wth thee.

24 ¶ And when Moses had made an end of writing the wordes of this Lawe in a booke vntil he had finished them,

25 Then Moses commanded the Levites, which bare the Arke of the couenant of the Lord, saying,

26 Take the booke of this Lawe, and put ye it in the side of the Arke of the con- uenant of the Lord your God, that it may be there for a witness against thee.

27 For I know thy rebellion & thy stiff necke: be hold, I being yet alive wth you this day, ye are rebellious against the Lord: how much more then after my death?

28 Gather vnto me all the Elders of your tribes, and your officers, that I may speake these wordes in their audience, and call heauen and earth to record against them.

29 For I am sure that after my death ye will utterly be corrupt and turne from the way, which I haue commanded you: therefore euil wil come vpon you at the length, because ye will commit euil in the sight of the Lord, by prouo- king him to anger through the worke of your hands.

30 Thus Moses spake in the audience of all the Congregation of Israel the wordes of this song, vntil he had ended them.

CHAP. XXXII.

The song of Moses concerning 7 Gods benefites to- ward the people, 13 and their ingratitude toward him. 20 God menaceth them, 21 and speaketh of the vocation of the Gentiles. 25 Moses com- manded to teach the Lawe to the children. 49 God forewarneth Moses of his death.

1 HEarken ye yeancies, and I will speake: and let the earth heare the wordes of my mouth.

2 My doctrine shall drop as the raine, and my speech shall stie as the dewe, as the showe vpon the herbes, and as the great raine vpon the grasse.

3 For I will publish the Name of the Lord: giue ye glorie vnto our God.

4 Perfect is the worke of the mightie God: for all his wordes are iudgement. God is true, and without wickednes: iust, and righteous is he.

5 They haue corrupted them selues to- ward him by their vice, nor bring his children, but a froward and crooked ge- neration.

6 Doe ye reuward the Lord, O foolish peo- ple and vnwise: is not he thy father, that hath bought thee? he hath made thee, and proportioned thee.

7 Remember the dayes of olde: con- sider the yeres of so many generations: aske thy father, and he will shewe thee: thine Elders, and they wil tel thee.

8 When the most hie God deuided to the nations their inheritance, when he se- parated the fomes of Mann, he ap- pointed the borders of the people, at- tending to the number of the children of Israel.

9 For the Lotdes portion is his people: Jaakob is the lot of his inheritance.

10 I found him in the land of the wil- dernes, in a waste, and roaring wilder- nes: he led him about, he taught him; and kept him as the apple of his eye.

11 As an eagle stretcht by her nest, stretcht ouer her birdes, stretcht out her winges, taked them, and beareth them on her winges,

12 So the Lord alone led him & there was no strange god wth him.

13 He caried him vp to the hie places of the earth, that he might eate the fruits of the fields, and he caused him to sucke home out of the stone, and ople out of the hard rocke:

14 Butter of kine, and milke of sheepe wth fat of the lambes, and raine fed in Basan, and goates, wth the fat of the grames of wheate, & the rebe liquor of the grape hast thou drunke,

15 ¶ But he that should haue bene i by right, when he would fat, spurned wth his heele: thou art fat, thou art grosse, thou art laden wth fannes: therefore he forsooke God that made him, & regarded not the strong God of his saluation.

16 They prouoked him wth strange gods: they prouoked him to anger wth abominations.

17 They offered vnto deuils, not to God, but to gods whom they knew not: hiew gods that came newly by, whom their fathers feared not.

18 Thou hast forgotten the mighty God, that begate thee, and hast forgotten God that formed thee.

19 The Lord then saue it, & was angrie, for the prouocation of his sonnes and of his daughters.

20 And he said, I will hide my face from them: I wil see what their end shall be: for they are a froward generation, children in whom is no faith.

21 They haue moued me to ielousie wth chat which is not God: they haue prouo- ked me to anger wth their vanities: and I will moue them to ielousie wth those which are no people: I will prouoke them to anger wth a foolish nation.

22 For fire is kindled in my wrath, & shal burne vnto the bottom of hel, and shal consume the earth wth her increase, and set on fire the foundations of the mountaines,

Not accord- ing to the com- mon creation, but he hath made thee a new creature by his Spirit.

e When God by his prouidence deuided y world, he lent for a time that portio to the Canaan- ites, which should after be an inheritance for all his people Israel. f To teach the to sic.

g Or, god of strange nation.

g Meaning of the land of Canaan, which was hie in respect of Egypt.

h That is, abun- dance of all things euen in the very rocks. i He sheweth what is the prin- cipall end of our vocation.

k By changing his seruire for their superstiti- ons.

l Scripture cal- leth new, what- soeuer man in- uenteth, be the error neuer so olde.

m He calleth them Gods chil- dren, not to ho- nour them, but to shewe them from what dig- nity they are fallen. Rom. 10. 19.

n Which I haue not fauoured, nor giuen my lawes vnto them.

23 I will spend plagues vpon them: I will bestowe mine arrowes vpon them.

24 They shalbe burnt with hunger, and consumed with heat, and with bitter destruction: I wil also send the teeth of beasts vpon them, with the venime of serpents creeping in the dust.

25 The sword shall kill them without, and in the chambers feare: both þ pong man and the pong woman, the suckling with the man of grap heare.

26 I haue said, I would scatter them abroad: I would make their remembrance to cease from among men,

27 Haue that I feared the furie of the enemie, lest their aduerlaries should ware proud, and lest they should say, Our he hand and not the Loyde hath done all this.

28 For they are a nation void of counsell, neither is there any vnderstanding in them.

29 Oh that they were wise, then they would vnderstand this: they woulde consider their later end.

30 How should one chase a thousand, and two put ten thousand to flight, except their strong God had solde them, and the Lord had sent them by?

31 For their god is not as our God, euen our enemies being iudges.

32 For their vine is of the vine of Sodom, and of the bines of Gomorah: their grapes are grapes of gall, their clusters be bitter.

33 Their wine is the popson of dragons, and the cruel gall of aspes.

34 It is not thus said in store with me, and sealed vp among my treasures?

35 Vengeance and recompense are mine: their foete shall slide in due time: for the day of their destruction is at hand, and the things that shall come vpon them, make haste.

36 For the Loyde shall iudge his people, and repent toward his seruants, when he seeth that their power is gone, and none shut vp in hold nor left abroad.

37 When men shall say, Where are their gods, their mightie God in whom they trusted,

38 Which did eate the fat of their sacrifices, and did drinke the wine of their drinke offering? let them rise vp, and helpe you: let him be your refuge.

39 Behold now, for I, I am he, & there is no gods with me: * I kill, and giue life: I wound, and I make whole: * neither is there any that can deliuer out of mine hand.

40 For I will lift by mine hand to heauen, and say, I lme for ener.

41 If I whet my glittering sworde, and mine hand take holde on iudgement, I will execute vengeance on mine enemies, and will reward them that hate me.

42 I will make mine arrowes drunke with blood, (and my sword shall eat flesh) for the blood of the blame, and of the cap-

tiues, when I begin to take vengeance of the enemie.

43 * Þe nations, praye his people: for he will avenge the blood of his seruants, and will execute vengeance vpon his aduerlaries, and will be mercifull vnto his land, and to his people.

44 ¶ Then Moses came and spake all the wordes of this song in the audience of the people, he and * Goshia the sonne of Iam.

45 When Moses had made an ende of speaking all these wordes to all Israel,

46 Then he said vnto them, * Set your hearts vnto all the wordes which I testified against you this day, that ye map commande them vnto your children, that they map obserue and doe all the wordes of this lawe.

47 For it is no vaine word concerning you, but it is your life, and by this word whither ye go ouer Iordyn to possesse it.

48 * And the Lord spake vnto Moses the selfe same day, saying,

49 Goe vp into this mountaine of Abasrim, vnto the mount Abarim, which is in the land of Moab, that is ouer against Jericho: and beholde the land of Canaan, which I giue vnto the children of Israel for a possession,

50 And die in the mount which thou goest vp vnto, and thou shalt be gathered vnto thy people. * As Aaron thy brother died in mount Hor, and was gathered vnto his people,

51 Because he trespassed against me among the children of Israel, at the waters of Meribah, at Kadish in the wilderness of Zin: for he sanctified me not among the children of Israel.

52 Thou shalt therefore see the land because thou shalt not goe thither, I meane, into the land which I giue the children of Israel.

Rom. 15. 10.

Whether the blood of Gods people be shed for their finnes, or triall of their faith, he promisseth to reuenge it.

* Or, Ioshua.

Chap. 6. 8.

and 11. 18.

x For I wil performe my promise vnto you, I sa. 55. 10.

Rom. 17. 12.

Gene. 25. 8.

Nomb. 20. 25, 28.

and 33. 38.

Nomb. 20. 22, 23.

and 27. 14.

* Or, of strife.

Ye were not earnest and constant to maintaine mine honour.

CHAP. XXXIII.

¶ Moses before his death blesteth all the tribes of Israel. 26 There is no God like to the God of Israel. 29 Nor any people like vnto his.

1 ¶ **N**ow this is the blessing wherewith Moses the man of God blessed the children of Israel before his death, and said,

2 The Lord came from Sinai, and rose vp from Seir vnto them, and appeared clearly from mount Paran, & he came with ten thousandes of Santes, and at his right hand a fire floure for them.

3 Though he loue the people, yet all thy Santes are in thine haubds: and they are humbled at thy feete, to receiue thy wordes.

4 Moses commanded vs a lawe for an inheritance of the Congregation of Jaakob.

5 Then he was among the righteous people, as King, when the heads of the people, and the tribes of Israel were assembled,

a This blessing conteyneth not onely a simple praier, but an assurance of the effect thereof.

b Meaning infinite Angels.

c Ebr. his faints, that is, the children of Israel.

d As thy disciples.

e To vs and our successors.

* Or, Moses.

* Or, Israh.

o They shall be slaine both in the field & at home.

p Reioycing to see the godly afflicted, & attributing that to them felues which is wrought by gods hand.

q They would consider the felicity y was prepared for them, if they had obeyed God.

* Or, deliuered them to their enemies, Iosh. 2. 10.

r The fruites of the wicked are as popson, detestable to God and dangerous for man.

Ecclus. 2. 1. rom. 12. 10. bevr. 10. 30.

* Or, change his minde.

f When neither strong nor weak in a maner remaine.

g Sion. 2. 6. Iob. 13. 2. VV. 16. 13.

z That is, I sweare, I rede Gene. 14. 22.

F Reuben shalbe one of the tribes of Gods people, though for his sinne his honour be diminished & his familie but small.

g Signifying that he should hardly obtaine Iacob's promise, Gen. 49. 8.
h He preferred Gods glorie to all natural affection, Exod. 32. 29.

i He declareth that the ministers of God haue manie enemies, and therefore haue neede to be praised for.
k Because the temple shoulde be built in Zion, which was in the tribe of Benjamin, he sheweth that God should dwell with him there.
l Or, fountain.

1 Which was, God appearing vnto Moses, Exod. 3. 2.
Gen. 49. 26.
l Or, strength.

m In thy prosperous viages vpon the sea, Gen. 49. 13.
l Or, mounte Zion, n The Tribe of Zebulun.

o So that the portion of the Gadites, and others on this side Iordes was Gods, though it was not to knowen.

6 **¶** Let Reuben liue, and not die, though his men be a final number.
7 **¶** And thus he blessed Judah, and said, Heare, O Lord, the voice of Judah, and bring him vnto his people: his hands shall be sufficient for him, if thou helpe him against his enemies.
8 **¶** And of Leui he said, Let thy * Thun-
ning & thine Vnbe be with thine holy one, whom thou didst proue in Massah, and didst caule him to strue at the waters of Meribah.
9 Who said vnto his father and to his mother, **h** I haue not sorne him, neither knewe he his brethren, nor knewe his owne children: for they obserued thy word, and kept thy covenant.
10 They shall teach Iacob thy iudgements, and Israel thy lawe: they shall put incens before thy face, & the burnt offering vpon thine altar.
11 **B**lessed, O Lord, his substance, and accept the worke of his handes: **i** smite through the lopnes of them that rise against him, and of them that hate him, that they rise not againe.
12 **¶** Of Benjamin he said, The beloned of the Lord shall **b** dwell in safety by him: the Lord shall couer him all the day long, and dwell betwene his shoulders.
13 **¶** And of Ioseph he said, Blessed of the Lord is his land for **d** sweetenes of heauen, for the dewe, and for the **n** depty lying beneath,
14 And for the swete increase of **d** sunne, and for **p** swete increase of the inoone,
15 And for the sweetenes of the top of the ancient mountaines, and for the sweetenes of the olde hilles,
16 And for the sweetenes of the earth, and abundance thereof: and the good wil of him that dwelt in the **1** bulke, shall come vpon the head of Ioseph, and vpon the top of the head of him that was **separ-**
ated from his brethren.
17 His beautie shall be like his first borne bullocke, and his **n** hognes as the hognes of an vnicorne: with them he shall smite the people together, euen the endes of the world: these are also the ten thousands of Ephraim, and these are the thousands of Manasseh.
18 **¶** And of Zebulun he said, Keiopce, Zebulun, in thy **m** going out, and thou, **h** Machar, in thy tentes.
19 They shall call the people vnto the **n** mountaine: there they shall offer the sacrifices of righteousness: for **n** they shall sucke of the abundance of the sea, & of the treasures hid in the land.
20 **¶** And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, that catcheth for his praye **p** arnie with the head.
21 And he looked to himselfe at the beginning, because there was a position of the **l** Lawe giuer him: yet he shall come with the heads of the people, to execute the iustice of the Lord, and his iudgements with Israel.

22 **¶** And of Dan he said, Dan is a lions whelpe: he shall leape from Bashan.
23 **¶** And of Naphtali he said, O Naphtali, satiffied with fauour, and filled with the blessing of the Lord, possesse the West and the South.
24 **¶** And of Asher he said, Asher shalbe blessed with children: he shalbe acceptable vnto his brethren, and shall dippe his foot in oyle.
25 Thy shoes shalbe **q** piron and brasse, and thy strength shall continue as long as thou liuest.
26 **¶** There is none like God, **d** righteous people, which rideth vpon the hea- uens for thine helpe, and on the clouds in his gloyp.
27 The eternal God is thy refuge, and vnder his armes thou art for euer: he shall cast out the enemie before thee, and will say, Destroy them.
28 Then Israel **e** the fountaine of Iacob shall dwell alone in safety in a land of wheat and wine: also his heauen shall diop the dewe.
29 Blessed art thou, O Israel: who is like vnto thee, **d** people laued by the Lord, the shield of thine helpe, and which is the sword of thy glorie: therefore **thine** enemies shall be in subiection to thee, and thou shalt tread vpon their hic places.

CHAP. XXXIIII.

1 Moses seeth all the land of Canaan. **5** He dieth. **8** Israel weepeth. **9** Joshua succeedeth in Moses roime. **20** The praise of Moses.

Then Moses went from the plaine of Moab by into mounte **a** Rebebo to the top of Pisgah that is ouer against Jericho: and the Lord shewed him **a** all the land of Gilead, vnto Dan, **2** And all Naphtali and the land of Ephraim and Manasse, and all the land of Judah, vnto the vtmost **b** sea: **3** And the South, and the plaine of the valley of Jericho, the citie of palmes trees, vnto Zoar.
4 And the Lord said vnto him, ***** This is the lande which I swaue vnto Abraham, to Ishak and to Iacob, saying, I will giue it vnto thy seed: I haue caused thee to see it with thine eyes, but thou shalt not go ouer thither.
5 So Moses the seruant of the Lord dyed there in the land of Moab, according to the word of the Lord.

6 And **e** he buried him in a valley in the land of Moab ouer against Beth-peoi, but no man knoweth of his sepulchre vnto **d** this day.
7 Moses was nowe an hundred and twentie yere old when he died, his eye was not dimme, nor his naturall force abated.
8 And the children of Israel wept for Moses in the plaine of Moab thirtie dayes: so the dayes of weeping and mourning for Moses were ended.
9 And **e** Joshua the soune of Nun was full of the spirit of wisdom: for Moses had

p Meaning, accere the sea.

q Thou shalt be strong, or thy countrey full of metal. It seemeth that Simeon is left out because he was vnder Iudah, and his portion of his inheritance, Iosh. 19. 9.

r Who was plentifulfull in issue as a fountaine.

s Thine enemies for feare shall lie and faime to be in subiection.

a Which was a part of mount Abarim, Nom. 27. 12.
Chap. 3. 27.
2. mar. 1. 4.
b Called Mediterraneum.

Gen. 27. 6 & 13. 15.

c To wit, the Angel of the Lord, Iude 9.
d That **i**ewes might not haue occasion thereby to commit Idolatrie.

e Hereby appeareth the fauour of God **i** leaueh not his Church destitute of a gouernour.

f Vnto whom the Lord did reueile himselfe plainly, as Exodus 33.11.

had put his hands vpon him. And the children of Israel were obedient vnto him, and did as the Lord had commanded Moses.

10 But there arose not a Prophet since in Israel like vnto Moses (whom the Lord knew face to face)

11 In all the miracles & wonders which the Lord sent him to do in the lande of Egypt before Pharaoh and before all his seruants, and before all his land, 12 And in all that mightie hand and all that great feare, which Moses wrought in the sight of all Israel,

g Meaning, the power of God working by Moses in the wildernesses.

THE BOOKE OF Ioshua.

THE ARGUMENT.

IN this booke the holy Ghost setteth most liuely before our eyes the accomplishment of Gods promise, who as he promised by the mouth of Moses, that a Prophete should be rayfed vp vnto the people like vnto him, whom he willeth to obey, Deut. 18, 15: so he sheweth himselfe here true in his promise, as at all other times, and after the death of Moses his faithfull seruant, he rayseth vp Ioshua to be ruler and gouernour ouer his people, that neyther they should be discouraged for lacke of a capitaine, nor haue occasion to distrust Gods promises hereafter. And because that Ioshua might be confirmed in his vocation, and the people also might haue none occasion to grudge, as though he were not approued of God: he is adorned with most excellent giftes and graces of God, both to gouerne the people with counsell, and to defend them with strenght, that he lacked nothing which eyther belonged to a valiant capitaine or a faithfull minister. So he ouercommeth all difficulties and bringeth them into the land of Canaan: the which according to Gods ordinance he diuideth among the people and appointeth their borders: he establisheth lawes and ordinances, and putteth them in remembrance of Gods manifold benefites, assuring them of his grace and fauour, if they obey God, and contrariwise of his plagues and vengeance, if they disobey him. This historie doeth represent Iesus Christ the true Ieshua, who leadeth vs into eternal felicitie, which is signified vnto vs by this land of Canaan. From the beginning of the Genesis to the end of this booke are contayned 2 5 7 6 yeres. For from Adam vnto the flood are 1 6 5 6. from the flood vnto the departure of Abraham out of Caldea, 4 2 3. and from thence to the death of Ioseph 2 9 0. the date of the Genesis containeth 2 3 6 9. Exodus 1 4 0. the other three bookes of Moses 4 0. Ioshua 2 7. So the whole maketh 2 5 7 6 yeres.

CHAP. I.

- 3 The Lord encourageth Ioshua to invade the land.
- 4 The borders and limites of the land of the Israelites.
- 5 The Lord promiseth to assist Ioshua, if he obey his word.
- 11 Ioshua commandeth the people to prepare themselves to passe ouer Iordan, and exhorteth the Reubenites to execute their charge.



Now after the death of Moses the seruant of the Lord, the Lord spake vnto Ioshua the sonne of Nun, Moses minister, saying, Moses my seruant is dead: now therefore arise, go ouer this Iordan, thou, and all this people, vnto the land which I giue them, that is, to the children of Israel.

- 3 * Cherie place that the sole of your foote shall tread vpon, haue I giuen you, as I said vnto Moses.
- 4 * From the wildernesses and this habitation euen vnto the great Iauer, the river: * Perath: all the land of the Hitites, euen vnto the great sea toward the going downe of the sunne, shall be your coast.
- 5 There shal not a man be able to withstand thee all the dayes of thy life: as I was with Moses, so wil I be with thee: * I wil not leaue thee, nor forsake thee.
- 6 * Be strong & of a good courage: for vnto

to this people shalt thou deuide the land for an inheritance, which I sware vnto their fathers to giue them.

7 * Wilt thou stand, & of a most valiant courage, that thou maist obserue & do according to all the Law which Moses my seruant hath commanded thee: thou shalt not turne a way from it to the right hand, nor to the left, that thou maist prosper whither soeuer thou goest.

8 Let not this booke of the Law depart out of thy mouth, but meditate therein day & night, that thou maist obserue & do according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou haue good successe.

9 Haue not I commanded thee, saying, Be strong & of a good courage, feare not, nor be discouraged: for I the Lord thy God wil be with thee, whither soeuer thou goest.

- 10 ¶ Then Ioshua commanded the officers of the people, saying,
- 11 Passe through the holte, & commande the people, saying, Prepare you victualles: for 3 after three dayes ye shall passe ouer this Iordan, to go in to possess the land, which the Lord your God giueth you to possesse it.
- 12 ¶ And vnto the Kenites, and to the Gabites, and to halfe the tribe of Manasse spake Ioshua, saying,
- 13 * Remember the word, which Moses the seruant of the Lord commanded you, saying, The Lord your God hath giuen you rest, & hath giuen you this land.

Or, growe stronger and stronger. Deut. 5. 32. & 28. 14.

e He shewed wherein consisteth true prosperitie, euen to obey the word of God. f Shewing that it was not possible to gouerne well without continual studie of Gods word.

Or, gouerne wisely.

g Meaning from the day that this was proclaimed, Chap. 3. 2. h Which belonged to Sihon King of the Amorites, and Og King of Bashan.

a The beginning of this booke dependeth on the last Chapter of Deut. which was writte by Ioshua as a preparation to his historie.

Chap. 1. 4. 9. Deut. 11. 24. b Of Zin, called Kadesh & Paran. Or, Suphrates. c Meaning the whole land of Canaan. d Called Mediterancum. Heb. 13. 5. Deut. 31. 23.

14 **¶** Your wiues, your children, and your cattell shall remaine in the land which I haue giuen you: but ye shall goe ouer your brethren armed, all that be men of warre, and shall helpe them.

15 **¶** Until the Lord haue giuen your brethren rest, as well as to you, and until they also shall possess the land, which the Lord your God giueth them: then shall ye returne vnto the land of your possession and shall possess it, which land I haue giuen the Lordes seruant, which I haue giuen you on this side Iordan toward the sunne rising.

16 **¶** Then they answered Ioshua, saying, All that thou hast commanded vs, we will doe, and whithersoener thou shalt send vs, we will goe.

17 **¶** As we obeyed Moses in all things, so will we obey thee: onely the Lord thy God be with thee, as he was with Moses.

18 **¶** Whosoever shall rebel against thy commandement, and will not obey thy wordes in all that thou hast commanded him, let him be put to death: onely be strong and of good courage,

CHAP. II.

1 Ioshua sendeth men to spy Iericho, whom Rahab hideth. 11 She confesseth to the God of Israel: 17 She requirith a signe for her deliuerance. 21 The spies returne to Ioshua with comfortable tidings.

Then Ioshua the sonne of Nun sent out of Shittim two men to spy secretly, saying, Goe, viewe the land, and also Iericho: and they went, and came vnto a harlots house, named Rahab, and lodged there.

2 **¶** Then report was made to the king of Iericho, saying, Beholde, there came men hither to night, of the children of Israel, to spy out the countrey.

3 **¶** And the king of Iericho sent unto Rasah, saying, Being forth the men that are come to thee, and which are entered into thine house: for they be come to search out all the land.

4 **¶** (But the woman had taken the two men, and hid them.) Therefore said she thus, There came men vnto me, but I wote not whence they were.

5 **¶** And when they shut the gate in the darke, the men went out, whither they men went I wote not: followe ye after them quickly, for ye shall ouertake them.

6 **¶** (But she had brought them by to the roofe of the house, and hid them with the flaxkes of flax, which she had spread abroad vpon the roofe.)

7 **¶** And certaine men pursued after them, the way to Iordan, vnto the fourdes, and as soone as they which pursued after them, were gone out, they shut the gate.

8 **¶** And before they were a sleepe, she came by vnto them vpon the roofe,

9 **¶** And said vnto the men, I knoweth that the Lord hath giuen you the land, and that the feare of you is fallen vpon vs,

and that all the inhabitants of the land faint because of you.

10 **¶** For we haue heard, howe the Lord died by the water of the redden Sea: before you, when you came out of Egypt, and what you did vnto the two kings of the Amorites, that were on the other side Iordan, vnto Sihon and to Og, whom ye breuely destroyed:

11 **¶** And when we heard it, our hearts did faint, and there remained no more courage in any because of you: for the Lord your God, he is the God in heauen above, and in earth beneath.

12 **¶** Now therefore, I pray you, sweare vnto me by the Lord, that as I haue shewed you mercie, ye will also shewe mercie vnto my fathers house, and giue me a true token,

13 **¶** And that ye will saue alme my father and my mother, and my brethren, and my sisters, and all that they haue: and that ye will deliuer our soules from death.

14 **¶** And the men answered her, Our life for you to die, if ye utter not this our business: and when the Lord hath giuen vs the land, we will deale mercifully and truly with thee.

15 **¶** Then she let them downe by a corde through the windowe: for her house was vpon the towne wall, and she dwelt vpon the wall.

16 **¶** And she said vnto them, Goe you into the s mountaine, leat the pursuers seeke vnto you, and pise your sitings there three dayes, vntill the pursuers be returned: then afterward may ye goe your way.

17 **¶** And the men said vnto her, We will be blamelesse of this thine othe, which thou hast made vs sweare.

18 **¶** Behold, when we come into the land, then shalt thou bind this corde of red thide in the windowe, whereby thou lettest vs downe, and thou shalt bring thy mother and thy mother, and thy brethren, and all thy fathers household home to thee.

19 **¶** And whosoever then doeth goe out at the doore of thine house into the streete, his blood shall be vpon his head, and he shall be gillesse: but whosoener shall be with thee in the house, his blood shall be on our head, if any hand touch him:

20 **¶** And if thou utter this our matter, we will be quite of thine oth, which thou hast made vs sweare.

21 **¶** And she answered, According vnto your wordes to be it: then she sent them away, and they departed, & she bounde the red corde in the window.

22 **¶** And they departed, and came into the mountaine, & there abode three dayes, vntill the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.

23 **¶** So the two men returned, & descended from the mountaine, & passed ouer, and came to Ioshua the sonne of Nun, & told him all things that came vnto them.

¹ Or, beyond Iordan from Iericho.

² By your request, but yet by Gods secret appointment, Deut. 33. 21.

³ They do not onely promise to obey him so long as God is with him: but to helpe to punish all that rebel against him.

⁴ Which place was in the plaine of Moab nere vnto Iordan. Hebr. 11. 31. ⁵ Or, stayners house, or hostelle.

⁶ Though the wicked see the hand of God vpon them, yet they repent not; but seeke howe they may by their power and policie resist his working.

⁷ Meaning vpon the house: for then their houses were flat-bowes, so if they might do their business there-vpon.

⁸ For so God promised, Deut. 28. 7. chap. 5. 1.

⁹ Exod. 14. 21, 22. Chap. 4. 23.

¹⁰ Num. 21. 24.

¹¹ Or, melted. ¹² Or, spirit.

¹³ Heerein appeareth great mercie of God, that in this common destruction he would drawe a most miserable sinner to repent and confesse his Name.

¹⁴ Or, lines.

¹⁵ We warrant you on paine of our liues.

¹⁶ Which was nere vnto the citie.

¹⁷ We shalbe discharged of our othe, if thou doest performe this condition: that followeth for so that thou, and thine be deliuered.

¹⁸ He shalbe gillesse of his owne death.

¹⁹ So that other should thinke to escape by the same meanes.

²⁰ Or, scarlet colour.

²¹ To wit, the reuer Iordes.

24 Also they laid unto Joshua, Surely the Lord hath delivered into our hands all the land: for euen at the hijackings of the countrey faint because of vs.

CHAP. III.

3 Ioshua commandeth them to depart when the Arke remoueth. 7 The Lord promiseth to exalt Ioshua before the people. 9 Ioshuas exhortation to the people. 16 The waters part asunder whiles the people passe.

1 Then Ioshua rose verie early, & they remooued from Shittim, and came to 2 Jordan, he, and all the children of Israel, and lodged there, before they went ouer.

2 And after 3 three dayes the officers went throughout the hoste,

3 And commanded the people, saying, When ye see the Arke of the Couenant of the Lord your God, and the Priests of the Leuites bearing it, ye shall depart from your place, and goe after it.

4 Yet there shall be a space betwene you and it, about 2 two thousand cubites by measure: ye shall not come nere unto it, that ye may knowe the way, by the which ye shal go: for ye haue not gone this way in times past.

5 (Now Ioshua had laide vnto the people, * Sanctifie your selues: for in morrowe the Lord will do wonders among you)

6 Also Ioshua spake vnto the Priests, saying, Take by the Arke of the Couenant, and goe ouer before the people: so theyooke by 5 the Arke of the Couenant, and went before the people.

7 ¶ Then the Loyde laide vnto Joshua, This day will I begin to magnifie thee in the sight of all Israel, which shall know, that * as I was with Moses, so will I be with thee.

8 Thou shalt therefore command the Priests that beare the Arke of 5 the Couenant, saying, When ye are come to the brinke of the waters of Jordan, ye shall stand still 4 in Jordan.

9 ¶ Then Ioshua laide vnto the children of Israel, Come hither, and heare the wordes of the Lord your God.

10 And Ioshua laide, 4 Hereby ye shall knowe that the living God is among you, and that he will certainlye call out before you the Canaanites, and the Hittites, and the Hiuites, and the Perizzites, and the Gergashites, and the Amorites, and the Jebusites.

11 Beholde, the Arke of the Couenant of the Lord of all the world passeth before you into Jordan.

12 Now therefore take from among you 2 twelue men out of the tribes of Israel, out of euery tribe a man,

13 And as soone as the soles of the feete of the Priests (that beare the Arke of the Lord God the Lord of all the world) shall step in the waters of Jordan, the waters of Jordan shall be cut of: for the waters that come from aboue, * shall stand still vpon an heape.

14 ¶ Then when the people were departed from their tentes to goe ouer Jordan, the Priests bearing the Arke of the Couenant, went before the people.

15 And as they that bare the Arke came vnto Jordan, and the soles of 5 the Priests that bare the Arke were dipped in the brinke of the water, (* for Jordan beeth to fill all his 6 bankes all the time of haruest)

16 Then the waters that came downe from aboue, stayed and rose vpon an heape and departed farre from the citie of Adam, that was beside Zaretan: but the waters that came downe toward the Sea of the wilderness, euen the salt Sea, failed, and were cut of: so the people went right ouer against Jericho.

17 But the Priests that bare the Arke of the Couenant of the Lord, stood by within Jordan: ready prepared, and all the Israelites went ouer dry, vntill all 5 the people were gone cleane ouer through Jordan.

CHAP. IIIII.

1 God commanded Ioshua to set vp twelue stones in Iordan. 18 The waters returne to their olde course. 20 Other twelue stones are set vp in Gugal. 21 This miracle must be declared to the posteritie.

10 A 5 When all the people were whole had spoken vnto Joshua, saying,

2 Take you twelue men out of the people, out of euery tribe a man,

3 And command you them, saying, Take you hence out of the middes of Jordan, out of the place where the Priests stood in a 2 readines, twelue stones, which ye shall take away with you, and leaue 2 them in the 6 lodging, where you shall lodge this night)

4 Then Ioshua called the twelue men, whom he had prepared of the children of Israel, out of euery tribe a man,

5 And Ioshua said vnto them, Goe ouer before the Arke of the Lord your God, euen through the middes of Jordan, and take by euery man of you a stone vpon his shoulder according vnto the number of the tribes of the children of Israel.

6 That this may be a signe among you, that when your children shal aske their fathers in time to come, saying, What meane you by these stones?

7 Then ye may answer them, That the waters of Jordan were cut of before the Arke of the Couenant of the Lord: for when it passed through Jordan, the waters of Jordan were cut of: therefore these stones are a memoriall vnto the children of Israel for euer.

8 Then the children of Israel did eue so, as Ioshua had commanded, and tooke by twelue stones out of the middes of Jordan, as the Lord had said vnto Ioshua, according to the number of the tribes of the children of Israel, and carried them away with them vnto the lodging, and layd them downe there.

14. 1. 48.

2. Chr. 22. 15. eccles. 24. 30.

f Because the riuer was accustomed at this time to be full, the miracle is so much the greater.

g Either taryng till the people were past, or, as some reade, sure, as though they had bene vpon the drie land.

Deut. 17. 2.

a As Chap. 3. 17.

b Meaning, the place where they should campe.

c God commandeth that not onely we our selues profite by his wonderfull workes, but that our posteritie may know the cause thereof and glorifie his Name.

a Which according to the Brewes was in March, & about 40. dayes after Moses death. b Which time was giuen for to prepare them vitales, Chap. 1. 11. *Or, a myle.

Leuit. 20. 7. nombr. 11. 18. chap. 7. 13. 1. sam. 16. 5.

Chap. 5. 5.

c Euen in the chanel, where the streame had run, as verse 17. d By this miracle in deciding the water.

e Which should set vp twelue stones in remembrance of the benefite.

1. sam. 12. 4. 5.

d Besides the twelve stones which were carried by the tribes and set vp in Gilgal.

e Meaning, in the presence or sight of the people. *Num. 32. 27. 29.*

f That is, before the Arke.

g Or, revered him.

h Because the Arke testified Gods presence, and the tables of the lawe contained therein, signified Gods will toward his people.

i Called Abib or Nisan, containing part of March, and part of April.

Exod. 14. 27. 32. Gods benefits serve for a further condemnation to the wicked, and stirre vp his to reverence him, and obey him.

9 And Joshua set by ^d twelve stones in the middes of Jordan, in ^e place where the feete of the Priests, which bare the Arke of the covenant, stood, and there haue they continued vnto this day.

10 ¶ So the Priests, which bare the arke, stood in the middes of Jordan, vntill euery thing was finished that the Lord had commanded Joshua to say vnto the people, according to all that Moses charged Joshua: then the people hasted and went ouer.

11 When all the people were cleane passed ouer, the Arke of the Lord went ouer also, and the Priests before the people.

12 * And the sonnes of Reuben, and the sonnes of Gad, a halfe the tribe of Manasse went ouer before the children of Israel armed, as Moses had charged them.

13 Then fourty thousand prepared for warre, went before the Lord vnto batel, into the plaine of Jericho.

14 That day the Lord magnified Joshua in the sight of all Israel, and they ^a feared him, as they feared Moses at dayes of his life.

15 And the Lord spake vnto Joshua, saying,

16 Commande the Priests that beare the Arke of the testimonie, to come by out of Jordan.

17 Joshua therfore commanded ^b the Priests, saying, Come ye by out of Jordan.

18 And when the Priests that bare the Arke of the covenant of the Lord were come by out of the middes of Jordan, and as soone as the soles of the Priests feete were set on the drie land, the waters of Jordan returned vnto their place, and flowed ouer all the banks thereof, as they did before.

19 ¶ So the people came by out of Jordan the tenth day of the ^c first moneth, and pitched in Gilgal, in the Eastside of Jericho.

20 Also the twelve stones, which they tooke out of Jordan, did Joshua pitch in Gilgal.

21 And he spake vnto the children of Israel, saying, When your children shall aske their fathers in time to come, and say, What meane these stones?

22 Then ye shall shew your children, and say, Israel came ouer this Jordan on dry land:

23 For the Lord pour God dyed by the waters of Jordan before you, vntill ye were gone ouer, as the Lord your God did the red Sea, * which he dyed by before vs, till we were gone ouer,

24 That all the people of the world may know that the hande of the Lord is mighty, that ye might feare the Lord your God continually.

CHAPTER V.

1 The Canaanites are afraid of the Israelites.
 2 Circumciser is commanded the second time.
 3 The Passouer is kept. 4 Manna ceaseth.
 5 The Angel appeareth vnto Joshua.

NOW when all the Kings of the Amorites, which were beyond Jordan Westward, and all the Kings of the Canaanites, which were by the Sea, heard that the Lord had dried by the waters of Jordan before the children of Israel vntill they were gone ouer, their heart faunted: and there was no courage in them any more because of the children of Israel.

1 ¶ That same time the Lord said vnto Joshua, * Make thee sharpe knives, and circuncise the sonnes of Israel the second time.

2 ¶ Then Joshua made him sharp knives and circuncised the sonnes of Israel in the hill of the foreskinnes.

3 And this is the cause why Joshua circuncised all the people, euen the males that came out of Egypt, because all the men of warre were dead in the wilderness by the way after they came out of Egypt.

4 For all the people that came out were circuncised: but all the people that were borne in the wilderness by the way after they came out of Egypt, were ^d not circuncised.

5 For the children of Israel walked fourty yeres in the wilderness, til all the people of the men of warre that came out of Egypt were consumed, because they obeyed not the voice of the Lord: vnto whom the Lord sware, that he would not shew them the lande, * which the Lord had sworne vnto their fathers, that he would giue vs, euen a land that floweth with milke and honny.

6 So their sonnes whom he raped vp in their steade, Joshua circuncised: for they were vncircuncised, because they circuncised them not by the way.

7 And when they had made an ende of circuncising all the people, they abode in the places in ^e campe till they were whole.

8 ¶ After, the Lord said vnto Joshua, This day I haue taken away the ^f name of Egypt from you: wherefore he called the name of ^g place Gilgal, vnto this day.

9 ¶ So the children of Israel abode in Gilgal, and kept the feast of the Passouer the fourteenth day of the moneth at euen in the plaine of Jericho.

10 And they did eate of the corne of the land, on the morow after the Passouer, unleaued bread, and parched corne in the same day.

11 And the MAN ceased on the moztowe after they had eaten of the corne of the land, neither had the children of Israel MAN any more, but did eate of ^h fruite of the lande of Canaan that yere.

12 ¶ And when Joshua was by Jericho, he lift vp his eyes & looked: and behold, there stood a * man against him, hauing a sword drawn in his hand: & Joshua went vnto him, and said vnto him, Art thou on our side, or on our aduersaries?

13 And he said, Nay, but as a captaine of

a The Amorites were on both sides Iorden, wherof two Kings were slaine already on the side toward Moab.

b *Exod. 4. 27.* For now they had left it of about 40. yeres.

c Gilgal was so called, because they were there circuncised.

d For they looked daily to remove at the Lords commandement: which thing they that were new circuncised, could not do without great danger. *Numb. 14. 25.*

e For their fore was so grievous that they were not able to remove.

f By bringing you into this promised land contrary to the wicked opinion of the Egyptians: or ^g foreskinne, whereby you were like to the Egyptians.

Exod. 23. 23.

g In that that Ioshua worshipeth him, he acknowledged him to be God: and in that that he calleth himselfe the Lords captaine, he declareth himselfe to be Christ.

the holle of the Lord and I now come: then Ioshua fel on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the captaine of the Lords holle said unto Ioshua, Loose thy shoe of thy foote: for the place whereon thou standest, is holy: and Ioshua did so.

to be Christ. Exod. 3.5. ruth. 4.7. actes. 7.33.

CHAP. VI.

3 The Lord instructeth Ioshua what he should doe, as touching Iericho, & Ioshua commandeth the Priests and warriors what to do, 20 The walls fall. 22 Rahab is saved. 24 All is burnt saue gold and metal, 26 The curse of him that buildeth the citie.

1 **N**OW Jericho was shut up, & closed, because of the children of Israel: none might go out nor enter in.

2 And the Lord said unto Ioshua, Behold, I have giuen into thine hand Jericho & the King thereof, and the strong men of warre.

3 All ye therefore that be men of warre, shall compass the citie, in going round about the citie: once: thus shall you doe five dayes:

4 And seuen Priests shall beare seuen trumpets of rams hornes before the Arke: and the seuenth day ye shall compass the citie seuen times, & the Priests shall blow with the trumpets.

5 And when they make a long blast to the rams home, ye beare the sound of the trumpet, all the people shall shoute with a great shoute: then shall the wal of the citie fall downe flat, and the people shall ascend by, euery man straight before him.

6 ¶ Then Ioshua the sonne of Nun called the Priests & said unto them, Take by the Arke of the covenant, and let seuen Priests beare seuen trumpets of rams hornes before the Arke of the Lord.

7 But he said unto the people, Go & compass the citie: & let him that is armed, go forth before the Arke of the Lord.

8 ¶ And when Ioshua had spoken unto the people, the seuen Priests bare the seuen trumpets of rams hornes, & went forth before the Arke of the Lord, and blew with the trumpets, & the Arke of the covenant of the Lord followed them.

9 ¶ And the men of armes went before the Priests, that blew the trumpets: then the gathering host came after the Arke, as they went and blew the trumpets.

10 ¶ Now Ioshua had commanded the people, saying, Ye shall not shout, neis they make any noyse with your voyce, neither shall a word proceed out of your mouth, untill the day that I say unto you, shout, then shall ye shout.

11 So the Arke of the Lord compassed the citie, and went about it: once: then they returned into the holle, and lodged in the campe.

12 And Ioshua rose early in the morning, & the Priests bare the Arke of the Lord:

13 And seuen Priests bare seuen trumpets of rams hornes, & went before the Arke of the Lord, and going blew with the trumpets: and the men of armes went before them, but the gathering host came after the Arke of the Lord, as they went and blew the trumpets.

14 And the second day they compassed the citie once, and returned into the holle: thus they did five dayes.

15 And when the seuenth day came, they rose early, euen with the dawning of the day, & compassed the citie after the same maner seuen times: onely that day they compassed the citie seuen times.

16 And when the Priests had blown the trumpets the seuenth time, Ioshua said unto the people: Shoute: for the Lord hath giuen you the citie.

17 And the citie shall be an execrable thing, both it, and all that are therein, unto the Lord: onely Rahab the harlot shall liue, she, & all that are with her in the house: for she hid the messengers that we sent.

18 Notwithstanding, be ye ware of the execrable thing, lest ye make your selues execrable, and in taking of the execrable thing, make also the holle of Israel execrable, and trouble it.

19 Thus all silver, and gold, and vessels of brass, and yron shall be consecrate vnto the Lord, & shall come into the Lords treasure.

20 So the people shouted, when they had blown trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shoute: & the wall fell downe flat: so the people went vp into the citie, euery man straight before him: & they took the citie.

21 And they utterly destroyed all that was in the citie, both man & woman, yong, and old, and ore, and sheepe, and asse, with the edge of the sword.

22 But Ioshua had said unto the two men that had spied out the country, Go into the harlots house, and bring out thence the woman, and all that she hath: as ye sware to her.

23 So the yong men that were spies, went in and brought out Rahab, and her father, and her mother, and her brethren, and all that she had: also they brought out all her familie, and put them without the holle of Israel.

24 After they burnt the citie with fire, and all that was therein: onely the siluer, and the golde, and the vessels of brass, and yron, they put into the treasure of the house of the Lord.

25 So Ioshua saved Rahab the harlot, & her fathers household, & all that she had, and she dwelt in Israel euen unto this day, because she had hid the messengers, which Ioshua sent to spie out Jericho.

26 ¶ And Ioshua sware at that time, saying, Cursed be the man before the Lord, that riseth vp, and buildeth this citie Jericho: for he shall lay the foundation thereof in his eldest sonne, & in his yongest

i The tribe of Dan was so called, because it marched last, and gathered vp whatsoever was left of others,

k Besides euery day once for the space of sixe dayes.

l That is, appointed wholly to be destroyed.

Chap. 2.4.

Leuit. 27.28. nom. 21.2.

m And therefore cannot be put to any priuate vse, but must be first molten, and then serue for the Tabernacle.

Hebr. 11.30. 2. Mac. 12.15, 16.

Chap. 2.14. hebr. 11.31.

n For it was not lawfull for strangers to dwell among the Israelites, till they were purged.

o Meaning the Tabernacle.

p For he was married to Salmon prince of the tribe of Indah, Mat. 1.5.

q He shall build it to the destruction of all his stocke, which thing was fulfilled in Hiel of Beth-el, i. King. 16.34.

a That none could go out, b That none could come in, c For feare of the Israelites.

d Every day once.

e That the conquest might not be assigned to mans power, but to the mercie of God, which with most weak things can overcome that which seemeth most strong.

f This is chiefly meant by the Reubenites, Gadites, and half the tribe of Manasseh.

g Meaning the ceroward, wherein was the standard of the tribe of Dan, Nomb. 10.25.

h For that day.

gest some shall be set by the gates of it.
27 So the Lord was with Joshua, and he was famous through all the world.
CHAP. VII.

1 The Lord is angry with Achan. 4 They of Ai put the Israelites to flight. 6 Joshua praich to the Lord. 15 Joshua may rich on him that sinned, and smeth him and all his.

I **B**ut the children of Israel committed a trespass in the ^a excommunicate thing: for * Achan the sonne of Carzemi, the sonne of Zabdi, the sonne of Zerah of the tribe of Judah tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

2 And Joshua sent men from Jericho to ^b Ai, which is beside Bethanai, on the East side of Beth-el, and spake unto them, saying, See ye, and viewe the countrey. And the men went up, and viewed Ai.

3 And returned to Joshua, and said unto him, let not all the people go by, but let as it were two or three thousand men go by, and smite Ai, & make not all the people to labour thither, for they are fewe.

4 So they went by either of the people about three thousand men, and they fled before the men of Ai.

5 And the men of Ai smote of them byson a thirtie and five men: for they chased them from before ^c gate unto Shebarim, and smote them in the going downe: wherefore the hearts of ^d people melted away like water.

6 ¶ Then Joshua rent his clothes, and fell to the earth upon his face before the Ark of the Lord, until the eventide, he, and the Elders of Israel, and put dust upon their heads.

7 And Joshua said, Alas, O Lord God, wherefore hast thou brought this people over Jordan, to deliver vs into the hand of these Amozites, and to destroy vs: would God we had bene content to dwell on the ^e other side Jordan.

8 Oh Lord, what shall I say, when Israel shall turne their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land shall heare of it, and shall compass vs, and destroy our name out of the earth: and what wilt thou doe unto thy mighty ^f name?

10 ¶ And the Lord said unto Joshua, Get thee up: whereforeapest thou thus by thy face?

11 Israel hath sinned, & they have transgressed my covenant: which I commanded them: for they have euen taken of the excommunicate thing, and haue also stolen, and dissembled also, & haue put it euen with their owne stuffe.

12 Therefore the children of Israel cannot stand before their enemies, but haue turned their backs before their enemies, because they be execrable: neither will I be with you any more, except ye ^g desist of excommunicate fro among you,

13 By therefore, sanctifie the people, and say, Sanctifie your selues against to morowe: for thus saith the Lord God of Israel, There is an execrable thing among you, O Israel, therefore ye cannot stand against your enemies, until ye haue put the ^g execrable thing from among you.

14 In the morning therefore ye shall come according to your tribes, and the tribe which the Lord taketh, shall come according to the families: and the familie which the Lord shall take, shall come by the householdes: and the household which the Lord shall take, shall come man by man.

15 And he that is ^h taken with the excommunicate thing, shall be burnt with fire, he, and all that he hath, because he hath transgressed ⁱ covenant of the Lord, and because he hath wrought folie in Israel.

16 ¶ So Joshua rose up early in the morning, & brought Israel by their tribes: and the tribe of Judah was taken.

17 And he brought the families of Judah, and tooke the familie of the Zarahites, and he brought the familie of the Zabites, man by man, & Zabdi was taken.

18 And he brought his household, man by man, and Achan the sonne of Carzemi, the sonne of Zabdi, the sonne of Zerah of the tribe of Judah was taken.

19 Then Joshua saide unto Achan, My sonne, I beseech thee, giue glop to the Lord God of Israel, and ⁱ make confession unto him, and shew me now what thou hast done: hide it not from me.

20 And Achan answered Joshua, and said, In deede, I haue sinned against the Lord God of Israel, & thus, and thus haue I done.

21 I saue among ^k spoile a goodly ^l Babylonish garment, and two hundred shekels of silver, and a wedge of golde of fiftie shekels weight, and I conered them, and tooke them: and beholde, they lie hid in the earth in the middes of my tent, and the silver vnder it.

22 ¶ The Joshua sent messengers, which ranne vnto the tent, and behold, it was hid in his tent, and the silver vnder it.

23 Wherefore they rooke them out of the tent, and brought them vnto Joshua, and vnto all the children of Israel, and laide them before the Lord.

24 ¶ Then Joshua tooke Achan ^m & some of Zerah, & the silver, & the garment, and the ⁿ wedge of gold & his ^o sounes, and his daughters, & his oren, & his assex, and his sheepe, and his tent, and all that he had: & all Israel with him brought them vnto the valley of Achol.

25 And Joshua saide, ¶ In as much as thou hast troubled vs, the Lord shall trouble thee this day: and all Israel thew stones at him, and burned them with fire, and stoned them with stones.

26 And they cast vpon him a great heape of stones vnto this day: and so the Lord

^g Meaning, the man that tooke of the thing forbidden.

^h That is, found guilty, either by lots, or by the iudgement of Vrim, Num. 27. 21.

ⁱ By declaring the truth: for God is glorified when the truth is confessed.

^k Such a riche garment, as the states of Babylon did weare.

^l Or, Nephel e. 1 Some reade, a plate: others, a rod, and some a tongue.

^m This iudgement onely apperteineth to God, & to whom he wil reuile it: to man he hath commanded not to punish ⁿ child for the fathers faulte, Deut. 24. 16.

^o He declareth that this is Gods iudgement, because he had offended, and caused others to be slaine.

^a In taking that which was commanded to be destroyed. Chap. 22. 10. 1. Chron. 2. 7.

^b This was a citie of ^c Amozites: for there was another so called among the Ammonites, Iere. 49. 3. The first Ai is called Aath, Iia. 12. 28.

^c God would by this overthrowe make them more earnest to search out and punish the sinne committed.

^d This infirmite of his faith sheweth how we are inclined of nature to distrust.

^e When thine enemies shall blaspheme thee, and say, that thou wast not able to defend vs from them.

^f Then, to suffer wickednesse vn-punished, is to refuse God willingly.

turned from his fierce wrath: therefore he called the name of that place, The valley of Achor, unto this day.

CHAP. VIII.

3 The siege, 19 And winning of Ai, 29 The King thereof is hanged. 30 Joshua sitteth up an altar. 32 He writeth the law upon stones, 35 And readeth it to all the people.

1 **A**fter, the Lorde saide unto Joshua, **F**ear not, neither be thou faint hearted: take all the men of warre with thee and arise, goe vp to Ai: bes hold, I haue giuen into thine hand the King of Ai, and his people, and his citie, and his land.

2 And thou shalt doe to Ai and to the King thereof, as thou didst vnto * Jericho and to the King thereof: neuertheless the spoyle thereof and * the cattell thereof shalt ye take vnto you for a pray: thou shalt lie in waite against the citie on the ^e backside thereof.

3 **W**hen Joshua arose, and all the men of warre to goe by against Ai: and Joshua chose out thirtie thousand strong men, and valiant, and sent them away by night.

4 And he commanded them, saying, **B**e hold, ye ^b shall lie in waite against the citie on the backside of the citie: go not very farre from the citie, but be ye all in a readinesse.

5 And I and all the people that are with me, will appoach vnto ^p citie: and when they shall come out against vs, as they did at the first time, then will we flee before them.

6 **F**or they will come out after vs, till we haue brought them out of the citie: for they will say, They flee before vs at the first time: so we will flee before them.

7 Then you shall rise by from lying in waite and ^e beset the citie: for the Lord your God will deliuer it into your hand.

8 And when ye haue taken the citie, ye shall set it on fire: according to the commandement of the Lord shall ye doe: be hold, I haue charged you.

9 Joshua then sent them forth, and they went to lie in waite, & abode betwene Beth-el and Ai, on the Westside of Ai: but Joshua lodged that night ^e among the people.

10 And Joshua rose by early in the morning, and ^d nombred the people: and he and the Elders of Israel went by before the people against Ai.

11 Also all the men of warre that were with him went by and drew neere, and came against the citie, and pitched on the Southside of Ai: and there was a valley betwene them and Ai.

12 And he toke about five thousand men, and set them to lie in waite betwene Beth-el and Ai, on the Westside of the citie.

13 And the people set all ^p hoste that was on the Southside against the citie, and they pers in waite on the West, against

the citie: and Joshua went the same night into the ^m mids of the valley.

14 **A**nd when the King of Ai sawe it, then the men of the citie hasted and roie by early, and went out against Israel to battell, he and all his people at the time appointed, before the plaine: for he knewe not that any lay in waite against him on the backside of the citie.

15 **W**hen Joshua and al Israel ^e as beaten before them, fled by the way of the wilderness.

16 And all the people of the citie were called together, to pursue after them: and they pursued after Joshua, and were drawne away out of the citie,

17 So that there was not a man left in Ai, nor in Beth-el, that went nor out after Israel: and they left the citie open, and pursued after Israel.

18 **W**hen the Lorde saide vnto Joshua, **S**tretch out the speare that is in thine hand, toward Ai: for I will giue it into thine hand: and Joshua stretched out the speare that he had in his hand, toward the citie.

19 And they that lay in waite, arose quickly out of their place, and raune as soone as he had stretched out his hand, and they entered into the citie, and tooke it, and hasted, and set the citie on fire.

20 And the men of Ai looked behinde them, and sawe it: for loe, the smoke of the citie ascended by ^p to heauen, and they had no ^e power to flee this way of that way: for the people that fled to the wilderness, turned backe vpon the pursuers.

21 **W**hen Joshua and all Israel sawe that they that lay in waite, had taken ^p citie, and that the smoke of the citie mounted by, then they turned againe & slew the men of Ai.

22 Also the ⁱ other pursued out of the citie ⁱ Which came against them: so were they in the mids out of the am- of Israel, these being on the one side, and the rest on the other side: and they slew them, so that they let none of them ^e res- maine nor escape. *Deut. 7.2.*

23 And the King of Ai they tooke aline, and brought him to Joshua.

24 And when Israel had made an end of slaying all the inhabitants of Ai in the fieelde, that is, in the wilderness, where they chased them, and when they were all fallen on the edge of ^e the sword, untill they were consumed, all the Israelites returned vnto Ai, and ^k smote it with the edge of the sword.

25 And all that fell that day, both of men and women, were twelue thousand, euen all the men of Ai.

26 **F**or Joshua drew not his hand backe againe which he had stretched out with the speare, untill he had utterly destroyed all the inhabitants of Ai.

27 **O**nely the cattell and the people of the citie, Israel tooke for a pray vnto their selues, according vnto ^p word of the Lord, which he commanded Joshua.

f To the intent that they in the citie might the better discouer his armie.

g As they which fained to flee for feare.

h Or list vp the banner, to signify when they shall invade the citie.

^{Or, toward the heauen.}
^{Or, place.}

Deut. 7.18.

Chap. 6.21.

Deut. 20.14.

a Meaning on the Westside, as verse 9.

b God would not destroy Ai by miracle, as Jericho, to the intent that other nations might feare the power and policy of his people.

^{Or, time out (the inhabitants) of the citie.}

c With the rest of the armie.

d That is, viewed or mustered them, and set them in aray.

e He sent these fewe, that the other which lay in ambushe might not be discouered.

1 That it could neuer be built againe.

m According as it was commanded, Deut. 21. 23. Chap. 7. 25, 26.

Exod. 20. 25. 26. 1. 27. 25.

n Meaning the ten commandments, which are the summe of the whole Lawe.

Deut. 17. 29. 27. 12, 13.

Deut. 31. 12. o So neyther yong nor olde, man nor woman were exempted fro hearing the word of y Lord.

28 And Ioshua burnt Ai, and made it an heape for ever, and a wilderness unto this day.

29 And the King of Ai he hanged on a tree, unto the evening. And as soone as the sunne was downe, Ioshua counted m that they should take his carkeis downe from the tree, and cast it at the entering of the gate of the cite, & * lay thereon a great heape of stones, that remaineth unto this day.

30 ¶ Then Ioshua built an altar unto the Loide God of Israel, in moit Ebal,

31 As Moses the seruant of the Lord had commanded the children of Israel, as it is wyttē in p * booke of the law of Moses, an altar of wjole stone, ouer which no man had lift an yron nail: they offered thereon burnt offrings vnto the Lord, & sacrificed burnt offrings.

32 Also he wyote there vpon the stones, a rehercall of the Law of Moses, which he wyrote in the presence of the children of Israel.

33 And all Israel (and their Elders, and officers, and their iudges stode on this side of the Arke, and on that side, before the Duces of the Leuites, which bare the Arke of the covenant of the Loide) as well the stranger, as he that is borne in the countrey: halfe of them were oner against mount Gerisim, and halfe of them ouer against mount Ebal, * as Moses the seruant of the Loide had commanded before, that they should blesse the people of Israel.

34 Then afterward he read all the wordes of the Law, the blessings, and curings, according to all that is wyitten in the booke of the Lawe.

35 There was not a wyorde of al that Moses had commanded, which Ioshua read not before all the Congregation of Israel, * as well before the women and the children, as the stranger that was comersant among them.

CHAP. IX.

1 Diuers Kings assemble themselves against Ioshua. 2 The craft of the Gibeonites. 3 Ioshua maketh a league with them. 23 For their craft they are condemned to perpetuall slaueie.

1 **A**nd when all the Kings that were beyond Jordan, in the moitaines & in the valles, & by all the coastes of the great Sea ouer against Libanon (as the Hittites, and the Amorites, the Canaanites, & Berizites, the Hiuites, and the Jebusites) heard thereof,

2 They gathered their schies together, to fight against Ioshua, and against Israel with one accord.

3 ¶ * But the inhabitants of Gibeon heard what Ioshua had done vnto Jericho, and to Ai.

4 And therefore they wrought craftily: for they went, and sapped their schies embassadours, and tooke olde sackes vpon their asses, & old bottels for wine, both rent and bound by,

5 And olde shoes and clouted vpon their feete: also the rayment vpon them was olde, and all their prouision of breade was dued, and moulded.

6 So they came vnto Ioshua vnto p host to Gilgal, and saide vnto him, and vnto the men of Israel, We be come from a farre countrey: nowe therefore make a league with vs.

7 Then the men of Israel saide vnto the Hiuites, It may be that thou dwelst among vs, howe then can I make a league with thee?

8 And they said vnto Ioshua, We are thy seruants. Then Ioshua saide vnto the, Who are ye? and whence come ye?

9 And they answered him, From a verp farre countrey thy seruantes are come for the Name of the Lord thy God: for we haue heard his fame and all that he hath done in Egypt,

10 And all that he hath done to the two Kings of the Amorites that were beyond Jordan, to Sihon King of Hethyon, and to Og King of Bashan, which were at Ashtaroth.

11 Wherefore our elders, and all the inhabitants of our countrey spake to vs, saying, Take vitailles with you for the iourney, and go to meete them, and sape vnto them, We are your seruants: now therefore make ye a league with vs.

12 This our bread we toke it hote with vs for vitailles out of our houses, the day we departed to come vnto you: but now behold, it is dued, & it is moulded.

13 Also these bottels of wine which we filled, were new, and lo, they be rent, & these our garments and our shoes are olde, by reason of the exceeding great iourney.

14 ¶ And the men accepted their tale concerning their vitailles, and consiled not with the mouth of the Lord.

15 So Ioshua made peace with them, & made a league with the, that he would suffer them to liue: also the Princes of the Congregation sware vnto them.

16 ¶ But at the end of thie daies, after they had made a league with them, they heard that they were their neighbours and that they dwelt among them.

17 And the children of Israel toke their iourney, and came vnto their cities the third day, and vnto their cities were Gethon, and Cephirah, and Beeroth and Kiriaath-earaim.

18 And the children of Israel slewe them not, because the Princes of the Congregation had swome vnto them by the Loide God of Israel: wherefore all the Congregation murmured against the princes.

19 Then all the Princes saide vnto all the Congregation, We haue swome vnto them by the Loide God of Israel: nowe therefore we may not touch them.

20 But thus we will do to them, & let them liue, least the wrath be vpon vs because of the koth which we sware vnto them.

21 And the Princes saide vnto them againe,

d For the Gibeonites and the Hiuites were all one people.

e Euen the idolaters for feare of death will pretend to honor y true God & receive his religio.

** Ebr. in your hand.

f The wicked lack no arte nor spare no lies to set forth their policie, when they wil decieve the seruants of God.

g Some thinke that the Israelites ate of their vitailles, and so made a league with them.

h From Gilgal.

i Fearing lest for their fault the plague of God should haue light vpon them all.

k This doth not establihe rashe othes, but sheweth Gods mercie toward his, which would not punish them for this fault.

a In respect of the plaine of Moab.

b The maine sea called Mediterraneanum.

* Ebr. one mouth. 2. Sam. 21. 11.

c Because they were all worne.

1 For the vses of the Tabernacle, and of the temple when it shall be built. Deut. 7. 1.

m Who were minded to put them to death for feare of Gods wrath. n That is, for the sacrifices of the Temple, as ver. 23.

Chap. 6. vs. 27. Chap. 5. 3, 28, 29.

a That is, Lorde of justice: so tyrants take to the selues glorious names, when in deede they be very enemies against God and all iustice.

b So enuious the wicked are, whē any depart from their band.

Let them liue, but they shal hewe wood, and drawe water vnto all the Congregation, as the Princes appoint them.

22 Ioshua then called the, & talked with them, and said, Wherefore haue ye desguiled vs, saying, We are very farre frō you, when ye dwel among vs?

23 Nowe therefore ye are cursed, & there shal none of you be freed from being bondbnd, & hewers of wood, & drawers of water for¹ the house of my God.

24 And they answered Ioshua, and said, Because it was toid thy seruants, that the Lorde thy God had^a commanded his seruant Moses to giue you al the land, & to destrō al the inhabitants of the land out of your sight, therefore we were exceeding sore afraid for our liues at thy presence of you, and haue done this thing:

25 And behold, now we are in thine hād: do as it seemeth good and right in thine eyes to do vnto vs.

26 Then so did he vnto them, and deliuered them out of the^m hande of the children of Israel, that they slew them not.

27 And Ioshua appointed the that same day to be hewers of wood, and drawers of water for the Congregation, and for the^m altar of the Lorde vnto this day, in the place which he should chuse.

CHAP. X.

¹ Five Kings make warre against Gibeon whom Ioshua discomfited. ²⁷ The Lord rained hailstones and slew manie. ³² The sunne standeth at Ioshuas prayer. ³⁶ The five Kings are hanged. ³⁹ A manie mo cities and kings are destroyed.

1 **N**OWE when Adoni-zedek King of Ierusalem had heard howe Ioshua had taken Ai and had destroyed it, (*for as he had done to Jericho^a to the King thereof, so he had done to^a Ai and to the King thereof, and howe the inhabitants of Gibeon had made peace with Israel, and were among them,

2 Then they feared exceedingly: for Gibeon was a great cite, as one of the royal cities: for it was greater then Ai, and all the men there were mightie.

3 Wherefore^b Adoni-zedek king of Ierusalem sent vnto Hoham King of Iehon, and vnto Piram King of Iachin, and vnto Iaphia King of Lachish, and vnto Debir King of Egion, saying,

4 Come vp vnto me, and helpe me, that we may smite Gibeon: for they haue made peace with Ioshua & with the children of Israel.

5 Therefore the five Kings of the Amorites, the King of Ierusalem, the King of Hebron, the King of Iarmuth, the King of Lachish, & the King of Egion gathered them selues together, and went vp, they with all their hostes, and besieged Gibeon, and made^b warre against it.

6 And the men of Gibeon sent vnto Ioshua, criers to the hoste of Gilgal, saying, Withdawe not thine hand frō thy seruants: come vp to vs quickly, and saue vs, & helpe vs: for al the Kings of the

Amorites which dwel in the mountains, are gathered together against vs.

7 So Ioshua ascended from Gilgal, he, & all the people of warre with him, and al the men of might.

8 ¶ And the Lord said vnto Ioshua, Feare them not: for I haue giuen them into thine hande: none of them shall stande against thee.

9 Ioshua therefore came vnto them suddenly: for he went by from Gilgal all the night.

10 And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the wape that goeth by to Beth-horon, and smote them to Hezekah and to Pakkedah.

11 And as they fled frō before Israel, and were in the going down to Beth-horon, the Lord cast downe great stones from heauē vpon them, vntill Hezekah, & they died: they were more that dyed with the^d hailstones, then they whom the children of Israel slew with the sword.

12 ¶ Then spake Ioshua to the Lorde, in the day when the Lorde gaue the Amorites before the children of Israel, and he spake in the sight of Israel, *Sunne, stay thou in Gibeon, and thou Moone, in the valley of Aialon.

13 And the sunne abode, and the moone stood still, vntill the people auenged their selues vpon their enemies: (Is not this wyitten in the booke of^e the Father) so the sunne abode in the mids of the heaue, & halted not to go downe for a whole day.

14 And there was no day like that before it, nor after it, that the Lorde heard the voyce of a man: for the Lorde fought for Israel.

15 ¶ After, Ioshua returned, and al Israel with him vnto the campe to Gilgal.

16 But the five Kings fled and were hid in a caue at Pakkedah.

17 And it was tolde Ioshua, saying, The five Kings are found hid in a caue at Pakkedah.

18 Then Ioshua said, Houle great stones vpon the mouth of the caue, & set men by it for to keepe them.

19 But stand ye not still: followe after your enemies, and^e smite all the hindmost, suffer the not to enter into their cities: for the Lord your God hath giuen them into your hande.

20 And when Ioshua and the children of Israel had made an ende of slaying the with an exceeding great slaughter: tyl they were consumed, and the rest that remayned of them were entred into walled cities,

21 Then all the people returned to the campe, to Ioshua at Pakkedah in peace: no man moued his tongue against the children of Israel.

22 After, Ioshua saide, Open the mouth of the caue, & bring out these five Kings vnto me forth of the caue.

23 And they did so, and brought out those

c Least Ioshua shoulde haue thought^y God had sent this great power against him for his vnlawfull league with the Gibeonites, the Lorde here strēgtheneth him.

d So we see that all things serue to execute gods vengeance against the wicked. Isa. 25. 21. eccles. 46. 4, 5.

e Some read, in the booke of the righteous, meaning Moses, the Chaldee text readeth in the boke of the Law: but it is like that it was a book thus named, which is now lost. f By taking away the enemies hearts and destroying them with hailstones.

* Ebr. cut of all their trauie, or tail.

g Or, in safetie, so that none gaue them as much as an euil worde.

five Kings vnto him south of the cane, euen the King of Ierusalem, the King of Hebron, the King of Iarmuth, the King of Lachish, & the King of Eglon.

24 And when they had brought out those Kings vnto Joshua, Joshua called for all the men of Israel, and said vnto the chiefe of the men of warre, which went with him, Come nere, let your feete vpon the neckes of these Kings: and they came nere and set their foete vpon their neckes.

25 And Joshua saide vnto them, Feare not, nor be faint hearted, but be strong, and of a good courage: for thus will the Lord doe to all your enemies, against whom ye fight.

26 So then Joshua smote them, and slew them, and hanged them on five trees, and they hanged still vpon the trees vntil the euenng.

27 And at the going downe of the sunne, Joshua gave commandement, that they should take ^h them downe of the trees, and cast them into the caue (wherein they had bene hid) and they layd great stones vpon the caues mouth, which remaine vntil this day.

28 And that same day Joshua tooke [†] Pakkedah and smote it with the edge of the sword, and the King thereof destroyed he with them, and all the soules that were therein, he let none remaine: for he did to the King of Pakkedah as he had done vnto the King of Jericho.

29 Then Joshua went from Pakkedah, and all Israel with him vnto Libnah, and fought against Libnah.

30 And the Lord gave it also [†] the King thereof into the hand of Israel: and he smote it with the edge of the sword, and all the ^h soules that were therein: he let none remaine in it: for he did vnto the King thereof, as he had done vnto the King of Jericho.

31 And Joshua departed from Libnah, and all Israel with him vnto Lachish, and besieged it, and assaulted it.

32 And the Lord gave [†] Lachish into the hand of Israel, which took it the second day, and smote it with the edge of the sword, and all the soules that were therein, according to all as he had done to Libnah.

33 Then Horam King of [†] Gezer came up to helpe Lachish: but Joshua smote him and his people, vntill none of his remained.

34 And from Lachish Joshua departed vnto [†] Eglon, and all Israel with him, and they besieged it, and assaulted it.

35 And they tooke it the same day, [†] and smote it with the edge of the sword, and all the soules that were therein he vterly destroyed the same day, according to all that he had done to Lachish.

36 Then Joshua went by from Eglon, and all Israel with him vnto Hebron, and they fought against it.

37 And when they had taken it, they

smote it with the edge of the sword, and the King thereof, and all the cities thereof, and all the soules that were therein: he left none remaining, according to all as he had done to Eglon: for he destroyed it vterly, and all the soules that were therein.

38 So Joshua returned, and all Israel with him to Debir, [†] and fought against it.

39 And when he had taken it, and the King thereof, and all the cities thereof, they smote them with the edge of the sword, and vterly destroyed all the soules that were therein, he let none remaine: as he did to Hebron, so he did to Debir, and to the King thereof, as he had also done to Libnah, and to the King thereof.

40 So Joshua smote all the hill countreys, and the South countreys, and the valleys, [†] and the hill sides, & all their Kings, and let none remaine, but vterly destroyed euery soule, as the Worde God of Israel had commanded.

41 And Joshua smote them from Kadeshbarnea euen vnto Azah, [†] and all the countrey of Goshen, euen vnto Sihon.

42 And all these Kinges, [†] and their land did Joshua take at ^h one time, because ^h the Lord God of Israel fought for Israel.

43 Afterward, Joshua [†] and all Israel with him returned vnto the campe in Gilgal.

CHAP. XI.

2 *Diners Kings and cities, and countreys overcome by Iosua. 15 Iosua did all that Moses had commanded him. 20 God hardeneth the enemies heartes that they might be destroyed.*

1 **A**ND when Iabim king of Hazor had heard this, then he sent to Jobab king of Hadon, [†] and to the king of Shimron, [†] and to the king of Melishaph, [†] and vnto the Kinges that were by the North in the mountaines, and plaines toward the Southside of ^h Emmeroth, and in the valleys, and in the borders of Dor Westward,

2 And vnto the Canaanites, both by East, and by West, and vnto the Amontees, and Gittites, and Perizzites, and Jebusites in the mountaines, and vnto the Hittites vnder ^h Hermon in the land of Sirypel.

3 And they came out and all their hostes with them, many people as the sande that is on the sea shore for multitude, with horses [†] and charets exceeding many.

4 So all these Kinges met together, and came [†] and pitched together at the waters of Merom, for to fight against Israel.

5 [†] And when the Lord said vnto Joshua, Be not afraid for the: for to morow about this time will I deliuer them all in thine hand before Israel: thou shalt [†] though their horses, [†] and burne their charets with fire.

6 Then came Joshua and all the men of warre to him against them by ^h waters of Merom suddenly, and set vpon them.

7 And the Lord gave them into the hand of Israel, and they smote them, [†] and chased them

h Signifying what should become of the rest of Gods enemies seeing that Kings them selues were not spared.

Deut. 21. 23. chap. 8. 29.

[†] Joshua taketh Makkedah. *Or, every person.*

Chap. 6. 21.

[†] Libnah is taken. *Or, persons.*

[†] Lachish is taken.

[†] The King of Gezer is slaine.

[†] Eglon is taken.

[†] Hebron is taken.

[†] Debir is taken.

i Some reade, ^h shedoth, which signifieth the descents of the hilles.

k In one battel. ^l Where the Arke was, there to give thanks for their victories.

a The more that Gods power appeareth, [†] more the wicked are against it. ^b Which the Evangelists call the lake of Genesareth, or Tiberias.

c Which was mount Sihon, as Deut. 4. 48.

d That neither they should serue to the vse of warre, nor the Israelites should put their trust in them.

e Which signif-
eth, hot waters,
or, according to
some, brine pits.

them unto great Zidon, & unto ^e Phil-
rephothmain, and unto the valley of
Eshphel Eastward, and smote them
until they had none remaining of them.

9 And Ioshua did unto them as the
Loyd bade him: he houghed their hos-
tes, and burnt their charets with fire.

10 ¶ At that time also Ioshua turned
backe, and tooke Hazor, and smote the
King thereof with the swoorde: for Ha-
zor beforesome was the head of all those
kingdomes.

11 Whereouer, they smote all the ^f persons
that were therein with the edge of the
swoyde, utterly desctroying all, leauing
none alme, & he burnt Hazor with fire.

12 So all the cities of those Kinges, and
all the Kinges of them did Ioshua take,
and smote them with the edge of the
sword, and utterly desctroyed them, * as
Moses the seruant of the Loyde had
commanded.

13 But Israel burnt none of the cities
that stood still in their strength, save
Hazor onely, that Ioshua burnt.

14 And all the sypole of these cities and
the cattel the children of Israel tooke for
their pray, but they smote euer^y man
with the edge of the sword, until they
had desctroyed them, not leauing one
alme.

15 ¶ As the Loyd * had commanded Mos-
ses his seruant, so did Moses * com-
mand Ioshua, and so did Ioshua: he
left nothing vndone of all that the Loyd
had commanded Moses.

16 So Ioshua tooke all this land of the
mountaines, and all the South, and all
the land of Goshen, & the low countrey,
and the plaine, & the ⁱ mountaine of Is-
rael, and the low countrey of the same,

17 From the mount ^k Halak, that goeth
by to Seir, euen unto ^l Baal-gad in the
valley of Lebanon, vnder the mount
Hermon: and all their Kinges he tooke,
and smote them, and slew them.

18 Ioshua made ware long tme with al
those Kinges,

19 Neither was there any city that made
peace with the children of Israel, * save
those Hittites that inhabited Gibeon:
all other they tooke by battel.

20 For it came of the Loyde, to ^h harden
their hearts that they should come as
gainst Israel in battel to the intent that
they should desctroy them utterly, and
shewe them no mercie, but that they
should bring them to nought: as the
Loyd had commanded Moses.

21 ¶ And that same season came Ioshua,
and desctroyed the Anakims out of the
mountaines: as out of Hebron, out of
Debir, out of Anab, and out of all the
mountaines of Iudah, and out of all
the mountaines of Israel: Ioshua des-
ctroyed them utterly with their cities.

22 There was no Anakim left in the land
of the children of Israel: onely in Az-
zah, ^m in Gath, and in Ashdod, were
they left.

23 So Ioshua tooke the whole land, ac-
cording to all that the Loyd had said un-
to Moses: and Ioshua gaue it for an in-
heritance unto Israel * according to
their portions through their tribes: the
the land was at rest without warre.

Nomb. 26. 13, 53.

CHAP. XII.

1. 7 ^V What Kinges Ioshua and the children of Is-
rael killed on both sides of Iordan, 2. ^V Which were
in number thirtie and one.

1 **A**ND these are the Kinges of the
land, which the children of Israel
smote and possessed their land, on
the ^a other side Iordan toward the ri-
u^r of the Iunne, from the riu^r Arnon,
vnto mount Hermon, and al the plaine
Eastward.

^a From Gilgal
where Ioshua
camped.

2 * Sihon King of the Amozites, that
dwelt in Heshbon, hauing dominion
from Arer, which is beside the riu^r of
Arnon, & from the middle of the riu^r,
and from halfe Gilead vnto the riu^r
Iabbok, in the border of the children of
Ammon.

Nomb. 21. 24.
deut. 3. 6.

3 And from the plaine vnto ^b sea of Ein-
neroth Eastward, & vnto the sea of the
plaine, euen the salt sea Eastward,
vnto Bethelshmoth, and from the
South vnder the Springs of * Pisgah.

^b Or, wilderness.
^c Or, hill sides.

4 ¶ They conquered also the coast of Og
King of Baschan of the remnant of the
gigants, which dwelt at Ashtaroth, and
at Edrei,
5 And reigned in mount Hermon, and
in Bascah, and in all Baschan, vnto the
border of the Geshurites, and the Maas-
chathites, & halfe Gilead, euen the bor-
der of Sihon King of Heshbon.

Deut. 3. 17. and
4. 49.
Deut. 3. 12.
chap. 13. 20.

6 Moses the seruant of the Loyd, and the
children of Israel smote them: * Moses
also the seruant of the Loyde gaue their
land for a possession vnto ^d Reubenites,
and vnto the Gadites, and to halfe the
tribe of Manasseh.

Nomb. 32. 29.
deut. 3. 12.
chap. 13. 8.

7 ¶ These also are the Kinges of the coun-
treyp, which Ioshua and the children of
Israel smote on this side Iordan, West-
ward, from Baal-gad in the valley of
Lebanon, euen vnto the mount ^e Ha-
lak that goeth by to Seir, and Ioshua
gaue it vnto ^f tribes of Israel for a pos-
session, according to their portions:

^b Reade Chap.
11. vers. 17.

8 In the mountaines, and in the balleis,
and in the plaines, and in the ^g hill sides,
and in the wilderness, & in the South,
where were the Hittites, the Amozites,
and the Canaanites, the Perizzites, the
Hittites, and the Jebusites.

^g Or, in Ashdods.

9 ¶ The King of Jericho was one: * the
King of Ai, which is beside Beth-el, one:

the Chap. 6. 2.
chap. 8. 29.

10 The * King of Ierusalem, one: the King
of Hebron, one:

chap. 10. 23.

11 The King of Iamuthj, one: the King
of Lachish, one:

12 The King of Eglon, one: the * King of
Gezer, one:

chap. 10. 39.

13 The * King of Debir, one: the King of
Geder, one:

chap. 10. 39.

14 The King of Hozmah, one: the King
of Arad, one:

f Both men, wo-
men and chil-
dren.

Nomb. 33. 52.
deut. 7. 1.

g Which were
strong by situati-
on and not hurt
by warre.

h All mankind.

Exod. 34. 11.
Deut. 7. 2.

i That is, Sama-
ria.
k So called, be-
cause it was bare
and without
trees.
^l Or, the valley of
Gad.

Chap. 9. 3.

l That is, to giue
them ouer to
themselves: and
therefore they
could not but re-
bel against God
and seeke their
owne destructio.

m Out of the
which came Go-
lath, 1. Sam. 17. 4

- 15 The * King of Libnah, one: the King of Libnah, one:
- 16 The * King of Hakkedah, one: the King of Beth-el, one:
- 17 The King of Tappuah, one: the King of Gopher, one:
- 18 The King of Hephkai, one: the King of Labaron, one:
- 19 The King of Hadad, one: the * King of Hazeri, one:
- 20 The King of Shunron-meron, one: the King of Achlahaph, one:
- 21 The King of Taanach, one: the King of Megiddo, one:
- 22 The King of Kedesh, one: the King of Jokneam of Carmel, one:
- 23 The King of Doi, in the country of Doi, one: the King of the * nations of Gilgal, one:
- 24 The King of Tirzah, one. All the Kings were thirtie and one.

¹ Or, near unto Carmel.
² Gen. 14. 1.

^a Being almost an hundred and ten years old.
¹⁰ Ebr. commen into years.
^b After that the enemies are overcome.
¹¹ Or, borders.
¹² Ebr. Shiber.
¹³ Ebr. upon the face of Egypte.

¹⁴ Ebr. Mearah.
¹⁵ Or, the plaine of Gad.
¹⁶ Reade Chap. c. 1. 8.

¹⁷ Num. 32. 33.
¹⁸ deut. 3. 13.
¹⁹ chap. 22. 4.

²⁰ Or, valley.

CHAP. XIII.
¹ The borders and coastes of the lande of Canaan. ² The possessions of the Reubenites, Gadites, and of half the tribe of Manasseh. ³ The Lord u the inheritance of Leui. ⁴ Balaam was slayne.

- 1 **N**OW when Joshua was olde, and stricken in yeres, the Lord said vnto him, Thou art old and growde in age, and there remaineth exceeding much land to be possessed:
- 2 This is the lande that remaineth, all the regions of the Philistines, and all Geshur,
- 3 From ^a Nihus which is in Egypt, esuen vnto the borders of Ekron Northward: this is counted of the Canaanites, euen five Lordships of the Philistines, the Asgithites, and the Ashdodites, the Ekelonites, the Gittites, & the Ekronites, and the Auites:
- 4 From the South, all the lande of the Canaanites, and the ^b caup that is beside the Sidonians, vnto Hephkai, and to the borders of the Amoritcs:
- 5 And the lande of the Gilitics, and all Lebanon, toward the sunne rising from ^c Bahal-gad vnder mount Hermon, vntill one come to Hamath:
- 6 All the inhabitants of the mountaynes from Lebanon vnto Misrephothmain, & all the Sidonians, I will cast the out from before the children of Israel: only deuide thou it by lot vnto the ^d Kacaites, to inherit, as I haue commaunded thee.
- 7 Now therefore deuide this land to inherit, vnto the nine tribes, and to the halfe tribe of Manasseh.
- 8 For with halfe therof the Reubenites & the Gadites haue receiued their inheritance, which Moses gaue them beyond Iorden Eastward, euen as Moses the seruant of the Lord had giuen them,
- 9 From Aroer that is on the binke of the riuer Arnon, and from the citie that is in the middes of the ^e riuer, and all the plaine of Hebeba vnto Dibon,
- 10 And all the cities of Sihon King of the Amoritcs, which reigned in Heshbon, vnto the borders of the childre of Amimon,

- 11 And Gilead, and the borders of the Geshurites and of the Maachathites, and all mount Hermon, with all Bashan vnto Salcah:
- 12 All the kingdome of Og in Bashan, which reigned in Ashtaroth and in Edrei: (who remained of the * rest of the giants) for these did Moses smite, and cast them out.
- 13 But the children of Israel ^d expelled not the Geshurites nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites euen vnto this day.
- 14 And vnto the tribe of Leui he gaue none inheritance, but the sacrifices of the Lord God of Israel are his inheritance, as he said vnto him.
- 15 ^e Moses then gaue vnto the tribe of the children of Reuben inheritance, according to their families.
- 16 And their coast was from Aroer, that is on the binke of the riuer Arnon, and from the citie that is in the middes of the riuer, and all the plaine which is by Hebeba:
- 17 Heshbon with all the cities thereof, that are in the plaine: Dibon and Basmoth-baal, and Beth-baal-meon:
- 18 And Jahazah, and Kibemoth and Shepharai:
- 19 Kiriathaim also, and Sibmah, & Zerethshahar in the mount of Enak:
- 20 And Beth-peor, & ^f Ashboth-pisgah, & Beth-ielhemoth:
- 21 And all the cities of the plaine: and all the kingdome of Sihon King of the Amoritcs, which reigned in Heshbon, whom Moses smote * with the princes of Midian, Eui, and Rekem, and Zur, and Dur, and Keba, the dukes of Sihon, dwelling in the countrey.
- 22 And Balaam the sonne of Beor the soothsaier did the children of Israel slay with the sword, among them that were slaine.
- 23 And the border of the children of Reuben was Joide with the coastes. This was the inheritance of the children of Reuben according to their families, with the cities and their villages.
- 24 ^g Also Moses gaue inheritance vnto the tribe of Gad, euen vnto the children of Gad according to their families.
- 25 And their coastes were Jazer, and all the cities of Gilead and halfe the lande of the children of Ammon vnto Aroer, which is before Kabbah:
- 26 And from Heshbon vnto Ramoth, Gilead, and Betonim: and from Mahanaim vnto the borders of Debir.
- 27 And in ^h valley Beth-aram, a Beth-nimrah, & Succoth, and Zaphon, the rest of the kingdome of Sihon King of Heshbon, vnto Iorden and the borders euen vnto the Sea coast of Cinnereth, & bespnde Iorden Eastward.
- 28 This is the inheritance of the children of Gad, after their families, with the cities and their villages.

¹ Deut. 3. 11.
² chap. 11. 4.

^d Because they destroyed not all as God had commaunded, they that remained, were fnares and prickes to hurt them, Nom. 33. 55. chap. 23. 13. iudges. 2. 3. e Leui shall liue by the sacrifices, Nom. 18. 21.

¹¹ Or, his places of Baal.

¹² Or, the valley.
¹³ Deut. 3. 17.

Nom. 31. 8.

^f So that both they which obeyed wicked counsell and the wicked counsellor perished by the iust iudgement of God.

^g That is, in the land of Moab.

29 ¶ Also Moses gave inheritance vnto þ halfe tribe of Manasseh; and this belonged to the halfe tribe of the children of Manasseh according to their families.

30 And their border was from Mahanaim, euen all Bashan, to wit, all the kinde doine of Og king of Bashan, and all the townes of Jair which are in Bashan, three score cities.

31 And halfe Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, * were giuen vnto the ^h childre of Machir the sonne of Manasseh, to halfe of the children of Machir after their families.

32 These are the heritages, which Moses did distribute in the plaine of Moab bespide Iord, toward Iericho Eastward.

33 * But vnto þ tribe of Leui Moses gaue none inheritance: for the Lorde God of Israel is their inheritance, * as he said vnto them.

CHAP. XIII.

^a The lande of Canaan was deuised among the nine tribes and the halfe. ^b Caleb requireth the heritage that was promised him. ^c Hebron was giuen him.

1 These also are the places to which the children of Israel inherited in the lande of Canaan, * which Eleazar the Priest, and Ioshua the sonne of Nun & the chiefe fathers of the tribes of þ children of Israel, distributed to them.

2 * By the lot of their inheritance, as the Lord had commaunded by the hande of Moses, to giue to the nine tribes, & the halfe tribe.

3 For Moses had giuen inheritance vnto ^a two tribes and an halfe tribe, beyond Iorden: but vnto the Leuites he gaue none inheritance among them.

4 For the children of Joseph were ^b two tribes, Manasseh and Ephraim: therefore they gaue no part vnto the Leuites in the land, save cities to dwell in, with the suburbs of þ same for their bestes and their substance.

5 * As the Lord had commaunded Moses, so the children of Israel did when they deuised the lande.

6 ¶ Then the childre of Iudah came vnto Ioshua in Gilgal: and Caleb þ sonne of Iephunneh the Kenezite said vnto him, Thou knowest what the Lord said vnto Moses the man of God, concerning me and thee in Kadesh-barnea.

7 Fourtie yeere olde was I, when Moses the seruant of the Lorde sent me fro Kadesh barnea to espie the lande, and I brought him woodde againe, as I thought in mine heade.

8 But my brethren that went by with me, discouraged the heart of the people: per J followed stil the Lord my God.

9 Wherefore Moses were the same day, saying, Certainly the land whereon thy feete haue troden, shall be thine inheritance, and the childrens for euer, because thou hast followed constantly the

Lord my God.

10 Therefore behold now, the Lord hath kept me aline, as he promised: this is the fourtie and fift yeere since the Lord spake this thing vnto Moses, while the children of Israel wandered in the wilderness: and now lo, I am this day fourescore and fift yeere olde:

11 And yet am as strong at this time, as I was when Moses sent me: as strong as I was then, so strong am I now, either for warre, or ¹ for gouernement.

12 Now therefore giue me this mountaine wherof the Lorde spake in that day (for thou heardest in that day, howe the Anakims were there, and the cities great and walled) * if to be the Lorde will be with me, that I may drue them out, as the Lord said.

13 Then Ioshua blessed him, and gaue vnto Caleb þ sonne of Iephunneh, Hebron for an inheritance.

14 * Hebron therefore became the inheritance of Caleb the sonne of Iephunneh the Kenezite, vnto this day: because he followed constantly the Lord God of Israel.

15 And the name of * Hebron was before time, Kirjath-arba: which Arba was a great man among the Anakims: thus the lande was called from warre.

CHAP. XV.

¹ The lotte of the children of Iudah, and the name of the cities and villages of the same. ² Caleb's portion. ³ The request of Achish.

1 This then was the lot of the tribe of the children of Iudah by their families: euen * to þ border of Edom and the wilderness of * Zin, Southward on the Southcoast.

2 And their South border was the salte Sea coast, from ^a the point that looketh Southward.

3 And it went out on the South side toward Maaleth-akrabim, and went along to Zin, and ascended up on the South side vnto Kadesh-barnea, and went along to Iezren, and went by to Abiar, and set a compass to Barkaa.

4 From thence went it along to Azmon, and reached vnto the riuier of Egypt, & the end of that coast was on the West side: this shall be your Southcoast.

5 Also the East border shall be the salte Sea, vnto the ^b ende of Iorden: and the border on the North quarter from the point of the Sea, and from the riuie of Iouen.

6 And this border goeth by to Beth-hogla, and goeth along by the North side of Beth-arabah: so the border fro there goeth by to the ^c stone of Bohan the sonne of Kenben.

7 Againe this border goeth vnto Debir from the valley of Achor, and Southward, turning toward Gilgal, þ lieth before the going by to Adinim, which is on þ South side of the riuier: also this border goeth by to the waters of * En-gheuesh, and endeth at * En-rogel.

8 Then

Ecclus. 46.9.

"Ebr. to go out & come in.

"Or, giants.

c This he spake of modeste, and not of doubting.

Chap. 32. 36. 2. mac. 2. 36.

Chap. 13. 13.

f Either for his power or portion.

Nomb. 34. 3. Nomb. 33. 36.

a The Ebrewer worde signifieth tongue, whereby is meant either the arme of the Sea that cometh into the land, or a rocke or cape that goeth into the Sea.

b Meaning, the mouth of the riuier where it runneth into the salt Sea.

c Which was a marke to part their countreys.

"Or, the fountain of the sunne. 2. King. 2. 9.

Nom. 32. 39. h Meaning, his nephews and posterite.

Chap. 18. 7.

Nomb. 13. 20.

Nomb. 34. 17.

Nom. 26. 55. and 33. 54.

a As Reuben & Gad and halfe the tribe of Manasseh, Nom. 32. 33. b So though Leui lacked, yet were there still twelue tribes by this meane. Nom. 33. 2. chap. 13. 2. 3.

c Which was, that they two only should enter into the land, Nomb. 14. 24.

d Which were the ten other spies.

8 Then this border goeth by to the bal-
lepe of the founte of Hinnom, on the
Southfide of the Jebusites: the fame is
Jerufalem. alfo this border goeth by to
the top of the mountaine that lyeth be-
fore the valley of Hinnom Weftward,
which is by the end of the valley of the
"grants Northward.

9 So this border compaffeth from the
top of the mountaine unto the founte
of the water of Jephroah, & go-
eth out to the cities of mount Ephraim:
and this border draweth to Baalah,
which is "Kiriath-earim.

10 Then this border compaffeth from
Baalah Weftward unto mount Seir,
and goeth along unto the fide of mount
Jearim, which is Cheftion on the
Northfide: fo it cometh downe to
Beth-hemeth, and goeth to Timnah.

11 Alfo this border goeth out unto the fide
of Ekron Northward: and this border
draweth to Shicron, and goeth along
to mount Baalah, and ftretcheth unto
Jabneel: and the ends of this coast are
to the ^d Sea.

12 And the Weftborder is to the great fea:
fo this border fhallthe bounds of the
children of Judah round about, accord-
ing to their families.

13 ¶ And unto Caleb þ fomme of Jephun-
neh bid Joſhua give a part among the
children of Judah, as the Loyde com-
manded him, euen "Kiriath-arba of the
father of Helek, which is Hebron.

14 And Caleb þroue thence thre fomes
of Anak, Heſhan, & Athim, and Tala-
mai, the fomes of Anak.

15 And hee went by thence to the inha-
bitants of Debir: and the name of De-
bir before time was Kiriath-sepher.

16 Then Caleb ſaid, ¶ Ye that ſmiteth Kiri-
ath-sepher, and taketh it, euen to him
will I give Achlah my daughter to
wife.

17 And Othniel, the fomme of Kenaz, the
"brother of Caleb toke it: and hee gave
him Achlah his daughter to wife.

18 And as hee went in to him, hee moned
him, to afke of her father a field: & the
lighted of her afke, and Caleb ſaide
unto her, What wilt thou?

19 Then ſhe answered, ¶ Give me a blef-
ſing: fo thou haſt given me the South
countrey: give me alfo ſprings of wa-
ter. And hee gave her the ſprings above
and the ſprings beneath.

20 This ſhallbe the inheritance of þ tribe
of the children of Judah according to
their families.

21 And the vermoſt cities of the tribe of the
children of Judah, toward the coaſtes
of Edom Southward were Kabzeel,
and Eder, and Jaqur,

22 And Kinah, and Dimonah, and Ada-
bah,

23 And Bedeth, and Hazor, and Athnan,

24 Ziph, and Telem, and Bealeth,

25 And Hazor, Gadattah, and Kerioth,
Hefton (which is Hazor)

26 Anam, and Shema, and Moladah,

27 And Hazar, Gadday, and Helmon,
and Beth-palet,

28 And Hazar-thual, and Bethsheba, and
Biziothiah,

29 Baalah, and Tim, and Arzen,

30 And Etolad, and Cheſil, ^h and Goz-
mah,

31 And Ziglag, and Madmama, & San-
ſannah,

32 And Lebaoth, and Shilhim, and Tim,
and Kinnon: all theſe cities are twen-
tie and nine with their villages.

33 ¶ In the lowe countrey were Eſthaol,
and Kozeah, and Athnah,

34 And Anaoth, and En-gannim, Tap-
puah, and Enam,

35 Karmuth, and Bullam, Socoh, and
Bezekah,

36 And Sharam, and Adithaim, & Ges-
derah, & Gederothaim: fourtene cities
with their villages.

37 Zenan, and Hadadah, and Migdal-
gad,

38 And Difean, and Gizeph, and Toka-
theel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, & Lath-
ſiſh,

41 And Gederoth, Beth-dagon, & Aa-
mah, & Hakkebah: ſixtene cities with
their villages.

42 Lebnah, and Ether, and Uſhan,

43 And Iyſtah, and Aſhanah, & Neſib,

44 And Kiriah, and Gizeb, & Mareſhah:
nine cities with their villages.

45 Ekron with her "townies and her "
villages.

46 From Ekron, euen unto the Sea, all
that lyeth about Aſhdod with their vil-
lages.

47 Aſhdod with her townies and her vil-
lages: Azah with her townies and her
villages, unto the ⁱ riuer of Egypt, & the
great Sea was their coaſt.

48 ¶ And in the mountaines were Sha-
mur, and Jattir, and Socoh,

49 And Dannah, and ^k Kiriath-ſannah,
(which is Debir)

50 And Anah, and Aſhtemah, and Anim,

51 And Geſhen, and Helon, and Sifoſ:
eleuen cities with their villages.

52 Arab, and Dumah, and Elthean,

53 And Januin, and Beth-tappuah, and
Aphkah,

54 And Humentah, & Kiriath-arba, (which
is Hebron) and Zio: nine cities with
their villages.

55 Maon, Carmel, and Ziph, & Zuttah,

56 And Izreel, and Jokdem, & Anoth,

57 Kain, Gibeah, and Timnah: ten cities
with their villages.

58 Bethul, Beth-sur, and Gebor,

59 And Maarath, and Beth-anoth, & Et-
tekon: five cities with their villages.

60 Kiriath-baal, which is Kirath-ica-
rim, & Kabbah: two cities with their
villages.

61 ¶ In the wilderness were Beth-arabah,
Gibbin, and Serabah,

^a Ebr. Reſphaim.

^b Or, the ciſſe of
woodes.

^d Meaning, to-
ward Syria.

Chap. x v.

^e This was done
after the death
of Joſhua,
Judg. i. 10, 20.

^h Or, cauſin.

^f Becauſe her
huſband carryed
too long.

^g Or, grant me
this petition.

^g Becauſe her
countrey was
barren, the deſi-
red of her father
a field that had
ſprings, Judg. i.
14, 15.

^h Which before
was called Ze-
phath, Iud. i. 17.

ⁱ Meaning, Ni-
lus, as chap. 13. 3.

^k Which is alſo
called Kirath-
ſepher, verſe 15.

Chap. x v.

1 Of this citie the salt sea hath his name.
m That is, vnderly, though they flew the most part, and burnt their citie, Judg. 1. 8.

62 And Jabilhan, & the 1 citie of salt, and En-gedi: sixe citiees with their villages.
63 Neuertheless, the Jebusites that were the inhabitants of Jerusalem, coulde not the children of Judah cast out, but the Jebusites dwel with the children of Judah at Jerusalem vnto this day.

CHAP. XVI.

1 The lot or part of Ephraim. 20 The Canaanite dwelled among them.

1 And the lot fell to the 2 children of Joseph from Jordan by Jericho vnto the water of Jericho Eastward, and to the wilderness that goeth by from Jericho by h mount Beth-el:

2 And goeth out from Beth-el to * Luz, and runneth along vnto the borders of Archiathoroth,

3 And goeth downe Westward to the coast of Japhleti, vnto h coast of Beth-horon to the nerher, and to Gezer: and the endes b thereof are at the Sea.

4 So the children of Joseph, Manasseh and Ephraim: took their inheritance.

5 Also the borders of the children of Ephraim according to their families, euen the borders of their inheritance on the Eastside, were Athroth Addar, vnto Beth-horon the vpper.

6 And this border goeth out to the Sea vnto Michmethah on the Northside, and this border returneth Eastward vnto Taanath-shiloh, and passeth it on the Eastside vnto Janohah,

7 And goeth downe from Janohah to Athroth, and Naarath, and commeth to Jericho, d and goeth out at Jordan.

8 And this border goeth from Tappuah Westward vnto the river Kanah, and the endes thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the e separate citiees for the children of Ephraim were among the inheritance of the children of Manasseh: all the citiees with their villages.

10 And they call not out the Canaanite that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites vnto this day, and serued vnder tribute.

CHAP. XVII.

1 The portion of the halfe tribe of Manasseh. 3 The daughters of Zelophehad. 13 The Canaanites are become tributaries. 23 Manasseh and Ephraim require a greater portion of heritage.

1 This was also the lot of the tribe of Manasseh: for he was the * first-borne of Joseph, to wit, of Machir the firstborne of Manasseh, & the father of Gilead: now because he was a man of warre, he had Gilead and Bashan.

2 And also * of the 2 rest of the sonnes of Manasseh by their families, euen of the sonnes of Abiezer, and of the sonnes of Becher, and of the sonnes of Azriel, and of the sonnes of Shechem, and of the sonnes of Hephzer, and of the sonnes of Shemuda: these were the males of Ma-

nasseh, the sonne of Joseph according to their families.

3 ¶ But Zelophehad the sonne of Heser, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, had no sonnes, but daughters: and these are the names of his daughters, Hephlah, and Noah, Hoglah, Michah & Tirzah:

4 Which came before Eleazar the Priest, and before Joshua the sonne of Num, and before the princes, saying, The Lord commanded Moses to giue vs an inheritance among our b brethren: therefore according to the commandement of the Lord, hee gaue them an inheritance among the brethren of their father.

5 And there fell ten portions to c Basa, the land of Gilead & Basan: five to than, which is on the other side Jordan, and five to the daughters of Manasseh other due to the daughters of Zelophehad.

6 Because the daughters of Manasseh did inherit among his sonnes, and Manassehs other sonnes had the lande of Gilead.

7 ¶ So the borders of Manasseh were from Asher to Michmethah that lieth before Shechem, and this border goeth on the right hand, euen vnto the inhabitants of En-tappuah.

8 The lande of Tappuah belonged to Manasseh, but d Tappuah beside the border of Manasseh belongeth to the sonnes of Ephraim.

9 Also this border goeth downe vnto the e river Kanah Southward to the river: these citiees of Ephraim are among the citiees of Manasseh: and the border of Manasseh is on the Northside of the river, and the endes of it are at the c Sea.

10 The South pertaineth to Ephraim, and the North to Manasseh, & the Sea is his border: and they met together in f Asher Northward, and in Issachar Eastward.

11 And Manasseh had in Issachar and in Asher, Beth-Ithan, & her townes, and Ibleam, and her townes, and the inhabitants of Doi with h townes thereof, and the inhabitants of En-doi with the townes thereof, & the inhabitants of Chanach with her townes, and the inhabitants of Megiddo to the townes of the same, euen three countreys.

12 Yet the children of Manasseh s coulde not destroy those citiees, but the Canaanites dwelled still in that land.

13 Neuertheless, when the children of Israel were strong, they put the Canaanites vnder tribute, but cast them not out wholly.

14 Then the children of Joseph spake vnto Joshua, saying, Why hast thou giuen me but one lot, and one portion to inherit, seeing I am a great people, for as much as the Lord hath h blessed me hitherto?

15 Joshua then answered them, If thou beest much people, get thee by to the wood, and cut trees for thy selfe there in the lande of the Perizzites, and of the g Gittites.

2 That is, to Ephraim and his children: for Manassehs portion followeth. Jude. 1. 26.

b Of their inheritance. c Generally, first Ephraim, and then Manasseh.

d For so farre the coasts reach.

e Because Ephraims tribe was farre greater then Manasseh, therefore he had mo citiees.

Gen. 48. 20. and 47. 51. and 50. 23. nombr. 32. 39.

Nomb. 26. 29. 2 For the other halfe tribe had their portion beyond Iorden.

Nomb. 26. 33. and 27. 1. & 36. 2. 10.

c In the land of Canaan: five to the males, and five to the daughters of Zelophehad.

d Meaning, the citie it selfe.

e Or, the brooke of reedes.

e That is, toward the maine sea.

f In the tribe of Asher, and tribe of Issachar.

g For at the first they lacked courage, and after agreed with them on condition, contrarie to Gods commandement.

h According to my father Isaaks propheticie, Gen. 48. 19.

i If this mount be not large enough, why doest not thou get more by destroying Gods enemies, as he hath commanded

grants, if mount Ephraim be to narrow for thee.

16 Then the children of Joseph said, The mountaine will not be enough for vs: and all the Canaanites that dwell in the low country haue charrets of iron, aswell they in Beth-horon, and in the towne of the same, as they in the valley of Jezreel.

17 And Iohua spake vnto the house of Joseph, to Ephraim, and to Manasseh, saying, Thou art a great people, and shalt not haue one lot.

18 Therefore the mountaine shall be thine: for it is a wood, and thou shalt cutte it downe: and the ends of it shall be thine, and thou shalt call out the Canaanites, though they haue iron charrets, and though they be strong.

k So that thou shalt enlarge thy portion thereby.

CHAP. XVIII.

1 The Tabernacle set in Shiloh. 4 Certaine are sent to diuide the land to the other seuen tribes. 12 The lot of the children of Benjamin.

1 And the whole Congregation of the children of Israel came together at Shiloh: for they set by the Tabernacle of the Congregation there, after the land was subiect vnto them.

a For they had now renouced it from Gilgal and set it vp in Shiloh

2 Now there remained among the children of Israel seuen tribes, to whome b they had not deuised their inheritance.

b As Eleazar, Ioshua and the heads of the tribes had done to Iudah, Ephraim & halfe of Manasseh.

3 Therefore Iohua sayde vnto the children of Israel, How long are ye to slack to enter and possesse the lande which the Lord God of your fathers hath giuen you?

c That is, into seuen portions, to euery tribe one.

4 Sitte frōm among you for euery tribe three men, that I may sende them, and that they may rise, & walke through the land, & distribute it according to their inheritance, and returne to me.

5 And that they may deuide it vnto them into seuen partes, Iudah shall haue in his coast at the South, and the coaste of Joseph shall stande in their coastes at the North.

d For these had their inheritance already appoynted.

6 Ye shall describe the land therefore into seuen parts, and shall bring them hither to mee, and I will cast lottes for you here before the Lord our God.

e Before the Arke of the Lord. f That is, the sacrifices and offerings, Chap. 13. 14.

7 But the Leuites shall haue no part among you: for the Duchelode of the Lord is their inheritance: also Gad and Reuben and half the tribe of Manasseh haue receiued their inheritance beyond Iorden Eastwarde, which Moses the seruant of the Lord gaue them.

g By writing the names of euery countrey and citie.

8 Then the men arose, and went their waye: and Iohua charged them that went to describe the lande, saying, Depart, and go through the land, and describe it, and returne to me, that I may here cast lottes for you before the Lord in Shiloh.

9 So the men departed, & passed through the lande, and described it by cities into seuen parts in a booke, and returned to Iohua into the campe at Shiloh,

10 Then Iohua cast lottes for them in Shiloh before the Lord, & there Iohua deuised the lande vnto the children of Israel, according to their portions:

h That euery one should be content with Gods appointment.

11 And the lot of the tribe of the children of Benjamin came forth according to their families, and the coast of their lot lay betwene the children of Iudah, and the children of Joseph.

i Their inheritance bordered vpon Iudah and Ioseph,

12 And their coast on the Northside was from Iorden, and the border went by to the side of Jericho on the Northpart, and went by through the mountaines Westward, and the ends thereof are in the wilderness of Beth-ancir:

13 And this border goeth along frō thence to Luz, euen to the Southside of Luz (the same is Beth-el) and this border descendeth to Atroth-addar, nere the mount, that lyeth on the Southside of Beth-horon the nether.

k Which was in the tribe of Ephraim: another Beth-el was in the tribe of Benjamin.

14 So the border turneth, and compasseth the corner of the Sea Southward, from the mount that lyeth before Beth-horon Southward: and the ends thereof are at Kiriaty-baal (which is Kiriaty-earim) a citie of the children of Iudah: this is the Westquarter.

15 And the Southquarter is from the end of Kiriaty-earim, and this border goeth out Westwarde, and commeth to the fountaine of waters of Shephoth.

l Or, to the Sea.

16 And this border descendeth at the end of the mountaine, that lyeth before the valley of Ben-hinnon, which is in the valley of the gorges Northward, and descendeth into the valley of Hinnom by the side of Jebusi Southward, and goeth downe to En-rogel.

m Or, Rephaim.

n Or, Ierusalem.

17 And compasseth from the North, and goeth forth to En-themesh, and stretcheth to Geliloth, which is toward the going by vnto Adummim, and goeth downe to the stone of Bohan the sonne of Reuben.

o Which is in the tribe of Ephraim. Chap. 15. 6.

18 So it goeth along to the side ouer against the plaine Northwarde, & goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northwarde: and the ends thereof, that is, of the border, reach to the point of salt Sea Northward, & to the end of Iorden Southward: this is the Southcoast.

p To the very strait, where the river runneth into the salt Sea.

20 Also Iorden is the border of it on the Eastside: this is the inheritance of the children of Benjamin by the coastes thereof round about according to their families.

21 Now the cities of the tribe of the children of Benjamin according to their families, are Jericho, & Beth-hoglah, and the valley of Keiz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Ainim, and Parah, and Ophrah, 24 And Chephar-Ammonai, & Othni, & Gaba: twelue cities in their villages.

25 Gibeon, and Ramah, and Beeroth, 26 And Mizpeh, & Chephirah, & Mozaah,

n Which was not wholly in the tribe of Benjamin, but part of it was also in the tribe of Judah,

27 And Bechem, and Arpeel, & Taralah,
28 And Zela, Eleph, and Jebusi, (which is Jerusalem) Gibeath, and Kirjath: fourteen cities with their villages: this is the inheritance of the children of Benjamin according to their families.

20 And Harabibeth, & Kishion, and Abeg,
21 And Keneth, and En gamuin, and En haddah, and Beth-pazzez,
22 And this coast reacheth to Aboz, and Shajajimeth, and Beth-hemeth, and the ends of their coast reach to Jordan: interne cities with their villages.

e There was an other cite of this name in the tribe of Judah: for vnder diuers tribes certain cities had al one name, and were distinguished by the tribe onely.

CHAP. XIX.

1 The portion of Simeon, 10 Of Zebulun, 17 Of Issachar, 24 Of Ather, 30 Of Naphtali, 40 Of Dan, 49 The possession of Iothua.

1 And the second lot came out to Simeon, euen for the tribe of the children of Simeon according to their families: and their inheritance was in the middes of the inheritance of the children of Judah.

2 Howe they had in their inheritance, Beer-sheba, and Sheba, and Moladah,
3 And Hazar-susah, & Balah, and Azem,
4 And Etolad, and Bethul, & Hoinah,
5 And Ziklag, and Beth-marcaboth, & Hazar-susah,
6 And Beth-lebaoth, & Sharuhen: thirteene cities with their villages.

7 Ain, Remmon, and Epher, & Ashan: foure cities with their villages.

8 And all the villages that were rounde about these cities, vnto Baalathbeer, & Ramath Bouthward: this is the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah came the inheritance of the children of Simeon: for the parte of the children of Judah was to much for them: therefore the children of Simeon had their heritage within their heritage.

10 ¶ Also the third lot arose for the children of Zebulun according to their families: and the coastes of their inheritance came to Sarid,

11 And their border goeth by westward, euen to Aparalah, and reacheth to Dabshalbeth, & meeteth with the riuer that lyeth betwixt Joknean,

12 And turneth fro Sarid Eastward towarde the sunne rising vnto the border of Chisloth-tabor, and goeth out to Daberath, and ascendeth to Iaphia,

13 And from thence goeth along Eastward towarde the sunne rising to Sitah-hespher to Itah-hazin, and goeth forth to Kinnon, and turneth to Neah.

14 And this border compasseth it on the southside to Ihamathon, and the ends thereof are in the valley of Jiphthah-el,

15 And Kattath, & Mahallai, & Shunro, and Idalah, and Beth-lehem: twelue cities with their villages.

16 This is the inheritance of the children of Zebulun according to their families: that is, these cities and their villages.

17 ¶ The fourth lot came out to Issachar, euen for the children of Issachar according to their families,

18 And their coast was Izeelah, & Chesulloch, and Shunem,
19 And Naphtalim, & Shion, and Nafharath,

23 This is the heritage of the tribe of the children of Issachar, according to their families: that is, the cities, and their villages.

24 ¶ Also the fifth lot came out for the tribe of the children of Ather according to their families.

25 And their coast was Helcath, & Hali, and Beten, and Achhabah,

26 And Mammelech, and Amad, & Mizheal, and came to Carmel Westward, and to Shihor Libnath,

27 And turneth toward the sunne rising to Beth-dagon, and cometh to Zebulun, and to the valley of Jiphthah-el, towarde the southside of Beth-emek, and Aziel, and goeth out on the left side of Cabul,

28 And to Ebron, & Rehob, & Hammon, and Kanah vnto great Zidon,

29 Then the coast turneth to Ramah and to the strong cite of Zo, and this border turneth to Hothah, and the ends thereof are at the Sea from Hebel to Chizib,

30 Dimnah also & Aphek, & Rehob: two and twentie cities with their villages.

31 This is the inheritance of the tribe of the children of Ather according to their families: that is, these cities and their villages.

32 ¶ The first lot came out to the children of Naphtali, euen to the children of Naphtali according to their families.

33 And their coast was from Helcaph, & from Allon in Zaananun, & Adanizekel, and Jabneel, euen to Lakuni, and the ends thereof are at Jordan.

34 So this coast turneth Westward to Anoth-tabor, & goeth out from thence to Hukkok, & reacheth to Zebulun on the southside, and goeth to Ather on the Westside, and to Judah by Jordan toward the sunne rising.

35 And the strong cities are Ziddim, Zer, & Hamnath, Kakkath, & Cinnereth,

36 And Adamah, & Kanah, and Hazor,
37 And Kedesh, & Edrei, and En-hazor,
38 And Iron, and Migdal-el, Horem, and Beth-anah, and Beth-hemeth: nineteene cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families: that is, the cities and their villages.

40 ¶ The seventh lot came out for the tribe of the children of Dan according to their families.

41 And the coast of their inheritance was Zoah, and Eshtaol, and Ir-hemeth,

42 And Shaalabbin, and Mianon, and Ichlah,
43 And Elon, & Temnahay, & Chron,

44 And

a According to Iaakobs prophesie, that he should be scattered among the other tribes, Gen. 49. 7.

b Or, Ramathnegeb.

b But this large portion was given them by Gods prouidence to declare their increase in time to come.

c Meaning, toward the great Sea.

d There was an other Beth-lehem in the tribe of Judah.

f Joyneth to the tribe of Zebulun, which lay more Eastward.

g Which was Tyrus a strong cite in the Sea.

h These cities were in the country of Zaananun.

i Or, euen vnto Iorden.

i Of the which the lake of Gennezareth had his name.

44 And Elekeh, and Giddethon, and Baalah,

45 And Beth-dan, and Bene-berak, and Gath-rimmon,

46 And She-rakon, and Akkion, with the border that lieth before^k Japho.

47 But the coastes of the children of Dan fell out too little for them: therefore the children of Dan went by to fight against Ishem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called it Beth-dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families: that is, these cities and their villages.

49 ¶ When they had made an ende of deviding the lande by the coastes thereof, then the children of Israel gaue an inheritance vnto Joshua the sonne of Nun among them.

50 According to the worde of the Lorde they gaue him the citie which hee asked, euen * Timnath-serah in mount Ephraim: and he built the citie & dwelt therein.

51 * These are the heritages which Eleazar the Priest, and Joshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel deuided by lot in Shiloh before the Lorde at the doore of the Tabernacle of the Congregation: so they made an ende of deviding the countrey.

CHAP. XX.

1 The Lord commandeth Joshua to appoint cities of refuge. 2 The use thereof. 3 And their names.

1 The Lorde also spake vnto Joshua, saying,

2 Speake to the children of Israel, and say, * Appoynt you cities of refuge, wherof I spake vnto you by the hande of Moses,

3 That the slayer that killeth anie person * by ignorance, and bntwittingly, maye flee thither, and they shall poure refuge from the auenger of blood.

4 And he that doeth flee vnto one of those cities, shall stande at the entering of the gate of the citie, and shall shew his cause to the Elders of the citie: and they shall receiue him into the citie vnto them, and greeue him a place, that he may dwell with them.

5 And if the slayer of blood purste after him, they shall not deliuer the slayer into his hande because hee smote his neighbour ignorantly, neither hated he him beforetime:

6 But he shall dwell in that citie vntill he stand before the Congregation in iudgement, * or vntill the death of the hie Priest that shall be in those daies: then shall the slayer returne, and come vnto his owne citie, and vnto his owne house, euen vnto the citie from whence he fled.

7 ¶ Then they appointed Kedesh in Ga-

lil in mount Ephraim, and Shechem in mount Ephraim, and Kiriat-arba, (which is Hebron) in the mountain of Judah.

8 And on the other side Jordan towarde Jericho Eastward, they appointed Bezer in the wilderness by the plain, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Basan, out of the tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, & for the stranger that sojourned among them, that whoso soeuer killed anie person ignorantly, might flee thither, & not die by the hand of the auenger of blood, vntill hee be loosed by the Congregation.

CHAP. XXI.

1 The cities given to the Levites, in number eight and foure. 2 The Lord according to his promise gaue the children of Israel.

1 Then came the principall fathers of the Levites vnto Eleazar the Priest, and vnto Joshua the sonne of Nun, and vnto the chiefe fathers of the tribes of the children of Israel,

2 And spake vnto them at Shiloh in the land of Canaan, saying, * The Lord commanded * by the hand of Moses, to greeue vs cities to dwell in, with the suburbs thereof for our cattell.

3 So the children of Israel gaue vnto the Levites, out of their inheritance at the commandement of the Lorde these cities with their suburbs.

4 And the lot came out for the families of the Kohathites: and the children of Aaron the Priest, which were of the Levites, had by lot, out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin thirtene cities.

5 And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, & out of the tribe of Dan, and out of the halfe tribe of Manasseh, ten cities.

6 Also the children of Gerson had by lot out of the families of the tribe of Issachar, & out of the tribe of Asher, and out of the tribe of Naphtali, and out of the halfe tribe of Manasseh in Basan, thirtene cities.

7 The children of Merari according to their families had out of the tribe of Reuben, & out of the tribe of Gad, and out of the tribe of Zebulun, twelue cities.

8 So the children of Israel gaue by lot vnto the Levites these cities with their suburbs, as the Lorde had commanded by the hand of Moses.

9 And they gaue out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are here named.

10 And they were the children of Aaron being of the families of the Kohathites, & of the sonnes of Levi, (for theirs was the first lot)

k Called Ioppe. I According as Iacob had prophesied, Gen. 49. 17. And. 1. 39.

Chap. 24. 30.

Nomb. 34. 17.

Exod. 11. 13. nomb. 35. 6, 11, 14. deut. 19. 2.

a At vnwares, & bearing him no grudge.

b Ebr. in the caros of the Elders.

b That is, the neereft kinsman of him that is slaine.

c Till his cause were proued. Rom. 3. 25.

d Or Galile.

d Out of 7 halfe tribe of Manasseh beyond Jordan.

e Before the iudges.

Or the chiefe of the fathers.

Nomb. 35. 2. a By Moses, by whose ministrie God shewed his power.

b He meaneth them that were Priests: for some were but Levites.

c Euerie tribe gaue mo or fewer cities according as their inheritance was great or little. Nomb. 35. 8.

d For Aaron came of Kohath and therefore the Priests office remained in that familie.

- 11 So they gaue the Ariath-arba of the father of Aiook (which is Hebion) in the mountaine of Iudah, with 3 suburbes of the same round about it.
- 12 ¶ But the land of the citie, & the villages thereof, gaue they to * Caleb the sonne of Iephunneh to be his possession)
- 13 ¶ Thus they gaue to the children of Aaron the Priest, a citie of refuge for 3 Maier, euen Hebion with her suburbes, and Libnah with her suburbes,
- 14 And Jacir with her suburbes, and Eshtemoa, and her suburbes,
- 15 And Holon with her suburbes, & Desbir with her suburbes,
- 16 And Ain with her suburbes, & Futtah with her suburbes, Beth-sheaneth with her suburbes: nine cities out of those two tribes.
- 17 And out of the tribe of Benjamin they gaue Gibeon with her 3 suburbes, Geba with her suburbes,
- 18 Anathoth with her suburbs, & Almon with her suburbes: foure cities.
- 19 All the cities of the children of Aaron Priests, were thirtene cities with their suburbes.
- 20 ¶ But to the families of the children of Kohath of the Leuites, which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim)
- 21 They gaue them the citie of refuge for the slayer, Shechem with her suburbs in mount Ephraim, & Geser with her suburbes,
- 22 And Kibzaim with her suburbes, and Beth-horon with her suburbes: foure cities.
- 23 And out of the tribe of Dan, Eltekeh with her suburbes, Gibeon with her suburbes,
- 24 Mizon with her suburbs, Gath-rimmon with her suburbes: foure cities.
- 25 And out of the 1 halfe tribe of Manasseh, Tanach with her suburbes, and Gath-rimmon with her suburbes: two cities.
- 26 All the cities for the other families of the children of Kohath were ten with their suburbes.
- 27 ¶ Also vnto the children of Gershon of the families of the Leuites, they gaue out of the halfe tribe of Manasseh, the citie of refuge for the slayer, Golan in Basshan with her suburbes, and Beeshterah with her suburbes: two cities.
- 28 And out of the tribe of Issachar, Kisshon with her suburbes, Dabereh with her suburbes,
- 29 Jarmuth with her suburbes, Engannim with her suburbes: foure cities.
- 30 And out of the tribe of Asher, Mishal with her suburbes, Abdon with her suburbes,
- 31 Helkai with her suburbes, and Rehob with her suburbes: foure cities.
- 32 And out of the tribe of Naphtali, the citie of refuge for the slayer, Kedesh in

- Galil with her suburbes, and Yammoth-dor with her suburbes, & Kartan with her suburbes: three cities.
- 33 All the cities of the Gershonites according to their families, were thirtene cities with their suburbes.
- 34 ¶ Also vnto the families of the childre of Merari the rest of the Leuites, they gaue out of the tribe of Zebulun, Joknean with her suburbes, and Kartah with her suburbes,
- 35 Dimnah with her suburbes, Nazahal with her suburbes: foure cities.
- 36 And out of the tribe of Reuben, Bezer with her suburbes, and Jahazah with her suburbes,
- 37 Kedemoth with her suburbes, and Mephathah with her suburbes: foure cities.
- 38 And out of the tribe of Gad they gaue for a citie of refuge for the slayer, Ramoth in Gilead with her suburbes, and Mahanaim with her suburbes,
- 39 Yeshbon with her suburbes, and Jaser with her suburbes: foure cities in all.
- 40 So all the cities of the children of Merari according to their families (which were the rest of the families of the Leuites) were by their lot, twelue cities.
- 41 And all the cities of the Leuites 2 within the possession of the children of Israel, were eight and fourtie with their suburbes.
- 42 These cities laye euerie one severally with their suburbes round about them: so were all these cities.
- 43 ¶ So the Lord gaue vnto Israel all the land, which he had swoyne to giue vnto their fathers: and they possessed it, and dwelt therein.
- 44 Also the Lord gaue them rest rounde about according to all 3 he had swoyne vnto their fathers: & there stood not a man of all their enemies before them: for the Lord deliuered all their enemies into their hands.
- 45 ¶ There sayde nothing of all the good things, which the Lord had sayde vnto the house of Israel, but all came to passe.

CHAP. XXII.

1 Reuben, Gad, and the halfe tribe of Manasseh are sent againe to their possessions, 10 They builde an altar for a memoriall. 15 The Israelites reprove them. 21 Their answer for defence of the same.

1 **T**hen 2 Joshua called the Reubenites, and the Gadites, & the halfe tribe of Manasseh,

2 And saide vnto them, We haue kept all that Moses the seruant of the Loyde 3 commaunded you, and haue obeyed my voyce in all that I commaunded you:

3 Thee haue not forsaken your brethren this day season vnto this day, but haue diligently kept the commaundement of the Lord your God,

Or, Galile.

1 They are here called the rest, because they are last nombred, & Merari was the yongest brother, Gene. 46. 11. m Bezer & Ramoth were the cities of refuge vnder the Merarites and beyond Iorden, Chap. 20. 8.

n Thus according to Iaaokobs prophecie, they were scattered throughout the countrey, which God vsed to this ende, that his people might be instructed in the true religion by them.

Chap. 22. 14, 25.

a After that the Israelites enjoyed the land of Canaan.

b Which was to go armed before their brethren, Nom. 32. 29.

4 And

Chap. 14. 1, 2. 1. chron. 6. 56. e That is, the familie of the Kohathites, of whō Aatona was chief.

f The suburbes were a thousand cubites from the wall of the citie round about, Nomb. 35. 4.

g That were not Priests.

h Hebron and Shechem were the two cities of refuge vnder 3 Kohathites.

i Which dwelt in Canaan.

k Golan and Kedesh were the cities of refuge vnder the Gershonites,

Num. 32. 33.
chap. 15. 8.

Deut. 10. 12.

c He sheweth wherein consisteth the fulfilling of the law. d He commended them to God and prayed for them.

e Which remained at home & went not to the warre, Nomb. 31. 27. 1. sam. 30. 24.

f Ebr. Gēlōsh, which country also was called Canaan, because the Amorites dwelling there were called Canaanites.

g That is, beyond Iorden: for sometime the whole country on both sides of Iorden is meant by Canaan.

h Such now was their zeale, that they would rather lose their lives, then suffer the true religion to be changed or corrupted.

i Or, multitude.

- 4 And now the Lord hath given rest vnto your brethren as he promised them: therefore now returne ye and go to your tentes, to the lande of your possession, which Moses the seruant of the Lord * hath giuen you beyond Iorden.
- 5 But take diligent heede, to do the commandement & Lawe, which Moses the seruant of the Lord commanded you: that is, * that ye loue the Lord your God, and walke in all his wayes, and keepe his commandementes, & cleaue vnto him, and serue him with all your heart and with all your soule.
- 6 So Ioshua ^d blessed them & sent them away, and they went vnto their tents.
- 7 ¶ Nowe vnto one halfe of the tribe of Manasseh Moses had giuen a possession in Bashan: & vnto the other halfe thereof Ioshua among their brethren on this side Iorden Westward: therefore when Ioshua sent them away vnto their tentes, and blessed them,
- 8 Thus he spake vnto them, saying, Returne with much riches vnto your tentes, and with a great multitude of cattell, with silver and with golde, with brasse and with yron, & with great abundance of rayment: deuide the people of your enemies with your brethren.
- 9 ¶ So the children of Reuben, & the children of Gad, and halfe the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the land of Canaan) to go vnto the countrey of Gilead to the lande of their possession, which they had obtayned, according to the woorde of the Lord by the hand of Moses.
- 10 ¶ And when they came vnto the borders of Iorden (which are in the land of Canaan) then the children of Reuben, & the children of Gad, and the halfe tribe of Manasseh, bryllt there an altar by Iorden, a great altar to see to.
- 11 ¶ When the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh haue bryllt an altar in the forefront of the lande of Canaan vpon the borders of Iorden at the passage of the children of Israel:
- 12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh to goe by & to warre against them.
- 13 Then the children of Israel sent vnto the children of Reuben, & to the children of Gad, & to the halfe tribe of Manasseh into the land of Gilead, whiche as the sonne of Eleazar the Dutie,
- 14 And with him ten princes, of euerie chiefe house a ynnce, according to all the tribes of Israel: for euerie one was chief of their fathers housholde among the thousands of Israel.
- 15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the

- lande of Gilead, and spake with them, saying,
- 16 Thus saith the whole Congregation of the Lord, What transgression is this that ye haue transgressed against the God of Israel, to turne away this daye fro the Lord, in that ye haue built pou an altar for to rebel this daye against the Lord?
- 17 Haue we not litle for the wickednesse of Deos, wherof we are not clenfed vnto this daye, though a plague came vpon the Congregation of the Lord?
- 18 He also are turned away this daye fro the Lord: and seeing ye rebell to daye against the Lord, euen to morrow he will be wroth with all the Congregation of Israel.
- 19 Notwithstanding if the lande of your possession be ^k vncleane, come ye over vnto the land of the possession of the Lord, wherem the Lordes Tabernacle dwelleth, and take possession among vs: but rebell not against the Lord, nor rebell not against vs in building pou an altar, beside the altar of the Lord our God.
- 20 Did not Achan the sonne of Zerah trespass grieuouse in the erecable thing, & with fell on * all the Congregation of Israel: and this man alone perished not in his wickednes.
- 21 ¶ Then the children of Reuben and the children of Gad, and halfe the tribe of Manasse answered, and sayd vnto the heads ouer the thousands of Israel,
- 22 The Lord God of gods, the Lord God of gods, he knoweth, and Israel himself shall knowe: if by rebellion, or by transgression against the Lord we haue done it, saue thou vs not this daye.
- 23 If we haue built vs an altar to returne awaye from the Lord, epher to offer thereon burnt offering, or meate offering, or to offer peace offerings thereon, let the Lord ⁿ him selfe require it:
- 24 And if we haue not rather done it for feare of this thing, saying, In tyme to come your children might say vnto our children, What haue ye to do with the Lord God of Israel?
- 25 For the Lord hath made Iorden a border betwene vs and you, ye children of Reuben, and of Gad: therefore ye haue no part in the worde: so shall your children make our children cease from fearing the Lord.
- 26 Therefore we sayd, We wil now go about to make vs an altar, not for burnt offering, nor for sacrifice,
- 27 But it shalbe a * witness betwene vs & you, and betwene our generations after vs, to execute the seruice of the Lord before him in our burnt offerings, & in our sacrifices, & in our peace offerings, and that your children should not saye to our children in tyme to come, Ye haue no part in the Lord.
- 28 Therefore sayd we, If to be that they should so say to vs, or to our generations in tyme to come, then will we answer, Behold the facion of the altar of the

Not only of the princes, but also of the common people, i Meaning, God is not fully pacified, forasmuch as no punishment can be sufficient for such wickednes and idolatrie.

k In your judgement.

l To vse any other seruice then God hath appointed, is to rebel against God. 1. Sam. 15. 23. m Signifying, that if many suffered for one mans fault, for the fault of many all should suffer.

n Let him punish vs.

o Or to turne backe from the true God.

Gen. 31. 48. chap. 24. 27. vers. 34.

p They signifie a wonderful care y they bare towards their posteritie, that they might line in the true seruice of God.

the Lord, which our father made, not for burnt offering nor for sacrifice, but it is a witness betwene vs and you.

29 God forbid, that we should rebell against the Lord, & turne this day away fro the Lord to build an altar for burnt offering, or for meat offering, or for sacrifice, like the altar of the Lord our God, that is before his Tabernacle.

30 And when Phinehas the Priest, and the princes of the Congregation & heads over the chouranes of Israel which were with you, heard the wordes, that the children of Reuben, and children of Gad, & the children of Manasse spake, they were well content.

31 And Phinehas the sonne of Eleazar the Priest sayd vnto the childre of Reuben and to the children of Gad, and to the children of Manasse, This day we perceiue, that the Lord is among vs, because he haue not done this trespassse against the Lord: nowe we haue deliuered the children of Israel out of the hand of the Lord.

32 If Then Phinehas the sonne of Eleazar the Priest with the princes returned from the children of Reuben, and from the childre of Gad, out of the land of Gilead, vnto the land of Canaan, to the children of Israel, and brought them answere.

33 And the saying pleased the children of Israel: and the children of Israel blessed God, and minded not to go against them in battel, for to destroke the lande, wherein the children of Reuben, and Gad dwelt.

34 Then the children of Reuben, and the children of Gad called the altar: Ed: for it shalbe a witness betwene vs, that the Lord is God.

CHAP. XXIII.

1 Ioshua exhorteth the people, that they ioyne not themselves to the Gentiles, 7 That they name not their idoles. 14 The promise, if they feare God, 15 And threatnings, if they forsake him.

1 **A**nd a long season after that the Lord had giuen rest vnto Israel from all their enemies rounde about, and Ioshua was old, and stricken in age,

2 Then Ioshua called all Israel, & their Elders, and their heads, & their iudges, and their officers, and saide vnto them, I am olde, and stricken in age.

3 Also ye haue seene al that the Lord your God hath done vnto all these nations before you, howe the Lord your God himselfe hath fought for you.

4 **W**ehold, I haue deuided vnto you by lot these nations that remaine, to be an inheritance according to your tribes, from Jordan, with all the nations that I haue destrowed, euen vnto the great Sea: Westward.

5 And the Lord your God shal expel the before you, and cast them out of your sight, & ye shal possesse their land, as the Lord your God hath said vnto you.

6 **B**e ye therfore of a valiant courage, to

observe and do al that is written in the booke of the Lawe of Moses, * that per turne not therefrom to the right hande and to the left,

7 **N**either company with these nations: that is, with them which are left with you, neither * make mention of the name of their gods, nor cause to swear by them, neither serue them nor bowe vnto them:

8 **B**ut stick fast vnto the Lord your God, as ye haue done vnto this day.

9 **F**or the Lord hath cast out before you great nations and mighty, and no man hath stand before your face hitherto.

10 **O**ne man of you shal challe a thousand: for the Lord your God, he fighteth for you, as he hath promised you.

11 **T**ake good hede therfore vnto your selues, that ye loue the Lord your God, Els, if ye go backe, and cleaue vnto the rest of these nations: that is, of them that remaine with you, and that I make marriages with them, and go vnto them, and they to you,

12 **K**nowe ye for certaine, that the Lord your God wil cast out no more of these nations from before you: * but they shal be a snare and destruction vnto you, & a whippe on your sides, and thornes in your eyes, vntill ye perishe out of this good lande, which the Lord your God hath giuen you.

13 **A**nd behold, this day do I enter into the way of all the world, and ye knowe in all your hearts & in all your soules, that nothing hath failed of all the good things which the Lord your God promised you, but al are come to passe vnto you: nothing hath failed thereof.

14 **T**herfore as all good things are come vpon you, which the Lord your God promised you, so shall the Lord being vpon you euery euill thing, vntill he haue destrowed you out of this good land, which the Lord your God hath giue you.

15 **W**hen ye shall transgresse the covenat of the Lord your God, which he commanded you, and shal go, & serue other gods, and bowe your selues to them, then shall the wrath of the Lord beare hote against you, & ye shal perish quickly out of the good lande which he hath giuen you.

CHAP. XXIII.

1 Ioshua rehearseth Gods benefites, 14 Exhorteth the people to feare God, 25 The league renewed betwene God & the people, 29 Ioshua dieth, 32 The bones of Ioseph are buried, 33 Eleazar dieth.

1 **A**nd Ioshua assembled againe all the tribes of Israel to Shechem, & their heads, and their Iudges, and their officers, and they presented themselves before God.

2 **T**hen Ioshua said vnto all the people, Thus saith the Lord God of Israel, Your fathers dwelt beyond the flood in olde tyme, euen Terah the father of Abraham, and the father of Nachor,

And not yet you, subued Let not the Judges admit an othe, which any shal sweare by their idoles. *Leuis. 26. 8. deut. 32. 30.*

Ebr. foules. Or, he of their affinity. Or, haue conversation with them.

Exod 23. 33. nomb. 33. 55. deut. 7. 16. Meaning, they shalbe a continual grieue vnto you, and so the cause of your destruction. I die according to the course of nature. Most certainly Chap. 21. 25. Or, promise.

Or, threatening, 1. 40. h. 1. 20. He sheweth that no euill can come vnto man, except he offend God by disobedience.

a That is, 9 nine tribes and the halfe. b Before f Arke, which was brought to Shechem, whi they went to bury Iosephs bones. Gen. 50. 25. iudeth. 5. 6. 7. c Euphrates in Mesopotamia, Gen. 11. 26.

Ebr. it was good in their eyes.

q By preferring vs and governing vs. r Whome if ye had offended, he wold haue punished with you.

Or, promised. Ebr. said.

Or, witness.

Ebr. commit to yerus.

a Your eyes bearing witness. Or, overthrowen these nations.

Ebr. at the sunne fr.

b Which yet remaine and are not overcome, as chap. 13. 2.

and serued other gods.

3 And J tooke your father **Abraham** from bepod the flood, & brought him through all the land of Canaan, and multiplied his seed, and *gane him **Ishak**.

4 And J gaue vnto **Ishak**, * **Yaakob** & **Elaui**; and J gaue vnto * **Elaui** mount **Seir**, to possesse it: but * **Yaakob** & his children went downe into **Egypt**.

5 * J sent **Moses** also & **Aaron**, and J plagued **Egypt**: and when J had done among them, I brought you out.

6 So J * brought your fathers out of **Egypt**, and ye came vnto the **Sea**, and the **Egyptians** pursued after your fathers with charets and horsemen vnto * the red **Sea**.

7 Then they cried vnto the **Lozde**, and he put * a darkenesse betwene you and the **Egyptians**, and brought the **Sea** vpon them, and covered them: so your eyes haue seene what I haue done in **Egypt**: also ye dwelt in the wilderness a long season.

8 After J brought you into the lande of the **Amoites**, which dwelt bepod **Jordan**, * and they fought with you: but J gaue them into your hand, & ye possessed their country, and J destroyed them out of your sight.

9 * **Alto** **Walak** the sonne of **Zippor** King of **Moab** arose & warred against **Israel**, and sent to call **Walaam** the sonne of **Beor** for to curse you,

10 But J would not heare **Walaam**: therefore he blessed you, and J delivered you out of his hand.

11 And ye went ouer **Jordan**, and came vnto **Jericho**, and the * men of **Jericho** fought against you, the **Amoites**, and the **Perizzites**, and the **Canaanites**, & the **Hittites**, and the **Girgashites**, & the **Huities** and the **Iebusites**, and J deliuered them into your hand.

12 And J sent * **horns** before you, which cast them out before you, even the two kings of the **Amoites**, and not with thy sword, nor with thy bow.

13 And J haue giuen you a land, wherein ye did not labour, and cities which ye built not, and ye dwell in them, and eat of the vineyards & olive trees, which ye planted not.

14 Now therefore * feare the **Lozde**, & serue him in vprightnes and in truth, & put away the gods, which your fathers serued beyond the flood and in **Egypt**, and serue ye the **Lozde**.

15 And * if it seeme euill vnto you to serue the **Lozde**, choose you this day whome ye will serue, whether the gods which your fathers serued (that were beyond the flood) or the gods of the **Amoites**, in whose land ye dwell: sbut J and mine house will serue the **Lozde**.

16 When the people answered & said, **God** forbid, that we should forsake the **Lozde**, to serue other gods.

17 For the **Lozde** our **God**, he brought vs and our fathers out of the lande of **Egypt**.

egypt, & the house of bondage, and he did those great miracles in our sight, & preferred vs in all the way that we went, & among all the people through whom we came.

18 And the **Lozde** did cast out before vs all the people, euen the **Amoites** which dwelt in the land: therefore will we also serue the **Lozde**, for he is our **God**.

19 And **Joshua** said vnto the people, Ye can not serue the **Lozde**: for he is an holie **God**: he is a ielous **God**: he will not pardon your iniquities nor your finnes, by whom we have receyued * the redemption of our soules: & after that he hath done you good.

21 And the people said vnto **Joshua**, **Yea**, but we will serue the **Lozde**.

22 And **Joshua** said vnto the people, Ye are witnesses against your selues, that i ye haue chosen you the **Lozde**, to serue him: and they said, We are witnesses.

23 Then put away now, said he, the strange gods which are among you, & bowe you your hearts vnto the **Lozde** **God** of **Israel**.

24 And the people said vnto **Joshua**, The hearts & other **Lozde** our **God** will we serue, & his voice will we obey.

25 So **Joshua** made a covenant with the people the same day, and gaue them an ordinance and law in **Shechem**.

26 And **Joshua** wrote these wordes in the booke of the Lawe of **God**, & tooke a great stone, and pitched it there under an * **Oke** that was in the **Sanctuary** of the **Lozde**.

27 And **Joshua** said vnto all the people, Behold, this stone shall be a witness vnto vs: for it hath heard all the wordes of the **Lozde** which he spake with vs: it shall be therefore a witness against you, lest ye denie your **God**.

28 Then **Joshua** let the people depart, & erueic man vnto his inheritance.

29 And after these things **Joshua** the sonne of **Nun**, the seruant of the **Lozde** dyed, being an hundred and ten yeres olde.

30 And they buried him in the border of his inheritance in * **Tinnath-serah**, which is in mount **Ephraim**, on the Northside of mount **Gash**.

31 And **Israel** * serued the **Lozde** all the daies of **Joshua**, and all the dayes of the Elders that ouerlived **Joshua**, and which had knowne all the workes of the **Lozde** that he had done for **Israel**.

32 And the * bones of **Joseph**, which the childie of **Israel** brought out of **Egypt**, buried they in **Shechem** in a parcel of ground which **Yaakob** bought of * the sonnes of **Hami** the father of **Shechem**, for an hundredth pieces of silver, & the childie of **Joseph** had them in their inheritance.

33 Also **Elaazar** the sonne of **Aaron** died, whom they buried in * the hill of **Phinehas** his sonne, which was giuen him in mount **Ephraim**.

Gen. 12.7.
Gen. 25.26.
Gen. 36.8.
Gen. 46.5.

Exod. 13.10.

Exod. 12.37.

Exod. 14.9.

Or, a sloude.

J Euen fourtie yeeres.

Nom. 21.29.

Nom. 22.5.
dent. 23.4.

e Because it was the chiefe citie, vnder it the conteineth all the country: else they of the citie fought not.
Exod. 17.18.
dent. 7.20.
chap. 11.30.

f This is y true vse of Gods benefices, to learne thereby to feare and serue him w an vpright conscience.
* Ebr. if it be euill in your sight.

g This teacheth vs that if all the world would go from God, yet euerie one of vs particularly is bound to cleaue vnto him.

h How much more are we bound to serue **God** in **Christ**, by whom we haue receyued * the redemption of our soules.
Chap. 23.15.

i If you do the contrary, your owne mouthes shall condemne you.

k Out of your hearts, & other threats of the lawe.

l By ioyning God & the people together: also he repeated the promises & threatenings out of the lawe.
Or, sloude.

Chap. 13.27.
m Rather then mans dissimulation should not be punished, the dumme creatures shall crie for vengeance.

Chap. 29.50.
iudg. 7.9.

n Such are the people commonly as their rulers are.

Gen. 50.25.
Exod. 17.29.
Gen. 33.19.

* Ebr. Gibeath Phinehas.

THE BOOKE OF IVDGES.

THE ARGUMENT.

Albeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing so displeasur and heynous that can turne backe Gods loue from his Church. For nowe when the Israelites were entred into the lande of Canaan, and sawe the truth of Gods promes performed, in stead of acknowledging his great benefites and giuing thanks for the same, they fell to most horrible obliuion of Gods graces, contrary to their solemne promes made vnto Ioshua, and so prouoked his vengeance (as much as in them stood) to their vtter destruction. Whereof as they had most euident signes by the mutabilitye of their fate: (for he suffered them to be most cruelly vexed and tormented by tyrants: he pulled them from libertie, and cast them into slauerie, to the intent they might seele their owne miseries and so call vnto him and be deliuered) So to shew that his mercies endure for euer, he raysed vp from time to time such as should deliuer them and assure them of his fauour and grace, if they would turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executers of Gods iudgements, not chosen of the people nor by succession, but raysed vp, as it seemed best to God, for the gouernance of his people. They were fourente in a number besides Ioshua, and gouerned from Ioshua vnto Saul the first King of Israell. Ioshua and these vnto the time of Saul ruled 377. yeres. In this booke are many notable poynts declared, but two especially: first, the bartell that the Church of God hath for the maintenance of true religion agaynst idolatrie and superstition: next, what great danger that common welth is in, when as God giueth not a magistrate to reteyne his people in the purenesse of religion and his true seruice.

CHAP. I.

1 After Ioshua was dead, Iudah was constitute captaine. 6 Adoni-bezek was taken. 14 The request of Achish. 16 The children of Keni. 19 The Canaanites are made tributaries, but not destroyed.



fter that Ioshua was dead, his children of Israel asked the Lord, saying, Who shal go vp for vs against the Canaanites, to fight first agaynst them?

2 And the Lord sayde, Iudah shal go vp: beholde, I haue giuen the land into his hande.

3 And Iudah said vnto Simeon his brother, Come vp with me into my lot, for we may fight agaynst the Canaanites: and I likewise will go with thee into thy lot: so Simeon went with him.

4 Then Iudah went vp, and the Lord deliuered the Canaanites and the Perizzites into their hands, and they slew of them in Bezek ten thousand men.

5 And they foind Adoni-bezek in Bezek: and they fought agaynst him, and slew the Canaanites, and the Perizzites.

6 But Adoni-bezek fled, and they pursued after him, and caught him, and cut of the thumbs of his handes and of his feete.

7 And Adoni-bezek said, Sencientie kings hauing the thumbs of their handes and of their feet cut off, gathered bread vnder my table: as I haue done, so God hath rewarded me. so they brought him to Ierusalem, and there he died.

8 (Now the childre of Iudah had fought agaynst Ierusalem, and had taken it and smitten it with the edge of the sworde, and had set the citie on fire.)

9 Afterward also the childre of Iudah went down to fight agaynst the Canaanites, that dwelt in the mountaine, and towarde the South, and in the lowe countrey.

10 And Iudah went agaynst the Canaanites, that dwelt in Hebron, which Hebron beforetime was called Kiriat-arba: and they slew Shephai, and Achiman and Talmai.

11 And from thence he went to the inhabitants of Debir, and the name of Debir in oide time was Kiriat-sepher.

12 And Caleb sayd, He that smiteth Kiriat-sepher, and taketh it, enen to him will I giue Achish my daughter to wife.

13 And Othniel the sonne of Kenaz Calebs ponger brother tooke it, to whom he gaue Achish his daughter to wife.

14 And when she came to him, she moued him to aske of her father a field, and she lighted of her asse, and Caleb said vnto her, What wilt thou?

15 And she answered him, Giue me a blessing: for thou hast giuen me a South countrey, giue me also springes of water: and Caleb gaue her the springes aboue and the springes beneath.

16 And the childre of Keni Moses father in law went by out of the citie of the palme trees with the childre of Iudah, into the wilderness of Iudah, that lieth in the South of Ierad, and went and dwelt among the people.

17 But Iudah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, a vtterly destroyed it, and called the name of the citie Hormal.

18 Also Iudah tooke Izzah with the coastes thereof, and Askelon with the coastes thereof, and Ekron with the coastes thereof.

19 And the Lord was with Iudah, and he possesed

Iosh. 15. 14.

f These three were gyants, and the childre of Anak.

g Reade Iosh. 15. 18.

h This was one of the names of Moses father in law, read Nom. 10. 29.

Nom. 31. 3.

i These cities & others were afterward possessed of the Philistims, 1. Sam. 6. 27.

a By the iudgement of Vrim: reade Exod. 28, 30, nom. 27. 21. 1. sam. 28. 6. b Who shalbe our captaine?

c For the tribe of Simeon had their inheritace within the tribe of Iudah, Iosh. 19. 1.

Or, the Lord of Bezek.

d This was Gods iust iudgement, as the tyrant himself confessed, that as he had done, so did he receiue, Leuit. 24. 19, 20.

e Which was afterward built againe, & possessed by the Iebusites, 2. Sam. 5. 6.

poſſeſſed the mountaines: for he could not drive out the inhabitants of the valleys, becauſe they had chariots of iron.

20 And they gave Hebron unto Caleb, as ^{Moſes} had ſaid, and he expelled thence the three ſonnes of Anak.

21 But the children of Benjamin did not caſt out the Jebuſites, that ^{the} inhabited Jeruſalem: therefore the Jebuſites dwell with the children of Benjamin in Jeruſalem unto this day.

22 ¶ They alſo that were of the houſe of Joſeph, went by to Beth-el, and the Lord was with them.

23 And the houſe of Joſeph cauſed to bevee Beth-el (and the name of the citie beforetime was ^{Luſ} Luſ)

24 And the spies ſawe a man come out of the citie, & they ſaid unto him, Shew vs, we pray thee, how we may go into the citie, & we will ſhew thee mercie.

25 And when he had ſhewed them the way into the citie, they ſmote the citie with the edge of the ſword, but they let the man & all his houſholde depart.

26 Then the man went into the lande of the Hittites, & built a citie, & called the name thereof Luſ, which is the name thereof unto this day.

27 ¶ Neither did Manaſſeh deſtroye Beth-ſhean with her townes, nor Taanach with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleam to her townes, neither the inhabitants of Megiddo with her townes: but the Canaanites dwelled ſtill in that land.

28 Neverthelesse whate Iſrael was ſtrōg, they put to the Canaanites to tribute, & expelled them not wholly.

29 ¶ Likewise Ephraim expelled not the Canaanites that dwell in Gezer, but the Canaanites dwell in Gezer among them.

30 ¶ Neither did ^{Zebulun} Zebulun erpel the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwell among them, and became tributaries.

31 ¶ Neither did Aſher caſt out the inhabitants of Hecho, nor the inhabitants of Zidon, nor of Akhab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Achob.

32 But the Aſherites dwell among the Canaanites the inhabitants of the lande: for they did not drive them out.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-ſhemesh, nor the inhabitants of Beth-anath, but dwell among the Canaanites the inhabitants of the lande: nevertheless the inhabitants of Beth-ſhemesh, & of Beth-anath became tributaries unto them.

34 And the Amorites ^{dwelt} dwelt in the mountaine: ſo that they ſuffered them not to come downe to the valley,

35 And the Amorites ^{dwelt} dwelt ſtill in mount Heres in Aulon, and in Shebalim, & whethe ^{the} hand of Joſeph his familie prevailed, they became tributaries:

36 And the coaſt of the Amorites was from Gaaleh-akrabbin, even from Beſay and upward.

CHAP. II.

The Angel rebuketh the people, becauſe they had made peace with the Canaanites. 1 The Iſraelites fell to idolatrie after Iſoſhuas death. 14 They are delivered into the enemies hands, 16 God delucreth them by Judges. 22 VVhy God ſuffeſt idolaters to remaine among them.

1 **A**nd an Angel of the Lord came by from Gilgal to Bochim, and ſaide, I made you to go by out of Egypt, & have brought you unto the lande which I had ſworne unto your fathers, and ſaid, I will never breake my covenant with you.

2 ¶ Ye alſo ſhall make no covenant with the inhabitants of this land, but ſhall breake down their altars: but ye have not obeyed my voice. Why have ye done this?

3 Wherefore, I ſaid alſo, I will not caſt them out before you, but they ſhall be as thornes unto your ſides, and their gods ſhall be your deſtruction.

4 And when the Angel of the Lord ſpake theſe words unto all the children of Iſrael, the people ſtept by their voice, and wept.

5 Therefore they called the name of that place, ^{Bochim} Bochim, and offered ſacrifices there unto the Lord.

6 ¶ Now when Joſhua had ſent the people away, the children of Iſrael went euerie man into his inheritance to poſſeſſe the land.

7 And the people had ſerued the Lord all the dayes of Joſhua, and all the dayes of the Elders that outliued Joſhua, which had ſene all the great works of the Lord that he did for Iſrael.

8 But Joſhua the ſonne of Nun the ſeruant of the Lord departed, when he was an hundredth and ten yeres olde:

9 And they buried him in the coaſtes of his inheritance, in ^{Tannath} Tannath-heres in the north ſide of mount Gaath.

10 And ſo al that generation was gathered unto their fathers, & another generation aroſe after them, which neither knewe the Lord, nor yet the works, which he had done for Iſrael.

11 ¶ Then the children of Iſrael did wickedly in the ſight of the Lord, & ſerued ^{Baalim} Baalim,

12 And forſooke the Lord God of their fathers, which brought them out of the land of Egypt, & followed other gods, euen the gods of the people that were round about them, and bowed themſelues unto them, & ymaged the Lord to anger.

13 So they forſooke the Lord, and ſerued ^{Baal} Baal, and ^{Aſhtaroth} Aſhtaroth.

Nomb. 14. 2. 4.

ioſh. 1. 4. 13.

and 15. 1. 4.

k For after that

the tribe of Lu-

dah had burnt it,

they built it a-

gainc.

Gen. 28. 19.

ioſh. 2. 14.

ioſh. 17. 11.

l Wherefore

God permitted

the Canaanites

to dwell ſtill in

the land, reade,

Chap. 3. 4.

ioſh. 16. 10.

m That is, the

tribe of Zebu-

lun, as is alſo

to be vnderſtand

of the reſt.

n But made the

pay tribute as

others did.

o Or, afflicted

them.

Or, would dwell.

Meaning, whc

he was ſtronger

then they.

p Which was a

citie in Arabia,

or, as ſome read,

from the rocke.

a That is, meſſen-

ger, or prophet,

as ſome thinke,

Phiachas.

Deut. 7. 1.

Deut. 12. 3.

ioſh. 23. 13.

Or, ſnare.

Or, weeping.

b After that he

had diuided to

euerie man his

portion by lot,

ioſh. 24. 28.

c Meaning, the

wonders and

miracles.

d Heres by turn-

ing the letters

backward is Se-

reh, as ioſh. 24.

30.

e That is, a ma-

ner of idoles.

chap. 11. 6.

f Theſe were

idoles, which

had the forme

of an ewe or

ſheepe among

the Sidonians.

14 And the wrath of the Lord was kindled against Israel, & he delivered them into the hands of spoilers, & they were vexed, and he sold them into the hands of their enemies round about them, so that they could no longer stand before their enemies.

15 Whithersoever they went out, the hand of the Lord was sore against them, as the Lord had said, and as the Lord had sworn unto them: so he punished them sore.

16 For withstanding, the Lord rapted by Judges, which delivered them out of the hands of their oppressours.

17 But yet they would not obey their Judges: for they went a whoring after other gods, & worshipped them, & turned quickly out of the way, wherein their fathers walked, obeying the commandments of the Lord: they did not so.

18 And when the Lord had raised them by Judges, the Lord was with the Judge, and delivered them out of the hand of their enemies all the dayes of the Judge (for the Lord had compassion of their groanings, because of them that oppressed them and tormented them)

19 Yet when the Judge was dead, they returned, and did worse than their fathers, in following other gods to serve them, & worship them: they ceased not from their owne inventions, nor from their rebellions wap.

20 Wherefore the wrath of the Lord was kindled against Israel, and he said, Because this people hath transgressed my covenant, which I commanded their fathers, & hath not obeyed my voice,

21 Therefore will I no more cast out before them any of the nations, which Joshua left when he dyed,

22 That through them I may prove Israel, whether they will keepe the way of the Lord, to walke therein, as their fathers kept it, or not.

23 So the Lord left those nations, and drone them not out immediately, neither delivered them into the hands of Joshua.

CHAP. III.

1 The Canaanites were left to trie Israel. Othniel delivereth Israel. Or Ehud killeth King Eglon. Or Shamgar killeth the Philistines.

1 These now are the nations which the Lord left, that he might prove Israel by them (even as manie of Israel as had not knowen all the warres of Canaan,

2 Whely to make the generations of the children of Israel to knowe, & to teache them warre, which doubtles their predecessors knew not)

3 Five princes of the Philistines, & all the Canaanites, & the Sidonians, & the Hivites that dwell in mount Lebanon, from mount Baal-hermon untill one come to Hamath.

4 And these remained to prove Israel by them, to wit, whether they would obey the commandments of the Lord, which he commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, & the Amorites, and the Perizzites, & the Hivites, and the Jebusites,

6 And they tooke their daughters to be their wives, and gave their daughters to their soimes, and served their gods.

7 So the children of Israel did wickedly in the sight of the Lord, and forgot the Lord their God, and served Baalim, and Ashteroth.

8 Therefore the wrath of the Lord was kindled against Israel, & he sold them into the hand of Chulhan risathaim King of Aram-naharaim, & the children of Israel served Chulhan risathaim eight yeres.

9 And when the children of Israel cryed unto the Lord, the Lord stirred up a saviour to the children of Israel, & he saved them, even Othniel the sonne of Kenaz, Caleb's younger brother.

10 And the Spirit of the Lord came upon him, and he judged Israel, & went out to warre: and the Lord delivered Chulhan risathaim King of Aram into his hand, and his hand prevailed against Chulhan risathaim.

11 So the land had rest fourtie yeres, & Othniel the sonne of Kenaz dyed.

12 Then the children of Israel againe committed wickednes in the sight of the Lord: and the Lord strengthened Eglon King of Moab against Israel, because they had committed wickednes before the Lord.

13 And he gathered unto him the children of Ammon, & Moab, and went and smote Israel, & they possessed the cite of palm trees,

14 So the children of Israel served Eglon King of Moab eighteene yeres.

15 But when the children of Israel cryed unto the Lord, the Lord stirred them up a saviour, Ehud the sonne of Gera the sonne of Jemini, a man lame of his right hand: and the children of Israel sent a present by him unto Eglon King of Moab,

16 And Ehud made him a dagger with two edges of a cubit length, and he hid it under his raiment by his right thigh,

17 And he presented the gift unto Eglon King of Moab (and Eglon was a verie fat man)

18 And when he had now presented the present, he sent away the people that bare the present,

19 But he turned againe fro the quarters, that were by Gilgal, & said, I have a secret errand unto thee, O King. Who said, Keepe mee: and all that stood about him, went out from him.

Psal. 44. 1. 2. ifa. 50. 1.

In all their enterprises. h The vengeance.

Or, Magistrates. Ebr. sauced.

i Meaning, from true religion.

Ebr. repented. k Seeing their crueltye.

Chap. 3. 12. Ebr. corrupt them selves.

l As the Hivites, Jebusites, Amorites, &c. m So that, both outward enemies and false prophets are but a tryal to prove our faith, Deut. 13. 3. & Chap. 3. 1.

c Contrarie to Gods commandement, Deut. 7. 3.

d Trees or woods erected for Idolatrie.

Or, Mesopotammie.

e He was stirred up by the Spirit of the Lord. Or, Syria.

f That is, 32 yeres Ioshua, and eight vnder Othniel. g So that the enemies of Gods people have no power over them, but by Gods appointment.

Or, Benjamin. Or, left handed.

Or, caused a dagger to be made.

h Or, as some reade, from the places of idoles. i Till all be departed.

20 Then Ehud came vnto him, (and he sate alone in a sommer parler, which he had) and Ehud said, I haue a message vnto thee from God. Then he arose out of his throne,

21 And Ehud put forth his left hand, & tooke the dagger from his right thigh, and thrust it into his belly,

22 So that the haste went in after the blade, & the fat closed about the blade, so that he could not drawe the dagger out of his belly, but the dirt came out.

23 Then Ehud gate him out into the porch, and shut the doores of the parler vpon him, and locked them.

24 And when he was gone out, his seruants came: who seeing that the doores of the parler were locked, they saide, Surely he doeth his easement in his sommer chamber.

25 And they taried till they were ashamed: & seeing he opened not the doores of the parler, they tooke the key, & opened them, and beholde, their loyde was fallen dead on the earth.

26 So Ehud escaped (while they taried) and was passed the quarries, and escaped vnto Seirath.

27 And when he came home, he blew a trumpet in mount Ephraim, and the children of Israel went downe with him from the mountaine, and he went before them.

28 Then said he vnto them, Follow me: for the Loyde hath deliuered your enemies, euen Hoab into your hand. So they went downe after him, and tooke the passages of Jordan toward Hoab, and suffred not a man to passe ouer.

29 And they slew of the Hoabites the same time about ten thousand men, all fed men, and all were warriors, and there escaped not a man.

30 So Hoab was subdued that day, vnder the hand of Israel: and the land had rest fourescore yeres.

31 ¶ And after him was Shamgar the sonne of Anath, which slew of the Philistines six hundred men with an ore goade, and he also deliuered Israel.

C H A P. IIII.

1 Israel sime and are given into the hands of Iabin. 4 Deborah singeth Israel and exhorteth Barak to deliuer the people. 15 Sisera's death, 17 and is killed by Isael.

1 **A**nd the children of Israel began againe to be wickedly in the sight of the Lord while Ehud was dead.

2 And the Lord solde them into the had of Iabin King of Canaan, that reigned in Hazor, whose chiefe captaine was called Sisera, which dwelt in Harosheth of the Gentiles.

3 Then the children of Israel cried vnto the Lord: (for he had nine hundred charets of iron, and twenty peeres he had bered the children of Israel very soie)

4 ¶ And at that time Deborah a prophesesse the wife of Lapidoth iudged Israel,

17 And Deborah dwelt vnto a palme tree, whose name Ramah & Beth-el in mount Ephraim, and the children of Israel came vnto her for iudgement.

6 Then she sent & called Barak the sonne of Abinoam out of Kedesh of Naphtali, & said vnto him, Hath not the Loyde God of Israel comanded, saying, Go, & draw toward mount Tabor, & take with thee ten thousand men of the children of Naphtali & of the childre of Zebulun?

7 And I will draw vnto thee to the river Kishon Sisera, the captaine of Iabins army with his charets, & his multitude, & will deliuer him into thine hand.

8 And Barak said vnto her, If thou wilt go with me, I will go: but if thou wilt not go with me, I will not go.

9 Then she answered, I will surely goe with thee, but this iourney that thou takest, shall not be for thine honour: for the Lord shall sell Sisera into thine hand of a woman. And Deborah arose and went with Barak to Kedesh.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh, and he went vpon his ferte with ten thousand men, & Deborah went vpon with him.

11 (Now Heber the Kenite, which was of the children of Hobab the father in law of Moyses, was departed from the Kenites, & pitched his tent vntil the plain of Canaan, which is betwixt Kedesh and Harosheth of the Gentiles, vnto the river Kishon.)

12 Then they layed Sisera, that Barak the sonne of Abinoam was gone vpon to mount Tabor.

13 And Sisera called for all his charets, euen nine hundred charets of iron, and all the people that were with him from Harosheth of the Gentiles, vnto the river Kishon.

14 The Deborah said vnto Barak, Woe for this is the day that the Loyde hath deliuered Sisera into thine hande. Is not the Loyde gone out before thee? so Barak went downe from mount Tabor, and ten thousand men after him.

15 And the Lord destroyed Sisera and all his charets, and all his host with the edge of the sword, before Barak, so that Sisera lighted downe of his charet, & fled away on his ferte.

16 But Barak pursued after the charets, and after the host vnto Harosheth of the Gentiles: and all the hoste of Sisera fell vpon the edge of the sword: there was not a man left.

17 Howbeit, Sisera fled away on his ferte to the tent of Iael the wife of Heber the Kenite: (for peace was betwixt Iabin the king of Hazor, and betwixt the house of Heber the Kenite)

18 And Iael went out to meete Sisera, and said vnto him, Turne in, my loyde, turne in to me: feare not. And when he had turned in vnto her into her tent, she conered him with a mantle.

19 And he said vnto her, Giue me, I pray thee, a little water to drinke: for I am thirsty. And she opened a botle of milk and

d And reueiled vnto me by the spirit of propheticie.

¶ Iabn. 13. 9. 10. Or, valley.

e Fearing his owne weaknesses and his enemies power, he desired the prophesesse to go with him to assure him of Gods will from time to time.

Or, be led after him 10000 men.

Or, posteritie. Non. 10. 29.

Or, from K. gin.

f Meaning, that he possessed a great part of the country.

g She still encouraged him to this enterprise by assuring him of Gods fauour and aide.

¶ Iabn. 13. 10.

h Whose ancestors were strangers, but worshipped the true God, and therefore were joyned with Israel.

Or, blanket.

Chap. 15. 25. and

Or, hall.

Or, he conuerth his fests.

Or, caused the trumpet to be blown. Norm. 18. 23.

Or, strong, and big bodied.

Or, humbled.

k Meaning, the Israelites.

l So that it is not the number, nor the means that God regardeth, when he will get the victorie.

Or, added, or continued to do euill.

a There was another Iabin, who Ioshua killed & burnt his citie Hazor, Iosh. 11. 13.

b That is, in a wood, or strong place.

c By the spirit of prophesie, resolving of conuersion, and declaring the will of God.

and gaue him drinke, and covered him.
 20 Again he laid vnto her, Stand in the
 doore of the tent, and when any man
 doeth come and enquire of thee, saying,
 Is ^a any man here? thou shalt say,
 Nay.
 21 Then Jacl Hebers wife tooke ^a naille
 of the tent, and tooke an hammer in her
 hande, and went softly vnto him, and
 smote the naille into his temples, and
 fastened it into the ground, (for he was
 fast a sleepe, and wearie) and so he died.
 22 And behold, as Barak pursued after
 Sifera, Jacl came out to meete him, &
 said vnto him, Come, and I will shew
 thee the man, whome thou seekest: and
 when he came into her tent, beholde,
 Sifera lay ¹ dead, and the naille in his
 temples.
 23 So God brought downe Jabin the
 King of Canaan that day before the
 children of Israel.
 24 And the hand of the children of Is-
 rael ² prospered, and prevailed against
 Jabin the King of Canaan, vntill they
 had destroyed Jabin King of Canaan.

CHAP. V.

¹ The song and thankes giuing of Deborah and Barak after the victorie.

1 **T**hen Jacl Debozah, and Barak
 the sonne of Abinoam the same
 day, saying,
 2 Praise ye the Lord for the auenging of
 Israel, and for the ² people that offered
 them selues willingly.
 3 Heare, ye kings, hearken ye princes:
 I, euen I will sing vnto the Loide: I
 will sing praise vnto the Lord God of
 Israel.
 4 Loide, ³ when thou wentest out of Seir,
 when thou departedst out of the felde
 of ⁴ Edom, the earth trembled, & the
 heauens rained, the cloudes also drop-
 ped water.
 5 ⁵ The mountaines melted before the
 Loide, ⁶ as did that Sinai before the
 Loide God of Israel.
 6 In the dapes of ⁷ Shanganar the sone
 of Math, in the dapes of ⁸ Jacl the hié
 wapes were ⁹ vnoccupied, and the tra-
 uelers walked through bywapes.
 7 The towne were not inhabited: they
 decayed, I say, in Israel, vntill I Debozah
 came by, which rose by a ¹⁰ mother in
 Israel.
 8 They chose new gods: then was warre
 in the gates. Was there a ¹¹ shield or
 speare seene among fourty thousand of
 Israel?
 9 Mine heart is set on the gouernours
 of Israel, and on them that are willing
 among the people: praise ye the Loide,
 10 ¹² Speake ye that ride on ¹³ white asses,
 ye that dwell ¹⁴ by Biddin, and that
 walke by the wape.
 11 ¹⁵ For the noise of the archers appaied
 among the ¹⁶ dealers of water: there
 shall they rehearse the righteoulines of
¹⁷ Loide, his righteoulines of his towne

in Israel: then did the people of the
 Loide go downe to the gates.
 12 ¹⁸ Why Debozah, by arife, and sing a song:
 arife Barak, and leade ¹⁹ thy captiuitie
 captiue, thou sonne of Abinoam.
 13 ²⁰ For they that remaine, haue dominie
 on ouer: the mightie of the people: the
 Loide hath giuen me dominion ouer
 the strong.
 14 ²¹ Of Ephraim their root arose against
 Amalek: and after thee, Ben-iamin shall
 fight against thy people, O Amalek: of
 Machir came rulers, and of Zabulun
 they that handle the pen of the ²² writer.
 15 ²³ And the Princes of Issachar were
 with Debozah, and Issachar, and also
 Barak: he was set on his feete in the
 balley: for the diuisions of Keubry
 were great ²⁴ in thoughtes of heart.
 16 ²⁵ Why abodest thou among the sheeps
 foldes, to heare the heatings of the
 flockes? for the diuisions of Keuben
 were great thoughtes of heart.
 17 ²⁶ Gilead abode beyond Iorden: and
 why doeth Dan remaine in shippes?
 What fate on the seahorse, and tarped
 in his ²⁷ decayed places.
 18 ²⁸ But the people of Zabulun & Naph-
 tali haue leopord their liues vnto the
 death in the hig places of the felde.
 19 ²⁹ The kings came and fought: then
 fought the kings of Canaan in Taas-
 nach by the waters of Megiddo: they
 reached no gaine of money.
 20 ³⁰ They fought from heauen, euen the
 starres in their courses fought against
 Sifera.
 21 ³¹ The River Kishon ³² I swept them as
 wap, that ancient ruler the river Kis-
 shon. ³³ My soule, thou hast marched
 valiantly.
 22 ³⁴ They were the horse hoores broken
 with the oft beating together of their
 mightie men.
 23 ³⁵ Curse ye ³⁶ Meroz: (said the Angell of
 the Loide) curse the inhabitants thereof,
 because they came not to helpe the
 Loide, to helpe the Loide against the
 mightie.
 24 ³⁷ Jacl the wife of Heber the Kenite
 shall be blessed aboue other women:
 blessed shall she be aboue women dwel-
 ling in tentes.
 25 ³⁸ He asked water, and shee gaue him
 milke: she brought forth butter in a
 lordly dish.
 26 ³⁹ She put her hand to the naille, & her
 right hand to the workmans hammer:
 with the hammer smote she Sifera:
 she smote of his head, after shee had
 wounded, and pearced his temples.
 27 ⁴⁰ He bowed him downe at her feete, he
 fell downe, and lay still: at her feete he
 bowed him downe, and fell: and when
 he had him downe, and fell: and when
 he had him downe, he lay there ⁴¹ dead. ⁴² Ebr. destroyed.
 28 ⁴³ The mother of Sifera looked out at a
 window, and cryed through the lat-
 tesse, Why is his charer so long a com-
 ming? why tarp the ⁴⁴ wheelles of his
 charers?

i To wit, Sifera.
 k That is, the
 pinne or stake,
 whereby it was
 fastened to the
 ground.
 l So he saue
 that a woman
 had the honour,
 as Deborah's pro-
 phecied.
 m Ebr. went and
 was strong.
 n To wit, the
 two tribes of
 Zabulun and
 Naphtali.
 o Dent. 4. 11.
 p Dent. 2. 1.
 q Psal. 97. 5.
 r Exod. 19. 18.
 s Chap. 3. 31.
 t Chap. 4. 18.
 u For feare of
 the enemies.
 v Miraculously
 stirred vp of
 God to pitie
 them and deli-
 uer them.
 w They had no
 heart to resist
 their enemies.
 x Ye gouer-
 nours.
 y As in danger
 of your enemies.
 z For now you
 may draw water
 without feare of
 your enemies.

h To wit, them
 that kept thy
 people in capti-
 uie.
 i Ioshua first
 fought against
 Amalek, & Saul
 destroyed him.
 k Euen the lear-
 ned did helpe to
 fight.
 l Euen the
 whole tribe.
 m They mar-
 uelled, that
 they came not
 ouer Iorden to
 helpe them.
 n She repproueth
 all them that
 came not to help
 their brethren
 in their necessity
 o Either by beat-
 ing of the Sea,
 or by mining.
 p They wanted
 nothing, but lost
 all.
 q As a besome
 doth the filth of
 the house.
 r It was a city
 neere Tabor,
 where they
 fought.
 s Some reade,
 churned milke
 in a great cup.
 t Or feste.

t That is, she comforted her selfe.

29 Her wife ladies answered her, **Pea.**
 29 He answered her self with her owne woordes,
 30 Haue they not gotten, & they denbe the spople: euery man hath a mappe of two. Sifera hath a pyap of diuers coloued garments, a pyap of sundie colours made of needle woike: of diuers colours of nerble woike on both sides,
 " for the chiefe of the spople.
 31 So let all thine enemies perish, **D** Loide: but thep that loue him, shall be as the **x** Summe when he rieth in his night, and the laude had rest fourte **peres.**

u Because he was chiefe of the army.
x Shall grow daily more and more in gods fauour.

CHAP. VI.

1 Israel v oppressed of the Midianites for their wickednesse. 1. 4. Gideon is sent to be their deliuerer. 37 He asketh a signe.

1 **A**fterward the children of Israel committed wickednes in the sight of **h** Loide, and the Loide gaue them into the hands of Midian seven peres.
 2 And the haide of Midian pretended as gainst Israel, & because of the Midianites the children of Israel made their dens in the mountaynes, and caues, & strong holdes.

a For feare of the Midianites, they fled into ydennes of the mountaines.

*Or, of Kedem.

3 When Israel had solwen, then came by the Midianites, the Amalekites, & they of the East, and came vpon them,

b Euen almost the whole country.

4 And camped by them, & destroyed the fruite of the earth, euen til thou come vnto **b** Azzah, & left no foode for Israel, neither theepe, nor ore, nor asse.

5 For they went by, & their cattel, & came with their tentes as grasshoppers in multitude: so that they & their camels were without number: and they came into the land to destroy it.
 6 So was Israel exceedingly impouerished by the Midianites: therefore the children of Israel crept vnto the Loide.

c This is the end of Gods punishments, to cal his to repentance that they may seeke for helpe of him.

7 **I** And when the children of Israel cryed vnto the Loide because of the Midianites,

8 The Loide sent vnto the children of Israel a Prophet, who spard vnto them, Thus sayth the Loide God of Israel, I haue brought you vp from Egypt, and haue brought you out of the house of bondage,
 9 And I haue deliuered you out of the hand of all the Egyptians, and out of the hand of all that oppressed you, and haue cast them out before you, and giuen you their land.

a. King. 17. 35, 38. ier. 10. 2.

10 And I spard vnto you, I am the Loide your God: feare not the gods of the Mesmonites in whose land you dwel: but you haue not obeded my voyce.
 11 **A**nd the Angel of the Loide came, & late vnder the oke which was in Dypah, that pertained vnto Joash the father of the Etrites, & his sonne Gideon theshed wheate by **h** winepresse, to hide it from the Midianites.

*Or, to prepare his fight.

12 **T**hen the Angel of the Loide appeared vnto him, and said vnto him, The Loide is with thee, thou valiant man.

13 **T**o whome Gideon answered, **d** My Loide, if the Loide be with vs, why then is all this come vpon vs: & where be all his miracles which our fathers tolde vs of, and sayd, Did not the Loide bring vs out of Egypt: but nowe the Loide hath forsaken vs, and deliuered vs into the hand of the Midianites.

d This came not of distrust, but of weaknesse of faith, which is in the most perfect: for no man in this life can haue a perfect faith: yet the children of God haue a true faith whereby they be iustified.
e That is, Christ appearing in visible forme.
f Which I haue giuen thee.
*Or, familie.

14 **A**nd the Loide looked vpon him, and sayd, **C**ome in this thy night, and thou shalt saue Israel out of the handes of the Midianites: haue not I sent thee?

15 **A**nd he answered him, My Loide, whereby shal I saue Israel? beholde, my father is poore in Manasseh, and I am the least in my fathers house.

16 **T**hen the Loide spard vnto him, I will therefore be with thee, and thou shalt smite the Midianites, as one man.

17 **A**nd he answered him, I pray thee, if I haue found fauour in thy sight, then shew me a signe, that thou talkest with me.

18 **D**epart not hence, I pray thee, vntil I come vnto thee, & bring mine offering, & lay it before thee. **A**nd he said, I will tary vntil thou come agayne.

g So that we see how the fleshe is enemy vnto Gods vocation, which cannot be perwaded without signes.

19 **T**hen Gideon went in, and made ready a kid, & vnleauened bread of an Ephah of flour, and put the flesh in a basker, and put the broth in a pot, and brought it out vnto him vnder the oke, and presented it.

h Of Ephah, read Exod. 16.

20 **A**nd the Angel of God said vnto him, Take the flesh & the vnleauened bread, and lay them vpon this stone, & poure out the broth: and he did so.

21 **T**hen the Angel of the Loide put forth the end of the staffe that he held in his haide, and touched the fleshe and the vnleauened breade: and there arose by fire out of the stone, & consumed the flesh and the vnleauened bread: so the Angel of the Loide departed out of his sight.

i By the power of God onely, as in the sacrifice of Helias, 1. king 18, 38.

22 **A**nd when Gideon perceived that it was an Angel of the Loide, Gideon then sayd, Alas, my Loide God: for because I haue seene an Angel of the Loide face to face, I shall die.

Exod. 33. 20. chap. 19. 22.

23 **A**nd the Loide spard vnto him, Peace be vnto thee: feare not, thou shalt not die.

24 **T**hen Gideon made an altar there vnto the Loide, and called it, Jehoiath shalom: vnto this day it is in Dypah, of the father of the Etrites.

*Or, the Lord of peace.

25 **I** And the same night the Loide spard vnto him, Take thy fathers pong bullocke, and all other bullocke of seven peres old, and destroy the altar of Baal that thy father hath, & cut downe the groue that is by it.

k That is, as the Chalde text writeth, fed seuen yeres.

26 **A**nd build an altar vnto the Loide thy God vpon the top of this rocke, in a plaine place: and take the second bullocke, and offer a burnt offering with the wood of the groue, which thou shalt cut downe.

l Which growed about Baals altar.

27 Then Gideon tooke ten men of his seruants, & did as the Lord bade him: but hee anse he feared to doe it by day for his fathers houshold, & the men of the citie, he did it by night.

28 And when the men of the citie arose early in the morning, beholde, the altar of Baal was broken, and the groue cut downe that was by it, and the second bullocke offered vpon the altar that was made.

29 Wherefore they sayd one to another, Who hath done this thing? and when they inquired and asked, they sayd, Gideon the sonne of Joash hath done this thing.

30 Then the men of the citie sayd vnto Joash, bring out thy sonne, that he may dye: for he hath destroyed the altar of Baal, and hath also cut downe the groue that was by it.

31 And Joash sayd vnto all that stood by him, Will ye pleade Baals cause? or will ye saue him? he that wil contend for him, let him dye on the morning. If he be God, let him plead for himselfe against him: he hath cast down his altar.

32 And in that day was Gideon called Jerubbaal, that is, Let Baal plead for himselfe because he hath broken down his altar.

33 Then al the Midianites & the Amalekites & they of the East, were gathered together, & went and pitched in the valley of Izeel.

34 But the Spirit of the Lord came vpon Gideon, & he blew a trumpet, & Abiezer was iopned with him.

35 And he sent messengers throughout all Manasseh, which also was iopned with him, and he sent messengers vnto Aher, & to Zebulun and to Issachar, and they came vp to meeete them.

36 Then Gideon sayd vnto God, If thou wilt saue Israel by mine hande, as thou hast sayd,

37 Beholde, I will put a fleece of wooll in the threshing place: if the dew come on the fleece onely, & it be drie vpon all the earth, then shall I be sure, that thou wilt saue Israel by mine hand, as thou hast sayd.

38 And so it was: for he rose by early on the morow, and thrust the fleece together, and wringing the dewe out of the fleece, and filled a bowle of water.

39 Againe, Gideon sayd vnto God, Wee not angry with me, that I may speake once more: let me prouoe once againe, I praye thee, with the fleece: let it now be drie onely vpon the fleece, & let dew be vpon all the ground.

40 And God did so that same night: for it was drie vpon the fleece onely, and there was dewe on all the ground.

CHAP. VII.

The Lord commaundeth Gideon to send away a great part of his companie. 22 The Midianites are discomfited by a wondrous sort, 25 Oreb & Zeeb are slaine.

Then Jerubbaal (who is Gideon) rose by early and all the people that were with him, and pitched beside the well of Harod, so that the holte of the Midianites was on the Northside of them in the valley by the hill of Horeb.

2 And the Lord said vnto Gideon, The people that are with thee, are too many for me to giue to Midianites into their handes, lest Israel make their vaunte against mee, and say, Mine hand hath saued me.

3 Now therefore proclaime in the audience of the people, & say, Who is timorous or fearful, let him returne, & depart early from mount Gilead. And there returned of the people which were at mount Gilead, two & twentie thousand: so ten thousand remanend.

4 And the Lord sayde vnto Gideon, The people are yet too many: bring the downe vnto the water, & I will trie them for thee there: and of whom I say vnto thee, This man shall go with thee, the same shall go with thee: and of whom I say vnto thee, This man shall not go with thee, the same shall not go.

5 So he brought down the people vnto the water. And the Lord said vnto Gideon, As many as lay the water with their tongues, as a dog lappeth, theynt put by themselves, and euery one that shal bow downe his knees to drinke, put apart.

6 And the number of them that lapped by putting their handes to their mouthes, were three hundred men: but all the remnant of the people kneeled downe vpon their knees to drinke water.

7 Then the Lord sayd vnto Gideon, Wherell these hundred men that lapped, will I saue you, & deliuer the Midianites into thine had: & let all the other people go euery man vnto his place.

8 So the people tooke bitailes with them, and their trumpets: and he sent all the rest of Israel, euery man vnto his tent, and retained the three hundred men: and the host of Midian was be neath him in a valley.

9 And the same night the Lord sayde vnto him, Arise, & get thee downe vnto the holte: for I haue deliuered it into thine hand.

10 But if thou feare to go downe, then go thou, and Phurah thy seruant downe to the holte.

11 And thou shalt hearken, what they say, & so shall thine hand be strong to go downe vnto the holte. The went he downe & Phurah his seruant vnto the outside of the souldiers that were in the holte.

12 And the Midianites, and the Amalekites and all the people of the East, lay in the valley like grasshoppers in multitudes, and their camels were without number, as the sande which is by the seaside for multitude.

m Meaning, the fat bul, which was kept to be offered vnto Baal.

n Thus we ought to iustifie them, that are zelous of Gods cause, though all the multitude be against vs.

o The family of Abiezer, wherof he was.

p This request proceeded not of infidelitie, but that he might be confirmed in his vocation.

Gen. 1. 31.

q Whereby he was assured that it was a miracle of God.

"Ebr. En-hared.

"Ebr. Hammorch.

a God will not spare any creature deperue him of his glorie. Deut. 10. 17. 17. 20. 1. 5. 6.

b wil giue thee a proof to know them, that shall go with thee.

c Let them depart, as vnmeet for this enterprise.

d That is, the one and thirtie thousand, and 700. looke vers. 3. 6.

"Ebr. in their hande.

"Or. incouraged. e Thus the Lord by diuers means doth strengthen him that he faint not in so great an enterprise.

Chap. 6. 11.

13 And when Gideon was come, behold, a man tolde a dreame unto his neigbour, and said, Beholde, I dreamed a dreame, and loe, a cake of barley bread tumbled from aboue into the hoste of Midian, and came vnto a tent, and smote it that it fell, and ouerturned it, that the tent fell downe.

14 And his fellowe answered, and saide, This is nothing els save the swoorde of Gideon the sonne of Joash a man of Israel: for into his hand hath God deliuered Midian and all the hoste.

15 ¶ When Gideon heard the dreame tolde, & the interpretation of the same, he was wondrously, and returned vnto the hoste of Israel, and saide, Vp: for the Lord hath deliuered into your hands the hoste of Midian.

16 And he deuised the three hundred men into three bandes, and gaue euery man a trumpet in his hand vnto emptye pitchers, & lamps within the pitchers.

17 And he said vnto the, looke on me, & do likewise, when I come to the side of the hoste: euen as I do, so do you.

18 When I blowe with a trumpet and all that are with me, blowe pe with trumpets also on euery side of the host, and say, For the Lord, & for Gideon.

19 ¶ So Gideon and the hundred men that were with him, came vnto the outside of the hoste in the beginning of the middle watch, and they raised vnto the watchmen, and they blew with their trumpets, and brake the pitchers that were in their handes.

20 And the three companies blew with trumpets and brake the pitchers, and helde the lampes in their left handes, & the trumpets in their right handes to blowe withall: and they cryed, The sword of the Lord and of Gideon.

21 And they stode, euery man in his place rounde about the hoste: and all the hoste ran, and cryed, and fled.

22 And the three hundred blew with trumpets, and the Lord set euery mans swoorde vpon his neigbour, and vpon all the hoste: so the hoste fled to Beth-hathittah in Zererah, and to the border of Behmeholah, vnto Tabbath.

23 ¶ When the men of Israel being gathered together out of Naphtali, and out of Asher, and out of all Dan ashey pursued after the Midianites.

24 And Gideon sent messengers vnto all mount Ephraim, saying, Come downe against the Midianites, & take before them the waters vnto Beth-barah, and Jordan. Then all the men of Ephraim gathered together, & tooke the waters vnto Beth-barah, & Jordan.

25 And they tooke two princes of the Midianites, Oreb & Zeeb, and slewe Oreb vpon the rocke Oreb, and slewe Zeeb at the winepresse of Zeeb, and pursued the Midianites, and brought the heades of Oreb and Zeeb to Gideon beyond Jordan.

C H A P . V I I I .
 Ephraim murmureth against Gideon, & VVho appeareth them. 4 He passeth the Iordan. 16 He reuengeth himselfe on them of Succoth & Penuel. 27 He maketh an hoste which was the cause of idolatrie. 30 Of Gideons finnes & of his death.

¶ When the men of Ephraim said vnto him, Why hast thou serued vs thus that þ calledst vs not, when thou wentest to fight with the Midianites: & they chode with him sharply.

2 ¶ To whom he said, What haue I now done in comparison of þ pou: is not the gleaning of grapes of Ephraim better, then the vituage of Abiezer? ¶ God hath deliuered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of þ? & why he had thus spake, famous, then their spirits abated towards him.

4 ¶ And Gideon came to Jordan to passe ouer, he, and the three hundred men that were with him, weary, yet pursuing them.

5 And he said vnto the men of Succoth, Giue, I pray you, moyses of bread vnto the people: that follow me (for they be weary) that I may follow after Zebah, & Zalunnna kings of Midian.

6 And the princes of Succoth said, We are the hands of Zebah and Zalunnna now in thine handes, that we shoulde giue bread vnto thine armie?

7 Gideon then said, Therefore when the Lord hath deliuered Zebah and Zalunnna into mine hand, I will the whole? teare your flesh with thyones of the wilderness and with beares.

8 ¶ And he went by thence to Penuel, and spake vnto them likewise, and the men of Penuel answered him, as the men of Succoth answered.

9 And he said also vnto the men of Penuel, When I come againe in peace, I will breake downe this towne.

10 ¶ So now Zebah and Zalunnna were in Irtakou, and their hostes with the about fiftene thousand, all that were left of all the hostes of them of the East: for there were slaine an hundred and twentie thousand men, that drewe swordes.

¶ And Gideon went through them that dwelt in tabernacles on the Eastside of Nobah and Jogbehah, & smote þ host: for þ hoste was careless.

12 And when Zebah & Zalunnna fled, he followed after them, & tooke the two kings of Midian, Zebah & Zalunnna, and discontinued all the hoste.

13 ¶ So Gideon þ sonne of Joash returned fro battell, the sunne being yet high, and tooke a seruant of þ men of Succoth, & inquired of him: and he wrote to him the princes of Succoth & the Elders thereof, euen seuentie & seuen men.

15 And he came vnto the men of Succoth, & said, Behold Zebah & Zalunnna, by whom ye vphayed me, saying, We are the hands of Zebah & Zalunnna also ready

f Some read, a trembling noyse of barley bread: meaning, that one of no reputation shoulde make their great armie to tremble.

g Or, gaue God thanks, as it is in the Chaldee text.

h Or, firebrandes. These weak meane God vsed, to signifie that the whole victorie came of him. That is, the victorie shalbe the Lords and Gideons his seruants.

k Shall destroy the enemies.

l Or, brake their aray.

1 The Lord caused the Midianites to kill one another.

m Meaning, the passages of the foordes, that they should not escape. Psal. 137. 17. 18. These places had their names of the aces that were done there.

a They began to caull because he had the glory of the victory.

b Which haue slaine two princes, Oreb and Zeeb.

c This last acte of the whole tribe, is more famous, then the whole enterprise of one man of one family.

d Or, some small portion. Ebr. that are as mysecte.

e Because thou hast ouercome an handfull, thinkest thou to haue ouercome the whole? Ebr. beate in pieces.

g A citie Eastward beyond Iordan.

h He went by the wilderness where the Arabians dwelt in tents.

i Some reade, before the sunne rose vp.

Or, described.

read in thine hands, that we shoulde
gine bread unto thy weary men?

16 Then he tooke the Elders of the city,
and thounes of the widernelle and
briers, and did teare the men of Duce-
coth with them.

17 Also he brake downe the towre of
Denuel, and slew the men of the cite.

18 ¶ Then said he vnto Zebah & Zalmi-
na, What manner of men were they,
whosome ye slewe at Tabor? and they
answered, We thow art, so were they:
every one was like the children of a
king.

19 And he said, They were my brethren,
euen my mothers children: as the
Lord iudgeth, if ye had saued their liues,
I would not slay you.

20 Then he said vnto Jether his first
borne sonne, Dy, and slay them: but
the boy deliue not his word: for he
feared, because he was pet poug.

21 Then Zebah and Zalmuna saide,
Kisse thou, and fall vpon vs: for as the
man is, so is his strength. And Gideon
arose and slewe Zebah and Zalmu-
na, and tooke away the ornaments,
that were on their camels neckes.

22 ¶ Then the men of Israel saide vnto
Gideon, Keigne thou ouer vs, both
thou, and thy sonne, and thy sonnes
sonne: for thou had deliuered vs out of
the hand of Midian.

23 And Gideon said vnto them, I will
not reigne ouer you, neither shall my
childe reigne ouer you, but the Lord shall
reigne ouer you.

24 Againe Gideon said vnto them, I
would desire a request of you, that you
would giue me euery man the earrings
of his praye (for they had golde
earrings because they were Jsmaelites).

25 And they answered, We will giue
them. And they spied a garment, and
did cast therein euery man the earrings
of his pray.

26 And the weight of the golde earrings
that he required, was a thousand and
seven hundred shekels of gold, beside
collers, and iewels, and purple raimēt
that was on the Kings of Midian, and
beside the cheynes that were about
their camels neckes.

27 And Gideon made an Ephod thereof,
and put it in Dophah his cite: and
all Israel went a whoying there after
it, which was the destruction of Gides-
on and his house.

28 Thus was Midian brought low be-
fore the children of Israel, so that they
lift vp their heades no more: and the
countray was in quietnes forty yeres
in the daies of Gideon.

29 ¶ Then Jerubbaal the sonne of Jo-
ash went, and dwelt in his stone house.

30 And Gideon had seuentie sonnes
begotten of his body: for he had ma-
ny wiues.

31 And his concubine that was in She-
chem bare him a sonne also, whose name

he called Abimelech.

32 So Gideon the sonne of Joash dyed
in a good age, & was buried in the sep-
ulchre of Joash his father in Dophah,
of the father of the Ezrites.

33 But when Gideon was dead, the
children of Israel turned away & went
a whoying after Baalim, and made
a Baal-berith their god.

34 And the children of Israel remem-
bered not the Lord their God, which had
deliuered them out of the handes of all
their enemies on errie side.

35 Neither shewed they mercy on the
house of Jerubbaal, or Gideon, accord-
ing to all the goodnesse which he had
shewed vnto Israel.

CHAP. IX.

1 Abimelech vsurpeth the kingdom, and putteth
his brethren to death. 7 Jotham proposth a
parable. 23 Hatred betweene Abimelech and
the Shechemites. 26 Gaalen spireth against him,
and ouercome. 33 Abimelech is wounded to
death by a woman.

1 Then Abimelech the sonne of Jerub-
baal went to Shechem vnto his
mothers brethren, and commu-
ned with them, and with all the fami-
lie, and house of his mothers father,
saying,

2 Sap, I pray you, in the audience of al
the men of Shechem, Whether is bet-
ter for you, that all the sonnes of Jerub-
baal, which are seuentie persons, reigne
ouer you, either that one reigne ouer
you? Remember also, that I am your
borne, and pour flesh.

3 Then his mothers brethren spake of
him in the audience of all the men of
Shechem, all these wordes: and their
heartes were moued to followe Abi-
melech: for said they, He is our brother.

4 And they gaue him seuentie pices of
silver out of the house of Baal-berith,
wherewith Abimelech hired 70 baine &
light fellows which followed him.

5 And he went vnto his fathers house
in Dophah, and slewe his brethren, the
sonnes of Jerubbaal, about seuentie per-
sons vpon one stone: pet Jotham the
ponget sonne of Jerubbaal was left:
for he hid him selfe.

6 ¶ And all the men of Shechem gather-
ed together with al the house of Jotham,
and came & made Abimelech King
in the plaine, where the stone was erect-
ed in Shechem.

7 And when they tolde it to Jotham,
he went and stood in the top of mount
Gerizim, and lift vp his voyce, and cry-
ed, and said vnto them, Hearken vnto
me, you men of Shechem, that God
may hearken vnto you.

8 The trees went soothly to anoint a
King ouer them, and saide vnto the
olive tree, Keigne thou ouer vs.

9 But the olive tree saide vnto them,
Should I leaue my fatnes, wherewith
by me thep honour God and man, and

Which cite
belonged to the
familie of the
Ezrites.

q That is, Baal,
to whom they
had bound them
selues by coue-
nant.

r They were vn-
mindefull of
God and vnkind
toward him, by
whome they
had receiued so
great a benefite.

a To praefise
with his kinf-
folkes for the
atreining of the
kingdome.

b Of your kin-
red by my mo-
thers side.

c Or, idle fellows
and vagabonds.

c Thus tyrants
to establish their
vsurped power,
spare not the
innocent blood,
2. King. 10. 7.
2. chron. 21. 4.

d Which was
as towne house
or common hall,
which he calleth
the tower of
Shechem, yer. 49

e By this para-
ble he declarcth,
that those that
are not ambi-
cious, are most
worthy of ho-
nour, & that the
ambitious abuse
their honour
both to their
owne destruc-
tion and others,

"Ebr. brake in
pieces, as one thre-
sheth corne.
1. King. 17. 5.

"Or they were like
unto thee.

k We came all
out of one belly:
therefore I will
be reuenged.

l Meaning, that
they would be
rid out of their
paine at once,
or els to haue a
valiant man to
put them to
death.
"Or, collers.
m That is, thy
posteritie.

n His intenc
was to shewe
him selfe
thankfull for
this victorie by
restoring of re-
ligion, which, be-
cause it was not
according as
God had coin-
manded, turned
to their destruc-
tion.
"Or, sweete ballet.

o That is, such
things as per-
teined to the
use of the Taber-
cle. Of Ephod,
looke more, Exo.
28. 4. 6. & 1. Sam.
2. 18. & 2. Sam. 6.
14. & chap. 17. 5.

"Ebr. which came
out of his thigh.

go to aduancee me aboute the trees?

10 Then the trees sayde to the figge tree, Come thou, and be king ouer vs.

11 But the figge tree answered them, Shoulde I forsake my sweetenes, and my good fruite, and go to aduancee me aboute the trees?

12 Then sayde the trees vnto the Vine, Come thou, and be king ouer vs.

13 But the Vine said vnto them, Shoulde I leaue my wyne, whereby I cheere God and man, and go to aduancee me aboute the trees?

14 Then said al the trees vnto the vible, Come thou and reigne ouer vs.

15 And the vible sayde vnto the trees, If ye wil mi dede anoint me king ouer pou, come, and put your trust vnder my shadowe: and if not, the bramble come out of the bramble, & consume the Cedars of Lebanon.

16 Now therefore, if ye do truly & vncorruptly to make Abimelech king, and if ye haue dealt well with Ierubbaal and with his house, & haue done vnto him according to the deleruing of his hads,

17 (for my father fought for you, and aduentured his life, and deliuered you out of the hands of Midian,

18 And ye are risen by againt my fathers house this daye, & haue slayne his children, about seuentie persons vpon one stone, & haue made Abimelech the sone of his maid seruāt, king ouer the men of Shechem, because he is your brother)

19 If ye then haue delt truly and purely with Ierubbaal, & with his house this day, then s reioyce ye with Abimelech, and let him reioyce with you.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem and the house of Millo: also let a fire come forth from the men of Shechem, and from the house of Millo, and consume Abimelech.

21 And Jotham ran away, and fled, and went to Beer and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned thre yere ouer Israel.

23 But God sent an euill spirit betwene Abimelech, and the men of Shechem: and the men of Shechem brake their promise to Abimelech,

24 That the crueltie toward the seuentie sonnes of Ierubbaal and their blood might come & be layd vpon Abimelech their brother, which had slayne them, & vpon the men of Shechem, which had added him to kill his brethren.

25 So the men of Shechem set men in waite for him in the tops of the mountaines: who robed al that passed that way by them: & it was told Abimelech.

26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: & the men of Shechem put their confidence in him.

27 Therfore they went out into the field, and gathered in their grapes & troade

them, and made mery, & went into the house of their gods, and did eate and drinke, and curied a bunnelech.

28 Then Gaal the sonne of Ebed sayde, Who is Abimelech? and who is he chein, that we should serue him? Is he not the sonne of Ierubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why should we serue him?

29 Howe woulde God this people were vnder mine had: the would I put away Abimelech. And he said to Abimelech, Increase thine army, and come out.

30 And when Zebul the ruler of the citie heard the wordes of Gaal the sonne of Ebed, his wrath was kindled.

31 Therefore he sent messengers vnto Abimelech, pryncipally, saying, Behold, Gaal the sonne of Ebed and his brethren be come to Shechem, and beholde, they fortifie the citie againt thee.

32 Now therefore arise by night, thou and the people that is with thee, and be in waite in the field.

33 And rise early in the morning as soone as the sunne is vp, and assaule the citie: and whē he and the people that is with him, shall come out againt thee, doe to him what thou canst.

34 So Abimelech rose vp, and all the people that were with him by night: and they lay in waite againt Shechem in foure bandes.

35 Then Gaal the sonne of Ebed went out, and stood in the curring of the gate of the citie: and Abimelech rose vp, and the folke that were with him, from lying in waite.

36 And whē Gaal saw the people, he sayd to Zebul, Beholde, there come people downe fro the tops of the mountaines: & Zebul said vnto him, The shadow of the mountaines seme men vnto thee.

37 And Gaal spake againe, and said, See, there come folke downe by the middle of the land, & another band cometh by the way of the plaine of Sheonim.

38 Then said Zebul vnto him, Where is now thy mouth, that thou sayd, Who is Abimelech, that we should serue him? Is not this the people that thou hast despised? Go out now, I pray thee, and fight with them.

39 And Gaal went out before the men of Shechem, & fought with Abimelech.

40 But Abimelech pursued him, and he fled before him, and many were ouerthrowen and wounded, euen vnto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren that they shoulde not dwell in Shechem.

42 And on the morow, the people went out into the field: which was told Abimelech.

43 And he tooke the people, and divided them into three bandes, and layd waite in the fieldes, and looked, and beholde,

Or, thistle, or brere.

Abimelech shall destroy y nobles of Shechem.

Ebr. he cast his life farre from him

That he is your king, & you his subiects.

h Because the people cōfessed with the King in shedding innocēt blood: therefore God! destroyeth both the one and the other.

i Before they were afraid of Abimelechs power, and durst not go out of the citie.

k Braggingly, as though he had bene present, to his captaine Zebul.

Ebr. craftily.

Ebr. what thine hand can finde.

l Thou art afraid of a shadow

Ebr. by the nauill

Or, charmer.

m As their captaine.

n Which were of his companie.

the people were come out of the citie, and he rose vp against them, and smote them.

44 And Abimelech, and the bandes that were with him, rushed forward, and stood in the entering of the gate of the citie: and the two other bandes ranne vpon all the people that were in the field and slew them.

45 And when Abimelech had fought against the citie all that day, he tooke the citie, & slew the people that were therein, & deltopped the citie & sowed salt in it.

46 ¶ And when all the men of the towne of Shechem heard it, they entred into an hold of the house of the god Reserith.

47 And it was tolde Abimelech, that all the men of the towne of Shechem were gathered together.

48 And Abimelech gate him by to mount Rimmon, he & all the people that were with him: and Abimelech tooke axes with him & cut downe boughs of trees and tooke them, and bare them on his shoulder, and sayde vnto the folke that were with him, What pe haue seene me do, make haste, and do like me.

49 Then all the people also cut downe euery man his bough, and folowed Abimelech, and put them to the holde, & set the holde on fire with them: so all the men of the towne of Shechem died also, about a thousand men and women.

50 ¶ Then went Abimelech to Tebes, & besieged Tebes, and tooke it.

51 But there was a strong towne within the city, and thither fled all the men and women, and all the chiefe of the citie, & shut it to them, and went by to the top of the towne.

52 And Abimelech came vnto the towne and fought against it, & went hard vnto the doore of the towne to set it on fire.

53 But a certaine woman * call a piece of a millstone vpon Abimelechs head, and brake his bryppe panne.

54 The Abimelech called hastily his page that bare his harness, & said vnto him, Draw thy sword & slay me, that me say not of me, A woman slew him. And his page thrust him through, & he dyed.

55 And when the men of Israel saw that Abimelech was dead, they departed euery man into his owne place.

56 Thus God rended the wickednes of Abimelech, which he did vnto his father, in slaying his seueritie brethren.

57 Also all the wickednesse of the men of Shechem did God bying vpon their heads. So vpon them came the curse of Jotham the sonne of Jerubbaal.

CHAP. X.

¶ Tola dyeth. 5. Iair also dyeth. 7 The Israelites are punished for their sinnes. 10 They crye vnto God, 16 And he hath pittie on them.

¶ After Abimelech there arose to defend Israel, Tola, the sonne of Puzah, the sonne of Dodo, a man of Maghar which dwelt in Shamir in

moimt Ephraim.

2 And he^e iudged Israel thre & twentie pere & dyed, & was buried in Shamir.

3 And after him arose Jair a Gileadite, and iudged Israel two & twentie peere.

4 And he had thirtie sonnes that rode on thirtie assecolts, and they had thirtie cities, which are called Hanoth-Jair vnto this daye, and are in the lande of Gilead.

5 And Jair died, & was buried in Ramon.

6 ¶ And the children of Israel wrought wickednesse againe in the sight of the Lord, and serued Baalim and * Ashtaroth, & the gods of Aram, and the gods of Zidon, and the gods of Moab, & the gods of the children of Ammon, and the gods of the Philistins, and forsooke the Lord and serued not him.

7 Therefore the wrath of the Lord was kindled against Israel, & he solde them into the hands of the Philistins, & into the hands of the children of Ammon:

8 Who from that were veyed & oppressed the children of Israel eyghtene peeres, & all the children of Israel that were beyonde Jordan, in the lande of the Ammonites, which is in Gilead.

9 Howouer, the children of Ammon wet ouer Jordan to fight agaynst Judah, and against Benjamin, and against the house of Ephraim: so that Israel was sore tormented.

10 Then the children of Israel cried vnto the Lord, saying, We haue sinned against thee, men because we haue forsaken our owne God, and haue serued Baalim.

11 And the Lord said vnto the children of Israel, Did not I deliuer you from the Egyptians and from the Ammonites, from the children of Ammon and from the Philistins?

12 The Zidonians also, and the Amalekites, and the Moabites did oppresse you, and ye cryed to me, & I sained you out of their handes.

13 Yet ye haue forsaken me, and serued other gods: wherefore I will deliuer you no more.

14 Soe, and crye vnto the gods which ye haue chosen: let them saue you in the time of your tribulation.

15 And the children of Israel sayde vnto the Lord, We haue sinned: do thou vnto vs whatsoeuer please thee: so onep wee pray thee to deliuer vs: this daye.

16 Then they put away the strange gods from among them, & serued the Lord: and his soule was grieved for the miserie of Israel.

17 Then the children of Ammon gathered themselves together, and pitched in Gilead: and the children of Israel assembled themselves, and pitched in Bethpeh.

18 And the people and princes of Gilead said one to another, Whosoever wil be gaine the battell agaynst the children of Ammon, the same shall be head ouer all the inhabitants of Gilead.

* Or, gouerned.

a Signifying, they were men of autoritie.

* Or, the townes of Iair. Deut. 3. 4.

Chap. 2. 11. & 3. 7. and 4. 1. and 6. 2. and 13. 1. Chap. 2. 13. * Or, Syria.

* Or, deliuered.

b As the Reubenites, Gadites, & half the tribe of Manassah.

c They prayed to the Lorde and confessed their sinnes.

¶ By stirring the vp some Prophet, as Cha. 6. 8.

Deut. 32. 15. ierem. 2. 13.

e That is, from this present danger.

f This is true repentance, to put away the euill, & to serue God in right.

* Or, he pittied.

Chap. 22. 6.

o That it should be vnfruitfull & neuer serue to any vse.

p That is, of Baal-berith, as chap. 3. 33.

q Meaning, that all were destroyed, as well they in the towne as the other.

a. Sam. 11. 2.

r Thus God by such miserable death taketh vengeance on tyrants euen in this life.

s For making a tyrant their King.

* Or, his uncle.

CHAP. XI.

Phah being chased away by hu brethren, was after made captaine over Israel. 30 He maketh a rash vow. 32 He waquishes to the Ammonites, 39 And sacrificeth his daughter according to hu vowc.

"Ebr. a man of mightie force. "Or, vitailer.

a That is of an harlot, as vers. 1. b Where the gouernour of the cuntry was called Tob. c Ioynd w him, as some thinke, against his brethren. d Or, ambassadors, sent for that purpose. e Men oft times are constrained to desire helpe of them, whom before thei haue refused. f Oft times those things, which men reject, God chooseth to do great enterprises by.

"Ebr. be the hearer.

Nom. 32. 13.

"Ebr. in peace.

Deut. 2. 9.

Nom. 20. 14, 10.

1 **T**hen Gilead begate Jphthah, & Jphthah the Gileadite was " a valiant man, but the sonne of an " harlot.

2 **A**nd Gileads wife bare him sonnes, & when the womans children yeres come to age, they thrust out Jphthah, and kild vnto him, **T**hou shalt not inherite in our fathers house: for thou art the sonne of a " strange woman.

3 **T**hen Jphthah fled from his brethren, & dwelt in the land of **T**ob, and there gathered idle fellows to Jphthah, & went out with him.

4 **A**nd in proccesse of time the children of Ammon made warre with Israel.

5 **A**nd when the children of Ammon fought with Israel, the Elders of Gilead wet to fet Jphthah out of the land of Tob.

6 **A**nd they said vnto Jphthah, **C**ome & be our captaine, that we may fight with the children of Ammon.

7 **J**phthah then answered the Elders of Gilead, **D**id not p hate me, and **e**rpell me out of my fathers house? how then come ye vnto me now in time of your tribulation?

8 **T**hen the Elders of Gilead saide vnto Jphthah, **T**hereof we turne againe to thee now, that thou mayest go with vs, and fight against the children of Ammon, and be our head ouer al the inhabitants of Gilead.

9 **A**nd Jphthah saide vnto the Elders of Gilead, **I**f ye bring me home againe to fight aganist the children of Ammon, if the Lord giue them before me, that I be your head?

10 **A**nd the Elders of Gilead said to Jphthah, **T**he Lord " be witness betwene vs, if we do not according to thy wordes.

11 **T**hen Jphthah went with the Elders of Gilead, & the people made him head and captaine ouer them: and Jphthah reheard all his wordes before the Lord in Hispeth.

12 **T**hen Jphthah sent messengers vnto the king of **A**mmid, saying, **W**hat hast thou to do with me, **p** thou art come aganist me, to fight in my lād?

13 **A**nd the king of the children of Ammon answered to the messengers of Jphthah, **B**e cause Israel toke my lande, when they came by from Egypt, from **A**rnō vnto **J**abbok, & vnto **J**ordan: now therefore restore those landes " quietly.

14 **P**et Jphthah sent messengers againe vnto the king of the children of Ammon,

15 **A**nd said vnto him, **T**hus saith **J**phthah, **I**srael toke not the lād of Moab, nor the land of **p** children of Ammon.

16 **B**ut when Israel came by frō Egypt, & walked through the wilderness vnto the Red Sea, then they came to **K**adesh.

17 **A**nd Israel sent messengers vnto the king of **E**dōm, saying, **L**et me, **I** pray

thee, go through thy land: but **p** king of **E**dōm would not consent: & also they sent vnto **p** king of **M**oab, but he would not: therefore Israel abode in **K**adesh.

18 **T**hen they went through **p** wilderness, and compassed the land of **E**dōm, and the land of **M**oab, & came by the **E**ast side of the land of **M**oab, and pitched on the other side of **A**rnō, * and came not within **p** coast of **M**oab: for **A**rnō was the border of **M**oab.

19 **A**lso Israel * sent messengers vnto **S**ihon, king of the **A**mozites, the king of **H**eshbon, and Israel said vnto him, **L**et vs passe, we pray thee, by thy land vnto our " place.

20 **B**ut **S**ihon thought not to Israel, **p** he should go through his coast: but **S**ihon gathered al his people together, & pitched in **J**ahaz, & fought with Israel.

21 **A**nd the Lord God of Israel gaue **S**ihon and all his folk into the handes of Israel, and they smote them: so Israel possessed all the lande of the **A**mozites, the inhabitants of that coast:

22 **A**nd they possessed * all the coast of the **A**mozites, from **A**rnō vnto **J**abbok, and from the wilderness euen vnto **J**ordan.

23 **N**ow therefore the Lord God of Israel hath cast out the **A**mozites before his people Israel, and shouldest thou possesse it?

24 **W**ouldest not thou possesse that which **C**hemosh thy God giueth thee to possesse? **S**o whomsoever the **L**orde our God diueth out before vs, them will we possesse.

25 * **A**nd art thou now far better then **B**alak the sonne of **Z**ippor, king of **M**oab? did he not striue with Israel & fight aganist them,

26 **I**n her towncs, and in **K**roer and in her towncs, and in all the cities that are by the coastes of **A**rnō, thye hundredth peres? why did pee not then recouer them in that space?

27 **W**herefore, **I** haue not offended thee: but thou doest mee wrong to warre aganist me. **T**he Lord the iudge **h**e iudge this day betwene the children of Israel, and the children of Ammon.

28 **H**owbeit the king of the children of Ammon hearkened not vnto **p** wordes of Jphthah, which he had sent him.

29 **T**hen the **S**pirit of the **L**orde came vpon Jphthah, and he passed ouer to Gilead & to **M**anasse, & came to **H**ispey in Gilead, & frō **H**ispey in Gilead he went vnto the children of Ammon.

30 **A**nd Jphthah **v**owd a vow vnto the Lord, & said, **I**f thou shalt deliuer **p** children of Ammon into mine handes,

31 **T**he that thing that cometh out of the doores of mine house to meete me, when I come home in peace from the children of Ammon, shall be the **L**ordes, and I will offer it for a burnt offering.

32 **A**nd so Jphthah went vnto the children

Nom. 31. 17. and 20. 15.

Deut. 2. 6.

"Or, country. g He trusted them not to go thorow his country.

Deut. 2. 16.

h For we ought more to beleue & obey god, the thou thine idols. Nom. 22. 2. deut. 23. 9. iosh. 24. 9.

i Meaning their townes. k To punish the offender. l That is, the spirit of strength and zeale. m As the Apostle comendeth Iphthah for his worthie enterprise in deliueing the people Heb. 11. 32-40 by his rash vow and wicked performance of y fame, his victorie was defaced: & here we see that the finnes of the godly do not vterly extinguish of their fayth.

of Ammon to fight against them, & the Lord deliuered them into his handes.
33 And he snote them from Arcoer euertil thou come to Dinnith, twetic cities, and to fourth to Abel of the vinepardes, is an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

34 ¶ Now when Jphthah came to Mizpech unto his house, beholde, his daughter came out to meet him with timbrels & dances, which was his onely childe: he had none other sonne, nor daughter.

35 And when he sawe her, he rent his clothes, and sayde, Was my daughter, thou hast brought me lowe, and art of them that trouble me: for I haue opened my mouth vnto the Lord, and can not go backe.

36 And she sayd vnto him, My father, if thou hast opened thy mouth vnto the Lord, doe with me as thou hast promised, seeing that the Lord hath auenged thee of thine enemies the children of Ammon.

37 Also she said vnto her father, Do thus much for me: suffer me two moneths, that I may go to the mountaines, & bewaile my virginittie, & my felowes.

38 And he said, Go: and he sent her away two moneths: so she went with her companions, and lamented her virginittie vpon the mountaines.

39 And after the end of two moneths, she turned againe vnto her father, who did with her according to his bowe which he had vowed, and she had knowne no man. And it was a custome in Israel:

40 The daughters of Israel went pere by pere to lament the daughter of Jphthah the Gileadite, foure daies in a pere.

CHAP. XII.

¶ Jphthah killeth two and fourtie thousand Ephraimites, 8 After Jphthah succedeth Ibzan, 11 Elon, 13 And Abdon.

1 And the men of Ephraim gathered theselues together, & went a fourthward & said vnto Jphthah, Wherefore wilst thou to fight against the childre of Ammon, & didst not call vs to goe with thee? We will therefore burne thine house vpon thee with fire.

2 And Jphthah sayde vnto them, I and my people were at great strife with the children of Ammon, and when I called vpon, ye deliuered me not out of their handes.

3 So when I sawe ye deliuered me not, I put my life in mine handes, & went vpon the children of Ammon: so the Lord deliuered them into mine handes. Wherefore then are ye come vpon me now to fight against me?

4 Then Jphthah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead snote Ephraim, because they said, Ye Gileadites are runnagates of Ephraim among the Ephraimites, & among the Manakites.

5 Also the Gileadites tooke the passages of Jordan before the Ephraimites, and when the Ephraimites that were escaped, said, Let me passe, then the men of Gilead said vnto him, Art thou an Ephraimite? If he said, Nay,
6 Then saide they vnto him, Say nowe Sibbolet: and he said, Sibbolet: for which signefie the fall of him, & slew him at the passages of Jordan waters, or anders: and there fell at that time of the Ephraimites two and fourtie thousand.

7 And Jphthah iudged Israel six pere: the died Jphthah the Gileadite, and was buried in one of the cities of Gilead.

8 ¶ After him Ibzan of Beth-lehem iudged Israel,
9 Who had thirtie sonnes and thirtie daughters, which he sent out, & tooke in thirtie daughters from abroad for his sonnes, and he iudged Israel seue pere.

10 Then Ibzan died, and was buried at Beth-lehem.
11 ¶ And after him iudged Israel Elon, a Zebulonite, and he iudged Israel ten pere.

12 Then Elon the Zebulonite died, and was buried in Bialon in the countrey of Zebulun.

13 ¶ And after him Abdon the sonne of Hillel the Pirathonite iudged Israel.

14 And he had fourtie sonnes and thirtie nephewes that rode on scouentie asses colts: and he iudged Israel eight pere.
15 Then died Abdon the sonne of Hillel the Pirathonite, and was buried in Pirathon, in the lande of Ephraim, in the Mount of the Amalekites.

CHAP. XIII.

1 Israel for their wickednes is oppressed of the Philistims, 3 The Angel appeareth to Manoahs wife, 16 The Angel commandeth him to sacrifice vnto the Lord, 24 The birth of Samson.

1 Bt the children of Israel continued to commit wickednes in the sight of the Lord, and the Lord deliuered them into the handes of the Philistims fourtie peres.

2 ¶ Then there was a man in Zorah of the familie of Danites, named Manoah, whose wife was barren, and bare not.

3 And the Angel of the Lord appeared vnto the woman, & said vnto her, Beholde now, thou art barren, & bearest not: but thou shalt conceive, & beare a sonne.

4 And now therefore beware, that thou drinke no wine, nor strong drinke, neyther eate any vncleane thing.

5 For lo, thou shalt conceive and beare a sonne: and no razor shall come on his head: for the childe shall be a Nazarite vnto God from his birth: and hee shall begin to saue Israel out of the hands of the Philistims.

6 ¶ Then the wife came, & tolde her husband, saying, A man of God came vnto me, and the facion of him was like the facion of the Angel of God exceeding feareful, but I asked him not whence he was, neither told he me his name.

Or, the plaine.

n According to the maner after the victorie. o Being ouercome with blind zeale, and not cōsidering whether the vowe was lawfull, or no.

p For it was counted as a shame in Israel, to die without children, & therefore they reioyced to be married.

a After they had passed Iorden.

b Thus ambition enuieeth Gods worke in others, as they did also agaynst Gideon, Chap. 8. 1.

c That is, I ventured my life, & when mans help fayled, I put my trust onely in God.

d Ye ran from vs, and chose Gilead, and now in respect of vs, ye are nothing.

12 Ebr. some somes
13 Or, horscollets.

Chap. 1. 11. and 3. 7. and 4. 1. and 6. 1. and 10. 6.

a Signifying that their deliuerance came onely of God and not by mans power. Rom. 6. 2. 3.

1. Sam. 1. 17. b Meaning, he should be separate from the world and dedicate to God. c If flesh be not able to abide the sight of an angel, how much lesse the presence of Gods

7 But he sayd vnto mee, Beholde, thou shalt conceiue, & beare a sonne, & now thou shalt drinke no wine, nor strong drinke, neither eat any vnicleane thing: for the child shall be a Nazarite to God from his birth to the day of his death.

8 Then Manoah prayed to the Lord & said, I pray thee, my Lord, let the man of God, who thou lentest, come againe now vnto vs, & teach vs what we shall do vnto the child when he is borne.

9 And God heard the voice of Manoah, & the Angel of God came againe vnto the wife: as the fate in the field, but Manoah her husband was not with her.

10 ¶ And the wife made haste and ranne, and shewed her husband and said vnto him, Beholde, the man hath appeared vnto me, that came vnto me to day.

11 And Manoah arose and went after his wife, & came to the man, and said vnto him, Art thou the man that spakest vnto the woman? and he said, Yea.

12 Then Manoah said, Howe let thy saying come to passe: but howe shall we order the child, and do vnto him?

13 And the Angel of the Lord sayde vnto Manoah, The woman must beware of all that I said vnto her.

14 She may eate of nothing that cometh of the vine tree: she shall not drinke wine nor strong drinke, nor eat any vnicleane thing: let her obserue all that I haue commanded her.

15 Manoah then said vnto the Angel of the Lord, I praye thee, let vs reterne thee, vntill we haue made readie a kid for thee.

16 And the Angel of the Lord sayde vnto Manoah, Though I make me abide, I wil not eate of thy bread, and if thou wilt make a burnt offering, offer it vnto the Lord: for Manoah knewe not that it was an Angel of the Lord.

17 Againe Manoah said vnto the Angel of the Lord, What is thy name, that when thy saying is come to passe, wee may honour thee?

18 And the Angel of the Lord sayd vnto him, Why askest thou thus after my name, which is secret?

19 The Manoah toke a kid with a meat offering, & offered it vpon a stone vnto the Lord: and the Angel did wonder ouly, whiles Manoah & his wife looked on.

20 For when the flame came vpon the altar, from the altar, the Angel of the Lord ascended vp in the flame of the altar, & Manoah and his wife behelde it, and fell on their faces vnto the ground.

21 (So the Angel of the Lord did no more appeare vnto Manoah and his wife) Then Manoah knewe that it was an Angel of the Lord.

22 And Manoah said vnto his wife, We shall surely dye, because we haue seene God.

23 But his wyfe sayde vnto him, If the Lord would kill vs, he would not haue receiued a burnt offering, and a meate

offring of our hands, neither would he haue shewed vs all these thinges, nor would now haue told vs any such.

24 ¶ And the wife bare a sonne, and called his name Samson: and the child grew, and the Lord blessed him.

25 And the Spirit of the Lord began to strengthen him in the house of Dan, betwene Zorah, and Eshtaol.

CHAP. XIII.

1 Samson desireth to haue a wife of the Philistines.

2 He killeth a Lyon. 3 He proposeth a riddle.

4 He killeth thortice. 5 His wife forsaketh him and taketh another.

6 Dw Samson went down to Timnath, & saw a woman in Timnath of the daughters of the Philistines.

7 And he came vpon and tolde his father and his mother, and said, I haue seene a woman in Timnath of the daughters of the Philistines: now therefore giue me her to wife.

8 Then his father & his mother said vnto him, Is there neuer a wife among the daughters of thy brethren, & among al my people, that thou must go to take a wife of the vnicircised Philistines? And Samson sayd vnto his father, Giue me her, for the pleasure we well.

9 But his father and his mother knewe not that it came of the Lord, that hee shoulde seeke an occasion agaynst the Philistines: for at that time the Philistines reigned ouer Israel.

10 ¶ Then went Samson & his father and his mother down to Timnath, & came to the vineyardes at Timnath, & beheld, a pong lion roared vpon him.

11 And the Spirit of the Lord came vpon him, & he tare him, as one shoulde haue rent a kid, and had nothing in his hand, neither tolde he his father nor his mother what he had done.

12 And he went downe, and talked with the woman which was beautiful in the eyes of Samson.

13 ¶ And within a few daies, when he returned to receiue her, he went aske to see the carkeis of the lion: and beholde, there was a swarme of bees, and honny in the body of the Lyon.

14 And he toke thereof in his handes, & went eating, and came to his father and to his mother, & came vnto them, and they did eate: but he told not them, that he had eaten the honny out of the body of the Lyon.

15 So his father went down vnto his woman, and Samson made there a feast: for so vsed the pong men to do.

16 And whise they saw him, they brought thirtie companions to be with him.

17 Then Samson saide vnto them, I wil nowe put forth a riddle vnto you: and if you can declare it mee within seuen daies of the feast, and find it out, I will giue you thirtie sheetes, and thirtie change of garmments:

18 But if you can not declare it mee, then shall

Or, to come vnto him at diuers times.

Ebr. taketh her for me to wife.

a Though his parents did iustly reprove him, yet it appeareth that this was the secret worke of the Lord, ver. 4.

b To fight against them for the deliuerance of Israel.

c Whereby he had strength and boldenesse.

Or, so take her to his wife.

d Meaning, whise he was married. e That is, her parents or friends.

f To weare at feastes, or solenne days.

d He sheweth himselfe ready to obey Gods will, & therefore desireth to know farther.

e It seemeth that the Angel appeared vnto her wife in one day. f He calleth him mā, because he so seemed, but he was Christ the eternal word, which at his time appointed became man.

g Any thing forbidden by the Law.

h Shewing that he sought not his owne honor, but gods, whose messenger he was

Or, marriellous?

i God sent fire from heauen to consume their sacrifice, to confirme their faith in his promise, Exod. 23. 20.

chap. 6. 22.

k These graces that we haue receiued of God, & his accepting of our obedience, are sure tokens of his louetoward vs, so that nothing can hurt vs.

shall pe gine me thirtie shertes And thirtie change of garments. And they answered him, Put forth thy riddle, that we may heare it.

14 And he said vnto them, Out of the easter came meat, & out of the strong came sweetenes: and they could not in thye dayes expound the riddle.

Or, drew nere: for it was the fourth day.

15 And whise the seuenth dayes was come, they saide vnto Samons wife, Entise thine husbnde, that he may declare vs the riddle, lest we burne thee and thy fathers house with fire. Heaue pe called vs to possiue vs: is it not so?

Or, to impoumish vs.

16 And Samons wife weyt before him, and said, Surely thou hatest me & louest me not: for thou hast put forth a riddle vnto the children of my people, & halt not toide it mee. And he saide vnto her, Behold, I haue not thal I my father, nor my mother, and thal I tell it thee?

h Vnto them which are of my nation.

17 Then Samons wife weyt before him 1 seue dayes, while their feast lasted: and when the seuenth daye came, he tolde her, because shee was impoumiate vpo him: so he tolde the riddle to the children of her people.

i Or, to the seuenth day, beginning at the fourth.

18 And the men of the citie said vnto him the seuenth day before the sunne went down, What is sweeter then honey: and what is stronger then a Ipon? Then said he vnto the, If pe had not plowid with my heiffer, pe had not founde out my riddle.

k If ye had not vfed the helpe of my wife.

19 And the Spirit of the Lord came vpon him, and he went downe to Ashkelon, and slew thirtie men of them and spoyled them, and gaue change of garnets vnto them, which expoided the riddle: and his wrath was kindled, & he went vnto his fathers house.

l Which was one of the fiue chiefe cities of the Philistims.

20 Then Samons wyfe was giuen to his companion, whome he had used as his friend.

CHAP. XV.

4 Samson tyeth firebrands to the foxes tyles. 6 The Philistim burnt hu father in law and his wife. 15 VVith the sarbone of an asse he killeth a thousand men. 19 Out of a great tooth in the iaw God gaue him water.

1 B Et within a while after, in the time of wheat harvest, Saron visited his wife with a kid, saying, I will get in to my wife into the chamber: but her father would not suffer him to go in.

a That is, I will get her as my wife.

2 And her father sayde, I thought that thou hadst hated her: therefore gaue I her to thy companion. Is not her portion sister fayer then thee? take her, I pray thee, in steade of the other.

3 Then Samon said vnto the, Now art thou more blameles then the Philistims: therefore wil I do them displeasure.

b For through his fathers in lawes occasion, he was moued a-gaine to take vengeance of the Philistims.

4 And Samon went out, and tooke thre hundred fores, and tooke firebrands, and turned them tiple to taile, and put a firebrnde in the middes betwene twayne twayne.

5 And when he had set the brandes on fire, he sent them out into the standing

comye of the Philistims, and burnt by both the rickes and the standing comye with the vineyards and oliues.

c Or, that which was reaped and gathered.

6 Then the Philistims sayde, Who hath done this? And they answered, Saron the sonne in law of Saron, because he had taken his wife, & giuen her to his companion. Then the Philistims came vnto & burnt her & her father with fire.

d Or, the citizen of Tiranath.

7 And Samon said vnto them, Though ye haue done this, yet wil I be auenged of you, and then I wil cease.

e So the wicked punish not vice: for loue of iustice, but for fear of danger, which els might come to them.

8 So he smote them hippe & thigh with a mighty plague: then he went & dwelt in the top of the rocke Etam.

f Or, horsemen and footemen. Or, camped.

9 Then the Philistims came by, and pitched in Judah, and were spread abroade in Lehi.

10 And the men of Judah sayd, Why are pe come by vnto vs? And they answered, To bind Samon are we come by, & to do to him as he hath done to vs.

f And so being our prisoner, to punish him.

11 Then thye thousand men of Judah went to the top of the rocke Etam, and sayde to Samon, Knowest thou not that the Philistims are rulers ouer vs? Wherefore then hast thou done thus vnto vs? And he answered the, As they did vnto me, so haue I done vnto them.

g Such was their grosse ignorance, that they iudged gods great benefite to be a plague vnto them.

12 Againe they sayde vnto him, We are come to binde thee, & to deliuer thee into the hand of the Philistims. And Samon sayd vnto them, Swear vnto me, that ye wil not fall vpo me pour selues.

13 And they answered him, saying, Ya, but we wil binde thee & deliuer thee vnto their hande, but we wil not kill thee. And they bounde him with two newe cordes, & brought him from the rocke.

h Thus they had rather betray their brother, then vfe & means that God had giuen for their deliuerance.

14 When he came to Lehi, the Philistims shouted agaiust him, & the Spirit of the Lord came vpon him, and the cordes that were vpon his armes, became as flaxe that was burnt with fire: for the bandes loosed from his handes.

15 And he found a newe iawbone of an asse, and put forth his hande, & caught it, and slew a thousand men therewith.

i That is, of an asse lately slayne.

16 Then Samon said, With the iaw of an asse are heapes vpon heapes: with the iaw of an asse haue I slayne a thousand men.

17 And when he had left speaking, he call alwap the iawbone out of his hande, & called that place, Ramath-Lehi.

Or, the lifting up of the iaw.

18 And he was sore a thirt, and called on the Lord, and sayd, Thou hast giuen k thy great deliuerance into the hand of thy seruant: and now shall I dye for thirt, and fall into the handes of the wircumcised?

k Whereby appeareth, that he did these things in feith, and so with a true zeale to glorie God and deliuer his country.

19 Then God brake the cheek tooth, that was in the iawe, and water came there out: and when hee had drunke, his Spirit came agayne, and he was resumed: wherefore the name thereof is called, En-hakkore, which is in Lehi vnto this day.

Or, the fountain of him that praised.

20 And he iudged Israel in the dayes of the Philistims twentie peres.

CHAP. XVI.

1 Samson carrieth away the gates of Azzah. 18 He was deceiued by Delilah. 30 He pulleth down the house vpon the Philistims, and dieth with them.

a One of 3 fine chiefe cities of the Philistims.

1 Then went Samson to Azzah, and sawe there an harlot, and went in vnto her.

b That is, he lodged with her.

2 And it was told to the Azzahites, Samson is come hither. And they wet about and layd waite for him all night in the gate of the citie, and were quiet all the night, saying, Abide till the morning early, and we shall kill him.

c Or, to the light of the morning.

3 And Samson slept till midnigh, & arose at midnigh, and rooke the doores of the gates of the citie, and the two postes & lift them away with the barres, & put them vpon his shoulders, and caried them vpon to the toppe of the mountaine that is before Hebron.

d Or, plaine.

4 And after this he loued a woman by the riuer of Sojek, whose name was Delilah:

5 Vnto whom came the Princes of the Philistims, and saide vnto her, Entice him, and see wherein his great strength lieth, and by what meane we may oiercome him, that we may bind him, and punish him, & euery one of vs shall giue thee eleuen hundredth shekels of Silver.

e Of the value of a shekel, Gen. 31, 15.

6 Then Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound, to do thee hurt.

f Or, new wishe.

7 Samson then answered vnto her, If they bind me with seuen greene cordes, that were neuer dried, then shall I bee weake, and be as an other man.

8 And the princes of the Philistims brought her seuen greene cordes, that were not drie, and the bound him therewith.

g Certaine Philistims in a secret chamber.

9 And she had 4 men lying in wait with her in the chamber. Then she layd vnto him, The Philistims be vpo thee, Samson. And he brake the cordes, as a thred of towne is broken, when e it feeleth fire: so his strength was not known.

h When fire cometh here it.

10 After Delilah said vnto Samson, See, thou hast mocked me, and told me lies. I pray thee now, tell me wherewith thou mightest be bound.

i Though her falshood tended to make him lose his life, yet his affection so blinded him he could not beuare.

11 Then he answered her, If they bind me with new ropes that neuer were occupied, then shall I be weake, and be as an other man.

12 Delilah therfore tooke new ropes, and bound him therewith, and sayde vnto him, The Philistims be vpo thee, Samson: (and men lay in wait in the chamber) & he brake them from his armes, as a thred.

13 Afterward Delilah sayd to Samson, Hitherto thou hast beguiled me, & tolde me lies: tell me howe thou mightest be bound. & he said vnto her, If thou plattedst seuen lockes of mine head with the thred of the woofe.

k It is impossible, if we giue place to our wicked affections, but at length we shall be destroyed

14 And he fastened it with a pinne, and sayd vnto him, The Philistims be vpo thee, Samson. And he awoke out of his

slleepe, and went away with the pinne of the woofe, and the woofe.

15 Againe she sayd vnto him, How canst thou say, I loue thee, when thine heart is not with me? thou hast mocked me these three times, and hast not tolde me wherem thy great strength lieth.

16 And because shee was importunate vpon him with her wordes continually, and veyed him, his soule was pained vnto the death.

17 Therfore shee tolde her all his heart, and said vnto her, There neuer came raiou vpon mine head: for I am a Nazzarite kuro God from my mothers wombe: therfore if I be shauen, my strength will goe from me, and I shall be weake, and be like all other men.

18 And when Delilah sawe she had tolde her all his heart, she sent, and called for the Princes of the Philistims, saying, Come by once againe: for he hath shewed me all his heart. Then the Princes of the Philistims came by vnto her, & brought the money in their handes.

19 And shee made him sleepe vpon her knees, and she called a man, and made him to shauo of the seuen lockes of his head, and she began to bere him, and his strength was gone from him.

20 Then she said, The Philistims be vpon thee, Samson. And he awoke out of his sleepe, and thought, I will goe out nowe as at other times, and shake my self, but he knew not that the Lord was departed from him.

21 Therfore the Philistims tooke him, and put out his eyes, and brought him downe to Azzah, and bounde him with fetters: and he did grinde in the pison house.

22 And the heare of his heade began to grow againe after that it was shauen.

23 Then the Princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagon their god, and to roopec: for they sayd, Our god hath deliuered Samson our enemy into our handes.

24 Also when the people sawe him, they wraped their god: for they sayd, Our god hath deliuered into our handes our enemy & destroyer of our countrey, which hath slaine many of vs.

25 And when their hearts were merie, they sayde, Call Samson, that he may make vs pastime. So they called Samson out of the pison house, and he was a laughing stocke vnto them, and they set him betwene the pillers.

26 Then Samson saide vnto the seruant that led him by the hand, Lead me, that I may touch the pillers that the house standeth vpon, and that I may leane to them.

27 Nowe the house was full of men & women, and there were all the princes of the Philistims: also vpon the roofe were about thre thousande men and women that beheld while Samson played.

l Thus his immoderate affections toward a wicked woman caused him to lose Gods excellent giftes, and become slaue vnto them, who he should haue ruled.

m Not for the losse of his heare but for the contempt of the ordinance of God, which was the cause that God departed from him.

n Yet had he not his strength againe, till he had called vpo God, and reconciled himselfe.

o Thus by gods iust iudgements they are made slaues to infidels which neglect their vocation in defending the faythfull.

p Or, was mocked.

28 Then Samson called vnto the Loyde, and sayde, O Loyde God, I praye thee, thinke vpon me: O God, I beseech thee, strengthen me at this time onely, that I may be: at once: avenge of the Philistines for my two eyes.

29 And Samson layde holde on the two middle pillars whereupon the house stood, and on which it was boyned: on the one with his right hand, and on the other with his left.

30 Then said Samson, O Let me lose my life with the Philistines: & he bowed him with al his might, and the house fel vpon the princes, and vpon all the people that were therein. so the dead which he slew at his death were mo then they which he had slaine in his life.

31 Then his biethyns, and all the house of his father came downe and tooke him, and brought him by & buried him betwene Zorah and Eshtaol, in the sepulchre of Manoah his father: now he had iudged Israel twentie peeres.

CHAP. XVII.

3 Michahs mother according to her vow made her some two idoles. 5 He made his some a priest for his idoles. 10 And after he hired a Leuite.

1 There was a mā of mount Ephraim, whose name was Michah,

And he said vnto his mocher, The eleuen hundred shekels of siluer that were take from thee, for the which thou cursedst, and spakedst it, even in mine hearing, behold, the siluer is with me, I tooke it. Then his mother sayd, Blessed be my some of the Loyd.

2 And when hee had restored the eleuen hundred shekels of siluer to his mother, his mother said, I had dedicate the siluer to the Lord of mine hand for my some, to make a grauen and molten image. Now therefore I will give it thee againe.

4 And when he had restored the money vnto his mother, his mother tooke two hundred shekels of siluer, & gaue them to the founder, which made thereof a grauen and molten image, and it was in the house of Michah.

5 And this man Michah had an house of gods, and made an Ephod, & a Teraphim, and as a consecrated one of his somes, who was his Priest.

6 In those dayes there was no king in Israel, but euery man did that, which was good in his owne eyes.

7 There was also a pong man out of Beth-lehem Judah, of the familie of Judah: who was a Leuite, and sojourned there.

8 And the man departed out of the citie, euen out of Beth-lehem Judah, to dwell where he coulde finde a place: and as he journeyed, he came to moitt Ephraim to the house of Michah.

9 And Michah said vnto him, Whence

comest thou? And the Leuite answered him, & I come from Beth-lehem Judah, and go to dwell where I may finde a place.

10 Then Michah sayde vnto him, Dwell with me, and be vnto me a father and a Priest, and I will give thee ten shekels of siluer by peere, and a sute of apparell, and thy meate and drinke. So the Leuite went in.

11 And the Leuite was content to dwell with the man, & the pong man was vnto him as one of his owne somes.

12 And Michah consecrated the Leuite, and the pong man was his Priest, and was in the house of Michah.

13 Then said Michah, Now I know that the Loyd will be good vnto me, seeing I haue a Leuite to my Priest.

CHAP. XVIII.

The children of Dan send men to search the land. 21 Then come the sixe hundred and take the gods, and the Priest of Michah away. 27 They destroy Laish. 28 They build it againe. 30 And set up idolatrie.

1 In those dayes there was no king in Israel, and at the same time the tribe of Dan sought them an inheritance to dwell in: for vnto that time all their inheritance had not fallen vnto them among the tribes of Israel.

2 Therefore the children of Dan sent of their familie, five men out of their coasts, euen men expert in warre, out of Zorah and Eshtaol, to viewe the land & search it out, and saide vnto them, Go, and search out the land. Then they came to moitt Ephraim to the house of Michah and lodged there.

3 When they were in the house of Michah, they knew the voice of the pong man the Leuite: and being turned in thither, they said vnto him, Who brought thee hither? or what maketh thou in this place? & what hast thou to do here?

4 And he answered them, Thus & thus dealeth Michah with me, and hath hired me, and I am his Priest.

5 Againe they said vnto him, Aske counsell now of God, that we may knowe whether the way which we go, shall be prosperous.

6 And the Priest sayd vnto them, Go in peace: for the Loyd guideth your way which ye go.

7 Then the five men departed, and came to Laish, and saw the people that were therein, which dwelt carelesly after the manner of the Zidonians, quiet & sure, because no man made any trouble in the land, or vnto any dominion: also they were farre from the Zidonians, & had no busines with other men.

8 So they came againe vnto their brethren to Zorah & Eshtaol: and their brethren said vnto them, What haue ye done?

9 And they answered, saying, that we may go by against them: for we haue scene the lande, and surely it is verie good, and

For in those daies the seruice of God was corrupted in al estates and the Leuites were not looked vnto. h Not considering that he forsooke the true worshipping of God for to mainteine his owne bellie. i Thus the idolaters perswade themselves of Gods fauour, when in deede he doeth detest them.

a Meaning, no ordinary Magistrate, to punish vice according to Gods worde.

b For the portion which Iosua gave them, was not sufficient for all their tribe.

c They knew him by his speech that he was a stranger there.

d Thus God granteth the idolaters sometime their requests to their destruction that delight in errors. e Ebr. made them ashamed.

For take one vengeance.

According to vocation, which is to execute Gods iudgements vpon the wicked.

He speaketh not this of despaire, but humbling himself for neglecting his office & the offence thereby giuen.

a Some thinke this historie was in the time of Othniel, or as Ioseph writeth, immediately after Iosua.

b Contrarie to the commandement of God & true religion praesided vnder Iosua, they forsooke the Lord & fel to idolatry Chap. 8. 27. c He wold serue both God and idoles. Gen. 31. 29. d By Teraphim some vnderstand certaine idoles, hauing the likeness of a mā, but others vnderstand thereby, all manner of things & instruments belonging vnto those, who sought for any answer at Gods hands, as Chap. 18. 5. 6.

e Ebr. filled the band of one.

f Chap. 32. 25.

e For where there is no magistrate fearing God, there can be no true religion, nor order. f Which Beth-lehem was in the tribe of Iudah.

e Loſe ye this good occaſion through your ſouthineſſe?

and ° do ye ſtill? be not ſouthfull to go & enter to poſſeſſe the land:

10 (If ye wil go, ye ſhal come unto a careleſſe people, and the countrey is large) for God hath giuen it into your hand. It is a place which doeth lacke nothing that is in the world.

11 ¶ Then there departed thence of the familie of the Danites, from Zoſah & from Eſtraol, fix hundredth men appointed with inſtruments of warre.

12 And they went by, and pitched in Kirriath-earim in Judah: wherefore they called that place, Mahaneh-Dan unto this day: and it is beſide Kirriath-earim.

13 And they went thence vnto mount Ephraim, and came to the houſe of Michah.

14 Then answered the ſixe men, that went to ſpie out the countrey of Laiſh, and ſaid vnto their brethren, Knowe ye not, that there is in theſe houſes an Ephod, and Teraphim, and a grauen and a molten image? Now therefore conſider what ye haue to do.

15 And they turned thitherward & came to the houſe of the pong man the Leuite, euen vnto the houſe of Michah, & ſaluted him peaceably.

16 And the ſix hundredth men appointed with their weapons of warre, which were of the children of Dan, ſtoode by the entering of the gate.

17 Then the ſixe men that went to ſpie out the land, went in thither, & tooke the grauen image, and the Ephod, and the Teraphim, and the molten image: and the Prieſt ſtoode in the entering of the gate with the ſix hundredth men, that were appointed with weapons of warre.

18 And the other went into Michahs houſe and ſet the grauen image, the Ephod, and the Teraphim, and the molten image. Then ſaid the Prieſt vnto them, What do ye?

19 And they answered him, Hold thy peace: lay thine hand vpon thy mouth, and come with vs to be our father and Prieſt. Whether is it better that thou ſhouldeſt be a Prieſt vnto the houſe of one man, or that thou ſhouldeſt be a Prieſt vnto a tribe and to a familie in Iſrael?

20 And the Prieſts heart was glad, and he tooke the Ephod & the Teraphim, & the grauen image, and went among the people.

21 And they turned and departed, & put the children, and the cattell, & the ſubſtance before them.

22 ¶ When they were ſarre of from the houſe of Michah, the men that were in the houſes neere to Michahs houſe, gathered together, & purſued after the children of Dan,

23 And cried vnto the children of Dan: who turned their faces, and ſayd vnto Michah, What ſaith thee, that thou

makeſt an outcrie?

24 And he ſaid, He haue taken away my gods, which I made, and the Prieſt, and go pour waies: and what haue I more: how then ſay ye vnto me, What ſaith thee?

25 And the childre of Dan ſaid vnto him, Let not thy hope be heard among vs, leſt angry fellowes runne vpon thee, and thou loſe thy life with the lues of thine houſholde.

26 So the children of Dan went their waies: & when Michah ſawe that they were to ſtroug for him, he turned, and went backe vnto his houſe.

27 And they tooke the things which Michah had made, & the Prieſt which he had, & came vnto Laiſh, vnto a quiet people and without multitr, & ſmote them with the edge of the ſword, and burnt the cite with fire:

28 And there was none to helpe, becauſe Laiſh was ſarre from Zidon, & they had no buſines with other men: alſo it was in the balley that lieth by Beth-rehob. After, they built the cite, and dwelt therein,

29 And called the name of the cite Dan, after the name of Dan their father which was hogue vnto Iſrael: howbeit the name of the cite was Laiſh at the beginning.

30 Then the children of Dan ſet them by the grauen image: and Jonathan the ſonne of Gerſhoun, the ſonne of Aſaſſeh and his ſonnes were the Prieſts in the tribe of the Danites vntil the day of the captiuitie of the land.

31 So they let them by the grauen image, which Michah had made, all the while the houſe of God was in Shiloh.

CHAP. XIX.

A Leuite wife being an harlot, forſooke her husband, and he tooke her againe. 25 At Gibeah she was moſt ſollenouſly abuſed to the death. 29 The Leuite cutteth her in pieces and ſendeth her to the twelue tribes.

1 Alſo in thoſe daies, when there was no King in Iſrael, a certaine Leuite dwelt on the ſide of mount Ephraim, & tooke to wife a concubine out of Beth-lehem Iudah,

2 And his concubine plaid the whore there, and went away from him vnto her fathers houſe to Beth-lehem Iudah, and there continued the ſpace of foure moneths.

3 And her husband aroſe and went after her, to ſpeake friendly vnto her, and to bring her againe: he had alſo his ſervant with him, and a couple of aſſes: and he brought him vnto her fathers houſe, and when the pong womans father ſawe him, he reioiced of his coming.

4 And his father in law, the pong womans father retained him: & he abode with him three dayes: ſo they did eat & drinke, & lodged there.

* Or, the ſentences of Dan.

f Becauſe they before had had good ſucceſſe, they would that their brethren ſhould be encouraged by hearing of ſame tydings.

g So ſuperſtition blinded them, & they thought Gods power was in theſe idoles, and that they ſhould haue good ſucceſſe by them, though by violence and robbery they did take them away.

h With the ſixe hundredth men.

i Suſpecting the that did purſue them.

k This declarereth what opinion the idolaters haue of their idoles.

* Ebr. who haue their hearts buſty.

l Meaning, the idoles, as verſe 18.

* Or deſtroy them. m Which after was called Ceſarea Philippi.

Ioſh. 19. 47.

n Thus in ſteade of giuing glorie to God, they attributed the viſtorie to their idoles, and honoured them therefore.

o That is, til the Arke was taken, 1. Sam. 5. 1.

Chap. 17. 6. & 18. 2

Gen. 25. 6.

* Ebr. beſides him: to wit, with others

* Ebr. to her heart.

* Or, at his meeting

Or, rose vp.

5 And when the fourth day came, they arose early in the morning, and he prepared to depart: then the pong womanis father said vnto his sonne in lawe, " Comfort thine heart with a mouel of beead, and then go poue way.

Or, strenghten.

6 So they late downe, and did eate and drinke bory of them together. And the pong womanis father layd vnto the man, " Be content, I pray thee, and tarie all night, and let thine heart be merie.

That is, his concubines father.

Or, compelled him.

7 And when the man rose vp to depart, his father in lawe was earnest: therefoze he returned, and lodged there.

8 And he arose vp early the fifth day to depart, and the pong womanis father saide, " Comfort thine heart, I pray thee: and they taried buttill after mids day, and they both did eat.

b Meaning, that he shuld reflect his selfe with meat, as vers. 5.

9 Afterward when the man arose to depart with his concubine & his seruant, his father in lawe, the pong womanis father said vnto him, Beholde now, the day^a dwaweth toward euen: I pray pou, tarie all night: beholde^b the sunne goeth to rest: lodge here, that thine heart may be merie, and to morowe get pou early vpon poue way, and go to thy^c tent.

Or, is weak.
Or, the day lodgeth.

c To wit, to the towne or citie where he dwelt.

10 But the man would not carie, but arose and departed, & came ouer againt Jebus, (which is Ierusalem) and his two asses laden, & his concubine were with him.

11 When they were neere to Jebus, the day^d was soze spent, and the seruant said vnto his master, Come, I pray thee, and let vs turne into this citie of the Jebuites, & lodge all night there.

Or, went downe.

12 And his master answered him, " We wil not turne into the citie of strangers that are not of the children of Israel, but we wil go forth to Gibeah.

d Though in these daies there were most horrible corruptions, yet verie necessitie coulde not compel the to haue to do w them that professed not the true God.

13 And he said vnto his seruant, Come, and let vs dwawe neere to one of these places, that we may lodge in Gibeah or in Ramah.

14 So they went forward vpon their way, and the sunne went downe vpon the nere to Gibeah, which is in Benjamin.

15 When they turned thither to go in and lodge in Gibeah: & when he came, he late him downe in a streete of p citie: for there was no man that tooke them into his house to lodging.

Or, gathered them.

16 And behold, there came an olde man from his work out of the field at euen, and the man was of mount Ephraim, but dwelt in Gibeah: & the men of the place were the children of Benjamin.

e That is, of the tribe of Benjamin.

17 And when he had lit vp his eyes, he saw a^f wapping man in the streetes of the citie: then this olde man sayd, Whither goest thou, & whence camest thou?

Or, a man walking.

18 And he answered him, We came fro Beth-lehem Judah, vnto the side of

mount Ephraim: from thence am I: and I went to Beth-lehem Judah, & go now to the^g house of the lord: and no f man receiue me to house,

To Shiloh or Mizpeh, where the Arke was.

19 Although we haue strawe & prouander for our asses, & also beead and wine for me and thine handmaid, and for the boy that is with thy seruant: I lacke nothing.

20 And the olde man said, " Deare be with thee: as for all that thou lackest, shalt thou finde with me: only abide not in the streete all night,

Or, Be of good comfort.

21 So he brought him into his house, and gaue fodder vnto the asses: and they walshed their feete, and did eate and drinke.

22 And as they were making their hearts merie, beholde, the men of the citie, wicked men beset the house round about, and s more at the dooze, and spake to this olde man the master of the house, saying, Bring forth the man that came into thine house that we may know him.

Or, men of Be-lial, that is giuen to all wickednes. To the intent they might breake it. Gene. 19. 6.

23 And^h this man the master of p house went out vnto them, and sayd vnto them, Nay my biethren, do not so wickedly, I pray pou: seeing that this man is come into mine house, do not this villenie.

24 Behold, here is my daughter, a bitte gine, and his concubine: them will I bring out now, & humble them, and do with them what seemeth pou good: but to this man do not this villenie.

h That is, abuse them, as gen. 19. 8.

25 But the men would not hearken to him: therefore the man tooke his concubine, and brought her out vnto them: and they knew her and abused her all the night vnto the morning: and when the day began to spring, they let her go.

26 So the woman came in the dawning of the day, and fell downe at the dooze of the mans house where her lord was, till the light day.

i She fel downe dead, as vers. 27.

27 And her^j lord arose in the morning, and opened the doozes of the house, & went out to go his way, & beholde, the woman his concubine was dead at the dooze of the heule and her handes lay vpon the thresholde.

Or, husband.

Or, fallen.

28 And he said vnto her, Wp and let vs go: but she answered not. Then he tooke her vp vpon the asse, and the man rose vp, and went vnto his^k place.

k Meaning, home vnto mount Ephraim.

29 And when he was come to his house, he tooke a knife, and laid hand on his concubine, and deuided her in pieces with her bones into twelue partes, and sent her through all quarters of Israel.

30 And all that sawe it, said, There was no such thing done or scene since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, consult and giue sentence.

l For this was like the sinne of Sodom, for which God rained downe fire and brimstone from heauen.

CHAP. XX.

The Israelites assemble in Mizpeh, to whom the Leuite declareth his wrong. 1 They sent for them that did the villenie. 2 The Israelites are wise concerning, 3 And at Mizpeh get the victory.

Hof. 10. 9.

a That is, all with one consent. b To aske counsell. c Ebr. corner.

1 **T**hen ^a all the childen of Israel went out, and the Congregation was gathered together as ^a one man, from Dan to Beerseba, with the land of Gilead, vnto the ^b Lord in Mizpeh. 2 And the ^c chiefe of all the people, and all the tribes of Israel assembled in the Congregation of the people of God foure hundredeth thousand footmen that ^c drewes swoorde.

e Meaning men able to handle their weapon.

d To y Leuite,

3 (Howe the children of Benjamin heard that the children of Israel were gone vnto Mizpeh) Then the children of Israel said, How is this wickednes committed? 4 And the same Leuite, the womans husband that was slaine, answered, & saide, I came vnto Gibeah that is in Benjamin with my concubine to lodge, 5 And the men of Gibeah arose against me, and beset the house rounde about vpon me by night, thinking to haue slaine me, & haue fogged my concubine that she is dead.

f Or, chiefe, or lord.

e That is, her pieces, to euery tribe a peece, chap. 19. 29.

6 The I tooke my concubine, and cut her in pieces, and sent ^e her throughout all the countrey of the inheritance of Israel: for they haue committed abomination and villenie in Israel. 7 Behold, ye are all children of Israel: giue your aduice, and counsell herein. 8 Then all the people arose as one man, saying, There shall not a man of vs goe to his tent, neither any turne into his house.

f Before we haue reuenged this wickednes.

9 But nowe this is that thing which we will do to Gibeah: we will go vp by lot against it, 10 And we will take ten men of the hundredth throughout all the tribes of Israel, and an hundredth of the thousand, & a thousand of ten thousand to bring a victorie for the people that they may doe (when they come to Gibeah of Benjamin) according to all the villenie, that it hath done in Israel.

g These onely should haue the charge to provide for vitales for the rest.

11 ¶ So all the men of Israel were gathered against the citie, knit together, as one man. 12 And the tribes of Israel sent men through all the ^h tribe of Benjamin, saying, What wickednes is this that is committed among you?

h That is, euery familie of the tribe.

13 Nowe therefore deliuer vs those wicked men which are in Gibeah, that we may put them to death, and put away euill from Israel: but the children of Benjamin would not obey: because of their brethren the children of Israel. 14 But the children of Benjamin gathered them selues together out of the citie vnto Gibeah, to come out & fight against the children of Israel.

i Because they would not suffer the wicked to be punished, they declared themselves to maintaine them in their euill, and therefore were all iustly punished.

15 ¶ And the children of Benjamin were numbered at that tyme out of the citie

six and twentie thousand men that drew swoorde, beside the inhabitants of Gibeah, which were numbered seuen hundredth chosen men.

16 Of all this people were seue hundredth chosen men, being ⁱ left handed: all these could sling stones at an heare breadth, and not faile.

Chap. 1. 15.

17 ¶ Also the men of Israel, beside Benjamin, were numbered foure hundredth thousand men that drew swoorde, euen all men of warre.

k That is, to the Arke, which was in Shiloh: some thinke, in Mizpeh, as verse 1.

18 And the children of Israel arose, & went by ^k to the house of God, & asked of God, saying, Which of vs shall go by first to fight against the children of Benjamin? And the Lord said, Judah shall be first.

19 Then the children of Israel arose by earely and camped against Gibeah.

20 And the men of Israel went out to battell against Benjamin, and the men of Israel put them selues in aray to fight against them beside Gibeah.

21 And the children of Benjamin came out of Gibeah, and slew downe to the ground of the Israelites that dap ^l two and twentie thousand men.

l This God permitted, because the Israelites partly trusted to much in their strength, & partly God would by this meance punish their sinnes.

22 And the people, the men of Israel plucked vp their heartes, and set their battell again in aray in the place where they put them in aray the first day.

23 (For the children of Israel had gone vp and wept before the Lord vnto the evening, and had asked of the Lord, saying, Shall I go againe to battell against the children of Benjamin my brethren? and the Lord said, Go by against them.)

24 ¶ Then the children of Israel came nere against the children of Benjamin the second day.

25 Also the second dap Benjamin came forth to meete them out of Gibeah, and slew downe to the ground of the children of Israel againe eighteene thousand men: ^m all they could handle the swoord.

m Ebr. al they drawing the sword.

26 Then all the children of Israel went by ⁿ all the people came also vnto the house of God, and wept and faste there before the Lord and fasted that dap vnto the evening, & offered burnt offrings and peace offrings before the Lord.

n To wit in Shiloh.

27 And the children of Israel asked the Lord (for ^o there was the Arke of the covenant of God in those dayes,

28 And whichas the sonne of Eleazar, the sonne of Aaron ^o stood before it at that time) saying, Shall I yet goe any more to battell against the children of Benjamin my brethren, or shall I cease? And the Lord said, Go by: for to morrow I will deliuer them into your hand.

o Or, serued in the Priestes office at those dayes: for the Iewes write, that he liued thre hundredth yeres.

29 And Israel set men to lie in waite round about Gibeah.

30 And the children of Israel went by against the children of Benjamin the third dap, and put them selues in aray against Gibeah, as at other times.

31 Then the children of Benjamin coming out against the people, were ^p drawn from the citie: & they began to

p By the policie of the children of Israel.

smite

finite of the people and kill as at other times, euen by the waues in the felde (whereof one goeth by to the house of God, and the other to Gibeah) vpon a thirty men of Israel.

32 (For the children of Benjamin saide, They are falle before vs, as at the first. But the children of Israel said, Let vs flee and plucke thei away from the citie vnto the hie wapes)

33 And all the men of Israel rose by out of their place, and put them selues in arap at Baal-tamar: and the men that lay in wait of the Israelites came forth of their place, eue out of the medowes of Gibeah,

34 And they came ouer against Gibeah, ten thousand chosen men of al Israel, & the battel was soye: for they knewe not that the euill was nere them.

35 And the Lord smote Benjamin besioie Israel, and the children of Israel deliuey of the Beniamites þe same day fine & twenty thousand & an hundred men: all thep could handle the swoide.

36 So the children of Benjamin saue that they were stricken downe: for the men of Israel gaue place to the Beniamites, because they trusted to the men that lay in waite, which they had layd beside Gibeah.

37 And they þat lay in wait halted, & brake forth towards Gibeah, and the embusment þeue them selues along, and smote all the citie with the edge of the swoide.

38 Also the men of Israel had appointed a certaine time with the embusments, that they should make a great flame, & smoke rise by out of the citie.

39 And when the men of Israel retired in the battel, Benjamin began to smite & kill of the men of Israel about thirtie persons: for they said, Surely they are stricken downe before vs, as in the first battel.

40 But whē the flame began to arise out of the citie, as a pillar of smoke, the Beniamites looked backe, & behold, þe flame of þe citie began to ascend by to heauen.

41 Then the men of Israel turned againe, and the men of Benjamin were astoned: for they saue that euill was nere vnto them.

42 Therefore they fled before the men of Israel vnto the wap of the wilderness, but the battel ouertooke them: also they which came out of the cities, snewe them among them.

43 Thus they coysald the Beniamites about, and chased them at eale, and ouercame them, euen ouer against Gibeah on the Eastside.

44 And there were slaine of Benjamin eightene thousand men, which were all men of warre.

45 And they turned and fled to the wilderness vnto the rocke of Rimmon: & the Israelites glained of them by the wap five thousand men, and pursued

after them vnto Sidon, and snewe two thousand men of them,

46 So that all that were slaine that day of Benjamin, were 7 fine and twenty thousand men that drew swoyd, which were all men of warre:

47 * But thre hundred men turned and fled to the wilderness vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure maneths.

48 Then the men of Israel returned vnto the children of Benjamin, and smote them with the edge of the swoide from the men of the citie vnto the beastes, & all that came to hand: also they set on fire all the cities that they could come by.

CHAP. XXI.

The Israelites sweare that they will not marrie their daughters to the Beniamites. 10 They slay them of Iabesh Gilead, and gine their virgins to the Beniamites. 21 The Beniamites sake the daughters of Shiloh.

1 Moeouer, þe men of Israel swore in Mizpeh, saying, None of vs shall gine his daughter vnto the Beniamites to wife.

2 And the people came vnto the house of God, and abode there till euen before God, and lift by their voyces, and wept with great lamentation,

3 And said, O Lord God of Israel, why is this come to passe in Israel, that this day one tribe of Israel shuld wat?

4 And on the morowe the people rose by and made there an altar, and offered burnt offrings and peace offrings.

5 Then the children of Israel said, Who is he among all the tribes of Israel, that came not by with the Congregation vnto the Lord? for they had made a great oth concerning him that came not by to the Lord to Mizpeh, saying, Let him die the death.

6 And the children of Israel were soyp for Benjamin their brother, & said, There is one tribe cut of from Israel this day.

7 How shall we doe for wines to them that remaine, seeing we haue sworne by the Lord, that we will not gine them of our daughters to wines?

8 Also they saide, Is there any of the tribes of Israel that came not by to Mizpeh to the Lord? and beholde, there came none of Iabesh Gilead vnto the hoste & to the Congregation.

9 For when the people were belued, behold, none of the inhabitants of Iabesh Gilead were there.

10 Therefore the Congregation sent thither twiche thousand me of the most valiant, and commanded them, saying, Go, and smite the inhabitants of Iabesh Gilead with the edge of þe swoide, both women and children.

11 * And this is it that ye shall do: ye shall uterly destroy all the males & all the women that haue lien by men.

12 And they found among the inhabitants of Iabesh Gilead foure hundred

y Besides eleuen hundred that had bene slaine in the former battels. Chap. 21. 30.

z If they belonged to the Beniamites.

a This oth came of rashnes, and not of iudgement: for after they brake it, in shewing secretly the meanes to marrie with certaine of their daughters.

b According to their custome, when they would consult with the Lord.

c Or, repented that they had destroyed their brethren, as appeareth, vers. 15.

d Condemning them to be fautors of vice, which would not put their hand to punish it.

e Ebr. children of strength.

Nomb. 31. 170.

p Meaning crofwayes or paths to diuers places.

q They knew not, that Gods iudgement was at hand to destroy them.

r Retired, to drave them after.

s Or, made a long sound with a trumpet.

f For they were waxen hardy by the two former victories.

t And withstood their enemies.

u For they were compassed in on every side.

v Or, arose them from their rest.

x They snewe them by one and one, as they were scattered abroad.

c To wit, about
four moneths
after the difcom
fiture, Chap. 20.
47.
Or, friendly.

f For there lacke
two hundred,

g Benjamin
must be refer-
ued to haue the
twelfth portion
in the inheri-
tance of Iaakob.
h He describeth
the place where
the maidens vsed
yerely to dance,
as the manner the
was, and to sing
Psalmes and
songs of Gods
workes amongs
them.

dieth maidens, virgins that had knowen
no man by lying with any male: & they
brought them vnto the hoste to Shiloh,
which is in the land of Canaan.

13 ¶ Then the whole Congregation sent
and spake with the children of Benia-
min that were in the rocke of Kim-
mon, and called peaceably vnto them:

14 And Benjamin came againe at that
time, and they gaue them wines which
they had liued alme of the women of
Iahel Gilead: but they had not so
much for them.

15 And the people were sozie for Benia-
min, because the Lord had made a breach
in the tribes of Israel.

16 Therefore the Elders of the Congre-
gation said, How shall we do for wines
to the remnant: for the women of Benia-
min are destroyed.

17 And they said, There must be an inhe-
ritance for the that be escaped of Benia-
min, that a tribe be not destroyed
out of Israel.

18 Howbeit he may not giue them
wines of our daughters: for the chil-
dren of Israel had sworne, saying,
Cursed be he, that giueth a wife to
Beniamin.

19 Therefore they said, Beholde, there
is a feast of the Lorde euerie yeere in
Shiloh in a place, which is on the
Northside of Beth-el, & on the East

side of the way that goeth by the Beth-
el to Shechem, and on the South of
Iebonah.

20 ¶ Therefore they comminded the chil-
dren of Beniamin, saying, Go, & lie in
waite in the vineyardes.

21 And when ye see that the daughters
of Shiloh come out to dance in dances,
then come ye out of the vineyardes,
and catch you euerie man a wife of the
daughters of Shiloh, and go vnto the
land of Beniamin.

22 And when their fathers or their
brethren come vnto vs to complaine,
we will say vnto them, Haue yeite on
them for our sakes, because we referred
not to ech man his wife in the warre, &
because ye haue not giuen vnto them
hitherto, ye haue sinned.

23 And the children of Beniamin did so,
and tooke wines of them that danced
according to their number: which
they tooke, & went away, and returned
to their inheritance, and repaired the
cities & dwelt therein.

24 So the children of Israel departed
thence at that time, euerie man to his
tribe, and to his familie, and went out
from thence euerie man to his inheri-
tance.

25 ¶ In those dayes there was no king in
Israel, but euerie man did that which
was good in his eyes.

i Though they
thought hereby
to persuade men
that they kept
their oath, yet be-
fore God it was
broken.

k Meaning two
hundredth,

Chap. 17. 6. and 18.
1. and 19. 1.

THE BOOKE OF RVTH.

THE ARGVMENT.

This booke is intituled after the name of Ruth: which is the principall person spoken of
in this treatise. Wherein also figuratiuely is set forth the state of the Church which is
subiect to manifold afflictions, and yet at length God giueth good and ioyfull issue: teach-
ing vs to abide with patience till God deliuer vs out of troubles. Herein also is described
howe Iesus Christ, who according to the flesh ought to come of David, proceeded of Ruth, of
whom the Lorde Iesus did vouchsaue to come, notwithstanding shee was a Moabite of base
condition, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles
should be sanctified by him, & ioyned with his people, & that there should be but one shepe-
fold, and one shepherd. And it seemeth that this historie appertained to the time of the
Iudges.

CHAP. I.

1 Ebr. iudged.

a In the land of
Canaan.
b In the tribe of
Iudah, which
was also called
Beth-lehem E-
phratiah, be-
cause there was
another citie so
called in the tribe
of Zebulun.

1 Elimelech goeth with his wife and children into
the land of Moab. 2 He and his sonnes die.
3 Naoms and Ruth come to Beth-lehem.

1 **I**n the time that
the iudges ruled,
there was a
death in the land,
& a man of Beth-
lehem of Iudah
went for to sojourn
in the countrey of
Moab, he, & his
wife, and his two sonnes.

2 And the name of the man was Elimelech,
& the name of his wife, Naomi:
and the names of his two sonnes,
Mahlon, and Chilion, Ephraimites of
Beth-lehem Iudah: and when they
came into the land of Moab, they con-
tinued there.

3 Then Elimelech the husband of Naomi
died, and she remained with her two

sonnes,
4 Which tooke the wines of the Moa-
bites: the ones name was Mahlon, and
the name of the other Ruth: and they
dwelled there about ten yeeres.

5 And Mahlon & Chilion dyed also both
twaine: so that woman was left destitute
of her two sonnes, and of her husband.

6 ¶ Then she arose with her daughters
in lawe, and returned from the coun-
treyp of Moab: for she had heard say in
the countrey of Moab, that the Lorde
had visited his people, & giuen them
bread.

7 Wherefore she departed out of the
place where she was, and her two
daughters in lawe with her, and they
went on their way to returne vnto the
land of Iudah.

8 The Naomi said vnto her two daugh-
ters in lawe, Go, returne eche of you
vnto her owne mothers house: the Lorde
shew fauour vnto you, as ye haue done
with

c By this won-
derfull prouiden-
ce of God
Ruth became
one of Gods
householde, of
whom Christ
came.

d By sending
them plentie a-
gainc.



e Hereby it appeareth that Naomi by dwelling among idolaters was waxen colde in the true zeale of God, which rather hath respect to the ease of the bodie then to the comfort of the soule.

^f Or, more then you.

f Whē she took leane and departed.

g No persuasions can preuaile to turne them backe from God whom he hath chosen to behis.

h Whereby appeareth that the was of a great familie and of good reputatiō.
ⁱ Or, beautifull.
^j Or, bitter.

i Which was in the moneth Nissan, that conteineth part of March and part of April.

a Both for vertue, authoritie and riches.

with the dead, and with me.

9 The Lorde God grant you, that you may finde rest, either of you in the house of her husband. And when she killed them, they lift by their voice and wept.

10 And they said vnto her, Surely we will returne with thee vnto thy people.

11 Vnto Naomi said, Turne againe, my daughters: for what cause will you go with me? are there anye moe sonnes in my wombe, that they may be your husbandes?

12 Turne againe, my daughters: go your way: for I am to olde to haue an husband. If I should say, I haue hope, & if I had an husband this night: yea, if I had boyne sonnes,

13 Would ye tarie for them, til they were of age? would ye be deferred for them from taking of husbandes? nay my daughters: for it grieveth me much for your sakes that the hand of the Lord is gone out against me.

14 Then they lift by their voyce & wept againe, & Divaly^h kissed her mother in law, but Ruth abode still with her.

15 And Naomi said, Beholde, thy sister in law is gone backe vnto her people & vnto her gods: & returne thou after thy sister in lawe.

16 And Ruth answered, Intreat me not to leane thee, nor to depart from thee: for whither thou goest, I will go: and where thou dwellest, I will dwell: thy people shall be my people, and thy God my God.

17 Where thou dyest, will I dye, & there will I be buried: the Lord do so to me & moze also, if ought but death departe thee and me.

18 When she sawe that she was stedfastly minded to go with her, she left speaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was noised of them through all the citie, & they said, Is not this Naomi?

20 And she answered them, Call me not Naomi, but call me Mara: for the Almighty hath given me much bitterness.

21 I went out full, & the Lord hath caused me to returne empty: why call ye me Naomi, seeing the Lord hath humbled me, & the Almighty hath brought me vnto aduersities?

22 So Naomi returned and Ruth the Moabitess her daughter in law with her, when she came out of the countrey of Moab: and they came to Beth-lehem in the beginning of early harvest.

CHAP. II.

Ruth gathereth corne in the fields of Boaz, & The gentleness of Boaz toward her.

1 Then Naomins husband had a kinsman, one of great power of the familie of Elimelech, & his name was Boaz.

2 And Ruth the Moabitess said vnto Naomi, I pray thee, let me go to the field, and gather eares of corne after him, in whose sight I finde fauour. And she said vnto her, So my daughter.

3 And she went, & came and gleaned in the field after the reapers, & it came to passe, that she met with the portion of the fiede of Boaz, who was of the familie of Elimelech.

4 And beholde, Boaz came from Beth-lehem, & said vnto reapers, The Lord be with you: & they answered him, The Lord blesse thee.

5 Then said Boaz vnto his seruant that was appointed ouer reapers, Whose maide is this?

6 And the seruant that was appointed ouer the reapers, answered, & sayd, It is the Moabitish maide, that came with Naomi out of the countrey of Moab.

7 And she said vnto vs, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued from that time in the morning vnto now, saue that she taried a litle in the house.

8 Then said Boaz vnto Ruth, Hearest thou, my daughter? go to none other fiede to gather, neither go from hence: but abide here by my maidens.

9 Let thine eyes be on the fiede that they do reape, and go thou after the maidens. Haue I not charged the seruants, that they touch thee not? Wo: ouer when thou art a thirt, go vnto the vessels, & drinke of that which the seruants haue drawen.

10 Then she fell on her face, and bowed her selfe to the ground, & said vnto him, Howe haue I found fauour in thine eyes, that thou shouldst know me, seeing I am a stranger?

11 And Boaz answered, & said vnto her, All is roid & shewed me that thou hast done vnto thy mother in lawe, since the death of thine husband, and how thou hast left thy father and thy mother, & the land where thou wast borne, & art come vnto a people which thou knowest not in time past.

12 The Lord recompence thy worke and a full reward be given thee of the Lord God of Israel, vnder whose wings thou art come to trust.

13 Then she said, Let me finde fauour in thy sight, my lord: for thou hast comforted me, and spoken comfortably vnto thy maide, though I be not like to one of thy maides.

14 And Boaz said vnto her, At the meake time come thou hither, & eat of the bread, and dip thy moile in the vinegar. And she saue beside the reapers, & he reached her parched corne: and she did eat, and was sufficed, and left thereof.

15 And when she arose to glean, Boaz commanded his seruants, saying, Let her gather among the sheaves, and do not rebuke her.

b This her humilitie declareth her greafe affection toward her mother in lawe, forasmuch as she spareth no painefull diligence to get both their liuings.

^c Or, certaine handfull.

c That is, take heed in what fiede they do reape.

d Euen of the Moabites, which are enemies to Gods people.

e Signifying, if shee shall neuer want any thing if shee put her trust in God and liue vnder his protection.

f Which shee brought home to her mother in lawe.

16 Also let fall some of the sheaves for her, and let it lie, that she may gather it up, and rebuke her not.

17 So she gleaned in þe field vntill euening, and she threshed that she had gathered, and it was about an ^o Ephah of barley.

18 ¶ And she tooke it vp, and went into the cite, and her mother in lawe saue what she had gathered: Also she stooke foith, and gaue to her that which she had referued, when she was sufficed.

19 Then her mother in lawe saide vnto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he, that knewe thee. And she shewed her mother in law, with whom she had wrought, and said, The mans name is whome I wrought to day, is Boaz.
20 And Naomi said vnto her daughter in law, Blessed be he of the Lord: for he ceaseth not to do good to the liuing and to the dead. Againe Naomi said vnto her, The man is nere vnto vs, and of our affinitie.

21 And Ruth the Moabitess saide, He said also certainly vnto me, Thou shalt be with my seruants, vntill they haue ended all mine harvest.

22 And Naomi answered vnto Ruth her daughter in law, It is best, my daughter, if thou go out with his maids, that they ^o meete thee not in another field.

23 Then she kept her by the maides of Boaz, to gather vnto the end of barley harvest, and of wheat harvest, & dwelt with her mother in law.

CHAP. III.

1 Naomi giueth Ruth counsell. 8 She sleepech as Boaz recte. 11 He acknowledgeth himselfe to be her kinsman.

1 Afterwarde Naomi her mother in lawe said vnto her, My daughter, shall not I seeke ^a rest for thee, that thou maist prosper?

2 Now also is not Boaz our kinsman, with whose maides thou wast? behold he winoweth barley to night in þe floore.

3 Wally thy selfe therefore, and anoint thee, and put thy raiment vpon thee, & get thee downe to the floore: let not the man knowe of thee, vntill he haue left eating and drinking.

4 And when he shall sleepe, marke the place where he layeth him downe, and go, and vncouer the place of his feete, and lay thee downe, and he shall tell thee what thou shalt doe.

5 And she answered her, All that thou biddest me, I will doe.
6 So she went downe vnto the floore, and did according to all that her mother in lawe hade her.

7 And when Boaz had eaten and drunke, and ^b cheered his heart, he went to lie downe at the end of the heape of corne, and she came softly, and vncouered the place of his feete, & lay downe.

8 And at midnight the mā was afraid, and caught holde: and lo, a woman

lay at his feete.

9 Then he said, Who art thou? And she answered, I am Ruth thine handmaide: spycade therefore the wing of thy garment ouer thine handmaide: for thou art the kinsman.

10 Then said he, Blessed bee thou of the Lord, my daughter: thou hast ^d shewed more goodnes in the latter end, then at the beginning, in as much as thou ^d lovedst not poing men, were they poore or rich.

11 And now, my daughter, feare not: I will doe to thee all that thou requirest: for at the cite of my people doth knowe, that thou art a vertuous woman.
12 And nowe, it is true that I am thy kinsman, howbeit there is a kinsman nearer then I.

13 Came to night, and when morning is come, if he ^e will doe the dietie of a kinsman vnto thee, well, let him doe the kinsmans dietie: but if he will not doe the kinsmans part, then will I doe the dietie of a kinsman, as the Lord liueth: sleepe vntill the morning.

14 ¶ And she lay at his feete vntill the morning: & she arose before one couide knowe another: for he said, Let no man knowe that a woman came vnto þe floore.

15 Also he said, Bring the ^o sheete that thou hast vpon thee, and holde it. And when he held it, he measured sixe measures of barley, and laid them on her, and went into the cite.

16 And when she came to her mother in lawe, she sayde, ¶ Who art thou, my daughter? And she tolde her all that the man had done to her,

17 And said, These sixe measures of barley gaue he mee: for he sayde to mee, Thou shalt not come empty vnto thy mother in lawe.

18 Then sayde she, My daughter, sit still, vntill thou knowe howe the thing will fall: for the man will not be in rest, vntill hee hath finished the matter this saue day.

CHAP. IIIII.

1 Boaz speaketh to Ruths next kinsman, touching her marriage. 7 The ancient custome in Israel. 10 Boaz marieth Ruth, of whom he begitteth Obed. 13 The generation of Pharez.

1 Then went Boaz by to the ^a gate, & late there, & beholde, the kinsman, of whome Boaz had spoken, came by: and he said, ^b Ho, such one, come, sit downe here. And he turned, and late downe.

2 Then he tooke ten men of the Elders of the cite, and laid, ^c so they downe here. And they late downe.

3 And he said vnto the kinsman, Naomi, that is come againe out of þe countrey, wil sell a parcel of launde, which was our brother Elimelechs.

4 And I thought to aduertise thee, saying, Woe it before the ^d assisants, and before þe Elders of my people. If thou wilt redeeme it, redēue it: but if thou wilt

d Thou strewest thy selfe from time to time more vertuous.

e If he wil take thee to be his wife by the title of affinitie, according to Gods lawe, Deut. 25. 5.

^o Or, mantle.

f Perceiving by her coming home, that he had not taken her to his wife, she was astonished.

a Which was the place of iudgement.

b The Ebrewes here vse two wordes which haue no proper signification, but serue to note a certaine person: as we say, Ho, fyrray, or, ho, such one.

^d Or, iudicaments.

Exol. 15. 36.

g To wit, of her bagges, as in the Chalde text.

h To my husband and children, when they were alive, and nowe to vs.

^o Or, fall vpon thee.

^o Or, returned to her mother in lawe.

a Meaning, that she would provide her of an husbands, with whome these might liue quietly.

^o Or, in the barnes, b Boaz, nor yet any other.

e That is, had refreshed him selfe among his seruants.

^o Or, turned him selfe from one side to another.

e For thou art the next of the kinne.

wilt not redeeme it, tel me: for I know that there is none ^e besides thee to redeeme it, and I am after thee. When he answered, I will redeeme it.

5 Then said Boaz, What day thou best the field of the hand of Naomi, thou must also be it of Ruth the Moabitess the wife of ^d dead, to stirre up ^d name of the dead, vpon his ^d inheritance.

6 And the kinsman answered, I can not redeeme it, lest I destroy mine own inheritance: redeeme my right to thee, for I can not redeeme it.

7 Now this was the maner befozetime in Israel, concerning redeeming and changing, for to stablish all things: a man did plucke of his shoe, and gaue it his neighbour, and this was a sure ^e witness in Israel.

8 Therefore the kinsman said to Boaz, Bye it for thee: & he diue of his shoe.

9 And Boaz said vnto the Elders and vnto all the people, Ye are witnesses this day, that I haue bought all that was Emelechs, and al that was Chilioz & Dalions, of the hand of Naomi.

10 And mozeouer, Ruth the Moabitess the wife of ^d Bahlon, haue I bought to be my wife, to stirre up the name of the dead vpon his inheritance, and that the name of the dead bee not put out from among his brethren, and from the gate of his ^f place: ye are witnesses this day.

11 And all the people that were in ^h gate, and the Elders said, We are witnesses: the Lord make the wife that cometh into thine house, like Rachel and like Le-

ah, which twaine did buyde the house of Israel: & that thou mayest do woorthy in Ephrathah, and bee famous in Beth-lehem,

12 And that thine house be like the house of Pharez ^g whom Thamar bare vnto Iudah) of the seede which the Lord had giue thee of this pong woman.

13 So Boaz tooke Ruth, and she was his wife: and when he went in vnto her, the Lord gaue, that she conceived, & bare a sonne.

14 And the women saide vnto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, & his name shall be continued in Israel.

15 And this shall bring thy life againe, and cherishe thine olde age: for thy daughter in lawe which loneth thee, hath borne vnto him, and she is better to thee then ⁱ seven sonnes.

16 And Naomi toke the child, & layed it in her lay, & became nource vnto it.

17 And the womē her neighbour gaue it a name, saying, There is a child borne to Naomi, and called the name thereof Obed: the same was the father of Ithai, the father of Dauid.

18 These nowe are the generations of ^k Pharez: Pharez begate Hezron,

19 And Hezron begate Ram, and Ram begate Ammadab,

20 And Ammadab begate Nahshon, & Nahshon begate Salmon,

21 And Salmon begate Boaz, & Boaz begate Obed,

22 And Obed begate Ithai, and Ithai begate Dauid,

g Ephrathah & Beth-lehem are both one. Gen. 38. 29.

h He shall leaue a continuall posteritic.

i Meaning many sonnes.

k This genealogie is brought in, to prouethat Dauid by succession came of the house of Iudah.

e That he had resigned his right, Deut. 25. 9.

f Or, of the cite where he remained.

THE FIRST BOOKE OF SAMUEL.

THE ARGUMENT.

According as God had ordained Deuter. 17. 14. that when the Israelites should be in the land of Canaan, he would appoint them a King: so here in this first booke of Samuel is declared the state of this people vnder their first King Saul, who not content with that order, which God had for a time appointed for the government of his Church, demanded a King, to the intent they might be as other nations & in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safegarde of him, which did represent Iesus Christ the true deliuerer: therefore he gaue them a tyrant and an hypocrite to rule ouer them, that they might learne, that the person of a King is not sufficient to defende them, except God by his power preferue and keepe them. And therefore he punished the ingratitude of his people, and sendeth them continuall warres both at home and abroad. And because Saul, whome of nothing God had preferred to the honour of a King, did not acknowledge Gods mercie toward him, but rather disobeyed the word of God and was not zealous of his glorie, he was by the voyce of God put downe from his state, and Dauid the true figure of Messiah placed in his stead, whose patience, modestie, constancie, persecution by open enemies, fained friends, and dissembling flatterers are left to the Church and to euery member of the same, as a paterne and example to beholde their state and vocation.

CHAP. I.

The genealogie of Elkanah father of Samuel. 2 Hu two wiues. 5 Hannah was barren & prayed to the Lord. 15 Her answerre to Eli. 20 Samuel is borne. 24 She doeth dedicate him to the Lord.

a There were two Ramaths, so that in this cite in mount Ephraim were Zophim: that is, learned men & prophets,



Here was a man of one of ^b two Ramathaim Zophim, of mount Ephraim, whose name was Elkanah, the sonne of Jeroa-

ham, the sonne of Eshu, the sonne of Tohu, the sonne of Zuph, an Ephraimite:

2 And he had two wiues: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went by out of his citie euery yere, to worship and to sacrifice vnto the Lord of holies in ^c Shiloh, where that time.

Dent. 16. 16. b For the Arke was there at where that time.

where were the two sonnes of Eli,

Hophni and Phinchas Priests of the

4 And on a day, when Elkanah sacrific- ed, he came to Peninnah his wife and to all her sonnes and daughters por- tions,

5 But vnto Hannah he gaue a worthie portion: for he loued Hannah, and the Lord had made her barren.

6 ¶ And her aduersarie vexed her sore, forasmuch as she vpbraided her, because the Lord had made her barren.

7 (And so did he pere by pere) and as oft as she went vp to the house of the Lord, thus she vexed her, that she wept and did not eate.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thine heart troubled? am not I better to thee then ten sonnes?

9 So Hannah rose vp after that they had eate and drinke in Shiloh (& Eli the Priest sat vpon a stoole by one of the postes of the Temple of the Lord)

10 And she was troubled in her minde, and prayed vnto the Lord, and wept sore:

11 Also she vowed a vowe, and said, O Lord of hostes, if thou wilt looke on the trouble of thine handmaide, & remember me, and not forget thine handmaid, but giue vnto thine handmaid a man-child, then I will giue him vnto the Lord all the daies of his life, * and there shall no rasor come vpon his head.

12 And as she continued praying befoze the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lippes did moue onely, but her voyce was not heard: because Eli thought she had bene drunken.

14 And Eli said vnto her, How long wilt thou be drunken? But alway thy drunkennes from this.

15 Then Hannah answered & said, Nay my lord, but I am a woman troubled in spirit: I haue drinke neither wine nor strong drinke, but haue * poured out my soule befoze the Lord.

16 Count not thine handmaide * for a wicked woman: for of the abundance of my complaint and my griefe haue I spoken hithe to.

17 Then Eli answered, and said, Go in peace, and the God of Israel grant thy petition that thou hast asked of him.

18 She said aqaine, Let thine handmaide finde grace in thy sight: so the woman went her way, and did eate, and looked no more sad.

19 ¶ Then they rose vp early, and worshipped befoze the Lord, and returned, and came to their house to Israhah. Nowe Elkanah knewe Hannah his wife, and the Lord remembered her.

20 For in proceesse of time Hannah conceived, and bare a sonne, and she called his name Samuel, Because, said she, I

haue asked him of the Lord.

21 ¶ So the man Elkanah and all his house went vp to offer vnto the Lord the pere's sacrifice, and his vowe:

22 But Hannah went not by: for she said vnto her husband, I will tarry vntill the childe be weaned, then I will bring him that he may appeare befoze the Lord, and there abide for euer.

23 And Elkanah her husband said vnto her, Do what seemeth thee best: tarry vntill thou hast weaned him: onely the Lord accomplish his word. So the woman abode, and gaue her sonne suck vntill the weaned him.

24 ¶ And when she had weaned him, sheooke him with her with three bullocks and an Ephah of flour and a bottell of wine, & brought him vnto the house of the Lord in Shiloh, and the childe was * poynt.

25 And they slew a bullocke, and brought the childe to Eli.

26 And she said, Oh my lord, as thy soule liueth, my lord, I am the woman that stood with thee here praying vnto the Lord.

27 I prayed for this childe, and the Lord hath giuen me vs befoze which I asked of him.

28 Therefore also I haue * giuen him vnto the Lord: as long as he liueth he shall be giuen vnto the Lord: and he will worship the Lord there.

CHAP. II.

1 The song of Hannah. 2 The sonnes of Eli, wicked. 3 The new custome of the Priests. 4 The same ministris before the Lord. 5 Elh blesteth Elkanah and his wife. 6 Eli reproveth his sonnes. 7 God sendeth a Propheete to Eli. 8 Eliu monaced for not chiding his children.

1 **A**N D Hannah * prayed, and said, Mine heart reioyceth in the Lord, because mine name is exalted in the Lord: my mouth is * enlarged ouer mine enemies, because I reioyce in thy saluation.

2 There is none holp as the Lord: yea, there is none besides thee, and there is no God like our God.

3 Speake & no more presumptionis: let not arrogancie come out of your mouth: for the Lord is a God of knowledge, and by him enterpriees are established.

4 The bow and the mightie men are broken, and the weake haue grided thomselues with strenght.

5 They that were full, are hired foorth for bread, and the hungrie are no more hired, so that the barren hath borne * seedmen: and she that had many children, is feeble.

6 * The Lord killeth and maketh aliue: bringeth downe to the graue and raiseth vp.

7 The Lord maketh * weake and maketh rich: bringeth loue, and exalteth.

8 He raiseth vp the poore out of the dust, and lifteth vp the begger from the dungs

This Elkanah was a Leuite, 1. Chro. 6. 27. and as some write, once a yere they accustomed to appeare befoze the Lord with their families.

Because her prayer tooke effect, therefore it was called the Lord's promise. Exod. 16. 36.

Ebr. a childe.

That is, most certainly.

Ebr. lent.

I Meaning, Eli gaue thanks to God for her.

After that she had obteneid a sonne by prayer, she gaue thanks, & I haue recovered strenght and glory by the benefite of the Lord.

I can answer them, & reprove my barrennes.

In that ye condemne my barrennes, ye shewe your pride against God.

They sel their labours for necesserie food,

Or, many.

Deut. 31. 39. wif 3. 16. 13. 106. 13.

Psalme 113. 7.

3d. i. dungs

e Some reade, a portion with an became cheate.

d Let this suffice thee, that I loue thee no lesse, thē if thou haddest many children. e That is, of the house, where the Arke was.

Nomb. 6. 5. wdg. 1. 5. 5.

Ebr. thy wine.

Ebr. of an hard spirit.

Psal. 43. 5.

Ebr. for a daughter of Belial.

f That is, pray vnto the Lord for me.

g According to her petition.

f He preferreth to honour and putteth downe according to his own will, though mans iudgement be contrarie.
g Therefore he may dispose all things according to his will.
Chap. 7. 10.

h She grounded her prayer on Iesus Christ which was to come.
i In all that Eli commanded him.
k That is, they neglected his ordinance.
Or, sonne.

l Transgressing the order appointed in the Lawe, Leuit. 7. 31. for their bellics sake.
m Which was commanded first to haue bene offered to God.

Or, Lawe.
n Not passing for their owne profite so that God might be serued aight.
o Seeing the horrible abuse thereof.
Exod. 28. 40.

Or, for the thing that she hath lent so the Lord: so wit, Samuel.

p Which was (as the Ebreues write) after their travel, wher they came to be purified, reade Exod. 38. 8. Leuit. 12. 6.

dowghil, to set them among princes, and to make them inherite the seat of glorie: for the pillars of the earth are the Lords, and he hath set the world vpon them.

9 He will keepe the feste of his Santes, and the wicked shall keepe silence in darkness: for in his owne might shall no man be strong.
10 The Lordes aduersaries shall be desctroyed, & out of heauen shall he * thunders vpon them: the Lord shall iudge the ends of the world, and shall giue power vnto his King, and exalt the honoe of his Anointed.

11 And Elkanah went to Ramah to his house, and the childe did minister vnto the Lord before Eli the Priest.
12 How the finnes of Eli were wicked men, and knew not the Lord.
13 For the Priestes custome toward the people was this: when any man offered sacrifice, the Priestes boy came, while the flesh was seething, and a fleshooke with thre teeth in his hand,

14 And thrust it into the kettie, or into the caldron, or into the pan, or into the pot: all that the fleshooke brought by, the Priest tooke for himselfe: thus they did vnto all the Israelites, that came thus they to Bhilloh.

15 And before they burnt the fat, the Priestes boy came and said to the man that offered, Giue me flesh to rost for the Priest: for he will not haue loddensh of thee, but rabe.
16 And if any man said vnto him, Let them burne the fatte according to the custome, then take as much as thine heart desireth: then he would answer, No, but thou shalt giue it now: and if thou wilt not, I will take it by force.

17 Therefore the sinne of the pong men was very great before the Lord: for men abhorred the offering of the Lord.
18 Now Samuel being a pong childe ministered before the Lord, girded with a linen Ephod.

19 And his mother made him a little coate, & brought it to him from pere to pere, when she came by with her husband, to offer the persep sacrifice.

20 And Eli blessed Elkanah & his wife, and said, The Lord giue thee seed of this woman, for the petition that she asked of the Lord: and they departed vnto their place.

21 And the Lord visited Hannah, so that she conceived, and bare thre finnes, and two daughters. And the child Samuel grewe before the Lord.

22 So Eli was very old, and heard all that his finnes did vnto al Israel, and holy then lap with the women that assembled at the doore of the tabernacle of the Congregation.

23 And he said vnto them, Why doe ye such things? for of all this people I heare euil reportes of you.

24 Do no more, my finnes: for it is no

good report that I heare, which is, that ye make the Lords people to trespasse.
25 If one man sinne against another, the iudge shall iudge it: but if a man sinne against the Lord, who will plead for him? notwithstanding they obeyed not the voyce of their father, because the Lord would slay them.

26 How the childe Samuel profited and grewe & was in fauour both with the Lord, and also with men.

27 And there came a man of God vnto Eli, and said vnto him, Thus saith the Lord, Did not I plamely appeare vnto the house of thy father, when they were in Egypt in Pharaochs house?

28 And I chose him out of all the tribes of Israel to be my Priest, to offer vpon mine altar, and to burne incense, and to weare an Ephod before me, & I gaue vnto his house of thy father all his offerings made by fire of the childeyn of Israel.

29 Wherefore haue you * sucked against my sacrifice and mine offering, which I commaunded in my Tabernacle, and honourest thy childeyn about me, to inake pour selues eat of the first frutes of all the offerings of Israel my people?

30 Wherefore the Lord God of Israel saith, I said, that thine house and the house of thy father should walke before me for euer: but now the Lord saith, It shall not be so: for them that honour me, I will honour, and they that despise me, shall be despised.

31 Behold, the dapes come, that I will cut off thine * arne, and the arne of thy fathers house, that there shall not be an olde man in thine house.

32 And thou shalt see thine enemy in the habitation of the Lord in all things wherewith God shall blesse Israel, and there shall not be an olde man in thine house for euer.

33 Nevertheles, I will not destroy euery one of thine from mine altar, to inake thine heart sorrowfull: & all the multitude of thine house shall * die when they be men.

34 And this shall be a signe vnto thee, that shall come vpon thy two finnes Hophni and Phinehas: in one day they shall die both.

35 And I will sterue me by a faithfull Priest, that shall doe according to mine heart and according to my minde: and I will build him a sure house, & he shall walke before mine Anointed for euer.

36 And all that are left in thine house, shall come and bowe downe to him for a piece of sluer and a mozell of bread, and shall say, Appoint me, I pray thee, to one of the Priestes offices, that I may eat a mozell of bread.

q Because they contemne their due tie to God.
verf. 17.

r So that to obey good admonitions is Gods mercie, and to disobey them is his iust iudgement for sinne.
s To wit, Aaron.

Leuit. 10. 24.

t Why haue you contemned my sacrifices, and as it were, trod them vnder foote?

u Gods promises are onely effectual to such as he giueth confidence vnto, to feare and obey him.

x Thy power and authoritie.
y Thy posteritie shall see the glorie of the chiefe Priest translated to another, who they shall enuie, 1. King. 2. 27.

Or, when they come to mans age.

z Meaning, Zadock, who succeeded Abiathar, & was the figure of Christ.

a That is, shall be inferiour vnto him.

CHAP. III.

There was no manifest vision in the time of Eli.
4 The Lord calleth Samuel three times, 11 And sheweth what shall come vpon Eli and his house.
18 The same declareth Samuel to Eli.

a The Chaldee readeth, whyles Eli liued. **b** Because there were verie fewe Prophets to declare it. **c** In þ court next to þ Tabernacle. **d** That is, the lampes which burnt in the night. **e** Iosephus writeth that Samuel was twelue yeere old when the Lord appeared to him.

f By vision.

g Such was the corruption of those times that the chiefe priest was become dull and negligent to vnderstand the Lords appearing.

h God declareth what successe shall come vpon men when they shall heare that the Arke is take & also see Elies house destroyed.

i Meaning, that his posteritie should neuer enioye the chiefe Priests office.

k God punishe thee after this & that sort, except thou tell me truth. Ruth. 1. 27.

Now the childe Samuel ministered vnto the Lord before Eli: and the word of the Lord was precious in thos dayes: for there was no manifest vision.

2 And at that time, as Eli lay in his place, his eyes began to wane diuine that he coude not see.

3 And per the light of God went out, Samuel slept in the Temple of þ Lord, where the Arke of God was.

4 Then the Loide called Samuel: and he said, Here I am.

5 And he came vnto Eli, and said, Here am I, for thou calledst me. But he said, I called thee not: go againe and sleepe. And he went and slept.

6 And the Loide called once againe, Samuel. And Samuel arose, and went to Eli, & said, I am here: for thou diddest call me. And he answered, I called thee not, my sonne: go againe and sleepe.

7 Thus did Samuel, before he knew þ Loide, and before the word of the Loide was reueiled vnto him.

8 And the Loide called Samuel againe the thirde time: and he arose, and went to Eli, and said, I am here: for thou hast called me. Then Eli perceived that the Loide had called the childe.

9 Therefore Eli said vnto Samuel, Go and sleepe: and if he call thee, then sape, Speake Loide, for thy seruant heareth. So Samuel went, and slept in his place.

10 ¶ And the Loide came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speake, for thy seruant heareth.

11 ¶ Then the Loide said to Samuel, Rise hold, I will do a thing in Israel, wheres of who soeuer shall heare, his two eares shall tingle.

12 ¶ In that day I will raise vp against Eli all things which I haue spoken concerning his house: when I begin, I will also make an ende.

13 And I haue tolde him þ I will iudge his house for euer, for þ iniquitie which he knoweth, because his sonnes ramed into a slander, and he staped them not.

14 Nowe therefore I haue sworne vnto the house of Eli, that the wickednesse of Elies house, shall not be purged with sacrifice nor offering for euer.

15 Afterward Samuel slept vntil þ morning, and opened the doores of þ house of the Loide, and Samuel feared to shew Eli the vision.

16 ¶ Then Eli called Samuel, & said, Samuel my sonne. And he answered, Here I am.

17 Then he said, What is it, that the Lord said vnto thee? I pray thee, hide it not from me. God do so to thee, and more also, if thou hide any thing from me, of all that he said vnto thee.

18 So Samuel tolde him euery whit, and hid nothing from him. Then he said, It is the Loide: let him doe what seemeth

him good.

19 ¶ And Samuel greiue, and the Loide was with him, a let none of his wordes fall to the ground.

20 And all Israel from Dan to Beerseba knewe that faithfull Samuel was the Loide Prophet.

21 And þ Loide appeared againe in Shiloh: for the Loide reueiled him self to Samuel in Shiloh by his word.

CHAP. IIIII.

1 Israel is ouercome by the Philistins. 4 They do set the Arke, wherefore the Philistins do feare. 10 The Arke of the Lord is taken. 17 Eli and his children die. 19 The death of the wife of Phinehas the sonne of Eli.

AND Samuel spake vnto all Israel: ¶ Israel went out against þ Philistins to battell and pitched beside Eben-ezer: and the Philistins pitched in Aphek.

2 And the Philistins put them selues in aray against Israel: and when they ioynd the battell, Israel was smitten downe before the Philistins: who stoue of the arme in þ field about foure thousand men.

3 So when the people were come into the campe, the Elders of Israel saide, ¶ Wherefore hath the Loide smitten vs this day before the Philistins? let vs bring the Arke of the counaunt of þ Loide out of Shiloh vnto vs, that when it commeth among vs, it may saue vs out of the hand of our enemies.

4 Then the people sent to Shiloh, and brought from thence the Arke of the couenant of þ Loide of hostes, who dwel- leth betwene the Cherubins: and there were the two sonnes of Eli, Hophni, & Phinehas, with the Arke of the couenant of God.

5 And when the Arke of the couenant of the Loide came vnto the host, all Israel shoued a mightie shout, so that þ earth rang againe.

6 And when the Philistins heard the noyse of þ shout, they said, What meaneth the sound of this mightie shout in the hoste of the Chibrewes? and they vnderstood, that the Arke of the Loide was come into the hoste.

7 And the Philistins were affraide, and said, God is come into the hoste: therefore saide they, We vnto vs: for it hath not bene so heretofore.

8 We vnto vs, who shall deliuer vs out of the hande of these mightie Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness.

9 Be strong and play the men, O Philistins, that ye be not seruants vnto the Chibrewes, for they haue serued you: be valiant therefore, and fight.

10 And the Philistins fought, & Israel was smitten down, and fello euery man into his tent: and there was an exceeding great slaughter: for there fell

1 The Lord accomplished whatfoeuer he had said. *Or, that Samuel was the faithfull Prophet of the Lord. Ebr. by the word of the Lord.*

† From the departure of the Israelites out of Egypt, vnto the time of Samuel are about. 397. yeere. *Or, some of helpe. chap. 7. 12.*

a For it may seeme that this warre was vnderaken by Samuels commandment.

b For he vsed to appeare to the Israelites betwene the Cherubins ouer the Arke of the couenant, Exod. 25. 17.

c Before we fought against men, and nowe God is come to fight against vs.

d For in the red Sea in the wilderness the Egyptians were destroyed, which was the last of all his plagues. *1 Ing. 2. 28.*

e Dauid alluding to this place, Psalm. 78. 63. saith they were consumed with fire: meaning they were suddenly destroyed. f In token of sorrow and mourning. g Left it should be taken of the enemies.

of Israel: thirtie thousand footemen.

11 And the Arke of God was taken, and the two sonnes of Eli, Hophni & Phinehas died.

12 And there came a man of Benjamin out of the armie, and came to Shiloh the same day with his clothes rent, and earth vpon his head.

13 And when he came, lo, Eli sat vpon a seat by the way side, waiting: for his heart was feared for the Arke of God: and when the man came into the cite to tell it, all the cite cried out.

14 And when Eli heard the noise of the crying, he saide, What meaneth this noise of the tumult: and the man came in hastily, and tolde Eli.

15 (Howe Eli was fourescore & eightene yeere olde, and his eyes were dimme that he could not see)

16 And the man saide vnto Eli, I came from the armie, and I fled this day out of the hoste: and he said, What thing is done, my sonne?

17 Then the messenger answered & saide, Israel is fled before the Philistims, and there hath bene also a great slaughter among the people: and moreover thy two sonnes, Hophni and Phinehas are dead, and the Arke of God is taken.

18 ¶ And when he had made mention of the Arke of God, Eli fell from his seat backward by the side of the gate, and his necke was broken, and he died: for he was an old man and heauie: and he had iudged Israel fourtie yeeres.

19 And his daughter in law Phinehas wife was with childe nere her trauell: and when she heard the report that the Arke of God was taken, and that her father in law and her husband were dead, she bowed her selfe, and traueled: for her paines came vpon her.

20 And about the time of her death, the women that stood about her, saide vnto her, Feare not: for thou hast borne a sonne: but she answered not, nor regarded it.

21 And she named the childe I Chabod, saying, The glorie is departed from Israel, because the Arke of God was taken, and because of her father in law and her husband.

22 She saide againe, The glorie is departed from Israel: for the Arke of God is taken.

CHAP. V.

1 The Philistims bring the Arke into the house of Dagon, which Idoe fell downe before it. 6 The men of Ashdod are plagued. 8 The Arke is carried into Gath and after to Ekron.

1 Then the Philistims tooke the Arke of God and carried it from Eben-ezer vnto Ashdod,

2 Then the Philistims tooke the Arke of God, and brought it into the house of Dagon, and set it by Dagon.

3 And when they of Ashdod rose the next

day in the morning, beholde, Dagon was fallen vpon his face on the ground before the Arke of the Loide, and theyooke by Dagon, and set him in his place againe.

4 Also they rose vp early in the morning the next day, and beholde, Dagon was fallen vpon his face on the ground before the Arke of the Loide, and the head of Dagon and the two palmes of his hands were cut of vpon the thershold: onely the stumpe of Dagon was left to him.

5 Therefore the Priestes of Dagon, and all that come into Dagon's house: tread not on þ thershold of Dagon in Ashdod, vnto this day.

6 But the hand of the Lord was heauie vpon them of Ashdod, and destroyed them, and smote them with emerods, both Ashdod, and the coastes thereof.

7 And when the men of Ashdod saue this, they saide, Let not the Arke of the God of Israel abide with vs: for his hand is foie vpon vs and vpon Dagon our god.

8 They sent therefore and gathered all the princes of þ Philistims vnto them, and said, What shall we doe with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel be caried about vnto Gath: and they caried the Arke of the God of Israel about.

9 And when they had caried it about, the hand of the Loide was against the cite with a verp great destruction, and he smote the men of the cite both small and great, and they had emerods in their secret partes.

10 ¶ Therefore they sent the Arke of God to Ekron: and as soone as the Arke of God came to Ekron, the Ekronites cried out, saying, They haue brought the Arke of the God of Israel to vs to slay vs and our people.

11 Therefore they sent, and gathered together all the princes of the Philistims and said, Send away the Arke of the God of Israel, and let it returne to his owne place, that it slay vs not and our people: for there was a destruction and death throughout all the cite, and the hand of God was verp sore there.

12 And the men that died not, were smitten with the emerods: and the cite of the cite went by to heauen.

CHAP. VI.

The time that the Arke was with the Philistims which they sent againe with a gift. 22 It cometh to Beth-shemesh. 17 The Philistims offer golden emerods. 19 The men of Beth-shemesh are broken for looking into the Arke.

1 So the Arke of the Loide was in the Scountrey of the Philistims seven months.

2 And the Philistims called the priestes and the soothsayers, saying, What shall we keepe the

c Thus in steade of acknowledging þ true God by this miracle, they fall to a farther supersticio. Psalm. 78. 66.

d Though they had felt Gods power and were afraid thereof, yet they would farther trie him, which thing God turned to their destruction and his glorie.

e The wicked, when they seele the hand of god, grudge & reiect him, where the godly humble themselves and crye for mercie.

Chap. 3. a.

h According as God had afore said.

i Or, gouerned.

Or, so drie out.

i And fetled her body toward her trauell.

Or, No glorie, or, where is the glorie?

k She vttered her great sorrow by repeating her words.

a Which was one of the five principall cities of the Philistims.

b Which was their chiefe idol & as some write, downward was like a fish, & vponward like a man.

a They thought by continuance of time þ plague would haue ceased, and so would haue kept the Arke still.

we doc with the Arke of the Lord? tell vs wherewith we shall send it home as game.

3 And they said; If pou sende away the Arke of the God of Israel, send it not as way emptye, but give vnto it ^b a sinne offering: then shall pe be healed, and it shall be knowne to pou, why his hande departedh not from pou.

4 Then said they, What shall be the sinne offering, which we shall giue vnto it? And they answered, f^rue golden emerods and f^rue golden iuse, according to the number of the Princes of the Philistins: for one plague was on pou all, and on your princes.

5 Wherefore ye shall make the similitudes of your emerods, and the similitudes of your iuse that destroy the land: so ye shall giue glorie vnto the God of Israel, that he may take vs hande from pou, and from your gods, and from your land.

6 Wherefore then should ye harden your heartes, as the Egyptians and Pharaoh hardened their heartes, when he brought wonderfully among them, ^{*} did they not let them go, and they departed?

7 Now therefore make a new cart, and take two milche kyne, on whoun there hath come no yoke: and tye the kyne to the cart, and bring the calves home from them.

8 Then take the Arke of the Lord, & set it vpon the cart, and put the ^d ietwels of gold which ye giue it for a sinne offering in a coffer by the side thereof, and sende it away, that it may go.

9 And take h^ord^e; if it go up by the way of his owne coast to Beth-shemesh, it is ^e he that did vs this great euil: but if not, we shall know then, that it is not his hand that smote vs, but it was a ^f chance that happened vs.

10 And the men did so: for they took two kyne that gaue milke, and tyled them to the cart, and h^ut the calves at home.

11 So they set the Arke of the Lord vpon the cart, and the coffer with the iuse of gold, and with the similitudes of their emerods.

12 And the kyne went the straight way to Beth-shemesh, & kept one path & lowed as they went, and turned neither to the right hand nor to the left: also the princes of the Philistins went after ^e them, vnto the borders of Beth-shemesh.

13 Now they of Beth-shemesh were reaping their wheate harvest in the valley, and they lift by their eyes, & spied the Arke, and reioyced when they sawe it.

14 ¶ And the cart came into the field of Jothua a Beth-shemite, and stode still there, there was also a great stone, and ^b they claue the wood of the cart, and offered the kyne for a burnt offering vnto the Lord.

15 And the Benites tooke downe the Arke of the Lord, & the coffer that was with

it, wherem the ietwels of gold were, and put them on the great stone, and the men of Beth shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the five Princes of the Philistins had seene it, they returned to Ekron the same day.

17 ¶ So these are the golden emerods, which the Philistins gaue for a sinne offering to the Lord: for ^a Ashdod one, for ^b Gaza one, for ^c Askelon one, for ^d Gath one, and for ^e Ekron one.

18 And golden iuse, according to the number of all the cities of the Philistins, belonging to the five princes, both of walled towne, and of towne vnwalled, vnto the great stone of ^h Abel, wherem on they set the Arke of the Lord: which stone remaineth vnto this day in the field of Jothua the Beth-shemite.

19 And he smote the men of Beth-shemesh, because they ^a had looked in the Arke of the Lord: he slue euen among the people fiftie thousand men & thre scoe and ten men, and the people lamented, because the Lord had slaine the people with so great a slaughter.

20 Wherefore the men of Beth-shemesh said, Who is able to stand before this ho^rp Lord God? and to whom shall he go from vs?

21 And they sent messengers to the inhabitants to Kirith-earim, saying, The Philistins haue brought againe the Arke of the Lord: come ye downe and take it vp to pou.

CHAP. VII.

The Arke is brought to Kirith-earim. 3 Samuel exhorteth the people to forsake their sinnes and turne to the Lord. 10 The Philistins fight against Israel and are overcome. 16 Samuel iudgeth Israel.

1 Then the men of Kirith-earim came and tooke up the Arke of the Lord, and brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord:

2 (For while the Arke abode in Kirith-earim, the tyme was long, for it was twentie yeres) and all the house of Israel lamented after the Lord.

3 ¶ Then Samuel spake vnto all the house of Israel, saying, If ye be come againe vnto the Lord with all your heart, ^{*} put away the strange gods from among you, and ^{*} Asherah, and direct your heartes vnto the Lord, and serue him ^{*} only, and he shall deliuer you out of the hand of the Philistins.

4 Then the children of Israel did put away ^{*} Baalim and Asherah, and serued the Lord on^ly.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you vnto the Lord.

6 And they gathered together to Mizpeh, and ^d drew water and poured it out

ⁱ These were the five principall cities of the Philistins which were not all conquered vnto the tyme of Dauid.

^h Or, the plant, or lamentation.

^k For it was not lawfull to any either to touch or to see it, save only to Aaron and his sonnes, Num. 4.

15, 20.

^a A cite in the tribe of Iudah, called also Kirith-baal, Iosh. 15. 60.

^b Lamented for their sinnes and followed ^g the Lord. Iosh. 24. 15, 23.

ⁱ Iudg. 2. 13.

^l Deu. 6. 4. mat. 4. 10 Iudg. 2. 27. 3.

^c For Shiloh was now desolate, because the Philistins had taken thence the Arke.

^d The Chaldee text hath, that they drew water out of their

heart: that is, wept abundantly out for their sinnes.

^b The idolaters confesse, there is a true God, who punisheth sinne iustly.

^c This is Gods iudgement vpon the idolaters, knowing the true God they worship him not aright. Exod. 1. 31.

^d Meaning the golden emerods and the golden iuse.

^e The God of Israel.

^f The wicked attribute almost all things to fortune & chance, where as in deed there is nothing done without Gods prouidence and decree.

^g For the trial of the matter.

^h To wit, the men of Beth-shemesh, which were Israelites.

out before the Lord, and fasted the same day, and said there, We have sinned against the Lord. And Samuel iudged the children of Israel in Mizpeh.

7 When the Philistins heard that the children of Israel were gathered together to Mizpeh, the princes of the Philistins went by against Israel: & when the children of Israel heard that, they were afraid of the Philistins.

8 And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he may save us out of the hande of the Philistins.

9 Then Samuel tooke a sucking lambe, and offered it all together for a burnt offering unto the Lord, and Samuel cryed unto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philistins came to fight against Israel: but the Lord thundered with a great thunder that day upon the Philistins, and scattered them: so they were slaine before Israel.

11 And the men of Israel went from Mizpeh and pursued the Philistins, and smote them until they came under Beth-car.

12 Then Samuel tooke a stone & pitched it betwene Mizpeh and Shehen, & called the name thereof, Eben-ezer, and he said, Hitherto hath the Lord holpen us.

13 So the Philistins were brought under, and they came no more againe into the coastes of Israel: and the hand of the Lord was against the Philistins all the dayes of Samuel.

14 Also the cities which the Philistins had taken from Israel, were restored to Israel, from Ekron euen to Gath: and Israel deliuered the coastes of the same out of the hands of the Philistins: and there was peace betwene Israel and the Amorites.

15 And Samuel iudged Israel all the dayes of his life,

16 And went about yeere by yeere to Beth-el, and Gilgal, and Mizpeh, and iudged Israel in all those places.

17 Afterward he returned to Ramah: for there was his house, and there he iudged Israel: also he built an altar there unto the Lord.

CHAP. VIII

1 Samuel maketh his sonnes iudges ouer Israel, who followe not his steps. 5 The Israelites aske a king. 11 Samuel declareth in what state they should be vnder the King. 19 Norwithstanding they aske one still, and the Lord willett Samuel to craue vnto them.

1 When Samuel was now become old, he made his sonnes iudges ouer Israel.

2 And the name of his eldest sonne was Joel, and the name of the second Abiah, euen iudges in Beer-sheba.

3 And his sonnes walked not in his wayes, but turned aside after mere, and tooke rewards, and peruerced the

iudgement.

4 Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto Ramah, and said vnto him, Behold, thou art olde, and thy sonnes walke not in thy wayes: make vs now a King to iudge vs like all nations.

5 But the thing displeased Samuel, because they said, Give vs a King to iudge vs: and Samuel prayed vnto the Lord. And the Lord said vnto Samuel, Heare the voyce of the people in all that they shall say vnto thee: for they haue not said thee away, but they haue cast me away, that I should not reigne ouer them.

6 As they haue enee done since I brought them out of Egypt euen vnto this day, (and haue forsaken me, & serued other gods) euen so do they vnto thee.

7 Now therefore hearken vnto their voice: howbeit yet I will be with them, and shall reigne ouer them.

8 So Samuel told all the words of the Lord vnto the people that asked a King of him.

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

10 Also he will make them his captaynes ouer thousandes, and captaynes ouer fifties, and to eare his grounde, and to reape his harvest, and to make instruments of warre, and the thinges that serue for his charets.

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

12 And he will take your fields, and your vineyardes, and your best Oliue trees, and giue them to his seruants.

13 And he will take the tenth of your seed, and of your vineyardes, and giue it to his Eunuches, and to his seruants.

14 And he will take your men seruants, and your maid seruants, and the chiefe of your ponginis, and your asses, and put them to his worke.

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

16 And ye shall cry out at that day, because of your King, whom ye haue chosen you, and the Lord will not heare you at that day.

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

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

19 Therefore when Samuel heard all the words of the people, he recheard them in the eares of the Lord.

20 And the Lord said to Samuel, Hearken vnto their voice, and make them a King. And Samuel said to the men of Israel, Go euery man vnto his cite.

CHAP.

c For there his house was, Chap 7. 17. Ose. 13. 10. ad. 13. 21.

d Because they were not content with the order that God had appointed, but would be gouerned as were the Gentiles.

e To prouee if they will forsake their wicked purpose.

f Not that kings haue this authority by their office, but such as reigne in gods wrath should vsurpe this ouer their brethren contrary to the Law, Deut. 17. 10.

Or, chiefe officers.

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

Or, graunt their request.

e Signifying that in the prayers of the godly there ought to be a vehement zeale.

f According to the prophetic of Hannah Samuels mother, cha. 2. 10

g Which was a great rock ouer against Mizpeh.

h Meaning, the Philistins.

i Which was not contrary to the Law: for as yet a certaine place was not appointed.

a Because he was not able to beare y charge. b Who was also called Vashmi, 1. Chro. 6. 28.

CHAP. IX.

3 Saul seeking his fathers asses, by the counsell of his servant goeth to Samuel. 9 The Prophets called Seers. 15 The Lord revealeth to Samuel Sauls coming, commanding him to anoynt him King. 22 Samuel bringeth Saul to the feast.

a That is, both valiant and rich. Chap. 14. vs. 1. Chron. 8. 33.

b So that it might seeme that God approoved their request in appointing out such a person.

c All these circumstances were meanes to serue vnto Gods providence, wherby Saul (though not approoved of God) was made King. d Where was Ramath-Zophim the citie of Samuel.

Or, visitais

e Which is a bouer five pence, read Gen. 23. 15.

f So called, because he forelaw things to come.

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

1 There was nowe a man of Benjamin a mightie in power named Ruth p sonne of Abiel, the sonne of Zeror, the sonne of Bechorath, p sonne of Ephray, the sonne of a man of Jemini.

2 And he had a sonne called Saul, a goodly pong man and a faire: so that among the children of Israel there was none goodther then he: from the shoul ders byward he was hiet then any of the people.

3 And the asses of Ruth Sauls father were lost: therefore Ruth saide to Saul his sonne, Take nowe one of the ser uants with thee, and arise, goe, and seeke the asses.

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

5 When they came to p land of Zuph, Saul saide vnto his seruant that was with him, Come and let vs retorne, lest my father leaue che care of asses, & take thought for vs.

6 And he saide vnto him, Behold now, in this citie is a man of God, and he is an honorable man: all that he saith cometh to passe: let vs nowe goe thither, if so be that he can shewe vs what way we inap goe.

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

8 And p seruant answered Saul againe, and saide, behold, I haue found about me the fourth part of a shekel of siluer: that wil I giue the man of God, to tell vs our way.

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

10 Then saide Saul to his seruant, Well saide, come, let vs goe: so they went into the citie wher the man of God was.

11 ¶ And as they were going by the hie way to p citie, they found maides that came out to draw water, and saide vnto them, Is there here a Seer?

12 And they answered them, and saide, Pear loe, he is before you, make haste nowe, for he came this day to the citie: for there is an offering of the people this day in the hie place.

13 When ye shall come into the citie, ye

shal finde him straight way per he come vp to the hie place to eate: for the people will not eate vntill he come, because he wil blesse the sacrifice: and then eate they that be bidden to the feast: nowe therefore goe vp: for euen nowe shal ye finde him.

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

15 ¶ But the Lord had reueled to Samuel secretly (a day before Saul came) saying,

16 To nowe about this time I will send thee a man out of the land of Benjamin: him shalt thou anoynt to be gouernour ouer my people Israel, that he may saue my people out of the handes of the Philistins: for I haue looked vpon my people, and their cry is come vnto me.

17 When Samuel therefore saue Saul, the Lord answered him, See, this is the man whom I spake to thee of, he shall rule my people.

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

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

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

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

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

23 And Samuel saide vnto p cooke, Bring forth the portion which I gaue thee, & wherof I saide vnto thee, kepe it with thee.

24 And the cooke tooke by the shoulder, and that which was vpon it, and set it before Saul. And Samuel layd, Behold, that which is lefte, set it before thee and eat: for hitherto hath it bene kept for thee, saying, Also I haue called p people. So Saul did eat with Samuel that daye.

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

26 And when they arose early about the spring of the daye, Samuel called Saul to the top of p house, saying, Wp that

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

i Notwithstanding their wickednes, yet God was euer minded full of his inheritance.

k Meaning, that thou desirest to knowe, whom doeth Israel desire to be their King but thee?

l Wherof I saide vnto thee, kepe it with thee.

m Where the feast was. n That is, the shoulder with y breast, which the Priest had for his familie in all peace of fringes, Lewi. 10. 14.

o That both by the assembling of the people, & by the meat prepared for thee, thou mightest understand that I knewe of thy coming.

p To speake with him secretly: for the houses were flat.

q I map above.

I may send thee away. And Saul rose, and they went out, both he, & Samuel.
 27 And when they were come downe to the end of ^hie cite, Samuel said to Saul, Wilt thou let me goe before vs, (and he went) but stand thou still now, that I may shewe thee the word of God.

11 Therefore all the people that knewe him before, when they saw that he prophesied among the Prophets, said eche to other, What is come to the soune of Beth? Is Saul also among the Prophets?

Chap. 19. 24.

12 And one of the same place answered, and saide, What who is their father? Therefore it was a prophete, Is Saul also among the Prophets?

e Meaning, that propheticke cometh not by succession, but is giuen, to whom it pleaseth God. f Noting thereby that fro lowe degree cometh suddenly to honour.

13 And when he had made an end of prophesying, he came to the hie place.

14 And Sauls uncle saide vnto him, and to his seruant, Whither went ye? And he said, To seeke the asses: and when we saue y^e they were no where, we came to Samuel.

15 And Sauls uncle said, Tell me, I pray thee, what Samuel said vnto you.

16 Then Saul saide to his uncle, He tolde vs plainly that the asses were found: but concerning the kingdome wherof Samuel spake, tolde he him not.

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

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

18 And he sayd vnto the childeyn of Israel, Thus saith the Lord God of Israel, I haue brought Israel out of Egypt, and deliuered you out of the hand of the Egyptians, and out of the handes of all kingdomes that troubled you.

19 But ye haue this day cast away your God, who onely deliuereth you out of all your aduersities and tribulations: and ye said vnto him, No, but appoynt a King ouer vs. Howe therefore stand ye before the Lord according to your tribes, and according to your thousandes.

20 And when Samuel had gathered together all the tribes of Israel, the tribe of Benjamin was taken.

h That is, by casting of lots.

21 Afterward he assembled the tribe of Benjamin according to their families, and the familie of Gatri was taken. So Saul the soune of Kish was taken, and when they sought him, he couide not be found.

22 Therefore they asked the Lord againe, if that man shoulde yet come thither. And the Lord answered, Beholde, he hath hid himselfe among the stufte.

i As though he were vnworthy and vawilling.

23 And they came, and brought him thence: and when he stood among the people, he was hier then any of y^e people from the shoulders vppward.

24 And Samuel saide to all the people, See ye not him, whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted and sayde, God saue the King.

k As it is written in Deut. 17. 15. &c.

25 Then Samuel tolde the people the duetie of the kingdome, and wote it in a booke, and laide it by before the Lord, and Samuel sent all the people away euery man to his home.

26 Saul also went home to Gibeah, and there followed him a band of men, whose heart God had touched.

27 But

CHAP. X.

6 Saul anointed King by Samuel. 9 God changeth Sauls heart and he prophecieth. 17 Samuel assembles the people, and sheweth them their finnes. 22 Saul vntochofen King by lot. 25 Samuel writeth the Kinges office.

1 **T**hen Samuel tooke a vial of oyle and poured it vpon his head, and kissed him, and saide, Vnhaue not the Lord anointed thee to be gouernour ouer his myheritance?

2 When thou shalt depart from me this day, thou shalt finde two men by ^h Kishels sepulchre in the border of Benjamin, euen at Zebah, & they wil say vnto thee, The asses which thou wentest to seeke, are found: and loe, thy father hath left the care of the asses, & followeth for you, saying, What shall I doe for my soune?

3 Then shalt thou goe forth from thence and shalt come to the ^h plaine of Tabor, and there shalt meete thee thre men going by to God to Beth-el: one carping three kiddes, and another carping three loaves of bread, and another carping a bottle of wine:

4 And they will aske thee " if all be well, and will giue thee the two loaves of bread, which thou shalt receiue of their hands.

5 After that shalt thou come to the ^h hill of God, where is the garrisons of the Philistins: and when thou art come thither to the cite, thou shalt meete a companie of Prophetes conning downe from the hie place with a vial, and a tymbel, and a pipe, and an harpe before them, and they shall prophete.

6 Then the Spirit of the Lord will come vpon thee, and thou shalt prophete with them, and shalt be turned into another man.

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

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

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

10 ¶ And when they came thither to the hill, beholde, the companie of Prophetes meete him, and the Spirit of God came vpon him, and he prophesied among them.

g Gods commandement as concerning thee.

a In the Lave this anointing signified y^e gites of the holy Ghost, which were necessarie for them that should rule. *Gen. 35. 29.* b Samuel confirmeth him by these signes that God hath appoynted him King. *Or, Oke.*

"Ebr. of peace.

c Which was an hie place in the cite Kirjath-icariim, where the Arke was, *chap. 7. 1.*

Chap. 13. 8.

"Ebr. shoulder.

d He gaue him such vertues as were meete for a King.

* Or, saing prayes.

I Both to auoyd
sedition, and also
to winne them
by pacience.

27 **W**ut þ wicked men said, *Howe shal he
saue vs ? So they desired him, and
brought him no presents : but he helde
his tongue.*

CHAP. XI.

1 *Nahash the Ammonite warreth against Iabesh
Gilead, who asketh helpe of the Israelites. 6 Saul
promyseth helpe. 11 The Ammonites are slaine.
14 The kingdome is renued.*

1 **T**he Nahash the Ammonite came
by, and besieged Iabesh Gilead : &
all the men of Iabesh saide vnto Na-
hash, Make a covenant with vs, & wee
will be thy seruants.

2 **A**nd Nahash the Ammonite answered
them, *On this condition will I make a
covenant with you, that I may thrust
out all your right eyes, and bring that
shame vpon all Israel.*

3 **T**o whom the Elders of Iabesh sayde,
Gue vs senen dayes resper, that wee
may send messengers vnto all the coastes
of Israel : and then if no man deliuer
vs, wee will come out to thee.

4 **T**hen came the messengers to Gibe-
ah of Saul, and tolde these tidings in
the eares of the people : and all the peo-
ple lift vp their voyces and wept.

5 **A**nd beholde, Saul came following the
cattell out of the field, and Saul sayde,
What apleth is this people, þ they weepe ?
And they tolde him the tidings of the
men of Iabesh.

6 **T**hen the Spirit of God came vpon
Saul, when he heard those tidings, and
he was exceeding angrie,

7 **A**nd tooke a poke of oren, and hewed
them in pieces, and sent them through-
out all the coastes of Israel by þ handes
of messengers, saying, Whosoener com-
meth not forth after Saul, and after
Sammel, so shall his oren be serued.
And the feare of the Lorde fell on the
people, and they came out with one
consent.

8 **A**nd when he numbred them in Bezek,
the children of Israel were thre hun-
drieth thousand men : and the men of
Judah thirrie thousand.

9 **T**hen they saide vnto the messengers
that came, So sape vnto the men of Ja-
besh Gilead, To morowe by then the
sinne be hote, þe shall haue helpe. And
the messengers came and shewed it to
the men of Iabesh, which were glad.

10 **T**herefore the men of Iabesh said, To
morowe wee will come out vnto þ you,
and þe shall doe wily vs all that plea-
seth you.

11 **A**nd when the morowle was come,
Saul put the people in thre bands, &
they came in vpon the hoste in the mor-
ning watche, and slew the Ammonites
vntill the heate of the day : and they that
remained, were scattered, so that two
of them were not left together.

12 **T**hen the people sayde vnto Samu-
el, Who is he that sayde, Shall Saul
reigne ouer vs ? þ bring those men that

we map slay them.
13 **B**ut Saul saide, There shall no man
die this day : for to day the Lorde hath
saued Israel.

14 **T**hen saide Samu-
el vnto the peo-
ple, Come, that we may go to Gilgal, &
renue the kingdome there.

15 **S**o all the people went to Gilgal,
and made Saul king there before the Lorde
in Gilgal : and there they offered peace
offerings before the Lorde : and there
Saul and all the men of Israel reioyced
exceedingly.

CHAP. XII.

1 *Samuel declaring to the people his integritie, re-
prometh their ingratitude. 19 God by miracle cau-
seth the people to confesse their sinne. 30 Samu-
el exhorteth the people to follow the Lord.*

1 **S**amuel then saide vnto all Israel, *Be-
holde, I haue hearkened vnto your
voce in all that þe said vnto me, and
haue appointed a king ouer you.*

2 **N**ow therefore behold, your king Wal-
keth before you, and I am olde & gray
headed, and behold, my sonnes are with
you : and I haue walked before you fro
my childehode vnto this day.

3 **B**eholde, here I am : beare recorde of
me before the Lord and before his An-
ointed. *Whose ore haue I taken ? of
whose alle haue I take ? of whom haue
I done wrong to ? or whom haue I
hurt ? of whose hand haue I receiued
anie bribe, to blinde mine eyes there-
with, and I will restore it you ?*

4 **T**hen they sayd, Thou hast done vs no
wrong, nor hast hurt vs, neither hast
thou taken ought of any mans hand.

5 **A**nd he saide vnto them, The Lorde is
wittnes against you, and his Anointed
is wittnes this day, that þe haue found
nought in mine haubdes. And they an-
swered, He is wittnesse.

6 **T**hen Samu-
el saide vnto the people, It
is the Lord that made Hoses and Wa-
rrou, and that brought your fathers out
of the lande of Egypt.

7 **N**owe therefore stand still, that I may
reason with you before the Lorde accord-
ing to all the righteousnesse of the
Lorde, which he shewed to you and to
your fathers.

8 **A**fter that Jaakob was come into E-
gypt, and your fathers cried vnto the
Lord, then the Lord sent Hoses & Wa-
rrou which brought your fathers out of
Egypt, and made them dwell in this
place.

9 **A**nd whē they forga-
te the Lord their
God, he sold them into the hand of Hi-
sera captaine of the hoste of Hazor,
& into the hande of the Philistines, and
into the hand of the king of Moab, and
they fought against them.

10 **A**nd they cried vnto the Lorde, and
said, We haue sinned, because we haue
forsaken the Lord, and haue serued Ba-
alim and Ashtaroth. Nowe therefore
deliuer vs out of the handes of our ene-
mies,

h By shewing
mercie hee
thought to o-
uercome their
malice.

i In signe of
thanksgiving,
Saul and all the men of Israel reioyced
for the victorie

a I haue gran-
ted your peti-
tion.

b To gouerne
you in peace and
warre.

Ecclus. 46. 19.

c God would
that this confes-
sion should be a
pateme for all
them that haue
anie charge or
office.

d Your King,
who is anointed
by the commaun-
dement of the
Lord.
Or, exalted.

Or, benefite.

Gene. 46. 5. 6.

Exod. 4. 16.

Iudg. 4. 2.

e Captaine of
Iabins host king
of Hazor.

b This decla-
reth, that the
more neere that
tyrants are to
their destructio,
the more cruel
they are.

c God gaue
him the spirit of
strength and cou-
rage to goe a-
gainst this ty-
rant.

d He addeth Sa-
muel, because
Saul was not yet
approved of all.
Ebr. as one man.

e Meaning, Saul
and Samu-
el.

f That is, to the
Ammonites, dis-
sembling that
they had hope
of ayde.

g By this victo-
rie the Lorde
wonne þ heartes
of the people
to Saul.

11 Therefore the Lozde sent Jerubbaal and Bedan and Ephai, and Samuël, & deliuered pou out of the handes of your enemies on euerie side, and pe dwelled safe.

12 Now withstanding when pou saw, that sarkally the king of the chyliden of Ammon came against pou, pe saide vnto me, s he, but a king shall reigne ouer vs: when per the Lozde pour God was pour king.

13 Now therefore beholde the king whop pe haue chosen, and whom pe haue desired: lo here, the Lozde hath let a king ouer pou.

14 If pe will feare the Lozde & serue him, and heare his voyce, and not disobeye the word of the Lozde, both pe, and the king that reigneth ouer pou, shall folow the Lozde pour God.

15 But if pe will not obey the voyce of the Lozde, but disobeye the Lozds mouth, then shall the hand of the Lozde be vpon pou, and on pour fathers.

16 Howe also stande and see this great thing which the Lozde will doe before pour eyes.

17 Is it not now wheat harvest? I will call vnto the Lozde, and he shall send thunder and raine, that pe may perceiue and see, how that your wickednes is great, which pe haue done in the sight of the Lozde in asking pou a king.

18 Then Samuël called vnto the Lozde, & the Lozde sent thunder and raine p same day: and all the people feared the Lozde and Samuël exceedingly.

19 And all the people said vnto Samuël, Draw for thy seruants vnto the Lozde thy God, that we die not: for we haue sinned in asking vs a king, beside all our other sinnes.

20 ¶ And Samuël saide vnto the people, Feare not. (pe haue in dede done all this wickednesse,) ⁊ per depart not from following the Lozde, but serue the Lozde with all your heart,

21 Neither turne pe backe: for that should be after vaine things which can not profite pou, nor deliuer pou, for they are but hauntye.

22 For the Lozde wil not forsake his people for his grete sinnes sake: because it hath pleased the Lozde to make pou his people.

23 Wherefore God forbid, that I should sinne against the Lozde, and cease praying for pou, but I will shewe pou the good and right way.

24 Therefore feare pou the Lozde & serue him in the trueneth with al pour hearts, and consider how great things he hath done for pou.

25 But if pe do wickedly, pe shall perissh, both pe, and pour king.

us heareth of Samuel that he shall not reigne. 19 The great flourish wherein the Philistines kept the Israelites.

1 Saul now had bene king one yere, a Whiles these things were done. Said he reigned two yeres ouer Israel. 2 Then Saul chose him thre thousande of Israel: and two thousande were with Saul in Bethinath, & in mount Beth-el, and a thousande were with Ionathin in Gibeah of Beniamin: and the rest of the people he sent euerie one to his tent.

3 And Ionathin smote the garison of the Philistines, that was in the hill: and it came to the Philistines eares: & Saul blewe the trumpet throughout all the land, saying, Heare, O pe Chelyers.

4 And all Israel hearde sape, Saul hath destroyed a garison of the Philistines: wherefore Israel was had in abominacion with the Philistines: & the people gathered together after Saul to Gilgal. ¶ The Philistines also gathered them selues together to fight with Israel, thirtie thousand charrets, and six thousand horsmen: for the people was like the sand which is by the sea side in multitude, and came vp, & pitched in Bethinath Eastward from Beth-auen.

6 And when the men of Israel saue that they were in a straitte (for the people were in distresse) ⁊ people hid themselues in caues, and in holdes, and in rocks, and in tolues, and in pits.

7 And some of the Chelyers went ouer Jordan vnto the land of Gad and Gilead: and Saul was per in Gilgal, and all the people for feare folowed him.

8 And he taried seuen dayes, according vnto the tyme that Samuël had appointed: but Samuël came not to Gilgal, therefore the people were scattered from him.

9 And Saul said, Bring a burnt offering to me and peace offerings: and he offered a burnt offering.

10 And as soon as he had made an end of offering the burnt offering, beholde, Samuël came: and Saul went forth to meete him, to salute him.

11 And Samuël sayde, What hast thou done? Then Saul saide, Because I sawe that the people was scattered from me, and that thou comest not within the dayes appointed, and that the Philistines gathered them selues together to Bethinath.

12 Therefore said I, The Philistines will come downe now vpon me to Gilgal, and I haue not made supplicacion vnto the Lozde. I was bolde therefore and offered a burnt offering.

13 And Samuël said to Saul, Thou hast done foolishly: thou hast not kept the commandement of the Lozde thy God, which he commanded thee: for the Lozde had now stablished thy kingdome vpon Israel for euer.

14 But now thy kingdome shall not continue.

a Whiles these things were done. b Before hee tooke vpon him the state of a king.

c Of Kiriat-earim, where the Arke was, Chap. 10. 5.

d That euerie one should prepare themselues to warre.

e Which was also called Beth-el, in the tribe of Benjamin.

f Where the two tribes and the halfe remained.

g Thinking that the absence of the Prophet was a signe, that they should lose the victorie.

h Ebr. bleffe him.

i Though these causes seeme sufficient in mans iudgement: yet because they had not the word of God, they turned to his destruction.

i Who willed thee to obey him and rest vpon the words spoken by his Prophet.

CHAP. XIII.

The Philistines are smitten of Saul and Ionathan. es. Saul being disobedient to Gods commandment.

f That is, Samson, Iudg. 13. 25. Iudg. 11. 1. Chap. 4. 1.

g Leaving God to seeke help of man, chap. 3. 5.

h Ye shall be preferred as they that follow the Lordes will.

i Meaning, the gouernours.

k In that ye haue forsaken him, who hath all power in his hand, for a mortal man.

l Not onely at other times, but now chiefly.

m He sheweth that there is no sinne so great, but it shall be forgiven, if the sinner turne againe to God.

n Of his free mercie, and not of your merits, and therefore he wil not forsake you.

o Vnfeinedly, & without hypocrisie.

k That is, David.

1 And went to his citie Ramah.

¹⁰ Or, the destroyer: so wit, the captain came out with three bands, m So that to mans judgement these three armies would have ouerunne the whole country.

n To declare that the victorie onely came of God and not by their force.

¹ By this example God would declare to Israel that the victorie did not consist in multitude or armour, but onely came of his grace. Chap. 4. 21.

¹⁰ Or, like a tooth.

time: the Lord hath fought him a man after his owne heart, and the Lord hath commanded him to be gouernour ouer his people, because thou hast not kept that which the Lord had commanded thee.

15 ¶ And Samuel arose, and gate him by from Gilgal vnto Gibeah of Beniamin: and Saul numbered þe people that were found wth him, about fixe hundred men.

16 And Saul and Jonathan his sonne, and the people that were founde with them, had their abiding in Gibeah of Beniamin: but the Philistims pitched in Bethleh.

17 And there came out of the hoste of the Philistims three bands to destroy, one band turned vnto the way of Bzphay vnto the land of Bethl.

18 And another band turned toward the way of Beth-horon, and the thirde band turned toward the way of the coast that looketh toward the valley of Sebon, toward the wilderness.

19 Then there was no smyth found throughout all the land of Israel: for the Philistims sayde, Least the Chyrewes make their swordes or speares.

20 Wherefore all the Israelites went downe to the Philistims, to sharpen euery man his thare, his mattocke, and his axe and his weddyng hook.

21 Yet they had a file for the thares, and for the mattockes, & for the pickforkes, and for the axes, and for to sharpen the goades.

22 So when the day of battel was come, there was neither sword nor speare found in the hands of any of the people that were with Saul and with Jonathan: but onely with Saul and Jonathan his sonne was there found.

23 And the garison of þe Philistims came out to the passage of Bethleh.

CHAP. XIII.

¹⁴ Jonathan and his armour bearer put the Philistims to flight. ¹⁵ Saul bindeth the people with an oath, not to eate till euening. ¹⁶ The people eate with the blood. ¹⁷ Saul would put Jonathan to death. ¹⁸ The people deliuer him.

1 ¶ Then on a day Jonathan the sonne of Saul sayd vnto the pong man that bare his armour, Come and let vs goe ouer toward the Philistims garison, that is powder on the other side, but he tolde not his father.

2 And Saul taried in the border of Gibeah vnder a pomegranate tree, which was in Agron, and the people that were with him, were about six hundred men.

3 And Abiah the sonne of Nethin, Ithobods brother, the sonne of Phinehas, the sonne of Eli, was the Lordes Priest in Bethleh, and ware an Ephod: and the people knelwe not that Jonathan was gone.

4 ¶ Now in the way where by Jonathan fought to go ouer to the Philistims garison, there was a sharpe rocke on the

one side, & a sharpe rocke on the other side: the name of the one was called Bozez, and the name of the other Beneth. ¶ The one rocke stretched from þe North toward Bethleh, and the other was from the South toward Bethleh.

6 And Jonathan sayd to the pong man that bare his armour, Come, and let vs goe ouer vnto the garison of these bircircumised: may be that the Lord wil woike with vs: for it is not hard to the Lord to saue with many, or with few.

7 And he that bare his armour, sayd vnto him, Doe all that is in thine heart: go where it pleaseth thee: behold, I am with thee as thine heart desireth.

8 Then sayd Jonathan, Behold, we go ouer vnto those men, and wil shewe our selues vnto them.

9 ¶ If they say on this wise to vs, Tarie until we come to you, then we will stand still in our place, and not goe by to them.

10 But if they say, Come by vnto vs, then we wil goe by: for the Lord hath declared their into our hand: and this shall be a signe vnto vs.

11 So they both shewed them selues vnto the garison of the Philistims: and the Philistims sayd, See, the Chyrewes come out of the holes wherem they had hid themselves.

12 And the men of the garison answered Jonathan, and his armour bearer, and sayd, Come by to vs: for we will shewe you a thing. ¶ Then Jonathan sayd vnto his armour bearer, Come by after me: for the Lord hath deliured them into the hand of Israel.

13 So Jonathan went by vpon his hands and vpon his feete, and his armour bearer after him: and some fel before Jonathan, and his armour bearer slewe others after him.

14 So þe first slaughter which Jonathan & his armour bearer made, was about twentie men, as it were withyn halfe an acre of land which two oxen plowe.

15 And there was a feare in the hoste, and in the field, and among all the people: the garison also, and they that went out to speele, were afraide them selues: and the earth trembled: for it was stricken with feare by God.

16 ¶ Then the watchmen of Saul in Gibeah of Beniamin sawe: and beholde, the multitude was discomfited, & limited as they went.

17 Therefore said Saul vnto the people that were with him, Search now, and see, who is gone from vs. And when they had numbred, behold, Jonathan and his armour bearer were not there.

18 And Saul sayd vnto Abiah, Ising his ther the Wrke of God (for the Wrke of God was at that time with the children of Israel)

19 ¶ And whyle Saul talked vnto þe priest, the people, that was in the hoste of the Philistims, spied farther abroad, and increased: therefore Saul said vnto the Priest,

b To wit, the Philistims. ¹⁰ Or, none can let the Lord. 2. Chro. 1. 4. 11.

c I wil followe thee whicther so euer thou goest.

d This he spake by the Spirit of prophetic, forasmuch as hereby God gaue him assurance of the victorie. 1. Mac. 4. 30.

e Thus they spake contemptuously, and by derision.

f That is, he crept vp, or went vp with all haste.

g The second was when they slewe one another, and the third when the Israelites chased them.

h In that the insensible creatures tremble for feare of Gods iudgement, it declareth how terrible his vengeance shalbe against his enemies.

1 Let the Ephod alone: for I haue no leaseure nowe to aske counsell of God, Nomb. 27. 21.
 2 Ind. 7. 27. 22.
 3 chro. 20. 23.

k Though be-fore for feare of the Philistins they declared them selues as e-nemies to their brethren.

l Such was his hypocrisie and arrogancie, that he thought to attribute to his policy y which God had giuen by the hand of Jonathan.
 m That is, the punishment, if they brake their othe.

n Which were dimme before for wearines and hunger.

o Or, wearie.

p By making this cruell lawe.

Leuit. 7. 26. & 19.
 26. deut. 22. 26.

p That y blood of the beastes that shalbe slain, may be pressed out vpon it.

20 And Saul was assembled with all the people that were with him, & they came to the battel: and beholde, euery mans sword was against his fellow, & there was a verp great discomfiture.
 21 Moreover, the Chewes that were with the Philistins before time, and were come with them into all partes of the hoste, enen they also turned to see with the k Israelites that were with Saul and Jonathan.
 22 Also all the men of Israel which had hid them selues in mount Ephraim, when they heard that the Philistins were fleh, they followed after them in the battel.
 23 And so the Lord saued Israel that day: and the battel continued vnto Bethaun.
 24 ¶ And at that time the men of Israel were pressed with hunger: for Saul charged the people with an othe, saying, Cursed be the man that eateth y foode till night, that I may be auenged of mine enemies: so none of the people tasted any sustenance.
 25 And all they of y land came to a wood, where honp lay vpon the ground.
 26 And the people came into the wood, and behold the honp droppes, and no man moued his hand to his mouth: for the people feared the m othe.
 27 But Jonathan heard not when his father charged the people with the oth: wherefore he put scouth the ende of the rod that was in his hand, and dipt it in an honp combe, & put his hand to his mouth, and his n eyes receined light.
 28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Cursed be the man that eateth sustenance this day: and the people were o faint.
 29 Then said Jonathan, App father hath o troubled the land: see now how mine eyes are made cleare, because I haue tasted a litle of this honp:
 30 How much more, if the people had eaten to day of the spoyle of their enemies which they found? for had there not bene nowe a greater slaughter among the Philistins?
 31 ¶ And they smote the Philistins that day, from Michmash to Bialon: and the people were exceeding faint.
 32 So the people turned to the spoyle, andooke the pee, and open, and calices, and stowe them on the ground, and the people did eat them w with the blood.
 33 Then men told Saul, saying, Behold, the people sime against y Lord, in that they eat with the blood. And he saide, We haue trespassed: p roule a great stone vnto me this day.
 34 Againe Saul said, Go aboad among the people, & bid them bring me euery man his ore, and euery man his theepe, and flap them here, and eate and sime not against the Lord in eating with the

blood. And the people brought euery man his ore in his hand that might and stowe them there.
 35 Then Saul made an altar vnto the Lord, & that w was the first altar that he made vnto the Lord.
 36 ¶ And Saul said, let vs goe downe after the Philistins by night, and spoyle them vntill the morning sime, and let vs not leane a man of them. And they sayd, Doe whatsoeuer thou thinkest best. Then said the Priest, let vs wjau neere hither vnto God.
 37 So Saul asked of God, saying, Shal I goe downe after the Philistins? wilt thou deliuer them into the handes of Israel? But he answered him not at that time.
 38 ¶ And Saul sayde, * All ye w chiefe of the people, come ye hither, and know, and see by whom this sime is done this day.
 39 For as the Lord liueth, which saureth Israel, though it be done by Jonathan my sonne, he shall dye the death. But none of all the peo e answered him.
 40 Then he sayd vnto all Israel, We ye on one side, and I and Jonathan my sonne wil be on the other side. And the people sayd vnto Saul, Doe what thou thinkest best.
 41 Then Saul sayd vnto the Lord God of Israel, Sime y a perfitte lor. And Jonathan and Saul were taken, but the people escaped.
 42 And Saul said, Cast lot betwene me and Jonathan my sonne. And Jonathan was taken.
 43 Then Saul sayd to Jonathan, Tel me what thou hast done. And Jonathan tolde him, and sayd, I tasted a litle honp with the ende of the rod, that was in mine hand, and loe, I must die.
 44 Againe Saul answered, God doe so and more also, vntles thou die the death, Jonathan.
 45 And the people said vnto Saul, Shal Jonathan die, who hath so mightly deliuered Israel? God forbid. As the Lord liueth, there shal not one leare of his head fal to the ground: for he hath wrought with God this day. So y people deliuered Jonathan that he died not.
 46 Then Saul came by from the Philistins: and the Philistins went to their owne place.
 47 ¶ So Saul held the kingdome ouer Israel, and fought against all his enemies on enery side, against Moab, & against the children of Ammon, and against Edom, and against the Kings of Zobah, and against the Philistins: and whither soeuer he went, he h handled them as wicked men.
 48 He gathered also an heste and sime y Amalek, & deliuered Israel out of the handes of them that spoiled them.
 49 Now the sonnes of Saul were Jonathan, and Ishui, and Malchishua: and the naues of his two daughters, the

o Or, of that stone began he so build an altar.

q To aske counsell of him.

luc. 30. 2.
 ebr. corneris

r Cause the lor to fall on him y hath broken the oth: but he doct not consider his presumption in commanding the same oth.

s The people thought it their dutie to rescue him, who of ignorance had but broken a rashe law, & by whom they had receiued so great a benefite.

o Or, ouercame them.

t As the Lorde had comanded, Deut. 25. 17.
 u Called also Abinadab, chap. elder 31. 2.

x Which was the wife of David, Chap. 18. 27.

y Whom Ioaab the captain of David slew, 2. Sam. 3. 27.

z As Samuel had forewarned, Chap. 8. 11.

elder was called Merab, and the younger was named Michal.

50 And the name of Sauls wife was Michinai the daughter of Ahimaaz: and the name of his chiefe captaine was Abner the sonne of Ner, Sauls uncle.

51 And this was Sauls father: and Ner the father of Abner was the sonne of Neri.

52 And there was soie warre against the Philistims all the dayes of Saul: and whonsoever Saul saue to be a strong man, and mette for the warre, he tooke him vnto him.

CHAP. XV.

9 Saul is commended to slay Amalek. 9 He spareth Agag and the best things. 19 Samuel reprobeth him. 28 Saul is rebuked of the Lord, and his kingdom given to another. 33 Samuel heareth Agag in pieces.

1 Afterwarde Samuel saide vnto Saul, * The Lord sent me to anoint thee King ouer his people, ouer Israel: nowe therefore obey the voyce of the wordes of the Lord.

2 Thus saith the Lord of hostes, I remember what Amalek did to Israel, * howe they laid waite for them in the way, as they came by from Egypt.

3 Now therefore goe, and smite Amalek, and destroye pe all that pertemeth vnto them, & haue no compassion on them, but slay both man and woman, both infant & suckling, both oxe, and sheepe, both camell, and ass.

4 And Saul assembled the people, and nombred them in Gelaim, two hundred thousand footemen, and ten thousande men of Iudah.

5 And Saul came to a citie of Amalek, and set watch at the riuier.

6 And Saul said vnto the Kenites, Go, depart, & get you downe from among the Amalekites, lest I destroy you with them: for ye shewed mercie to all the children of Israel, when they came by from Egypt: and the Kenites departed from among the Amalekites.

7 So Saul smote the Amalekites from Haulah as thou comest to Shur, that is before Egypt.

8 And tooke Agag the King of the Amalekites aliué, and destroyed all the people with the edge of the sword.

9 But Saul & the people spared Agag, & the better sheepe, and the oren, and the fat beastes, and the lambes, and all that was good, and they would not destroye them: but euery thing that was vile & nougth worth, that they destroyed.

10 Then came the woide of the Loyde vnto Samuel, saying,

11 Fe repenteth me that I haue made Saul King: for he is turned from me, and hath not performed my commandments. And Samuel was moued, & crept vnto the Lord all night.

12 And when Samuel arose early to meete Saul in the morning, one told Samuel, saying, Saul is gone to Carmel: and

behold, he hath made him there a place, from whence he returned, and departed, and is gone downe to Gilgal.

13 Then Samuel came to Saul, and Saul said vnto him, Blessed be thou of the Lord, I haue fulfilled the commandment of the Lord.

14 But Samuel said, What meaneth the beating of thine eares in mine eares, and the lowing of the oxen which I heare?

15 And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe, and of the oren to sacrifice them vnto the Lord thy God, & the remnant haue we destroyed.

16 Againe Samuel saide to Saul, Let me tell thee what the Loyde hath said to me this night. And he saide vnto him, Say on.

17 Then Samuel saide, When thou wast & little in thine owne sight, wast thou not made the head of the tribes of Israel: for the Loyde anointed thee King ouer Israel.

18 And the Lord sent thee on a iourney, & said, Go, and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.

19 Now wherefore hast thou not obeyed the voyce of the Loyde, but hast turned to the pray, and hast done wickedly in the sight of the Loyde?

20 And Saul sayd vnto Samuel, Yea, I haue obeyed the voyce of the Loyde, and haue gone the way which the Lord sent me, and haue brought Agag the King of Amalek, and haue destroyed the Amalekites.

21 But the people tooke of the spoyle, sheepe, and oren, and the chiefest of the thinges which shoulde haue bene destroyed, to offer vnto the Loyde thy God in Gilgal.

22 And Samuel said, Hath the Loyde as great pleasure in burnt offrings and sacrifices, as when the voyce of the Loyde is obeyed? behold, * to obey is better then sacrifice, and to hearken is better then the fatte of rammes.

23 For rebellion is as the sinne of witchcraft, and transgression is wickednesse and idolatrie. Because thou hast cast away the worde of the Loyde, therefore he hath cast away thee from being King.

24 Then Saul said vnto Samuel, I haue sinned: for I haue transgressed the commandment of the Loyde, & thy wordes, because I feared the people, and obeyed their voyce.

25 Now therefore, I pray thee, take away my sinne, and turne againe with me, that I may worship the Lord.

26 But Samuel saide vnto Saul, I will not returne with thee: for thou hast cast away the word of the Loyde, & the Loyde hath cast away thee, that thou shalt not be King ouer Israel.

27 And as Samuel turned him selfe to go

This is the nature of hypocrites to be impudent, against truth, to condemne others, and iustifie them selues.

Meaning of base condition, as Chap. 9. 21.

He standeth most impudently in his owne defence both against God and his owne conscience.

Eccles. 4. 17. hese 6. 6. 7. mat. 9. 1. 1. & 12. 7.

i God hateth nothing more then the disobedience of his commandment, though the instant seeme neuer so good to man.

k This was not true repentance, but dissimulation, fearing the losse of his kingdom.

Chap. 9. 21:

a Because hee had preferred thee to this honour, thou art bounde to obey him.

b That this might be an example of Gods vengeance against them that deale cruelly with his people.

c Or, knewe their number by the lambes, which they brought.

d Or, fought in the valley.

e Which were the posteritie of Iethro Moses father in lawe.

f For Iethro came to visite them, and gaue them good counsel, Exod. 18. 19.

e God in his eternall counsell neuer changeth nor repenteth, as vers. 29, though he seemeth vs to repent, when any thing goeth contrarie to his temporal election.

go away he caught the lap of his coate, and it rent.

28 The Samuel said vnto him, The Lord hath rent the kingdome of Israel from thee this day, and hath giuen it to thy neighbour, that is better then thou.

29 For in dede thee the strength of Israel will not ke nor repent: for he is not a man that he should repent.

30 Then he saide, I haue sinned: but honour me, I pray thee, before the Elders of my people, and before Israel, and turne againe with me, that I maye worship thy God.

31 So Samuel turned againe, & folowd ed Said: & Saul worshipped h^e Loide.

32 Then said Samuel, Kinge ye hither to me Agag the King of the Amalekites: and Agag came vnto him pleausantly, and Agag saide, Truly the bitterness of death is passed.

33 And Samuel layde, * As thy woode hath made women childlesse, so shal thy mother be childles among other women. And Samuel helved Agag in piesses before the Lord in Gilgal.

34 So Samuel departed to Ramath, and Saul went by to his house to the beah of Saul.

35 And Samuel came no more to see Saul vntill the day of his death: but Samuel mouried for Saul, & the Lord 9 repented that he made Saul King ouer Israel.

CHAP. XVI.

1 Samuel is reprovod of God, and is sent to anoint David. 7 God regardeth the heart. 12 The Spirit of the Lord cometh vpon David. 14 The wicked spirit is sent vpon Saul. 19 Saul sendeth for David.

1 The Lord then saide vnto Samuel, Whow long wilt thou mourne for Saul, seeing I haue cast him as way fro reigning ouer Israel: fill thine home with ople and come, I will sende thee to Ishai the Bethlehemitte: for I haue prouided me a King among his sonnes.

2 And Samuel said, Whow can I goe? for if Saul shall heare it, he will kill me. Then the Lord answered, Take an heifer with thee, and say, I am come to do sacrifice to the Lord.

3 And call Ishai to the sacrifice, and I will shewe thee what thou shalt do, and thou shalt anoint vnto me him whome I name vnto thee.

4 So Samuel did that the Loide bade him, and came to Beth-lehem, and the Elders of the towne were astonied at his comming, and said, Comest thou peaceably?

5 And he answered, Yea: I am come to do sacrifice vnto the Lord: sacrifice your selues, and come with me to the sacrifice. And he sanctified Ishai & his sonnes, and called them to the sacrifice.

6 And when they were come, he looked on Eliab, and saide, Surely the Loides Anointed is before him,

But the Lord said vnto Samuel, looke not on his coitenance, nor on the height of his stature, because I haue refused him: for God seeth not as man seeth: for man looketh on the outward appearance, but the Lord beholdeth the heart.

8 Then Ishai called Amnadiab, & made him come before Samuel. And he said, Whether hath the Lord chosen this.

9 Then Ishai made Shammah come, and he said, Whether yet hath the Lord chosen him.

10 Againe Ishai made his seuen sonnes to come before Samuel: and Samuel saide vnto Ishai, The Lord hath chosen none of these.

11 Finally, Samuel saide vnto Ishai, Are there no more children but these? And he said, There remaineth yet a little one behind, that keepeth the sheepe. Then Samuel sayd vnto Ishai, Send and fet him: for he will not sit downe, till he be come hither.

12 And he sent, & brought him in: and he was ruddie, and of a good coitenance, and comely visage. And the Loide said, Arise, and anoint him: for this is he.

13 Then Samuelooke the home of ople, and anointed him in the middes of his brethren. And the Spirit of the Lord came vpon David, from that day forth: ward: then Samuel rose vp, and went to Ramath.

14 But the Spirit of the Lord departed from Saul, and an euill spirit of the Lord bered him.

15 And Sauls seruantes saide vnto him, Beholde now, the euill spirit of God bereth thee.

16 Let our loide therefore comma vnto thy seruants, that are before thee, to secke a man, that is a cunning player vpon the harpe: that when the euill spirit of God cometh vpon thee, he may play with his hande, and thou mayest be eased.

17 Saul then said vnto his seruants, Provide me a man, I pray you, he can playe well, and bring him to me.

18 Then answered one of his seruantes, and said, Behold, I haue found a sonne of Ishai, a Bethlehemitte, that can play, and is strong, valiant and a man of warre and wise in matters, & a comely person, and the Loide is with him.

19 Wherefore Saul sent messengers vnto Ishai, and said, Send me David thy sonne, which is with the sheepe.

20 And Ishaiooke an asse laden with breadye, and a flagon of wine & a kidde, and sent them by the hande of David his sonne vnto Saul.

21 And Dauid came to Saul, and stood before him: and he loued him very well, and he was his armour bearer.

22 And Saul sent to Ishai, saying, Let David now remaine with me: for he hath found fauour in my sight.

23 And so when the euill spirit of God came vpon Saul, Davidooke an harpe and played

1. Chro. 28. 9. iere. 22. 20. and 17. 10. and 20. 10. 1. sal. 7. 10.

Or, are the children ended?

2. Sam. 7. 8. psal. 78. 7. and 89. 21.

1. 7. 46. & 130. 22. Or, prospered.

The wicked spirites are at Gods commandment to execute his will against the wicked.

Though David was now anointed King by the Prophet, yet God would ex-crcise him in siddry sorts before he had the use of his kingdome.

Or, friend him.

1 That is, to David. m Meaning God, who mainteined and prefereth his.

Or, in bonds. n He suspected nothing lesse the death, or as some write, he passed not for death. Exod. 17. 11. nomb. 14. 4. 10. o Where his house was. p Though Saul came where Samuel was, Samuel was, Chap. 19. 22. q As vers. 11.

a Signifying, that we ought not to shew our selues more pitifull then God, nor to lament them whom he casteth of. b That is, to make a peace offering, which might be done though y Arke was not there. c Fearing, lest some grieuous crime had bene committed, because the Prophet was not wont to come thither. d Thinking, that Eliab had bene appointed of God to be made King.

g God would that Saul should receive this benefit as a: Davids hand, that his condemnation might be the more euident, for his cruel hate toward him.

plained with his hand, & Saul was refreshed, and was cald: for the evil spirit departed from him.

CHAP. XVII

1 The Philistims make warre against Israel. 10 Goliath defiecth Israel. 17 David is sent to his brethren. 24 The strength and boldness of David. 47 The Lord smiteth not by sword nor speare. 50 David killeth Goliath and the Philistims fier.

1 **N**OWE þ Philistims gathered their armies to battel, and came together to Shochoh, which is in Judah, & pitched betwene Bchoch and Bekeah, in the coast of Danunim.

2 And Saul, and the men of Israel assembled, and pitched in the valley of Elah, and put their selues in battel aray to meete the Philistims.

3 And the Philistims stode on a mountaine on the one side, and Israel stood on a mountaine on the other side: so a valley was betwene them.

4 ¶ Then came a man betwene them: both out of the tents of þ Philistims, named Goliath of Gath: his height was six cubites, and an hand breadth,

5 And had an helmet of brass vpon his head, and a brigandine vpon him: and the weight of his brigandine was five thousand þ shekels of brass.

6 And he had bootes of brass vpon his legges, and a shield of brass vpon his shoulders.

7 And the shaft of his speare was like a weauers beame: & his speare head weyed six hundred shekels of prou: and one bearing a shield went before him.

8 And he stood, & cryed against the hoste of Israel, and sayd vnto them, Why are ye come to set your battel in aray? am nor I a Philistim, and you seruants to Saul? chuse you a man for you, and let him come downe to me.

9 If he be able to fight with me, and kill me, then will we be your seruants: but if I ouercome him, & kil him, then shall he be our seruants, and serue vs.

10 Also the Philistim sayde, I defie the hoste of Israel this day: giue me a man, that we may fight together.

11 When Saul and all Israel heard those wordes of the Philistim, they were discouraged and greatly afraid.

12 ¶ Nowe thus David was the sonne of an Ephraimite of Beth-lehem Judah, named Ithai, which had eight sonnes: and this man was taken for an olde man in the dayes of Saul.

13 And the thre eldest sonnes of Ithai went and followed Saul to the battel: and the names of his thre sonnes that went to battel, were Eliab the eldest, and thenet Abinadab, and the third Shamunah.

14 So David was the least: and the thre eldest went after Saul.

15 David also went, but hee returned from Saul to feed his fathers sheepe in

Beth-lehem.

16 And the Philistim dieue nere in the morning, and evening, and continued fourtie dayes.

17 And Ithai said vnto David his sonne, Take now for thy brethren an Ephah of this parched coine, & these ten cakes, and runne to the hoste to thy brethren.

18 Also carie these ten fresh cheees vnto the captaine, and seeke howe thy brethren fare, & receiue their pledge.

19 ¶ Then Saul and they, and all the men of Israel were in the valley of Elah, fighting with the Philistims.

20 ¶ So David rose vp early in the morning, and left the sheepe with a keeper, and toke and went as Ithai had commanded him, & came within the compass of the hoste: and the hoste went out in aray, and shouted in the battel.

21 For Israel & the Philistims had put their selues in aray, armie against armie.

22 And David left the things, which he bare, vnder þ hands of the keeper of the carriage, and ran into the host, & came, and alked his brethren how they did.

23 And as he talked with them, beholde, the man that was betwene the two armies, came vp, (whose name was Goliath the Philistim of Gath) out of the armie of the Philistims, & spake such wordes, and David heard them.

24 And all the men of Israel, when they sawe the man, ran away from him, and were sore afraid.

25 For euery man of Israel sayd, Salve þe not this man that cometh vp: euen to reuile Israel is he come vp: and to him that killeth him, will the King giue great riches, and will giue him his daughter, & free in Israel.

26 ¶ Then David spake to the men that stood with him, and sayd, What shall be done to the man that killeth this Philistim, & taketh away the shame from Israel? for who is this vncircumcised Philistim, that he should reuile the host of the liuing God?

27 And the people answered him after this maner, saying, Thus shall it be done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake vnto the men, and Eliab was very angrie with David, and said, Why comest thou downe hither? and whom hast thou left those few sheepe in the wilderness? I know thy pride, and the malice of thine heart, that thou art come downe to see the battel.

29 Then David sayd, What haue I now done? Is there not a cause?

30 And he departed from him into the presence of another, & spake of the same maner, and the people answered him according to the former wordes.

31 ¶ And they that heard þ wordes which David spake, rehearsed them before Saul, which caused him to be brought.

32 So David sayd to Saul, Let no mans heart

d Though Ithai meant one thing, yet Gods providence directed David to another end. e If they haue laid any thing to gage for their necessity, redeme it out.

¶ Ebr. vessels. ¶ Ebr. of peace.

¶ Or, vallets. f As are aboute rehearsed, vers. 8. and 9.

Iosh. 15. 16. g From taxes, and payments.

h This dishonor that he doeth to Israel,

i For his fathers sending was a iust occasion, and also he felt him selfe inwardly moued by Gods Spirit.

¶ Or, in Ephedaim-minim. ¶ Or, of beoke.

a Betwene the two camps.

¶ Or, east of plate.

b That is, 156 lib. 4 ounces, after half an ounce þ shekel: and 600 shekels weight amounteeth to 18 lib. 3 quarters. ¶ Or, greaues.

¶ Ebr. smite me.

¶ Or, hand to hand.

Chap. 16. s.

¶ Or, he was counted among them that bare office.

c To serue Saul as chap. 16. 19.

heart falshe him, because of him: thy seruant will goe and fight with this Philistin.

33 And Saul said to Dauid, Thou art not able to goe against this Philistin to fight with him: for thou art a boye, and hee is a man of warre from his youth.

34 And Dauid answered vnto Saul, Thy seruant kept his fathers hope, & there came a lyon, and likewise a beare, and tooke a sheepe out of the flocke,

35 And I went out after him, and smote him, and tooke it out of his mouth: and when he rooke against me, I caught him by the beard, and smote him, and slue him.

36 So thy seruant slue both the lyon, and the beare: therefore this vncircumcised Philistin shalbe as one of them, seeing he hath railed on the host of the liuing God.

37 Whereouer Dauid said, The Lord that deliuered me out of the pawe of the lyon, and out of the pawe of the beare, he will deliuer me out of the hand of this Philistin. Then Saul said vnto Dauid, Goe, and the Lord be with thee.

38 And Saul put his raiment vpon Dauid, and put an helmet of brass vpon his head, and put a bygandine vpon him.

39 Then girded Dauid his sward vpon his raiment, and began to goe: for he neuer vsed it: and Dauid said vnto Saul, I can not goe with these: for I am not accustomed, wherefore Dauid put them off.

40 Then tooke he his staffe in his hand, and chose him five smooth stones out of a brooke, and put them in his shepheardes bag or skrippe, and his sling was in his hand, and he drew nere to the Philistin.

41 And the Philistin came and drew nere vnto Dauid, & the man that bare the shield went before him.

42 Now when the Philistin looked about and saw Dauid, he did deeme him: for he was but pong, ruddie and of a comely face.

43 And the Philistin said vnto Dauid, Wilt thou be a dog, that thou comest to me with stances? And the Philistin cursed Dauid by his gods.

44 And the Philistin saide to Dauid, Come to mee, and I will giue thy flesh vnto the foules of the heauen, and to the beastes of the field.

45 Then said Dauid to the Philistin, Thou comest to me with a sward, and with a speare, and with a shield, but I come to thee in the name of the Lord of hostes, the God of the hoste of Israel, whom thou hast rapied vpon.

46 This day shall the Lord close thee in mine hand, and I shal smite thee, and take thine head from thee, and I will giue the carkeles of the hoste of the Philistins this day vnto the foules of

the heauen, and to the beastes of the earth, that al the world may know that Israel hath a God.

47 And that at this assemble may know, that the Lorde saueh not with sward, nor with speare (for the battel is the Loides) and he will giue pon into our haides.

48 And when the Philistin arose to come and drawe nere vnto Dauid, Dauid halted and ranne to fight against the Philistin.

49 And Dauid put his hand in his bag, and tooke out a stone, and slaug it, and smote the Philistin in his forehead, that the stone stuck in his forehead, and he fell groueling to the earth.

50 So Dauid ouercame the Philistin with a sling and with a stone, & smote the Philistin, and slue him, when Dauid had no sward in his hand.

51 Then Dauid ranne, and stood vpon the Philistin, and tooke his sword & drew it out of his sheath, and slue him, and cut off his head therewith. So when the Philistins saw, that their champion was dead, they fled.

52 And the men of Israel and Judah arose, and shouted, & followed after the Philistins, vntill they came to the well of Becron, and vnto the gates of Ekron: and the Philistins fel downe wounded by the way of Shaaraim, euen to Gath and to Ekron.

53 And the children of Israel returned from pursuing the Philistins, & spoyled their tents.

54 And Dauid tooke the head of the Philistin, and brought it to Ierusalem, and put his armour in his tent.

55 When Saul saue Dauid goe south against the Philistin, he said vnto Abner the captaine of his hoste, Where whose foule is this pong man? and Abner answered, As thy soule liueth, King, I can not tel.

56 Then the King said, Enquire thou whose some this pong man is.

57 And when Dauid was returned from the slaughter of the Philistin, then Abner tooke him, and brought him before Saul with the head of the Philistin in his hand.

58 And Saul said to him, Whose some art thou, thou pong man? And Dauid answered, I am the sonne of thy seruant Ithai the Bethlehemite.

CHAP. XVIIII.

The amitie of Jonathan and Dauid. 1 Saul enuieh Dauid for the prayse that the women gaue him. 21 Saul would haue slaine Dauid. 17 He promiseth him Merab to wife, but giueh him Michal. 27 Dauid deliuereth to Saul two hundred foreskinnes of the Philistins. 29 Saul feareth Dauid, seeing that the Lord was with him.

And when he had made an ende of speaking vnto Saul, the soule of a His affection Jonathan was knit with the soule of Dauid, and Jonathan loued him, as his owne soule.

q Being moued with a feruent zeale to be reuedged vpon this blasphemer of Gods Name.

Eccles 47.4. 170664.4.380

Or, Gai the citie.

Or, house at Bethchem.

r That is, of what familie and tribe is he? or els he had forgotten Dauid, albeit he had receiued so great a benefit by him.

k Here Satan proueth Dauids faith, by the infidelitic of Saul.

l Dauid by the experience that he hath had in time past of Gods helpe, nothing doubteth to ouercome this danger, seeing he was zealous for Gods honour.

m For by these examples he saw that the power of God was with him.

Or, assayed.

n To the intent that by these weake meanes, God might onely be knowne to be the author of this victorie.

o He sware by his gods, that he would destroy him.

p Dauid being assured both of his cause and of his calling, prophecieth of the destruction of the Philistins.

2 And Saul toke him that day, and would not let him returne to his fathers house.

3 Then Jonathan and Dauid made a covenant: for he loued him as his owne soule.

4 And Jonathan put of the robe that was vpon him, and gaue it Dauid, and his garments, enen to his sworde, and to his bowe, and to his girdle.

5 And Dauid went out with his foener Saul sent him, and behaued himselfe wisely: so that Saul let him ouer the men of warre, and he was accepted in the sight of all the people, and also in the sight of Sauls seruants.

6 ¶ When they came againe, and Dauid returned from the slaughter of the Philistins, the women came out of all cities of Israel, singing and dauncing to meet King Saul, with tunbells, with instruments of stop, and with rebeckes.

7 And the women sang by course in their play, and said, * Saul hath slaine his thousand, and Dauid his ten thousand.

8 Therefore Saul was exceeding wroth, and the saying displeas'd him, and he said, They haue ascribed vnto Dauid ten thousand, & to me they haue ascribed but a thousand, & what can he haue more saue the kingdom?

9 Wherefore Saul had an eye on Dauid from that day forward.

10 ¶ And on the morowe, the euill spirite of God came vpon Saul, and hee prophesied in the middes of the house: and Dauid played with his hand like as at other times, and there was a speare in Sauls hand.

11 And Saul tooke a speare, and saide, I wil smite Dauid through to the wall. But Dauid atopped twise out of his presence.

12 And Saul was afrayd of Dauid, because the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a captaine ouer a thousand, and he went out and in before the people.

14 And Dauid behaued himselfe wisely in all his wayes: for the Lord was with him.

15 Wherefore when Saul saue that he was very wise, he was afrayd of him.

16 For all Israel & Iudah loued Dauid, because he went out and in before them.

17 ¶ Then Saul said to Dauid, Beholde mine eldest daughter Merab, her I will give thee to wife: onely be a valiant sonne vnto me, and fight the Lordes battels: for Saul thought, Mine hand shall not be vpon him, but the hand of the Philistins shall be vpon him.

18 And Dauid answered Saul, What am I? And what is my life, or the familie of my father in Israel, that I should be sonne in law to the King?

19 ¶ When Merab Sauls daughter should haue bene giuen to Dauid, she was giuen vnto Achiel a Geshorite to wife.

¶ Then Michal Sauls daughter loued Dauid: and they shewed Saul, and the thing pleased him.

21 Therefore Saul said, I will giue him her, that she may be a snare to him, & that the hand of the Philistins may be against him. Wherefore Saul said to Dauid, Thou shalt this day be my sonne in lawe in the one of the twaine.

22 And Saul commanded his seruants, Speake with Dauid secretly, & say, Beholde, the King hath a fauour to thee, and all his seruants loue thee: be now therefore the Kings sonne in lawe.

23 And Sauls seruantes spake these words in the eares of Dauid. And Dauid said, * Seemeth it to you a light thing to be a Kings sonne in lawe, seeing that I am a poore man and of small reputation?

24 And then Sauls seruantes brought him word againe, saying, Such words spake Dauid.

25 And Saul said, This wife shall be say to Dauid, The King desireth no dowrie, but an hundredeth foerkinnes of the Philistins, to be auenged of the Kings enemies: for Saul thought to make Dauid fall into the handes of the Philistins.

26 And when his seruantes tolde Dauid these words, it pleased Dauid wel, to be the Kings sonne in law: and the dayes were not expired.

27 Afterward Dauid arose to his men, and went and slew of the Philistins two hundred men: & Dauid brought their foerkinnes, and they gaue them wholp to the King that he might be the Kings sonne in lawe: therefore Saul gaue him Michal his daughter to wife.

28 Then Saul saw, and understood that the Lord was with Dauid, and that Michal the daughter of Saul loued him.

29 Then Saul was more and more afrayd of Dauid, and Saul became alway Dauids enimie.

30 And when the Princes of the Philistins went forth, at their going forth Dauid behaued himselfe more wisely then all the seruantes of Saul, so that his name was much set by.

CHAP. XIX.

1 Jonathan declareth to Dauid the wicked purpose of Saul. 11 Michal his wife saucth him. 18 Dauid commeth to Samuel. 23 The spirite of prophesie commeth on Saul.

1 Then Saul spake to Jonathan his sonne, and to all his seruants, that they should kill Dauid: but Jonathan Sauls sonne had a great fauour to Dauid.

2 And Jonathan tolde Dauid, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take heed vnto thy selfe vnto morning, & as hee is in a secreete place, and hide thy selfe.

3 And I will go out, and stand by my father in the field where thou art, & will communicate with my father of thee, and I will

b That is, hee prospered in all his doings.

e To wit, Goliath.

* Ebr. answered, playing. Chap. 17. 17. & 29. 5. ecci. 46. 47. 67.

d Because he bare him enimie and hatred.

e That is, spake as a man beside himselfe: for so the people abused this words, when they could not vnderstand.

f Meaning, he was captaine ouer the people.

g Fight against them that warre against Gods people.

h By whom he had five sonnes, wh ch Dauid put to death at the requeste of the Gibeonites, 2.Sam. 21. 8.

i So his hypocricie appeareth: for vnder presence of fauour he sought his destruction.

k Meaning, that he was not able to endowe his wife with riches.

l Because he thought himself able to compass the Kings request.

m Meaning, Dauid and his souldiers.

n To be deprived of his kingdom.

o That is, Dauid had better success against the Philistins then Sauls men.

a Before Saul fought Dauids life secretly, but now his hypocricie bussteth forth to open crueltie.

b That I may giue thee warning what to do,

Ebr. he put his soule in his hand. 1. Kings. 12. 3. chap. 23. 22. psal. 119. 109.

e Whatsoever he pretended outwardly, yet his heart was full of malice.

d He played on his harpe to mitigate the rage of the euil spirit, as Chap. 16. 23.

e Thus God moued both the sonne & daughter of this tyrant to fauour Dauid against their father.

f Beholde, how they vrants to accomplish their rage, neither regarde of the nor friendship, God nor man.

g Naioth was a schoole where the worde of God was studied neere to Ramah. h Being their chiefe instructor.

I will see what he saith, and will tel thee.

4 ¶ And Jonathan spake good of Dauid vnto Saul his father, & said vnto him, Let not the King sinne against his seruant, against Dauid: for he hath not sinned against thee, but his woekes haue bene to thee very good.

5 For he did^e put his life in danger, and slew the Philistim, & the Lord wrought a great saluation for all Israel: thou shalt not die, and thou shalt not see death: wherefore then wilt thou sinne against innocent blood, and slay Dauid without a cause?

6 Then Saul hearkened vnto the voyce of Jonathan, and Saul sware, As the Lord liueth, he shall not die.

7 So Jonathan called Dauid, & Jonathan shewed him all those words, and Jonathan brought Dauid to Saul, and he was in his presence as in times past.

8 ¶ Againe the warre began, and Dauid went out and fought with the Philistims, & slew them with a great slaughter, and they fled from him.

9 ¶ And the euil spirit of the Lord was vpon Saul, as he sat in his house using his speare in his hand, and Dauid played with his harp.

10 And Saul intended to smite Dauid to the wall with the speare: but he turned aside out of Sauls presence, & he smote the speare against the wall: but Dauid fled, and escaped the same night.

11 Saul also sent messengers vnto Dauids house, to watch him, and to slay him in the morning: and Michal Dauids wife told it him, saying, If thou saue not thy selfe this night, to morrow thou shalt be slaine.

12 So Michal let Dauid downe through a window: and he went, and fled, and escaped.

13 Then Michal tooke an image, & laped it in the bed, and put a pillow stuffed with goates heare vnder the head of it, and covered it with a cloth.

14 And when Saul sent messengers to take Dauid, she said, He is sicke.

15 And Saul sent the messengers againe to see Dauid, saying, Bring him to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, an image was in the bed, with a pillow of goates heare vnder the head of it.

17 And Saul said vnto Michal, Why hast thou mocked me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said vnto me, Let me go, or els I will kill thee.

18 ¶ So Dauid fled, and escaped, & came to Samuël to Ramah, and told him all that Saul had done to him: and he and Samuël went and dwelt in a Naioth.

19 But one tolde Saul, saying, Behold, Dauid is at Naioth in Ramah.

20 And Saul sent messengers to take Dauid: and when they saw a companie of Prophets prophesying, & Samuël standing^h as appointed ouer them, the

Spirit of God fell vpon the messengers of Saul, and they also prophesied.

21 And when it was tolde Saul, he sent other messengers, and they prophesied likewise: againe Saul sent the thirde messengers, and they prophesied also.

22 Then went he himselfe to Ramah, and came to a great well that is in Berscha, and he asked, and said, Where are Samuël and Dauid? and one said, Beholde, they be at Naioth in Ramah.

23 And he went thither, euen to Naioth in Ramah, & the Spirit of God came vpon him also, and he went prophesying vntil he came to Naioth in Ramah.

24 And he stript of his clothes, and he prophesied also before Samuël, and fell downe naked all that day and all that night: therefore they say, Is Saul also among the Prophets?

CHAP. XX.

1 Jonathan comforteth Dauid. 2 They renue their league. 33 Saul would haue killed Jonathan, 34 Jonathan aduerseth Dauid by three arguements, of his fathersurie.

1 **A**ND Dauid fled from Naioth in Ramah, and came and said before Jonathan, What haue I done? what is mine iniquitie? and what sinne haue I committed before thy father, that he seeketh my life?

2 And he said vnto him, God forbid, thou shalt not dye: beholde, my father wil doe nothing great nor small, but he wil shewe it me: and why should my father hide thus thyng from me? he wil not do it.

3 And Dauid sware againe & said, Thy father knoweth that I haue founde grace in thine eyes: therefore he thinketh, Jonathan shall not know it, lest he be forie: but in deed, as the Lord liueth, and as thy soule liueth, there is but a steppe betwene me and death,

4 Then saide Jonathan vnto Dauid, What suener thy soule requireth, that I wil do vnto thee.

5 And Dauid said vnto Jonathan, Behold, to morowe is the first day of the moneth, and I should sit with the King at meat: but let me go, that I may bring my selfe in the fieldes vnto the third day at enen.

6 If thy father make mention of mee, then say, Dauid asked leaue of me, that he might go to Beth-lehem to his owne feast: for there is a^c pererch sacrifice for all that familie.

7 And if he say thus, It is well, thy seruant shall haue peace: but if he be angry, be sure that wickednes is concluded of him.

8 So shalt thou shewe mercie vnto thy seruant: for thou hast ioynd thy seruant into a covenant of the Lord with thee, and if there be in me iniquitie, slay thou me: for why shouldst thou bring me to thy father?

9 And Jonathan answered, God keepe that

i Changed and praised God.

k With a minde to persecute them.

l His kingly apparel.

m He humbled himselfe as other did.

Chap. 10. 11.

" Ebr. remeile it is mine care.

b I am in great danger of death. "Ebr. sayeth.

c At what time there should be a solemn sacrifice, Nom. 28. 11. to the which they added peace offerings and

Reade Chap. 1. 21.

Chap. 18. 21. and 23. 18.

e That he were fully determined.
f If thy father do fauour me.

g The Lord punish me molt grieuouly.

h I know that if thou werest now preferred to the kingdome, thou wouldst not destroy me, but shewe thy selfe friendly to my posteritie.

i Or, mentioned.

"Ebr. of the way, because it serueth as a signe to shew the way to them that passed by.

"Ebr. peace.

i The Lord is the authoure of thy departure.

that from thee: for if I knew that wickednes were concluded of my father to come vpon thee, would not I tell it thee?
 10 Then said Dauid to Jonathan, Who shall tell me? holue shall I knowe, if thy father answer thee cruelly?
 11 And Jonathan saide to Dauid, Come and let vs goe out into the field: and thep twaine went out into the field.
 12 Then Jonathan saide to Dauid, O Lord God of Israel, when I haue greyed my fathers mind to morow at this time, or within this thre daies, and if it be well with Dauid, and I then send not vnto thee, and shewe it thee,
 13 The Lord s do so, and much more vnto Jonathan: but if my father haue in mind to doe thee euill, I will shewe thee also, and send thee away, that thou maist go in peace: and the Lord be with thee as he hath bene with my father.
 14 Likewise I require not wiles: I line: for I doubt not but thou wilt shewe me the mercie of the Lord, that I die not.
 15 But I require that thou cut not of thy mercie from mine house for euer: no, not when the Lord hath destroyed the enemies of Dauid, euery one from the earth.
 16 So Jonathan made a bond with the house of Dauid, saying, Let the Lord require it at þ hands of Dauids enemies.
 17 And againe Jonathan swore vnto Dauid, because he loued him (for he loued him as his owne soule)
 18 Then saide Jonathan to him, To morow is the first day of the moneth: and thou shalt be looked for, for thy place shall be emptie.
 19 Therefore thou shalt hide thy selfe thre dayes, then thou shalt goe downe quickly and come to the place where thou diddest hide thy selfe, when this matter was in hand, and shalt remaine by the stone * Esel.
 20 And I will shooote three arrowes on the side thereof, as though I shot at a marke.
 21 And after I wil send a boy, saying, Go, seeke the arrowes. If I lay vnto the boy, See, the arrowes are on this side thee, bring them, and come thou: for it is well with thee and no hurt, as the Lord liueth.
 22 But if I lay thus vnto the boy, Be hold, the arrowes are beyond thee, goe thy way: for the Lord hath sent thee away.
 23 As touching the thing which thou and I haue spoken of, beholde, the Lord be betweene thee and me for euer.
 24 ¶ So Dauid hid him selfe in the field: and when the first day of the moneth came, the King fate to eate meate.
 25 And the King fate, as at other times vpon his seate, euen vpon his seate by the walk: and Jonathan arose, & sate by Sauts side, but Dauids place was emptye.
 26 And Saul gaide nothing that day: for

he thought, Some thing hath befallen him, though he were cleane, or els because he would not purified.
 27 But on the morowe which was the second day of þ moneth, Dauids place was emptie againe: and Saul saide vnto Jonathan his sonne, Wherefore commeth not the sonne of Ithai to meate, neither pesterday nor to day?
 28 And Jonathan answered vnto Saul, Dauid required of me, that he might go to Beth-lehem.
 29 For he saide, Let me go, I pray thee: for our familie offeth a sacrifice in the citie, and my brother hath sent for me: therefore now if I haue found fauour in thine eyes, let me go, I pray thee, and see my brethren: this is the cause that he commeth not vnto the Kings table.
 30 Then was Saul angry with Jonathan, & saide vnto him, Thou o sonne of the wicked rebellious woman, doe not I knowe, that thou hast chosen þ sonne of Ithai to thy confusion and to the confusion and shame of thy mother?
 31 For as long as the sonne of Ithai liueth vpon the earth, thou shalt not be established, nor thy kingdome: wherefore now send and see him vnto me, for he shall surely die.
 32 And Jonathan answered vnto Saul his father, and saide vnto him, Wheresore shall he die? what hath he done?
 33 And Saul cast a spear at him to hit him, whereby Jonathan knew, that it was determined of his father to slay Dauid.
 34 ¶ So Jonathan arose from the table in a great anger, and did eate no meate the second day of the moneth: for he was sorie for Dauid, and because his father had reuiled him.
 35 On the next morning therefore Jonathan went out into the field, & at the time appointed with Dauid, and a little boy with him.
 36 And he saide vnto his boy, Is time now, seeke the arrowes which I shooote, and as the boy saith, he shot an arrowe beyond him.
 37 And when the boye was come to the place where the arrowe was that Jonathan had shot, Jonathan cried after the boy, and saide, Is not the arrow beyond thee?
 38 And Jonathan cried after þ boy, Shake speere, haste & stand not still: and Jonathans boye gathered by the arrowes, and came to his master,
 39 But the boy knew nothing: onely Jonathan and Dauid knewe the matter.
 40 Then Jonathan gaue his bow and arrowes vnto the boy that was with him, and said vnto him, Go, carpe them into the citie.
 41 ¶ As soone as the boy was gone, Dauid arose out of a place that was towards the South, and fell on his face to the ground, & bowed him selfe thre times: and they killed one another, and went both espied Dauid.

k Yes he might haue some business to let him
 l Thus he speaketh contemptuously of Dauid.
 m That is, a peace offering.
 n Meaning, all his kinfolke.
 o Thou art euer contrary vnto me as thy mother is.
 p For it were to great tyrannie to put one to death, and not to shew the cause why.
 q For this was the third day, as it was agreed vpon, verse. 5.
 r By these words he admonished Dauid what he ought to do.
 s Ebr. instructur.

CHAP. XXII.

9 ¶ Then answered Doeg the Edomite (who was appointed one of servants of Saul) and said, I sawe the sonne of Ithai when he came to Iob, to Ahimelech the sonne of Ahitub,

10 Who asked counsell of the Lord for him and gave him vitales, and he gave him also the sword of Goliath the Philistin.

11 Then the king sent to call Ahimelech the Priest the sonne of Ahitub, and all his fathers house, to wit, the Priests that were in Iob: and they came all to the king.

12 And Saul said, Heare now thou sonne of Ahitub. And he answered, Here I am, my lord.

13 ¶ Then Saul said vnto him, Why haue ye conspired against me, thou and the sonne of Ithai, in that thou hast given him vitales, and a sword, and hast asked counsell of God for him, that he should rise against me, and he in waite as a preareth this day?

14 ¶ And Ahimelech answered the king, and said, Who is so faithfull among all thy seruants as David, being also the kings sonne in lawe, and goeth at thy commandement, and is honourable in thine house?

15 ¶ Haue I this day first begun to aske counsell of God for him? he is farre from me, let not the king impute any thing vnto his seruant, nor to all the house of my father: for thy seruant knewe nothing of all this, lesse no more.

16 ¶ Then the king said, Thou shalt surely die, Ahimelech, thou, and all thy fathers house.

17 And the king said vnto the sergants that stood about him, Turne, and slay the Priests of the Lord, because their hand also is with David, and because they knew when he fled, and shewed it not vnto me. But the seruantes of the king would not moue their hands to fall vpon the Priests of the Lord.

18 ¶ Then the king laid to Doeg, Turne thou and fall vpon the Priests. And Doeg the Edomite turned, & ran vpon the Priests, and slawe that same day foure score and five persons that did weare a linen Ephod.

19 Also Iob the cite of the Priests smote he with the edge of the sword, both man and woman, both childe and suckeling, both ere and asse, and thæpe with the edge of the sword.

20 But one of the sonnes of Ahimelech the sonne of Ahitub (whose name was Abiathar) escaped & fled after David.

21 And Abiathar shewed David, that Saul had slaine the Lords Priests.

22 And David said vnto Abiathar, I knewe it the same day, when Doeg the Edomite was there, that he would tell Saul. I am the cause of the death of all the persons of thy fathers house.

23 Abide thou with me, and feare not: for he that seeketh my life, shall seeke thy life also: for with me thou shalt be in safegard,

David chaseth the Philistims from Keilah. David departeth from Keilah, and remaineth in the wilderness of Ziph. Jonathan comforteth David. Sauls enterprise is broken in pursuing David.

1 ¶ Then they tolde David, saying, Beholde, the Philistims fight against Keilah, and spoile the barnes.

2 Therefore David asked counsell of the Lord, saying, Shall I go and smite these Philistims? And the Lord answered David, Go and smite the Philistims, and laue Keilah.

3 And Davids men said vnto him, See, we be asrayed here in Judah, howe much more if we come to Keilah against the hoste of the Philistims?

4 ¶ Then David asked counsell of the Lord againe. And the Lord answered him, and said, Arise, go downe to Keilah: for I will deliuer the Philistims into thine hand.

5 ¶ So David and his men went to Keilah, and fought with the Philistims, and brought away their cattell, and smote them with a great slaughter: thus David laued the inhabitants of Keilah.

6 ¶ And when Abiathar the sonne of Ahimelech fled to David to Keilah, hee brought an Ephod with him.

7 ¶ And it was tolde Saul that David was come to Keilah, & Saul sayd, God hath deliuered him into mine hand: for he is shut in, seeing he is come into a cite that hath gates and barres.

8 ¶ Then Saul called all the people together to warre, for to goe downe to Keilah, and to besiege David and his men.

9 ¶ And David hauing knowledge that Saul imagined mischief against him, said to Abiathar the Priest, Bring the Ephod.

10 ¶ Then said David, O Lord God of Israel, thy seruant hath heard, that Saul is about to come to Keilah to destroy the cite for my sake.

11 Will the lords of Keilah deliuer me vp into his hande? and will Saul come downe, as thy seruant hath heard? O Lord God of Israel, I beseech thee, tell thy seruant. And the Lord said, He will come downe.

12 ¶ Then said David, Will the lordes of Keilah deliuer me vp and the men that are with me, into the hande of Saul? And the Lord said, They will deliuer thee vp.

13 ¶ Then David and his men, which were about six hundred, arose, and departed out of Keilah, and went whither they could. And it was told Saul, that David was fled from Keilah, and he left of his iourney.

14 ¶ And David abode in the wilderness in the wilderness of Ziph. And Saul sought him every day, but God deliuered him nor into his hand.

a Which was a cite in the tribe of Iudah. Iosh. 15. 44.

b That is, in the mids of Iudah, much more when we come to the borders against our enemies.

Chap. 22. 10. c By Gods providence the Ephod was preferred and kept with David the true King. 1 Ebr. in his hand.

d To consult with the Lord by Vrim and Thummim.

1 Or, governours.

2 Or, so and so, as having no certain place to go to.

3 Or, strong places. e No power nor policie can preuaile against Gods children, but when he appointeth the time.

h Which were the remnant of the house of Eli, whose house God threatened to punish.

i Haue I not at other times also when he had great affaires, consulted with the Lord for him?

Or, footemen.

k For they knew that they ought not to obey the wicked commandement of the king in slaying the innocents.

l This was Gods providence, who according to his promises preferred some of the house of Eli, Chap. 2. 33.

Or, he that taketh thy life, shall take mine also.

15 And Dauid saw that Saul was come out for to seeke his life: and Dauid was in the wilderness of Ziph in the wood.

16 ¶ And Jonathan Sauls ioune arose and went to Dauid into the wood, and comforted³ him in God,

17 And said vnto him, feare not: for the haude of Saul my father shall not finde thee, and thou shalt be King ouer Israel, and I shall be next vnto thee: and also Saul my father knoweth it.

18 So they twaine made a couenant before the Lord: and Dauid did remaine in the wood: but Jonathan went to his house.

19 ¶ Then came by the Ziphims to Saul to Gibeah, saying, Doeth not Dauid hide himself by vs in holds, in the wood in the hill of Hachilah, which is on the right side⁴ of Bethunon?

20 Now therefore O King, come downe according to all that thine heart can desire, and our part shall be to deliuer him into the Kings hands.

21 Then Saul said, ¶ We ye blessed of the Lord: for ye haue had compassio on me.

22 So, I pray you, and prepare yet better: know and see his place where he hunteth, & who hath seene him there: for it is said to me, He is subtil, and craftie.

23 See therefore, and knowe all the secret places where he hideth himselfe, and come ye againe to me with the certaintie, and I will go with you: and if he be in the⁵ hande, I will searce him out throughout all the thousands of Iudah.

24 Then they arose & went to Ziph before Saul, but Dauid and his men were in the wilderness of Maon, in the plaine on the right hand of Bethunon.

25 Saul also and his men went to seeke him, and they tolde Dauid: wherefore he came downe vnto a rock, and abode in the wilderness of Maon. And when Saul heard that, he followed after Dauid in the wilderness of Maon.

26 And Saul and his men went on the one side of the mountaine, and Dauid and his men on the other side of the mountaine: and Dauid made haste to get from the presence of Saul: for Saul and his men compassed Dauid and his men round about, to take them.

27 But there came a messenger to Saul, saying, Hasteth, & come: for the Philistims haue invaded the land.

28 Wherefore Saul returned from pursuing Dauid, & went against the Philistims. Therefore they called that place, Selah-hannanalekoth.

CHAP. XXIII.

1 David hid in a caue Ipareth Saul, 10 He sheweth to Saul his innocencie. 18 Saul acknowledgeth his fault. 22 He causeth David to sweare vnto him to be favourable to him.

1 And Dauid went thence, and dwelt in a¹ Am² holds at En-gebi.

2 When Saul was returned from

the Philistims, they told him, saying, Behold, Dauid is in the wilderness of En-gebi.

3 Then Saul toke three thousand chosen men out of Israel, and went to seeke Dauid and his men bypon the rockes among the wilde goates.

4 And he came to the sheepe coates by the way where there was a caue, and Saul went in³ to do his easement: and Dauid and his men late in the⁴ inward parts of the caue.

5 And the men of Dauid said vnto him, See, the day is come, whereof the Lord said vnto thee, Behold, I will deliuer thine enemy into thine hand, and thou shalt do to him as it shall seeme good to thee. Then Dauid arose and cut of the laype of Sauls garment pruuip.

6 And afterward Dauid⁴ was touched in his heart, because he had cut of the laype which was on Sauls garment.

7 And he said vnto his men, The Lord keepe me from doing that thing vnto my master the Lords Anointed, to lay mine hand vpon him: for he is the Anointed of the Lord.

8 So Dauid ouer came his seruants with these wordes, and stirred them not to arise against Saul: so Saul rose by out of the caue and went away.

9 ¶ Dauid also arose afterward, & went out of the caue, & cried after Saul, saying, O my lord þ King. And when Saul looked behinde him, Dauid inclined his face to the earth, and bowed himselfe.

10 And Dauid said to Saul, ¶ Wherefore giueth thou an care to mens wordes, that say, Behold, Dauid seeketh euil against thee?

11 Behold, this day thine eyes haue seen, that the Lord had deliuered thee this day into mine hand in the caue, & some had me kill thee, but I had compassion on thee, and said, I will not lay mine hand on my master: for he is the Lords Anointed.

12 Moreover my father, behold: behold, I lay the laype of thy garment in mine hand: for when I cut of the laype of thy garment, I killed thee not. Understand and see, that there is neither euill nor wickednes in me, neither haue I sinned against thee, yet thou huntest after my soule to take it.

13 The Lord be iudge betwene thee and me, and the Lord auenge me of thee, and let not mine hand be vpon thee.

14 According as the⁵ old vpon thee saith, Wickednes proceedeth from the wicked, but mine hand be not vpon thee.

15 After whom is þ King of Israel come out? after whom doest thou pursue? after a dead dog, and after a flea?

16 The Lord therefore be iudge, and iudge betwene thee & me, and see, and praise my cause, and⁶ deliuer me out of thine hand.

17 When Dauid had made an ende of speaking these wordes to Saul, Saul said,

b A ciue of Iudah, Ioh. 15. 62.

3 Ebr. to cover his feete.

4 Ebr. in the sides.

c Here we see how readie we are to haften Gods promises, if the occasion serue neuer so little.

d For seeing it was his owne priuate cause, he repented that he had touched his enemy.

e Contrarie to the false reports of them that said, Dauid was Sauls enemy, he proueth himselfe to be his friend.

5 Or, the promise of an ancient man.

6 Ebr. iudge.

3 Ebr. his hand.

f Jonathan assureth Dauid, that God will accomplish his promises, and that his father striueth against his owne conscience.

g Or, of the wilderness.

g The Lord recompence this friendship.

h In your country of Ziph, which is in Iudah.

i Which was also in the tribe of Iudah, Ioh. 15. 55.

k Thus þ Lorde can pull backe the bridle of the tyrants, and deliuer his out of the lions mouth.

l That is, the stone of diuision, because there they decided them selues one from another.

a That is, in strong places, which were defended by nature.

Though he was a most cruel enemy to David, yet by his great gentleness his conscience compelled him to yelde.

Ebr. a good way.

g Though this grant sive and confessed the favour of God toward David, yet he ceased not to persecute him against his owne conscience.

Chap. 21. g. e. clus. 46. 1. 20.
a That is, among his own kindred.

b Maon & Carmel were cities in the tribe of Iudah. Carmel the mountaine was in Galile.

Ebr. of peace.
e Some reade, so maist thou live in prosperitie the next yeere, both thou, &c.
Ebr. for life.

d Whatsoever thou hast readie for vs.

17 And he said, Is this thy voice, my sonne David? And he said, It is my voice, & wept.

18 And he said to David, Thou art more righteous then I: for thou hast rendered me good, and I have rendered thee evil.

19 And thou hast heared this day, that thou hast dealt well with me: forasmuch as when I toyde had closed me in thine hands, thou killedest me not.

20 For who shal finde his enemy, and let him depart free? wherefoze the Lord render thee good for that thou hast done unto me this day.

21 For now behold, I knowe that thou shalt be King, and that the kingdome of Israel shalbe established in thine hand.

22 Swear now thee before unto me by the Lord, that thou wilt not destroy my seede after me, and that thou wilt not abolishe my name out of my fathers house.

23 So David sware unto Saul, & Saul went home: but David and his men went up unto the hold.

CHAP. XXV.

1 Samuel dieth. 3. Nabal and Abigail. 28 The Lord killeth Nabal. 41 Abigail and Ahinoam Davids wives. 44 Michal is given to Phaltis.

1 **T**HEN Samuel dieth, and all Israel assembled, and mourned for him, and buried him in his owne house at Ramah. And David arose and went downe to the wilderness of Paran.

2 Now in b Maon was a man, who had his possession in Carmel, and the man was exceeding mightie and had three thousand sheepe, & a thousand goates: and he was therein his sheepe in Carmel.

3 The name also of the man was Nabal, and the name of his wife Abigail, and she was a woman of singular wisdom, and beautifull, but the man was churlish, and evil conditioned, and was of the familie of Caleb.

4 And David heard in the wilderness, that Nabal had there his sheepe.

5 Wherefoze David sent ten pong men, and David said unto the pong men, Go ye to Carmel, and goe to Nabal, and aske him in my name c how he doeth.

6 And thus shal ye say e for salutation, Both thou, and thine house, and all that thou hast, be in peace, welth and prosperitie.

7 Beholde, I have heard, that thou hast shepers: now thy shepherds were with vs, and we did them no hurt, neither did they misse any thing all the while they were in Carmel.

8 Make thy servants and they wil shewe thee. Wherefoze let these pong men find favour in thine eyes: for we came in a good season) give, I pray thee, whatsoever d connecth to thine hand unto thy servants, and to thy sonne David.

9 And when Davids pong men came, they told Nabal all those words in the name of David, and held their peace,

10 **T**hen Nabal answered Davids servants, and saide, Who is David? and who is the sonne of Jthai? there be many servants nowe a daies, that beake away every man from his master.

11 Shall I then take my bread, and my water, and my flesh, that I have killed for my shepers, and give it unto men, whom I know not whence they be?

12 So Davids servants turned their way, and went againe, and came, and tolde him all those things.

13 And David saide unto his men, Gird every man his sword about him. And they girded every man his sword: David also girded his sword. And about foure hundred men went by after David, and two hundred abode by the carriage.

14 Now one of the servants told Abigail Nabals wife, saying, Beholde, David sent messengers out of the wilderness to salute our master, and he railed on them.

15 Notwithstanding the men were very good f unto vs, and we had no displeasure, neither missed we anye thing as long as we were conversat with them, when we were in the fieldes.

16 They were as a wall unto vs both by night and by day, all the while we were with them keeping sheepe.

17 Now therefore take heede, & see what thou shalt doe: for euill will surely come upon our master, and byon all his familie: for he is so wicked that a man can not speake to him.

18 Then Abigail made haste, and tooke two hundred cakes, and two bottels of wine, and five sheepe reade dyed, and five measures of parched corne, & an hundred f frailes of raisins, and two hundred of figges, and laded them on asses.

19 Then she laid unto her servants, Go ye before me: behold, I will come after you: yet she tolde & not her husband Nabal.

20 And as she rode on her asse, she came downe by a secret place of the mountaine, and beholde, David and his men came downe against her, and she met them.

21 And David said, In deede I have kept all in vaine that this fellowe had in the wilderness, so that nothing was misse of all that pertained unto him: for he hath required me euill for good.

22 So and more also doe God unto the enemies of David: for surely I will not leave of all his hate, by the dawning of the day, as he that willeth against his wal.

23 And when Abigail sawe David, she halted and lighted of her asse, and fell before David on her face, and bowed her selfe to the ground,

24 And fell at his feete, and said, Oh, my lord, I have committed the iniquitie, and I pray thee, let thine hande make

c Thus the courteous wretches in steade of relieving the necessity of Gods children, ye to reuile their persons and condemne their cause.

Ebr. vessel.

Ebr. drove them away.

f When we kept our sheepe in wilderness of Paran.

Ebr. is accomplished.

Ebr. bread.

Or, buffers.

g Because she knewe his crooked nature, that he would rather haue perished, then consented to her enterprise.

h Meaning by this prouerbe, that he would destroy both small and great.

Ebr. in thine eares.

Or, foole.

i That is, that thou shouldst not be reuenged of thine enemy.

Or, presens.

Ebr. walke at the foote.

k Confirme his kingdomo to his posteritie.

Ebr. from thy dayes.

l To wit, Saul, m God shal preserve thee long in his seruice, & destroy thine enemies.

n That he hath not auenged him selfe, which things would haue tormented his conscience.

o Reade vers. 26.

p He attributeth it to the Lordes mercie, and not to him selfe that he was stayed.

q Ebr. receiued thy face.

q For he had no reason either to consider, or to giue thanks for this great benefite of delinquence.

speake " to thee, and heare thou the wordes of thine handmaid.

25 Let not my lord, ¶ I pray thee, regard this wicked man Nabal: for as his name is, so is he: " Nabalis his name, and folie is with him: but I thine handmaid saw not the pong men of my lord whom thou sentest.

26 Now therefore my lord, as the Lord lieth, and as thy soule lieth (the Lord, I say, that hath withholden thee from comming to shed blood, and that thine hand should not laxe thee) so now thine enemies thalbe as Nabal, and they that intend to doe my lord euill.

27 And now, this " blessing which thine handmaid hath brought vnto my lord, let it be giuen vnto the pong men, that " follow my lord.

28 I pray thee, forgie þe trespass of thine handmaid: for the Lord will make my lord a " sure house: because my lord fighteth the battels of the Lords, and none euill hath bene found in thee " in all thy life.

29 Pet' a man hath risen by to persecute thee, and to seeke thy soule, but the soule of my lord shalbe bound in the " bundle of life which the Lord thy God: and the soule of thine enemies shal God cast out, as out of the middle of a sling.

30 And when the Lord shall haue done to my lord all the good that he hath promised thee, and shal haue made thee ruler ouer Israel,

31 Then shal it be no griefe vnto thee, nor offence of mind vnto my lord, that he hath not shed blood causelesse, nor that my lord hath " not persecuted himselfe: and when the Lord shal haue dealt well with my lord, remember thine handmaid.

32 Then David saide to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meete me.

33 And blessed be thy counsell, and blessed be thou, which hast kept me this day from comming to shed blood, " and that mine hand hath not saued me.

34 For in dede as the Lord God of Israel lieth, ¶ who hath kept me backe from hurting thee, except thou haddest halted and met me, surely there had not bene left vnto Nabal by the dawning of the day, anie that pisseth against the wall.

35 Then David receiued of her hand that which she had brought him, and said to her, Goe vp in peace to thine house: behold, I haue heard thy voyce, and haue " granted thy petition.

36 ¶ So Abigail came to Nabal, and behold, he made a feast in his house, like the feast of a King, and Nabals heart was mery within him, for he was very drunken: wherefore she tolde him a nothing, neither lesse nor more, untill the morning arose.

37 Then in the morning when the wine was gone out of Nabal, his wife tolde

him those wordes, and his heart died within him, and he was like a stone.

38 And about ten daies after, the Lord smote Nabal, that he dyed.

39 ¶ Now when David heard, that Nabal was dead, he said, Blessed be the Lord that hath " iudged the cause of my rebuke of the hand of Nabal, and hath kept his seruant from euill: for the Lord hath recompensed the wickednesse of Nabal vpon his owne head. Also David sent to commuine with Abigail to " take her to his wife.

40 And why the seruants of David were come to Abigail to Carnel, they spake vnto her, saying, David sent vs to thee, to take thee to his wife.

41 And she arose, and bowed her selfe on her face to the earth, and said, Beholde, let thine handmaid be a seruat to wash the feete of the seruants of my lord.

42 And Abigail halted, and arose, & rode vpon an asse, and her five maides " followed her, & she went after the messengers of David, and was his wife.

43 David also tooke Ahinoam of " Jezreel, and they were both his wiues.

44 Nowe Saul had giuen " Michal his daughter Dauids wife to Phalti the sonne of Laish, which was of " Gallim.

CHAP. XXVI.

1 David was discovered vnto Saul by the Ziphims, *22* David taketh away Sauts speare, and a pot of water that stood at his head, *27* Saul confesseth his sinne.

I A Gaine the Ziphims came vnto Saul to Gibeah, saying, " Doest not David hide him selfe " in the hill of Hachilah before " Ieshimon?

2 Then Saul arose, and went downe to the wilderness of Ziph, hauing thre thousand " chosen men of Israel with him, for to seeke David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Ieshimon by the way side. Nowe David abode in his wilderness, and he saue that Saul came after him into the wilderness.

4 (For David had sent out spies, and vnderstood, that Saul was come " in very

5 Then David arose, and came to the place where Saul had pitched, & when David behelde his place where Saul lay, and " Abner the sonne of Ner which was his chiefe captaine, (for Saul laye in the foite, & the people pitched round about him)

6 Then spake David, and saide to Abimelech the " Hittite, and to Abishai the sonne of Neruah, " brother to Joab, saying, Who will goe downe with me to Saul to the host? Then Abishai said, I will goe downe with thee.

7 So David and Abishai came downe to the people by night: and beholde, Saul lay sleeping within the foite, & his speare

r For feare of the great danger.

Or, reuenged.

f For he had experience of other great godlines, wisdom, and humilitie.

Ebr. went at her feete.

1oth. 25. 56.

2. Sam. 3. 14. 15.

t Which was a place bordering on the cuntry of the Moabites.

Chap. 23. 19.

Or, in Gibeah.

Or, the wilderness.

a That is, of the most skillfull and valiant souldiers.

Or, to a certaine place.

Chap. 14. 50. and 17. 15.

b Who was a stranger and not an Irahelite, *c* Who afterward was Dauids chiefe captaine.

40, *holier.*

d Meaning, he woulde make him sure at one stroke.

e To wit, in his owne private cause: for Iehu slew two kings at Gods appointment, 2. King. 9. 24.

Ebr. the heaue
flepe of the Lord
was fallen upon
them.

Ebr. aufwerek.

f Esteemed most valiant, & meete to saue the king?

Eb sonnes of death.

g Hereby it appeareth, that the hypocrite persecuted Dauid against his owne conscience, and contrary to his promes.

h Let his anger toward vs be pacified by a sacrifice.

i As much as lay in them, they compelled him to idolatrie, because they forced him to flee to the idolaters.

speare did sticke in the grounde at his head: and Abner and the people laye round about him.

8 ¶ The said Abhail to Dauid, God hath closed thine enemies into thine had this day: now therefore, I pray thee, let me smite him once in a speare to the earth, and I will not smite him againe.

9 And Dauid saide to Abhail, Destrope him not: for who can lay his hand on the Lords anointed, and be guiltles?

10 Whoeuer Dauid said, As the Lord liveth, either the Lord shall smite him, or his bay shall come to dye, or he shall descend into battel, and perish.

11 The Lord keepe me from laying mine hand upon the Lords anointed: but, I pray thee, take now the speare that is at his head, and the pot of water, and let vs go hence.

12 So Dauid toke the speare & the pot of water from Sauts head, and they gate them away, & no man sawe it, nor marked it, neither did any awake, but they were all a sleepe: for the Lord sent a dead sleepe upon them.

13 Then Dauid went into the other side, & stood on the toppe of an hill as farre of, a great space betwene them.

14 And Dauid cried to the people, and to Abner the sonne of Ner, saying, Hearest thou not Abner? Then Abner answered, & said, Who art thou that expect to the king?

15 And Dauid said to Abner, Art not þ a man? and who is like thee in Israel? wherefore then hast thou not kept thy loyd the king: for there came one of the folke in to destroy the king thy loyd.

16 This is not well done of thee: as the Lord liveth, ye are worthe to die, because ye have not kept your master the Lords anointed: and now see where þ Kings speare is, and the pot of water that was at his head.

17 And Saul knew Dauids voyce, & said, Is this thy voyce, & my sonne Dauid? And Dauid saide, It is my voyce, my loyd O King.

18 And he saide, Wherefore doest my loyd thus persecute his seruant? for what have I done? or what evil is in mine hand?

19 Nowe therefore, I beseeche thee, let my loyd the King heare the wordes of his seruant. If the Loide have stirred thee by againt me, let him smell thee by againt me, but if the children of men have done it, cursed be they before the Lord: for they have cast me out this daye from abiding in the inheritance of the Loide, saying, God, serue þ ther gods.

20 Now therefore let not my blood fall to the earth before the face of the Loide: for the King of Israel is come out to seeke a flea, as one would hunt a partriche in the mountaine.

21 Then said Saul, I have sinned: come

again, my sonne Dauid: for I will doe thee no more harme, because my sonne was kepeious in thine eyes this day: beholde, I have done scouthly, & have erred exceedingly.

22 Then Dauid answered, and saide, Besholde the Kings speare, let one of the pong men come ouer and fet it.

23 And let the Loide reward euerie man according to his rightousnes & faithfulness: for the Lord had deliuered thee into mine hands this day, but I would not lay mine hande vpon the Lords anointed.

24 And beholde, like as thy life was much set by this day in mine eyes: so let my life be set by in the eyes of the Loide, that he may deliuer me out of all tribulation.

25 Then Saul saide to Dauid, Blessed art thou, my sonne Dauid: for thou shalt do great things, and also preuaile. So Dauid went his way, and Saul returned to his place.

CHAP. XXVII.

Dauid fleeth to Achish King of Gath, who gueseth him Ziklag. & Dauid destroyeth certeyne of the Philistines. 10 Achish is deceyved by Dauid.

1 **A**ND Dauid said in his hearte, I shall nowe perishe one day by the hande of Saul: is it not better for me that I saue my selfe in the lande of the Philistines, & that Saul maye haue no hope of me to seeke me anye more in all the coastes of Israel, and so escape out of his hande?

2 Dauid therefore arose, and he, and the six hundred men that were with him, went vnto Achish the sonne of Maorch King of Gath.

3 And Dauid dwelt with Achish at Gath, he, and his men, euery man with his household, Dauid with his two wiues, Ahinoam the Jezreelite, and Abigail Nabats wife the Carmelite.

4 And it was told Saul that Dauid was fled to Gath: so he sought no more for him.

5 And Dauid saide vnto Achish, If I haue nowe founde grace in thine eyes, let them giue me a place in some other cite of the countrey, that I may dwell there: for why should thy seruant dwell in the head cite of the kingdome with thee?

6 Then Achish gaue him Ziklag þ same day: therefore Ziklag pertauneth vnto the Kings of Iudah vnto this day.

7 And the time that Dauid dwelt in the countrey of the Philistines, was foure monethes and certaine dayes.

8 The Dauid and his men went by, and inhabited the Geshurites, and the Giritites and the Amalekites: for they inhabited the lande from the heaung, from the way, as thou goest to Shur, eue vnto the lande of Egypt.

k Because thou saucest my life this day.

l Thus he protesteth his innocencie toward Saul, nor defending his iustice in the sight of God, in whose presence none is righteous, Psal. 14. 3. and 130. 3.

m To Gibeon of Benjamin.

a Dauid distrusteth Gods protection, & therefore fleeth vnto idolaters, who were enemies to Gods people.

b Thus God by his prouidence changeth the enemies hearts, & maketh them to fauour his, in their necessitie.

c Let thine officers appoint me a place.

Ebr. the number of the dayes.

d These were the wicked Canaanites, whom God had appointed to be destroyed.

9 And

9 And Dauid snoted the land, and left neither man nor woman alone, and tooke sheeps, and oxen, and asses, and camels, and apparel, and returned and came to Achish.

^b Or, against whom.

10 And Achish said, Where haue ye bene a roning this day? And Dauid answered, Against the South of Iudah, and against the South of the Ierahmelechites, and against the South of the Keutites.

11 And Dauid saued neither mā nor woman alive, to bring them to Gath, saying, lest they should tell on vs, and say, So did Dauid, and so wilbe his maner all the while that he dwelleth in the countrey of the Philistims.

12 And Achish benedict Dauid, saying, He hath made his people of Israel utterly to abhoire him: therefore he shall be my seruant for euer.

CHAP. XXVIII.

^a Dauid hath the chiefe charge promised about Achish. & Saul consulteth with a witch, and shee causeth him to speake with Samuel, 18 VVho declareth his ruine.

1 **N**OWE at that time the Philistims assembled their bandes and armitie to fight with Israel: therefore Achish saide to Dauid, Be sure, thou shalt go out with me to the battel, thou, & thy men.

2 And Dauid saide to Achish, Surely thou shalt knowe what thy seruant can do. And Achish saide to Dauid, Surely I will make thee keeper of mine heade for euer.

3 * (Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his owne citie: & Saul had but away the sozerers, and the soothsayers out of the land)

4 Then the Philistims assembled their selues, and came, and pitched in Shunem: and Saul assembled all Israel, & they pitched in Gilboa.

5 And when Saul saue the hoste of the Philistims, he was afraid, & his heart was sore afeared.

6 Therefore Saul asked counsell of the Lord, and the Lord answered him not, neither by dreames, nor by ^c Dymn, nor yet by Propheets.

7 Then said Saul vnto his seruantes, Seeke me a woman that hath a familiar spirit, that I may goe to her, & aske of her. And his seruantes saide to him, Beholde, there is a woman at Endor that hath a familiar spirit.

8 Then Saul ^d changed him selfe, & put on other raimēt, and he went, and two men with him, & they came to the woman by night: and he said, I pray thee, coniecture vnto me by the familiar spirit, and bring me him by whom I shall name vnto thee.

9 And the woman saide vnto him, Beholde, thou knowest what Saul hath done, howe he hath destroyed the sozerers, & the soothsayers out of the land: wherefore thou seekest thou to take me in a snare to cause me to die?

10 And Saul sware to her by the Lord, saying, As the Lord liveth, no harme shall come to thee for this thing.

11 Then said the woman, Whom shall I bring by vnto thee? And he answered, Bring me by ^e Samuel.

12 And when the woman sawe Samuel, shee cryed with a loud voice, and the woman spake to Saul, saying, Why hast thou deceiued me? for I sawe Saul.

13 And the King said vnto her, Be not afraid: for what saluest thou? And the woman said vnto Saul, I sawe gods ascending by out of the earth.

14 Then he said vnto her, What faction is he of? And she answered, In a side man cometh by lapped in a mantell: and Saul knewe that it was Samuel, and he inclined his face to the ground, and bowed him selfe.

15 ¶ And Samuel saide to Saul, Why hast thou disguised mee, to bring mee by? Then Saul answered, I am in great distress: for the Philistims make warre against me, and God is departed from me, and answereth me no more, neither ^f by Propheets neither by dreames: therefore I haue called thee, that thou maiest tel me, what I shall do.

16 Then saide Samuel, Wherefore then doest thou aske of mee, seeing the Lord is gone from thee, and is thine enemies?

17 ¶ Then the Lord hath done to s him, as he spake ^g by mine hande: for the Lord will rent the kingdome out of thine hande, and giue it thy neighbour Dauid.

18 Because thou obeydest not the voice of the Lord, nor executedst his sicre waich vpon the Amalekites, therefore hath the Lord done this vnto thee this day.

19 Whereouer the Lord will deliuer Israel with thee into the hands of the Philistims: and to inioyne shalt thou & thy sonnes be with me, and the Lord shall giue the hoste of Israel into the hands of the Philistims.

20 Then Saul fell streight way all along on the earth, and was sore afeared, because of the wordes of Samuel, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

21 Then the woman came vnto Saul, & saide that he was sore troubled, and saide vnto him, See, thine handmaid hath obeyed thy voice, and I haue put my soule in mine hand, and haue obeyed thy wordes which thou saidest vnto me.

22 Now therefore, I pray thee, hearken thou also vnto the voice of thine handsmaid, and let me set a morsell of breade before thee, that thou maiest eat and get the strength, and go on thy iourney.

^e Which were a familie of the tribe of Iudah, 1. Chro. 2. 9.

^f Or, he doeth surely by abisorre hu people.

^a Albeit it was a great grieue to Dauid to fight against the people of God, yet such was his infirmities, he durst not denie him. Chap. 23. 4.

^b According to the commandement of God, Exod. 22. 18. deuta. 8. 10. 11.

^c Meaning, the hie Priest, Exod. 18. 30.

^d He seeketh not to God in his miserie, but is led by Satan to vnlawfull meanes, which in his conscience he condemmeth.

^e He speaketh according to his grosse ignorance not considering the state of the faintes after this life, and how Satan hath no power ouer them. ^f Or, an excellent person.

^f To his imagination, albeit it was Satan, who to blind his eyes tooke vpon him the forme of Samuel, as he can do of an Angel of light. ^g Ebr. by the hands of Propheets.

^g That is, to Dauid. Chap. 23. 28. ^h Or, ministerie.

^h Ye shalbe dead, Chap. 31. 3.

ⁱ The wicked, when they heare Gods iudgements tremble and despaire, but can not seeke for mercie by repentance.

^k I haue ventured my life.

23 But he refused, and said, I will not eat: but his servants and the woman that are come with him, and he obeyed their voice: so he arose from the earth, and sat on the bed.

24 Now the woman had a fatte calfe in the house, and she halsted, and killed it, andooke flour and kneaded it, and baked of it unleavened bread.

25 Then she brought them before Saul, and before his servants: and when they had eaten, they stood up, & went away the same night.

I Because it required haste.

CHAP. XXIX.

4 The princes of the Philistims cause David to be sent backe from the battel against Iſrael, because they distrusted him.

1 So the Philistims were gathered together with all their armies in Azekah: and the Iſraelites pitched by the fountaine, which is in Iſrael.

Or, in Ash.

2 And the princes of the Philistims went forth by a hundredths and thousands, but David and his men came behinde with Achish.

Or, captaines. a According to their bands, or enſignes.

3 Then saide the princes of the Philistims, What doe these Ebrewes here? And Achish said unto the princes of the Philistims, Is not this David the servant of Saul the king of Iſrael, who hath bene with me these daies, or of these peres, & I have found nothing in him, since he dwelt with me vnto this day?

4 But the princes of the Philistims were wroth with him, and the princes of the Philistims said vnto him, Send this fellowe backe, that he may goe againe to his place which thou hast appointed him, and let him not goe downe with vs to battel, lest that in the battel he be an aduersarie to vs: for wherewith should he obtaine the fauour of his master? should it not be with the heads of these men?

5 Is not this David, of whom they sang in dances, saying, * Saul ſlew his thousand, and David his ten thousand?

6 Then Achish called David, and said vnto him, As the Lord liueth, thou hast bene vponight a good in my sight, when thou wentest out and in with me in the hoste, neither haue I founde euill with thee, since thou camest to me vnto this day, but the princes doe not fauour thee.

7 Wherefore nolve returne, and goe in peace, that thou displeasest not the princes of the Philistims.

8 And David said vnto Achish, What haue I done? and what hast thou found in thy seruant as long as I haue bene with thee vnto this day, that I may not goe and fight against the cucumers of Iſrael the King?

9 Achish then answered, and said to David, I knowe thou pleasest me, as an Angel of God: but the princes of the Philistims haue saide, Let him not goe by with vs to battel.

10 Wherefore nolve rise by early in the morning with thy matters seruants that are come with thee: and when he be up early, as soone as he haue light, thee from Saul depart.

11 So David and his men rose by early to depart in the morning, & to returne into the land of the Philistims: and the Philistims went by to Iſrael.

10 Wherefore nolve rise by early in the morning with thy matters seruants that are come with thee: and when he be up early, as soone as he haue light, thee from Saul depart.

11 So David and his men rose by early to depart in the morning, & to returne into the land of the Philistims: and the Philistims went by to Iſrael.

CHAP. XXX.

The Amalekites burne Ziklag. 5 Davids two wives are taken prisoners. 6 The people would stone him. 8 He asketh counsell of the Lord, and pursuing his enemies recovereth the pray. 24 He devideth it equally, 26 And sendeth part to his friends.

1 Borne to Ziklag the third day, the Amalekites had invaded upon the South, euen vnto Ziklag, & had sturten Ziklag, and burnt it with fire,

a After that he departed from Achish. b That is, destroyed the citie.

2 And had taken the women that were therein, prisoners, both small and great, and slew not a man, but carped them away, and went their wayes.

3 So David and his men came to the citie, and behold, it was burnt with fire, and their wives, and their children, and their daughters were taken prisoners.

c For these only remained in the citie, when the men were gone to warre.

4 Then David and the people that was with him, lift up their voices and wept, until they could weepe no more.

5 Davids two wives were taken prisoners also, Achinoam the Iſraelite, and Abigail the wife of Nabal b Carnelite.

6 And David was in great sorrow: for the people entended to stone him, because the hearts of all the people were bred euery man for his somes and for his daughters: but David comforted him selfe in the Lord his God.

d Thus we see, that in troubles & aduersitie we doe not consider gods prouidence, but like raging beastes forget both our owne dutie & contentment ouer vs.

7 And David sayde to Abiathar the Priest of Shimelech some, I pray thee, bring me the Ephod. And Abiathar brought the Ephod to David.

8 Then David asked counsell of the Lord, saying, Shall I follow after this company? shall I ouertake them? And he answered him, Followe: for thou shalt surely ouertake them, and recover all.

9 So David and the six hundred men that were with him, went, and came to the riuer Besor, where a part of them abode.

e Though God seeme to leade vs for a time, yet if we trust in him, we shall be sure to finde comfort.

10 But David and foure hundred men followed (for two hundred abode behinde, being to wearie to goe ouer the riuer Besor)

11 And they found an Egyptian in the field, and brought him to David, & gaue him bread and he did eate, & they gaue him water to drinke.

12 Also they gaue him a fesse figges, and two clusters of raisins: and when he had eaten, his spirit came againe to him: for he had eaten no bread, nor drunke any water in thre dayes, and thre nightes.

f God by his prouidence both prouided for the necessitie of this poore stranger, and made him a guide to David to accomplish his enterprife.

13 And David said vnto him, To whom belongst

b Meaning, a long time, that is, foure monthes & certain daies, Chap. 27. 7. Or, six, as Gen. 25. 11. 1. Chr. 12. 29.

e Would not Saul receiue him to fauour, if he could betray vs? Chap. 18. 7. and 21. 21.

d That is, was conseruant with me. e Or, thou art not good in the eyes of the prince.

e This dissimulation cannot be excused: for it grieved him to goe against the people of God.

belongest thou? and whence art thou? And he said, I am a young man of Egypt, and seruant to an Amalekite: and my master left me three dayes agoe, because I fell sicke.

14 We roured vpon the South of Chereth, & vpon the coast belonging to Iudah, and vpon the South of Caleb, and we burnt Ziklag with fire.

15 And Dauid said vnto him, Canst thou bring me to this company? and he said, I sweare vnto me by God, that thou wilt neither kill me, nor deliuer me into the hands of my master, & I wil bring thee to this company.

16 ¶ And when he had brought him thither, beholde, they lay scattered abroad vpon all the earth, beating and drinking, and dancing, because of all the great pray that they had taken out of the land of the Philistins, and out of the land of Iudah.

17 And Dauid smote them from the twinkling euen vnto the evening of the next morning, so that there escaped not a man of them, save some hundred young men, which rode vpon camels, and fled.

18 And Dauid recovered all that the Amalekites had taken: also Dauid rescued his two wiues.

19 ¶ And they lacked nothing, small or great, some of daughter, or of the spoyle of all that they had taken away: Dauid recovered them all.

20 Dauid also tooke all the sheepe, and the oxen, & they dancd them before his cartel, and sayd, This is Dauid's k pray.

21 ¶ And Dauid came to þ two hundred men þ were to waite for to follow Dauid: whom they had made able to abide at the river Besor: & they came to meet Dauid, & to meete the people that were with him: so when Dauid came neere to the people, he saluted them.

22 Then answered all the euil & wicked of the men that went with Dauid, and sayd, Because they went not with vs, therefore wil we giue them none of the pray, that we haue recovered, vnto euerp mā his wife & his children: therefore let them carie them away & depart.

23 Then sayd Dauid, I shall not doe so, my brethren, with that which the Lord hath giuen vs, who hath preferred vs, and deliuerd the company that came against vs, into our hands.

24 For who wil obep you in this matter? but as his part is that goeth downe to the battel, so shall his part be, that tarps eth by the staffe: they shall part alike.

25 So from that day forward he made it a statute & a lawe in Israel, vntil this day.

26 ¶ When Dauid therefore came to Ziklag, he sent of the pray vnto the Elders of Iudah and to his friends, saying, See, there is a blessing for you of the spoyle of the enemies of the Lord.

27 He sent to them of Beth-el, & to them of South Ramoth, & to them of Attir,

28 And to them of Aroer, and to them of Siphmoth, and to them of Eshtemoa.

29 And to them of Kachal, & to them of the cities of the Jerahmeelites, and to them of the cities of the Kenites,

30 And to them of Hormah, and to them of Chor-ahai, and to them of Athach,

31 And to them of Hebron, and to all the places where Dauid and his men had haunted.

n Shewing him selfe mindful of their benefites towards him.

CHAP. XXXI.

4 Saul killeth him selfe. 6 His children are slaine in the battel. 12 The men of Iabesh tooke downe his body, which was hangd on the wall.

1 N Gwe the Philistins fought against Israel, and the men of Israel fledde away from the Philistins, and they fell downe wounded in mount Gilboa.

1 Chr. 20. 2

Or, slaine.

2 And the Philistins preassed soze vpon Saul and his sonnes, and slawe Jonathan, and Abinadab, and Maleshiah Sauls sonnes.

3 And when the battel wnt soze against Saul, the archers & bolmen hit him, & he was soze wounded of the archers.

2 Ebr. found him. Or, strayed.

4 Then said Saul vnto his armour bearer, Drawe out thy sword, and thrust me through therewith, least the vncircumcised come & thrust me through and mocke me: but his armour bearer would not, for he was soze afraid. Therfore Saul tooke a sword and fel vpon it.

a So we see thas his cruel life had a desperate end, as is commonly seene in the that persecute & children of God.

5 And when his armour bearer saw that Saul was dead, he fell likewise vpon his sword, and dyed with him.

6 So Saul dyed, & his three sonnes, and his armour bearer, and all his men that same day together.

7 ¶ And when the men of Israel that were on the other side of the balkep, and they of the other side Jordan saw that the men of Israel were put to flight, that Saul & his sonnes were dead, then they left the cities, & ran away: and the Philistins came and dwelt in them.

b Neere to Gilboa.

c The tribes of Reuben and Gad & halfe the tribe of Manasseh.

8 ¶ And on the morowe when the Philistins were come to spoyle them that were slaine, they found Saul and his three sonnes lying in mount Gilboa,

9 And they cut of his head, and stripped him out of his armour, & sent into the land of þ Philistins on euery side, that they should publish it in the temple of their idoles, and among the people.

d In token of victorie and triumph.

10 And they laid by his armour in the house of Betharoth, but they hangd by his body on the wall of Beth-lhan.

11 ¶ When the inhabitants of Jabesh Gilead heard, what the Philistins had done to Saul,

e Whom he had deliuerd from their enemies, Chap. 22. 11.

12 Then they arose (as many as were strong men) and went all night, & tooke the bodie of Saul, and the bodies of his sonnes, from the wall of Beth-lhan, and came to Jabesh, and burnt them there.

1 Ierem. 34. 31.

13 And tooke their bones & buried them vnder a tree at Jabesh, & fasted seuen dayes.

2 Sam. 2. 4. f According to the custome of THE mourners.

g For others were in all ages had in moste reuerence euen among the heathen.

h The wicked in their pompe and pleasures consider not the iudgement of God, which is the at hande to smite them.

i Some reade, & vnto the morrow of þ two evening: that is, three dayes.

k Which the Amalekites had taken of others, & Dauid fro them besides þ goods of Ziklag.

l Vnder these are comprehended þ cattel and goods, which appertained to euery mā.

m Some referre these wordes to Dauid, that he alledged an olde custome and lawe, as if it were writte, It is both nowe and hath bene euer.

THE SECOND BOOKE of Samuel.

THE ARGUMENT.

THIS booke and the former beare the title of Samuel, because they containe the conception, natiuitie and the whole course of his life, and also the lines and acts of two Kings, to wit, of Saul and Dauid, whom he anointed and consecrate d Kings by the ordinance of God. And as the first booke containeth those things, which God brought to passe among this people vnder the gouernement of Samuel and Saul: so this seconde booke declareth the noble acts of Dauid, after the death of Saul, when he began to reigne, vnto the ende of his kingdome: and howe the same by him was wonderfully augmented to: also his great troubles and dangers, which he susteined both within his house & without: what horrible and dangerous insurrections, vperes, & treasons were wrought against him, partly by false counsellers, fained friends & flatterers, and partly by some of his own children and people: & how by Gods assistance he ouercame all difficulties, and enioyed his kingdome in rest and peace. In the person of Dauid the Scripture setteth forth Christ Iesus the chief King, who came of Dauid according to the flesh, and was persecuted on euery side with outward and inward enemies, as well in his own person, as in his members, but at length he ouercommeth all his enemies, and giueth his Church victorie against all power both spirituall and temporall: and so reigneth with them, King for euermore.

CHAP. I.

4 It was told Dauid of Sauls death. 15 He causeth him to be staine that brought the tydings. 19 He lamenteth the death of Saul and Jonathan.

1 After the death of Saul, whē Dauid was returned frō the slaughter of the Amalekites & had bene two dayes in Ziklag,
2 Beholde, a man came the third day out of the hoste from Saul with his clothes rent, and earth vpon his head: and when he came to Dauid, he fell to the earth, and did obeisance.
3 Then Dauid saide vnto him, Whence comest thou? And he saide vnto him, Out of the hoste of Israel I am escaped.

4 And Dauid saide vnto him, What is done? I pray thee, tel me. Then he saide, that the people is fled from the battel, & many of the people are overthrowen, & dead, and also Saul and Jonathan his sonne are dead.
5 And Dauid saide vnto the pong man that tolde it him, Howe knowest thou that Saul and Jonathan his sonne be dead?
6 Then the pong man that tolde him, answered, Thus I came to mount Gilboa, beholde, Saul leaned vpon his speare, & lo, the chariots and horsemen followed hard after him.

7 And whē he looked backe, he saw me, & called me, And I answered, Where am I.
8 And he saide vnto me, Who art thou? And I answered him, I am an Amalekite.
9 Then saide hee vnto me, I pray thee, come vpon me, & slay me: for anguish is come vpon me, because my life is yet whole in me.
10 So I came vpon him, and slew him, and because I was sure that he couide not liue, after that he had fallen, I toke

the crowne that was vpon his head, & the bracelet that was on his arme, and brought them hither vnto my lord.

11 Then Dauid toke hold on his clothes, & rent them, and likewise all the me that were with him.

12 And they mourned and wept, & fasted till euen, for Saul and for Jonathan his sonne, & for the people of the Loide, and for the house of Israel, because they were slaine with the sword.

13 Afterward Dauid saide vnto pong man that told it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

14 And Dauid saide vnto him, Howe wast thou not afraid, to put forth thine hande to destroye the Anointed of the Loide?

15 Then Dauid called one of his pong men, and said, Go neere, and fall vpon him. And he smote him that he died.

16 Then saide Dauid vnto him, Thy blood be vpon thine owne head: for thine owne mouth hath testified against thee, saying, I haue slaine the Loides Anointed.

17 I Then Dauid mourned with this lamentation ouer Saul, and ouer Jonathan his sonne,

18 (Also he bade them teache the childie of Judah to a shoute, as it is written in the booke of *¹ Jasher)

19 O noble Israel, he is slaine vpon thy high places: howe are the mightie overthrowen?

20 Tell it not in Gath, nor publish it in the streetes of Ashkelon, lest the daughters of the Philistims reioyce, lest the daughters of the vncircumcised triumph.

21 The mountaines of Gilboa, vpon you be neither delue nor raine, nor be there fields of offerings: for there the shield of the mightie is cast downe, the shield of Saul, as though he had not bene anointed with oyle.

Chap. 3. 31. and 13. 31.

e After the lamentation he examined him againe. P. 1. 105. 15.

f Thou art iustly punished for thy faute.

g That they might be able to match their enemies the Philistims in that arte.

1osh. 10. 13. Or, right east. h Meaning Saul. Micah 1. 10.

4 Let their fertile fields be barren, and bring forth no fruit to offer to the Loide.

8 Sam. 30. 17.

a Seeming to lament the overthrow of the people of Israel.

b As I fled in the chafe. Or, Captaine.

c He was an Amalekite borne, but renounced his country and joynd with the Israelites. Ebr. Bard upon. d I am forie, because I am yet alive.

e Ebr. I floode upon him.

k They died both together in Gilboa.

l As riche garments, and costly icwels.

m Either towards their husbands, or their children.

a By the meanes of the hie Priest, as 1. Sam. 23. 2. & 2. Sam. 5. 19.

b Which cite was also called Kirjath-arba, Iosh. 14. 15.

c In the time of his persecution.

g Sam. 21. 8.

d According to his promises, which is to recompence them that are mercifull.

e So that you shall not want a captaine and a defender.

f Ouere the eleven tribes.

22 The bowe of Jonathan neuer turned backe, neither did the swoide of Saul returne emptye from the blood of the slaine, and from the fat of the mightie.

23 Saul and Jonathan were louely and pleasant in their times, and in their deathes they were not ^k deuided: they were swifter then eagles, they were stronger then lions.

24 The daughters of Israel, weepe for Saul, which clothed pou in skarlet, ^l his pleasures, and hanged ornaments of golde vpon your apparel.

25 How were the mightie slaine in the mids of the battell? O Jonathan, thou wast slaine in thine hie places.

26 Who is me for thise, my brother Jonathan: very kinde had thou bene vnto me: thy loue to me was wonderfull, passing the loue of ^m women: how are the mightie ouerthrowne, and the weapons of warre destroyed?

CHAP. II.

4 David is anointed King in Hebron. 9 Abner maketh Ishbootheth King ouer Israel. 15 The battell of the seruants of David and Ishbootheth. 33 The buriall of Asahel.

1 **A**fter this, David ^a asked counsell of the Lord, saying, Shall I goe vnto anie of the cities of Iudah? And the Lord said vnto him, Go by. And David said, Whither shal I goe? He the answered, Vnto ^b Hebron.

2 So David went by thither & his two wines also, Ahinoam the Jezreelite, and Abigail Nababs wife the Carmelite.

3 And David brought by the men that were with ^c him, euerie man with his household, and they dwelt in the cities of Hebron.

4 ^d Then the men of Iudah came, and there they anointed David King ouer the house of Iudah. And they told David, saying, ^e that the men of Iabesh Gilead buried Saul.

5 And David sent messengers vnto the men of Iabesh Gilead, and saide vnto them, Blessed are ye of the Lord, that ye haue shewed such kindnes vnto your lord Saul, that you haue buried him.

6 ^d Therefore now the Lord heeue mercie and ^e trueth vnto you: and I will recompence you this benefite, because ye haue done this thing.

7 Therefore now let your handes be strong, and be you valiant: albeit your master Saul be dead, yet neuertheless the house of Iudah hath anointed me ^e King ouer them.

8 ^f But Abner the sonne of Ner that was captaine of Sauls host, tooke Ishbootheth the sonne of Saul, and brought him to Mahanabab.

9 And made him King ouer Gilead, and ouer the Ashurites, and ouer Izrel, & ouer Ephraim, and ouer Benjamin, & ouer ^f all Israel.

10 Ish-bootheth Saulls sonne was fourtie yere olde when he began to reigne ouer

Israel, and reigned two yere: but the house of Iudah followed David.

11 And the time which David reigned in Hebron ouer the house of Iudah, was seuen yere and sixe ^g moneths.

12 And Abner the sonne of Ner, and the seruants of Ish-bootheth the sonne of Saul went out of Mahanabab to Gibeon.

13 And Joab the sonne of Zeruah, and the seruants of David went out and met one another by the poole of Gibeon: and they sat downe, the one ^g on the one side of the poole, and the other on the other side of the poole.

14 Then Abner saide to Joab, Let the pong men nowe arise, and ^h play before vs. And Joab said, Let them arise.

15 Then there arose ^g & went ouer twelue of Benjamin by number, which perteyned to Ish-bootheth the sonne of Saul, & twelue of the seruants of David.

16 And euery one caught ⁱ his felowe by the head, and thrust his sword in his fellows side, so they fell downe together: wherefore the place was called ^h Helkath-hazzurim which is in Gibeon.

17 And the battell was exceeding sore that same day: for Abner and the men of Israel ^k fell before the seruants of David.

18 And there were three sonnes of Zeruah there, Joab, and Abishai, and Asahel. And Asahel was as light on foote as a wilde roe.

19 And Asahel followed after Abner, and in going he turned neither to the right hande nor to the left from Abner.

20 Then Abner looked behinde him, and saide, Wrt thou Asahel? And he answered, Yea.

21 Then Abner saide, Turne thee either to the right hande ^o or to the left, and take one of the pong men, and take thee his ^l weapons: but Asahel would not depart from him.

22 And Abner saide to Asahel, Depart from me: wherefore should I smite thee to the grounde? howe then should I be able to holde by my face to Joab thy brother?

23 And when he would not departe, Abner with the hinder ende of the speare smote him vnder the ^o fifth ryb, that the speare came out behinde him: and hee fel downe there, and died in his place: And as many as came to that place where Asahel fel downe and died, stood still.

24 Joab also and Abishai pursued after Abner: and the sunne went downe, when they were come to Beth Anabab, that lieth before Giah, by the wap of the wilderness of Gibeon.

25 And the children of Benjamin gathered them selues together after Abner, & were on a heape and stood on the top of an hill.

26 Then Abner called to Joab, and said, Shall the ^o sword denouere for ever? knowest thou not, that it will be bitterness in the latter ende? howe long then

g After this time was expired, hee reigned ouer all the cuntry 37 yeres, Chap. 5. 5.

h Let vs see howe they can handle their weapons.

i Meaning, his aduersarie.

o Or, the field of strong men.

k After that these foure and twenty were slaine.

l Or, spoile.

m Why doest thou proucke me to kil thee?

n In Some read, in those partes, whereas the liuely parts lye: as the heart, the lungs, the liuer, the milke, and the gall.

o Shal we not make an end of murdering? Gal

What he, or thou bid the people returne from following their brethren?

o If thou hadst not provoked them to battel, as verse. 14.

27 And Joab said, As God liveth, if thou haddest not spoken, surely even in the morning the people had departed every one backe from his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

o Or, wilderness.

29 And Abner and his men walked all that night through the plaine, & went over Jordan, and past through all Bethon till they came to Mahanaim.

o Or, to the tentes.

30 Joab also returned backe from Abner: and when he had gathered all the people together, there lacked of Davids servants ninetie men and Mahel.

31 But the servants of David had fruites ten of Benjamin, and of Abners men, for that thre hundredeth and thre score men died.

p Thus GOD would confirme David in his kingdom by the destruction of his aduersaries.

32 And theyooke up Mahel, and buried him in the sepulchre of his father, which was in Beth-lehem: and Joab and his men went all night, and when they came to Hebron, the day arose.

CHAP. III.

1 Long warre betwene the houses of Saul and David. 2 The children of David in Hebron. 12 Abner turneth to David. 27 Joab killeth him.

a That is, without intermission induring two yeeres, which was the whole reigne of Ish-boseth.

1 There was then a long warre betwene the house of Saul and the house of David: but David waxed stronger, and the house of Saul waxed weaker.

2 And unto David were children borne in Hebron: & his eldest sonne was Amnon of Thimoan the Izzelite.

b Who is called also Daniel, 1. Chro. 3 1.

3 And his second, was Chileab of Abigail the wife of Nabal the Carmelite: and the thirde, Abialon the sonne of Maacah the daughter of Talmai the King of Gethur.

4 And the fourth, Adoniah the sonne of Haggith, and the fifth, Shephaniah the sonne of Abital.

e Within seven yeeres and fixe moneths.

5 And the sixt, Ithream by Eglah Davids wife: these were borne to David in Hebron.

6 Nowe while there was warre betwene the house of Saul and the house of David, Abner made all his power for the house of Saul.

d Dost thou esteeme me no more then a dog, for a my seruice done to thy fathers house?

7 And Saul had a concubine named Rizpah, the daughter of Aiah. And Ish-boseth said to Abner, Wherefore hast thou gone in to my fathers concubines?

8 Then was Abner very wroth for the wordes of Ish-boseth, and said, Am I a dogs head, which against Tubah do I shew mercie this day unto the house of Saul thy father, to his brethren, and to his neighbours, and haue not deliuered thee into the hand of David, that thou chargest me this day, with a faulte concerning this woman?

e We see howe the wicked can not abide to be admonished of their fautes, but seeke their displeasure, which goe about to bring them fro their wickednes.

9 So doe God to Abner, and more also, except, as the Lord hath sworne to David, men so I doe to him,

10 To remove the kingdom from the house of Saul, that the throne of David may be established ouer Israel, and ouer Tubah, euen from Dan to Beer Sheba.

11 And he burst no more answere to Abner: for he feared him.

12 Then Abner sent messengers to David upon his behalf, saying, Whose is the land? who should also say, Make covenant with me, & behold, mine hand shall be with thee, to bring all Israel vnto thee.

o Or, secretly.

13 Who said, Well, I will make a covenant with thee: but one thing I require of thee, that is, that thou see not my face except by bring Michal Davids daughter when thou comest to see me.

14 Then David sent messengers to Ish-boseth Sauls sonne, saying, Deliver me my wife Michal, which I married for an hundredeth and fiftie kins of the Philistines.

1. Sam. 18, 23, 27.

15 And Ish-boseth sent, and tooke her from her husband Phaltiel the sonne of Laish.

1. Sam. 25-44.

16 And her husband went with her, and came weeping behind her, vnto Bahurim: then sayde Abner vnto him, Goe, and returne. So he returned.

17 And Abner had communication with the Elders of Israel, saying, We sought for David in times past, that he might be your King.

f Rather for malice that he bare toward Ish-boseth, the for loue he bare to David.

18 Nowe then doe it: for the Lozde hath spoken of David, saying, By the hand of my seruant David I will saue my people Israel out of the hands of the Philistines, and out of the hands of all their enemies.

19 Also Abner spake to Benjamin, and afterward Abner went to speake with David in Hebron, concerning all that Israel was content with, and the whole house of Benjamin.

g Ebr. in the eares of Benjamin.

20 So Abner came to David in Hebron, hauing twenty men with him, and David made a feast vnto Abner, and to the men that were with him.

g Who challenged the kingdom, because of their father Saul.

21 Then Abner said vnto David, I will rise up, & goe gather all Israel vnto my lord the King, that they may make a covenant with thee, and that thou mayest reigne ouer all that thine heart desireth. Then David let Abner depart, who went in peace.

h Or, without haume.

22 And beholde, the seruants of David and Joab came from the campe, and brought a great prey with them: but Abner was not with David in Hebron: for he had sent him away, and he departed in peace.

h From warre against the Philistines.

23 When Joab, and all the host that was with him were come, men tolde Joab, saying, Abner the sonne of Ner came to the King, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the King, & sayd, What hast thou done? beholde, Abner came vnto thee, why hast thou sent him away, and he is departed?

i Here appeareth the malicious minde of Joab, who would haue had the King to slay Abner for his priuate grudge.

25 Thou knowest Abner the sonne of Ner:

ſer: for he came to deceiue thee, and to know thy outgoing & ingoing, and to know all that thou doest.

26 ¶ And when **Joab** was gone out from **Dauid**, he ſent meſſengers after **Abner**, which brought him againe from the wel of **Berai** unknowing to **Dauid**.

27 ¶ And when **Abner** was come againe to **Yebion**, **Joab**ooke him aſide in the gate to ſpeake with him peaceably, and ſlaine him vnder the ſift rib, that he died, for the blood of **Abſhal** his brother.

28 ¶ And when afterward it came to **Dauid**s care, he ſaid, I and my kingdom are ^k guiltles before the **Loide** for euery concerning the blood of **Abner** þ ſomme of **ſer**.

29 Let the blood fall on the head of **Joab**, and on all his fathers houſe, that the houſe of **Joab** be neuer without ſome that haue running ſſures, or leper, or that leaneth on a ſtaffe, or that doeth fall on the ſwoorde, or that lacketh bread.

30 (So **Joab** and ^l **Abiſhai** his brother ſlewe **Abner**, becauſe he had ſlaine their brother **Abſhal** at **Gibion** in battel)

31 And **Dauid** ſaid to **Joab**, and to all the people that were with him, Rent your clothes, and put on ſackcloth, & mourne before **Abner**: and **King Dauid** him ſelfe followed the beare.

32 And when they had buried **Abner** in **Yebion**, the **king** liſt by his voyce, and wept before the ſepulchre of **Abner**, and all the people wept.

33 And the **king** lamented ouer **Abner**, and ſaid, **Dyed** **Abner** ^a as a ſoule vnder the

34 Thine hands were not bound, nor thy feete tyed in fetters of braſſe: but as a man falleth before wicked men, ſo diddeſt thou fall. And all the people wept againe for him.

35 Afterward all the people came to cauſe **Dauid** eate ^o meate while it was yet daye, but **Dauid** ſware, ſaying, So doe **God** to me and moze alſo, if I taſte bread, or ought els till the ſunne be downe.

36 And all the people knew it, & it ^r pleaſed them: as whatſoener the **king** did, pleaſed all the people.

37 For all the people and all **Iſrael** vnderſtoode that day, how that it was not the **king**s becke that **Abner** the ſomme of **ſer** was ſlaine.

38 And the **king** ſaid vnto his ſeruiants, Know ye not, that there is a prince and a great man fallen this day in **Iſrael**?

39 And **I ſam** this daye **Uraie** and newly appointed **king**: and theſe men the ſonnes of **Zeruiah** be to ^a hard for me: the **Loide** reward the doer of euil according to his wickednes.

CHAP. IIII.

5 **Baanah** and **Rechab** ſlay **Iſh-boſheth** the ſonne of **Saul**, 12 **Dauid** commaundeth them to be ſlaine.

1 **A**ND when **Saul**s ^a ſomme heard that **Abner** was dead in **Yebion**, then his hands were ^b feeble, and all **Iſrael** was afraid,

2 And **Saul**s ſomme had two men that were captaynes of bands: the one called **Baanah**, & the other called **Rechab**, the ſonnes of **Kimmon** a **Beerothite** of the children of **Beniamin**. (for ^c **Beeroth** was reckened to **Beniamin**,

3 Becauſe the **Beerothites** ^d fled to **Gittain**, & ſoiourned there, vnto this day.)

4 And **Jonathan** **Saul**s ſomme had a ſonne that was lame on his ſeete: he was ſine pere ſide when the tidings came of **Saul** and **Jonathan** out of **Iſrael**: then his nouriſe tooke him, and fled away. And as he made haſte to flee, the child fell, and began to halte, and his name was **Deſſyhoſeth**.

5 And the ſonnes of **Kimmon** the **Beerothite**, **Rechab** and **Baanah** went and came in the heate of the day to the houſe of **Iſh-boſheth** (who ſlept on a bed at newe)

6 And beholde, **Rechab** and **Baanah** his brother came into the middes of the houſe, as they ^e would haue wheat, and they ^f ſnorte him vnder the ſift rib, and fledde.

7 For when they came into the houſe, he ſlept on his bed in his bed chamber, and they ſnorte him, and ſlewe him, and beheaded him, & toke his head, and gate them away through the ^g plane all the night.

8 And they brought the head of **Iſh-boſheth** vnto **Dauid** to **Yebion**, and ſayde to the **king**, Beholde the head of **Iſh-boſheth** **Saul**s ſomme thine enemy, who ſought after thy liſe: and the **Loide** hath auenged vpon loide the **king** this day of **Saul** and of his ſeede.

9 Then **Dauid** answered **Rechab** & **Baanah** his brother, the ſonnes of **Kimmon** the **Beerothite**, and ſaid vnto them, As the **Loide** liueth, who hath deliuered my ſoule out of all aduerſitie,

10 When one ^h tolde me, and ſayde that **Saul** was dead, (thinking to haue brought good tidings) Iooke him and ſlewe him in **Ziklag**, who thought that I would haue giuen him a reward for his tidings:

11 Youe much more, when wicked men haue ſlaine a righteous perſon in his owne houſe, and vpon his bed: ſhall I not now therefore require his blood at your hand, & take you from the earth?

12 Then **Dauid** commaunded his pong men, and they ſlewe them, and cut of their hands and their ſeete, and hanged them by ouer the walle in **Yebion**: but theyooke the head of **Iſh-boſheth**, and buried it in the ſepulchre of **Abner** in **Yebion**.

CHAP. V.

3 **Dauid** made **King** ouer all **Iſrael**. 7 He taketh the fort of **Tion**. 19 He asketh counſell of the **Lord**, 20 And ouercometh the **Philiftines** twiſe.

1 **T**HEN came all the tribes of **Iſrael** to **Dauid** vnto **Yebion**, and ſayde thus, Beholde, we are thy ^a bones and thy fleſh,

c The cite **Beeroth** was in the tribe of **Beniamin**, **Iſa**. 18. 25. d After the death of **Saul**, for feare of the **Philiftines**.

e They diſguiſed them ſelues as marchants; which came to bye wheat. f There is nothing ſo vile and dagerous, which the wicked will not enterpriſe in hope of lucre & fauour. g Or, *wilderneſſe*.

h Chap. 1. 25. g For as much as neither the example of him that ſlewe **Saul**, nor dutie to their maſter, nor the innocencie of the perſon, nor reuerence of the place, nor time did moue them, they deſerued moſt grieuous puniſhment. Chap. 3. 32.

e. King. 2. 5. Or, ſecretly.

Chap. 1. 25.

k The **Loide** knoweth that I did not conſent to his death.

l **Abiſhai** is ſayd to ſlay him with **Joab**, becauſe he conſented to the murder.

m Meaning, before the corps.

n He declareth that **Abner** dyed not as a wretche or vile perſon, but as a valiant man might doe, being traitreouſly deceiued by the wicked. o According to their cuſtome, which was to banquet at burials.

p It is expedient ſometime not onely to conceiue inward ſorrow, but alſo y it may appeare to others, to the intent that they may be ſatisfied.

a Or, *cruell*.

a That is, **Iſh-boſheth**. b Meaning, that he was diſcouraged.

1. Chron. 11. 2. a We are of thy kind, and moſt nere ioyned vnto thee.

Psal. 78. 71.

b That is, taking the Lord to witness: for the Arke was as yet in Abinadabs house.

Chap. 11.

c The children of God called idoles blind and lame guides: therefore the Jebusites meant, that they should prove that their gods were neither blinde nor lame.

d The idoles should enter no more into that place.

e He built from the towne house round about to his owne house, 1. Chron. 11. 8.

1. Chron. 3. 9.

1. Chron. 3. 5.

1. Chron. 14. 8. and 11. 16.

f By Abiathar the priest.

2 And in thine pall when Saul was our King, thou leddest Israel in & out: and the Lord hath saide to thee, * Thou shalt feede my people Israel, and thou shalt be a captaine ouer Israel.

3 So all the Elders of Israel came to the king to Hebron: and King Dauid made a conenant with them in Hebron ^b he fore the Lord: and they anointed Dauid king ouer Israel.

4 ¶ Dauid was thirtie yeere olde when he began to reigne: and he reigned fouentie yeere.

5 In Hebron he reigned ouer Iudah * seuen yeere, and sixe moneths: and in Ierusalem he reigned thirtie & thre yeeres ouer all Israel and Iudah.

6 ¶ The king also and his men went to Ierusalem vnto the Jebusites, the inhabitants of the lande: who spake vnto Dauid, saying, Except thou take away the ^c blinde and the lame, thou shalt not come in hither: thinking that Dauid could not come thither.

7 But Dauid tooke the fozt of Zion: this is the cite of Dauid.

8 Howe Dauid had sayde the same day, Whosoener smiteth the Jebusites, and getteth vp to the gutters & smiteth the lame & blinde, which Dauids soule hateth, I will preferre him: * therefore they sayd, The blinde and the lame shall not ^d come into that house.

9 So Dauid dwelt in that fozt, & called it the cite of Dauid, & Dauid built round about it, from ^e Hillo, and inward.

10 And Dauid prospered and grew: w the Lord God of hostes was with him.

11 ¶ Hiram also king of ^f Tyus sent meß sengers to Dauid, and cedar trees, and carpters, and masons for walles: and they built Dauid an house.

12 Then Dauid knew, that the Loide had stablished him king ouer Israel, & that he had exalted his kingdom for his people Israels sake.

13 And Dauid tooke him mo * concubines & wines out of Ierusalem, after he was come from Hebron, and mo sounes and daughters were borne to Dauid.

14 * And these be the names of the sounes that were borne vnto him in Ierusalem: Shammua, and Shobab, and Nathan, and Salomon,

15 And Ithar, and Elshua, & Aepheg, and Iaphia,

16 And Elshama, & Eliada, & Eliphale.

17 ¶ But wñ the Philistins heard that they had anointed Dauid king ouer Israel, all the Philistins came by to seeke Dauid: and when Dauid heard, he went downe to a fozt.

18 But the Philistins came, & slyed the slues in the valley of Rephaim.

19 Then Dauid ^g asked couisel of the Lord, saying, Shall I goe by to the Philistins: wñ thou deliuer them into mine hands? And the Lord answered Dauid, Go by: for I will doubtles deliuer the Philistins into thine handes.

20 ¶ * Then Dauid came to Baal perazin, & smote them there, and sayd, The Lord hath deuided mine enemies asunder before me, as waters be deuided asunder: therefore he called the name of that place, ^h Baal perazin.

21 And there they left their images, and Dauid and his men * burnt them.

22 ¶ Gaiage ⁱ & Hylithus came by, & slyed themselves in the valley of ^j Rephaim.

23 And when Dauid asked couisel of the Loide, he answered, Thou shalt not goe by, but turne about behinde them, and come vpon them ouer against the mulberie trees.

24 And when thou hearest the noise of one going in the toppes of the mulberie trees, then remoue: for then shall the Lord go out before thee, to smite the host of the Philistins.

25 Then Dauid did so as the Loide had commanded him, and smote the Philistins from Geba, vntill thou come to ^k Gazer.

C H A P. V I

3 The Arke is brought forth of the house of Abinadab, ^l Vzzah is striken, and dyeth, ^m David dan-ceth before it, ⁿ And therefore despisid a his wife Michal.

1 A Saine Dauid gathered together all the ^o chosen men of Israel, euen thirtie thousand,

2 * And Dauid arose & went with all the people that were with him ^p fro Baale of Iudah to bring by fro thence ^q the Arke of God, whose name is called by the name of the Lord of hostes, that dwel- leth vpon it betwene the Cherubims.

3 And they put the Arke of God by on a newe cart, & brought it out of the house of Abinadab that was in ^r Gibeah. And Uzzah and Ahio the sounes of Abinadab did durye the newe cart.

4 And wñ they brought ^s the Arke of God out of ^t house of * Abinadab, that was at Gibeah, Ahio went before the Arke, and Dauid and all the house of Israel ^u played before the Lord on all instruments made of firre, and on harpes, and on Daulteries, and on rymbels, & on corynets, and on cymbals.

5 ¶ * And when they came to Nachons threshing floze, Uzzah put his hand to the Arke of God, & helde it: for the open did shake it.

6 And the Loide was very wroth with Uzzah, & God ^v smote him in the same place for his fault, and there he dyed by the Arke of God.

7 And Dauid was displeasid, because the Loide had ^w smitten Uzzah: and he called the name of the place ^x Perez Uzzah vntill this day.

8 Therefore Dauid that day feared the Loide, and said, How shall the Arke of the Lord come to me?

9 So Dauid would not bring the Arke of the Loide vnto him into the cite of Dauid, but Dauid caryed it into the house of Obed edom ^y a Gittite.

^h Or, the playne of diuisions, 1. Chron. 14. 15.

^g Meaning, the valley of giants, which Dauid called Baal-perazin because of his victorie.

^h This was in the tribe of Benjamin, but the Philistins did possesse it.

^o Or, chiefe.

^r 1. Chron. 13. 5. 6. a This was a cite in Iudah called also Kiriath-iarim, Iosh. 15. 9.

^b Which was an hie place of the cite of Baale

ⁱ 1. Sam. 7. 2.

^c Praised God, & sang Psalmes.

^l 1. Chron. 13. 10.

^d Here we see what danger it is to folow good intentions, or to do any thing in Gods seruice without his expresse word.

^e Ebr. made a breach.

^f Or, the diuision of Vzzah.

^g Who was a Leuite, and had dwelt in Gittaim, 1. Chron.

11 And the Arke of the Lord continued in the house of Obbed-edom the Gittite, three moneths, and the Lord blessed Obbed-edom, and all his household.

12 ¶ And one tolde king Dauid, saying, * The Lord hath blessed the house of Obbed-edom, and all that he hath, because of the Arke of God: therefore Dauid went and brought the Arke of God from the house of Obbed-edom, into the cite of Dauid with gladnesse.

13 And when they that bare the Arke of the Loide had gone sixe paces, he offered an oxe, and a fat beaft.

14 And Dauid daunced before the Loide with all his might, & was girded with a linnen Cythod.

15 So Dauid and all the house of Israel, brought the Arke of the Loide with shouting, and sound of trumpet.

16 And as the Arke of the Loide came into the cite of Dauid, Michal Sauls daughter looked through a windowe, and sawe King Dauid leape, and dance before the Loide, and she despised him in her heart.

17 And when they had brought in the Arke of the Loide, they set it in his place, in the middes of the Tabernacle that Dauid had pitched for it: then Dauid offered burnt offerings, & peace offerings before the Loide.

18 And assoone as Dauid had made an ende of offering burnt offerings & peace offerings, he * blessed the people in the Name of the Lord of hostes,

19 And gave among all the people, euen among the whole multitude of Israel, as well to the women as men, to eery one a cake of bread, and a peece of flesh, and a hottell of wine: so all the people departed eery one to his house.

20 ¶ Then Dauid returned to bleste his house, & Michal the daughter of Saul came out to mecte Dauid, and sayd, Wholue glorious was the King of Israel this day, which was vncouered to day in the eyes of the marydens of his seruants, as a foole vncouereth himselfe!

21 Then Dauid said vnto Michal, * It was before the Lord, which chose me rather then thy father, & all his house, & commanded me to be ruler ouer the people of the Lord, euen ouer Israel: and theres fore will I play before the Lord,

22 And wilt thou be more vile then thus, and wilt be loue in mine owne sight, & of the very same marydeseruants, which thou hast spoken of, that I be had in honour.

23 Therefore Michal the daughter of Saul had no child, vnto the day of her death.

CHAP. VII.

1 David would build God an house, but is forbidden by the Prophet Nathan. 2 God putteth Dauid in minde of his benefites. 12 He promyseth continuance of his kingdom and posteritie.

1 Afterward * when King late in his house & the Lord had giuen him rest round about from all his enemies,

The King said vnto Nathan the Prophet, Behold, now I dwell in an house of cedar trees, and the Arke of God remaineth with in the curtaines.

2 Then Nathan sayd vnto the King, &c, and do all that is in thine heart: for the Lord is with thee.

3 ¶ And the same night the woide of the Lord came vnto Nathan, saying,

4 God, and tell my seruant Dauid, Thus sayth the Lord, * Shalt thou builde me an house for my dwelling?

5 For I haue dwelt in no house since the tyme that I brought the children of Israel out of Egypt vnto this dape, but haue walked in a tent and tabernacle.

6 ¶ In all the places wherem I haue walked with all the children of Israel, spake I one word with any of the tribes of Israel why I commanded the Iudges to reed my people Israel: or said I, Why build ye nor me an house of cedar trees?

7 Now therefore so say vnto my seruant Dauid, Thus saith the Loide of hostes, * I toke thee from the shepcoete following the sheepe, that thou mightest be ruler ouer my people, ouer Israel.

8 And I was with thee whersoener thou hast walked, & haue destroyed al thine enemies out of thy sight, and haue made thee a great name, like vnto the name of the great men that are in the earth.

9 (Also I will appoynt a place for my people Israel, & will plant it, that they may dwell in a place of their owne, and moue no more, nepper shall wicked people trouble them any more as before tyme,

10 And since the tyme that I set Iudges ouer my people of Israel) and I will giue thee rest from al thine enemies: also the Loide telleth thee, that hee will make thee an house.

11 ¶ And when thy daies be fulfilled, thou shalt sleepe with thy fathers, and I will set by thy seede after thee, which shall procede out of thy body, and will stablish his kingdom.

12 ¶ The Lord build an house for my Name, & I will stablish the throne of his kings dome for euer.

13 ¶ I will be his father, and he shall be my soune: and * if he sinne, I will chasten him with the Rod of men, and with the plagues of the children of men.

14 But my mercie shall not depart away from him, as Iooke it from Saul whome I haue put away before thee.

15 And thine house shall be stablished & thy kingdom for euer before thee, euen thy throne shall be stablished for euer.

16 According to all these woices, and according to al this vision, Nathan spake thus vnto Dauid.

17 Then King Dauid went in, & late before the Loide, and saide, Who am I, O Lord God, & what is mine house, that thou hast brought me hicherto?

18 And this was yet a small thing in thy sight, O Loide God, therefore thou hast spoken

a Within the Tabernacle couered with skinned Exo. 26.7

b Meaning, he should not: yet Nathā speaking according to mans iudgement and not by the spirit of prophesie, permitted him.

c As concerning the building of an house: meaning that without Gods expresse woide nothing ought to be attempted.

d I haue made thee famous through all the worlde.

e He promyseth them quietnes, if they wil walke in his feare and obedience.

1. King. 2. 20.

1. King. 1. 5. & 6. 12. 1. Chron. 22. 40.

Hebr. 1. 5. Plal. 89. 35. 32. That is, gently, as fathers vse to chastise their children,

g This was begun in Salomon as a figure, but accomplished in Christ.

1. Chron. 13. 15.

f Meaning, he caused the Levites to beare it, according to the Lawe.

g With a garment like to the Priests garment.

h The worldlings are not able to comprehend the motions that moue the children of God, to prayse God by all manner of means.

1. Chron. 16. 30.

i That is, to pray for his house, as he had done for the people.

* Or, vaine man. k It was for no worldly affect, but only for that zeale that I bare to Gods glory.

l Which was a punishment, because he mocked the seruant of God.

1. Chron. 17. 20.

"Ebr. is this the law of man?"
Commeth not 20
thy rather of thy free mercie, then of any worthinesse that can be in man?

Deut. 4. 7.

i O Israel.
k And inheritance, which is Israel.
l From the Egyptians & their idoles.
m He sheweth that Gods free election is the onely cause, why the Israelites were chosen to be his people,

n This prayer is most effectual, when we chiefly seek Gods glorie, and the accomplishment of his promes.
"Ebr. found his heart disposed."

o Therefore I humbly beleue it shall come to passe.

1. Chron. 18. 1. psal. 90. 2.
"Or, Methegammah."
a So that they payed no more tribute.
b He slew two parties, as it pleased him and reserved the third.

"Or, enlarge."
"Ebr. Perash."

spoken also of thy servants house for a great while: but doth this appertine to himan, O Lord God?

20 And what can Dauid say more vnto thee? for thou, Lord God, knowest thy seruant.

21 For thy wordes sake, and according to thine owne heart hast thou done all these great thinges, to make them knowne vnto thy seruant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.

23 And what one people in the earth is like thy people, like Israel? whose God went & redeemed the, to himselfe, & they might be his people, and that he might make him a name, and do for you great things, and terrible for thy lande, O Lord, euen for thy people, whom thou redeemedst to thee out of Egypt, fro the nations, and their gods?

24 For thou hast ordeined to thy selfe thy people Israel to be thy people for euer: & thou Lord art become their God.

25 Now therefore, O Lord God, confirme for euer the word that thou hast spoken concerning thy seruant and his house, and do as thou hast sayd.

26 And let thy name be magnified for euer by them that shall say, The Lord of hostes is the God ouer Israel: and let the house of thy seruant Dauid be stablished before thee.

27 For thou, O Lord of hostes, God of Israel, hast reuelled vnto thy seruant, saying, I will build thee an house: therefore hath thy seruant bin bold to pray this prayer vnto thee.

28 Therefore now, O Lord God, (for thou art God, and thy wordes be true, and thou hast tolde this goodnesse vnto thy seruant)

29 Therefore now let it please thee to blesse the house of thy seruant, that it may continue for euer before thee: for thou, O Lord God, hast spoken it: and let the house of thy seruant be blessed for euer, with thy blessing.

CHAP. VIII.

1. Dauid ouercometh the Philistines, and other strange nations, and maketh them tributaries to Israel.

1 After this notice, Dauid smote the Philistines, & subdued them, & Dauid tooke the tyde of bondage out of the hand of the Philistines.

2 And he smote Moab, and measured them with a cubit, and cast them downe to the ground: he measured them with two cubites to put them to death, and with one full cubit to keepe them aliu: so became the Moabites Dauids seruants, and brought giftes.

3 Dauid smote also Habadezer the sonne of Rehob King of Zobah as hee went to recover his border at the riuer Euphrates.

4 And Dauid tooke of them a thousand &

seuen hundred men, and twentie thousand footmen, and Dauid destroyed all the charers, but hee reserved an hundred charers of them.

5 Then came the Aramites of Damascus to succour Habadezer king of Zobah, but Dauid slew of Aramites two and twentie thousand men.

6 And Dauid put a garison in Hamath: and the Aramites became seruants to Dauid, and brought giftes. Syria, where Dauid the Lord praised Dauid wheresoeuer he went.

7 And Dauid tooke the shields of golde that belonged to the seruants of Habadezer, & brought them to Jerusalem.

8 And out of Bechar, & Berotai (cities of Habadezer) king Dauid brought exceeding much brasse.

9 Then Toi king of Hamath heard how Dauid had smitten all the hoste of Habadezer,

10 Therefore Toi sent Joabim his sonne vnto king Dauid, to salute him, and to reioyce in him because he had fought against Habadezer, and beaten him (for Habadezer had warre with Toi) who brought with him vessels of siluer, & vessels of gold and vessels of brasse.

11 And king Dauid did dedicate them vnto the Lord with the siluer and gold that he had dedicate of all the nations, which he had subdued:

12 Of Haman, and of Moab, and of the children of Ammon, and of the Philistines, and of Malek, and of the spoyle of Habadezer the sonne of Rehob King of Zobah.

13 So Dauid gate a name after that hee returned, & had name of the Aramites in the valley of salt eightene thousand men.

14 And hee put a garison in Edom: though out all Edom put hee fortifiers, and all they of Edom became Dauids seruants: and the Loide kept Dauid whither soeuer he went.

15 Thus Dauid reigned ouer all Israel, & erected s judgement and iustice vnto all his people.

16 And Joab the sonne of Zeruiah was ouer the hoste, and Iohaphat the sonne of Ahitub was recorder.

17 And Zadok the sonne of Ahitub, & Ahimelech the sonne of Abiathar were the Priests, and Seraiah the scribe.

18 And Benaiahu the sonne of Jehoiada and the Cherethites and the Pelethites, and Dauids souldiers were chiefe rulers.

CHAP. IX.

9. Dauid restoreth all the lands of Saul to Mephibosheth the sonne of Ionathan. 20. He appointeth Ziba to see to the prestie of his landes.

1 And Dauid sayde, Is there yet any man left of the house of Saul, that I may shew him mercie for Ionathans sake?

2 And there was of the householde of Saul a seruant whose name was Ziba, a Because of mine oath & promes made to Ionathan, 1. Sam. 14. 24. 20. 15.

e For the use of the temple.

"Or, Antiochia."

"Ebr. to ask peace."

"Ebr. blesse him."

f For seeing Dauid victorious, he was glad to intreat of peace.

"Ebr. in his hand."

"Or, Syria, or Coelobryia."

"Or, in Gemmlah."

"Or, in his enterprises."

g He gaue judgement in controversies, and was merciful toward the people.

"Or, writer of Chronicles."

"Or, was ouer the Cherethites."

h The Cherethites and Pelethites were as the kings garde, and had charge of his person.

and whē they had called him vnto Dauid, the king sayde vnto him, Art thou Ziba? And he said, Y thy seruant am he.

3 Then the king sayd, Remembrest thou per none of the house of Saul, on whom I may shew the mercie of God? Ziba then answered the king, Jonathan hath yet a sonne * lame of his fettes.

4 Then the king said vnto him, Where is he? And Ziba said vnto the king, Beside he, he is in the house of Achiz the sonne of Ammiel of Lo-debar.

5 Then king Dauid sent, & tooke him out of the house of Achiz the sonne of Ammiel of Lo-debar.

6 Nowe when Mephibotheth the sonne of Jonathan, the sonne of Saul was come vnto Dauid, hee fell on his face, and did reuerence. And Dauid saide, Mephibotheth? And he answered, Beholde thy seruant.

7 Then Dauid said vnto him, Feare not: for I will surely shewe thee kindnesse for Jonathan thy fathers sake, and will restore thee all the * feldes of Saul thy father, and thou shalt eate bread at my table continually.

8 And hee bowed himself, and said, What is thy seruant, that thou shouldst looke vpon such a dead dog as I am?

9 Then the king called Ziba Dauids seruant, and said vnto him, I haue giuen vnto thy masters * some all that pertekned to Saul and to all his house.

10 Thou therefore and * thy sonnes and thy seruants shall eil the land for him, & being in that thy masters sonne maye haue foode to eate. And Mephibotheth thy masters sonne shall eate bread alway at my table (now Ziba had fiftene sonnes, and twentie seruants)

11 Then said Ziba vnto the king, According to all that my lord the king hath commanded his seruant, so shal thy seruant do, that Mephibotheth may eate at my table, as one of the kings sonnes.

12 Mephibotheth also had a pong sonne named Micha, and all that dwelled in the house of Ziba, were seruants vnto Mephibotheth.

13 And Mephibotheth dwelt in Jerusalem: for hee did eate continually at the Kings table, and was lame on both his fettes.

CHAP. X.

4 The messengers of Dauid are villainously entreated of the king of Ammon. 7 Joab is sent against the Ammonites.

1 After this, the * king of the children of Ammon died, and Haun his sonne reigned in his stead.

2 Then said Dauid, I will shew kindnes vnto Haun p sonne of Nahash, as his father: I shewed kindnes vnto me. And Dauid sent his seruants to comfort him for his father. So Dauids seruants came into the land of the children of Ammon.

3 And the Princes of the children of Ammon sayde vnto Haun their lord, * Thinkest thou p Dauid doth honour

thy father, that hee hath sent comforters to thee? hath not Dauid rather sent his seruants vnto thee, b to search the citie, and to spie it out, & to ouerthrow it?

4 Wherefore Haun tooke Dauids seruants, and shewed off the halfe of their beard, and cut off their garments in the middle, euen to their buttockes, & sent them away.

5 When it was told vnto Dauid, he sent to meeke them (for the men were exceedingly ashamed) and the king saide, Tarie at Jericho, vntil your beardes bee growen, then returne.

6 ¶ And when the children of Ammon saw that they stanke in the sight of Dauid, the children of Ammon sent and hired the * Aramites of the house of Rehob, and the Aramites of Zobah, twentie thousand footemen, & of king Maacah a thousand men, and of Ish-tob twelue thousand men.

7 And when Dauid heard of it, hee sent Joab, and all the hoste of the strong men.

8 And the children of Ammon came out, and put their armie in array at the entering in of the gate: and the Aramites of Zobah, and of Rehob, & of Ish-tob, and of Maacah were by them selues in the field.

9 When Joab saw that the front of the battell was agaynst him before and behinde, he chose of all the choice of Israel, and put them in array agaynst the Aramites.

10 And the rest of the people he deliuered into the hande of Abisai his brother: that he might put them in array agaynst the children of Ammon.

11 And hee sayd, If the Aramites be stronger then I, thou shalt helpe me, & if the childre of Ammon be too strong for thee, I will come and succour thee.

12 Be strong and let vs bee valiant for our people, & for the cities of our God, and let the Lord doe that which is good in his eyes.

13 Then Joab, and the people that was with him, ioynd in battell with the Aramites, who fled before him.

14 And when the childre of Ammon saw that the Aramites fled, they fled also before Abisai, and entred into the citie, so Joab returned from the childre of Ammon, and came to Jerusalem.

15 ¶ And when the Aramites sawe that they were smitte before Israel, they gathered them together.

16 And Hadadazer sent, and brought out the Aramites that were beyond the River: and they came to Helam, and Shobach the captaine of the host of Hadadazer went before them.

17 When it was shewed Dauid, then he gathered * al Israel together, & passed ouer Jordan and came to Helam: and the Aramites let themselves in array against Dauid, and fought with him:

18 And the Aramites fled before Israel: and

b Their arrogat malice woulde not suffer them to see the simplicitie of Dauids heart: therefore their counsel turned to the destruction of their country.

c That they had defensed Dauids displeasure, for the iniurie done to his ambassadors. * Or, Syrians.

d These were diuers partes of the country of Syria, whereby appeareth that the Syrians serued, where they might haue entertainment, as now the Switzers do.

e Here is declared wherefore warre ought to be vnderaken: for the defence of true religion, & Gods people.

b Such mercie, as shall be acceptable to God.

Chap. 4. 4.

c Who was also called Eliam, the father of Bathsheba Dauids wife.

* Or, Landes.

d Meaning, a despised person.

* Or, displew.

e Be ye proud: ouerseeers & gouerners of his landes that they may be profitable.

f That Mephibotheth may haue all things at commandement as becometh a Kings sonne.

2 Chron. 19. 2.

a The children of God are not vnmindfull of a benefite receiued.

* Ebr. in thine eyes doeth Dauid.

* Or, Hadadazer.

* Or, Euphrates.

f Meaning, the greatest part.

g Which were the chiefest and most principall: for in all he destroyed 7000, as 1. Chro. 19. 18: or, the souldiers which were in 700. charets.

and Dauid destroyed 8 seven hundred charets of the Amrautes, & foitie thousand Ioysemen, and smote Shobach the captaine of his hoste, who dyed there, 19 And when all the kings, that were seruants to Habadazer, sawe that they fell before Israel, they made peace with Israel, & serued them, and the Amrautes feared to helpe the children of Ammon any moze.

CHAP. XI.

1 The citie Rabbah u besseged, 4 Dauid committeth adulterie. 17 Vriah u slaine. 27 Dauid marryeth Bath-sheba.

a The yere following about the spring time. 1. Chro. 20. 11.

1 **A**ND when the yere was expired in the tyme when Kinges go forth to battell, Dauid sent ^a Joab, and his seruants with him, & all Israel, who destroyed the children of Ammon, and besseged Rabbah: but Dauid remained in Ierusalem.

b Whereupon he used to rest at after noone, as was read of Ithobeth, Chap. 4. 7.

2 **A**ND when it was evening tide, Dauid arose out of his ^b bed, and walked vpon the rooffe of the kings palace: and from the rooffe he sawe a woman was shing her selfe: and the woman was very beautiful to looke vpon.

c Who was not an Israelitic borne, but conuerted to y true religion. Lem. 15. 19. & 18. 19.

3 **A**ND Dauid sent & inquired what woman it was: and one saide, Is not this Bath-sheba the daughter of Eliam, wife to Vriah the ^c Hittite?

4 **T**HEN Dauid sent messengers, & tooke her away: and shee came vnto him and he lay with her: (now she was purified from her uncleannes) and shee returned vnto her house.

d Fearing least she should be stoned according to the Law.

5 **A**ND the woman conceived: therefore shee sent and ^d tolde Dauid, and sayd, I am with childe.

6 **T**HEN Dauid sent to Joab, saying, Send me Vriah the Hittite. And Joab sent Vriah to Dauid.

7 **A**ND when Vriah came vnto him, Dauid demanded him how Joab did, and howe the people fared, and howe the warre prospered.

e Dauid thought that if Vriah lay with his wife, his fault might be cloked.

8 **A**FTERWARD Dauid sayd to Vriah, Go downe to thine house, & walke thy feete. So Vriah departed out of the kings palace, and the King sent a present after him.

9 **B**UT Vriah slept at the doore of ^e kings palace with all the seruants of his loyd, and went not downe to his house.

10 **T**HEN they tolde Dauid, saying, Vriah went not downe to his house: and Dauid sayde vnto Vriah, Commet thou not from thy iourney? why dydst thou not go downe to thy house?

f Hereby God would touche Dauids conscience, that seeing the fidelitie and religion of his seruat, he would declare himselfe so forgetfull of God & injurious to his seruant.

11 **T**HEN Vriah answered Dauid, ^f The Urke & Israel, & Judah dwell in tents: and my loyd Joab & the seruants of my loyd abide in the open fields: shal I then go into mine house to eat & drinke, & lye with my wife? by thy life, and by the life of thy soule, I will not do this thing.

12 **T**HEN Dauid sayd vnto Vriah, Take yet this day, and to morow I will send thee away. So Vriah abode in Ierusalem that day, and the morow,

3 **T**HEN Dauid called him, & he did eate and drinke before him, & hee made him ^g drinke: & at euen he went out to lie on his couche with the seruants of his loyd, but went not downe to his house.

14 **A**ND on ^h morow Dauid wrote a letter to Joab, & sent it by the hand of Vriah.

15 **A**ND he wrote thus in the letter, ^h Put ye Vriah in the forefront of the strength of the battell, and recule ye backe from him, that he may be smitten, and die.

16 **T**HO when Joab besseged the citie, he assigned Vriah into a place, where he knewe that strong men were.

17 **A**ND the men of the citie came out, and fought with Joab: and there fell of the people of the seruantes of Dauid, and Vriah the Hittite also dyed.

18 **T**HEN Joab sent and tolde Dauid all the things concerning the warre,

19 **A**ND he charged ⁱ messenger, saying, When thou hast made an end of telling all the matters of ⁱ war vnto the king,

20 **A**ND if the Kings anger arise, so that hee lay vnto thee, Wherefore appoyched ye vnto the citie to fight? knewe ye not that they would hille from the wall?

21 **W**HO smote Abimelech sonne of Iezrubel: did not a woman cast a piece of a millstone vpon him from the wall, & he dyed in Thebez? why went thou npe the wall? **T**HEN say thou, Thy seruant Vriah the Hittite is also dead.

22 **T**HO ^j messenger wet, & came & shewed Dauid all ^j Joab had sent him for.

23 **A**ND the messenger sayde vnto Dauid, Certainly the me pcuraited against vs, and came out vnto vs into the field, but we pursued them vnto the entring of the gate.

24 **B**UT the shooters shot from the wall against thy seruants, & some of the kings seruants be dead: and thy seruant Vriah the Hittite is also dead.

25 **T**HEN Dauid sayd vnto the messenger, ^k Thus shalt thou saye vnto Joab, Let not this thing trouble thee: for ^k sword denoureth ^k one as well as another: make thy battell moze strong against ^k citie & destroy it, & encourage thou him.

26 **A**ND when the wife of Vriah heard that her husband Vriah was dead, shee mourned for her husband.

27 **S**O when the mourning was past, Dauid sent & tooke her into his house, and shee became his wife, and bare him a sonne: but the thing that Dauid had done, ^l displeasde the loyd.

CHAP. XII.

1 **D**AVID reproveth Nathan confesseth his sinne. 18 The child conceived in adulterie, dieth. 24 Salmomon u borne. 26 Rabbah is taken. 31 The citie zenai is grievously punished.

1 **T**HEN the loyde sent Nathan vnto Dauid, who came to him, and sayd vnto him, There were two men in

g He made him drinke more liberally then he was wont to do, thinking hereby he would haue lien by his wife. ^h Ebr. saying, h Except God continually withhold vs with his mighty spirit, the most perfect & fall headling into all vice and abomination.

ⁱ Or, thou shalt do this.

^j Meaning, Gideon, Iudg 9. 52, 53.

^k Ebr. were against them.

^l He dissembled with the messenger, to y intent that neither his cruell commandement, nor Iobas wicked obedience might be espied. ^l Ebr. so and so.

^m Ebr. was euill in the eyes of the Lord.

God, which suffreth not his to perish, waketh his conscience by this similitude, and bringeth him to repentance.

one citie, the one rich, & the other poore.

2 The riche man had exceeding many sheepe and oxen:

3 But the poore had none at all, save one litle sheepe which he had bought, and nourished by: and it grew by with him, and with his children also, and did care of his owne morsels, and drank of his owne cup, and slept in his bosome, and was unto him as his daughter.

4 Now there came a "stranger unto the riche man, who "refused to take of his owne sheepe, and of his owne oxen to dresse for the stranger that was come unto him, but tooke the poore mans sheepe, and dressed it for the man that was come to him.

5 Then "David was exceeding wroth with the man, & said to Nathan: As the Loyde liveth, the man that hath done this thing, "shal surely dye,

6 And he shall restore the lambe * foure fold, because he did this thing, and had no pittie thereof.

7 Then Nathan sayde to David, Thou art the man. Thus sayth the Loyd God of Israel, * I anointed thee king ouer Israel, & delivered thee out of the hand of Saul,

8 And gave thee thy lordes house, and thy lordes "wiues into thy bosome, and gave thee the house of Israel, & of Judah, and would be moreouer (if that had bene to litle) have given thee d such and such things.

9 Wherefore hast thou despised the commandement of the Loyd, to do euill in his sight: thou hast killed Driah the Gittite with the sword, & hast taken his wife to be thy wife, and hast slaine him with the sword of the children of Amnon.

10 Now therefore the sword shall neuer depart from thine house, because thou hast despised mee, and taken the wife of Driah the Gittite to be thy wife.

11 Thus sayth the Loyde, Scholde, I will raple by euill agaynst thee out of thine owne house, & will * take thy wiues besoye thine eyes, and giue them vnto thy nephybonr, and hee shall lie with thy wiues in the sight of this "sinne.

12 For thou diddest it secretly: but I will do this thing before all Israel, & before the sinne.

13 The David said unto Nathan, * I haue sinned against the Loyde. And Nathan sayde vnto David, The Loyde also hath spit away thy sinne, thou shalt not die.

14 Howbeit because by this dedde thou hast caused the enemies of the Loyde to "blaspheme the child that is borne vnto thee shal surely die.

15 So Nathan departed vnto his house: & the Loyd strooke the child that Driahs wife bare vnto David, and it was sicke.

16 David therefore besought God for the child, and fasted and went in, and lay all night vpon the earth.

17 Then the "bers of his house arose to come vnto him, and to cause him to rise

from the grounde: but he would not, neither did he eate meate with them.

18 So on the seventh day the child dyed: and the seruants of David feared to tel him that the child was dead: for they said, Behold, while the child was alme, and afterward came to his own house, and he would not hearken vnto our voyce: how then shall we say vnto him, The child is dead, "to bere him more?

19 But when David saw that his seruants withheld, David perceived that the child was dead: therefore David saide vnto his seruantes, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, & washed and anointed himselfe, and changed his apparell, and came into the house of the Loyde, and wooshypped, and afterward came to his own house, and had that they should set bread before him, and he did eat.

21 He said "his seruants vnto him, What thing is this, that thou hast done: thou diddest fast & weep for the child, while it was alme, but when the child was dead, thou diddest rise vp, and eat meate.

22 And he said, While the child was yet alme, & wept for it, I said, Who can tell whether God will haue mercy on me, that the child may liue?

23 But now being dead, wherfore should I now fast? Can I bring him agayne any more? I shal go to him, but he shall not returne to me.

24 And David comforted Bath-sheba his wife, and went in vnto her, and lay with her, * and she bare a sonne, and he called his name Salomon: also the Loyd loued him.

25 For the Loyd had sent "by Nathan the prophet: therefore "he called his name Jediorah, because the Loyd loved him.

26 Then Joab fought agaynst Iabbah of the children of Amnon, & tooke the "citie of the kingdom.

27 Therefore Joab sent messengers to David, saying, I haue fought agaynst Iabbah, & haue taken the citie of "waters.

28 Nowe therefore gather the rest of the people together, and besiege the citie, that thou mayst take it, least "the victorie be attributed to me.

29 So David gathered all the people together, and went agaynst Iabbah, and besieged it, and tooke it.

30 And he tooke their kings crowne fro his head, (which was a fraile of gold, with precious stones) and it was set on Dauid's brade: and he brought away the spoyle of the citie in exceeding great abundance.

31 And he carped away the people that was therein, & put them under "lawes, and under piron harolues, and under ayne of piron, and cast them into the tyle kyne: euen thus did he with all the cities of the children of Amnon. Then David and all the people returned vnto Ierusalem.

k Thinking by his instant praiser that God would haue restored his child, but God had otherwise determined.

"Ebr. and he will do himselfe euill.

l Shewing that our lamentations ought not to be exceffine, but moderate: and that we must praise God in all his doings.

m As they which considered not y God granteth many things to the fobbes and teares of the faithfull.

n By this consideration he appealed his sorow

Mat. 1. 6.

o To wit, the Loyd, 1. Chro. 22.

p Ebr. by the hand of.

q To call him Salomon.

r Meaning, David.

1. Chro. 22. 9.

s Or, the chief citie.

t That is, the chief citie, and where all y condites are, as good as taken, Ebr. my name be called vpon it. 1. Chro. 20. 2.

u That is, three score pound after the weight of the common talent.

v Signifying, that as they were malicious enemies of God, so he put them to cruell death.

o Or, wayfaring man.

p Or, spared.

q Ebr. The anger of 5 David was kindled.

r Ebr. is the child of death. Exod. 22. 2.

1. Sam. 16. 13.

b For David succeeded Saul in his kingdom.

c The Iewes vnderstand this of Eglah & Michal, or of Kizpah and Michal.

d That is, greater things then these: for Gods loue and benefices increase toward his, if by their ingratitude they stay him not.

e Thou hast most cruelly giuen him into the hands of Gods enemies.

Dent. 28. 30.

chap. 31. 22.

f Meaning, openly, as at noone dayes.

g 1. Sa. 14. 47. 11.

h For the Lord seeketh but that the sinner would turne to him.

i In saying, that the Lord hath appointed a wicked man to raigne ouer his people.

j To wit, to his priuie chamber.

C H A P. XIII.

14 Amnon Dauids sonne defileth his syster Tamar.

19 Tamar u comforted by her brother Absalom.

29 Absalom therefore killeth Amnon.

Now after this so it was, that Absalom the sonne of Dauid hauing a faire syster, whose name was Tamar, Amnon s^r sonne of Dauid loued her.

2 And Amnon was so forered, that he fel sick for his syster Tamar: for she was a virgine, and it seemed hard to Amnon to do any thing to her.

3 But Amnon had a friend called Ionadab, the sonne of Shimeah Dauids brother: & Ionadab was a verie subtil mā.

4 Why said vnto him, Why art thou the kings sonne to leane from day to day? wilt thou not tell me? Then Amnon answered him, I loue Tamar my brother Absaloms syster.

5 And Ionadab said vnto him, Lie down on thy bed, and make thy selfe sicke: and when thy father shall come to see thee, say vnto him, I pray thee, let my syster Tamar come, and giue me meate, and let her dresse meate in my sight, that I may see it, and eate it of her hand.

6 So Amnon lay down, & made himselfe sicke: & when the king came to see him, Amnon said vnto the king, I pray thee, let Tamar my syster come, & make me a couple of cakes in my sight, that I may receiue meate at her hand.

7 Then Dauid sent home to Tamar, saying, Go now to thy brother Ammons house, and dresse him meate.

8 So Tamar went to her brother Ammons house, and he lay downe: and she tooke a flour, and knead it, and made cakes in his sight, & did bake the cakes.

9 And she tooke a pan, and powred the out before him, but he would not eate. Then Amnon said, Cause pe enery man to go out from mine: so euery man went out from him.

10 The Amnon said vnto Tamar, Bring the meate into the chamber, that I may eate of thine hande. And Tamar tooke the cakes which shee had made, and brought them into the chamber to Amnon her brother.

11 And when she had set them before him to eate, he tooke her, and sayd vnto her, Come, lie with me, my syster.

12 But she answered him, Nay, my brother, do not force me: for no such thing ought to be done in Israel: commit not this follie.

13 And I, whether shall I cause my shame to go? and thou shalt bee as one of the foolles in Israel: now therefore, I pray thee, speake to the king, for hee will not denie me vnto thee.

14 Howbeit he would not hearken vnto her voyce, but being stronger then shee, forced her, and lay with her.

15 Then Amnon hated her exceedingly, so that the hatred wherewith he hated her, was greater then the loue, wherewith he had loued her: and Amnon said

vnto her, Wy, get thee hence.

16 And she answered him, There is no cause: this euill (to put me away) is greater then the other that thou didst vnto me: but he would not heare her,

17 But called his seruāt that serued him, and said, Put this woman nowe out from me, and locke the doore after her.

18 And shee had a garment of diuers colours vpon her: for with such garments were the kings daughters that were virgins, apparelled: then his seruāt brought her out, and locked the doore after her.

19 And Tamar put ashes on her head & rent the garment of diuers colours which was on her, and laid her hād on her head, and went her way crying.

20 And Absalom her brother said vnto her, Hath Amnon thy brother bin with thee? How yet be still, my syster: he is thy brother: let not this thing grieue thine heart. So Tamar remaiend desolate in her brother Absaloms house.

21 But when king Dauid heard all these things, he was verie wroth.

22 And Absalom said vnto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his syster Tamar.

23 And after the time of two yeres, Absalom had shepherders in Baal hazor, which is beside Ephraim, and Absalom called all the kings sonnes.

24 And Absalom came to the king and sayde, Beholde nowe, thy seruāt hath shepherders: I pray thee, that the king with his seruāts woulde go with thy seruāt.

25 But the king answered Absalom, Nay my sonne, I pray thee, let vs not go all, least we be chargeable vnto thee. Yet Absalom lay soe vpon him: howbeit he would not go, but thanked him.

26 Then said Absalom, But, I pray thee, shall not my brother Amnon go with vs? And the king answered him, Why should he go with thee?

27 Thus Absalom was instant vpon him, and he sent Amnon with him, & all the kings children.

28 Now had Absalom comāded his seruāts, saying, Marke now when Ammons heart is merie with wine, & when I say vnto you, Smite Amnon, kill him, feare not, for haue not I commanded you? be bold their fore, & slay the men.

29 And the seruāts of Absalom did vnto Amnon, as Absalom had comāded: and all the kings sonnes arose, and euery man gate him vpon his mule, and fled.

30 And while they were in the way, they came to Dauid, saying, Absalom hath slaine all the kings sonnes, & there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the ground, & all his seruāts stode by with their clothes rent.

^o Or for this cause.

^o Or, boye.

^h For that which was of diuers colours or pieces, in those dayes was had in greatest estimation, Gen. 37. 3. iudg. 5. 30.

ⁱ For though he conceyued sudden vengeance in his heart, yet he disembled it till occasion serued, & comforted his syster.

^o Or, in the plains of Hazor.

^k To wit, to a banquet, thinking thereby to fulfill his wicked purpose.

^o Ebr. blessed.

^l Pretending to the king, that Amnon was most deare vnto him.

^m Such is the pride of the wicked masters, that in all their wicked comādemēt they think to be obeyed.

ⁿ Lamen'ing, as he that felt the wrath of God vpon his house, Chap. 12. 10.

^a Tamar was Absaloms syster both by father and mother, and Ammons onely by father.

^b And therefore kept in her fathers house, as virgins were accustomed.

^c Here we see y^e there is no enterprise followed, that can lacke counsel to further it.

^d Meaning, some delicate & daintie meate.

^o Or, paste.

^e That is, she serued them on a dish.

^f For y^e wicked are ashamed to do that before men, which they are not afraid to commit in the sight of God.

^g Levit. 24. 9.

^o Or, how shal I put away my shame.

^g As a lewd and wicked person.

32 And Jonadab the soune of Shimeah Dauids brother answered and said, Let not my boye suppose that they haue slain al the poung men the kings sonnes: for Amnon onely is dead, because Absalom had reported so, since he forced his sister Tamar.

33 Now therefore let not my lord the king take the thing so grieuouly, to thinke that all the kings sonnes are dead: for Amnon onely is dead.

34 ¶ Then Absalom sed: and the poung man that kept the watch, lift by his eyes, and looked, and behoid, there came much people by the way of the hill side behinde him.

35 And Jonadab said vnto the king, Behold, the kings sonnes come: as thy seruant said, so it is.

36 And alosome as hee had left speaking, behold, the kings sonnes came, and lift by their voices, and wept: and the king also and all his seruantes wept exceedingly tole.

37 But Absalom fled away, and went to Talmai the soune of Ammihur king of Gethur: and David mourned for his sonne euerie day.

38 So Absalom fled, & went to Gethur, and was there three yeres.

39 And king David desired to goe forth vnto Absalom, because he was pacified concerning Amnon, seeing he was dead.

CHAP. XIII.

1 Absalom is reconciled to his father by the subtiltie of Ioab. 24 Absalom may not see the kings face. 25 The beauty of Absalom. 30 He causeth Ioabs corne to be burnt, and brought to his fathers presence.

1 ¶ Then Ioab the sonne of Zeruiah perceived, that the kings heart was toward Absalom,

2 And Ioab sent to Tekoah, & brought thence a^a subtle woman, and sayd vnto her, I pray thee, fame thy selfe to mourne, & nowe put on mourning apparel, and^b anioin not thy selfe with oyle: but be as a woman that had now long time mourned for the dead.

3 And come to the king, and speake on this manner vnto him: for Ioab taught her what she should say.

4 ¶ Then the woman of Tekoah spake vnto the king, and fel downe on her face to the ground, and did obseance, & said, Helpe, O king.

5 When the king saide vnto her, What ayleth thee? And she answered, I am in deed a widow, and mine husbande is dead:

6 And thine handmaid had two sonnes, & they two stroue together in the field: (and there was none to part them) so the one smote the other, and slew him.

7 And beholde, the whole family is risen against thine handmaid, and they said, Deliuere him that smote his brother, that we may kill him for the blood of his brother whom he slew, that we may des-

stroy the heire also: so they shall quench my sparkle which is left, and shall not leaue to mine husband neither name nor posteritie vpon the earth.

8 And the king said vnto the woman, Go to thine houle, and I will giue a charge for thee.

9 Then the woman of Tekoah said vnto the king, My lord, O king, this werepasse be on me, and on my fathers houe, and the king and his thionne be gitlelesse.

10 And the king saide, Bying him to mee that speakeh against thee, and he shall touch thee no moie.

11 Then said she, I pray thee, let the King remember O Lord thy God, that thou wouldest not suffer many reuengers of blood to destroy, lest they slay my sonne. And he answered, As the Lord liueth, there shall not one heare of thy sonne fall to the earth.

12 Then the woman sayde, I pray thee, let thine handmaide speake a woide to my lord the king. And he said, Say on.

13 Then the woman saide, Wherefore then hast thou thought such a thing against the people of God? or why doeth the king, as one which is faultie, speake this thing, that he wil not bying againe his banished?

14 For we neede needes die, and we are as water spilt on the ground, which can not be gathered by againe: neither doth God spare any person, yet doeth he appoint^b means, not to cast out fro him, him that is expelled.

15 Now therefore I am come to speake of this thing vnto my lord the king, the cause is, that the people haue made me as a prde: therefore thine handmaid said, Now will I speake vnto thy king: it may be that the king will perfourme the request of his handmaid.

16 For the king will heare, to deliuer his handmaide out of the hand of the man that would destroy me, & also my sonne from the inheritance of God.

17 Therefore thine handmaide said, The word of my lord the king shall nowe be comfortable: for my lord the king is euen as an Angel of God in hearing of good and bad: therefore the Lord thy God be with thee.

18 Then the king answered, and said vnto the woman, Hide not from me, I pray thee, the thing that I shall aske thee. And the woman sayd, Let my lord the king now speake.

19 And the king sayd, Is not the hande of Ioab with thee in all this? Then the woman answered, and sayde, As thy soule liueth, my lord the king, I wil not turne to the right hande nor to the left, from ougth that my lord the king hath spoken: for euen thy seruant Ioab bade me, & he put all these wordes in the mouth of thine handmaid.

20 For to the intente that I should change the soune of speach, thy seruant Ioab hath done this thing: but my lord

e As touching the breach of law which punisheth blood, let me beare the blame.
 f Or, innocents. Swear that they shall not reuenge y blood, which are many in number.

g Why doest thou giue contrarie sentence in thy sonne Absalom?

h Or, accept. God hath provided wayes (as sanctuaries) to saue them oft times, whome man iudgeth worthe death.
 i For I thought they would kill this mine heire.

k Ebr. rest. Is of great wisdom to discern right from wrong.

l Hast not thou done this by the counsel of Ioab?

m By speaking rather in a parable then plainly.
 n Or, none can hide out hi from the King.

a Ebr. because it was put in Absaloms mouth.
 b Or, take it to heart.
 c Or, put.

d Or, one after another.

o That onely Amnon is dead.

p For Maachah his mother was the daughter of this Talmai, Chap. 3. 3.
 q Or, ceased.

a That the king fauoured him.

b Or, wise.

b In token of mourning: for they vfed anointing to seme cheerefull.
 c Ebr. put wordes in her mouth.

d Ebr. Saue.
 e Ebr. a widowe woman.

f Vnder this parable she describeth the death of Amnon by Absalom.
 g Because he hath slaine his brother, he ought to be slaine according to the law, Gen. 9. 6. exod. 21. 12.

is wife according to the wisdom of an Angel of God to understand all things that are in the earth.

21 ¶ And the king said vnto Joab, Bes holdenow, I haue done this thing: goe then, and bring the pong man Absalom againe.

22 ¶ And Joab fel to the ground on his face, & bowed himself, & thanked the King. Then Joab said, This day thy seruant knoweth, & I haue found grace in thy sight, my lord the King, in that the king hath fulfilled the request of his seruant.

23 ¶ And Joab arose, and went to Gethur, & brought Absalom to Jerusalem.

24 ¶ And the king said, Let him come to his owne house, & not see my face. So Absalom turned to his owne house, & saw not the Kings face.

25 ¶ Now in all Israel there was none to be so much praised for beautie as Absalom: from the sole of his foote euen to the toppe of his head there was no blemish in him.

26 ¶ And whē he polled his head, (for at euery peres ende he polled it: because it was to beaue for him, therefore he polled it) he weighed the heare of his head at two hundredeth shekels by the Kings weight.

27 ¶ And Absalom had three sonnes, and one daughter named Tamar, which was a faire woman to looke vpon.

28 ¶ So Absalom dwelt the space of two peres in Jerusalem, and sawe not the Kings face.

29 ¶ Therefore Absalom sent for Joab to send him to the king, but he would not come to him: and when he sent again, he would not come.

30 ¶ Therefore he sayd vnto his seruants, Behold, Joab hath a field by my place, & hath barley therein: go, & let it son fire: and Absaloms seruants let the field on fire.

31 ¶ Then Joab arose, & came to Absalom vnto his house, & said vnto him, Whers fore haue thy seruants burnt my field with fire?

32 ¶ And Absalom answered Joab, Behold, I sent for thee, saying, Come thou hither, & I will send thee to the king for to say, Wherfore am I come from Gethur? It had bene better for me to haue bene there still: now therefore let me see the Kings face: and if there be any trespass in me, let him kill me.

33 ¶ Then Joab came to the King, & told him: and he called for Absalom, who came to the King, & bowed himselfe to the ground on his face before the King, and the King kiſed Absalom.

CHAP. XV.

¶ The practise: o Absalom to aspire to the kingdome. 14 David and his feet. 11 Davids prayer. 34 Hushai sent to Absalom to discover his counsell.

I After this, Absalom prepared him Acharets & hostes, and sctie men to runne before him,

2 ¶ And Absalom rose vp early, & stood hard by the entring in of the gate: & euery man that had any matter, and came to the king for iudgement, him did Absalom call vnto him, and sayd, What crite art thou? And he answered, Thy seruant is of one of the tribes of Israel. ¶ Then Absalom said vnto him, See, thy matters are good & righteous, but there is no man deputed of the king to heare thee.

4 ¶ Absalom sayd moreover, Wh that I were made iudge in the land, that euery man which hath any matter of controuersie, might come to me, that I might do him iustice.

5 ¶ And when any man came neere to him, and did him obeisance, he put forth his hand, and tooke him, and kiſsed him.

6 ¶ And on this maner did Absalom to all Israel, that came to the king for iudgement: so Absalom stole the heartes of the men of Israel.

7 ¶ And after forty peres, Absalom sayde vnto the king, I pray thee, let me goe to Hebron, and render my vowe which I haue vowed vnto the Lord.

8 ¶ For thy seruant vowed a vowe when I remained in Gethur, in Ar, saying, If the Lord shall bring me againe in derbe to Jerusalem, I will ferue the Lord.

9 ¶ And the king said vnto him, Go in peace. So he arose, and went to Hebron.

10 ¶ Then Absalom sent spies throughout all the tribes of Israel, saying, When ye heare the sound of the trumpet, ye shal say, Absalom reigneth in Hebron.

11 ¶ And with Absalom went two hundred men out of Jerusalem, that were called: and they went in their simplicitie, knowing nothing.

12 ¶ Also Absalom sent for Abithophel the Gilonite Davids counsellor, from his citie Giloah, while he offered sacrifices: & the Gilonite was great: for the people increased still with Absalom.

13 ¶ Then came a messenger to David, saying, The heartes of the men of Israel are turned after Absalom.

14 ¶ Then David sayde vnto all his seruantes that were with him at Jerusalem, Dye, & let vs flee: for we shal not escape from Absalom: make speede to depart, lest he come suddenly & take vs, and bring euil vpon vs, & smite the citie with the edge of the sword.

15 ¶ And the Kings seruants said vnto him, Behold, thy seruants are ready to do according to al that implored the king hath appointed.

16 ¶ So the king departed & al his house hold after him, & the king left ten concubines to keepe the house.

17 ¶ And the king went forth, and all the people after him, & taried in a place farre off.

18 ¶ And al his seruants went about him, and al the Cherethites and al the Pelethites & al Gittites, euen six hundred men which were come after him from Gath, his counsellors.

n I haue graced thy request.

¶ Ebr. blessed.

o Couering here by his affection, & shewing some part of iustice to please the people.

p Which weighed 6 li. 4 ounces after halfe an ounce the shekel.

¶ Or, possession.

q The wicked are impatient in their affections, and spare no lawfull means to compass them.

r If I haue offended by reuenging my sisters dishonour: thus the wicked iustifie them selues in their euil.

¶ Ebr. made him. a Which were as a garde to set forth his estate.

¶ Or, controuersie.

b That is, noting of what citie or place he was.

c Thus by slander, flatterie & faire promises & wicked seeke preferment.

d By intising them from his father to him selfe.

e Counting fro the time that y Israelites had asked a king of Samucl.

f By offering a peace offering, which was lawfull to do in anie place.

g And bid to his least in Hebron.

¶ Ebr. went increased.

h Whose heart he saw that Satā had so possessed, that he would leaue no mischief vnaccomplished.

¶ Ebr. chuse.

¶ Ebr. at his feet.

¶ Or, house. i To wit, from Jerusalem.

k These were as the Kings garde, or as some write Gath, his counsellors.

I Who, as some write, was the kings sonne of Gath.

m Meaning, the of his familie. n God requite thee thy friendship and fidelitie.

o To wit, the six hundreth men.

p Which was the charge of the Kohathites, Nomb. 4. 4. q To stand by the Arke.

r The faithfull in all their afflictions shew them selues obedient to Gods will.

r The faithfull in all their afflictions shew them selues obedient to Gods will. 1 Sam. 9. 9.

f With ashes & dust in signe of sorrow.

e The counsel of the crafty world sings doth more harme then the open force of the enemy. u Though Hushai dissembled here at the kings request, yet may we not vie this example to excuse our dissimulation.

Gath, went before the king.

19 Then sayd the king to Itraï the Gittite, Wherfore comest thou also with vs? Kerneie and abide with the king, for thou art a stranger: departe thou therefore to thy place.

20 Thou comest pesterday, & should I cause thee to wander to day & go with vs? I wil go whither I can: therefore retorne thou, & carp againe thy brethen: mercy and truly be with thee.

21 And Itraï answered the king, & said, As the lord lueth, and as my lord the king lieth, in what place my lord the king shall be, whether in death or life, euen there surely wil thy seruant be.

22 Then Dauid sayde to Itraï, Come, & goe forward. And Itraï the Gittite went, and all his men, & all the children that were with him.

23 And al ð countrey wept with a loud voice, & al the people went forward, but the king passed ouer the brooke Kidron: and all the people went ouer toward the warp of the wilderness.

24 ¶ And loe, Zadok also was there, and al the Leuites with him, bearing the Arke of the couenant of God: and they set downe the Arke of God, & Abiathar went vny butil the people were al come out of the citie.

25 Then the king said vnto Zadok, Carry the Arke of God againe into the citie: if I shall finde fauour in the eyes of the lord, he wil bring me againe, and shew me both it, & the Tabernacle thereof.

26 But if he thus say, I haue no delight in thee, behold, here am I, let him do to me as seemeth good in his eyes.

27 The king said againe vnto Zadok ð Diest, Art not thou a Seer? retorne into þ citie in peace, & your two sonnes with you: to wit, Ahimaaz thy sonne, and Jonathan the sonne of Abiathar.

28 Behold, I will tary in the fieldes of the wilderness, until there come some woorde from you to be told me.

29 Zadok therefore and Abiathar carried the Arke of God againe to Ierusalem, and they caried there.

30 And Dauid went by the mounte of oliues & wept as he went by, & had his head covered, & went barefooted: and al the people that was with him, had euery man his head covered, & as they went by, they wept.

31 Then one tolde Dauid, saying, Whithophel is one of them that haue conspired with Absalom: & Dauid sayd, Woide, I praye thee, turne the counsel of Whithophel into foolishnes.

32 ¶ Then Dauid came to the toppes of the mount where he worshipped God: and behold, Hushai the Gethite came against him with his coate torne, and hauing earth vpon his head.

33 Vnto whome Dauid said, Is thou go with me, þ shalt be a burthen vnto me.

34 But if thou retorne to the citie, & say vnto Absalom, I wil be thy seruant,

king, (as I haue bene in tyme past thy fathers seruant, so will I now be thy seruant) then thou mayst bring me þ counsel of Whithophel to nought.

35 And hast thou not there with thee Zadok and Abiathar the Priests? therefore what so euer thou shalt heare out of the kings house, thou shalt shew to Zadok and Abiathar the Diests.

36 Behold, there are with them three two sonnes: Ahimaaz Zadoks sonne, & Jonathan Abiathars sonne: by them also shalt ye send me euery thing that ye can heare.

37 So Hushai Dauids friend went into the citie: & Absalom came into Ierusalem.

CHAP. XVI.

The infidelitie of Ziba. 5 Shimei curfeth Dauid. 16 Hushai commeth to Absalom. 22 The counsel of Abithophel for the concubines.

1 **W**hen Dauid was a litle past the top of the hill, behold, Ziba the seruant of Whithophel mette him with a couple of asses laden, and vpon them two hidyeth cakes of bread, and an hundredy bunches of raisins, and an hundredy of dyed figges, and a bottel of wine.

2 And the king said vnto Ziba, What meanest thou by these? And Ziba said, They be asses for þ kings household to ride on, & bread and dyed figges for the pong men to eat, & wine, that the faint may drinke in the wilderness.

3 And the king sayde, But where is thy masters sonne? Then Ziba answered the king, Behold, he remaineth in Ierusalem: for he said, This day shall the house of Israel restore me the kingdom of my father.

4 The said þ king to Ziba, Behold, thine are all þ pertained vnto Whithophel. And Ziba said, I beseech thee, let me find grace in thy sight, my lord, king.

5 ¶ And when king Dauid came to Baurim, behold, thence came out a man of the familie of the house of Saul, named Shimei the sonne of Gera: and he came out, and curfeth.

6 And he cast stones at Dauid, & at all the seruants of king Dauid: and al the people, & all the men of warre were on his right hand, and on his left.

7 And thus said Shimei whē he curfeth, Come forth, come forth thou? murdurer, and wicked man.

8 The lord hath brought vpon thee all the blood of þ house of Saul, in whose stead thou hast reigned: and the loyde hath deliuered the kingdom into the hand of Absalom thy sonne: & beholde, thou art taken in thy wickednes, because thou art a murderer.

9 Then said Abishai the sonne of Neruiab vnto the king, Why dost thou? dead dog curfeth my loyde the king? let me go, I praye thee, and take away his head.

10 ¶ But the king sayd, What haue I to doe with you, ye sonnes of Neruiab: for

a Which was the hil of oliues, Chap. 15. 30.

Or, figge cakes.

b Commonly there are no viler traitors then they, which vnder pretence of friendship accuse others.

c Which was a citie in the tribe of Benjamin.

d That is, round about him.

¶ Ebr. man of blood.

¶ Ebr. man of Eo-tial.

e Reproching him as though by his means Ish-bosheth and Abner were slaine.

1 Sam. 24. 15. and chap. 3. 8.

f David felt that this was the iudgement of God for his sinne, and therefore humbled him selfe to his rod,

Or, my teares.
e Meaning, that the Lorde will send comfort to his when they are oppressed.

h To wit, at Bahurim.

Ebr. Let the King live.

i Meaning, David.

Ebr. the second time.

k Suspecting the change of the kingdome, and so his owne overthrowe, he giueth such counsel as might most hinder his fathers reconciliation: and also declare to the people that Absalom was in his authoritie.
l It was so esteemed for the success thereof,

for he curseth, euen because the Lorde hath bidden him curse David : who dare the say, Wherefore hast thou done so ?
11 And David said to Abihai, and to all his seruants, Beholde, my counsell which came out of mine owne bowels, seeketh my life : then howe much more now map I this soune of Ierim ? Suffer him to curle : for the Lorde hath bidden him.

12 It may be that the Lorde will looke on mine affliction, and s doe me good for his cursing this day.

13 And as David and his men went by the way, Shimei went by the side of the mountaine ouer against him, and cursed as he went, and threwe stones against him, and cast dust.

14 Then came the King and all the people that were with him wearie, and refreshed them selves there.

15 ¶ And Absalom, and all the people, the men of Israel came to Jerusalem, and Ahithophel with him.

16 And when Hushai the Archite Dauids friend was come unto Absalom, Hushai said vnto Absalom, God saue the King, God saue the King.

17 Then Absalo said to Hushai, Is this thy kindeesse to thy friend ? Why wilst thou not with thy friend ?

18 Hushai then answered vnto Absalo, Nay, but whom s I ord, and this people, and all the men of Israel chuse, his will I be, and with him will I dwell.

19 And moreouer vnto whome shall I do seruice? not to his soune? as I serued before thy father, so will I befoze thee.

20 ¶ Then spake Absalom to Ahithophel, Giue counsell what we shall doe.

21 And Ahithophel said vnto Absalom, Go in to thy fathers concubines, which he hath left to keepe the house : & when all Israel shall heare, that thou art abhorred of thy father, the handes of all that are with thee shall be strong.

22 So they spread Absalom a tent vpon the top of the house, and Absalom went in to his fathers concubines in the sight of all Israel.

23 And the counsell of Ahithophel which he counselled in those daies, was like as one had asked counsell at the oracle of God: so was all the counsel of Ahithophel both with David and with Absalom.

C H A P. X V I I.

7 Ahithophels counsell is overthrown by Hushai.
11 The Lorde had so ordained. 19 The Priests sonnes are hid in the well. 29 David goeth ouer Iordan. 33 Ahithophel hangeth him selfe.
37 They bring vnto Dauid.

1 Meeoner Ahithophel said to Absalom, I will chuse out nowelwele thousand men, and I will by & follow after Dauid this night,

2 And I will come vpon him: for he is weary, and weake handed : so I will feare him, and all the people that are with him, shall fall, and I will smite the

king onely,
3 And I will bring againe all the people vnto thee, and wher all shall returne, (b) the man whome thou seekest being (b) slaine) all the people shall be in peace.

4 And the saying w pleased Absalom well, and all the Elders of Israel.

5 Then said Absalom, Call now Hushai the Gethite also, and let vs heare likewise what he sayeth.

6 So when Hushai came to Absalom, Absalom spake vnto him, saying, Ahithophel hath spoken thus : shall we do after his saying, or no ? tell thou.

7 Hushai then answered vnto Absalom, The counsell that Ahithophel hath giuen, is not good at this time.

8 For, saide Hushai, they knowest thy father, and his men, that they be strong men, and are chased in minde, as a beare robbed of her whelpes in y field : also thy father is a valiant warrior, & will not lodge with the people.

9 Beholde, he is hid now in some caue, or in some place: and though some of them be ouertaken at the first, yet the people shall heare, and say, The people that follow Absalom, be onerthy vs.

10 Then he also that is valiant whose heart is as the heart of a lion, shall thinke & saie : for all Israel knoweth, that thy father is valiant, and they which be with him, stout men.

11 Therefore my counsell is, that all Israel be gathered vnto thee, from Dan euen to Beer Sheba as the sande of the sea in number, and that thou go to battell in thine owne person.

12 So shall we come vpon him in some place, where we shall finde him, & we will vpon him as the dew falleth on the ground: and of all the men that are with him, we will not leaue him one.

13 Moreover if he be gotten into a citie, then shall all the men of Israel bring ropes to that citie, and we will drawe it into the ruer, until there be not one small stone found there.

14 ¶ Then Absalom and all the men of Israel said, The counsell of Hushai the Archite is better, then the counsell of Ahithophel : for the Lorde hab determined to destroy the good counsell of Ahithophel, that the Lorde might bring euill vpon Absalom.

15 Then said Hushai vnto Zadok and to Abiathar the Priests, Of this and of that maner did Ahithophel and the Elders of Israel counsel Absalom : & thus and thus haue I counselled.

16 Nowe therefore sende quickly, and shewe Dauid, saying, Carie not this night in the fields of the wilderness, but rather get thee sooner, lest the King be diuoured & al the people that are with him.

17 ¶ Nowe Jonathan and Ahimaas as bodie by En rogell : (for they might not be seene to come into the citie) and a maide wnt, and tolde e them, & they went and shewed King Dauid.

18 Remember these saybes.

b Meaning, Dauid.

Ebr. was right in the eyes of Absalom.

Ebr. what is in his mouth.

Or, giuen such counsel.

c Hushai sheweth him selfe faithfull to Dauid, in that he reprooueth this wicked counsell & purpose.

Or, stay all night.

Ebr. haue a branch, or ruine.

Ebr. mlt.

Or, we will campe against him.

Or, commanded.

That counsell which seemed good at the first to Absalom.

For by counsell of Hushai he went to the battell where he was destroyed.

That is, our Iordan.

Or, the well of Rogell.

Meaning, the message fro their

18 **A**cuther these a pong man saw them, and tolde it to Abalam. therefore they both departed quickely, and came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

h Thus God sendeth succour to his in their greatest dangers

19 **A**nd ^h the wife tooke and spied a conuener ouer the wellles mouth, & spied grounde couer thereon, that the thing should not be knowen.

i The Chaldee text readeth, now they haue passed the Iorden.

20 **A**nd when Abaloms seruants came to the wife into the house, they saide, Where is Ahiniaz and Jonathan? And the woman answered them, They he gone ouer the byrke of water. And wher they had sought them, & could not finde the, they returned to Ierusalem.

k To wit, to pursue thee with all haste.

21 **A**nd alsoe as they were departed, the other came out of the well, & went and tolde King Dauid, and said vnto him, Wy, and get you quickely ouer the water: for ^k such counsell hath Ahitophel giuen aganist you.

l They trauailed all night, and by morning had all their companie passed ouer.

22 **T**hen Dauid arose, and all the people that were with him, & they went ouer Iorden vntill the dawning of the day, so that there lacked not one of them, that was not come ouer Iorden.

m Gods iust vengeance euen in this life is powred on them, which are enemies, traitours, or persecuters of his Church.

23 **I** Nowe when Ahitophel sawe that his counsell was not folowed, he sadled his asse, and arose, and he went home vnto his cite, & put his houlhold in order, and ^m hanged himselfe, and dyed, & was buried in his fathers graue.

n Who was also called Ishai Dauids father,

24 **I** Then Dauid came to Mahanaim, and Abalam passed ouer Iorden, he, and all the men of Israel with him.

25 **A**nd Abalam made Amasa captaine of the hoste in the stead of Joab: which Amasa was a mans soune named Isithian an Israelite, that went into Abisgal the daughter of ⁿ Nahash, sister to Zeruah Joabs mother.

26 **S**o Israel and Abalam pitched in the land of Gilead.

27 **I** And when Dauid was come to Mahanaim, Shobi the sonne of Nahash out of Rabbah of the children of Minnon, and Zachar the sone of Amiel out of Lo-debar, and Barzilai the Gileadite out of Rogel

o God sheweth him selfe most liberal to his, when they seeme to be vtterly desirue.

28 **O** brought beds, and basens, & earthen vessels, and wheat, and barley, & flour, & parched corne, and beanes, & lentiles, and parched corne.

29 **A**nd they brought honie, and butter, and sheepe, and cheefe of kine for Dauid and for the people that were with him, to eate: for they saide, The people is hungrie, and wearie, and thirsty in the wilderness.

C H A P. XVIII.

^a **D**auid desuiderh his armie into three partes. ^g Abalam is hanged, slaine, and cast in a pit. ³³ Dauid lamenteth the death of Abalam.

a For certaine of the Reubenites, Gadites, and of the halfe tribe, could not beare the insolencie of the sone aganist the father, and ther efore ioyned with Dauid.

Then Dauid ^a nombred the people that were with him, and set ouer

them captaines of thousands and captaines of hundreths.

2 **A**nd Dauid sent forth the thirde part of the people vnder the hand of Joab, and the third part vnder the hand of Abishai Joabs brother the sonne of Zeruah: and the other third part vnder the hand of Ittai the Gittite. and the King saide vnto the people, I will goe with you my selfe also.

3 **B**ut the people answered, Thou shalt not go forth: for if we see away, they will not regarde vs, neither will they passe for vs, though halfe of vs were slaine: but thou ^b art nowe worth ten thousand of vs: therefore now is it better that thou succore vs out of ^b thine citie.

4 **T**hen the King said vnto them, What seemeth you best, that I will do. So the King stood by the gate side, and all the people came out by hundreths and by thousands.

5 **A**nd the King commanded Joab and Abishai, and Ittai, saying, Entreat the pong man Abalam gently for my sake, and all the people heard when the King gaue all the captaines charge concerning Abalam.

6 **S**o the people went out into the felde to meete Israel, and the battell was in the wood of Ephraim:

7 **W**here the people of Israel were slaine before the seruants of Dauid: so there was a great slaughter that day, euen of twenty thousand.

8 **I** For the battel was scattered ouer all the countrey: and the wood deuoured much more people that day, then did the sword.

9 **I** Now Abalam met the seruants of Dauid, and Abalam rode vnto a mule, and the mule came vnder a great thick oke: and his head caught holde of the oke, and he was taken by ^c betwene the heauen and the earth: and the mule that was vnder him went away.

10 **A**nd one that saw it, tolde Joab, saying, Beholde, I sawe Abalam hanged in an oke.

11 **T**hen Joab saide vnto the man that told him, And hast thou in deede scene? why then diddest not thou there suite him to the ground, and I would haue giuen thee ten ^d shekels of silver, and a girdle?

12 **T**hen ^e man said vnto Joab, Though I should ^e receive a thousand shekels of silver in mine hand, yet woulde I not lay mine hand vpon the kings soure: for in our hearing ^f king charged thee, and Abishai, & Ittai, saying, Beware, lest any touch the pong man Abalam.

13 **I**f I had done it, it had bene ^f the danger of my life: for nothing can be hid from the King: pea, ^g thy selfe wouldest haue bene aganist me.

14 **T**hen said Joab, I will not thus tary with thee. And he tooke these darters in his hand, and thrust them ^g through Abalam, while he was yet alive in the middes

b Signifying, that a good gouernour ought to be so deare vnto his people, that they will rather lose their liues then that ought should come vnto him.

c So called, because ^h Ephraimites (as some say) fed their catel beyond Iorden in this wood.

h This is a terrible example of Gods vengeance aganist the that are rebels or disobedient to their parents.

Gen. 22. 13.

i *Ebr. weigh upon mine hand.*

j *Ebr. a lye aganist my soule.*

k *Ebr. in the beards of Abalam,*

midde of the oke.

15 And ten seruants that bare Yoabs armour, compulsed about & smote Abialom, and flew him.

16 Then Joab ^dblewe the trumpet, & the people returned from pursuing after Israel: for Joab held backe the people.

17 And they toke Abialom, & cast him into a great ^epit in the wood, & laped a mightie great heape of stones vpon him: & all Israel fled euerie one to his tent.

18 Now Abialom in his life time had taken & reared him, by a pillar, which is in the Kings dale: for he said, I haue not some to keepe my name in remembrance, and he called the pillar after his owne name, and it is called vnto this day, Abialoms place.

19 ¶ Then saide Ahimaaz the sonne of Zadok, I pray thee, let me runne, and beare the king tidings that the Loide hath ^fdeliuered him out of the hand of his enemies.

20 And Joab sayde vnto him, Thou shalt not ^gbe the messenger to day, but thou shalt beare tidings another time, but to day thou shalt beare none: for the kings sonne is dead.

21 Then said Joab to Cushy, Go, tel the king, what thou hast seene, and Cushy bowed him selfe vnto Joab, and ran.

22 Then said Ahimaaz the sonne of Zadok againe to Joab, What, I pray thee, if I also runne after Cushy? And Joab said, Wherefore wouldst thou runne, my sonne, seeing that thou hast no tidings to bring?

23 Yet what if I runne? Then he sayd vnto him, Runne. So Ahimaaz ran by the way of the plaine, and ouertwent Cushy.

24 Now Dauid sate betwene the two ^hgates. And the watchman went to ⁱtoppe of the gate vpon the wall, & lift vp his eyes, and sawe, & beholde, a man came running alone.

25 And the watchman cryed, & tolde the king. And the king said, If he be alone, he bringeth tidings. And he came apace, and drew nere.

26 And the watchman saue another man running, & the watchman called vnto the porter, and said, Beholde, another man runneth alone. And the king said, He also bringeth tidings.

27 And the watchman said, She thinketh the running of the foynost is like ^jrunning of Ahimaaz the sonne of Zadok. The the king said, He is a good man, & commeth with good tidings.

28 And Ahimaaz called, and said vnto the king, Peace be with thee: and he fell down to the earth vpon his face before the king, and said, Blessed be the Loide thy God, who hath ^kshut vp the men that lift vp their hands against my loide the king.

29 And the king said, Is the pong man Abialo safe? And Ahimaaz answered, When Joab sent the kings ^lseruant, &

me thy seruant, I sawe a great tumult, but I knewe not what.

30 And the king said vnto him, Turne as side, & stand here, so he turned aside & stood still.

31 And behold, Cushy came, and Cushy said, Tidings, my loide the king: for the Loide hath deliuered thee this day out of the hande of all that rose against thee.

32 Then the king said vnto Cushy, Is the pong man Abialo safe? And Cushy answered, The enemies of my loide the king, and al that rise against thee to do thee hurt, be as that pong man is.

33 And the king was ^mmoied, & went by to the chamber ouer the gate, & wept: & as he went, thus he said, My sonne Abialom, my sonne, my sonne Abialo: wouldst God I had died for thee, O Abialom, my sonne, my sonne.

CHAP. XIX.

Joab encourageth the King. 8 David is restored. 23 Shimaius pardoned. 24 Mephibosheth meeteth the King. 39 Barzillai departeth. 41 Israel striueth with Iudub.

1 And it was tolde Joab, Behold, the king weepeth and mourneth for Abialom.

2 Therefore the ⁿvictorie of that day was turned into mourning to all the people: for ^othe people heard say that day, The king soroweth for his sonne.

3 And the people went that day into the cite ^psecretly, as people confounded hide the felues when they see in battel.

4 So the king ^qhidde his face, and the king cried with a loude voyce, My sonne Abialom, Abialom my sonne, my sonne.

¶ Then Joab came into ^rthe house to the king & said, Thou hast shamed this day the faces of all thy seruants, which this day haue saued thy life, & the liues of thy sonnes and of thy daughters, and the liues of thy wiues, & the liues of thy concubines.

6 In that thou louest thine enemies, and hatest thy friends: for thou hast declared this day, that thou regardest neither thy ^sprinces nor seruants: therefore this day I perceiue, and that if Abialom had liued, and we al had dyed this day, that then it would haue ^tpleas'd thee wel.

7 Now therefore ^ugoe out, & speake comfortably vnto thy seruants: for I sweare by the Loide, except thou come out, there will not tarie one man with thee this night: and that will be worse vnto thee, then all the euil that fell on thee from thy youth hitherto.

8 Then the king arose, and sate in the ^vgate: and they tolde vnto all the people, saying, Beholde, the king doeth sit in the gate: and all the people came before the king: for Israel had fled euerie man to his tent.

¶ Then all the people were at ^wstrife through

^rEbr, tidings is brought.

l Because he considered both the judgement of God against his sinne, and could not otherwise hide his fatherly affection toward his sonne.

^rEbr, saluation, or deliuerance.

^oOr, by stealth.

a As they do that mourne.

b At Mahanaim.

^oOr, captiues.

^rEbr, bene right in thine eyes.

^rEbr, so the hearts of thy seruants.

c Where the most reort of the people hunted. d Euerie one blamed an other and stroue who should first bring him home.

d For he had pitie of the people, which was seduced by Abialoms flatterie. e Thus God turned his vaine glorie to shame.

Gent. 14. 17. f It seemeth that God had punished him, in taking away his children, Chap 14. 27.

^rEbr, iudged.

g For Joab bare a good affection to Ahimaaz, and doubted how Dauid would take the reporte of Abialoms death

h He sate in the gate of the cite of Mahanaim.

^rEbr, tidings are in his mouth.

^rEbr, I see the running.

i He had had experience of his fidelitie, Chap. 17. 21.

^rOr, deliuered vp.

k To wit, Cushy, who was an Ethiopian.

throughout all the tribes of Israel, saying, The king saved vs out of the hand of our enemies, & he deliuered vs out of the hand of the Philistims, and now he is fled out of the land for Absalon.

10 And Absalon, whom we anointed ouer vs, is dead in battel: therefore why are ye so slowe to bring the king againe?

11 But king Dauid sent to Zadok and to Abiathar the ² Priests, saying, Speake vnto the Elders of Iudah, and say, Why are ye behinde to bring the king againe to his house, (for the saying of all Israel is come vnto the king, euen to his house)

12 Ye are my brethren: my bones & my flesh are ye: wherefore then are ye so last that bring the king againe?

13 Also say ye to Abiathar, Art thou not my bone and my flesh? God do so to me and more also, if thou be not captaine of the hoste to me for euer in the ¹ rounne of Iobab.

14 So he bowed the hearts of all the men of Iudah, as of one man: therefore they sent to the king, saying, Returne thou with all thy seruants.

15 So the king returned, and came to Iordan. And Iudah came to Gilgal, for to go to meete the king, & to conduct him ouer Iordan.

16 And Shimei the sonne of Gera, the sonne of Kemini, which was of Bahurim, halted and came downe with the men of Iudah to meete King Dauid,

17 And a thousand men of Benjamin with him, & Ziba the seruant of the house of Saul, and his fiftene sonnes and twentie seruants with him: & they went ouer Iordan before the king.

18 And there went ouer a boate to carrie ouer the kings household, & to do him pleasure. Then Shimei the sonne of Gera fel before the king, when he was come ouer Iordan,

19 And said vnto the king, Let not my lord impute ^{*} wickednes vnto me, nor remember the thing that thy seruant did ² wickedly when my lord the king departed out of Ierusalem, that the king should take it to his heart.

20 For thy seruant doeth knowe, that I haue done amiss: therefore beholde, I am the first this day of all the house of Israel, that am come to go downe to meete my lord the king.

21 But Abiathar the sonne of Zeruiah answered, and said, Shall not Shimei die for this, because he cursed the lord's anointed?

22 And Dauid said, What haue I to do with you, ye sonnes of Zeruiah, that this day ye should be aduersaries vnto me? Shall there anie man dye this day in Israel? for do not I know, that I am this day king ouer Israel?

23 Therefore the king said vnto Shimei, Thou shalt ^k not die, & the king swaue iurto him.

24 And Mephibosheth the sonne of Saul came downe to meete the king, & had neither washed his feete, nor dressed his beard, nor washed his clothes from the time the king departed, until he returned in peace.

25 And when he was come to Ierusalem, & met the king, the king said vnto him, Wherefore wast thou not with me, Mephibosheth?

26 And he answered, My lord the king, my seruant deceiued me: for thy seruant said, I would haue mine asse laden to ride thereon for to go with the king, because thy seruant is lame.

27 And he hath ^{*} accused thy seruant vnto my lord the king: but my lord the king is as an ^m Angel of God: do therefore thy pleasure.

28 For all my fathers house were ^o but dead men before my lord the king, yet biddest thou let thy seruant among the that did eate at thyne owne table: what right therefore haue I yet to crie anie moue vnto the king?

29 And the king said vnto him, Why speakest thou anie more of thy matters? I haue sayd, Thou, and Ziba deuide the ^o lands.

30 And Mephibosheth saide vnto the king, Yea, let him take all, seeing my lord the king is come home in peace.

31 Then Barzillai the Gileadite came downe from Rogelaim, and went ouer Iordan with the king, to conduct him ouer Iordan.

32 Now Barzillai was a very aged man, euen fourescore yere olde, & he had prouided the king of sustenance, while he lay at Mahanaim: for he was a man of verie great substance.

33 And the king sayde vnto Barzillai, Come ouer with me, and I will feede thee with me in Ierusalem.

34 And Barzillai sayde vnto the king, How long haue I to liue, & I should go by with the king to Ierusalem?

35 I am this day fourescore yere olde: & can I discern betwene good or euil? Hath thy seruant any taste in that I eat or in that I drinke? Can I heare anie more the voyce of singing men & women? wherefore then should thy seruant be any more a ^p burthen vnto my lord the king?

36 Thy seruant will go a litle way ouer Iordan with the king, and why wil the king recompence it me with such a reward?

37 I pray thee, let thy seruant turne backe againe, that I may die in mine owne citie, & be buried in the graue of my father and of my mother: but behold thy seruant a Chimham, let him go with my lord the king, and do to him what thall please thee.

38 And the king answered, Chimham shal go with me, and I will do to him that thou shalt be content with: & whatsoeuer thou shalt ^r require of me, that will I do

1 When Mephibosheth being at Ierusalem had met the king.

Chap. 16. 5.

m Able for his wisdom to iudge in all matters.
n Worthie to die for Sauls crueltie towards thee.

o David did euill in taking his lands from him before he knewe the cause, but much worse, that knowing the truth, he did not restore the.

^r Ebr. how many dayes are the yettes of my life?

p He thought it not meete to receive benefites of him to whom he was not able to do seruice againe.

q My forthe.

^r Or, chuse.

e That they should reprove the negligence of the Elders, seeing the people were so forward

f By this policie Dauid thought that by winning of the captaine, he should haue the hearts of all the people.

g Who had before rauiled him, Chap. 16. 13.

Chap. 16. 2.

Chap. 16. 15.

h For in his aduersitie he was his most cruel enemy, and now in his prosperitie seeketh by flatterie to creepe into fauour.

i By Ioseph he meant Ephraim, Manasseh, & Benjamin (whereof he was) because these three were vnder one standard Num. 2. 18.

k By my hands, or during my life, as reade 1. King. 2. 8, 9.

I do for thee.
 39 Do all the people went over Jordan: & the king passed over: & the king kissed Barzillai, and blessed him, and he returned unto his owne place.
 40 ¶ When the king went to Gilgal, & Chemunai went with him, and all the people of Judah conducted the king, & also halfe the people of Israel.
 41 And behold, all the men of Israel came to the king, & said unto the king, Why haue our brethren the men of Judah stolte thee away, & haue brought the king and his household, and all Dauides men with him ouer Jordan?
 42 And all the men of Judah answered the men of Israel, Because the king is nere of kin to vs: and wherefore now be ye angry for this matter? haue we eaten of the kings colt, or haue we taken any bribes?
 43 And the men of Israel answered the men of Judah, and saide, We haue ten partes in the king, and haue also more right to Dauid then ye, Why then did ye despise vs, that our aduice shoulde not be first had in restoring our king? And the wordes of the men of Judah were fiercer then the wordes of the me of Israel.

CHAP. XX.

1 Shebaraiseth Israel against Dauid. 10 Joab killeth Amasa traitorously. 22 The head of Sheba is deliuered to Joab. 23 Dauid's chief officers.

1 **T**hen there was come a thither a wicked man (named Sheba the sonne of Bichhi, a man of Jennin) and he blew the trumpet, & saide, We haue no part in ^b Dauid, neyther haue we nighbourance in the sonne ^c of Ishai: euery man to his tents, ^d Israel.
 2 So euery man of Israel went from Dauid and followed Sheba the sonne of Bichhi: but the men of Judah clane fast unto their king, from ^d Jordan eue to Ierusalem.
 3 When Dauid then came to his house to Ierusalem, the king tooke the ten women his ^e concubines, that he had left behind him to keepe the house, and put them in wards, and fed them, but lay no more with them: but they were enclosed vnto the day of their death, liuing in widowhood.
 4 ¶ Then said the king to ^e Amasa, Assemble me the men of Judah within three dayes, and be thou here present.
 5 So Amasa went to assemble Judah, but he taried longer then the time which he had appointed him.
 6 Then Dauid said to Abisshai, Howe shall Sheba the sonne of Bichhi doe vs more harme then did Abisalon: take thou therefore thy lordes seruants & follow after him, lest he get him walled cities, and escape vs.
 7 And there went out after him Joabs men, and the ^e Cherethites and the Pelethites, and all the mighty men: and they departed out of Ierusalem, to

follow after Sheba the sonne of Bichhi.
 8 When they were at the great stone, which is in Gibeon, Amasa went before the men, and Joabs garment, that he had put on, was girded vnto him, & vpon it was a sworde girded, which hanged on his loppes in the sheath, & as he went, it vled to fall out.
 9 And Joab said to Amasa, Art thou in ^h haste, my brother? And Joab tooke Amasa by the beard with the right hand to kille him.
 10 But Amasa tooke to heede to the sworde that was in Joabs hand: for therewith he smote him in the fl. rib, & shed out his bowels to the ground, and ^h smote him not the second time: so he died, then Joab & Abisshai his brother followed after Sheba the sonne of Bichhi.
 11 And one of Joabs men ^h stoode by him, and saide, He that fauoureth Joab, and he that is of Dauides parte, let him go after Joab.
 12 And Amasa wallowed in blood in the middes of the way: and when the man saw that all the people stoode stil, he removed Amasa out of the way into the field, and cast a clothy vpon him, because he sawe that euery one that came by him, stoode stil.
 13 ¶ When he was remoued out of the way, euery man went after Joab, to follow after Sheba the sonne of Bichhi.
 14 And he went through all the tribes of Israel vnto Abel, and ⁱ Bethmaachah and all places of Berun: & they gathered together, & went also after him.
 15 So they came, and besieged him in Abel, neere to Bethmaachah: and they cast by a mount against the cite, & the people thereof stoode on the ramper, and all the people that was with Joab, ^k destroyed and cast downe the wall.
 16 Then cryed a wise woman out of the cite, Heare, heare, I pray you, say vnto Joab, Come thou hither, for I may speake with thee.
 17 And when he came nere vnto her, the woman said, Art thou Joab? And he answered, Yea. And she said to him, Heare the wordes of thine handmaid, and he answered, I doe heare.
 18 Then she spake thus, I they spake in the old time, saying, They shoulde aske of Abel, and so haue they continued.
 19 ¶ I am ^m one of them, that are peaceable & faithfull in Israel: and thou goest about to destroy a cite, & a mother in Israel: why wilt thou deuote the inheritance of the Lord?
 20 And Joab answered, and saide, God forbid, God forbid it me, that I shoulde deuote, or destroy it.
 21 The ⁿ matter is not so, but a man of mount Ephraim (Sheba the sonne of Bichhi by name) hath lift by his hande against the King, euen against Dauid: to deliuer vs him only, & I will depart fro the cite. And the woman said vnto Joab, Behold, his head shall be throwe to thee

g Which was his coat, that he vfed to weare in ^h warres.

^h Ebr. peace.

^h Ebr. doubtled not he stroke.

^h He stoode by Amasa at Joabs appointment.

ⁱ Vnto the cite Abel, to Bethmaachah.

^k That is, he went about to ouerthrowe it.

^m She sheweth that the old custome was not to destroy a cite, before peace was offered, Deut. 20. 10, 11.

ⁿ She speaketh in the name of the cite.

ⁿ Hearing his fault told him, he gaue place to reason, and required only him that was author of the treason.

^a Or, bade him fare well.
 b Where the tribe of Iudah came to receiue him.
 c Which had taken part with the king.

^r Toward Ierusalem.

^a Or, haue not we first spoken to bring home the King? vers. 11.

^a Where the ten tribes contended against Iudah.

^b As they of Iudah say.

^c He thought by speaking contemptuously of the king, to stir the people rather to sedition, or els by causing Israel to depart, thought that they of Iudah would haue lesse esteemed him.

^d From Gilgal, which was neere Iorden.

^e Who was his chief captaine in Joabs rounge, Chap. 19. 13.

^f Either them which had bene vnder Joab, or Dauides men. Chap. 1. 8.

"Ebr they were scattered.

Chap. 8. 16.

o. Eicher in dignitic, or familiaritic.

"Ebr yere after yere.

"Ebr sought the face of the Lord.

a Thinking to gratifie the people, because the feede of Abraham, 1osh. 9. 25. 5.

b Wherewith may your wrath be appeased, that you may pray to God to remoue this plague from his peoples c Saue onely of Sauls stocke.

d Of Sauls kindmen. e To pacifie the Lord.

1 Sam. 8. 8. & 20. 3. 42.

23 ¶ Then Joab was ouer all the hoste of Israel, and Benaiah the sonne of Jehoiada ouer the Cherethites and ouer the Pelethites, 24 And Adoram ouer the tribute, and Jothaphat the sonne of Ahisud the recorder, 25 And Sheraia was scribe, and Zadok & Abiathar the Priestes, 26 And also Ira the Parite was chiefe of Ira.

CHAP. XXI.

1 Three deare yeres. 9 The vengeance of the finnes of Saul lighteth on his seuen sonnes, which are hanged. 15 Four great battels, which Dauid had against the Philistins.

1 **T**HEN there was a famine in the dayes of Dauid, three yeres together: and Dauid asked counsell of the Lord, and the Lord answered, It is for Saul, and for his bloodie house, because he slew the Gibeonites.

2 Then the King called the Gibeonites, and said unto them, Howe the Gibeonites were not of the childre of Israel, but * a remnant of the Amorites, unto whome the children of Israel had swoyne: but Saul sought to slay them for his zeale towarde the children of Israel and Judah)

3 And Dauid said unto the Gibeonites, What shall I do for you, and wherewith shall I make the atonement, that ye may blesse the inheritance of the Lord?

4 The Gibeonites then answered him, We wil haue no siuer nor gold of Saul nor of his house, neither for vs shalt thou kill any man in Israel. And he said, What ye shall say, that will I doe for you.

5 Then they answered the King, The man that consumed vs, and that imagined euil against vs, so that we are destroyed from remaining in any coast of Israel,

6 Let seuen men of his sonnes be deliuered unto vs, and we will hang them by vnto the Lord in Gibeon of Saul, the Lordes chosen. And the King sayd, I will giue them.

7 But the King had compassion on Mephibosheth the sonne of Jonathan the sonne of Saul, because of the Lordes othe, that was betwene them, euen betwene Dauid and Jonathan the sonne of Saul.

8 But the King tooke the two sonnes of Mizpah the daughter of Niah, whom she bare vnto Saul, euen Armoni and Mephibosheth, and the five sonnes of

Michal, the daughter of Saul, whom she bare to Adriel the sonne of Barzilai the Gheholathite.

9 And he deliuered them vnto the hands of the Gibeonites, which hanged them in the mountaine before the Lord: so they died all seuen together, and they were slaine in the time of haruett: in the first dayes, and in the beginning of baruett.

10 Then Mizpah the daughter of Niah tooke blackecloth and hanged it vpon her vpon the rocke, from the beginning of haruett, untill water droppd vpon them from the heauen, & suffred neither the birdes of the aire to light on them by day, nor beastes of the field by night.

11 And it was told Dauid, what Mizpah the daughter of Niah the concubine of Saul had done.

12 And Dauid went and tooke the bones of Saul and the bones of Jonathan his sonne from the citizens of Jabesh Gilead, which had stolen them from the streete of Bethshan, where the Philistins had * hanged them, when the Philistins had slaine Saul in Gilboa.

13 So he brought thence the bones of Saul and the bones of Jonathan his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Jonathan his sonne buried they in the cōtrey of Betaniam in Zelah, in the graue of Niah his father: and when they had perfourmed al that the King had commanded, God was then appealed with the land.

15 ¶ Againe the Philistins had warre with Israel: & Dauid went downe, & his seruants with him, & they fought against the Philistins, & Dauid fainted.

16 Then Ishi benob which was of the sonnes of Haraphah (the head of whose speare waped three hundred shekels of brasse) euen he being girded w a new sworde, thought to haue slaine Dauid.

17 But Abisai the sonne of Neruiah succoured him, & smote the Philistin, and killed him. Then Dauids men sware vnto him, saying, Thou shalt goe no more out with vs to battel, lest thou quench the light of Israel.

18 ¶ And after this also there was a battel with the Philistins at Gob, then Sibbechai the Gushathite slew Saph, which was one of the sonnes of Haraphah.

19 And there was yet another battell in Gob with the Philistins, where Elhanan the sonne of Jaare-ogim, a Berhelemitte slew P Goliath the Gittite: the staffe of whose speare was like a weavers beane.

20 Afterward there was also a battell in Gath, where was a man of a great stature, and had on euery hand six fingers, and one euery foote six toes, four and twenty in number: who was also the sonne of Haraphah.

f Here Michal is named for Merab Adriels wife, as appeareth 1. Sam. 18. 19 for Michal was the wife of Paltiel, 1. Sam. 25. 44 and neuer had child, 2. Sam. 6. 23.

"Ebr. fell.

g Which was in the moneth Abib or Nisan, which containeth part of March and part of April.

h To make her a tent, wherein God to turne away his wrath.

i Because drought was the cause of this famine, God by sending of raine shewed that he was pacified.

"Or, rest. 1 Sam. 31. 10.

k For where the magistrate suffreth faultes unpunished, there the plague of God lyeth vpon the land.

l That is, of the race of Gyants, m Which amount to nine pound three quarters.

n For the glory and welth of the cōuntry standeth in the preservation of the godly magistrate.

o Called Gezer, and Sapp is called Sippai,

1. Chron. 20. 4.

p That is, Lahmi the brother of Goliath, whome Dauid slew, 1. Chron. 20. 5.

21 And when he reupled Israel, Iona-
 than the sonne of * Shima the brother
 of Dauid slew him.

22 These foure were boine to Haraphah
 in Gath, and died by the hand of Dauid
 and by the hands of his seruants.

CHAP. XXII.

David after his victorie praifeth God. & The an-
 ger of God toward the wicked. & The prophetie
 of the reuelation of the Iewes, and vocation of the
 Gentiles.

1 **A**ND Dauid spake the words of this
 song vnto the Lord, what time the
 Lord had deliuered him out of the
 hands of all his enemies, and out of the
 hand of Saul.

2 And he said, * The Lord is my rocke &
 my fortress, and he that deliuereth me.
 3 God is my strength, in him wil I trust:
 my shield, & the hope of my saluation,
 my hie tower & my refuge: my Sautour,
 thou hast saued me from violence.

4 I wil call on the Lord, who is worthe
 to be praised: so shal I be safe from mine
 enemies.

5 For the pang of death haue compas-
 sed mee: the floods of inuigoblines haue
 made me afraide.

6 The sorrowes of the graue compassed me
 about: þ̄ snares of death ouertooke me.

7 But in my tribulation did I call vpon:
 the Lord, and crpe to my God, & he did
 heare my voyce out of his temple, and
 my crye did enter into his eares.

8 Then the earth trembled & quaked: the
 foundations of the heauenis moued, &
 shooke, because he was angry.

9 Smoke went out at his nostrils, and
 consuming fire out of his mouth: coles
 were kindled thereat.

10 He bowed the heauenis also, & came
 downe, & darkenes was vnder his feete.

11 And he rode vpon Cherub, and byd
 flie, and he was seene vpon the winges
 of the winde.

12 And he made darkenes a tabernacle
 rounde about him, euen the gatherings
 of waters, and the cloudes of the aire.

13 At the brightnesse of his presence the
 coles of fire were kindled.

14 The Lord thundred from heauen, and
 the most hie gaue his voyce.

15 He shot arrowes also, and scattred the:
 to wit, lightning, and destroyed them.

16 The channels also of the sea appeared,
 euen the foundations of the world were
 discovered by the rebuking of þ̄ Lord, &
 at the blast of the breath of his nostrils.

17 He sent from aboue, and tooke mee: he
 drew me out of many waters.

18 He deliuered me from my strong ene-
 mie, and from them that hated mee: for
 they were to strong for me.

19 They p̄uented me in the day of my
 calamitie, but the Lord was my stay,

20 And brought mee south into a large
 place: he deliuered mee, because he sa-
 uoured me.

21 The Lord rewarded me according to

my righteousnesse: according to the
 purcharde of mine hands he recompen-
 sed mee.

22 For I kept the wordes of the Lord, and
 did not wickedly against my God.

23 For all his lawes were before me, & his
 statutes: I did not depart therefrom.

24 I was vpright also toward him, and
 haue kept me from my wickednes.

25 Therefore the Lord did reward me, ac-
 cording to my righteousnesse, according
 to my purenes before his eyes.

26 With the godly thou wilt shew thy self
 godly: with the vpright man thou wilt
 shew thy selfe vpright.

27 With the pure thou wilt shew thy selfe
 pure, and with the froward thou wilt
 shewe thy selfe froward.

28 Thus thou wilt saue the poore people:
 but thine eyes are vpon the haucie to
 humble them.

29 Surely thou art my light, O Lord: and
 the Lord wil lighten my darkenes.

30 For by thee haue I broken through an
 hoste, and by my God haue I leaped ou-
 er a wall.

31 The waie of God is incorrupt: the
 word of the Lord is tryed in the fire: he
 is a shield to all that trust in him.

32 For who is God besides the Lord? and
 who is mightie, saue our God?

33 God is my strength in battel, and mak-
 keth my way bright.

34 He maketh my feete like þ̄ hindes feete,
 and hath set me vpon mine hie places.

35 He teacheth mine handes to fight, so
 that a bowe of brass is broken with
 mine armes.

36 Thou hast also giuen me the shielde of
 thy saluation, and thy louing kindenes
 hath cauled me to increase.

37 Thou hast enlarged my stappes vnder
 me, and mine heeles haue not slid.

38 I haue pursued minie enemies and des-
 troyed them, and haue not turned as
 game vntil I had consumed them.

39 Yea, I haue consumed them & thrust
 them through, and they shall not arise,
 but shal fall vnder my feete.

40 For thou hast guided me with power
 to battel, & them that arose against me,
 hast thou subdued vnder me.

41 And thou hast giuen me the neckes of
 mine enemies, that I might destiope
 them that hate me.

42 They looked aboute, but there was
 none to saue them, euen vnto the Lord,
 but he answered them not.

43 Then did I beate them as sinall as the
 dust of the earth: I did treade them flat
 as the clay of the streete, and did spreade
 them abroade.

44 Thou hast also deliuered me from the
 contentions of my people: thou hast
 preferred mee to be the head ouer nati-
 ons: the people which I knew not, do
 serue me.

45 Strangers shall be in subjection to me:
 as those as they heare, they shal obey me.

46 Strangers shal shrinke away, & feare

I Toward Saul
 and mine ene-
 mies.

m I attempted
 nothing without
 his commaunde-
 ment.

n Their wicked-
 nes is cause, that
 thou seemest to
 forget thy woo-
 ted mercy.

o The maner
 that God vseth
 to succour his,
 neuer fayleth.

p He vseth ex-
 traordinarie
 meanes to make
 me winne most
 strong holdes.

q He acknow-
 ledgeth that
 God was the au-
 thor of his victo-
 ries, who gaue
 him strength.

r The wicked in
 their necessitie
 are compelled to
 flee to God, but
 it is to late.

s Meaning of the
 Iewes, who cons-
 pired agaynst
 me.

t Not willingly
 obeying me, but
 dissemblingly.

1 Sam. 16. 9.

a In toke of the
 wonderful benefi-
 ces, that he recei-
 ued of God.
 Psalme. 113.

b By the diversitie
 of these com-
 fortable names,
 he sheweth how
 his faith was
 strengthened in
 all tentations,
 Or, yocke.

c As Dauid (who
 was the figure of
 Christ) was by
 Gods power de-
 liuered from all
 daungers: so
 Christ and his
 Church shall o-
 uercome most
 grieuous daun-
 gers, tyrannic,
 and death.

d That is, cloudes
 and vapours.

e Lightning and
 thundering.

f So it seemeth
 when the ayre is
 darke.

g To flie in a mo-
 ment through
 the world.

h By this descri-
 ption of a tem-
 pest he declareth
 the power of
 God against his
 enemies.

i He alludeth to
 the miracle of
 the red Sea.

k I was to befer,
 that all meanes
 seemed to fayle,

in their pine chambers.

u Let him show his power, that he is the governor of all the world.

47 Let the Lord live, and blessed be my strength: and God, even the force of my salvation be exalted.

48 It is God y purely me power to reuenge me, and subdue the people vnder me,

49 And rescueth me from mine enemies: (thou also hast lift me vp fro them that rose againt me, thou hast deliuered me from the cruel man.

50 Therefore I wil praise thee, O Lord, among the nations, and will sing vnto thy Name)

51 He is the tower of saluatiō for his king, and sheweth mercp to his Anointed, euen to Dauid, and to his seede * for euer.

Rom. 15. 9.

Chap. 7. 11.

CHAP. XXIII.

1 The last wordes of Dauid. 6 The wicked shall be pluckt vp as thornes. 8 The names and facts of his mightie men. 15 He desired water and would not drinke it.

1 These also be the last wordes of Dauid, Dauid the sonne of Ishai sayth, euen the mā who was set vp on his, the Anointed of the God of Jaakob, & the sincere singer of Israel saith,

2 The Spirit of the Lord spake by mee, and his word was in my tongue.

3 The God of Israel spake to mee, the strength of Israel saide, Thou shalt beare rule ouer men, being iust, and ruling in the feare of God.

4 Euen as the morning light when the sunne riseth, the morning, I saye, without cloudes, so shall mine house be, and not as the grasse of the earth is by the bright raine.

5 For so shall not mine house bee with God: for he hath made with mee an everlasting cōcōnat, perfit in all points, and sure: therefore all mine health and whole desire is, that he will not make it growe so.

6 But the wicked shall be euerie one as thornes thusst awaie, because they can not be taken with hands,

7 But the man that shall touche them, must be defended with p̄on, or with the shaft of a speare: and they shall be burnt with fire in the same place.

8 These be the names of the mightie men whome Dauid had. Ye that fate in the seate of wisdomē breing chiefe of the princes, was Abino of Ezri, he slewe eight hundredth at one tyme.

9 And after him was * Eleazar the sonne of Dodo, the sonne of Hophi, one of the three worthies with Dauid, when they defied the Philistins gathered there to battel, when the men of Israel were gone by.

10 He arose & smote the Philistins vntill his hand was weary, & his hands claue vnto the sword: & the Lord gaue great victorie the same day, and the people returned after him onely to people.

11 After him was * Shammah the sonne of Agee the Hararite: for the Philistins assailed at a towne, where was a piece

of a sicke full of lentils, and the people fled from the Philistins.

12 But he stood in the mids of the sieble, and defended it, & slewe the Philistins: so the Lord gaue great victorie.

13 Afterwarde three of the thurty captaiues went down, & came to Dauid in the harvest tyme vnto the caue of Houlam, and the host of the Philistins pitched in the valley of * Rephaim.

14 And Dauid was then in an holde, and the garison of the Philistins was then in Beth-lehem.

15 And Dauid longed, and said, Oh, that one would giue me to drinke of the water of the well of Beth-lehem, which is by the gate.

16 Then the three mightie brake into the host of the Philistins, and drerwe was ter out of the well of Beth-lehem that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but powyed it for an offering vnto the Lord.

17 And said, O Lord, he it farre from me, that I shoulde doe this. Is not this the blood of the men that went in iopardie of their liues? therefore he would not drinke it. These thinges did these three mightie men.

18 * And Abishai the brother of Joab, the sonne of Zeruiah, was chiefe among the three, & he lifted up his speare againt three hundredth, and slew them, and he had the name among the thre.

19 For he was most excellent of the three, and was their captaine, but he attained not vnto the first thre.

20 And Benaiah the sonne of Jehoiada the sonne of a valiant man, which had done many acts, & was of Beberel, slew two strong men of Moab: he went down also, and slew a lion in the middes of a pit in the tyme of snowe.

21 And he slewe an Egyptian a man of great stature, and the Egyptian had a speare in his hand: but he went down to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.

22 These thinges did Benaiah the sonne of Jehoiada, and had the name among the three worthies.

23 Ye was honorable among thurty, but he attained not to the first thre: and Dauid made him of his counsaile.

24 * Mahel the brother of Joab was one of the thurty: Elhanan the sonne of Dodo of Beth-lehem:

25 Shammah the Harodite: Elisa the Harodite:

26 Heles the * Dabrite: Ira the sonne of Ikkesh the Tekoite:

27 Abiezer the Anethothite: * Benunai the Unifathite:

28 Zalmon an Hothite: * Mashrai the Aretobachite:

29 Heleb the sonne of Baanah a Aretobachite: Ittai the sonne of Ribai of there mentioned: Sibeah of the children of Benjamin:

h Who hath neither respect to many nor few, when he will shew his power. Or, Gamsi.

i Being overcome with wearines and thirst.

k Brideling his affection, & also desiring God not to be offended for that rash enterprise.

1. Chro. 11. 20. Ebr. Iaius.

Or, Ish-hoi.

Or, a comely man. Which was bigger as a wearers beame. Chro. 11. 23.

m He was more valiant then the 30 that follow, & not so valiant as the 6. before. Chap. 11. 8.

1. Chro. 11. 27. Or, Pelentic.

n Diuers of these had two names, as appeareth. Chro. 11. & also many more are there mentioned.

a Which he spake after that he had made the Psalmes.

b Meaning, he spake nothing but by the motion of Gods Spirit.

c Which groweth quickly and fadeeth soone.

d But that my kingdom may continue for euer according to his promes.

e As one of the kings counsell.

1. Chro. 11. 12.

Or, assailed with danger of their liues.

f Meaning, fled from the battell.

g By a crampe which came of wearines and straining.

a. Chro. 11. 27.

- 30 Benasah the Brathonite: Hiddai of the ruler of Gath:
- 31 Abi albon the Arbathite: Hmaneth the Barhumite:
- 32 Elhaba the Shaalbonite: of the sonnes of Jahen, Jonathan:
- 33 Shammah the Hararite: Hham the sonne of Sharar the Hararite:
- 34 Elphelet the sonne of Ahafbat the sonne of Paachathi: Eliam the sonne of Hithophel the Gilomite:
- 35 Hezrai the Carmelite: Paarai the Arbite:
- 36 Hagai the sonne of Nathan of Zobah: Bani the Gabite:
- 37 Zelek the Ammonite: Naharai the Beerothite, the armour bearer of Joab the sonne of Zeruah:
- 38 Ira the Jithite: Gareb the Jithite:
- 39 Uriah the Hittite, 9 thirtie and seven in all,

C H A P. XXIII.

1 David causeth the people to be nombred. 20 He repenteth, & chuseth 10 saints to Gods hand, 25 Sentient thousand perish with the pestilence.

1 **A**ND the wrath of the Lord was against Israel, and he incited David against the, in that he said, Go, number Israel and Judah.

2 For the king said to Joab the captaine of the hoste, which was with him, Go speedily now through all the tribes of Israel, from Dan euen to Beer-sheba, and number pe the people, that I may know the number of the people.

3 And Joab saide vnto the king, The Lord thy God increate the people an hundredfold more then they be, & that the eyes of my lord the king may see it: but why doeth my lord the king desire this thing?

4 Notwithstanding the kings word remained against Joab and against the captaines of the hoste: therefore Joab and the captaines of the hoste went out from the presence of the king, to number the people of Israel.

5 And they passed ouer Jordan, and pitched in Aroer at the right side of the citie that is in the middes of the valley of Gad and toward Jazer.

6 Then they came to Gilead, & to Tah-tim-hodshi, so they came to Dan Jaan, and so about to Zidon,

7 And came to the fortreffe of Tyris & to all the cities of the Hittites and of the Canaanites, & went toward the South of Judah, euen to Beer-sheba.

8 So when they had gone about all the lande, they returned to Jerusalem at the ende of nine moneths and twentie dayes.

9 And Joab deliuered the number and summe of the people vnto the king: and there were in Israel eight hundredth thousand strong me that drew swords, and the men of Judah were five hundredth thousand men.

10 Then Dauids heart smote him, after that he had nombred the people: and

David said vnto the Lord, I haue sinned exceedingly in that I haue done: therefore now, Lord, I beseeche thee, take away the trespass of thy seruant: for I haue done very foolishly.

11 And when David was by in the morning, the word of the Lord came vnto the Prophet Gad Dauids seer, saying,

12 Go, and say vnto David, Thus saith the Lord, I offer thee three things, chuse thee which of them I shall do vnto thee.

f Whome God had appointed for David and his time.

13 So God came to David, and shewed him, and said vnto him, Wilt thou that seven yeres famine come vpon thee in thy lande, or wilt thou see three moneths before thyne enemies, they following thee, or that there be three dayes pestilence in thy land: now aduise thee, and see, what answere I shall giue to him that sent me.

g For three yeres of famine were past for the Gibeonites matter: this was fourth yere, to the which should haue bene added other three yeres more, 1. Chro. 21. 12.

14 And David said vnto Gad, I am in a wonderful strait: let vs fall now into the hand of the Lord, (for his mercies are great) and let mee not fall into the hand of man.

15 So the Lord sent a pestilence in Israel, from the morning euen to the time appointed: and there died of the people from Dan euen to Beer-sheba seventy thousand men.

h From the one side of the country to the other.

16 And when the Angel stretched out his hand vpon Jerusalem to destroy it, the Lord repented of the euill, & said to the Angel that destroyed the people, It is sufficient, hold now thine hande. And the Angel of the Lord was by the shepshing place of Aramah the Jebusite.

i The Lord spared this place, because he had chosen it to build his temple there.

17 And David spake vnto the Lord (when he saw the Angel that smote the people) and said, Beholde, I haue sinned, & I haue done wickedly: but these sheepe, what haue they done? let thine hand, I pray thee, be against me and against my fathers house.

k David saw not the iust cause, why God plagued the people, and therefore he offereth him selfe to Gods corrections, as the onely cause of this euill.

18 So God came the same day to David, & said vnto him, Go by, reare an altar vnto the Lord in the thieying floore of Aramah the Jebusite.

19 And David (according to the saying of Gad) went by, as the Lord had commaunded.

20 And Aramah looked, & saw the king and his seruants coming toward him, and Aramah went out, and bowed himselfe before the king on his face to the ground.

21 And Aramah said, Wherefore is my Lord the king come to his seruant? Then David answered, To bye the thieying floore of thee, for to builde an altar vnto the Lord, that the plague may cease fro the people.

22 Then Aramah saide vnto David, Let my lord the king take & offer what sees meeth him good in his eyes: hold yore for the burnt offering, & charres, and the instruments of the oven for wood.

l Called also Ornan, 1. Chro. 21. 20.

23 All these things did Aramah say, and he said vnto the king: and Aramah said the tower.

o These came to David and helped him to restore him to his kingdom.

a Before they were plagued with famine, Chap. 21. 1.

b The Lord permitted Satan, as 1. Chro. 21. 1.

c Because he did this to trie his power, and so to trust therein, it offended God, els it was lawfull to number the people, Exod. 30. 12. nom. 1. 2.

Or, yriuer.

Or, so the nether Land newly inhabited.

Or, Zor.

d According to Joabs count: for in all there were eleuen hundredth thousand, 1. Chro. 21. 5.

e Concluding vnder them the Beniamites: for els they had but four hundredth and seuentie thousand, 1. Chro. 21. 5.

said vnto the king, The Loyde thy God be fauourable vnto thee.
24 Then the king saide vnto Arahmah, Not so, but I will bpe it of thee at a pice, and will not offer burnt offering vnto the Loyde my God of that which doeth cost me nothing. So Dauid

bought the threshing flooze, & the oxen, for 5 hntie shekels of siluer.
25 And Dauid built there an altar vnto the Loyd, and offered burnt offerings and peace offrings, & the Loyd was appeas- ed toward the land, and the plague cea- sed from Israel.

n Some write, that euery tribe gaue 50, which make 600, or 7 afterwarde hee bought as much as came to 550 shekels, i. Chro. 21. 25.

THE FIRST BOOKE OF the Kings.

THE ARGUMENT.

BEcause the children of God should looke for no continuall rest and quietnes in this world, the holy Ghost setteth before our eyes in this booke the varietie and chaunge of things, which came to the people of Israel from the death of Dauid, Salomon and the rest of the Kings, vnto the death of Ahab, declaring howe that flourishing kingdomes, except they be preferred by Gods protection, (who then fauoureth them when his worde is truly set forth, vertue esteemed, vice punished, and concord maintained) fall to decay and come to nought: as appeareth by the deuiding of the kingdome vnder Roboam, and Ieroboam, which before were but all one people, and nowe by the iust punishment of God were made two, whereof Iudah and Benjamin claue to Roboam: and this was called the kingdome of Iudah, and the other ten tribes helde with Ieroboam, and this was called the kingdome of Israel. The king of Iudah had his throne in Ierusalem, and the king of Israel in Samaria, after it was built by Amri Ahabs father. And because our fauour Christ according to the flesh should come of the stocke of Dauid, the genealogie of the Kings of Iudah is here described, from Salomon to Ioram the sonne of Iosaphat, who reigned ouer Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

CHAP. I.

3 *Abūhag keepeth Dauid in his extreme age. 5 Adoniah vsurpeth the kingdome. 30 Salomon is anointed king. 50 Adoniah sweeth to the altar.*



1 **N**owe when King Dauid was olde, and strike in yeeres, they covered him with clothes, but no heate came vnto him.

2 **W**herfore his seruantes saide vnto him, Let there be sought for my lord the King a pong virgin, and let her stande before the king and cherish him: and let her lie in thy bosome, that my lord the King may get heate.

3 **S**o they sought for a fayre pong maide throughout all the coastes of Israel, and found one Abūhag: a Shūnamite, & brought her to the King.

4 **A**nd the maide was exceeding faire, & cherished the King, & ministered to him, but the king knew her not.

5 **T**hen Adoniah the sonne of Haggith exalted himselfe, saying, I will be King. And hee gaue him charrets and horsemen, and 5 hntie men to runne before him.

6 **A**nd his father would be not displease him from his childhoode, to saye, Why hast thou done so? And he was a vertie goodly man, and his mother bare him next after Absalom.

7 **A**nd he tooke counsell of Joab the sonne of Zeruiah, and of Bithar the Priest: and they helped forward Adoniah.

8 **B**ut Zadok the Priest, & Benaiah the sonne of Jehoiada, and Nathan the Prophet, and Shimai, and Ieri, & the men of might, which were with Dauid, were not with Adoniah.

9 **T**hen Adoniah sacrificed sheepe and oxen, and fatte cattell by the stoue of Zobelet, which is by En-rogel, and called all his brethren the kings sonnes, and all the men of Iudah the kings seruantes,

10 **B**ut Nathan the Prophet, and Benaiah, and the mightie men, and Salomon his brother he called not.

11 **W**herfore Nathan spake vnto Bathsheba the mother of Salomon, saying, Hast thou not heard, that Adoniah the sonne of Haggith doeth reigne, & Dauid aid our lord knoweth it not?

12 **S**olue therefore come, and I will now giue thee counsell, howe to saue thine owne life, and the life of thy sonne Salomon.

13 **G**o, and get thee in vnto King Dauid, and say vnto him, Didst not thou my lord, & swear vnto thine hand-mayd, saying, Assuredly Salomon thy sonne shall reigne after me, and he shall sit vpon my throne? Why is then Adoniah king?

14 **B**ehold, while thou yet talkest there with the king, I also will come in after thee, and b confirme thy wordes.

15 **S**o Bathsheba went in vnto the king into the chamber, and the king was verie olde, and Abūhag the Shūnamite ministered vnto the king.

16 **A**nd Bathsheba bowed and made obeysance vnto the king. And the king said, What is thy matter?

17 **A**nd she answered him, My lord, thou swarst by the Loyd thy God vnto thine hand-maide, saying, Assuredly Salomon thy sonne shall reigne after me, and hee shall sit vpon my throne.

18 **A**nd beholde, nowe is Adoniah king, and now, my lord, & king, thou knowest it not.

Or, the fountains.

f As the Cherethites and Pelethites.

2. Sam. 3. 4.

g For Adoniah will destroy thee and thy sonne, if he reigne.

h By declaring such things, as may further the same.

i The king beinge worne with age, could not attend to the affaires of the realme, and also Adoniah had manie flatterers which kept it from the king.

a He was about 70.yere olde, 2. Sam. 5. 4.

b For his natural heate was worne away with trauels.

Or, serue him.

c Which citie was in the tribe of Issachar, as Iosh. 19. 18.

d Reade 2. Sam. 15. 2.

Ebr. daye.

Ebr. his wordes were with Iosh. e They tooke his part and followed him.

19 And he hath offered many oxen, & fatte cattel, and sheepe, and hath called all the sonnes of the king, and Abiathar the Priest, and I had the captaine of the holte: but Salomon thy seruant hath he not bitten.

20 And thou, my lord, o king, knowest that the eyes of all Israel are on thee, that thou shouldest tell the, who shouldest sit on the throne of my lord the king after him.

21 For els when my lord the king shall sleepe with his fathers, I and my soune Salomon shalbe reputed vile.

22 And loe, while he yet talked with the king, Nathan also a Prophet came in. 23 And they tolde the king, saying, We hold, Nathan the Prophet. And when he was come in to the king, he made obeisance before the king vpon his face to the ground.

24 And Nathan saide, My lord, o king, hath thou said, Adoniah shal reigne after me, and he shal sit vpon my throne?

25 For he is gone down this day, & hath slayne many oxen, and fat cattell, and sheepe, and hath called all the Kinges sonnes, and the captaines of the holte, & Abiathar the Priest: and beholde, they eat and drinke before him, & say, God saue king Adoniah.

26 But me thy seruant, and Zadok the Priest and Benaiah the sonne of Jehoiada, and thy seruant Salomon hath he not called.

27 Is this thing done by my lord o king, and thou hast not shewed it vnto thy seruant, who shouldest sit on the throne of my lord the king after him?

28 ¶ Then king Dauid answered, & sayde, Call me Bath-sheba. And she came in to the kings presence, and stode before the king.

29 And the king swaure, saying, As the Lord liueth, who hath redeemed my soule out of all aduersitee,

30 That as I haue swaure vnto thee by the Lord God of Israel, saying, Aluredly Salomon thy sonne shal reigne after me, and he shall sit vpon my throne in my place, so wil I certainly do this day.

31 ¶ Then Bath-sheba bowed her face to the earth, and did reuerence vnto the king, and sayd, God saue my lord king Dauid for euer.

32 ¶ And king Dauid said, Call me Zadok the Priest, and Nathan the Prophet, & Benaiah the sonne of Jehoiada. And they came before the king.

33 ¶ Then the king sayde vnto them, Take with you the seruants of your lord, and cause Salomon my sonne to ryde vpon mine owne mule, and carpe him downe to Gihon.

34 And let Zadok the Priest and Nathan the Prophet anoint him there king ouer Israel, and blowe ye the trumpet, and say, God saue king Salomon.

35 ¶ Then come ye after him, that he may come and sit vpon my throne: & he shall

be king in my steade: for I haue appointed him to be prince ouer Israel, and ouer Iudah.

36 ¶ Then Benaiah the sonne of Jehoiada answered the king, and sayde, So be it, and the Lord God of my lord the king ratific it.

37 As the Lord hath bene with my lord the king, so be hee with Salomon, and exalt his throne aboue the throne of my lord king Dauid.

38 So Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Jehoiada, and the Cherethites & the Pelesethites went downe, and cauled Salomon to ryde vpon king Dauids mule, and brought him to Gihon.

39 And Zadok the Priest tooke an horne of oyle out of the Tabernacle, & anointed Salomon: and they blew the trumpet, and all the people sayde, God saue king Salomon.

40 And all the people came by after him, and the people piped with pipes, & reioyced with great ioy, so that the earth rang with the sound of them.

41 ¶ And Adoniah & all the ghestes that were with him, heard it: (and they had made an end of eating) and when Jeab heard the sound of the trumpet, he said, What meaneth this noyse and vjoye in the cite?

42 And as he yet spake, behold, Jonathan the sonne of Abiathar the Priest came: and Adoniah sayde, Come in: for thou art a worthy man, and bringest a good tydings.

43 And Jonathan answered, and sayd to Adoniah, Weely our lord king Dauid hath made Salomon king.

44 And the king hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Jehoiada, and the Cherethites, and the Pelesithes, and they haue cauled him to ride vpon the kings mule.

45 And Zadok the Priest, & Nathan the Prophete haue anointed him king in Gihon: and they are gone by fro thence with ioy, and the cite is moued: this is the noyse that ye haue heard.

46 And Salomon also siteth on the throne of the kingdom.

47 And moicouer the kings seruants came to blesse our lord king Dauid, saying, God make the name of Salomon moze famous then thy name; and exalt his throne aboue thy throne: therefore the king worshipped vpon the feth.

48 And thus sayde the king also, Blessed be the Lord God of Israel, who hath made one to sit on my throne this daye, euen in my sight.

49 ¶ Then all the ghestes that were with Adoniah, were afraid, and rose vp, and went eueri man his way.

50 ¶ And Adoniah fearing the presence of Salomon, arose and went, and tooke holde on the hoines of the Altar.

51 And one tolde Salomon, saying, Hee

Ebr. commanded

Ebr. sayde

p Wherewith they accustomed to anoint the Priests and the holy instrumets, Exod. 30. 23.

Ebr. brake.

Ebr. a man of power.

q He prayed Jonathan thinking to haue heard comfortable newes, but God wrought things contrarie to his expectation, and so did beate downe his pride.

r To salute him and to praye and praise God for him.

s He gaue God thanks for the good success.

t Which Dauid his father had built in 3 floore

Bez of Araunah,

k And so put to death as wicked transgressors. *Ebr. sinners.*

I Acknowledging him to be the true & worthy king appointed of God as the figure of his Christ.

Ebr. let the king Adoniah liue.

m Meaning, that heought in such affaires enterprife nothing, except he had consulted with the Lord.

n Moued by the Spirit of God to do, because he foresawe that Salomon should be the figure of Christ.

o Meaning, the kings seruants, and such as were of his garde.

holde, Adoniah doeth feare king Salomon: for loe, he hath caught holde on the hornes of the altar, saying, Let king Salomon sweare vnto mee this daye, that he will not slaye his seruannt with the sworde.

32 Then Salomon said, If he will shewe himselfe a worthy man, chere shal not an heare of him fall to the earth, but if wic kednes be found in him, he shal dye.

33 Then king Salomon sent, and they brought him from the altar, & he came and did obeisance vnto king Salomon. And Salomon sayde vnto him, See to thine house.

CHAP. II.

1 David exhorteth Salomon, and giueth charge as concerning Iosab, Barzillai, and Shimei. 10 The death of David. 17 Adoniah asketh Absahag to wife. 25 He is slaine. 35 Zadok was placed in Abiathars roome.

1 **T**hen the dayes of David dyed nere that he shoulde dye, and he charged Salomon his sonne, saying,

2 I go the way of all the earth: be strög therfore, and shew thy selfe a man,

3 And take heede to the charge of the Lord thy God, to walke in his wayes, and keepe his statutes, & his commandments, and his iudgements, and his testimonies, as it is written in the Lawe of Moses, that thou mayest prosper in all that thou doest, & in euery thing whereunto thou turnest thee,

4 That the Lord may confirme his word which he spake vnto me, saying, If thy sonne take heed to thy way, that they walke before me in truth, with all their hearts, & with all their soules, * thou shalt not (said he) want one of thy posterie vpon the thron of Israel.

5 Then knowest also what Joab the sonne of Zeruiah did to me, and what he did to the two captaynes of the hostes of Israel, vnto Amner the sonne of Ner, and vnto Amasa the sonne of Iether: whose hee slewe, and shed blood of battell in peace, and put the blood of warre vpon his girdle that was about his loynes, and in his shoes that were on his feete.

6 Do therfore according to thy wisdom, & let thou not his hoare head go downe to the graue in peace.

7 But thine handenes vnto the sonnes of Barzillai the Gileadite, & let them be among them that eate at thy table: for so they came to mee when I fled from Abisalon thy brother.

8 And behold, with thee * is Shimei the sonne of Gera, the sonne of Jemini, of Bahurim, which cursed mee with an horrible curse in the dape when I went to Mahanaim: but he came downe to meete me at Jordan, & I swaue to him by the Lord, saying, * I will not slay thee with the sword.

9 But thou shalt not count him in mischief: for thou art a wise man, and knowest what thou oughtest to doe vnto him;

therfore thou shalt cause his hoare head to go downe to the graue with blood.

10 So * David slept with his fathers, & was buried in the cite of David.

11 And the dayes which David reigned vpon Israel, were fourtie yeres: seuen yeres reigned he in Hebron, & thirtie & three yeres reigned he in Ierusalem.

12 * Then late Salomon by the thron of David his father, and his kingdome was stablished mightily.

13 And Adoniah the sonne of Haggith came to Bath-sheba the mother of Salomon: and she saide, * Connest thou peaceably? And he said, Yea.

14 He sayd moreover, I haue a suite vnto thee. And she said, Say on.

15 Then he saide, Thou knowest that the kingdome was mine, & that all Israel set their faces on mee, that I shoulde reigne: howbeit the kingdome is turned away, and is my brothers: for it came to him by the Lord.

16 Now therfore I aske thee one request, * refuse me not. And she sayd vnto him, Say on.

17 And he said, Speake, I pray thee, vnto Salomon the king, (for he will not say thee nay) that he giueme Abisag the Shunammite to wife.

18 And Bath-sheba sayde, Well, I will speake for thee vnto the king.

19 Bath-sheba therfore went vnto king Salomon, to speake vnto him for Adoniah: and the king rose to meete her, & bowed himselfe vnto her, & late downe on his thron: and he caused a seate to be set for the kings mother, and she late at his right hand.

20 Then she said, I desire a small request of thee, say me not nay. Then the king sayd vnto her, Aske on, my mother: for I will not say thee nay.

21 She saide then, Let Abisag the Shunammite bee giuen to Adoniah thy brother to wife.

22 Vnto king Salomon answered & sayd vnto his mother, And why dost thou aske Abisag the Shunammite for Adoniah? aske for him the kingdome also: for he is mine elder brother, & hath for him both Abiathar the Priest, and Joab the sonne of Zeruiah.

23 Then king Salomon swaue by the Lord, saying, God do so to me and more also, if Adoniah hath not spoken this word against his owne life.

24 Now therfore as the Lord liueth, who hath established mee, and set mee on the thron of David my father, who also hath made me an house, as he * promised, Adoniah shall surely dye this day.

25 And king Salomon sent by the hande of Benaiah the sonne of Jehoiada, and he * smote him that he dyed.

26 * Then the king sayde vnto Abiathar the Priest, Go to Anathoth vnto thine owne * helde: for thou art * worthy of death: but I will not this day kill thee, because thou * barest the burthen of the Lord

g Let him be punished with death: looke ver. 46.

Ab. 1. 29. & 13. 36

2. Sam. 5. 4. and 1. chro. 29. 26. 27.

1. Chro. 29. 23.

h For she feared, least he would worke treason against the King

i In signe of their fauour and consent.

*** Ebr, cause not my face to turne away.*

k In token of reuerence, and that others by his example myght haue her in greater honour.

l Meaning, that if he should haue grated Abisag, which was so deare to his father, he would afterward haue aspired to the kingdome.

** Or, fall vpon him.*

** Or, possession.*

*** Ebr, a man of death.*

m When he fled before Abisalon.

2. Sam. 15. 24.

God

a I am readie to dye, as all men must.

b He sheweth howe hard a thing it is to gouerne, and that none can do it well, except he obey God.

Deut. 32. 9.

1oth. 12. 7.

** Or, do wisely.*

c And without hypocrisie.

2. Sam. 7. 21.

*** Ebr, a man shall not be cut off from thee from of the throne.*

2. Sam. 3. 27.

2. Sam. 10. 10.

d He shed his blood in time of peace, as if there had bene warre.

e He put the bloodie sword into his sheath.

2. Sam. 19. 27.

f That is, they dealt mercifully with me.

2. Sam. 16. 5.

e. e. 2. 19. 31.

1 Sam. 3. 37, 38.

n He tooke Adonijahs part when he would haue vsurped the kingdom, Chap. 1. 7.

o Thinking to be faued by the holines of the place.

p For it was lawfull to take the wilful murtherer from the altar, Exod. 21. 14.

1 Sam. 3. 37.

1 Sam. 20. 10.

q Joab shall be iustly punished for the blood that he hath cruelly shed.

r And so tooke the office of the hie Priest from the house of Eli, and restored it to the house of Phinehas.

s Thus God appointed the waies & meanes to bring his iust iudgements vpon the wicked.

God besoue Dauid my father, & became thou hast suffered in all, wherein my father hath bene afflicted.

27 So Salomon cast out Abiathar from being Priest vnto the Lord, that he might fulfill the wordes of the Lord, which he spake againt the house of Eli in Shiloh.

28 ¶ Then tidings came to Joab: for Joab had turned after Adonijah, but he turned not after Absolom: & Joab fled vnto the Tabernacle of the Lord, and caught hold on the hornes of the altar.

29 And it was told king Salomon, the Lord was fled vnto the Tabernacle of the Lord, & behold, he is by the altar. Then Salomon sent Benaiah the sonne of Jehoiada, saying, Come, fall vpon him.

30 And Benaiah came to the Tabernacle of the Lord, & said vnto him, Thus saith the king, Come out. And he said, Nay, but I will die here. Then Benaiah brought the king word againe, saying, Thus saide Joab, and thus he answered me.

31 And the king saide vnto him, Do as he hath said, & smite him, & burie him, that thou maist take away the blood, which Joab hath causeles, from me and from the house of my father.

32 And the Lord that bring his blood vpon his owne head: for he smote two men more righteous and better then he, and slew them with the sword, & my father Dauid knew not: to wit, Abner the sonne of Ner, captaine of the hoste of Israel, and Amasa the sonne of Iether captaine of the hoste of Judah.

33 Their blood shall therefore returne vpon the head of Joab, & on the head of his seede for ever: but vpon Dauid, and vpon his seede, and vpon his house, and vpon his throne shall there bee peace for ever from the Lord.

34 So Benaiah the sonne of Jehoiada went by, and smote him, and slew him, and hee was buried in his owne house in the wilderness.

35 And the king put Benaiah the sonne of Jehoiada in his rourne ouer the hester: and the king let Zadok the Priest in the rourne of Abiathar.

36 ¶ Afterwarde the king sent, and called Shimei, and said vnto him, Build thee an house in Ierusalem, & dwell there, & depart not thence any whither.

37 For that day that thou goest out, & passest ouer the riuer of Kidron, know assuredly, that thou shalt die the death: thy blood shall be vpon thine owne head.

38 And Shimei said vnto the king, The thing is good: as my lord the king hath said, so will thy seruant do. So Shimei dwelt in Ierusalem many dayes.

39 And after three yeres two of the seruants of Shimei fled away vnto Achish some of Achish king of Gath: and they told Shimei, saying, behold, thy seruants be in Gath.

40 And Shimei arose, & labled his ass, & went to Gath to Achish, to seeke his ser-

uants: and Shimei went, and brought his seruants from Gath.

41 And it was told Salomon, that Shimei had gone from Ierusalem to Gath, and was come againe.

42 And the king sent and called Shimei, and said vnto him, Did I not make thee to sweare by the Lord, and protested vnto thee, saying, That day that thou goest out, and walkest any whither, know assuredly that thou shalt die the death? And thou saidest vnto me, The thing is good, that I haue heard.

43 Why then hast thou not kept the othe of the Lord, and the commandement wherewith I charged thee?

44 The king said also to Shimei, Thou knowest all the wickednes wherinto thine heart is prynced, & thou didst to Dauid my father: & loide therefore that bring thy wickednes vpon thine owne head.

45 And let king Salomon be blessed, and the throne of Dauid stablished before the Lord for ever.

46 So the king commanded Benaiah the sonne of Jehoiada: who went out and smote him that he died. And the kings dome was stablished in the hande of Salomon.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lord appeareth to him, and giueth him wisdom. 17 The pleading of the two harlots, and Salomons sentence therein.

1 Salomon then made affinitie with Pharaohs daughter, and brought her into the citie of Dauid, until he had made an ende of building his owne house, and the house of the Lord, and the wall of Ierusalem round about.

2 Which was Beth-lechem.

3 Where alters were appointed before the temple was built to offer vnto the Lord.

4 For his father had commanded him to obey the Lord and walke in his wayes, Chap. 2. 3.

5 For there the Tabernacle was, 2. Chro. 1. 3.

6 Or, as he walked.

7 Thou hast performed thy promise.

8 That is, to be-haue my selfe in executing this charge of ruling

His courteous minde moued him rather to venture his lyfe, then to lose his worldly profite, which he had by his seruants.

u For though thou wouldst deny, yet thine owne conscience would accuse thee, for reuiling and doing wrog to my father, 2. Sam. 16. 5.

x Chron. 1. 2.

x Because all his enemics were destroyed.

Chap. 7. 2.

a Which was Beth-lechem.

b Where alters were appointed before the temple was built to offer vnto the Lord.

c For his father had commanded him to obey the Lord and walke in his wayes, Chap. 2. 3.

d For there the Tabernacle was, 2. Chro. 1. 3.

Or, as he walked.

e Thou hast performed thy promise.

f That is, to be-haue my selfe in executing this charge of ruling

people, which thou hast chosen, even a great people, which cannot bee tolde nor nombred for multitude.

9 * Give therefore unto thy servant an "understanding heart, to iudge thy people, that I may discern betwene good and bad: for who is able to iudge this thy & mightie people?

10 And this pleased the Lord well, that Salomon had desired this thing.

11 And God saide unto him, "Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine enemies, but hast asked for thy selfe understanding to heare iudgement,

12 "Scholde, I have done according to thy wordes: so, I have given thee a wife and an understanding heart, so that there hath bene none like thee before thee, neither after thee that arise the like unto thee.

13 And I have also * given thee that, which thou hast not asked, both riches & honour, so þ among the Kinges there shall be none like unto thee at thy daies.

14 And if thou wilt walke in my wayes, to keepe mine ordinances and my commandmentes,*as thy father Dauid did walke, I will prolong thy daies.

15 And when Salomon awoke, behold, it was: a dreame, and he came to Jerusalem, and stood before the Urke of the covenant of the Lord, and offered burnt offerings and made peace offerings, and made a feast to all his servants,

16 ¶ Then came two harlots unto the King, and stood before him.

17 And the one woman saide, Oh my loide, I and this woman dwell in one house, and I was deliuered of a childe with her in the house.

18 And the thirde daie after that I was deliuered, this woman was deliuered also: and we were in the house together: no stranger was with vs in the house, save we twaine.

19 And this woman some died in the night: for she overlap him.

20 And the rose at midnight, & Iooke my sonne from my side, while thine handmaid slept, & laide him in her bosome, & laide her dead sonne in my bosome.

21 And when I rose in the morning to give my sonne sucke, beholde, he was dead: and when I had well considered him in the morning, behold, it was not my sonne, whom I had borne.

22 Then the other woman said, Nay, but my sonne liueth, and thy sonne is dead: againe she sayde, Nay, but thy sonne is dead, and mine aliuē: thus they spake before the king.

23 Then sayde the King, She sayth, This that liueth is my sonne, and the dead is thy sonne: and the other sayth, Nay, but the dead is thy sonne, and the liuing is my sonne.

24 The the king said, *Bring me a sword:

and they brought out a sword before the king.

25 And the king said, Deuide ye the liuing childe in twaine, and giue the one halfe to the one, & the other halfe to the other.

26 Then spake the woman, whose the liuing childe was, unto the king, for her compassion was kindred rwarde her sonne, and she said, Oh my lo, giue her the liuing childe, and *slay him not: but the other said: let it be neither mine nor thine, but deuide it.

27 Then the king answered, and sayde, Giue her the liuing childe, and slay him not: this is his mother.

28 And all Israel heard the iudgement, which þ king had iudged, & they feared the King: for they sawe that the wisdom of God was in him to do iustice.

C H A P. IIII.

The princes and rulers under Salomon. 22 The purueyance for his vntayles. 26 The number of his horses. 32 His booke and writings.

And king Salomon was king ouer all Israel.

2 And these were his princes, b Azariah the sonne of Zadok the Priest, b Elihoeph and Ahiah the sonnes of Shisha scribes, Jehohaphat the sonne of Ahith, the recorder,

4 And Beniaiah the sonne of Jehoiada was ouer the houle, and Zadok and Abiathar Priests,

5 And Azariah the sonne of Nathan was ouer the officers, & Zabud the sonne of Nathan Priest was the kings friend,

6 And Ahithar was ouer the household: and * Adoniram the sonne of Abda was ouer the tribute.

7 And Salomon had twelue officers ouer all Israel, which prouided vitayles for þ king & his household: eche man had a moneth in the pere to prouide vitayles.

8 And these are their names: the sonne of Hur in mount Ephraim:

9 The sonne of Dekar in Makaz, and in Sha-albim and Beth-shelem, & Elon and Beth-hanan:

10 The sonne of Ussed in Aruboth, to who pertained Sochoh, & al þ lād of Gopher:

11 The sonne of Abmadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana þ sonne of Ahith in Taanach, & Bezzod, & in all Beth-shean, which is by Zartanah beneath Israel, front Beth-shean * to Beth-meholah, euen till beyond ouer against Jokuean:

13 The sonne of Geber in Ramoth Gilead, & his were the townes of Jair, the sonne of Manasseh, which are in Gilead, & under him was the region of Argob which is in Bashan: threescore great cities with walles and barres of brass.

14 ¶ Ahinadab the sonne of Adad had to Mahanaim:

15 Thamaaz in Naphtali, & he tooke Basemath þ daughter of Salomon to wife:

16 Baanah the sonne of Nushai in Isser and in Asher:

n Her motherly affection herein appeareth that she had rather indure the rigour of the Law, the fecher child cruelly slaine,

a That is, his chief officers. b He was the sonne of Achimais, & Zadoks nephewe.

c Not Abiathar, whose Salomon had put from his office, Chap. 2. 27, but another of that name.

Chap. 5. 14.

* Or, Elon in Beth-aunan.

Or, to the flame.

d Which townes bare his name, because he took them of the Canaanites, Nomb. 32. 41.

2. Chron. 1. 10. * Or, obedient.

g Which are so many in number

h That is, that thine enemies should die.

Mat. 6. 39. w. id. 7. 11.

* Or, hath bene none.

Chap. 1. 5.

i He knew that God had appeared unto him in a dreame.

* Or, visitaters.

k By this example it appeareth that God kept promes & Salomon in granting him wisdom.

l She stole the quicke childe away, because she might both auoyde the shame & punishment.

m Except God giue iudges vnderstanding, the impudencie of the trespasser shall ouerthrowe the iust cause of the innocent.

CHAP. V.

e Salomon obserued not the dimision that Joshua made, but diuided it, as might best serue for his purpose.

f They liued in al peace and securitie.

g Which is Euphrates.

^h Ebr. Corim.

ⁱ Or, Gaz. a. h For they were al tributaries vnto him.

i Throughout all Israel. ^g Chro. 9. 25.

Eccl. i. 47. 14. 25. 26.

k Meaning, great vnderstanding and able to comprehend all things.

l To wit, the philosophers & astronomers, which were iudged most wise.

m Which for themost part are thought to haue perished in the captiuitie of Babylon.

n From the hieft to the lowest.

17 Jehoshaphat the sonne of Paruah in ^g Machar.

18 Shimier the sonne of Elah in Beniasmin;

19 Eber the sonne of Ori in the countrey of Gilead, the lande of Sijon king of the Amorites, & of Dg king of Basshan, & was officer alone in the land.

20 Iudah and Israel were many, as the land of p̄ sea in number, ^f eating, drinking, and making mery.

21 ^a And Salomon reigned ouer all kingdomes, from the ^e Riuer vnto the lande of the Philistins, and vnto the border of Egypt, and they brought presents, and serued Salomon all the dayes of his life.

22 And Salomons vitayles for one day were thirtie ^h measures of fine flour, and threetye measures of meale:

23 Ten fat oxen, and twentie oxen of the pastures, and an hundred sheepe, besides hares, and buckes, and bugles, and fat soule.

24 For he ruled in all the region on the other side of the Riuer, from Typhsah eue vnto ^h Bzzah, ouer al the ^b kings on the other side the Riuer: and he had peace round about him on euery side.

25 And Iudah & Israel dwelt without feare, euery man vnder his vine, & vnder his figtre, from Dan, euen to Beer-sheba, al the dayes of Salomon.

26 ^a And Salomon had ^h fourtie thousande stalles of horses for his charrets, and twelue thousand hoisemen.

27 And these officers prouided vitayle for king Salomon, & for all that came to king Salomons table, euery man his moneth, and they suffred to lacke nothing.

28 Warre also and strawe for the horses and mules brought they vnto the place where the officers were, euery man according to his charge.

29 ^a And God gaue Salomon wisdom and vnderstanding exceeding much, & a large heart, euen as the sand that is on the sea shore.

30 And Salomons wisdom excelled the wisdom of all the children of the ^l East and all the wisdom of Egypt.

31 For he was wiser then any man: vca, then were Ethan the Ezrahite, then Heman, then Chalcol, then Darda the sonnes of Mahol: and he was famous throughout all nations round about.

32 And Salomon spake thre thousand ^m proverbes: & his songs were a thousand and six.

33 And he spake of trees, from the cedar tree that is in Lebanon, euen vnto the ⁿ hyssope that springeth out of the wall: he spake also of beastes, and of foules, and of creeping thinges, and of fishes.

34 And there came of all people to heare the wisdom of Salomon, fro al kinges of the earth, which had heard of his wisdom,

Hiram sendeth to Salomon, and Salomon to him, purposing to builde the house of God. 6 He prepareth the stuffe for the building. 13 The number of the workemen.

1 ^a And Hiram king of Tyrus sent his ^a Aleuans vnto Salomon, (for he had heard, that they had anointed him king in the countrey of his father) because Hiram had enuer loved Dauid.

2 ^a Also Salomon sent to Hiram, saying,

3 Thou knowest that Dauid my father could not build an house vnto the name of the Loide his God, for the warres which were about him on euery side, until the Loide had put them vnder the soles of his feete.

4 But now the Loide my God hath giuen me a rest on euery side, so that there is neither aduersarie, nor euil to resist.

5 And behold, I purpose to build an house vnto the name of the Loide my God, ^a as the Loide spake vnto Dauid my father, saying, Thy sonne, whom I will set vpon thy throne for thee, he shall build an house vnto my name.

6 Now therefore commaunde, that they shewe me cedar trees out of Lebanon, & my seruants shalbe with thy seruants, and vnto thee will I giue thee ^b hire for thy seruants, according to all that thou shalt appoint: for thou knowest that there are none among vs, that can hewe timber like vnto the Sidonians.

7 ^a And when Hiram heard the wordes of Salomon, he reioiced greatly, & said, Blessed be the Loide this day, which hath giuen vnto Dauid a wise sonne ouer this mightie people.

8 And Hiram sent to Salomon, saying, I haue considered the thinges, for the which thou sentest vnto me, and will accomplish al thy desire, concerning the cedar trees and firre trees.

9 My seruants shal bring them down fro Lebanon to p̄ sea: & I wil conuey them by sea ^b in raftes vnto the place that thou shalt shew me, and wil cause them to be discharged there, & thou shalt receive them: now thou shalt do me a pleasure to minister foode for ^a my familie.

10 So Hiram gaue Salomon cedar trees and firre trees, euen his full desire.

11 And Salomon gaue Hiram twentie thousand ^m measures of wheate for foode to his household, & twentie measures of beaten ople. Thus much gaue Salomon to Hiram yere by yere.

12 ^a And the Loide gaue Salomon wisdom as he ^a promised him. And there was peace betwene Hiram & Salomon, and they ^a two made a covenant.

13 ^a And king Salomon raised a summe out of al Israel; and the summe was thirtie thousand men:

14 Whom he sent to Lebanon, ten thousand a moneth by course: they were a moneth in Lebanon, and two moneths at home, And ^a Adoniram was ouer the summe,

^h Or, Zor.

^g Chro. 2. 3.

^h Or, his enemies.

a He declareth y he was bound to set forth Gods glory, for as much as the Lord had sent him rest and peace.

^g Sam. 7. 13. ^h Chro. 22. 10.

b This was his equitie: that he would not receive a benefite without some recompence.

c In Hiram is prefigure the vocation of the Gentiles, who should helpe to builde the Spiritual temple.

^h Or, fl. 14.

d While my seruants are occupied with business.

^h Ebr. Corim.

^h Or, pure.

^h Chap. 3. 12.

c Astonching the furniture of wood, & vitalls.

^h Chap. 4. 4.

suning.

15 And Salomon had sentie thousand that bare burdens, & fourescore thousand maions in the mountaine,

16 Besides the ^uprinces, whom Salomon appointed ouer the worke, even thye thousand and thye hundred, which ruled the people that wrought in the worke.

17 And the King commaunded them, & they brought great stones and colly stones to make the foundation of the house, even hewed stones.

18 And Salomons workemen, and the workemen of Hyram, and the maions hewed and prepared timber & stones for the building of the house.

CHAP. VI.

^r The building of the Temple & the forme thereof. ¹² The promises of the Lord to Salomon.

1 And ^uin the foure hundredth & foure score pere (after the children of Israel were come out of the lande of Egypt) and in the fourth pere of the reigne of Salomon ouer Israel, in the moneth ²Zif, (which is the second moneth) he built the ^bhouse of ^hLord.

2 And the house which King Salomon built for the Lorde, was thye score cubites long, and twente boade, and thirtie cubites hie.

3 And the porch before the Temple of the house was twente cubites long according to the breadth of the house, and ten cubites broad before the house.

4 And in the house he made windowes, ^ubroad without, and narrow within.

5 And by the wall of the house hee made ^ugalleries round about, even by the wall of the house round about the walles of the oracle, and made chaines round about.

6 The nethermost galerie was five cubites broad, and the middlemost six cubites broad, & the third seven cubites broad: for hee made ^urestes round about without the house, that the beames should not be fastened in the walles of the house.

7 And when the house was built, it was built of stone perfite, before it was brought, so ^h there was neither hammer, nor axe, nor any toole of yron heard in the house, while it was in building.

8 The doore of ^h middle chamber was in the right side of the house, & he went vp with winding staires into the middlemost, and out of the middlemost into the third.

9 So hee built the ^hhouse and finished it, & heeled the house being vaulted with setting of cedar trees.

10 And hee built the galleries vpon all the wall of the house of five cubites height, and they were topped to the house with beames of cedar.

11 And the word of the Lorde came to Salomon, saying,

12 Concerning this house which thou buidest, if thou wilt walke in mine or-

dinances, and execute my iudgements, And keepe all my commaundments, to walke in them, the ^u Lord I will performe vnto thee my promises, which I promised to David thy father.

2. Sam. 7. 13.

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

According as he promised vnto Moses, Exod. 25. 22.

14 So Salomon built the house and finished it,

15 And built the walles of ^h house within with boades of cedar tree from the pavement of the house vnto ^h the walles of the setting, & within hee covered them with wood, and covered the floore of the house with planks of fere.

^h Meaning, vnto the rooffe, which was also heeled.

16 And hee built twenty cubites in the sides of ^h house with boades of cedar, from the floore to the walles, & hee prepared a place within it for the oracle, even the most holy place.

17 But the ^uhouse, that is, the temple before it was foure cubites long.

i For when hee spake of ^h house in the first verse, hee ment both ^h oracle and the Temple.

18 And the cedar of the house within was carved with ^uknoppes, & grauen with flowers: all was cedar, so that no stone was seene.

^u Or, wilde cucumers. ^k That is, in the most inward place of the house.

19 ^ualls hee prepared the place of the oracle in the mids of the ^hhouse within, to set the Arke of the covenant of the Lord there.

20 And the place of the oracle within was twente cubites long, & twente cubites broad, and twente cubites hie, and hee covered it with pure gold, and covered the altar with cedar.

21 So Salomon covered the house within with pure gold: & hee ^ushut the place of the oracle with chaines of golde, and covered it with gold.

^u Ebr. hee drew through chaines of gold before.

22 And hee overlaid all the house with gold, vntill all the house was made perfite, also hee covered ^h whole altar, that was before the oracle, with golde.

i Meaning the altar of incense, Exod. 30. 1.

23 And within the oracle hee made two Cherubims of ^u olive tree, ten cubites hie.

^u Or, pine tree.

24 The wing also of the one Cherub was five cubites, and the wing of the other Cherub was five cubites: from the bitermost parte of one of his wings vnto the bitermost parte of the other of his wings, were ten cubites.

25 Also the other Cherub was of ten cubites: both the Cherubims were of one measure and one spe.

26 For the height of the one Cherub was ten cubites, & so was the other Cherub.

Exod. 25. 30.

27 And hee put the Cherubims within ^h inner house, and the Cherubims stretched out their wings, so that the wing of the one touched the one wal, and the gold, were taken away with the other wall: & their other wings touched one another in the mids of the house.

m For the other which Moses made of beaten made of beaten the gold, were taken away with the other their jewels by their enemies, whome God permitted diuers

28 And hee overlaid the Cherubims with golde.

29 And hee carved all the walles of the house round about with graue figures of Cherubims and of palme trees, & their graue

grauen sinces.

f The Hebrew word is, Giblim, which some say, were excellent maions.

2. Chro. 3. 1.

a Which moneth containeth part of April and part of May.

b Whereby is ment the Temple & ^h oracle. c Or the court where the people praied, which was before the place where the altar of burnt offerings stood.

^u Or, to open and to shut.

^u Or, lofes.

d Whence God spake betwene the Cherubims, called also the most holy place.

e Which were certaine stones coming out of the wall, as staires for the beames to rest vpon.

^u Or, gallerie.

f In Exodus it is called the Tabernacle: and the Temple is there called the sanctuarie, and the Oracle the most holy place.

grauen flowers within and without.
 30 And the floore of the house he covered with gold within and without.
 31 And in the entring of the oracle he made two doores of olive tree: & the upper post and side postes were fixe square.
 32 The two doores also were of olive tree, and he graued them with grauing of Cherubims and palme trees, & grauen flowers, and covered them with golde, and laped ^{with} thyme golde vpon the Cherubims and vpon the palme trees.
 33 And so made he for the doore of the Temple, postes of olive tree four square.
 34 But the two doores were of fire tree, the two sides of the one doore were round, and the two sides of the other doore were round.
 35 And he graued Cherubims, & palme trees and carued flowers and covered the carued worke with golde, finely wrought.
 36 And he built the court within with three rowes of hewed stone, & one row of beames of cedar.
 37 In the fourth peere was the foundation of the house of the Loyde layed in the moneth of Zif.
 38 And in the eleuenth peere in the moneth of Bul, (which is the eight moneth) he finished the house with all the furniture thereof, & in euery point so was he seuen peere in building it.

CHAP. VII.

1 The building of the houses of Salomon. 25 The excellent workmanship of Hiram in the pieces which he made for the Temple.

But Salomon was building his bowne house thirtene peeres, & finished all his house.
 2 He built also an house called the forest of Lebanon, an hundred cubites long, and fiftie cubites broad, and thirtie cubites high, vpon foure rowes of cedar pillers, & cedar beames were layed vpon the pillers.
 3 And it was covered about with cedar vpon the beames, that lay on the fourtie and fise pillers, fiftene in a rowe.
 4 And the windowes were in thre rowes, and windowe was against windowe in thre ranks.
 5 And all the doores, and the side postes with the windowes were foure square, and windowe was ouer against windowe in thre ranks.
 6 And he made a porch of pillers fiftie cubites long, and thirtie cubites broad, and the porch was before them, euen before them were thirtie pillers.
 7 Then he made a poiche of the thorne, where he iudged, euen a poiche of iudgement, and it was sided with cedar front pavement to pavement.
 8 And in his house, where he dwelt, was an other hall more inwarde then the poiche which was of the same worke. Also Salomon made an house for Pharaohs daughter (whome he had ta-

ken to wife) like vnto this poiche.
 9 All these were of colly stones, hewed by measure, and sawed with lawes within and without, from the foundation vnto the stones of an had heeth, and on the outside to the great court.
 10 And the fundatiō was of colly stones, and great stones, euen of stones of ten cubites, and stones of eight cubites.
 11 & Aboue also were colly stones, squared by rule, and boades of cedar.
 12 And the great court rounde about was with thre rowes of hewed stones, and a row of cedar beames: so was it to the inner court of the house of the Loyde, and to the porch of the house.
 13 Then King Salomon sent, and fet one Hiram out of Tyris.
 14 He was a widowes sonne of the tribe of Naphtali, his father being a man of Tyris, and wrought in brasse: he was full of wisdome, and vnderstanding, & knowledge to worke all manner of worke in brasse: who came to King Salomon, and wrought all his worke.
 15 For he cast two pillars of brasse: the height of a piller was eighten cubite, and a threde of twelue cubites did compass ^{the} either of the pillers.
 16 And he made two chapiters of molten brasse to set on the toppes of the pillers: the height of one of the chapiters was fise cubites, and the height of the other chapiter was fise cubites.
 17 He made grates like networke, and wethen worke like chaines for the chapiters that were on the top of the pillers, euen seuen for the one chapiter, and seuen for the other chapiter.
 18 So he made the pillers & two rowes of pomegranates rounde about in the one grate to couer the chapiters that were vpon the top. And thus did he for the other chapiter.
 19 And the chapiters that were on the toppes of the pillers were after like worke in the porch, foure cubites.
 20 And the chapiters vpon the two pillers had also aboue, euer against the belly within the networke pomegranates: for two hundred pomegranates were in the two ranks about vpon either of the chapiters.
 21 And he set vpon the pillers in the porch of the Temple. And when he had set vpon the right piller, he called the name thereof ^{the} Jachin: and when he had set by the left piller, he called the name thereof ^{the} Boaz.
 22 And vpon the top of the pillers was worke of liles: so was the workmanship of the pillers finished.
 23 And he made a molten sea ten cubites wide from brim to brim, rounde in compass, & fise cubites high, and a line of thirtie cubits did compass it about.
 24 And vnder the bosome of it were knoppes like wide crummers crims, passing it round about, ten in one cubite, & passing the sea round about: the

Or, precious.
 f Which were restes and stayes for the beames to lie vpon.
Or, flanne.
 g From the foundation vponward.
 h As the Lordes house was built, so was this: onely the great court of Salomons house was vncouered.
Or, Zer.
 i Thus when God will haue his glorie set forth, he raiseth vp men and giueth them excellent gifes for the accomplishment of the same, Exo. 31. 2, 3.
Or, she second.
Or, pomeles.
Or, cordes like chaines.
 k As was seene commonly wrought in colly porches.
Or, round about the middes.
Or, beyond.
Or, the second.
 l Which was in the inner court betweene the Temple and the oracle.
 m That is, he will stablish to wit, his promises towards this house.
 n That is in strength: meaning, the power thereof shall continue.
 o So called for the hugeness of the vessel.
 lwa
 2 Ch. vii. 141

n So that the facion of the carued worke might shew appeare.
Or, folding.
 o Where the Prietes were, and was thus called in respect of the great court, which is called, Act. 3. 11. the porch of Salomon, where the people vsed to pray.
 p Which conteineth part of October and part of Nouember.
 Chap. 9. 10.
 a After he had built the Temple.
 b For the beauty of the place and great abundance of cedar trees that went to the building thereof, it was compared to mount Lebanon in Syria: this house he vsed in summer for pleasure and recreation.
 c There were as many, and like proportion on the one side as on the other, and at euery ende euen three in a rowe one about another.
 d Before the pillers of the house.
 e For his house, which was at Ierusalem.
 Chap. 30.

two rowes of knoppes were cast, when it was molten.

25 It stood on twelue bulles, thre looking toward the North, and thre toward the West, and thre toward the South, and thre toward the East: & the sea stood about vpon them, and all their hinder parts were inward.

^oOr, a spanne.

26 It was an hand breadth thicke, and the brim thereof was like the worke of the brim of a cup with fountes of lites: it coneyned two thousand Bathes.

^p Bath and Ephah seme to be both one measure, Ezek. 45. 11. every Bath contained about ten portels.

27 ¶ And he made tenne bales of brasse, one bale was foure cubites long, & foure cubites broad, and thre cubites hie.

28 ¶ And the worke of the bales was on this maner, They had borders, and the borders were betwene the ledges:

29 And on the borders that were betwene the ledges, were Lyons, bulles & Cherubims: and vpon the ledges there was a bale about: and beneath the Lyons and bulles, were addicions made of thinne worke.

30 And euery bale had foure brasen wheeles, and plates of brasse: and the foure corners had ^r underletters: vnder the caldron were underletters molten at the side of euery addicion.

^rEbr. shoulders.

^q The mouth of the great bale or frame entred into the chapter or pillar that bare vp the caldron.

31 And the mouth of it was within the chapter and about to measure by the cubite: for the mouth thereof was round made like a bale, and it was a cubite & halfe a cubite: and also vpo the mouth thereof were grauen workes, whose borders were foure square, & not roide.

32 And vnder the borders were foure wheeles, & the aretrees of the wheeles ioyned to the bale: and the height of a wheele was a cubite and halfe a cubite.

33 And the facion of the wheeles was like the facion of a charet wheele, their aretrees, & their naues and their felles, and their spokes were all molten.

^oOr, rings.

34 And foure underletters were vpon the foure corners of one bale: and the underletters thereof were of the bale it selfe.

35 And in the top of the bale was a round compasse of halfe a cubite hie rounde about: and vpon the roppes of the bale the ledges thereof & the borders thereof were of the same.

36 And vpon the tables of the ledges thereof, and on the borders thereof he did graue Cherubims, ypons & palme trees, on the side of euery one, and addicions round about.

37 Thus made he ^r ten bales, They had all one casting, one measure, & one spise.

^f To keepe waters for the vse of the sacrifices.

38 ¶ Then made he ^r ten caldrons of brasse, one caldron coneyned fourtie Bathes: and euery caldron was foure cubits, one caldron was vpon one bale throughout the ten bales.

39 And he set the bales, five on the right side of the house, and five on the left side of the house. And he set the sea on the right side of the house Eastward toward the South.

^z Towit, of the Temple or Sanctuary.

40 ¶ And Hiram made caldrons, & besoms, and basens, and Hiram finished all the worke that he made to king Salomon for the house of the Lord:

41 To wit, two pillers and two bowles of the chapters that were on the top of the two pillers, & two grates to couer the two bowles of ^p chapters which were vpon the roppes of the pillers,

42 And foure hundred pomegranates for the two grates, euen two rowes of pomegranates for euery grate to couer the two bowles of the chapters, that were vpon the pillers.

43 And the ten bales, and ten caldrons vpon the bales,

44 And the sea, and twelue bulles vnder the sea,

45 And pottes, & besomes and basens: and all these vessels, which ^u Hiram made to king Salomon for the house of the Lord, were of thinne brasse.

^u By this name also Hiram the King of Tyrus was called.

^oOr, thicke earthe.

46 In the plaine of Jordan did the king call them in clap betwene Succoth and Zartjan.

47 And Salomon left to weigh all the vessels because of the exceeding abundance, neither could the weight of the brasse be counted.

48 So Salomon made all the vessels that pertained vnto the house of the Lord, the golden altar, and the golden table, whereon he shew bread was,

^x This was done according to the forme that the Lord prescribed vnto Moses in Exodus.

49 And the candlesticks, fine at the right side, and fine at the left, before the oracle of pure golde, and the flowers, & the lampes, and the snuffers of golde,

50 And the bowles, y and the hookes, & the basens, & the spoones, and the alphas of pure gold, and the hinges of gold for the doores of the house within, euen for the most holy place, & for the doores of the house, to wit, of ^z Temple.

^y Some take this for some instrument of musike.

51 So was finished all the worke that king Salomon made for the house of the Lord, and Salomon brought in the things which ^z Dauid his father had dedicated: the silver, and the golde and the vessels, and laid them among the treasures of the house of the Lord.

^z Chro. 5. 16.

CHAP. VIII.

4 The Arke is borne into the Temple. 10 A cloude filleth the Temple. 14 The King blesteth the people.

^z Chro. 5. 2. ^rEbr. Salomon.

1 **T**hen ^r King Salomon assembled the Elders of Israel, euen all the heades of the tribes, the chiefe fathers of the children of Israel vnto ^z Jerusalem, for to bring vnto the Arke of the couenant of the Lord from the cite of Dauid, which is Zion,

^a For Dauid brought it from Obad-edom and placed it in the Tabernacle which he had made for it,

2 And all the men of Israel assembled vnto king Salomon at the feast in the moneth of ^b Ethanim, which is the seventh moneth.

^z Sam. 6. 17. ^b Conteyning part of September and parte of October, in the which moneth they helde three solemne feastes,

3 And all the Elders of Israel came & the Priestes tooke the Arke. They bare the Arke of the Lord, and they bare the Tabernacle of the Congregation

^z Nomb. 29. 1.

4 They bare the Tabernacle of the Congregation

gregation, and all the holy vessels that were in the Tabernacle: those did the Priests and Levites bring by.

5 And king Salomon & all the Congregation of Israel, that were assembled unto him, were with him before the Arke, offering there and becoms, which could not be told, nor numbered for multitude.

6 So the Priests brought the Arke of the covenant of the Lord unto his place, into the oracle of the house, into the most holy place, even under the wings of the Cherubims.

7 For the Cherubims stretched out their wings over the place of the Arke, and the Cherubims covered the Arke, & the barres thereof above.

8 And they drew out the barres, that the endes of the barres might appeare out of the Sanctuarie before the oracle, but they were not seene without: and there they are unto this day.

9 Nothing was in the Arke save the two tables of stone which Moses had put there at Horeb, where the Lord made a covenant with the children of Israel, when he brought them out of the land of Egypt.

10 And when the Priests were come out of the Sanctuarie, the cloud filled the house of the Lord,

11 So that the Priests could not stand to minister, because of the cloude: for the glorie of the Lord had filled the house of the Lord.

12 Then spake Salomon, The Lord said, that he would dwell in the darke cloud.

13 I have built thee an house to dwell in, an habitation for thee to abide in for ever.

14 And the King turned his face, and blessed all the Congregation of Israel: for all the Congregation of Israel stood there.

15 And he said, Blessed be the Lord God of Israel, who spake with his mouth unto David my father, and hath with his hand fulfilled it, saying,

16 Since the day that I brought my people Israel out of Egypt, I chose no citie of all the tribes of Israel, to build an house for my name might be there: but I have chosen David to be over my people Israel.

17 And it was in the heart of David my father to build an house to the Name of the Lord God of Israel.

18 And the Lord said unto David my father, Where as it was in thine heart to build an house unto my name, thou diddest wel, that thou wast so impud: Neuertheless thou shalt not build the house, but thy sonne, that shall come out of thy loynes, he shall build the house unto my name.

19 And the Lord hath made good his word that he spake: and I am risen up in the route of David my father, & sit on the throne of Israel, as the Lord promised, and have build the house for the

Name of the Lord God of Israel.

21 And I have prepared therein a place for the Arke, wherein is the covenant of the Lord which he made with our fathers, when he brought them out of the lande of Egypt.

22 Then Salomon stood before the altar of the Lord in the sight of all the Congregation of Israel, and stretched out his hands toward heaven,

23 And sayde, O Lord God of Israel, there is no God like thee in heaven above, or in the earth beneath, thou that keepst covenant and mercie with thy servants that walke before thee with all their heart,

24 Thou that hast kept with thy servant David my father, that thou hast promised him: for thou spakest with thy mouth and hast fulfilled it with thine hand, as appeareth this day.

25 Therefore now, Lord God of Israel, keepe with thy servant David my father that thou hast promised him, saying, Thou shalt not want a man in my sight to sit upon the throne of Israel: so that thy children take heed to their way, that they walke before me, as thou hast walked in my sight.

26 And now, O God of Israel, I pray thee, let thy worde be verified, which thou spakest unto thy servant David my father.

27 As it true in deede God wil dwell on the earth: behold, the heavens, and the heavens of heavens are not able to containe thee: how much more vnable is this house that I have built?

28 But haue thou respect unto prayer of thy servant, and to his supplication, O Lord, my God, to heare the cry and prayer which thy servant prayeth before thee this day:

29 That thine eyes may be open toward this house, night and day, even toward the place whereof thou hast said, My Name shall be there: that thou mayest hearken unto the prayer which thy servant prayeth in this place.

30 Heare thou therefore the supplication of thy servant, and of thy people Israel, which pray in this place, & heare thou in the place of thine habitation, even in heaven, & when thou hearest, haue mercie.

31 When a man shall trespass against his neighbour, and he lay upon him an othe to cause him to sweare, & the swearer shall come before thine altar in this house,

32 Then heare thou in heaven, and I do & iudge thy seruants, that thou condemn the wicked to bring his way upon his head, and iustifie the righteous, to give him according to his righteousness.

33 While the people Israel shall be ouershoten before the enemy, because they haue sinned against thee, & turne againe to thee, & confesse thy name, and pray and make supplication unto thee in this house,

The two tables wherein the articles of the covenant were written.

1. Cor. 6. 19.

2. Mac. 4.

h Vnfairely & without all hypocricie.

Chap. 2. 4.

i He is raised with the administration of Gods mercies, who being incomprehensible & Lord ouer all, will become familiar with men.

Deut. 12. 11.

Or from.

k To wit, the iudge, or neighbour.

l That is, make it knowne.

m Acknowledge thy iust judgement, & praye thee.

e That is, the Kohathites, Nom. 4. 5.

d They drew them onely out so farre as they might see: for they might not put them altogether out, Exod. 25. 15.

e For it is like that enemies, when they had the Arke in their hands, tooke away the rod of Aaron & the pot with Man. Exod. 40. 34.

1. Chro. 6. 51.

f He spake according to the tenor of Gods promises, which was conditionally, that they should serue him a right.

1. Sam. 7. 11.

l. Ebr. confirmed.

34 Then heare thou in heauen, and be mercifull vnto the finne of thy people Israel, and bring them againe vnto the lande, which thou gauest vnto their fathers.

35 ¶ When heauen shalbe shut by, and there shalbe no name because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and turne from their sinne, when thou dost afflict them,

36 Then heare thou in heauen, and pardon the sinne of thy seruantes & of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon the lande that thou hast giuen to thy people to inherite.

37 ¶ When there shalbe famine in the land, when there shalbe pestilence, when there shalbe blasting midew, grasshopper or caterpillar, when their enemye shall beseege them in the cities of their land, or any plague or any sickenes,

38 Then what prayer, and supplication so euer shalbe made of any man or of all thy people Israel, when euery one shall knowe his plague in his owne heart, and stretche forth his hands in this house,

39 Yeare thou then in heauen, in thy dwelling place, and be mercifull, & doe, and giue euery man according to all his wayes, as thou knowest his heart, (for thou onely knowest the heartes of all the children of men)

40 That they may feare thee as long as they liue in the land, which thou gauest vnto our fathers,

41 Whoeuer as touching the stranger that is not of thy people Israel, who shall come out of a farre countrie for thy Names sake,

42 (When they shall heare of thy great Name, & of thy mighty hand, & of thy stretched out arme) and shall come and pray in this house,

43 Yeare thou in heauen thy dwelling place, and doe according to all that the stranger calleth for vnto thee: that all the people of the earth may knowe thy Name, & feare thee, as doe thy people Israel: and that they may knowe, that thy Name is called vpon in this house which I haue built.

44 ¶ When thy people shall goe out to battell against their enemye by the way that thou shalt sende them, and shall pray vnto the Lord toward the way of the city which thou hast chosen, and toward the house that I haue built for thy Name,

45 Yeare thou then in heauen their prayer, and their supplication, and iudge their cause.

46 ¶ If they sinne against thee (*for there is no man that sinneth not) and thou be angry with them, and deliuer them vnto the enemies, so that they carrye them away prisoners vnto the land of the enemies, either farre off neere,

47 Yet if they turne againe vnto their heart in the lande to the which they be carried away captiues, and returne & praye vnto thee in the lande of them that carried the away captiues, saying, We haue sinned, we haue transgressed, and done wickedly,

48 If they turne againe vnto thee with all their heart, and with all their soule in the land of their enemies, which led them away captiues, and praye vnto thee towards the way of their lande, which thou gauest vnto their fathers, and towards the city which thou hast chosen, and the house, which I haue built for thy Name,

49 Then heare thou their prayer and their supplication in heauen thy dwelling place, and iudge their cause,

50 And be mercifull vnto thy people that haue sinned against thee, and vnto all their iniquities (wherein they haue transgressed against thee) & cause that they, which led them away captiues, may haue pittie and compassion on them:

51 For they be thy people, and thine inheritance, which thou broughtest out of Egypt from the middes of the pyon fouaice.

52 Let thine eyes be open vnto the prayer of thy seruant, & vnto the prayer of thy people Israel, to hearken vnto them, in all that they call for vnto thee.

53 For thou didst separate them to thee from among all people of the earth for an inheritance, as thou saidest by the hand of Moses thy seruant, when thou broughtest our fathers out of Egypt, O Lord God.

54 And when Salomon had made an ende of praying all this prayer & supplication vnto the Lord, he arose from before the altar of the Lord, from kneeling on his knees, and stretching of his handes to heauen,

55 And stode and blessed all the Congregation of Israel with a loud voyce, saying,

56 Blessed be the Lord that hath giuen rest vnto his people Israel, according to all that hee promised: there hath not failed one worde of all his good promise which hee promised by the hande of Moses his seruant.

57 The Lord our God be with vs, as he was with our fathers, that he forsake vs not, neither leaue vs,

58 That he may bolue our hearts vnto thee, that wee may walke in all his wayes, & keepe his commandementes, and his statutes, and his lawes, which he commanded our fathers,

59 And these my wordes, which I haue prayed before the Lord, be nere vnto the Lord our God day and night, that he defende the cause of his seruant, & the cause of his people Israel, alway as the matter requirerth,

60 That all the people of the earth may

* Or, if they repent.

r Though the Temple was the chiefe place of prayer, yet hee secluded not them, that being let with necessary cal vpon him in other places. (As Daniel did, Dan, 6. 10.

* Or, avenge their wrong.

r He vnderstood by faith God, of enemies would make friends vnto them that did conuert vnto him.

Exo. 19. 6.

u Salomon is a figure of Christ, who continually is the Mediator betwene God & his Church.

x He concluded that man of him selfe is enemye vnto God, and shall obedience to his law proceede of his mere mercy.

* Ebr. the thing of a day in his day.

n So that there be a drought to destroy the fruites of the land.

* Ebr. in the land of their gates.

o For such are most meete to receiue Gods mercies.

p He meaneth such as should be turned from their idolatry to serue the true God.

q That this is true religion wherewith thou wilt be worshipped. Dan. 6. 10.

* Or, maintaine their right. 2. Chron. 6. 36. eccles. 7. 22. 2. ioh. 1. 8, 10.

map knowe, that the Lord is God, and none other.

61 Let your heart therefore be perite with the Lord our God to walke in his statutes, and to keepe his commandements, as this day.

62 ¶ Then the King and al Israel with him offered sacrifice before the Lord.

63 And Salomon offered a sacrifice of peace offerings which he offered unto the Lord, to wit, two and twentie thousand beeces, and an hundred and twentie thousand sheepe: to the king and all the children of Israel dedicated the y house of the Lord.

64 The same day did the King halowe the middle of p court, that was before the house of the Lord: for there he made burnt offerings, and the meat offerings, and the fat of the peace offerings, because the brazen altar that was before the Lord, was to litle to renewe the burnt offerings, & the meate offerings, & the fatte of the peace offerings.

65 And Salomon made at that time a feast, & al Israel with him, a very great Congregation, euen for the entering in of Hamath unto the riuer of Egypt, before the Lord our God, a seuen dayes and seuen dayes, euen fourtene dayes.

66 And the eight day he sent the people away: and they thanked the King and went into their tentes ioyous and with glad heart, because of all the goodnesse that the Lord had done for Dauid his seruaunt, and for Israel his people.

CHAP. IX.

1 The Lord appeareth the second time to Salomon, 21 Salomon giueth cities to Hiram. 22 The Canaanites become tributaries. 28 He sendeth forth a naue for golde.

1 **W**hen Hiram had finished the building of the house of the Lord, and the Kings palace, & al that Salomon desired & minded to do,

2 Then the Lord appeared unto Salomon the second time, as he appeared unto him at Gibeon.

3 And the Lord saide vnto him, I haue heard thy prayer and thy supplication, that thou hast made before me: I haue halowed this house (which thou hast built) to put my Name there for euer, and mine eyes, and mine heart shall be there perpetually.

4 And if thou wilt walke before me (as Dauid thy father walked in purenesse of heart, and in rightconscience) to doe according to all that I haue commanded thee, and keepe my statutes, & my iudgements,

5 Then will I stablish the throne of thy kingdom vpon Israel for euer, as I promised to Dauid thy father, saying, Thou shalt not want a man vpon the throne of Israel:

6 But if ye and your children turne as way from me, and will not keepe my commandements, and my statutes, (which I haue set before you) but go &

serue other gods, and worship them,

7 Then will I cut off Israel from the land, which I haue giuen them, and the house which I haue halowed for my Name, will I cut out of my sight, and Israel shall be a psoner, and a common take among all people.

8 Euen this he house shall be so: euerie one that passeth by it, shall be astonished, & shall hiss, and they that pass, shall hate the Lord done thus unto this land and to this house?

9 And they shall answer, Because they forsooke the Lord their God: which brought their fathers out of the land of Egypt, & haue taken hold vpon other gods, and haue worshipped them, and serued them, therefore hath the Lord brought vpon them all this euill.

10 And at the ende of twenty yeeres, when Salomon had builded the two houses, the house of the Lord, and the Kings palace,

11 (For the which Hiram the King of Tyrus had brought to Salomon timber of cedar, and sirc trees, and golde, and what soeuer he desired) then King Salomon gaue to Hiram twenty cities in the land of Gall.

12 And Hiram came out fro Tyrus to see the cities which Salomon had giuen him, and they pleased him not.

13 Therefore hee saide, What cities are these which thou hast giuen me, my brother? And he called them the lande of Cabul vnto this day.

14 And Hiram had sent the King sixe score talents of golde.

15 And this is the cause of the tribute why King Salomon raised tribute, to wit, to build the house of the Lord, and his owne house, and Milo, and the wall of Ierusalem, & Hazor, and Bethgiddo, and Gezer.

16 Pharaoh King of Egypt had come by, and taken Gezer, and burnt it with fire, and slewe the Canaanites, that dwelt in the cite, & gaue it for a present vnto his daughter Salomons wife.

17 (Therefore Salomon built Gezer & Beth-horon the nether,

18 And Baalath and Tamoq in the wilderness of the land,

19 And all the cities of stone, that Salomon had, euen cities for charrets, and cities for horsemen, and all that Salomon desired and woulde builde in Ierusalem, and in Lebanon and in all the land of his dominion)

20 All the people that were left of the Amozites, Vitrites, Werizites, Hivites, and Jebusites, which were not of the children of Israel:

21 To wit, their children that were left after them in the land, whom the children of Israel were not able to destroy, those did Salomon make tributaries vnto this day.

22 But of the children of Israel did Salomon make no bondmen: but they were men

1. Chron. 7. 14.

c The world shall make of you a mocking stocke for the vile contempt and abusing of Gods most liberal benefites.

Dist. 39. 2. 4.

1. ier. 22. 8.

1. Chron. 8. 1.

Or, Zor.

Or, Gable.

Or, Airtle, or, haren.

d For his tribute toward the building,

e The common talent was a boune three score pound weight.

f Millo was as the towne house

or place of assemblie, which

was open about.

g Cities for his munitions of warre.

h These were as bondmen & payed what was required, either labour or money.

Leuit. 25. 39.

1. Chron. 7. 4.

y Before the oracle, where the Arke was.

1. Chron. 7. 7.

z That is, from North to South: meaning, all the country.

a Seuen dayes for the dedication, and seuen for the feast. "Ebr. blessed.

1. Chron. 7. 11.

Chap. 9. 5.

Chap. 8. 29. deut. 12. 1.

a If thou walke in my feare, and with law thy selfe from the common maner of men which folowe their sensualitye.

2. Sam. 7. 27. 1. Chron. 22. 10.

b God declarereth that disobedience against him is the cause of his displeasure, and so of all miserie.

i The ouerfeers of Salomons workes were deu- ided into three partes: the first contained 3300, the second 300, & the third 250, which were Iſraelites: ſo here are coained the two laſt partes, which make 550, looke more 2 Chro. 8. 10.

k In the 2 Chro. 8. 18. is made me- tion of 30, moe, which ſeeme to haue bene em- ployed for their charges.

a. Chron. 9. 1. math. 12. 42. luke 17. 37. i Toſephus ſaith that ſhee was Queene of Ethio- pia, and that Sheba was the name of y chief cite of Meroc, which is an ylad of Nilus.

b That is, the whole order, & trade of his houſe.

c Ebr. there was no more ſpirit in her.

c But much more happie are they, which heare the wiſ- dome of God reueiled in his worde.

d It is a chief ſigne of Gods fa- uour, when god- lie & wife rulers fit in the throne of iuſtice.

men of warre and his ſeruants, and his
 princes, and his captains, and rulers
 of his chariots and his hoſemen.
 23 Theſe were the princes of the officers,
 that were ouer Salomons worke: euen
 a hie hundredth and ſittie, & they ruled
 the people that wrought in the worke.
 24 ¶ And Pharaohs daughter came by
 from the cite of Dauid vnto the houſe
 which Salomon had built for her: then
 did he build ſhillto.
 25 And thre a peere did Salomon offer
 burnt offrings and peace offrings vpo
 the altar which he built vnto the Lord:
 and he burnt incenſe vpon the altar, that
 was before the Lord, when he had fini-
 ſhed the houſe.
 26 ¶ Also king Salomon made a nauie
 of hyppes in Ezeon-geber, which is
 beſide Eloth, and the brynke of the red
 Sea, in the land of Edom.
 27 And Yiram ſent with the nauie his
 ſeruants, that were mariners, and had
 knowledge of the ſea, with the ſeruants
 of Salomon.
 28 And they came to Ophir and ſette
 from thence a foure hundredth and two
 ty talents of golde, and brought it to
 king Salomon.

C H A P. X.

i The Queene of Saba cometh to heare the wiſe- dome of Salomon. 18 Hir royall throne. 23 His power and magnificence.

I And the ^a Queene of ^a Sheba hea-
 ring the fame of Salomon (concer-
 ning the name of the Loide) came
 to proue him with hard questions,
 2 And she came to Ieruſalem in a very
 great traine, & camels that bare ſweete
 odours, and golde exceeding much, and
 precious ſtones: and ſhe came to Sal-
 omon, and commended with him of all
 that was in her heart.
 3 And Salomon declared vnto her all her
 questions nothing was hid fro y king,
 which he expounded not vnto her.
 4 Then the Queene of Sheba ſawe all
 Salomons wiſedome, and the houſe
 that he had built.
 5 And the ^b meate of his table, and the
 ſittin of his ſeruants, and the order
 of his miniſters, and their apparel, and
 his drinking veſſels, and his burnt of-
 frings, that he offered in the houſe of the
 Lord, and ^c ſhe was greatly aſtonied.
 6 And ſhe ſaid vnto the King, It was a
 true woide that I heard in mine owne
 land of thy ſayings, & of thy wiſdome.
 7 Yowbeit I beſeined not this report, til
 I came, & had ſene it with mine eyes:
 but lo, the one haſte was not tolde me:
 for thou haſt more wiſedome and proſ-
 peritie, then I haue heard by report.
 8 Happie are thy men, happie are theſe
 thy ſeruants, which ſtand euer before
 thee, and heare thy ^d wiſedome.
 9 Bleſſed be the Loide thy God, which
 a ioned thee, to ſet thee on the throne of
 Iſrael, becauſe the Loide loued Iſrael
 for euer and made thee King, to doe

e equitie And righteouſneſſe.
 10 And the gaue the king ſixe ſcore talents
 of golde, and of ſweete odours exceeding
 much, & precious ſtones. There came
 no more ſuch abundance of ſweete o-
 dours, as the Queene of Sheba gaue
 to king Salomon.
 11 The nauie alſo of Yiram (that caried
 golde fro Ophir) brought likewiſe great
 plenty of ^e Almuggim trees from ^e Ophir
 and precious ſtones.
 12 And the king made of the Almuggim
 trees pillars for the houſe of the Lord, &
 for the kings palace, and made harpes
 & plalterics for ſingers. There came no
 more ſuch Almuggim trees, nor were
 any more ſene vnto this day.
 13 And king Salomon gaue vnto the
 Queene of Sheba, whatſoener the
 would aſke, beſides that, which Sal-
 omon gaue her ^f of his kingly libe-
 raltie: ſo he returned and went to her
 owne countrey, both ſhe, & her ſeruants.
 14 ¶ Also the weight of golde, that came
 to Salomon in one peere, was ſixe hun-
 dredth, thre ſcore & ſixe ^g talents of gold,
 15 Beſides that he had of marchant men
 and of the marchādiles of the that ſold
 ſpices, & of all the Kings of Arabia, &
 of the princes of the ^h countrey.
 16 And king Salomon made two hun-
 dredth targets of beaten golde, ſixe hun-
 dredth ſhekels of gold went to a target:
 17 And thre hundredth ſhields of beaten
 golde, thre pound of gold went to one
 ſhield: and the King put them in the
ⁱ honſe of the wood of Lebanon,
 18 ¶ Then the king made a great throne
 of iouie, & couered it in the beſt golde,
 19 And the throne had ſixe ſteppes, and
 the toppe of the throne was rounde be-
 hinde, and there were ſtapes on ei-
 ther ſide on the place of the throne, and
 two ipons ſtanding by the ſtapes.
 20 And there ſtoode twelue lions on the
 ſixe ſteppes on either ſide: there was
 not the like made in any kingdome.
 21 And at king Salomons drinking veſ-
 ſels were of golde, & all the veſſels of the
 houſe of the woode of Lebanon were of
 pure gold, none were of ſiluer: for it was
 nothing eſteemed in y dates of Salomon.
 22 For the king had on the ſea the nauie
 of Charthiſh with the nauie of Yiram:
 once in thre peere came the nauie of
^h Charthiſh, & brought gold and ſiluer,
 pugie, and apes and peacocks.
 23 So king Salomon exceeded all the
 kings of the earth both in riches and
 in wiſedome.
 24 And all the world ſought to ſee Salo-
 mon, to heare his wiſedome, which
 God had put in his heart,
 25 And they brought euery man his pre-
 ſent, veſſels of ſiluer, & veſſels of golde,
 & raiment, & armour, & ſweete odours,
 horſes, and mares, from peere to peere,
 26 ¶ Then Salomon gathered together
ⁱ Charers and hoſemen: and he had a
 thouſand and foure hundredth charers,
 and

This is the
 cauſe, why
 Kings are ap-
 pointed.

2. Chro. 9. 10.

Ebr. by the hand
 of the King.

Exod. 25. 39.

f To wit, of A-
 rabia, which for
 the great abun-
 dāce of all things
 was called, hap-
 pic.

Chap. 7. 2.

g As the chayre
 bowes, or places
 to lean vpon.

h By Charthiſh
 is meant Cilicia,
 which was abun-
 dat in varietie of
 precious things.

2. Chro. 9. 24.

and twelue thousand horsemen, whom he placed in the chare cities, and with the king at Jerusalem.

Or, he made silver as plectens as stones.

27 And the king^g gaue silver in Jerusalem as stones, and gaue cedars as the wide figtrees that growe abundantly in the plaine.

Or, for the company of the Kings merchants did receive a number at a price.

28 Also Salomon had horses brought out of Egypt, & fine linen: the kings merchants received the linen for a price.

For handes.

29 There came by & went out of Egypt some charrt, worth six hundredeth shekels of silver: that is, one horse, an hundredeth and fiftie, and thus they brought horses to all the kings of the Hittites and to the kings of Aram by their^h meanes.

CHAP. XI.

Salomon hath a thousand wiues and concubines, which bring him to idolatrie. 14 Hu God raisest up aduersaries agaynst him, 47 He diech.

Deut. 17. 17. eccles. 17. 19. 20. a Which were idolaters.

1 **B**ut king Salomon loued many outlandishe women: both the daughter of Pharaoh, and the women of Moab, Ammon, Edom, Sidon and Iethy.

Exod. 34. 16.

2 Of the nations, whereof the Lord had said vnto the children of Israel, * Goe not ye in to them, nor let them come in to you: for surely they will turne your hearts after their gods. to them, I saye, did Salomon ioyne in loue.

Or, Queenes. b To whom appertained no dowrie.

3 And he had seuen hundredeth wiues, that were^c princes & thye hundredeth concubines, and his wiues turned awape his heart.

e He serued not God with a pure heart.

4 For when Salomon was olde, his wiues turned his hearte after other gods, so that his heart was not perfecte with the Lord his God, as was the heart of Dauid his father.

14. 2. 1. d Who was also called Molech, verse 7. reade 2. Kings. 23. 10.

5 For Salomon followed^e Astartoth the god of the Sidonians, &^d Milcom the abominatiou of the Ammonites. 6 So Salomon wrought wickednesse in the sight of the Lord, but continued not to followe the Lord, as did Dauid his father.

e Thus 7 Scripture termeth what foucer man doeth reuerence & serue as God.

7 Then did Salomon build an hie place for Chemosh the abominatiou of Moab, in^f hie mountaine that is ouer against Jerusalem, and vnto Molech the abominatiou of the children of Ammon. 8 And so did he for all his outlandishe wiues, which burnt incense and offered vnto their gods.

9 Therefore the Lorde was angry with Salomon, because he had turned his heart from the Lorde God of Israel, * which had appeared vnto him twise,

Chap. 3. 5. & 5. 3. Chap. 6. 12.

10 And had giuen him a charge concerning this thing, that he should not followe others gods: but he kept not that, which the Lorde had commanded him.

f That thou hast forsaken me and worshipped idoles. Chap. 22. 25.

11 Wherefore the Lorde saide vnto Salomon, For as much as^g this is done of thee, & thou hast not kept my covenant, and my statutes (which I commanded thee) * I will surely rent the kingdome from thee, & will giue it to thy seruant,

12 Notwithstanding in thy dayes I will not doe it, because of Dauid thy father, but I will rent it out of the hand of thy sonne:

13 Howbeit I will not rent all the kingdome, but will giue one tribe to thy sonne, because of Dauid my seruant, & because of Jerusalem which I haue chosen.

14 ¶ Then the Lord stirred vp an aduersary saynt vnto Salomon, euen Hadad the Edomite, of the kinges^h seede, which was in Edom.

15 * For when Dauid was in Edom, and Joab the captaine of the host had slaynt ten all the males in Edom, and was gone by to bury theⁱ slaine,

16 (For sixe moneths did Joab remaine there, and all Israel, til he had destroyed all the males in Edom)

17 Then this Hadad^k fled and certaine other Edomites of his fathers seruants with him, to go vnto Egypt, Hadad being yet a little childe.

18 And they arose out of Midian, and came to Paran, and tooke men with them out of Paran, & came to Egypt vnto Pharaoh King of Egypt, which gaue him an house, and appointed him bitailes, and gaue him land.

19 So Hadad^l found great fauour in the sight of Pharaoh, and he gaue him to wife the sister of his owne wife, euen the sister of Tahpenes the Queene.

20 And the sister of Tahpenes bare him Gemabath his sonne, whom Tahpenes wepnt in Pharaohs house: and Gemabath was in Pharaohs house among the sonnes of Pharaoh.

21 And when Hadad hearde in Egypt, that Dauid slept with his fathers, and that Joab the captaine of the host was dead, Hadad said to Pharaoh, Let me depart, that I may goe to mine owne countrey.

22 But Pharaoh said vnto him, What hast thou lacked with mee, that thou wouldest thus goe to thine owne countrey? And he answered, Nothing, but in any wife let me goe.

23 ¶ And God stirred him by another aduersarie, Rezon the sonne of Eliadah, which^m fled from his lord Hadadzer King of Zobah.

24 And he gathered men vnto him, & had bene captaine ouer the company, when Dauid slewe them. And they went to Damascus, and dwelt there, and they made him king in Damascus.

25 Therefore was he an aduersary to Israel all the dayes of Salomon: besides the euill that Hadad did, he also abhorred Israel, and reigned ouer Aram.

26 ¶ And Jeroboan the sonne of Nebat an Ephraimite of Zereda Salomons seruant (whose mother was called Zerinah a widow) lift by his hand against the king.

27 And this was the cause that he lift by his hand against the king, When Salomon

g Because the tribes of Iudah and Beniamin had their possessions mixed, they are here taken as one tribe. h Of the king of Edoms stock. 2. Sam. 8. 14. i Of the Edomites.

k Thus God referred this idolater to be a scourge to punish his peoples sinnes.

l God brought him to honour that his power might be more able to compass his enterprises against Salomons house.

1. Sam. 8. 3.

m When Dauid had discomfited Hadadzer and his armie.

n To wit, the men whom he had gathered vnto him.

3. Chron. 13. 6.

mon built Millo, he repaired the broken places of the citie of Dauid his father.

23 And this man Ieroboam was a man of strength and courage, and Salomon seeing that at the yong man was meet for the worke, he made him ouerser of all the labour of the house of Ioseph.

29 And at that time, when Ieroboam went out of Ierusalem, the Prophete Ahiah the Silonite found him in the way, hauing a newe garment on him, and they two were alone in the field.

30 Then Ahiah caught the newe garment that was on him, and rent it in twelue pieces.

31 And said to Ieroboam, Take vnto thee ten pieces: for thus saith the Lord God of Israel, Beholde, I will rent the kings dome out of the handes of Salomon, and wil giue ten tribes to thee.

32 But he shall haue one tribe for my seruant Dauids sake, and for Ierusalem the citie, which I haue chosen out of all the tribes of Israel.

33 Because they haue forsaken me, and haue worshipped Astaroth the god of the Idonians, and Chemoth the god of the Ammonites, and Milcom the god of the Moabites, and haue not walked in my wayes (to do right in mine eyes, and my statutes, and my lawes) as did Dauid his father.

34 But I will not take the whole kingdom out of his hand: for I will make him prince all his life long for Dauid my seruants sake, whome I haue chosen, & who kept my commandments and my statutes.

35 * But I will take the kingdom out of his finnes hande, and will giue it vnto thee: euen the ten tribes.

36 And vnto his sonne will I giue one tribe, that Dauid my seruant may haue a right alway before me in Ierusalem the citie, which I haue chosen me, to put my name there.

37 And I will take thee, and thou shalt reigne, * euen as thine harte desireth, and shalt be King ouer Israel.

38 And if thou hearken vnto all that I command thee, and wilt walke in my wayes, & doe right in my sight, to keepe my statutes & my commandments, as Dauid my seruant did, then will I be with thee, & build thee a hure house, as I built vnto Dauid, and will giue Israel vnto thee.

39 And I will for * this afflict the seede of Dauid, but not for euer.

40 * Salomon fought therefore to kill Ieroboam, & Ieroboam arose, & fled into Egypt vnto Shishak King of Egypt, & was in Egypt vntil the death of Salom.

41 And the rest of the wordes of Salomon, and all that he did, and his wisdom, are they not written in the booke of the actes of Salomon?

42 The time that Salom reigned in Ierusalem ouer al Israel, was fourtie yere.

43 And Salomon slept with his fathers

and was buried in the citie of Dauid his father: & Rehoboam his sonne reigned in his steade.

C H A P. XII.

Rehoboam succedeth Salomon. * He refuseth the counsell of the Ancient. Rehoboam reingneth ouer Israel. Gad com-mitheth Rehoboa not to fight. Rehoboam maketh golden calves.

1 Rehoboam went to Shechem: for all Israel were come to Shechem, to make him King.

2 And when Ieroboam the sonne of Nebat heard of it (who was yet in Egypt, * whither Ieroboam had fled fro King Salomon, and dwelt in Egypt)

3 Then they sent and called him: & Ieroboam and all the Congregation of Israel came, and spake vnto Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore make thou the grievous seruitude of thy father, & his ioure yoke which he put vpon vs, * lighter, and we wil serue thee.

5 And he said vnto them, Depart yet for three dayes, then come againe to mee, and the people departed.

6 And King Rehoboa tooke counsell with the old men that had stand before Salomon his father, while he yet liued, and said, What counsell giue ye, that I may make an answer to this people? And they spake vnto him, saying, If thou be a seruant vnto this people this day, and serue them, and answer them, and speake kind wordes to them, they wil be thy seruants for euer.

8 But he forsooke the counsell that the old men had given him, and asked counsell of the yong men, that had bene brought by with him, and waited on him.

9 And he said vnto them, What counsell giue ye, that we may answer this people, which haue spoken to me, saying, Make the yoke, which thy father did put vpon vs, lighter? 10 Then the yong men that were brought by with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and saide, Thy father hath made our yoke heauy, but make thou it lighter vnto vs: euen thus shalt thou say vnto them, * We least part shall be bigger then my fathers yokes.

11 Now where as my father did burden you with a grievous yoke, I will per make your yoke heauier: my father hath chastised you with rodde, but I will correct you with scourges.

12 * Then Ieroboam and all the people came to Rehoboa on the thirde day, as the king had appointed, saying, Come to me againe the thirde day.

13 And the king answered the people sharply, and left the old mens counsell that they gave him.

14 And spake to them after the counsell of the yong men, saying, My father made your yoke grievous, and I will make your

2 Chro. 10. 11.

Chap. 11. 40. * Or, returned from Egypt.

Chap. 4. 7.

a Oppresse vs not with so great charges, which we are not able to susteine.

b Or, had bene of his ancient counsellors.

b They shewed him that there was no way to winne the peoples hearts, but to grant them their iust petition.

c There is nothing harder for them that are in authoritic, then to bridel their affections, and followe good counsell.

Or, little senger. d I am much more able to keepe you in subiection then my father was. * Or, scorpions.

e The people declare their obedience in this, that they would attempt nothing before the King had given them iust occasion.

o He was ouerser of Salomons workes for the tribe of Ephraim & Manasseh.

p By these visible signes the Prophets would more deeply print their message into their hearts, to whom they were sent.

* Or, so do that, that pleaseth me.

Chap. 12. 15.

q He hath respect vnto the Messiah, which should be the bright starre that should shine through all the world. * Ebr. in all that thy soule.

r For this idolatrie that Salomon hath committed.

s For the whole spiritual kingdomes was restored in Messiah.

t Which booke, as is thought, was lost in their captiuitie. 2 Chro. 9. 29.

pour poke more grievous: my father hath chastised you with rods, but I will correct you with scourges.

15 And the King hearkened not unto the people: for it was the ordinance of the Lord, that he might performe his saying, which the Lord had spoken by * Ahishai the Shilonite unto Jeroboam the sonne of Nebat.

f Though their cause were good yet is it most hard for the people to bridle their affections, as thes vile words declare.

g Ebr. strengthened himselfe.

g By the iust judgement of God for Salomons sinnes.

Chap. 11. 12.

h For as yet he perceived not that the Lord had so appointed it.

i That is, the Prophet.

k Who of his iust judgement will punish the trespasser, and of his mercie spare the innocent people.

l He feared lest his people should have by this meanes bene enticed to rebell against him.

16 So when all Israel sawe that the King regarded them not, the people answered the King thus, saying, What portion have we in Dauid? we haue none inheritance in the sonne of Ishai. To our tents, O Israel: now let us thine owne house, Dauid. So Israel departed vnto their tents.

17 Howbeit ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne still.

18 ¶ Now the King Rehoboam sent Adoram the receiver of the tribute, and all Israel stoned him to death: then King Rehoboam made speede to get him vp by his chariot, to flee to Ierusalem.

19 And Israel rebelled against the house of Dauid vnto this day.

20 ¶ And when all Israel had heard that Jeroboam was come againe, they sent and called him vnto the assemblie, and made him King ouer all Israel: none followed the house of Dauid, but the tribe of Iudah * onely.

21 And when Rehoboam was come to Ierusalem, he gathered all the house of Iudah with the tribe of Beniamin an hundredth & foure score thousand of chosen men (which were good warriors) to fight against the house of Israel: and to bring the kingdome againe to Rehoboam the sonne of Salomon.

22 * But the voyde of GOD came vnto Shephaniah the man of God, saying,

23 Speake vnto Rehoboam the sonne of Salomon King of Iudah, and vnto all the house of Iudah & Beniamin, and the remnant of the people, saying,

24 Thus saith the Lord, We shal not goe vp, nor fight against you: neither the children of Israel: returne euery man to his house: for this thing is done by me. They obeyed therefore the word of the Lord, and returned, and departed, according to the voyde of the Lord.

25 ¶ Then Jeroboam built Shechem in mount Ephraim, and dwelt therein, and went from thence, and built Penuel.

26 And Jeroboam thought in his heart, Now shal the kingdome returne to the house of Dauid.

27 ¶ If this people goe by and doe sacrifice in the house of the Lord at Ierusalem, then shal the heart of this people turne againe vnto their lord, euen to Rehoboam King of Iudah: so shal they kill me and goe againe to Jeroboam King of Iudah.

28 Whereby the King tooke counsell, and made two calves of gold, and saide vnto them, It is to much for you to goe vp to Ierusalem: behold, O Israel, thy gods, which brought thee vp out of the land of Egypt.

29 And he set the one in Beth-el, and the other set he in Dan.

30 And this thing turned to sinne: for the people went (because of the one) euen vnto Dan.

31 Also he made an house of his places, and made Priests of the lowest of the people, which were not of the sonnes of Leui.

32 And Jeroboam made a feast the fifteenth day of the eight moneth, like vnto the feast that is in Iudah, and offered on the altar. So did he in Beth-el and offered vnto the calves that he had made: and he placed in Beth-el the Priests of the hie places, which he had made.

33 And he offered vpon the altar, which he had made in Beth-el, the fifteenth day of the eight moneth (euen in the moneth which he had forged of his owne heart) and made a solemne feast vnto the children of Israel: and he went vp to the altar, to burne incense.

CHAP. XIII.

1 Jeroboam is reprehended of the Prophet. 4 His hand drieth vp. 15 The Prophet is seduced, 24 And is killed of a lion. 33 The obstinacie of Jeroboam.

1 **A**ND beholde, there came a man of God out of Iudah (by the commandement of the Loide) vnto Beth-el, and Jeroboam stood by the altar to offer incense.

2 And he cried against the altar by the commandement of the Lord, and saide, O altar, altar, thus saith the Loide, Because thou holdest a childe halbe done vnto the house of Dauid, * Iosiah by name, and vpon thee shall he sacrifice the Priests of the hie places that burne incense vpon thee, and thee shall burne mens bones vpon thee.

3 And he gaue a signe the same time, saying, This is the signe, that the Loide hath spoken, Beholde, the altar shall rent, and the ashes that are vpon it, shal fall out.

4 And when the King had heard the saying of the man of God, which he had cried against the altar in Beth-el, Jeroboam stretched out his hand from the altar, saying, Lay hold on him: but his hand which he put forth against him, dried vp, and he could not pull it in, vnto his hand.

5 The altar also cleaued asunder, and the ashes fell out from the altar, according to the signe, which the man of God had giuen by the commandement of the Lord.

6 Then the King answered, & said vnto his man of God, I beseech thee, pray

m So crafty are the carnall persuasions of princes, when they will make a religion to serue to their appetite.

n That is, a temple, where altars were built for idolatrie.

o Because he would the more bind the peoples denotion to his idolatrie, he made a new holy day, besides those that the Lord had appointed in the lawe.

a That is, a Prophet.

b Not that that was called Luz in Beniamin, but another of that name.

c King. 23. 17.

d By this signe ye shal knowe that the Lord hath sent me.

e Or, he poured out, The wicked rage against the Prophets of God, when they declare them Gods iudgements.

f Ebr. mouth. Though the wicked humble themselves for a time, when they feel Gods iudgements, yet after they returne to their old malice and declare that they are but vile hypocrites.

pray vnto the Lord thy God, and make intercession for me, that mine hand may be restored vnto me. And the man of God besought the Lord, and the kings hand was restored, and became as it was afore.

7 Then the King saide vnto the man of God, Come home with me, that thou maest dine, and I will giue thee a reward.

8 But the man of God saide vnto the King, If thou wouldest giue me halfe thine house, I would not goe in with thee, neither would I eate bread nor drinke water in this place.

9 For so was it charged me by þe woꝛde of the Lord, saying, Eat no bread nor drinke water, nor turne againe by the same way that thou comest.

10 So he went another way and returned not by the way that he came to Beth-el.

11 ¶ And an old Prophet dwelt in Beth-el, and his sonnes came, and tolde him all the woꝛkes, that the man of God had done that day in Beth-el, and the woꝛdes which he had spoken vnto the King, told they their father.

12 And their father said vnto the, What way went he? and his sonnes shewed him what way the man of God went, which came from Iudah.

13 And he saide vnto his sonnes, Saddle me the asse. Who saddled him the asse, and he rode thereon.

14 And went after the man of God, and found him sitting vnder an oke: and he saide vnto him, Art thou the man of God that comest from Iudah? And he said, Yea.

15 Then he said vnto him, Come home with me, and eate bread.

16 But he answered, I may not returne with thee, nor goe in with thee, neither wil I eate bread nor drinke water with thee in this place.

17 For it was charged me by the woꝛde of the Lord, saying, Thou shalt eate no bread, nor drinke water there, nor turne againe to goe by the way that thou wentest.

18 And he saide vnto him, I am a Prophet also as thou art, and an Angel spake vnto me by the woꝛde of the Lord, saying, Bring him againe with thee into thine house, that he may eate bread and drinke water: but he tied vnto him.

19 So he went againe with him, and did eate bread in his house, and dranke water.

20 And as they sat at the table, the woꝛde of the Lord came vnto þe Prophet, that brought him againe.

21 And he cried vnto the man of God that came from Iudah, saying, Thus saith the Lord, Because thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee,

22 But comest backe againe; and hast

eaten bread and drinke water in the place (whereof he did say vnto thee, Thou shalt eate no bread nor drinke any water) thy carcase shall not come vnto the sepulchre of thy fathers.

23 ¶ And when he had eaten bread and drinke, he saddled him the asse, to wit, to the Prophet whom he had brought againe.

24 And when he was gone, a lion met him by the way, and slewe him, and his body was cast in the way, and the asse stode there by: the lion stood by the corps also.

25 And behold, men that passed by, sawe the carcase cast in þe way, and the lion standing by the corps: and they came and told it in the towne where the olde Prophet dwelt.

26 And when the Prophet, that brought him backe againe from the way, heard thereof, he saide, It is the man of God, who hath bene disobedient vnto the commandment of the Lord: therefore the Lord hath deliuered him vnto the lion, which hath rent him and slaine him, according to the woꝛde of the Lord, which he spake vnto him.

27 ¶ And he spake to his sonnes, saying, Saddle me the asse. And they saddled him.

28 And he went and found his body cast in the way, and the asse and the lion stode by the corps: and the lion had not eaten the body, nor tome the asse.

29 And the Prophet toke by the body of the man of God, and laid it vpon the asse, and brought it againe, and the olde Prophet came to the citie, to lament and burie him.

30 And he laid his body in his owne graue, and they lamented ouer him, saying, Alas, my brother.

31 And when he had buried him, he spake to his sonnes, saying, What I am dead, burie ye me also in þe sepulchre, wherein þe man of God is buried: lap my bones beside his bones.

32 For that thing which he cried by the woꝛde of the Lord against the altar that is in Beth-el, and against all the houses of the he places, which are in the citie of Samaria, shall surely come to passe.

33 Howbeit, after this, Jeroboam converted not from his wicked way, but turned againe, and made of the lowest of the people Priests of the he places. Who would, might consecrate him selfe, and be of the Priests of the he places.

34 And this thing turned to sinne vnto the house of Jeroboam, euen to roote it out, and destrop it from the face of the earth.

CHAP. XIII.

1 Jeroboam sendeth his wife disguised to Ahiah the Prophete, who declareth vnto him the destruction of his house. 22 Iudah is punished by Shishak.

k By this fearefull example, God setteth forth how dangerous a thing it is for men to be haue themselves coldly, or deceitfully in their charge whereunto God hath called them.

l To declare that this was only the iudgement of God: for if the lion had done it for hunger, he would also haue deuoured the body.

m Which he had prepared for himselfe.

n So the wicked profite not by Gods threatenings, but goe backward and become worse and worse, 2. Tim. 3. 13.

o Ebr. fill his hand.

Or, take substance.

Or, he charged me to wit, an Angel. f Seeing he had the expresse woꝛde of God, he ought not to haue declined therefrom, neither for the persuasion of man nor Angel.

Ebr. looked.

Ebr. I am. g This he did of a simple mind, thinking it his due to declare friendship to a Prophet.

h His faulte is here double: first in that that he suffereth not the Prophet to obey Gods expresse commandment: and next, that he fainteth to haue a reuelation to the contrary.

i God would reproue his folie by him, who was the occasion to bring him into error.

1 **A**t that time **Ahiah** the sonne of **Jeroboam** fell sicke.

2 **And Jeroboam** said vnto his wife, **Wp, I pray thee,** and disguise thy selfe, that they knowe not that thou art the wife of **Jeroboam**, and go to **Shiloh**: for there is **Ahiah** the **Prophet**, which tolde me * that **I** should be king ouer this people.

3 **And take** ^a with ^b thee ten loanes and ^c craknels, and a bottel of home, and go to **hyn**: he shall tell thee what shall be come of the pong man.

4 **And Jeroboams wife** did so, & arose, & went to **Shiloh**, and came to the house of **Ahiah**: but **Ahiah** could not see, for his ^d sight was decayed for his age.

5 **Then the Lord** said vnto **Ahiah**, **Beholde**, the wife of **Jeroboam** cometh to aske a thing of thee for her sonne, for he is sicke: thus and thus shalt thou say vnto her: for when the cometh in, she shall feine her selfe to be ^e another.

6 **Therefore** when **Ahiah** hearde the sound of her feete as she came in at the doore, he said, Come in, thou ^f wife of **Jeroboam**: why feinst thou thus thy selfe to be another? **I** am sent to thee with heauie tidings.

7 **So, tell Jeroboam**, Thus saith ^g the Lord God of **Israel**, Forasmuch as **I** haue exalted ^h thee from among the people, and haue made thee prince ouer my people **Israel**,

8 **And haue rent** the kingdome awaye from the house of **Dauid**, and haue giuen it thee, and thou hast not bene as my serua^t **Dauid**, which kept my commandments, and followed me with all his heart, and did onely that which was right in mine eyes,

9 **But hast done** euil aboue all that were before thee: for thou hast gone and made thee other gods, and ⁱ molten images, to prouoke me, and hast cast me behind thy backe.

10 **Therefore** beholde, **I** will bring euill vpon the house of **Jeroboam**, and will cut of from **Jeroboam** him that ^k is pisseth against the wal, as well him that is shut vp, as him that is left in **Israel**, and will sweepe away the remnant of the house of **Jeroboam**, as a man sweepesth away dung, till it be all gone.

11 **The dogges** shall eate him of **Jeroboams** stocke that dyeth in the cite, and the foules of the aire shall eate him that dyeth in the felde: ^l for the Lord hath said it.

12 **Wp** therefore and get thee to thine house: for when thy feete enter into the cite, the child shall die.

13 **And all Israel** shall mourne for him, and burie him: for he onely of **Jeroboam** shall come to the graue, because in him there is found ^m some goodnesse toward the Lord God of **Israel** in the house of **Jeroboam**.

14 **Moreover**, the Lord shall stirre him vp a king ouer **Israel**, which shall destroye

the house of **Jeroboam** in that daie: ⁿ what? **pea, cuen** now.

15 **For** the Lord shall smite **Israel**, as when a reede is shaken in the water, and hee shall weed **Israel** out of this good land, which he gaue to their fathers, and shall scatter them beponde the ^o **Ruer**, be ^p **m** Meaning, cause they haue made them groues, **Euphrates**, prouoking the Lord to anger.

16 **And** he shall greeue **Israel** vp, because of the finnes of **Jeroboam**, who did sinne, and ^q made **Israel** to sinne.

17 **¶** **And Jeroboams wife** arose, and departed, and came to **Tirzah**, and when she came to the threholde of the house, the pong man dyed.

18 **And** they buried him, and all **Israel** lamented him, according to the woide of the Lord, which he spake by the hand of his serua^t **Ahiah** the **Prophet**.

19 **And** the rest of **Jeroboams** actes, how he warred, and how he reigned, beholde, they are written in the booke of ^r **¶** **Chronicles** of the Kings of **Israel**.

20 **And** the daies which **Jeroboam** reigned, were two and twentie yere: and he slept with his fathers, and **Naabab** his sonne reigned in his stead.

21 **¶** **Also Rehobam** the sonne of **Salomon** reigned in **Judah**, **Rehobam** was one and fourty yere old, when he began to reigne, and reigned seuentie yere in **Jerusalem** the cite, which the Lord did chuse out of all the tribes of **Israel**, to put his name there: and his mothers name was **Naamah** an **Ammonite**.

22 **And Judah** wrought wickednesse in the sight of the Lord: and they prouoked him more with their finnes, which they had committed, ^s then all that which their fathers had done.

23 **For** they also made them hie places, and images, and groues on euery hie hill, and vnder euery greene tree.

24 **There** were also **Sodomites** in the lande, they did according to all the abominations of the nations, which the Lord had cast out before the children of **Israel**.

25 **¶** **And** in the fift yere of King **Achish** **Shishak** King of **Egypt** came vp against **Jerusalem**,

26 **And** tooke the treasures of the house of the Lord, & the treasures of the kings house, and tooke away all: also he caried away all the sheldes of golde ^t which **Salomon** had made.

27 **And** King **Rehobam** made for them brazen sheldes, and committed them vnto the hands of the chiefe of the garb, which waited at the doore of the Kings house.

28 **And** when the King went into the house of the Lord, the garde bare them, and brought them againe into the gardehanber.

29 **And** the rest of the actes of **Rehobam**, & all that he did, are they not written in the booke of the **Chronicles** of the Prophets, ^u **22.**

I The Lord will begin to destroye out of hande.

n The people shall not be excused, when they do euil at the commandment of their gouernours,

o The Lord smote him that he dyed, **2. Chron.** 13. 20.

p And died before **Jeroboam** about 4. yeres.

q Or, besides all that their fathers had done by their finnes.

r Where idolatric reigned, all horrible vices are commited, till at length Gods iust judgement destroye them vtterly.

s Which bookes were called the booke of **Shemaiah** and **Idaltan** in the **Chronicles** of the Prophets, **22.** the **Chro.** 2. 15.

a His own conscience bare him witness, that the Prophet of God would not satisfie his affections which was a wicked man. **Chap. 11. 31.** **Ebr. in thine hand.**

b According to the custome whē they wēt to aske counsel of Prophets, **1. Sam. 9. 7.** **Dr. wafers.** **Ebr. eyes flood.**

c Then the wife of **Jeroboam**.

d For God oft times discloseth vnto his, the craft and subtilty of the wicked.

e Which wast but a serua^t.

f To wit, two caluces.

Chap. 27. 27. **2. King. 9. 8.** **g** Euery male enie to the dogs, **1. Sam. 25. 22.** **h** Aswell him that is in the strong holde, as him that is a broad. **i** They shall lacke the honour of burial in token of Gods malediction.

k In the middes of the wicked God hath some, on whom he doeth bestowe his mercies.

f That is, all the dayes of Rehoboams life.

t Whose idolatrie Rehoboam her sonne followed.

a. Chro. 11. 22.

a Some thinke that this was Abialom Salomons sonne.

b Meaning, a sonne to reign over Iudah.

2. Sam. 11. 4. & 12. 9.

2. Chro. 13. 3.

2. Chro. 14. 7.

c That is, his grandmother, as David is oft times called father of them, whose grandfather he was. d Neither kind nor authority ought to be regarded, when they blaspheme God & become idolaters, but must be punished.

2. Chro. 25. 16.

e For in that that he suffered them to worship God in other places, then he had appointed, it came of ignorance and not of malice.

the kings of Judah?
30 And there was warre betwene Rehoboam and Jeroboam continually.
31 And Rehoboam slept wth his fathers, and was buried with his fathers in the cite of David: his mothers name was Naamah an Ammonite. And Abiam his sonne reigned in his stead.

CHAP. XV.

7 Abiam reigneth ouer Iudah. 9 Afa succedeth in his reime. 16 The battell betwene Afa and Baalha. 24 Ichoshaphat succedeth Afa. 25 Nadab succedeth Ieroboam. 28 Baalha killeth Nadab.

1 A ^D in the eightene peere of King Jeroboam the sonne of Nebat, reigned Abiam ouer Judah.

2 Thre peere reigned he in Ierusalem, and his mothers name was Maachah the daughter of Abihalom.

3 And he walked in all the sinnes of his father, which he had done before him: and his heart was not perfite with the Lord his God as the heart of David his father.

4 But for Davids sake did the Lord his God give him a light in Ierusalem, and set by his sonne after him, & established Ierusalem.

5 Because David did that which was right in the sight of the Lord, and turned from nothing that he commanded him, all the dayes of his life, save only in the matter of Uriah the Hittite.

6 And there was warre betwene Rehoboam & Jeroboam as long as he liued.

7 The rest also of the actes of Abiam, & all that he did, are they not written in the booke of the Chronicles of the kings of Judah? there was also warre betwene Abiam, and Jeroboam.

8 And Abiam slept with his fathers, and they buried him in the cite of David: and Afa his sonne reigned in his steade.

9 ^I And in the twentieth peere of Jeroboam King of Israel reigned Afa ouer Judah.

10 He reigned in Ierusalem one & fourtie peere, & his mothers name was Maachah the daughter of Abihalom.

11 And Afa did right in the eyes of the Lord, as did David his father.

12 And he tooke away the Sodomites out of the lande, and put away all the idoles that his fathers had made.

13 And he put downe Maachah his mother also from her estate, because she had made an idole in a groue: and Afa destroyed her idoles, and burnt them by the brooke Kidion.

14 But they put not downe the hic places. Neuertheless Afas heart was wth right with the Lord all his dayes.

15 Also he brought in the holie vessels of his father, and the thinges that he had dedicated vnto the house of the Lord, silver, and gold and vessels.

16 ^I And there was warre betwene Afa

& Baalha King of Israel at their daies.

17 Then Baalha King of Israel went by against Judah, and built Ramah, so that he would let none goe out of in to Afa King of Judah.

18 Then Afa tooke all the silver and the golde that was left in the treasures of the house of the Lord, and the treasures of the Kings house, and deliuered them into the handes of his seruantes, and King Afa sent them to Ben-hadad the sonne of Tabmon, the sonne of Hesi on King of Aram that dwelt at Damascus, saying,

19 There is a couenant betwene me and thee, and betwene my father and thy father: beholde, I haue sent vnto thee a present of silver and gold: come, breake thy couenant with Baalha King of Israel, that he may depart from me.

20 So Ben-hadad hearkened vnto King Afa, & sent the captaines of the hostes, which he had against the cities of Israel, and smote Zion, and Dan, and Beth-beth-maachah, and all Cinneroth, with all the lande of Naphtali.

21 And when Baalha heard thereof, he left building of Ramah, and dwelt in Tirzah.

22 Then King Afa assembled all Judah, none excepted, and they tooke stones of Ramah, & the timber thereof, wherewith Baalha had built, and King Afa built with them Geba of Benjamin and Mizpah.

23 And the rest of al the actes of Afa, and all his might and al that he did, and the cities which he built, are they not written in the booke of the Chronicles of the Kings of Judah? but in his old age he was diseased in his bed.

24 And Afa slept with his fathers, and was buried with his fathers in the cite of David his father. And Ichoshaphat his sonne reigned in his stead.

25 And Nadab the sonne of Jeroboam began to reigne ouer Israel the seconde peere of Afa King of Judah, and reigned ouer Israel two peere.

26 And he did euil in the sight of the Lord, walking in the wap of his father, and in his sinne wherewith he made Israel to sinne.

27 And Baalha the sonne of Ahiah of the house of Issachar conspired against him, and Baalha slew him at Gibbethon, which belonged to the Philistines: for Nadab and al Israel laid siege to Gibbethon.

28 Euen in the third peere of Afa King of Judah did Baalha slay him, and reigned in his stead.

29 And when he was King, he smote al the house of Jeroboam, he left none alive to Jeroboam, vntil he had destroyed him, according to the word of the Lord which he spake by his seruant Ahiah the Shilonite.

30 Because of the sinnes of Jeroboam which he committed, and wherewith he made

f Of the same purpose that Ieroboam did, because the people should not go vp to Ierusalem lest they should follow Afa.

2. Chro. 16. 2.

Or, Syria.

g And vexed me no longer.

Or, made a proclamation.

Ebr. none innocent.

h He had the goue & put his trust rather in Physicians then in the Lord. 2. Chro. 16. 12. i His great grandfather.

k So God stirred vp one tyrant to punish the wickednes of another.

Chap. 13. 10.

I By causing the people to commit idolatry with his calves, & so prouoking God to anger.

he made Israel to sinne, by his prouocation, wherewith he prouoked the Lord God of Israel.

31 And the residue of the actes of Nadab and all that he did, are they not written in the booke of the Chronicles of the kinges of Israel?

32 And there was warre betweene Elah and Baasha king of Israel, all their daies.

33 In the third yeere of Elah king of Iudah, began Baasha the sonne of Ahijah to reigne ouer all Israel in Tirzah, and reigned foure and twentie yeeres.

34 And he did euil in the sight of the Lord, walking in the way of Jeroboam, and in his sinne, wherewith he made Israel to sinne.

CHAP. XVI.

1 Of Baasha, & Elah, & Zimri, & Omri. 31 Ahab married Iezabel. 34 Jericho is built againe.

I Then the word of the Lord came to Jehu the sonne of Hanani against Baasha, saying,

2 Forasmuch as I exalted thee out of the dust, and made thee captaine ouer my people Israel, & thou hast walked in the way of Jeroboam, and hast made my people Israel to sinne, & to prouoke me with their finnes,

3 Beholde, I will take away the posteritie of Baasha, and the posteritie of his house, and will make thine house like the house of Jeroboam the sonne of Nebat.

4 For that dreth of Baashas stocke in the citie, him shall the dogges eate: and that man of him which dieth in the feldes, shall the fowles of the aire eate.

5 And the rest of his actes of Baasha and what he did, and his power, are they not written in the booke of the Chronicles of the kinges of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah, and Elah his sonne reigned in his steade.

7 And also by the hand of Jehu the sonne of Hanani the Prophet, came the word of the Lord to Baasha, & to his house, that he should be like the house of Jeroboam, even for all the wickednesse that he did in the sight of the Lord, in prouoking him with the worke of his hands, and because he killed him.

8 In the five and twentie yeere of Elah king of Iudah began Elah the sonne of Baasha to reigne ouer Israel in Tirzah, and reigned two yeere.

9 And his seruant Zimri, captaine of halfe his charrets, conspired against him, as he was in Tirzah drinking, till he was drunken in the house of Arza stuarde of his house in Tirzah.

10 And Zimri came and smote him and killed him in the feuen & twentie yeere of Elah king of Iudah, and reigned in his steade.

11 And when he was king, and sat on his throne, he slew all the house of Baasha, not leauing thereof one to pisse a-

gainst a wall, neither of his kinnesfolkes nor of his friends.

12 So did Zimri destroy all the house of Baasha, according to the word of the Lord, which he spake against Baasha by the hand of Jehu the Prophet.

13 For all the finnes of Baasha, & finnes of Elah his sonne, which they sinned and made Israel to sinne, and prouoked the Lord God of Israel with their vanities.

14 And the rest of the actes of Elah, and all that he did, are they not written in the booke of the Chronicles of the kinges of Israel?

15 In the seuen and twentie yeere of Elah king of Iudah did Zimri reigne seuen daies in Tirzah, & the people was then in campe against Gibbethon, which belonged to the Philistines.

16 And the people of the hoste heard say, Zimri hath conspired, and hath also slaine the king. Wherefore all Israel made Omri the captaine of the hoste, king ouer Israel that same day, even in the hoste.

17 Then Omri went by fro Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And when Zimri sawe, that the citie was taken, he went into the palace of the kinges house, and burnt him selfe, and the kinges house with fire, and so he died.

19 For his finnes which he sinned, in doing that which is euil in the sight of the Lord, in walking in the way of Jeroboam, & in his finnes which he did, causing Israel to sinne.

20 And the rest of the actes of Zimri, and his reason that he wrought, are they not written in the booke of the Chronicles of the kinges of Israel?

21 Then were the people of Israel deuided into two partes: for halfe the people followed Tibni the sonne of Ginath to make him king, and the other halfe followed Omri.

22 But the people that followed Omri, prevailed against the people that followed Tibni the sonne of Ginath: so Tibni died, and Omri reigned.

23 In the one and thirtie yeere of Elah king of Iudah began Omri to reigne ouer Israel, and reigned twelue yeere. Sixe yeere reigned he in Tirzah.

24 And he bought the mountaine Samaria of one Shemer for two talents of siluer, and built in the mountaine, and called the name of the citie, which he built, after the name of Shemer, lord of the mountaine, Samaria.

25 But Omri did euil in the eyes of the Lord, and did worse then all that were before him.

26 For he walked in all the way of Jeroboam the sonne of Nebat, and in his finnes wherewith he made Israel to sinne in prouoking the Lord God of Israel with their vanities.

f Both Hanani his father and he were Prophets.

g The siege had continued from the time of Nadab Jeroboams sonne.

h Where Zimri kept him selfe in holde. *Ebr. burnt the Kings house upon him.*

i That is, the people which were not at the siege of Gibbethon: for there they had chosen Omri.

k For such is the nature of Idolatry, that the superstition thereof doeth daily encrease, & the elder it is, & more abominable it is before God and his Church.

m Which was the place where the kinges of Israel remained.

a Thus spake Iehuzo Baasha in the Name of the Lord.

b Meaning, the house of Baasha. Chap. i. 29. Chap. i. 4. 11.

c Or, valiantnes. 2. Chro. 16. 2.

c That is, the Prophet did his message.

d Meaning, Nadab Jeroboams sonne.

e The Chaldee text hath thus, Drinking till he was drunken in the temple of Arza the idole by his house in Tirzah.

27 And the rest of the actes of Omri, that he did, and his strength that he shewed, are they not written in the booke of the Chronicles of the Kings of Israel?
 28 And Omri slept with his fathers, and was buried in Samaria: and Zhab his sonne reigned in his stead.
 29 Now Zhab the sonne of Omri began to reigne ouer Israel, in the eight and thirtieth yeere of Aha King of Iudah: and Zhab the sonne of Omri reigned ouer Israel in Samaria two & twenty yeere.
 30 And Zhab the sonne of Omri did worke in the sight of the Lord then all that were before him.
 31 For was it a light thing for him to walke in the finnes of Ieroboam the sonne of Nebat, except he tooke Jezabel also the daughter of Eth-baal King of the Zidonians to a wife, and worit and serued Baal, and worshipped him?
 32 Also he reared vp an altar to Baal in the house of Baal, which he had built in Samaria.
 33 And Zhab made a groue, and Zhab proceeded, and did psonoke the Lorde God of Israel more then all the Kings of Israel that were before him.
 34 In his daies did Hiel the Bethelite build Jericho: he laied the foundation thereof in Abiram his eldest sonne, and set vp the gates thereof in his pongest sonne Segub, according to the worde of the Lorde which he spake by Zoshua the sonne of Nun.

is in Zidon, and remaine there: behold, I haue commanded a widowe there to sustaine thee.
 10 So he arose, and went to Zarephath: and when he came to the gate of the cite, behold, the widowe was there gathering stiches: and he called her, and saide, Bring me, I pray thee, a little water in a vessel, that I may drinke.
 11 And as he was going to fet it, he called to her, and saide, Bring me, I pray thee, a morsell of bread in thine hand.
 12 And she saide, As the Lord thy God liueth, I haue not a cake, but euen an handful of meale in a barrell, and a litle ople in a cruse: and behold, I am gathering a fewe stiches to goe in, and dreffe it for me and my sonne, that we may eate it, and die.
 13 And Eliah saide vnto her, feare not, come, doe as thou halt saide, but make me thereof a litle cake first of all, and bring it vnto me, and afterward make for thee, and thy sonne.
 14 For thus saith the Lord God of Israel, The meale in the barrell shall not be wasted, neither shall the ople in the cruse be diminished, vnto the time that the Lorde send raine vpon the earth.
 15 So he went, & did as Eliah said, and he did eate: so did he and her house for a certaine time.
 16 The barrell of the meale wasted not, nor the ople was spent out of the cruse, according to the worde of the Lorde, which he spake by the hande of Eliah.
 17 And after these things, the sonne of the wife of the house fell sicke, and his sicknesse was so lose, that there was no breath left in him.
 18 And she said vnto Eliah, What haue I to do with thee, O thou man of God? art thou come vnto me to call my sinne to remembrance, and to slape my sonne?
 19 And he saide vnto her, Gine me thy sonne, and he tooke him out of her bosome, and caried him vp into a chamber, where he abode, and laid him vpon his bed.
 20 Then he called vnto the Lorde, & saide, O Lord my God, hast thou punished also this widowe, with whom I sojourn, by killing her sonne?
 21 And he stretched him selfe vpon the childe three times, and called vnto the Lord, and said, O Lord my God, I pray thee, let this childes soule come into him againe.
 22 Then the Lorde heard the voyce of Eliah, and the soule of the childe came into him againe, and he reuiuied.
 23 And Eliah tooke the childe, and brought him downe out of the chamber into the house, and deliuered him vnto his mother, and Eliah saide, Behold, thy sonne liueth.

All this was to strengthen the faith of Eliah, to the intent that he should looke vpon nothing worldly, but onely trust on Gods providence.

Ebr. two. f For there is no hope of anie more sustenance.

g God receiueth no benefite for the vic of his, but he promitteth a most ample recompence for the same. h That is, till he had raine and foode on the earth.

Or, that he dyed. i God would trie whether the had learned by his mercifull providence to make him her onely stay & comfort.

k He was afraid lest Gods Name should haue bin blasphemed and his ministers condemned, except he should haue continued his mercies, as he had begun them, specially while he there remained.

1 He was the first King that was buried in Samaria, after that the Kings house was burnt in Tirzah.

m By whose meanes he fell to all wicked, and strange idolatrie, and cruell persecution.

n Reade Iosh. 6. 26.

o Ebr. by the hand of Ioshua.

CHAP. XVII.

E Eliah forewarneth of the famine to come. 4 He is fed of rauen. 9 He is sent to Zarephath, where he refresheth his wife some to life.
 1 And Eliah the Tishbite one of the inhabitants of Gilead saide vnto Zhab, * As the Lord God of Israel liueth, before whom I stand, there shall be neither dewe nor raine these yeeres, but according to my word.
 2 And the word of the Lord came vnto him, saying,
 3 Goe hence, and turne thee Eastward, and hide thy selfe in the riuer Cherith, that is ouer against Iorden,
 4 And thou shalt drinke of the riuer: and I haue commanded the rauen to feede thee there.
 5 So he went and did according vnto the worde of the Lord: for he went, and remained by the riuer Cherith that is ouer against Iorden.
 6 And the rauen brought him bread and fleshe in the morning, and bread and fleshe in the evening, and he dranke of the riuer.
 7 And after a while, the riuer dried vp, because there fell no raine vpon the earth.
 8 And the word of the Lord came vnto him, saying,
 9 * Vp, and get thee to Zarephath, which

Eccl. 48. 2. ier. 1. 16, 17. a That is, whom I serue. b But as I shall declare it by Gods reuelation. c Or, brooke.

c To strengthen his faith against persecutiō, God promitteth to feede him miraculously.

d As the troubles of y faintes of God are manie, so his mercie is cuer at hand to deliuer them. Luke. 4. 35, 26.

I So hard a thing it is to depende on God, except we be confirm'd by miracles.

a After that he departed from the river Cherith.

b God had begun to worke his feare in his heart, but had not yet brought him to y knowledge, which is also requisite of the godly: that is, to professe his Name openly.

c God pitieth oft times the wicked for the godies sake, and causeth Elias to meeete with Obadiah, that y benefice might be knowne to be granted for godes children sake.

d I am none of the wicked persecuters, that thou shouldest procure vnto me such displeasure but serue God and fauour his children.

e By my presence I will declare that thou hast tolde him the truch.

24 And the woman saide vnto Eliah, Now I knowe that thou art a man of God, and that the word of the Lorde in thy mouth is true.

CHAP. XVIII.

1 Eliah is sent to Ahab, 23 Obadiah killeth an hundred prophets. 40 Eliah killeth all Baals prophets. 45 He obtaineth raine.

I After many daies, the word of the Lorde came to Eliah, in the thirde yere, saying, So, thew thy self vnto Ahab, & I will sende came vpon h earth.

2 And Eliah went to shewe him self vnto Ahab, and there was a great familie in Samaria.

3 And Ahab called Obadiah the gouernour of his house: (and Obadiah y feared God greatly:

4 For when Iezebel destroyed the Prophets of the Lorde, Obadiah tooke an hundredth Prophets, and hid them, by fittie in a caue, and he fed them w bread and water.)

5 And Ahab said vnto Obadiah, Go into the land, vnto all the fountaines of water, and vnto all the riuers, if so be that we may finde grasse to saue the horses and the mules aloue, lest we deuyne the lande of the bestes.

6 And so they deuided the land betwene them to walke throught it. Ahab went one way by him selfe, and Obadiah wet another way by him selfe.

7 And as Obadiah was in the way, beholde, Eliah cmet him: and he knewe him, and fell on his face, and saide, Art not thou my lord Eliah?

8 And he answered him, Yea, go tell thy lord, Behold, Eliah is here.

9 And he said, What haue I sinned, that thou wouldest deliuer thy seruant into the hand of Ahab, to slay me?

10 As the Lorde thy God liueth, there is no nation or kingdome, whither my lord hath not sent to seeke thee: and wher they said, He is not here, he tooke an oty of the kingdome and natio, if they had not found thee.

11 And now thou saist, Go, tell thy lord, Behold, Eliah is here.

12 And when I am gone from thee, the Spirit of the Lorde shall carie thee into some place that I do not know: so wher I come and tel Ahab, if he cannot finde thee, then will he kil me: Vnt I thy seruant I feare the Lorde from my mouth.

13 Was is not to be my lord, what I did when Iezebel slew the Prophets of the Lorde, howe I hid an hundredth men of the Lords prophets by fitties in a caue, and fed them with bread and water?

14 And nowe thou sapest, Goe, tell thy lord, behold, Eliah is here, that he may slay me.

15 And Eliah said, Whom is the Lorde of hostes liueth, before whom I stand, I will shewe y my selfe vnto him this dap.

16 So Obadiah went to meeete Ahab, & told him: and Ahab went to meeete Es

lah. 17 And when Ahab saue Eliah, Ahab said vnto him, Art thou he that troublest Israell?

18 And he answered, I haue not troubled Israell, but thou, & thy fathers house, in that ye haue forsaken the commandments of the Lorde, and thou hast followed Baalim.

19 Now therefore send, & gather to me all Israell vnto mount Carmel, & the prophets of Baal foure hundredth & fittie, and the prophets of the groones foure hundredth, which eat at Iezebels table.

20 So Ahab sent vnto all the children of Israell, and gathered the prophets together vnto mount Carmel.

21 And Eliah came vnto all the people, and said, Howe longe halt ye betwene two opinions: If the Lorde be God, followe him: but if Baal be he, then goe after him. And the people answered him not a word.

22 Then said Eliah vnto the people, I onely remaine a Prophet of the Lorde: but Baals prophets are foure hundredth and fittie men.

23 Let them therefore giue vs two bullockes, and let them chuse the one, and cut him in pieces, and lape him on the wood, but put no fire vnder, and I will prepare the other bullocke, and lap him on the wood, and wil put no fire vnder.

24 Then calpe on the name of your god, and I will cal on the Name of h Lorde: and then the God that answereth y by fire, let him be God. And all the people answered, and said, It is wel spoken.

25 And Eliah said vnto the prophets of Baal, Chule pou a bullocke, & prepare him first, (for ye are many) and call on the name of your gods, but put no fire vnder.

26 So they toke the one bullocke, that was giuen them, and they prepared it, and called on the name of Baal, from morning to noone, saying, O Baal, heare vs: but there was no voyce, nor anie to answer: and they leapt vpon the altar that was made.

27 And at noone Eliah mocked them, & said, Crie loude: for he is a god: either he talketh, or pursueth his enemies, or is in his iourney, or it may be that he sleepe, and must be awaked.

28 And they cryed loude, and cut themselues as their maner was, w knives and lanciers, till the blood gushed out vpon them.

29 And when midday was passed, and they had prophesied vntill the offering of the euening sacrifice, there was no voice, nor one to answer, nor anie that regarded.

30 And Eliah lapde vnto all the people, Come to me. And all the people came to him. And he repaired the altar of the Lorde that was broken downe.

31 And Eliah toke twelue stones, according to the number of the tribes of the

f The true ministers of God ought not onely not to suffer the truch to be vnjustly slandered, but to reprove boldly the wicked slanderers without respect of person.

g Be constant in religion, and make it not as a thing indifferent whether ye followe God or Baal, or whether ye serue God wholly or in part Zeph. i. 5.

h By sending downe fire from heauen to burne the sacrifice.

i As men rained with some strange spirit. k You esteeme him as a god.

l He mocketh their beastly madnes, which thinke that by anie instance or sute the dead & vile idoles can helpe their worshippers in their necessities.

CHAP. XIX.

Gene. 22. 8.
2. King. 17. 34.

*Ebr. Sats, which
some thinke con-
taine about three
portels and a third
part a piece.*

*Hereby he de-
clared the excel-
lent power of
God, who con-
trarie to nature
could make the
fire burne euen
in the water, to
the intent they
shuld haue none
occasion to
doubt, that he is
the only God.*

*Though God
suffer his to run
in blindness and
error for a time,
yet at the length
he calleth them
home to him by
some notorious
signe and worke.
o He comman-
ded them that as
they were true-
ly persuaded to
confesse the on-
ly God: so they
would serue him
with all their
power: and de-
stroy the idola-
ters his enemies.*

*As Gods spirit
moued him to
pray, so was he
strengthened by
the same that he
did not faint, but
continued till til
he had obtained
Or here and there
q. He was so
strengthened
with Gods spirit,
that he ran fas-
ter then the
others was able
to runne.*

sonnes of Jaakob, (vnto whome the
word of the Lord came, saying, *Israel
(shalbe thy name)

32 And with the stones he built an altar
in the name of the Lorde: and he made
a ditch round about the altar, as great
as would containe two meales of
seede.

33 And he put the wood in order, & helde
the bullocke in pieces, and layed him
on the wood.

34 And said, Fill foure barrels with wa-
ter, and poure it on the burnt offering
& on the wood. Againe he saide, Doe so a-
gaine. And they did so the second time.
And he said, Doe it the thurd time, And
they did it the thurd time.

35 And the water ran rounde about the
altar: and he filled the ditch with wa-
ter also.

36 And whē they should offer the euen-
ing sacrifice, Eliah the Prophet came, and
said, Lord God of Abraham, Ishak and
of Israel, let it be knowne this day, that
thou art the God of Israel, and that I
am thy seruant, and that I haue done
all these things at thy commandement.

37 Heare me, O Lorde, heare me, and let
this people know that thou art O Lord
God, and that thou hast turned their
heart againe at the last.

38 Then the fire of the Lord fell, and con-
sumed the burnt offering, and the wood,
and the stones, and the dust, &licked vp
the water that was in the ditche.

39 And when all the people sawe it, they
fell on their faces, and said, The Lord is
God, the Lord is God.

40 And Eliah said vnto them, Take the
prophets of Baal, let not a man of
them escape. And they tooke them, and
Eliah brought them to the brooke Kis-
thon, and slew them there.

41 And Eliah saide vnto Ahab, Get
thee vp, eat and drinke, for there is a soild
of ruche raine.

42 So Ahab went vp to eate and to
drinke, and Eliah went vp to the top
of Carmel: and he crouched vnto the
earth, and put his face betwene his
knees.

43 And said to his seruant, Goe vp nowe
and looke toward the way of the Sea.
And he went vp, and looked, and sayde,
There is nothing. Againe he saide, Go
againe seuen times.

44 And at the seuen thime he saide, Be-
hold, there ariseth a litle cloude out of
the sea like a mans hand. Then he saide,
Wy, and say vnto Ahab, Make readie
thy charer, and get thee downe, that the
raine maye be there.

45 And in the meane while the heauen
was blacke with cloudes and winde,
and there was a great raime. Then A-
hab went vp and came to Izeel.

46 And the hande of the Lorde was on
Eliah, and hee girded vp his loynes,
and ranne before Ahab till he came to
Izeel.

Eliah fleeing fro Izabel, is nourished by the An-
gel of God. He is commaunded to anoint Ha-
zael, Ichu, and Elisha.

1 Nowe Ahab tolde Izebel all that
Eliah had done, and howe hee
had slaine all the prophetes with
the sword.

2 Then Izebel sent a messenger vnto
Eliah, saying, The gods do so to mee
and more also, if I make not thy lyfe
like one of their kues by to morow this
time.

3 When he sawe that, he arose, and
went for his life, and came to Beer-
sheba, which is in Iudah, and left his
seruant there.

4 But he went a dapes iourney into the
wildernes, and came and sat downe
vnder a iuniper tree, and desired that
he might die, and said, It is nowe pe-
nough: O Lord, take my soule, for I
am no better, then my fathers.

5 And as he lay and slept vnder the iun-
iper tree, behold now, an Angel touched
him, and said vnto him, Wy, and eate.

6 And whē he looked about, behold, there
was a cake baken on the coles, & a pot
of water at his head: so he did eate and
drinke, and returned and slept.

7 And the Angel of the Lord came againe
the second time, and touched him, and
saide, Wy, and eate: for thou hast a
great iourney.

8 Then he arose, and did eate & drinke,
& walked in the strength of that meate
fourtie dapes and fourtie nights, vnto
Horeb the mount of God.

9 And there he entred into a caue, and
lodged there: and behold, the Lorde spake
to him, and said vnto him, Why dost
thou here, Eliah?

10 And he answered, I haue bene verie
ialous for the Lord God of hostes: for
the children of Israel haue forsaken thy
covenant, broken downe thine altars,
& slaine thy Prophets with the sword,
& I only am left, and they seeke my
life to take it away.

11 And he said, Come out, and stande by
the mount before the Lord. And behold,
the Lord went by, and a mightie strong
winde rent the mountaines, and brake
the rockes before the Lord: but the Lord
was not in the winde: and after the
winde came an earthquake: but the Lord
was not in the earthquake.

12 And after the earthquake came fire: but
the Lord was not in the fire: and after
the fire came a still and soft voyce.

13 And when Eliah heard it, he covered
his face with his inantell, and went
out, and stood in the entring in of the
caue: and beholde, there came a voyce
vnto him, and saide, What dost thou
here, Eliah?

14 And he answered, I haue bene verie
ialous for the Lorde God of hostes, be-
cause the children of Israel haue for-
saken:

a To wit, of
Baal.

b Though the
wicked rage a-
gainst Gods
children, yet he
holdeth them
backe that they
cannot execute
their malice.
Or, whether his
minde led him.

c So harde a
thing it is to bri-
dle out impac-
iencie in afflic-
tion that the faintes
could not over-
come the same.

d He declareth
that except God
had nourished
him miraculou-
sly, it had not byn
possible for him
to haue gone
this iourney.
e He complai-
neth that he
was zealous that he
shewed him selfe
to maintain gods
glorie, the more
cruelly was he
persecuted.

Rom. 11. 3.
f For the nature
of man is not
able to come
nere vnto God,
if he should ap-
peare in his
strength and full
maiestie, and
thereof his
mercie he sub-
mitteth him self
to our capacite.
g We ought not
to depende on
the multitude in
mainteyning
Gods glorie, but
because our
dutie is requir-
eth, we ought
to do it

fallen thy covenant, cast downe thine altars and flaine thy Prophets with the sworde, and I onely am left, & they seeke my life to take it away.

15 And the Lorde said vnto him, Goe, returne by the wilderness vnto Damascus, and when thou comest there, as mount Hysael king ouer ¹ Aram.

16 And Jehu the sonne of Nimshi shall thou anoint king ouer Israel: & Elisha the sonne of Shaphat of Abel Betholay shall thou anoint to be Prophet in thy rovine.

17 And ² him that escapeth from ³ sword of Hysael, shall Jehu slay: and him that escapeth from the sword of Jehu, shall Elisha slay.

18 Per wil ⁴ I leaue seuen thousand in Israel, euen ⁵ all the knees that haue not bowed vnto Baal, & enery mouth that hath not killed him.

19 ⁶ So he departed thence, and founde Elisha the sonne of Shaphat who was plowing with twelue yoke of oren before him, and was with the twelfth: and Eliah went towards him, and cast his mantel vpon him.

20 And he left the oren, and ran after Eliah, and saide, ⁷ Let me, I praye thee, kisse my father and my mother, and then I will follow thee. Who answered him, Goe, returne: for what haue I done to thee?

21 And when he went backe againe from him, he tooke a couple of oren, and slawe them, and sod their flesh with the ⁸ knees of the oren, and gaue vnto the people, and they did eat: then he arose and went after Eliah, and ministered vnto him.

¹ Or, Syria.

2. King. 9. 1. 3. ecli. 48. 8.

Rom. 11. 4.

⁵ He declareth that wicked defemblers and idolaters are not his.

⁶ Though this natural affection is not to be condemned, yet it ought not to moue vs when God calleth vs to serue him. ⁷ He would not stay til wood was brought, so great was his desire to followe his vocation.

CHAP. XX.

1 Samaria besieged. 13 The Lord promisseth the victorie to Ahab by a Prophet. 31 The King of Israel made peace with Ben-hadad, and is reproued therefore by the Prophet.

1 Then Ben-hadad the King of ¹ Aram assembled all his armie, and two and thirtie ² Kings with him, with horses, & charets, & went vp, and besieged ³ Samaria, & fought against it.

2 And he sent messengers to Ahab King of Israel into the cite,

3 And said vnto him, Thus saith Ben-hadad Thy silver and thy gold is mine: also thy women, and thy faire children are mine.

4 And the King of Israel answered, and said, My lord be King, according to thy saying, ⁴ I am thine, & all that I haue.

5 And when ⁵ messengers came againe, they said, Thus commandeth Ben-hadad, and saith, When I shall send vnto thee, and command, thou shalt deliuer me thy silver and thy gold, and thy women, and thy children.

6 ⁶ O els I will send my seruants vnto thee by to morow this time: and they shall searck thine house, and the houses of thy seruants: and whatsoeuer is

pleasant in thine eyes, they shall take it in their hands, and bring it away.

7 Then the King of Israel sent for all the Elders of the lande, and sayde, Take herde, I praye you, and see howe he seeketh mischief: for he sear vnto me for my wines, and for my children, and for my silver, and for my golde, and I benedid him not.

8 And all the Elders, and all the people saide to him, Hearken ⁷ not vnto him, nor consent.

9 Wherefore he said vnto the messengers of Ben-hadad, Tel ny lord the King, All that thou diddest send for to thy seruant at the first time, that I wil do, but this thing I may not doe. And the messengers departed, and brought him an answer.

10 And Ben-hadad sent vnto him, and sayd, The gods doe so to me and more also, if the dust of Samaria be enough to all the people that followe me, for euery man an handful.

11 And the King of Israel answered, and sayd, Tel him, Let not him that girdeth his harness, boast him selfe, as he that putteth it of.

12 And when he heard that tidings, as he was with the Kings banking in the partitions, he sayde vnto his seruants, ⁸ Bring forth your engines, and they set them against the cite.

13 And beholde, there came a Prophet vnto Ahab King of Israel, saying, Thus saith the Lord, Hast thou leene all this great multitude? behold, I will deliuer it into thine hand this day, that thou mayest know, ⁹ that I am the Lord.

14 And Ahab said, Whom? And he sayd, Thus saith the Lord, Whom the seruants of the princes of the prouinces. He said againe, Who shall order the batel? And he answered, Thou.

15 And when he nombred the seruants of the princes of the prouinces, & they were two hundred, two and thirtie: and after them he nombred the whole people of all the children of Israel, euen seuen thousand.

16 And they went out at noone: but Ben-hadad did drinke, til he was drunken, in the tents, both he and the Kings: for two and thirtie Ranges helped him.

17 So the ¹⁰ seruants of the princes of the prouinces went out first: & Ben-hadad sent out, and they besued him, saying, There are men come out of Samaria.

18 And he sayde, Whether they be come out for peace, take them alive: or whether they be come out to fight, take them yet alive.

19 So they came out of the cite, to wit, the seruants of the princes of the prouinces, and the host which followed them.

20 And they slawe euery one his ¹¹ enemy: and the ¹² Ammites fled, & Israel purified them: but Ben-hadad & King of Aram escaped on an horse with his ¹³ horsemen.

⁷ They thoughte it their duties rather to venter their liues, then to graunte to that thing which was not lawfull, onely to satisfie the lust of a tyrant.

⁸ Much lesse shall there be founde anie pray, that is worth any thing, when they shall be so many. ⁹ Boast not before the victorie be gotten.

¹⁰ Or, put your selves in order.

¹¹ Before God went about with signes and miracles to pull Ahab from his impietie, and nowe againe with wonderful victories.

¹² That is, young men trained in the serue of Princes.

¹³ Ely, man. ¹⁴ Or, Syrians. ¹⁵ With that they were appointed for the preferuation of his person.

¹ Or, Syria.

² That is, gouernours, and rulers of prouinces. ³ Or, Shomeron.

⁴ I am content to obey and paye tribute. ⁵ He would not accepte his answer, excepte hee did out of hande deliuer whatsoever he should aske: for he sought an occasion, howe to make warre against him.

21 And the King of Israel went out, and smote the horses and charrets, & with a great slaughter slewe he the Aramites.

22 For there had come a Prophet to the King of Israel, and had sayd unto him, Goe, be of good courage, and consider, and take heede what thou doest: for when the pere is gone about, the King of Aram wil come vp against thee.

23 ¶ Then the seruants of the King of Aram saide unto him, Their gods are gods of the mountaines, and therefore they ouercame vs: but let vs fight against them in the plaine, and doubtles we shal ouercome them.

24 And thus doe, Take the Kings away, erp one out of his place, & place captiues for them.

25 And number thy selfe an armie, like the armie that thou hast lost, with such horses, and such charrets, and we will fight against them in the plaine, and doubtles we shall ouercome them: and hee hardened into their voyce, and did so.

26 And after the yeere was gone about, Ben-hadad nombred the Aramites, and went by to Aphek to fight against Israel.

27 And the childzen of Israel were nombred, and were all assembled and went against them, and the childzen of Israel pitched before them, like two little flocks of kiddees: but the Aramites filled the countrie.

28 And there came a man of God, and spake unto the King of Israel, saying, Thus saith the Lorde, Because the Aramites haue said, The Lorde is the God of the mountaines, and not God of the valleys, therefore wil I deliuer al this great multitude into thine hande, and ye shal know that I am the Lorde.

29 And they pitched one oier against the other seven dayes, and in the seuenth day the battell was loyned: and the childzen of Israel slewe of the Aramites an hundred thousande footemen in one day.

30 But the rest fled to Aphek into the citie: and there sel a wall vpon seven and twentie thousande men that were left: and Ben-hadad fled into the citie, and came into a secret chamber.

31 ¶ And his seruants saide unto him, Bes holde now, we haue heard say, that the Kings of the house of Israel are mercifull Kings: we pray thee, let vs put sackcloth about our ¹ loines, & ropes about our heads, & goe out to the King of Israel: it may be that he wil spare thy life.

32 Then they girded sackcloth about their loines, & put ropes about their heads, and came to the King of Israel, & sayd, Thy seruant Ben-hadad saith, I pray thee, let me liue: and he said, Is he yet alive? he is my brother.

33 Showe the men toke diligent heede, if they coulde catche any thing of him, and made haste, and sayde, Thy brother

Ben-hadad. And he said, Goe, bring him. So Ben-hadad came out vnto him, and he caused him to come by him to the charet.

34 And Ben-hadad said vnto him, The cities, which my father tooke from thy father, I wil restore, & thou shalt make streets for them in Damascus, as my father did in Samaria. Then saide Ahab, I will let thee goe with this covenant, so he made a covenant with him, and let him goe.

35 ¶ Then a certaine man of the childzen of the Prophets saide vnto his neighbours, vnto the commandment of the Lorde, ¹ Smite me, I pray thee. But the man refused to smite him.

36 Then said he vnto him, Because thou hast not obeyed the voyce of the Lorde, beholde, as thou art departed from me, a lyon shall ² slay thee. So when he was departed from him, a lyon found him and slewe him.

37 Then he found another man, & sayde, Smite me, I pray thee. And the man smote him, & in smiting wounded him.

38 So the Prophet departed, and waited for the King by the way, and disguised him selfe with althes vpon his face.

39 And when the King came by, he cryed vnto the King, and said, Thy seruant went into the middes of the battell: and behold, there went away a man, whom another man brought vnto me, and said, Keepe this man: if he be lost, and want, thy life shal goe for his life, or els thou shalt pay a talent of siluer.

40 And as thy seruant had here & there to doe, he was gone: and the King of Israel said vnto him, So shal thy iudgement be: thou hast giuen licence.

41 And he hested, & toke the asses away from his face: and the King of Israel knew him that he was of the Prophets:

42 And he said vnto him, Thus saith the Lorde, Because thou hast let goe out of thine hands a man whom I appointed to dye, thy life shal goe for his life, & thy people for his people.

43 And the King of Israel went to his house heauie and in displeasure, & came to Samaria.

CHAP. XXI.

1 ¹ Izabel commandeth to kill Naboth, for the vineyard, that he refused to sell Ahab, 19. Elijah reproeth Ahab, and he repenteth.

1 ¹ After these things Naboth the Jezreelite had a vineyard in Jezreel, hard by the palace of Ahab King of Samaria.

2 And Ahab spake vnto Naboth, saying, Give me thy vineyard, that I may make me a garden of herbes thereof, because it is nere by mine house: and I will giue thee for it a better vineyard then it is: or if it please thee, I will giue thee the worth of it in money.

3 And Naboth said to Ahab, The Lorde keppe me from giuing the inheritance of my fathers vnto thee,

o He is aliuē.

p Thou shalt appoint in my chief cite what thou wilt, and I will obey thee.

¹ Or, of the disciples.

q By this external signe he would more liuely touch ² Kings heart.

r Because thou hast transgressed the commandment of the Lorde.

f By this parable he maketh Ahab condemne himselfe, who made a covenant with Gods enemy, & let him escape, whom God had appointed to be slaine.

¹ Or, Shomerons.

¹ Or, at this time.

a Though Ahab tyrannie be condemned by the holy Spirit, yet he was not so rigorous that he would take from another man his right without full recompence.

k Thus the wicked blasphemous God in their furie, whome notwithstanding he suffereth not unpunished.

l Al they, which were in the battell of the former yeere, ver. f. 15.

m Who am of like power in the valley, as I am on the hillies, & can aswell destroye a multitude with few as with many.

¹ Ebr. from chamber to chamber.

n In signe of submission, and that we haue deserved death, if he wil punish vs. with rigour.

¹ Or, and caught it of him.

4 Then Ahab came into his house heauie and in displeasure, because of the word which Naboth the Iſreelite had ſpoken vnto him, for he had ſaid, I will not giue thee the inheritance of my fathers, and he lay vpon his bed & turned his face and would eate no bread.

5 Then Jezebel his wife came to him & ſaid vnto him, Why is thy ſpirit ſo ſad that thou eateſt no bread?

6 And he ſaid vnto her, Becauſe I ſpake vnto Naboth the Iſreelite, & ſaid vnto him, Giue me thy vineyard for money, or if it pleaſe thee, I will giue thee another vineyard for it: but he answered, I will not giue thee my vineyard.

7 Then Jezebel his wife ſaid vnto him, Doeſt thou now gouerne the kingdome of Iſrael? by, eat bread, and be of good cheere, I will giue thee the vineyard of Naboth the Iſreelite.

8 So ſhe wrote letters in Ahab's name, and ſealed them with his ſeal, and ſent the letters vnto the Elders, and to the nobles that were in his citie dwelling with Naboth.

9 And ſhe wrote in the letters, ſaying, Proclaime a faſt, and let Naboth among the chiefe of the people,

10 And let two wicked men before him, & let them witnes againſt him, ſaying, Thou diſdeſt blaſpheme God and the King: then carie him out, and ſtone him that he may die.

11 And the men of his citie, euen the Elders and gouernours, which dwelt in his citie, did as Jezebel had ſent vnto them: as it was written in the letters, which ſhe had ſent vnto them.

12 They proclaimed a faſt, and let Naboth among the chiefe of the people,

13 And there came two wicked men, and ſate before him: & the wicked men witneſſed againſt Naboth in the preſence of the people, ſaying, Naboth did blaſpheme God and the King. Then they caried him away out of the citie, & ſtoned him with ſtones, that he died.

14 Then they ſent to Jezebel, ſaying, Naboth is ſtoned and is dead.

15 And when Jezebel hearde that Naboth was ſtoned & was dead, Jezebel ſaid to Ahab, Vp, and take poſſeſſion of the vineyard of Naboth the Iſreelite, which he reſuſed to giue thee for money: for Naboth is not aline, but is dead.

16 And when Ahab hearde that Naboth was dead, he roſe to goe downe to the vineyard of Naboth the Iſreelite, to take poſſeſſion of it.

17 And the word of the Lord came vnto Eliah the Tſhibite, ſaying,

18 Write, goe downe to meete Ahab King of Iſrael, which is in Samaria, ſo, he is in the vineyard of Naboth, whether he is gone downe to take poſſeſſion of it.

19 Therefore ſhalt thou ſape vnto him, Thus ſaith the Lord, & what thou killed, and alſo gotten poſſeſſion? And thou ſhalt ſpeake vnto him, ſaying, Thus

ſaith the Lord, In the place where he dogges licked the blood of Naboth, ſhalt dogges lcke euen thy blood alſo. And Ahab ſaid to Eliah, What thou found me, & mine enemy? And he answered, I haue found thee: for thou haſt ſoldeth life to worke wickedne in the ſight of the Lord.

21 Behold, I will bring euill vpon thee, and will take away thy poſteritie, & will cut off from Ahab him that is purleſſy as gainſt the wall, asuel him that is ſhut vp, as him that is left in Iuſael.

22 And I will make thine houſe like the houſe of Jeroboan the ſonne of ſesbat, and like the houſe of Baſaſha the ſonne of Aſiah, for the pronocation wherwith thou haſt pronoked, & made Iſrael to ſinne.

23 And alſo of Jezebel ſpake the Lord, ſaying, The doges ſhall eate Jezebel, by the wall of Iſreel.

24 The dogges ſhall eate him of Ahab's ſlocke, that dyeth in the curſe: and him that dieth in the fields, ſhall the ſoales of the arie eate.

25 But there was none like Ahab, who did ſell him ſelfe, to worke wickedneſſe in the ſight of the Lord: whome Jezebel his wife pronoked.

26 For he did exceeding abominably in following idoles, according to all that the Amourites did, whome the Lord caſt out before the children of Iſrael.

27 Now when Ahab heard thoſe wordes, he rent his clothes, and put ſackecloth vpon him & ſated, and laye in ſackecloth and went ſolely.

28 And the word of the Lord came to Eliah the Tſhibite, ſaying,

29 Seeſt thou how Ahab is humbled before me: becauſe he ſubmitted himſelfe before me, I will not bring that euill in his dayes, but in his ſonnes dayes will I bring euill vpon his houſe.

CHAP. XXII.

1 Jehohaphat and Ahab fight againſt the King of Syria, 2 Michah ſheweth the king what ſhall be the ſucceſſe of their enterpriſe. 3 Zuthiah the falſe prophet ſmiteth him. 4 Ahab is flaine. 5 Ahab's ſonne ſucceedeth. 6 The reigne of Jehohaphat, 7 and Ioram his ſonne.

1 And they continued three yeere without warre betwene Aram & Iſrael.

2 And in the third yeere did Jehohaphat the King of Iuday come downe to the King of Iſrael.

3 (Then the King of Iſrael ſaid vnto his ſeruaunts, Knowe ye not that Ramoth Gilead was ours? and we ſlay, & take it not out of the hande of the King of Iſrael?)

4 And he ſaid vnto Jehohaphat, What thou goe with me to battell againſt Ramoth Gilead? And Jehohaphat ſaid vnto the King of Iſrael, I am as thou art, my people as thy people, and mine

ioyne and go with thee, and all mine is at thy diſpoſe

Chap. 14. 10.
2. King. 9. 8.
1. Sam. 25. 22.
Chap. 14. 10.

Chap. 15. 29.
Chap. 16. 7.

2. King. 9. 33. 16.
6. Or. ſeruiſſe, or ſelfe-ſion.

i By the wicked counſell of his wife, he became a vile idolater & cruel murderer, as one which gave him ſelfe wholly to ſerue ſinne.

k Ebr. his ſeſh.
l In token of mourning, or as ſome reade, bare footed.

l Meaning, in Ioram's time, 2. King. 9. 26.

2. Chro. 18. 27.
a Ben-hadad the King of Syria & Ahab made a peace, which induced 1. yeres. b To ſee and viſite him.

c The Kings of Syria kept Ramoth before this league was made by Be-hadad: therefore he thought not him ſelf bound thereby to reſtore it. d I am ready to comendement.

b Thus the wicked conſider not what is juſt and lawful, but fret inwardly, when they can not haue their inordinate appetites ſatiſhed.

c As though ſhe ſaid, thou knoweſt not what it is to reigne. Command, & intreat not.
Ebr. let thine heart be merie.

d For then they vſed to enquire of mens faults: for none could faſt truly that were notorious ſinners.

e Thus worldly worldeſlings contrary to Gods comendement, who will leſt not to conſent to the ſhedding of innocent blood, obey rather the wicked comendements of princes than the juſt lawes of God.
Ebr. bleſſe.

f This example of monſtrous crueltie the holy Ghoſt leaueſt to vs to the intent that we ſhould abhorre all tyrannie, and ſpecially in the, whome nature & kinde ſhould moue to be pitiful and inclined to mercie. g Doeſt thou thinke to haue any advantage by murdering of an innocent?

holles as thine horses.

5 Then Jehoshaphat said vnto the king of Israel, Aske the counsaile, I pray thee, of the Lord to day.

6 Then the king of Israel gathered the prophets vpon a foure hundredth men, and said vnto them, Shall I go againe to Ramoth Gilead to battell, or shall I let it alone? And they said, See by: for the Lord shall deliuer it into the hands of the king.

7 And Jehoshaphat saide, Is there here neuer a Prophet of the Lords moie, that we might inquire of him?

8 And the king of Israel saide vnto Jehoshaphat, There is yet one man (Michaiah the sonne of Iothab) by whome we may aske the counsell of the Lord, but I hate him: for he doeth not propheticke good vnto me, but euill. And Jehoshaphat said, Let not the king say so.

9 Then the king of Israel called an Euenuche, and said, Call quickly Michaiah the sonne of Iothab.

10 And the king of Israel & Jehoshaphat the king of Iudah sate either of them on his thronne in their apparrell in the void place at the entering in of the gate of Samaria, and all the prophetes propheticke before them.

11 And Zidkiah the sonne of Chenaanah made him hornes of yron, & saide, Thus saith the Lord, With these shalt thou smite the Ramites, vntill thou hast consumed them.

12 And all the prophetes propheticke so, saying, Go by to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the kings hand.

13 And the messenger that was gone to call Michaiah spake vnto him, saying, Behold now, the wordes of the prophets declare good vnto the king with one accord: let thy word therefore, I praye thee, be like the word of one of them, and breake thou good.

14 And Michaiah sayde, As the Lord liueth, what soeuer the Lord sayeth vnto me, that will I speake.

15 So he came to the king, & the king said vnto him, Michaiah, shal we go against Ramoth Gilead to battell, or shal we leaue of? And he answered him, Go by, and prosper: and the Lord shal deliuer it into the hand of the king.

16 And the king said vnto him, Howe oft shal I charge thee, that thou tell me no thing but that which is true in the name of the Lord? -

17 Then he saide, I sawe all Israel scattered vpon the mountaynes, as sheepe that had no shepheard. And the Lord said, O these haue no master, let euerie

man returne vnto his house in peace. (And the king of Israel saide vnto Jehoshaphat, Did I not tell thee, that he woulde propheticke no good vnto me, but euill?)

18 (And the king of Israel saide vnto Jehoshaphat, Did I not tell thee, that he woulde propheticke no good vnto me, but euill?)

19 Again he saide, Heare thou therefore the word of the Lord. I sawe the Lord sit on his thronne, and all the hoste of heauen stode about him on his right hand, and on his left hand.

20 And the Lord saide, Who shall entise what that he may goe and fall at Ramoth Gilead? And one saide on this manner, & another said on that manner.

21 Then there came forth a spirit, and stood before the Lord, and said, I will entise him. And the Lord said vnto him, Where with?

22 And he saide, I will goe out, and be a false spirit in the mouth of all his prophetes. Then he said, Thou shalt entise him, and shalt also preuaile: goe forth, and do so.

23 Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy prophetes, and the Lord hath appointed euill against thee.

24 Then Zidkiah the sonne of Chenaanah came nere and smote Michaiah on the cheeke, and said, When went the spirit of the Lord from me, to speake vnto thee?

25 And Michaiah said, Behold, I shall see in that day, when thou shalt goe into chamber to chamber to hide thee.

26 And the king of Israel said, Take Michaiah, and carie him vnto Ammon the gouernour of the citie, and vnto Iosiah the kings sonne,

27 And say, Thus saith the Lord, Put this man in the yulon houle, & feede him with bread of affliction, and with water of affliction, vntill I returne in peace.

28 And Michaiah saide, If I returne in peace, the Lord hath not spoken by me. And he saide, Hearken all ye people.

29 So the king of Israel and Jehoshaphat the king of Iudah went by to Ramoth Gilead.

30 And the king of Israel saide to Jehoshaphat, I will change mine apparrell, & will enter into the battell, but put thou on thine apparrell. And the king of Israel changed him selfe, and went into the battell.

31 And the king of Aram commaunded his two and thirtie captaynes ouer his charrets, saying, Fight neptier with small, nor great, saue ouer against the king of Israel.

32 And when the captaynes of the charrets sawe Jehoshaphat, they said, Surely it is the king of Israel, and they turned to fight against him: and Jehoshaphat cryed.

33 And when the captaynes of the charrets sawe that he was not the king of Israel, they turned backe from him.

34 There a certaine man dyd a bold mighte and smote the king of Israel betwene

Meaning, his
Or, persuade and
deceiue.

q Here wee see
that though the
deuill be erig
ready to bring
vs to destruccion,
yet he hath no
further power
then God giueth
him.
r I will cause al
his Prophets to
tell lyes.

2. Chron. 18. 22.

f Thus the wicked
would feme
that none were
in the fauour of
God, but they, &
that God hath
giuen his graces
to none so much
as to them.

r Let him be pin-
ned away with
hunger, & be fed
with a smal por-
tion of bread &
water.

u That when ye
shall see these
things come to
passe, ye may
glorie God the
glory, and know
that I am his
true Prophet.

x That is, to the
Lord for helpe.

Or, in his simple
citie & ignorantly
betwene

e He seemed
he would not go
to the warre, ex-
cept God appro-
ued it, yet when
Michaiah coun-
selled the cotrarie,
he would not o-
bey.

f Meaning, the
false prophetes,
which were flate-
rerers & seduced
for lucre, whom
Iezebel had as-
sembled & kept
after the death
of those whom
Elias slewe.

g Iehoshaphat
did not acknow-
ledge the false
prophetes to be
Gods ministers,
but did cotenne
them.

h Whereby we
see that the wic-
ked cannot abide
to heare the truth,
but hate the Pro-
phets of God &
molest them.

i Reade Gene.
37. 36.

k In their king-
ly apparrell.

l The true Pro-
phetes of God
were accus-
med to vse signes
for the confir-
mation of their
doctrine, Isa. 20.
2. Act. 7. 2. where
in the false pro-
phetes did imi-
tate them, thin-
king thereby to
make their do-
ctrine more com-
mendable.

m Ebr. muth.

n This is the
common argu-
ment of the wic-
ked, who thinke
that none should
speake against a
thing, if the gra-
uer part approue
it, be they ne-
uer so vngodly.
o He speaketh
this in derision,
because the King
attributed so much
to the false pro-
phetes, meaning
that by experie-
nce he should trie
that they were
but flatterers. o
It is better they
returne home,
then to be punish-
ed and scattered,
because they take
warre in hande
without Gods
counsell and
approbation.

Or, and betwene the brigandine.
Or, sicke.
To wit, Ahab King of Israel.

Of the Lſiac-kes.

Or, the harlots washed it.
Chap. 22. 19.

2 Chron. 20. 31.

betweene the iointes ^{of his brigandine.}
 Therefore he ſaid vnto his charet mā,
 Turne thine hand and carie me out of
 the holle: for I am hurt.
 35 And the bartel increaſed that day, and
 the King ſtood ſtill in his charet againſt
 the Amunites, and died at enen: and the
 blood rane out of the wound into the
 middeſ of the charet.
 36 And there went a proclamation thro-
 rowout the holle about the going
 downe of the ſunne, ſaying, Every man
 to his citie, and euery man to his owne
 countrey.
 37 So the King died, and was brought
 to Samaria, and they buried the King
 in Samaria.
 38 And one waſhed the charet in the poole
 of Samaria and the dogs licked by his
 blood (and they waſhed his armour)
 according vnto the word of the Lorde
 which he ſpake.
 39 Concerning the reſt of the actes of A-
 hab & al that he did, & the puoſic houſe,
 which he built, and al the cities that he
 built, are they not written in the booke
 of Chronicles of the Kings of Iſrael?
 40 So Ahab ſeyt with his fathers, and
 Ahaziah his ſonne reigned in his ſtead.
 41 ¶ And Jehoſhaphat the ſonne of A-
 ſa began to reigne vpon Iudah in the
 fourth yeere of Ahab King of Iſrael.
 42 Jehoſhaphat was ſiue and thirtie
 yeere olde, when he began to reigne, and
 reigned ſiue and twentie yeere in Jeru-
 ſalem. And his mothers name was A-
 ſubath the daughter of Shilhi.
 43 And he walked in all the wayes of A-
 ſa his father, and declined not there-
 from, but did that which was right in
 the eyes of the Lorde. ¶ Neuertheleſſe

the hie places were not taken away: a Meaning, that
 for the people offered ſtill and burnt in-
 ſente in the hie places.
 44 And Jehoſhaphat made peace with
 the King of Iſrael.
 45 Concerning the reſt of the actes of Je-
 hoſhaphat, and his worthe deeds that
 he did, & his bartels which he fought,
 are they not written in the booke of the
 Chronicles of the Kings of Iudah?
 46 And the Sodomites, which remained
 in the dayes of his father Aſa, he put
 cleane out of the land.
 47 There was then no King in Edom:
 the deſpotic was King.
 48 Jehoſhaphat made ſhippes of Char-
 ſhith to ſaple to Ophir for golde, but
 they went not, for the ſhippes were bo-
 ken at Ezion Gaber.
 49 Then ſaid Ahaziah the ſonne of Ahab
 vnto Jehoſhaphat, Let my ſeruants go
 with thy ſeruants in the ſhippes. But
 Jehoſhaphat would not.
 50 And Jehoſhaphat did ſleepe with his
 fathers, & was buried with his fathers,
 in the citie of Dauid with his father, and Je-
 horam his ſonne reigned in his ſtead.
 51 ¶ Ahaziah the ſonne of Ahab began to
 reigne ouer Iſrael in Samaria, the ſex-
 uententith yeere of Jehoſhaphat King
 of Iudah, and reigned two yeeres ouer
 Iſrael.
 52 But he did euil in the ſight of the Lord,
 and walked in the way of his father,
 and in the way of his mother, and in
 the way of Ieroboam the ſon of Ne-
 bat, which made Iſrael to ſinne.
 53 For he ſerued Baal and worſhipped
 him, and prouoked the Lord God of Iſ-
 rael vnto wrath, according vnto all
 that his father had done.

*h In the time of this King, Idu-
 mea was ſubiekt to Iudah & was
 governed by whom they of
 Iudah appointed.
 c By Tharſiſh the
 Scripture meaneth Cilicia
 & al the Sea cal-
 led Mediterrani-
 cum.
 d Joſephus writ-
 tech that Ophir
 is in India, where
 the Egyptians &
 Arabians traſſike
 for golde.*

*Or, in all points as
 his father did.*

THE SECOND BOOKE OF the Kings.

THE ARGUMENT.

This ſecond booke conteyneth the actes of the Kings of Iudah and Iſrael: to wit, of Iſrael, from the death of Ahab vnto the laſt King Hoſhea, who was imprifoned by the King of Aſſyria, and his citie Samaria taken, and the ten tribes by the juſt plague of God for their idolatrie and diſobedience to God led into captiuitie. And alſo of Iudah, from the reigne of Ichoram ſonne of Jehoſhaphat vnto Zedechia, who for contemning the Lordes commandement by his Prophets, & neglecting his ſundry admonitions, by famine and other meanes was taken by his enemies, ſawe his ſonnes moſt cruelly ſlayne before his face, and his owne eyes put out, as the Lorde had declared to him before by his Prophet Ieremie: and alſo by the juſt vengeance of God for contempt of his worde Ieruſalem was deſtroyed, the Temple burnt, and he and all his people were ledde away captiues into Babylon. In this booke are notable examples of Gods fauour towards thoſe rulers and people which obey his Prophets & imbrace his word: and contrariwiſe, of his plagues towards thoſe common weales which neglect his miniſters and doe not obey his commandements.

CHAP. I.

2 Ahaziah by a fall falleth sicke & consulteth with Baalzebub. 3 He is reprov'd by Elias. 10 The captaynes ouer his fire were sent to Elias, whereof two were burnt with fire from heauen by his prayer. 17 Ahaziah dyeth, and Iehoram his brother succedeth him.



1 **A**hen Moab rebelled against Iſrael after the death of Ahab:

2 And Ahaziah fell through a lattice window in his upper chamber which was in Samaria: so he was sicke: then he sent messengers, to whom he said, Goe, and enquire of Baalzebub the god of Ekron, if I shall recover of this my disease.

3 Then the Angel of the Lord said to Elias the Tishbite, Arise, and goe vp to meete the messengers of the King of Samaria, & say vnto them, Is it not because there is no God in Iſrael, that ye goe to enquire of Baalzebub the god of Ekron?

4 Wherefore thus saith the Lord, Thou shalt not come downe from the bed on which thou art gone vp, but shalt die the death. So Elias departed.

5 And the messengers returned vnto him, to whom he said, Why are ye now returned?

6 And they answered him, There came a man & met vs, and said vnto vs, Goe, & returne vnto the King which sent you, and say vnto him, Thus saith the Lord, Is it not because there is no God in Iſrael, that thou sendest to enquire of Baalzebub the god of Ekron? Therefore thou shalt not come downe from the bed, on which thou art gone vp, but shalt die the death.

7 And he said vnto them, What manner of man was he which came & met you, and tolde you these wordes?

8 And they saide vnto him, He was an hearie man, and girded with a girdle of lether about his loynes. Then saide he, It is Elias the Tishbite.

9 Therefore the King sent vnto him a captayne ouer his fire with his fifty men, who went vp vnto him: for behold, he sat on the top of a mountaine, & he said vnto him, O man of God, the King hath commanded that thou come downe.

10 But Elias answered, and said to the captayne ouer the fire, If that I be a man of God, let fire come downe from the heauen, & deuoure thee and thy fire. So fire came downe from the heauen and deuoured him and his fire.

11 Againe also he sent vnto him another captayne ouer his fire, with his fire. Who spake, and said vnto him, O man of God, thus the King commandeth, Come downe quicky.

12 But Elias answered, and said vnto

them, If I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fire. So fire came downe from the heauen, and deuoured him and his fire.

13 And againe he sent the third captayne ouer his fire with his fire. And the third captayne ouer his fire went vp and came, and fel on his knees before Elias, and besought him, & said vnto him, O man of God, I pray thee, let my life and the life of these fire seruants be precious in thy sight.

14 Behold, there came fire downe from the heauen and deuoured the two former captaynes ouer his fire with their fires: therefore let my life now be precious in thy sight.

15 And the Angel of the Lord sayde vnto Elias, Goe downe with him, be not afrade of his presence. So he arose, and went downe with him vnto the King.

16 And he said vnto him, Thus saith the Lord, Because I haſt sent messengers to inquire of Baalzebub the god of Ekron, (was it not because there was no God in Iſrael to inquire of his word?) therefore thou shalt not come downe of the bed, on which thou art gone vp, but shalt die the death.

17 So he died according to the worde of the Lord which Elias had spoke.

18 Jehoram began to reigne in his stead, in the second yere of Jehoram the sonne of Iehoshaphat King of Iudah, because he had no sonne.

19 Concerning the rest of the actes of Ahaziah, that he did, are they not written in the booke of the Chronicles of the Kings of Iſrael?

CHAP. II.

1 Elias deuoureth the waters with his cloke. 11 He is taken up into heauen. 13 Elisba taketh his cloke and deuoureth Iorden. 20 The bitter and venomous waters are healed. 23 The children that mocke Elisba, are rent in pieces with beares.

1 **A**nd when the Lord would take vp Elias vnto heauen by a whirle winde, Elias went with Elisba from Gilgal.

2 Then Elias saide to Elisba, Tarry here, I pray thee: for the Lord hath sent me to Beth-el. But Elisba sayde, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they came downe to Beth-el.

3 And the children of the prophets that were at Beth-el, came out to Elisba, and sayd vnto him, Knowest thou that the Lord will take thy master froe thine head this day? And he saide, Yea, I doe knowe it: holde ye pour peare.

4 Againe Elias sayde vnto him, Elisba, tarry here, I pray thee: for the Lord hath sent me to Jericho. But he sayde, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they came to Jericho.

1 Meaning, that God would shew by effect, whether he was a true Prophet or not.

2 Which humble my selfe before God & his seruants. That is, spare my life and let me not die as the other two.

3 Thus the Lord giueth boldnes to his faithful seruants: not the threatenings of tyrants, which otherwise of them selues are afraid to doe Gods message.

4 Iehoshaphat going to battel against the Syrians, made his sonne Jehoram King in the 17. yere of his reigne: & in the 18. yere, which was the 2. yere of his sonne, Iehoram the sonne of Ahab reigned in Iſrael: and in the 5. yere of this Iehoram, Iehoshaphat dyed, & the kingdom of Iudah was confirmed to his sonne.

5 Which was that place where the children of Iſrael were circumcised after they came out of Iorden and had bene forty yeres in the wilderness, as Iosh. 5. 9.

6 So called because they are begotten as it were anew by the heavenly doctrine.

7 That is, from being any more thine head: for to be as thy head, is to be thy master, as to be the feet, is to be a scholar.

8 For the Lorde had reuicid it vnto him.

a So that he was punished for his idolatrie after two sorts: for the Moabites, which were wot to pay him tribute, rebelled, and he fel downe at a grate which was vpon his house to giue light beneath.
b The Philistims which dwelt at Ekron, worshipped this idole, which signifieth the god of flies, thinking that he could preferue them fro the biting of flies: or els he was so called, because flies were engendered in great abundance of blood of the sacrifices that were offered to that idole.
c He sheweth y idolaters haue not y true God, for els they would seeke to note but to him alone.
d Ignorance is the mother of error & idolatry.
e Some thinke that this is ment of his garments which were rough and made of heare.
f To wit, Carmel.
g He declareth what power Gods word hath in the mouth of his seruants whē they threaten Gods iudgements against the wicked.
h He spake this in mockerie, and therefore prouoked Gods wrath so much y more.

5 And vnto him.

e Not onely at Beth-el, but at Jericho and o- ther places were there Prophets, which had scho- lers, whome they instructed and brought vp in the true feare of God.

f To wit, of Iorden.

g Let thy Spirit haue double force in me, be- cause of these dangerous times: or let me haue twice so much as the rest of the Prophets: or thy Spirit being de- uided into three partes, let mee haue two,

h Thus God hath left a testi- monie in all ages both before the Law, and in the time of the Gospel, of our resurrection.

i The Spirit of prophesie is gi- uen to him, as it was to Elijah.

k Meaning, Eli- jah: for they thought his bo- dy had bene cast in some moun- taine.

l Because of his extraordinarie, they dou- ted where he was become, but Elijah was affu- red that he was taken vp to God.

5 And the children of the Prophets that were at Jericho, came to Elsha, and said vnto him, Knowest thou, that the Loide will take thy master from thine heade this daye? And he said, Yea, I know it: hold ye pour peace.

6 Whocouer Eliah said vnto him, Tazie, I pray thee, here: for the Loide hath sent me to Iorden. But he said, As the Loide liueth, and as the soule liueth, I will not leaue thee. So they went both together.

7 And fiftie men of the sonnes of the Prophets went and stode on the other side asfarr of, & they two stode by Iorden.

8 ¶ Then Eliah tooke his cloke, and waite it together, and smote the waters, and they were deuided hither and thither, and they twaine went ouer on the dry land.

9 Now when they were passed ouer, Eliah said vnto Elsha, What what I shal do for thee before I be taken from thee. And Elsha said, I pray thee, Let thy Spirit be double vpon me.

10 And he said, Thou hast asked an harde thing: yee if thou see me when I am taken from thee, thou shalt haue it so: and if not, it shal not be.

11 And as they went walking & talking, beholde, there appeared a charet of fire, and hoies of fire, & did separate them twaine. * So Eliah went vp by a whirle wind into heauen.

12 And Elsha saue it, and he cryed, My father, my father, the charet of Irael, and the hoiesen thereof: and he saue him no more: and he tooke his owne clothes, and rent them in two pieces.

13 ¶ He tooke vp also the cloke of Eliah that fell from him, and returned, and stode by the banke of Iorden.

14 After, he tooke the cloke of Eliah, that fell from him, and smote the waters, and said, Where is the Lord God of Eliah, and he himselfe? Againe also he smote the waters, and they were sepa- rated this way and that way: and Elsha went ouer.

15 And when the children of the Prophets, which were at Jericho, saw him on the other side, they said, The Spirit of Eliah doth rest on Elsha: and they came to meete him, & fell to the ground before him.

16 And said vnto him, Behold now, there be with thy seruants fiftie strong men: let them go, we pray thee, and seeke thy master, if so be the Spirit of the Loide hath taken him vp, and cast him vpon some mountaine, or into some valley. But he said, Ye shal not send.

17 Yet they were instant vpon him, til he was asly uied: wherefore he said, Send. So they sent fiftie men, which sought thre dayes, but found him not.

18 Therefore they returned to him, (for he taried at Jericho) and he said vnto them, Did not I say vnto pou, So not?

19 ¶ And the men of the cite said vnto

Elsha, Behold, we pray thee: the situa- tion of this cite is pleasant, as thou, my lord, seest, but the water is noight, and the ground haten.

20 Then he said, bring me a newe cruse, and put salt therein. And they brought it to him.

21 And he went vnto the spring of waters, and cast there the salt, and saide, Thus saith the Loide, I haue healed this water: hereaftur no more come thers of, neither shall it to the ground.

22 So the waters were healed untill this day, according to the woide of Elsha which he had spoken.

23 ¶ And he went vp from thence vnto Beth-el. And as he was going by the way, litle childgen came out of the cite, and mocked him, and saide vnto him, Come vp, thou bald head, come vp, thou bald head.

24 And he turned backe, and looked on them, and curst them in the Name of the Lord. And two beares came out of the forest, and tare in pieces two and fourtie childgen of them.

25 So hee went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 The reignes of Ichoram. 6 He and Iehoshaphat go to warre against Moab, which rebelled. 13 Elisha reuoceth him, 17 And giueth them host water. 24 The Moabites are overcome. 27 Their King sacrificeth his sonne.

1 Nowe Ichoram the sonne of Ihab began to reigne ouer Irael in Samaria, the eighteenth peere of Iehoshaphat King of Iudah, and reigned twelue peeres.

2 And he wrought euill in the sight of the Lord, but not like his father: nor like his mother: for he tooke away the image of Baal that his father had made.

3 Nevertheless, he cleaued vnto the sinnes of Ieroboam, the sonne of Nebat, which made Irael to sinne, and departed not therefrom.

4 ¶ Then Mesha King of Moab had store of sheepe, and rended vnto the King of Irael an hundredth thousande lambs, & an hundredth thousand rams with the wooll.

5 But when Ihab was dead, the King of Moab rebelled against the King of Irael.

6 Therefore King Ichoram went out of Samaria the same season, & nombred all Irael.

7 And went, & sent to Iehoshaphat King of Iudah, saying, The King of Moab hath rebelled against me: wilt thou go with me to battel against Moab? And he answered, I will go vp: for I am, as thou art, my people, as thy people, and mine hoies as thine hoies.

8 Then said he, What way shall we goe by? And he answered, The way of the wilderness of Edom.

9 ¶ So went the King of Irael and the King of Iudah, & the King of Edom, & of Iudah, reade

Or, killeth the inhabitants.

m Thus God gaue him power enen contrary to nature, to make that water profitable for mans vse, which before was hurtful.

n Perceiuing their malicious heart against the lord & his word, he defireth God to take vengeance of that iniurie done vnto him.

a Reade the annotation in the 1. Chap. and 17. versie.

b He sacrificed to the golden calves, that Iero- boam had made.

c This was done after that David had made the Moabites tributaries to his suc- cessors.

d Read 1. King 1. King 22. 4.

e Meaning, the Viceroy of Lieu- tenent of King when 1. King, 22. 48.

"Ebr. that were at their feete.

f That is, who was his seruant.

g He is able to instruct vs what is Gods will in this point.

h He knew that this wicked king would haue but vfed his counsell to ferue his turn and therefore he disdaind to answer him.

i The wicked esteeme not the seruants of God, but when they are driuen by very necessitie & feare of the present danger.

k God suffreth his worde to be declared to the wicked, because of y godly that are among them.

l He sang songs to Gods glory, & so stirred vp the Prophets heart to prophetic.

m He will not onely miraculously giue you waters, but your enemies also into your hand.

n Though God bestow his benefites for a time vpo his enemies, yet he hath his seasons, when he will take them away, to y intent they might see his vengeance, which is prepared against the.

"Ebr. to giue himselfe with a girde.

o The sudden ioy of the wicked is but a preparation to their destruction, which is at hand.

p Meaning they followed them into the townes.

When they had compacted h way seuen dayes, they had no water for the hoste, nor for the cattel that followed them.

10 Therefore the king of Israel said, Elias, that the Lord hath called thee these three kings, to give them into the hande of Hoab.

11 But Jehoshaphat said, Is there not here a Prophet of the Lord, that we may inquire of the Lord by him? And one of the king of Israels seruants answered, and said, Here is Elisha the sonne of Shaphat, which poured water on the heades of Chab.

12 Then Jehoshaphat said, The word of the Lord is with him. Therefore the king of Israel, and Jehoshaphat, and the king of Edom went down to him.

13 And Elisha said vnto h king of Israel, What haue I to doe with thee? get thee to the prophets of thy father, & to the prophets of thy mother. And the king of Israel said vnto him, Nay: for the Lord hath called thee these three kings, to give them into the hande of Hoab.

14 Then Elisha said, As h Lord of hostes truly, in whose sight I stand, if it were not, that I regarde the presence of Jehoshaphat the king of Iudah, I would k not haue looked toward thee, nor seen thee.

15 Wit now bring me a minstrel. And when the minstrel played, the hand of the Lord came vpon him.

16 And he said, Thus saith h Lord, Make this valley full of ditches.

17 For thus saith h Lord, Ye shal neither see wind, nor see raine, yet the valley shal be filled with water, that ye may drink, both ye & your cattel, and your bestes.

18 But this is a marua thing in the sight of the Lord: for he will giue Hoab into your hande.

19 And ye shall smite euery strong to wme and euery chiefe citie, and shal fel euery faire tree, & shal stop all the fountaines of water, and a marre euery good fielde with stones.

20 And in the morning when the meate offering was offered, behold, there came water by the way of Edom: and the countrey was filled with water.

21 And when all the Hoabites heard that h kings were come by to fight against them, they gathered all that was able to put on harness, and layward, and stood in their border.

22 And they rose early in the morning, when the sunne arose vpon the water, and the Hoabites sawe the water our against them, as red as blood.

23 And they said, This is blood: h Kings are surely slain, & one hath smitten another: now therefore, Hoab, to h spoile.

24 And when they came to the host of Israel, the Israelites arose by, and smote the Hoabites, so that they fled before them, but they pursued them, and smote Hoab.

25 And they destroyed the cities: and on

all the good fielde euery in euery east his stone, and filled them, and they stopp all the fountaines of water, and felled all the good trees: onely in Kir-harareth left they the stones thereof: howbeit they went about it with slings, and smote it. And when the king of Hoab saw that the battel was to lose for him, he tooke with him seuen hundred men that drew the sword to beake through into the king of Edom: but they could not.

27 Then he tooke his eldest sonne, that should haue reigned in his stead, and offered him for a burnt offering vpon the wall: so that Israel was lose grieued, and they departed from him, and returned to their countrey.

that skemish, but rather it seemed to be his owne sonne, whom he offered to his gods to pacifie them, which barbarous cruelty moued the Israelites heartes of pite to depart.

CHAP. IIIL.

4 God increaseth the oyle to the poore widow by Elisha. 12 He obtaineth for the Shunammite a sonne at Gods hand. 28 Vho dying, 31 He raiseth him vp againe. 40 He maketh sweete the portage, 42 And multiplieth the loaves.

1 Ad one of the wines of the sonnes of the Prophets cried vnto Elisha, saying, Thy seruant mine husband

is dead, and thou knowest, that thy seruant did feare the Lord: and the creditor is come to take my two sonnes to be his bondmen.

2 Then Elisha said vnto her, What shal I do for thee? tell me, what hast thou at home? And she said, Thine handmaide hath nothing at home, save a pitcher of oyle.

3 And he said, See, & howe three vessels abroad of all thy neighbours, empty vessels, and spare not.

4 And when thou art come in, thou shalt shut the doore vpon thee and vpon thy sonnes, and poure out into all those vessels and let abide those that are full.

5 So she departed from him, and shutte the doore vpon her, & vpon her sonnes. And they brought to her, and the polyshed out.

6 And when the vessels were full, she said vnto her sonne, Bring me yet a vessel. And he said vnto her, There is no more vessels. And the oyle ceased.

7 Then she came & told the man of God, And he said, See, and sell the oyle, and pay them that thou art in det vnto, and tuc thou and thy children of the rest.

8 ¶ And on a time Elisha came to Shunim, and there a woman of great estimation constrained him to eate bread: and as he passed by, he turned in thither to eate bread.

9 And he said vnto her husband, Bewholde, I knowe now, that this is an holy man of God that passeth by vs continually,

profession without slander, but also for his wife and children.

q Which was one of the principal cities of the Moabites, where they left nothing, but the walls.

r Some referre it to the king of Edoms sonne, whom they say he had taken in

a Reade Chap. 2.3.

b And therefore fell not into det vnto hisrines or prodigality, but by the hand of the Lord.

c Because I am poore and not able to pay.

d Thus God suffreth his many times to be brought to extreme necessitie, before he succor them, that afterwards they may the more praise his mercy.

e The Prophet declareth hereby vnto her, that God neuer faileth to provide for his seruantes, their wines and children, if they trust in him.

f To augment and increase in the vessels.

g God here did not only provide for his seruant, but his dees should be payed, and so kept his doctrine and

h Which should I pray thee, with walles, and let vs let
be separate from the rest of the house; that he
might more cō- modiously giue himselfe to study
and prayers.

10 Let vs make ^b him a little chamber, I
pray thee, with walles, and let vs let
him there a bed and a table and a stoole,
and a candlesticke, that he may turne in
thither when he cometh to vs.

11 ¶ And on a day, he came thither and
turned into the chamber, & lay therein.

12 And sūde to Gehazi his seruānt, Call
this Shunammite: and when he called
her, she stode before him.

13 Then he saide vnto him, Say vnto her
now, Beholde, thou hast had all this
great care for vs, what shall we do for
thee? Is there any thing to be spoken
for thee to the King or to the captaine
of the hostes? And she answered, I^k dwel
among mine owne people.

14 ¶ Againe he saide, What is then to be
done for her? Then Gehazi answered,
In dooeth she hath ^l no sonne, & her hus-
band is olde.

15 Then saide he, Call her. And he called
her, and she stode in the doore.

16 And he said, * At this time appointed,
according to the time of life, thou shalt
embrace a sonne. And she saide, Oh my
lord, thou man of God, doe not lie vnto
thine handmaid.

17 So the woman conceived, and bare a
sonne at that same season, according to
the time of life, that Elisha had said vnto
her.

18 ¶ And when the childe was growen,
it fell on a day, that he went out to his
father, and to the reapers.

19 And he saide to his father, ^m Mine
head, mine head. Who said to his ser-
uānt, Beare him to his mother.

20 And he tooke him and brought him to
his mother, and he late on her knees till
noone, and died.

21 Then she went by, and laid him on the
bed of the man of God, and shut the
doore vpon him, and went out.

22 ¶ Then she called to her husband, and
said, Send with me, I pray thee, one of
the pong men and one of the asses: for
I will haste to the man of God, & come
againe.

23 And he saide, Wherefore wilt thou goe
to him to day? it is neither ⁿ new moone
nor Sabbath day. And she answered,
* All shall be well.

24 Then she sabled an ass, and said to her
seruānt, Dine, and goe forward: stape
not for me to get by, except I bid thee.

25 ¶ So she went, & came vnto the man
of God to mount Carmel. And when
the man of God sawe her ^o ouer against
him, he said to Gehazi his seruānt, Be-
holde, the Shunammite.

26 Kinnie now, I say, to meete her, & say
vnto her, Art thou in health? is thine
husband in health? and is the childe in
health? And she answered, We are in
health.

27 And when she came to ^p man of God
vnto the mountaine, she ^o caught him
by his feete: and Gehazi went to her, to
thrust her away: but the man of God

saide, Let her alone: for her soule is ^q ver-
ed within her, and the Lord hath hid it
from me, and hath not toide it me.

28 ¶ Then she saide, Did I desire a sonne
of my lord? did I not say? Deceme me
not.

29 ¶ Then he saide to Gehazi, Sirde thy
loues, and take my staffe in thine hand,
and goe thy way: ^r if thou meete any,
salute him not: and if any salute thee,
answer him not: and lap up staffe vnto
the face of the childe.

30 And the mother of the childe saide, ^s As
the Lord liueth, and as thy soule liueth,
I will not leaue thee. Therefore he arose,
and followed her.

31 But Gehazi was gone before them,
and had laid the staffe vpon the face of
the childe, but he neither spake nor
heard: wherefore he returned to meete
him and told him, saying, The childe is
not wakent.

32 ¶ Then came Elisha into the house,
and beholde, the childe was dead, and
laped vpon his bed.

33 ¶ He went in therefore, and shut ^t the doore
vpon them twaine, and prayed vnto the
Lord.

34 ¶ After he went by, and lay vpon the
childe, & put his mouth on his mouth,
and his eyes vpon his eyes, & his hands
vpon his hands, and stretched himselfe
vpon him, and the fleshe of the childe
ward warme.

35 And he went from him, and walked by
and downe in the house, and went up
and spied himselfe vpon him: then the
childe nosed ^u seven times, and opened
his eyes.

36 ¶ Then he called Gehazi, and saide, Call
this Shunammite. So he called her,
which came in vnto him. And he saide
vnto her, Take thy sonne.

37 And she came, and fell at his feete, and
bowed her selfe to the ground, and toke
by her sonne, and returned out.

38 ¶ Afterward Elisha went out to Gilgal,
and a famine was in the land, & the chil-
dren of the Prophets dwelt with him.
¶ And he saide vnto his seruānt, Set on
the great pot, and seth the porrage for
the children of the Prophets.

39 And one went out into the field, to ga-
ther herbes, and found, as it were, a wild
vine, & gathered thereof ^v wild gourdes
his garment full, and came and shed
them into the pot of porrage: for they
knewe it not.

40 So they powdered out for the men to
eate: and when they did eate of the por-
rage, they cried out, and saped, O thou
man of God, ^w death is in the pot: and
they could not eate thereof.

41 ¶ Then he said, Bring meale. And he cast
it into the pot, and saped, Powye out
for the people, that they may eate: & there
was none euill in the pot.

42 ¶ Then came a man from Baal-^x Halis
tha, and brought the man of God bread
of ^y first frutes, euen twenty loaves of

^p Make such
speeche that no-
thing may let
theem the way,
Luke 10.4.

^q The like did
Elisha to the
widowes sonne at
Sarepta, 1. King
17.21. and Sainct
Paul, Act. 20.10.

^r signifying the
care that ought
to be in them,
that beare the
word of God and
are distributors
of the spirituall
life.

^s Meaning, of-
tentimes.

^t That is, in the
land of Israel.

^u Which the A-
poticaries call
colloquintida, &
is most vchemēt
and dangerous
in purging.

^v They feared
that they were
poysoned, be-
cause of the his-
tories.

ⁱ Thus the ser-
uants of God are
not without thankfull
for the benefites
they receiue.

^k I am content
with that that
God hath sent
me, & can want
nothing that one
can doe for ano-
ther.

^l Which then
was a reproche,
and therefore he
would that his
master should
pray to God for
her that the
might be fruit-
full.

^m His head
aked fore, and
therefore he
cried thus.

ⁿ For at such
times the peo-
ple were wont to
resort to the Pro-
phets for do-
ctrine and con-
solation.

^o Cor. peace.

^p Or, sarme of.

^q In token of
humilitie & ioy
euen he had
sat vnto him.

barley, and full eares of come in the huske. And he said, Giue vnto the people, that they may eate.

43 And his seruants answered, Howe shouldst thou see this before an hundred men? He sayd againe, Giue it vnto the people that they may eate: for thus saith the Lord, They shall eate, and there shall remaine.

44 So he set it before them, and they did eate, and left ouer, according to the word of the Lord.

CHAP. V.

1 Naaman the Syrian is healed of his leprosie. 16 Elisha resists his gifts. 27 Gehazi is striken with leprosie, because he tooke money, and rayment of Naaman.

1 Naame was there one Naaman captain of the hoste of the king of Aram, a great man, and honourable in the sight of his lord, because that by him the Lord had deliuered the Aramites. He also was a mighty man and valiant, but a leper.

2 And the Aramites had gone out by hands, and had taken a little maid of the land of Israel, and she serued Naamans wife.

3 And she saide vnto her mistres, Wouldst God my lord were with the Prophet that is in Samaria: he would soone deliuer him of his leprosie.

4 And she went in, and told his lord, saying, Thus and thus saith the maide that is of the land of Israel.

5 And the king of Aram saide, Goe thy way thither, and I will send a letter vnto the king of Israel, And he departed, and tooke with him ten talents of silver, and five thousand pieces of golde, and ten change of raimentes,

6 And brought the letter to the king of Israel to this effect, Nowe when this letter is come vnto thee, vnderstand, that I haue sent thee Naaman my seruant, that thou maist heale him of his leprosie.

7 And when the king of Israel had read the letter, he rent his clothes, and saide, Why I God, to kill and to giue life, that he doth send to me, that I should heale a man from his leprosie? wherefore consider, I pray you, and see howe he seeketh a quarrell against me.

8 But when Elisha the man of God had heard that the king of Israel had rent his clothes, he sent vnto the king, saying, Wherefore hast thou rent thy clothes? Let him come nowe to me, & he shall knowe, that there is a Prophet in Israel.

9 ¶ Then Naaman came with his horses, and with his chariots, and stood at the doore of the house of Elisha.

10 And Elisha sent a messenger vnto him, saying, Goe and wash thee in Jordan seven times, and thy flesh shall come againe to thee, and thou shalt be cleane.

11 But Naaman was wroth and went

away, and saide, Beholde, I thought with my selfe, He will surely come out, and stand, and call on the name of the Lord his God, and put his hand on the place, and heale the leprosie.

12 Were not Abanah and Pharpar, riuers of Damascus, better then at the waters of Israel: may I not wash me in them, and be cleane? so he turned, and departed in displeasure.

13 But his seruants came, and spake vnto him, and saide, s ffather, if the Prophet had commanded thee a great thing, wouldest thou not haue done it? howe much rather then, when he saith to thee, Wash, and be cleane?

14 Then went he downe, and washed himselfe seven times in Jordan, according to the saying of the man of God: and his flesh came againe, like vnto the flesh of a little childe, and he was cleane.

15 ¶ And he turned againe to the man of God, he, and all his companie, & came and stood before him and said, Behold, nowe I knowe that there is no God in all the world, but in Israel: nowe therefore, I pray thee, take a reward of thy seruant.

16 But he said, As the Lord liueth (before whom I stand) I will not receive it. And he would haue constrained him to receive it, but he refused.

17 Whereouer, Naaman said, Shall there not be giuen to thy seruant two mules loade of this earth? for thy seruant will henceforth offer neither burnt sacrifice, nor offering vnto any other god, save freely vnto the Lord.

18 Herein the Lord be mercifull vnto thy seruant, that when my master goeth, into the house of Rimmon, to worship there, & leaneth on mine hand, & I bow my selfe in the house of Rimmon: when I doe bowe downe, I say, in the house of Rimmon, the Lord be mercifull vnto thy seruant in this point.

19 Vnto whom he said, Go in peace. So he departed from him about halfe a daies iourney of ground.

20 And Gehazi the seruant of Elisha the man of God saide, Beholde, my master hath spared this Aramite Naaman, receiving not those things at his hand that he brought: as the Lord liueth, I will rime after him, and take some what of him.

21 So Gehazi followed speedily after Naaman. And when Naaman saue him running after him, he light downe from the charet to meete him, and sayd, Is all well?

22 And he answered, All is well: my master hath sent me, saying, Beholde, there be come to me, euen nowe from mount Ephraim two young men of the children of the Prophets: giue them, I pray thee, a talent of silver, and two change of garments.

23 And Naaman said, Pea, take two ta-

g This declaration of seruants ought to reuerence and loue their masters as fathers, and likewise masters toward their seruants must be affectioned as toward their children. Luke 4.17.

"Ebr. blessing.

h So the Lord commandeth that they that receive freely should giue also freely.

i He feeleth his conscience wounded in being present at idoles seruice, and therefore desireth God to forgive him, lest others by his example might fall to idolatry: for as he confessed he will neuer serue any but the true God.

k The Prophet did not approve his adoe, but after the common manner of speech he bidden him farewell.

l Declaring thee by what honour and affection he bare to the Prophet his master.

x It is not the quantity of bread that satisfieth, but the blessing that God giueth.

a Here appeareth among the infidels God hath his, and also that the infidels haue them in estimation, which doe good to their country.

"Ebr. she was before.

b Meaning, Elisha.

c That is, Naaman told it to the King of Syria.

d To giue this as a present to the Prophet.

"Ebr. in his hand.

e The Prophet rebuketh the king because he did not consider that God was true in his promises and therefore would not leaue his Church destitute of a Prophet, whose prayers he would heare, & to whom other should haue recourse for comfort.

f Mans reason murmureth, when it considereth onely the signes and outward things and hath not regard to the words of God, which is here contained.

lentes: and he compassed him, a bound two talents of silver in two bags, with two change of garments, & gave them unto two of his servants, that they might beare them before him.

24 And when he came to the towne, heooke them out of their handes, & layd them in the house, and sent away the men: and they departed.

25 ¶ Then he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither.

26 But he saide unto him, Went not mine heart with thee when þu man turned agawne from his charret to meeke thee? Is this a time to take money, and to receive garments, and olives, and vineyards, and sheepe, and oxen, & men servants, and maid servants?

27 The leprouse therfore of Naaman shal cleane unto thee, and þu to thy seede for ever. And he went out fro his presence a leper white as snow.

CHA P. VI.

6 Elisha maketh syon to swimme above the water. 1 He disloseth the king of Syria counsell to the King of Israel. 13 VVho finding certaine to take him, were keptfast in Samaria. 24 Samaria is besieged and endureth extreme famine.

1 **A**ND the children of the Prophets said unto Elisha, Behold, we pray thee, the place where we dwell with thee, is to little for us.

2 Let us now go to Jordan, that we may take thence every man a beame, and make us a place to dwell in. And he answered, Go.

3 And one said, Vouchsafe, I pray thee, to go with thy servants, and he answered, I will go.

4 So he went with them, and when they came to Jordan, they cut downe wood.

5 And as one was felling of a tree, the pion fel into the water: then he cried, & said, Was master, it was but boyweb.

6 And the man of God said, Where fell it? And he shewed him the place. Then he cut downe a peece of woode, and cast in thither, and hee caused the pion to swimme.

7 Then he said, Take it by to thee. And he stretched out his hande, and toke it.

8 ¶ Then þ king of Ara warred against Israel and tooke counsell with his servants, and said, In such and such a place shall be my campe.

9 Therefore the man of God sent unto the King of Israel, saying, Beware thou goe not over to such a place: for there the Aramites are come downe.

10 So the King of Israel went to the place which the man of God tolde him, and warred him of, and slayed himselfe from thence, not once, nor twice.

11 And the heart of þ King of Aram was troubled for this thing: therefore he called his servants and saide unto them, Will ye not shewe me, which of us bewrayeth our counsell to þ King of Israel?

12 Then one of his servants said, None, my lord, O king, but Elisha þ Prophet that is in Israel, telleth the King of Israel, even the wordes that thou speakest in thy privy chamber.

13 And he said, Go and espie where he is, that I may sende and fetche him. And one tolde him, saying, Beholde, he is in Dothan.

14 ¶ So he sent thither hoyses, and charrets, and a mighty host: and they came by night, and compassed the cite.

15 And when the servant of the man of God arose early to goe out, beholde, an hoste compassed the cite with hoyses & charrets. Then his servant saide unto him, Was master, how shall we doe?

16 And he answered, Feare not; for they that be with us, are more then they that be with them.

17 Then Elisha prayed, & said, Lord, I beseech thee, open his eyes, that he may see. And the Lord opened the eyes of the servant, and he looked, and beholde, thre mountaine was full of hoyses and charrets of fire round about Elisha.

18 So they came downe to him, but Elisha prayed unto þ Lord, & said, Smite this people, I pray thee, with blindness. And he smote them with blindness, according to the worde of Elisha.

19 And Elisha said unto them, This is not the way, neither is this the cite: follow me, & I will lead you to þ man whos secke. But he led them to Samaria.

20 And when they were come to Samaria, Elisha said, IODE, open their eyes that they may see. And the Lord opened their eyes, and they saw, and beholde, they were in the middes of Samaria.

21 And þ king of Israel said unto Elisha when he saw them, O my father, shall I smite them, shall I smite them?

22 And he answered, Thou shalt not smite them: dost thou not smite them that thou hast taken with thy sworde, & with thy bow? but let bread and water before them, that they may eat & drinke and goe to their master.

23 And hee made great preparation for them: and when they had eaten & drunken, he sent them away: and they went to their master. So the bands of Aram came no more into the land of Israel.

24 But afterward Ben-hadad king of Aram gathered all his hoste, and went by, and besieged Samaria.

25 So there was a great famine in Samaria: for soe, they besieged it untill an asses head was at foure score pieces of silver, and the fourth part of a kab of doves a doung at five pieces of silver.

26 And as the king of Israel was going upon the wal, there cried a woman unto him, saying, Helpe, my lord, O king.

27 And he said, Seeing the Lord doth not

e There is nothing so secret that thou canst go about, but he knoweth it, and discouereth it unto his king.

f Though it had bene nothing in mans iudgement to haue taken Elisha, yet the wicked euer doubt & thinke they are neuer able to prepare power ynough though it be but against one, or a fewe.

g For he was assured of Gods helpe, and that millions of Angels camped about the godly to deject them.

h That he may beholde howe thou hast prepared an armie to rescue vs.

i Meaning, the Syrians his enemies, which came downe, thinking themselves sure of him.

k Thus he did being led by the Spirit of God & not because he sought his owne ruengence, but onely to set forth the glorie of God.

l The wicked vfe reverent and graue words towards the servants of God,

m When they thinke to haue any commodity by the, though in their heart they can not abide them.

n For this gentile intrew & the miracle wrought by the Prophet, did more prevail for common quietnes, then if they had bene overcome in battell: for they returned no more at that time to fight against Israel, or in that kinges dayes.

n The Ebrewes write, that they burned it in the siege for lacke of wood.

Or, fortresse, or secret place.

m Naamans servants.

n Was not I present with thee in spirit?

o That is, money to bye possessions with: meaning, that it is detestable in servants of God to haue covetous mindes.

p To be an example to al such, as by whose cometoynies Gods worde might be slandered.

a Or a piece of wood fit to build with.

Or, the axe head.

b God wrought this miraculouly to confirm the autoritie of Elisha, to whom he had giuen such abundance of his Spirit.

c Meaning, that he would lie in ambush & take the Israelites as vnwares.

d The wicked conspire nothing so craftily, but God can reueile it to his servants and cause their counsel to be disclosed.

o Meaning, any kinde of vitaille, as corne and wine &c.

Deut. 28. 53. 57.

^b Or, under his clothes.

p Thus hypocrites when they feele gods iudgements, thinke to please him with outward ceremonies, whom in profperitie they wil not know.

q Meaning, Ichoram Ahabs sonne who killed the prophets and caused Naboth to be stoned.

r So the wicked fall into a rage and desperation, if they find not sudden remedy against their afflictions.

succour the, how should I helpe thee with the ^o barne, or with the wine presse?

28 ^o And the king said vnto her, What ayleth thee? And she answered, This woman said vnto me, Giue thy sonne, that we maye eate him to day, and we will eate my sonne to morowe.

29 ^o So we sod my sonne, and did eate him: and I saide to her the day after, Giue thy sonne, that we maye eate him, but she hath hid her sonne.

30 And when the king had hearde the wordes of ^h woman, he rent his clothes, (and as he went vpon the wal, the people looked, and behold, he had sackcloth ^h within ^e vpon his flesh)

31 And he said, God do fo to me and more also, if the head of Elisha the sonne of Shaphat shal stand on him this day.

32 ^o Nowe Elisha sate in his house, and the Elders sate with him: And the King sent a man before him: but before the messenger came to him, he said to the Elders, Doe ye not holt this 4 murderers sonne hath sent to take away mine head? take heedre when the messenger cometh, and shut the doore, and handle him roughly at the doore: is not ^h sound of his matters sate behind him?

33 While he yet talked with them, behold, the messenger came downe vnto him, and said, Beholde, this euil cometh of the Lorde: should I attend on the Lorde any longer?

CHAP. VII.

^e Elisha propheticall plente of vitaille and other things to Samaria. ^f The Syrians yuue away, and haue no man following them. ^g The prince that would not beleue the wordes of Elisha is traden to death.

1 ^o Then Elisha said, Heare ye the word of the Lorde: thus saith ^h Lorde, 2 ^o To morowe this time a measure of fine flour shalbe sold for a shekel, and two measures of barley for a shekel in the gate of Samaria.

2 Then a prince, on whose hand the king leaned, answered the man of God, and said, Though the Lorde would make ^e windowes in the heauen, could this thing come to passe? And he said, Behold, thou shalt see it with thine eyes, but thou shalt not ^e eate thereof.

3 Nowe there were foure leprouse men at the ^e entering in of the gate: and they said one to another, Why sitte we here vntil we dye?

4 If we say, We will enter into the citie, the famine is in the citie, and we shall dye there: and if we sit here, we dye also. Now therefore come, and let vs fall into the campe of the Aramites: if they saue our liues, we shall liue: and if they kill vs, we are but dead.

5 So they rose vp in the twilight, to goe to the campe of the Aramites: & when they were come to the vtmost part of the campe of the Aramites, loe, there was no man there.

6 For the Lorde had caused the campe of the Aramites to heare a ^f noise of charrets and a noise of hoyses, and a noise of a great armie, so that they said one to another, Beholde, the King of Israel hath hired against vs the kings of the Hittites, and the kings of the Egyptians to come vpon vs.

7 Wherefore they arose, and fled in the twilight, and left their tentes and their hoyses, and their asses, euen the campe as it was, and ^f fled fo their liues.

8 And when these lepers came to the vtmost part of the campe, they entred into one tent, and did eat and drinke, and caried thence siluer and golde, and raisment, and went and hid it: after they returned, & entred into another tent, and caried thence also, and went, and hid it.

9 Then said one to another, We doe not well: this day is a day of good tidings, and we holde our peace, if we tarp till day light, some ^g mischief will come vpon vs. Nowe therefore come, let vs go, and tell the kings housholde.

10 So they came, and called vnto the porters of the citie, and tolde them, saying, We came to the campe of ^h Aramites, and lo, there was no man there, neither voice of man, but hoyses tyed and asses tyed: and the tentes are as they were.

11 And the porters cried and declared to the kings house within.

12 Then the king arose in the night, and said vnto his seruantes, ^h I will shewe you now, what ^h Aramites haue done vnto vs. They knowe that we are afflicted, therefore they are gone out of the campe to hide themselves in the felde, saying, When they come out of the citie, we shall catch them alme, and get into the citie.

13 And one of his seruantes answered, and said, Let men take nowe fine of the hoyses that remaine, and are left in the citie, (behold, they are euen as all the ⁱ multitudes of Israel that are left therein: behold, I say, they are as the multitude of the Israelites that are consumed) and we will send to see.

14 So they tooke ^h two charets of hoyses, and the king sent after the holste of the Aramites, saying, Go and see.

15 And they went after them vnto Jordan, & loe, at the way was ful of clothes & vessels which the Aramites had call from them in their haste: & the messengers returned, and tolde the king.

16 Then the people went out and spoiled the campe of the Aramites: so a measure of fine flour was at a shekel, and two measures of barley at a shekel according to the word of the Lorde.

17 And the King gaue the prince (on whose hande he leaned) the charge of

f Thus God nedeth no great preparation to destroy the wicked, though they be neuer so many, for he can scatter them with a final noise or shaking of a leaf. The wicked need no greater enemy then their owne conscience to pursue them.

^g Or, we shalbe punished for our fault.

h He mistrusted the Prophetes words, and therefore could beleue nothing, as they which are more politike then godly euer

i There are no more left, but they, or the rest are consumed with the famine as the rest of the people.

^h Or, two horses of the charet, which were accustomed to draw in the charet.

k Which he spake by the mouth of Elisha, vers. 1.

a The godly are euer assured of Gods helpe in their necessities, but the times & houres are onely reueiled by gods Spirit.

b To whom the king gaue the charge & oversight of thinges, as vers. 17.

c He mocketh at the Prophetes wordes, saying, that if God rayned downe corne from heauen, yet this could not come to passe.

d Thy infideltie shalbe punished herein, when thou shalt see this miracle and yet not be partaker thereof.

e For it was commanded in the law that they should dwell apart and not among their brethren, Leuit. 13. 46.

1 As the people
preaced out of
gare to runne to
the Syrians tents
where they had
heard was meat,
and great spoile
left.

the gate, and the people trode upon
him in the gate, and he died, as the man
of God had saide, which spake it, when
the king came downe to him.
18 And it came to passe, as the man of
God had spoken to the king, saying,
Two measures of barley at a shekel, and
a measure of fine flour shalbe at a she-
kel, to morowe about this time in the
gate of Samaria.
19 But the yuince had answered the man
of God, and saide, Though the woide
would make windowes in the heauen,
could it come so to passe? And he saide,
Beholde, thou shalt see it with thine
eyes, but thou shalt not eat thereof.
20 And so it came vnto him: for the peo-
ple trode vpon him in the gate, and he
died.

CHAP. VIII

1 Elisha prophesieth vnto the Shunamite the death
of her yere. 2 He prophesieth to Hazael that
he shalbe King of Syria. 3 He reigneth after
Ben-hadad. 4 Jehoaram reigneth ouer Iudah. 5
Edom falleth from Iudah. 6 Ahaziah succe-
deth Jehoaram.

1 **T**hen spake Elisha vnto the woman,
whose sonne he had restored to life,
saying, Wy, and goe, thou, and thine
house, and sojourn where thou canst
sojourn: for the Lord hath called for a
famine, and it commeth also vpon the
land seuen yeeres.

2 And the woman arose, and did after
the saying of the man of God, and went
both she and her household and sojourn-
ed in the land of the Philistins seuen
yeeres.

3 ¶ And at the seuen yeeres end, the wo-
man returned out of the land of the
Philistins, and went out to call vpon
the king for her house and for her land.

4 And the king talked with Gehazi the
seruant of the man of God, saying, Tell
me, I pray thee, all the great actes that
Elisha hath done.

5 And as he tolde the king, howe he had
restored one dead to life, behold, the wo-
man whose soune he had raised to life,
called vpon the king for her house and
for her land. Then Gehazi said, My
lord, I know, this is the woman, and
this is her soune, whom Elisha resto-
red to life.

6 And when the king asked the woman,
he tolde him: so the king appointed her
an Eunicke, saying, Restore thou all
that are hers, and all the fruites of her
landes since the day she left the land,
vntill this time.

7 ¶ Then Elisha came to Damascus, and
Ben-hadad king of Aram was sicke,
and one tolde him, saying, The man of
God is come hither.

8 And the king said vnto Hazael, Take
a present in thine hand, and goe nicere
the man of God, that thou maiest inquire
of the Lord by him, saying, Shall I re-
cover of this disease?

9 ¶ So Hazael went to merre him, and

ooke the present in his hand, and of eue-
ry good thing of Damascus, euen the
burden of fourty camels, and came and
stood before him, and saide, Thy sonne
Ben-hadad king of Aram hath sent me
to thee, saying, Shall I recover of this
disease?

10 And Elisha saide to him, Goe, and say
vnto him, Thou shalt recover: howbe-
it the Lord hath shewed me, that he shal
surely dye.

11 And he looked vpon him stedfastly till
Hazael was ashamed, and the man of
God wept.

12 And Hazael saide, Why weepest thou
lord? And he answered, Because I
know the euill that thou shalt doe vnto
the children of Israel: for their strong
cities shalt thou set on fire, and their
young men shalt thou slay with sword,
and shalt dash the infants against the
stones, and rent in pieces their women
with child.

13 Then Hazael saide, What is thy ser-
uant a dogge, that I should doe this
great thing? And Elisha answered, The
Lord hath shewed me, that thou shalt
be king of Aram.

14 ¶ So he departed from Elisha, & came
to his master, who saide to him, What
said Elisha to thee? And he answered,
He tolde me that thou shouldst reco-
uer.

15 And on the morowe he took a thicke
clay, and dipit in water, and spread
it on his face, and he died: and Hazael
reigned in his stead.

16 ¶ Nowe in the fift yeere of Jo-
ram the sonne of Achaz king of Israel, and of
Jehoshaphat king of Iudah, Jeho-
ram the sonne of Jehoshaphat king of
Iudah began to reigne.

17 He was two and thirtie yeere olde,
when he began to reigne: and he reig-
ned eight yeere in Ierusalem.

18 And he walked in the waies of his
fathers, as did the house of Achaz: for
the daughter of Achaz was his wife,
and he did euill in the sight of the
Lord.

19 Yet the Lord would not destroy Iu-
dah, for Dauid his seruants sake, as
he had promised him to giue him a light
and to hie children for euer.

20 ¶ In those daies Edom rebelled
from vnder the hand of Iudah, & made
a king ouer themselves.

21 Therefore Jo-ram went to Zair, and
all his charcets with him, and he arose
by night, & smote the Edomites which
were about him with the captaines of
the charcets, and the people fled into
their tents.

22 So Edom rebelled from vnder the
hand of Iudah vnto this day. Then
Izabab rebelled at that same time.

23 Concerning the rest of the actes of Jo-
ram and all that he did, are they not
written in the booke of the Chronicles
of the kings of Iudah?

e Of all the chie-
fest and precious
things of the
countrie.

f Meaning that
he should reco-
uer of this dis-
ease: but he
knew that this
messenger Ha-
zael should slay
him to obteine
the kingdoms.

g That I should
be without all
humanitie and
pitic.

h Vnder pretence
to refresh hereaf-
ter him, he stifled
him with this
cloth.

i. c. Chro. 2. 24.

k He was confir-
med in his king-
dome after his
fathers death.

l The holy
Ghost sheweth
herely what da-
nger it is to ioyne
with infidels.

m Which had
byn subiect to
Dauids time vntill
this time of
Jehoaram.

n This was a ci-
tie in Iudah gi-
uen to the Le-
uites, Iosh. 22. 13.
and after turned
vnto king Ieho-
ram because of
his idolatrie.

Chap. 4. 35.

a Where thou
canst finde a co-
modious place
to dwell, where
as is plentie.

b That is, to
complaine on
them which had
taken her posses-
sions while she
was absent.

c Gods wonder-
full prouidence
appeareth in this
that he caused
the king to be
desirous to heare
of him, whom
before he contē-
ned, & also here
by prepared an
entrance to the
poore widows
sute.

d The king cau-
sed to be iustly
restored which
was wrongfully
holdē from her.

24 And Joiam kept with his fathers, and was buried with his fathers in the cite of David. And Haziah his sonne reigned in his steade.

25 In the twelfth yere of Joiam sonne of Ahab king of Israel did Haziah the sonne of Jehoram king of Judah beginne to reigne.

26 Two and twentie yere olde was Haziah when he began to reigne, and he reigned one yere in Jerusalem, and his mothers name was Athaliah daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did euill in the sight of the Lorde, like the house of Ahab: for he was the sonne in lawe of the house of Ahab.

28 And he went with Joiam the sonne of Ahab to warre against Hazael king of Aram in Ramoth Gilead, and the Aramites smote Joiam.

29 And king Joiam returned to be healed in Jezreel of the wounds which the Aramites had giuen him at Ramah, when he fought against Hazael king of Aram. And Haziah the sonne of Jehoram king of Judah went downe to see Joiam the sonne of Ahab in Jezreel, because he was sicke.

CHAP. IX.

1 Jehu is made King of Israel, 24 And killeth Iehoram the King thereof, 27 And Ahaziah, otherwise called Ochozias, the King of Iudah, 33 And causeth Iezabel to be cast downe out of a window, and the dogges did eate her.

1 Then Elisha the Prophet called one of the children of the Prophets, and said vnto him, * A Gird thy loines & take this bore of oyle in thine hand, and get thee to Ramoth Gilead.

2 And when thou comest thither, looke where is Jehu sonne of Jeholhaphath, the sonne of Nimshi, and go, and make him arise vp from among his biethren, and lead him * to a secret chamber.

3 Then take the bore of oyle, and poure it on his head, and say, Thus saith the Lorde, I haue anointed thee for King ouer Israel, then open the doore, & flee without any tarping.

4 So the seruant of the Prophet gate him to Ramoth Gilead.

5 And when he came in, behold, the captaines of the armie were sitting. And he said, I haue a message to thee, O captaine. And Jehu said, Vnto which of al vs? And he answered, To thee, O captaine.

6 And he arose, and went into the house, and he poured the oile on his head, and saide vnto him, Thus saith the Lorde God of Israel, I haue anointed thee for King ouer the people of the Lorde, euen ouer Israel.

7 And thou shalt smite the house of Ahab thy master, that I may auenge the blood of my seruantes the Prophets, and the blood of all the seruantes of the Lorde * of the hand of Iezabel.

o Which is to be vnderstand, that he was made king, when his father reigned, but after his fathers death he was confirmed king, when he was fourtie two yere olde, as 2.Chro.22.2. p Which was a cite in the tribe of Gad beyond Iorden. q This is a cite belonging to the tribe of Issachar.

8 For the whole house of Ahab that he destroyed: and * I will cut off from Ahab, him that maketh water against his wall, as wel him that is shut vp, as him that is left in Israel.

9 And I will make the house of Ahab like the house * of Ieroboam the sonne of Nebat, and like the house * of Baascha the sonne of Ahub.

10 And the dogges shall eate Iezebel in the ficke of Jezreel, & there shall be none to burie her. And he opened the doore, and flew.

11 Then Jehu came out to the seruants of his loide. And one saide vnto him, Is all well? wherefore came this mad fellowe to thee? And he said vnto them, Ye knowe the man, and what his talke was.

12 And they said, It is false, tel vs it not. Then he said, Thus and thus spake he to me, saying, Thus saith the Lorde, I haue anointed thee for King ouer Israel.

13 Then they made haste, and tooke euerie man his garment, and put it vnder him on the top of the staires, and blew the trumpet, saying, Jehu is king.

14 So Jehu the sonne of Jeholhaphath the sonne of Nimshi conspired against Joiam. Nowe Joiam kept Ramoth Gilead, he and all Israel because of Hazael king of Aram.

15 And * king Joiam returned to be healed in Jezreel of the woundes, which the Aramites had giuen him, when he fought with Hazael king of Aram, and Jehu saide, If it be pour in iudges, let no man depart and escape out of the cite, to go and tell in Jezreel.

16 So Jehu gate by into a charet, and went to Jezreel: for Joiam lay there, and Haziah king of Judah was come downe to see Joiam.

17 And the watchman that stode in the towne in Jezreel, spied the companie of Jehu as he came, and said, I see a company. And Jehoram said, Take a horse man and sende to meete them, that he may say, Is it peace?

18 So there went one on horsebacke to meete him, and saide, Thus sauech the King, Is it peace? And Jehu saide, What hast thou to doe with peace? * turne behinde me. And the watchman tolde, saying, The messenger came to them, but he cometh not againe.

19 Then he sent out another on horsebacke, which came to them, and said, Thus saith the King, Is it peace? And Jehu answered, What hast thou to doe with peace? turne behind me.

20 And the watchman tolde, saying, He came to them also, but cometh not as game, and the marching is like the marching of Jehu the sonne of Nimshi: for he marcheth in furio:sp.

21 Then Jehoram saide, Make ready: and his charet was ready. And Jehu

1.King.14.10. and 21.21.
1.King.14.10. and 21.22.
1.King.16.37.

c That is, the rest of the armie, whom he called before, his brethren, verse. d In this estimation the worlde hath the ministers of God notwithstanding for as much as the world hath euer slaudered the children of God, (yea they called the sonne of god a deceiuer, and said he had the deuill therefore they ought not to be discouraged. Chap. 8.29.

e God had thus ordeined, as is read. 2.Chr.22.7. that this wicked and idolatrous king, who was more ready to gratifie wicked Ioram, then to obey the will of God, should perish with him, by whose meanes he thought to haue benefitted. Or, followe me.

b This anointing was for Kings, Priests, and Prophets, which were al figures of Messiah, in who these three offices were accomplished. 1.King.1.15, 16.

horam King of Israel & Whaziah king of Judah wet out epher of them in his charret againt Jehu, and mette him in the fieelde of Naboth the Izeelite.

22 And when Jehoram sawe Jehu, he said, Is it peace, Jehu? And he answers red, What a peace? whiles the whorres bouies of thy mother Jezebel, and her witchcraftes are yet in great number.

23 Then Jehoram turned his hand, and fled, and laide to Whaziah, & Whaziah, there is treason.

24 But Jehu tooke a bowe in his hand, & smote Jehoram betweene his shoulders, that the arrow went through his heart: and he fell downe in his charret.

25 Then said Iehu to Sidkar a captaine, Take, and cast him in some place of the fieelde of Naboth the Izeelite: for I remember that when I & thou rode together after Ahah his father, the Lorde Iayed this burden vpon him.

26 Surety I haue seene pestered with blood of Naboth, and the blood of his sonnes, said the Lorde, and I will render it thee in this fieelde, saith the Lorde: nowe therefore take and cast him in the fieelde, according to the worde of the Lorde.

27 But when Whaziah the King of Judah sawe this, he fled by the way of the garden houle: and Jehu pursued after him, & said, Smite him also in the charret: and they smote him in the going by to Gur, which is by Ibleam. And hee fled to Megiddo, and there dyed.

28 And his seruants caried him in a charret to Ierusalem, and buried him in his sepulchre with his fathers in the cite of Dauid.

29 And in the eleuenth yere of Ioram the sonne of Ahah, began Whaziah to reigne ouer Judah.

30 And when Jehu was come to Izeel, Jezebel heard of it, & painted her face, and tred her head, and looked out at a windowe.

31 And as Jehu entred at the gate, shee saide, Had I Zimri peace, which slewe his master?

32 And he lift vp his eyes to the window, and saide, Who is on my side, who? Then two or thre of her Euniches looked vnto him.

33 And he said, Call her downe: and they call her downe, and he sprinkled of her blood vpon the wall, and vpon the horses, and he trode her vnder foote.

34 And when he was come in, he did eat and drinke, and laide, Wilt thou nowe ponde cursed woman, and burie her: for she is a Kings daughter.

35 And they went to burie her, but they founde no more of her then the skull, and the fetes, and the palmes of her handes.

36 Wherefore they came againe and told him. And he saide, This is the word of the Lorde, which he spake by his seruant Elisha the Tishbite, saying, In the fieelde of Izeel shall the dogges eate the flesh of Izebel.

37 And the carcases of Izebel shal be as doung vpon the grounde in the fieeld of Izeel, so that none shall laye, This is Izebel.

CHAP. X.

8 Iehuan seeth the seuentie tonnes of Ahah to be flaines, 24 And after that fourtie and two of Ahahs children. 25 He killeth also all the priestes of Baal. 35 After his death his sonne regneth in his steade.

1 **A**hah had nowe seuentie tonnes in Samaria. And Jehu wrote letters, and sent to Samaria vnto the rulers of Izeel, and to the Elders, and to the bringers vp of Ahahs children, to this effect,

2 **N**owe when this letter commeth to you, (for ye haue with you pour masters tonnes, ye haue with you both charrettes and horses, and a defenced cite, and armour)

3 **C**onsider therefore which of pour masters tonnes is best and most meete, and set him on his fathers thron, & fight for your masters house.

4 **B**ut they were exceedingly afraid, and sayd, Behold, two kings coulde not stand before him, howe shall we then stand?

5 **A**nd he that was gouernour of Ahahs house, and he that ruled the cite, & the Elders, and the bringers vp of the children sent to Jehu, saying, We are thy seruants, and will do al that thou shalt bid vs: we will make no King: do what seuerth good to thee.

6 **T**hen he wrote another letter to the, saying, If ye be mine, and will obey my voyce, take the heads of the men that are pour masters tonnes, and come to me to Izeel by to morowe this tyme. (Nowe the kings tonnes, euen seuentie persons were with the great me of the cite, which brought them by)

7 **A**nd when the letter came to them, they tooke the kings tonnes, and slewe the seuentie persons, and laide their heades in baskets, and sent them vnto him to Izeel.

8 **T**hen there came a messenger and tolde him, saying, They haue brought the heades of the kings tonnes. And he said, Let them lay them on two heapes at the entring in of the gate vntill the morning.

9 **A**nd when it was day, he went out, and stode and sayde to all the people, Ye be righteous: behold, I conspired against my master, and slewe him: but who slewe all these?

10 **N**owe nowe that there shall fall vnto the earth nothing of the worde of the Lorde, which the Lorde spake concerning the

Ebr. by the hand
1. King. 22. 23.
p Thus Gods iudgements appeare euen in this worlde a gainst them that suppress his word and persecute his seruants.

a The Scripture vseth to call the tonnes which are either children, or nephews.

b He wrote this to proue them whether they would take his part or no.

c God as a iust iudge punisheth the wicked children of wicked parents vnto the third & fourth generation.

d Ye can not iustly condemne me for the Kings death, seing ye haue done y like to his posterite: for the Lord commaunded me, & inoued you to execute this his iudgement.

Meaning that forasmuch as God is their enemy because of their finnes, that he will euer stirre vp some to reuenge his cause.

Or, spake this prophetic againt him.

1. King. 22. 29.
h By this place it is euident, that Iezebel caused both Naboth & his tonnes to be put to death y Ahah might enjoy his vineyard more quietly: for els his children might haue claimed possession.

i After y he was wounded in Samaria he fled to Megiddo, which was a cite of Iudah.

k That is, eleuen whole yeres: for chap. 8. 2. y before, when he said that he began to reigne the tweltyere of Ioram, he takeeth part of the yere for the whole.

l Being of an haucie and cruel nature, she wold still retaine her princely state & dignitie.

m As though she would say, Can anie traitor or anie that riseth againt his superior, haue good successe? reade, 1. King. 16. 10.

Or, chief seruants.
n This he did by the motion of the Spirit of God, that her blood should be shed, that had shed the blood of innocents, to be a spectacle and example of Gods iudgements to all tyrants. o To wit, of the King of Zidon, 1. King. 16. 31.

² Ebr. by the hand of.
2. King. 21. 29.

^e Meaning, which were the idolatrous priests.

^f Thus Gods vengeance is upon the that have any part or familiaritie with the wicked.

^g For he feared God and lamented the wickednes of those times: therefore Iehu was glad to ioyne with him: of Rechab read Iere. 35. 2.

^h Or, praised God for him.

ⁱ Here Baal is taken for Ashtaroth the idole of the Zidonians, which Iezebel caused to be worshipped, as it is also to Iudg. 1. King. 16. 31. and 22. 53.

^k Ebr. sanctified.

^l Thus God would have his seruants preferred, and idolaters destroyed: as in his liue he giueth expresse commendement **Deut. 13.**

the house of Ahab: for the Lozde hath brought to passe the thinges that he spake" by his seruant * Eliah.

11 So Iehu flew at that remained of the house of Ahab in Izreel, and all that were great with him, & his familiars and his * prieses, so that he let none of his remaine.

12 ¶ And he arose, and departed & came to Samaria. And as Iehu was in the waye by an house where the shepherdes bid there,

13 He mette with the brethren of Ahaziah king of Iudah, and said, Who are ye? And they answered, We are the brethren of Ahaziah, and go downe to salute the childien of the king and the childien of the Queene.

14 And he saide, Take them alitie. And they tooke them alitie, and flew them at the well beside the house where the shepe are houthe, euen two and fourtie men, and he left not one of them.

15 ¶ And when he was departed thence, he mette with Jehonadab the sonne of Rechab conuining to mette him, and he * blessed him, and sayde to him, Is thine heart upright, as mine heart is towarde thine? And Jehonadab answered, Yea, doubtlesse. Then giue mee thine hand. And when he had giue him his hande, he tooke him by to him into the charet.

16 And he said, Come with me, and see the zeale that I haue for the Lozde: so they made him ride in his charet.

17 And when he came to Samaria, hee flew all that remained vnto Ahab in Samaria, till he had destroyed him, according to the word of the Lozde, which he spake to Eliah.

18 Then Iehu assembled all the people, and said vnto them, Ahab serued * Baal a litle, but Iehu shall serue him much more.

19 Nowe therefore call vnto me all the prophetes of Baal, all his seruants, & all his prieses, and let not a man be lacking: for I haue a great sacrifice for Baal: whosoener is lacking, he shall not liue. But Iehu did it by a subtiltie to destroy the seruants of Baal.

20 And Iehu saide, ¶ Proclaime a solemne assemblee for Baal. And they proclaimed it.

21 So Iehū sent vnto all Israel, and all the seruants of Baal came, and there was not a man left that came not. And they came into the house of Baal, & the house of Baal was full from end to end.

22 Then he saide vnto him that had the charge of the bestrie, Bring forth bestiments for all the seruants of Baal. And he brought them out bestiments.

23 And when Iehu went, & Jehonadab the sonne of Rechab into the house of Baal, he said vnto his seruants of Baal, Search diligently, and looke, least there be here with you any of the seruants of the Lozde, but the seruants of Baal only,

24 And when they went in to make sacrifice and burnt offering, Iehu appointed foure score men without, and sayde, If any of you hier whom I haue brought into your handes, escape, his soule shall be for his soule.

25 And when he had made an ende of the burnt offering, Iehu said to the garde, & to the captaines, Goe in, slaye them, let not a man come out. And they smote them with the edge of the woode. And the garde, and the captaines cast them out, and went vnto the * citie, where was the temple of Baal.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they destroyed the image of Baal, and theye downe the house of Baal, and made a iakes of it vnto this day.

28 So Iehu destroyed Baal out of Israel.

29 But from the finnes of Ieroboam the sonne of Nebat which made Israel to sinne, Iehu departed not from them, neither from the golde calves that were in Beth-el and that were in Dan.

30 ¶ And the Lozde said vnto Iehu, Because thou hast diligently executed that which was right in mine eyes, & hast done vnto the house of Ahab according to all thinges that were in mine heart, therefore shall thy * finnes vnto the fourth generation sit on the thione of Israel.

31 But Iehu regarded not to walke in the lawe of the Lozde God of Israel with all his heart: for he departed not from the finnes of Ieroboam, which made Israel to sinne.

32 In those dayes the Lozde begante to * lothe Israel, and Iezael smote them in all the costes of Israel.

33 From Jordan Eastward, euen all the land of Silcab, & the Adites, & the Arcus denites, and them that were of Hamath, from Arzor (which is by the riuer Arnon) and Silcab and Bathan.

34 Concerning the rest of the actes of Iehu, and all that he did, and all his valiant deedes, are they not written in the booke of the Chronicles of the kings of Israel?

35 And Iehū slept with his fathers, and they buried him in Samaria, and Jehoahaz his sonne reigned in his steade.

36 And the time that Iehu reigned ouer Israel in Samaria is eight and twentie yeres.

C H A P. X I.

¹ Athaliah putteth to death all the kings sonnes, except Ioash the sonne of Ahaziah. ⁴ Ioash is appointed king. ¹⁵ Jehoada causeth Athaliah to be slaine. ¹⁷ Hemaketh a covenant betweene God & the people. ²⁸ Baal and his prieses are destroyed.

² Chro. 23. 31.

I Then * Athaliah the mother of Ahaziah when the lawe that her sonne was dead, she arose, and destroyed all the * kings seede.

2 But Jehoheba the daughter of King of this woman to destroy the whole familie of Ahab.

Jozan.

^k Which citie was neere to Samaria.

^l Thus God aproueth and rewardeth his zeale, in executing Gods judgement, albeit his wickednes was afterward punished.

^m Or, so cutt them off.

b The Lord promised to main-
teyne the familie
of Dauid, & not
to quench the
light thereof:
therefore he mo-
ued the heart of
Iehothaba to
preferre him.
c Where the
Priests did lye.
2. Chro. 23. 7.
d The chiefe
Priest Iehotha-
bas husband.

e Of 7 Lewites,
which had
charge of the
keeping of the
Temple & kept
watch by course.
f That none
should come vp-
on them, while
they were crow-
ning the King.
g Called 7 East
gate of 7 Tem-
ple. 2. Chro. 23. 5.
h Or, that none
breake his order.
i Whose charge
is ended.

j Reade verse. 5.
and 7.

k To wit, Icho-
iada.

l That is, Ioth,
which had bene
kept secrete sixe
yeeres.
m Meaning, the
Lawe of God,
which is his
chiefe charge, &
whereby onely
his throne is
established.
n Where the
Kings place was
in the Temple.

Joram, and sister to Athaliah b tooke Jo-
ah the sonne of Athaliah, and stole him
from among the Kinges sonnes that
should be slaine, both him & his nourse,
keeping them in the c bed chamber, and
they hid him from Athaliah, so that he
was not slaine.

3 And he was with her hid in the house
of the Loide sixe pere: and Athaliah did
reigne ouer the Land.

4 ¶ And the seventh pere 4 Jehoiada sent
and tooke the captiues ouer hundredths,
with other captaiues and them of the
garde, and caused them to come vnto
him into the house of the Loide, & made
a covenant with them, & tooke an othe
of them in the house of the Loide, and
shewed them the Kinges soune.

5 And he commanded them, saying, This
is it that ye must doe, The third part of
e you, that commeth on the Sabbath,
shall f warde toward the Kings house.

6 And another third part in the gate of
S Hur: & another third part in the gate
behind them of the garde: and ye shall
keepe watch h in the house of Hothan.

7 And two partes of you, that is, all that
h go out on the Sabbath day, shall keepe
the watch of the house of the Loide a-
bout the King.

8 And ye shall compass the King rounde
about, euery man with his weapon in
his hand, & whosoever commeth with-
in the ranges, let him be slaine: be you
with the King, as he goeth out and in.

9 ¶ And the captaiues of the hundredths
did according to all that Jehoiada the
Priest commanded, & they tooke euerie
man his men that entred in to their
charge on the Sabbath with them that
went out of it on the Sabbath, & came
to Jehoiada the Priest.

10 k And the Priest gaue to the captaiues
of hundredths the speares & the shields
that were King Dauids, and were in
the house of the Loide.

11 And the garde stood, euery man with
his weapon in his hand, from the right
side of the house to the left side, about
the altar and about the house, round a-
bout the King.

12 Then hee brought out l the Kinges
sonne, and put the crowne vpon him
and gaue him m the Testimonie, & they
made him King: also they anointed
him, and clapt their hands, and said,
God saue the King.

13 ¶ And when Athaliah heard the noise
of the running of the people, shee came
in to the people in the house of h Loide.

14 And when shee looked, beheld, p King
stood by a n pillar, as the manner was,
and the princes and the trumpeters by
the King, and all the people of the Land
reioiced & blew with trumpets. Then
Athaliah rent her clothes, and cried,
Treason, treason.

15 But Jehoiada the Priest commanded
the captaiues of the hundredths that had
the rule of the host, and said vnto them,

¶ And hee forth of the ranges, and he
that followeth her, let him dye by the
sword: for the Priest had said, let her
not be slaine in the house of the Loide.
16 Then they laid hands on her, and she
went by the way, by the which the hois-
les goe to the house of the King, & there
was the slaine.

17 And Jehoiada made a covenant be-
tweene the Loide and p the King, and the
people, that they should be the Loides
people: likewise betwene the q King
and the people.

18 ¶ Then all the people of the Land went
into the house of Baal, and destroyed it
with his altars, and his images brake
they downe courageously, & shewe q that
atan the puist of Baal before the r al-
tars: and the Priest set a gard ouer the
house of the Loide.

19 Then he tooke the captaiues of hun-
drieths, and the other captaiues, and the
gard, and all the people of the Land: and
they brought the King from the house of
the Loide, and came by the way of the
gate of the gard to the Kings house: and
hee fate him downe on the thronie of the
Kings.

20 And all the people of the Land reioi-
ced, and the cite was in quiet: for they
had slaine Athaliah with the sword be-
side the Kings house.

21 Seuen pere olde was Jehoash when
he began to reigne.

CHAP. XII.

6 Jehoash maketh prouision for the repairing of the
Temple. 16 He sauieth the King of Syria by a pres-
ent from coming against Ierusalem. 20 He is
killed by two of his seruants.

1 I Ash the seventh pere of Jehu Jeho- 2. Chro. 24. r.
ash began to reigne, & reigned four- a Solong as tu-
tyes peres in Ierusalem, and his mo- lers giue care to
thers name was Zibiah of Beer-sheba. f true ministers
of God, they prof-
per.

2 And Jehoash did that which was good
in the sight of the Loide all his time that
a Jehoiada the Priest taught him. b So hard a
thing it is for
them, that are in
authoritie to be
brought to the
perfect obedience
of God.

3 But b the hie places were not taken a-
way: for the people offered pet & burnt
incense in the hie places.
4 ¶ And Jehoash said to the Priests, All
the fluer of dedicate things that he
brought to the house of the Loide, that is,
the money of them that are vnder the
c count, the money that euery man is
set at, and all the money that one offretly
willingly, and bringeth into the house
of the Loide,
5 Let the Priests take it to them, euerie
man of his acquaintance: and they shall
repare the broken places of the house,
wheresoever any decay is found.

6 ¶ Yet in the three and twentieth pere d For the Tem-
ple which was
built an hundred
fifty & sixe yeeres
before, had ma-
ny things decayed
in it, both by
the negligence of
the Kings his predecessors, & also by f wickednes of f idolaters.
the

p That both the
King & the peo-
ple should main-
teyne the true
worship of God
and destry all
idolatrie.
q That he should
gouerne & they
obey in the feare
of God.
r Euen in 7 place
where he had
blasphemed god
and thought to
haue bin holpen
by his idole,
there God pow-
ered his vengeace
vpon him.
s To wit, Icho-
iada.
t Which by her
cruelty and per-
secution had
vexed the whole
land before.

e He taketh fro them y ordering of the money because of their negligence.

the ruines of the Temple? now he therefore receiue no more money of your acquaintance, except ye deliuer it to re-
8 So the Priests consented to receiue no more money of the people, neither to re-
9 Then Jehoiaza the Priest tooke a chest and bo-
f That is, on the South side.

Or, vessel.

For the King had appointed o-ther which were meete for y purpose, Chap. 22.5.

For these men had onely the charge of the re-paration of the Temple, and the rest of y money was brought to the King, who caused these af-terward to be made, 2. Chro. 24.14.

After the death of Jehoiaza Jehoahaz fell to idolatrie: therefore God reiecteth him, and stirreth vp his enimie against him, who he pacified with the treasures of the Temple: for God would not be serued with those gifts, seeing the Kings heart was wicked.

treason, and k^e t^e Joash in the house of 1. Millo, when he came downe to Silla:
21 Euen^e Jozachar the sonne of Shimesath, and Jehoabab the sonne of Shomer his seruants sloute him, and he die-
ed: and they buried him with his fa-thers in the cite of Dauid. And Amaziah his sonne reigned in his stead.

k Because he had put Zacharie the sonne of Jehoiaza to death, 2. Chro. 24. 25. 1 Reade 2. Sam. 5.9. Or, Iozabab.

CHAP. XIII.

3 Jehoahaz, the sonne of Iehu deliuered into the hands of the Syrians. 4 He prayeth vnto God and is deliuered. 9 Joash his sonne reigneth in his stead. 20 Elisha dyeth. 24 Hazael dyeth.

I In the thirte & twentieth yere of Joash the sonne of Jehoahaz King of Iu-
dah, Jehoahaz the sonne of Iehu be-
gan to reigne ouer Israel in Samaria, and he reigned seuen teene yere.
2 And he did euill in the sight of the Lord, and followed the sinnes of Jeroboam the sonne of Nebat, which made Israel to sinne, and departed not therefrom.
3 And the Lord was angrie with Israel, and deliuered them into the hands of Hazael King of Aram, & into the hand of Ben-hadad the sonne of Hazael, all his dayes.
4 And Jehoahaz besought the Lord, and the Lord heard him: for he saw the trouble of Israel, wherewith the King of Aram troubled them.
5 (And the Lord gaue Israel a deliuerer, so that they came out from vnder the subiection of the Aramites. And the children of Israel dwelt in their tents as before time.
6 Nevertheless they departed not from the sinnes of the house of Jeroboam which made Israel sinne, but walked in them. euen the groue also remained still in Samaria)
7 For he had left of the people to Jehoahaz but fifty horsemen, and ten charrets, and ten thousand footemen, because the King of Aram had destroyed them, and made them like dust beaten to powder.
8 Concerning the rest of the actes of Jehoahaz and all that he did, and his balliant deedes, are they not written in the booke of the Chronicles of the Kings of Israel?
9 And Jehoahaz slept with his fathers, and they buried him in Samaria, and Joash his sonne reigned in his stead.
10 ¶ In the thirte & thirte yere of Joash King of Iudah began Jehoahaz the sonne of Jehoahaz to reigne ouer Israel in Samaria, and reigned sitene yere.
11 And did euill in the sight of the Lord: for he departed not from all the sinnes of Jeroboam the sonne of Nebat that made Israel to sinne, but hee walked therein.
12 Concerning the rest of the actes of Joash and all that he did, and his balliant deedes, and how he fought against Hazariah King of Iudah, are they not written

a By worshipping the calves, which Jeroboam did erect in Israel
b While Jehoahaz liued.
c To wit, Joash the sonne of Jehoahaz.
d Safely and without danger.
e Ebr. as yesterday and before yesterday.
f Wherem they did commic their idolatrie, and which the Lorde had commanded to be destroyed, Deut. 16 21. f That is, Hazael & Ben-hadad his sonne, as verse. 3. Reade of Hazael, Chap. 8. 12.
g His chiefe purpose is to describe the kingdom of Iudah and how God performed his promes made to the house of Dauid: but by y way he sheweth howe Israel was afflicted and punished for their great idolatrie, who though they had nowe degenerate, yet God both by sending them sundrie Prophets & diuers punish-ments did call them vnto him againe.

written in the booke of the Chronicles of the kings of Israel?

13 And Joash slept with his fathers, and Jeroboam laye upon his seat: and Joash was buried in Samaria among the kings of Israel.

14 ¶ When Elisha fell sicke of his sickness whereof he died, Joash the king of Israel came downe vnto him, and wept vpon his face, and saide, O my father, my father, the charret of Israel, and the horsemen of the same.

15 Then Elisha saide vnto him, Take a bowe and arrowes. And heooke vnto him bowe and arrowes.

16 And he said to the king of Israel, Put thine hand vpon the bowe. And he put his hande vpon it. And Elisha put his hands vpon the kings hands,

17 And said, Open the window eastward. And when he had opened it, Elisha said, Shoot. And he shot. And he said, Behold the arrowe of the Loides detiuance and the arrowe of detiuance against Ham: for thou shalt smite the Aramites in Hephk, till thou hast consumed them.

18 Againe he saide, Take the arrowes. And heooke them. And he saide vnto the king of Israel, Smite the grounde. And he smote thise, and ceased.

19 Then the man of God was angry with him, & saide, Thou shouldest haue smitten five or sixe times, so thou shouldest haue smitten Aram, till thou hadst consumed it, where now thou shalt smite Aram but thise.

20 ¶ So Elisha died, & they buried him. And certaine haides of the Moabites came into the land that pere.

21 And as they were burying a man, behold, they saue the souldiers: therefore they cast the man into the sepulchre of Elisha. And when the man was downe, and touched the bones of Elisha, hee remiued and scode vpon his secte.

22 ¶ But Hazael king of Ham vered Israel at the dayes of Jehoahaz.

23 Therefore the Loide had mercie on them, and pitied them, and had respect vnto them because of his couenat with Abraham, Ishak, and Jaakob, & would not destroy them, neither cast he them from him as he pet.

24 So Hazael the king of Ham dped: and Ben-hadad his sonne reigned in his stead.

25 Therefore Jehoahz the sonne of Jehoahaz returned, and toke out of the hande of Ben-hadad the sonne of Hazael the cities which he had taken away by warre out of the hand of Jehoahaz his father: for thre times did Joash beate him, and restored the cities vnto Israel.

The seconde pere of Joash sonne of Jehoahaz king of Israel reigned. Amaziah the sonne of Joash king of Judah.

2 He was sine and twentie peere olde when he began to reigne, and reigned nine and twentie peere in Jerusalem, & his mothers name was Jehoaddan of Jerusalem.

3 And he did wrightly in the sight of the Lord, yet not like Dauid his father, but did according to, all that Joash his father had done.

4 Notwithstanding the hee places were not taken away: for as yet the people did sacrifice and burnt incense in his places.

5 ¶ And when the kingdome was cōstituted in his hand, he slew his seruants which had killed the king his father.

6 Vnto the children of those that did slay him, hee slew not, according vnto that that is written in the booke of the Lawe of Moses, wherein the Lord commaunded, saying, The fathers shall not be put to death for the children, nor the children put to death for the fathers: but euerie man shall be put to death for his owne sinne.

7 Hee slew also of Edom in the balke of salt ten thousand, and toke the cite of Sela by warre, & called the name thereof of Jokheab vnto this day.

8 ¶ Then Amaziah sent messengers to Jehoahz the sonne of Jehoahaz, sonne of Jehu king of Israel, saying, Come, let vs see one another in the face.

9 Then Jehoahz the king of Israel sent to Amaziah king of Judah, saying, The thistle that is in Lebanon, sent to the cedar that is in Lebanon, saying, Come thy daughter to my sonne to wife: and the wilde beast that was in Lebanon, went and trode downe the thistle.

10 Because thou hast smitten Edom, thine heart hath made thee proud: bragge of glorie, and tarie at home, why dost thou promise to thine hurt, that thou shouldest fall, and Judah with thee?

11 But Amaziah would not heare: therefore Jehoahz king of Israel went by: he and Amaziah king of Judah saue one another in the face at Beth-shean which is in Judah.

12 And Judah was put to the worse before Israel, and they fled euerie man to their tentes.

13 But Jehoahz king of Israel toke Amaziah king of Judah, the sonne of Jehoahz the sonne of Hazaiah, at Beth-shean, and came to Jerusalem, and brake downe the wall of Jerusalem frō the gate of Ephraim to the corner gate, foure hundred cubites.

14 And heooke all the golde and siluer, & all the vessels that were founde in the house of the Lord, & in the treasures of the kings house, and the childrens were in his hostage, and returned to Samaria.

15 Concerning the rest of the actes of Jehoahz

a In the beginning of his reigne he seemed to haue an outward shewe of godlines, but afterward he became an idolater and worshipped the idols of the Idumeans.

Chap. 12. 20. b Because they neither consented nor were partakers with their fathers in that acte.

Dist. 24. 16. c For the Idumeans, whome

Dauid had brought to subjection, did rebel in the time of Jehoram sonne of Jehoahaz.

Orge. 1. 10. 17. c. 2. c. 2. 1. 2. d Let vs fight hand to hand & trye it by battell, and not destroy one anothers cities.

e By this parable Jehoahz compareth him selfe to a cedar tree, because of his great kingdome ouer ten tribes, and Amaziah to a thistle, because hee was but ouer two tribes, & the wilde beasts are Jehoahz's soldiers that spoiled the cities of Judah.

f Bragge of thy victorie so that thou tarie at home and annoy me not.

g That is, which the Israelites had giuen to them of Iudah for an assurance of peace.

h O, brought him.

i That is, which the Israelites had giuen to them of Iudah for an assurance of peace.

h Thus they wiled to call the Prophets & seruants of God by whom God blessed his people, as Chap. 2. 1. 2. meaning by their prayers they did more prosper their country, when by force of armes.

i That is, toward Syria, so that he did not onely prophecise with wordes, but also confirmed him by these signes that he should haue victory. k Because he seemed content to haue victorie against the enemies of God for twise or thrise, and had not a zeale to ouercome them continually and to destroy them vterly.

Ecclus. 48. 1. 4. l By this miracle God confirmed the authoritie of Elisha whose doctrine in his life they contemned, that at this fight they might returne and embrace the same doctrine. m That is, vntill their finnes were come to a full measure, and there was no more hope of amendment.

CHAP. XIII.

Amaziah the king of Iudah putteth to death the that slay his father, 7 And after smiteth Edō. 15 Joash dyeth, and Jeroboam his sonne succedeth him. 19 And after him reigneth Zachariah.

hazly which he did and his valiant
 deeds, and how he fought with Men-
 ziah king of Judah, are they not writte
 in the booke of the Chronicles of the
 kings of Israel?

16 And Jehoahaz slept with his fathers, &
 was buried at Samaria among the
 kings of Israel: and Jeroboam his
 sonne reigned in his steade.

17 ¶ And Amaziah the sonne of Joash
 king of Judah, liued after the death of
 Jehoahz sonne of Jehoahaz king of Is-
 rael fiftene yere.

18 Concerning the rest of the actes of A-
 maziah, are they not written in the
 booke of the Chronicles of the kings of
 Judah?

19 But they * wrought treason against
 him in Jerusalem, and he fled to ^h La-
 chish, but they sent after him to Lachish,
 and slew him there.

20 And they brought him on horses, and
 he was buried at Jerusalem with his
 fathers in the cite of Dauid.

21 ¶ Then all the people of Judah tooke
ⁱ Azariah, which was seutene yere old,
 and made him king for his father A-
 maziah.

22 ¶ He built ^k Beth-el, and restored it to Ju-
 dah, after that the king slept with his
 fathers.

23 ¶ In the fiftieth yere of Amaziah
 the sonne of Joash king of Judah, was
 Jeroboam the sonne of Joash made
 king ouer Israel in Samaria, and rei-
 gned one and fourtie yere.

24 And he did euill in the sight of ^l the Lord:
 for he departed not from all the things
 of Jeroboam ^h sonne of Nebat, which
 made Israel to sinne.

25 ¶ He restored the coast of Israel, from
 the entering of Hamath, vnto the Sea
 of the Redde, according to the word
 of the Lord God of Israel, which he
 spake ^m by his seruant Ionah the sonne
 of Amittai the Prophet, which was of
 Gath Hepher.

26 For the Lord saue the exceeding bit-
 ter affliction of Israel, so that there was
 none ⁿ that vp, nor any leue, neither yet
 any that could helpe Israel.

27 ¶ Yet the Lord ^o had not decreed to put
 out the name of Israel from vnder the
 heauen: therefore he preferred them by
 the hands of Jeroboam the sonne of
 Joash.

28 Concerning the rest of the actes of Je-
 roboam, and all that he did, and his va-
 liant deedes, and howe he fought, and
 howe he restored Samaria, and ^p Ha-
 math to Judah in Israel, are they not
 written in the booke of the Chronicles
 of the kings of Israel?

29 So Jeroboam slept with his fathers,
 euen with the kings of Israel, and Za-
 chariah his sonne reigned in his steade.

CHAP. XV.

1 Azariah the King of Iudah becommeth a leper, 5
 Of Iotham, 10 Shallum, 13 Menahem, 23 Pekah-
 iah, 30 Zachariah, 32 Iotham, 38 And Abaz-
 jah.

¶ In the ^q seuen and thirtieth yere of
 Jeroboam king of Israel, began
 Azariah, sonne of Amaziah king of
 Judah to reigne.

2 Syrene yere old was he, when he was
 made king, & he reigned two and fiftie
 yere in Ierusalem: and his mothers
 name was Jehohiah of Ierusalem.

3 And he did ^r vngodly in the sight of the
 Lord, according to all that his father A-
 maziah did.

4 But the hie places were not put away:
 for the people yet offered, and burned in-
 cense in the hie places.

5 And the Lord ^s smote the king: and
 hee was a leper vnto the dape of his
 death, and dwelt in an house apart, and
 Jotham the kings sonne gouerned the
 house, and ^t iudged the people of the
 lande.

6 Concerning the rest of the actes of A-
 zariah, and all that he did, are they not
 written in the booke of the Chronicles
 of the kings of Judah?

7 So Azariah slept with his fathers, and
 they buried him with his fathers in the
 cite of Dauid, and Jotham his sonne
 reigned in his steade.

8 ¶ In the eight and thirtieth yere of A-
 zariah king of Judah did Zachariah ^u
 sonne of Jeroboam reigne ouer Israel
 in Samaria fixe ^v moneths,

9 And did euill in the sight of the Lord,
 as did his fathers: for hee departed
 not from the sinnes of Jeroboam the
 sonne of Nebat, which made Israel to
 sinne.

10 And Shallum the sonne of Jabeish co-
 spirited against him, and smote him in
 the sight of the people, and killed ^w him,
 and reigned in his steade.

11 Concerning the rest of the actes of
 Zachariah, beholde, they are written in
 the booke of the Chronicles of the kings
 of Israel.

12 This was the ^x worde of the Lord,
 which he spake vnto Iehu, saying, Thy
 sonnes shall sit on the thron of Israel
 vnto the fourth generation after thee.
 And it came so to passe.

13 ¶ Shallum the sonne of Jabeish began
 to reigne in the nine and thirtieth yere
 of Azariah king of Judah: and he rei-
 gned the space of a moneth in Samaria.

14 For Menahem ^y sonne of Gadi went
 vp from Tirzah, and came to Samaria,
 and smote Shallum the sonne of
 Jabeish in Samaria, and slew him, and
 reigned in his steade.

15 Concerning the rest of the actes of
 Shallum, and the treason which hee
 wrought, beholde, they are writte in
 the booke of the Chronicles of the kings
 of Israel.

16 ¶ Then Menahem destroyed ^z Eph-
 rah, and all that were therein, and the
 coastes thereof fro Tirzah, because they
 opened not to him, and he smote it, and
 ript vp all their women with child.

^q Ebr. in the twen-
 tieth yere and se-
 uenth yere.

^r So long as he
 gaue eare to Za-
 chariah the Pro-
 phet.

^s His father &
 grandfather
 were slaine by
 their subiects &
 seruants, and hee,
 because he wold
 vsurpe ^t Priests
 office contrarie
 to Gods ordi-
 nance, was smit-
 ten immediatly
 by the hand of
 God with the
 leprosie, 2. Chro.
 26. 21.

^t As viceroi, or
 deputie to his
 father.

^u He was the
 fourth in descet
 from Iehu, who
 reigned accord-
 ing to Gods
 promises, but in
 him God began
 to execute his
 wrath against ^v
 house of Iehu.

^w Zachariah was
 the last in Israel,
 that had the
 kingdom by
 succession, saue
 onely Pekahiah
 the sonne of
 Menahem who
 reigned but two
 yeres.

^x Chap. 10. 38.

^y Which was a
 cite of Israel
 that would not
 receiue him to
 be King.

^a Chro. 25. 27.
^b Which cite
 Roboam built
 in Iudah for a
 fortress, 2.
 Chro. 11. 9.

^c Who is also cal-
 led Vzziah, 2.
 Chro. 26. 1.

^k Which is also
 called Elanon or
 Eloth.

^l Because this
 idolatrie was so
 vile and almost
 incredible, that
 men should fors-
 ke the liuing
 God to worship
 calves, the work
 of mans hands,
 therefore the
 Scripture doeth
 oft times repeat
 it in the reproch
 of all idolaters.

^m Ebr. by the hande
 of.

ⁿ Read i. King.
 14. 10.

^o Ebr. ha i nos
 spoken.

^p Which was
 also called An-
 tiochia of Syria,
 or Riblah.

17 The nine and thirtieth pere of Azariah King of Judah, began Menahem the sonne of Gadi to reigne over Israel, and reigned ten peres in Samaria.

18 And he did evil in the sight of the Lord, and departed not at his dayes from the thine of Jeroboam the sonne of Nebat, which made Israel to sinne.

19 ¶ When Pul the King of Asshur came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him, and establish the kingdome in his hand.

20 And Menahem exacted the money in Israel, that all men of substance should give the King of Asshur fiftie shekels of silver a peece: so the King of Asshur returned and caried not there in the land.

21 Concerning the rest of the actes of Menahem, and all that he did, are they not written in the booke of the Chronicles of the Kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his sonne did reigne in his stead.

23 ¶ In the fiftieth pere of Azariah King of Judah, began Pekahiah the sonne of Menahem to reigne over Israel in Samaria, and reigned two pere.

24 And he did evil in the sight of the Lord: for he departed not from the sinnes of Jeroboam the sonne of Nebat, which made Israel to sinne.

25 And Pekah the sonne of Kemaliah, his captaine conspired against him, and smote him in Samaria in the place of the Kings palace with a vergo and with, and with him fiftie men of the Shelebites: so he killed him, and reigned in his stead.

26 Concerning the rest of the actes of Pekahiah, and all that he did, behold, they are written in the booke of the Chronicles of the Kings of Israel.

27 In the two and fiftieth pere of Azariah King of Judah began Pekah the sonne of Kemaliah to reigne over Israel in Samaria, and reigned twenty pere.

28 And he did evil in the sight of the Lord: for he departed not from the sinnes of Jeroboam the sonne of Nebat, that made Israel to sinne.

29 In the dayes of Pekah King of Israel came Tiglath Pileser King of Asshur, and took Fion, & Abel, Beth marachah, and Janah, & Kedoch, & Hazor, and Sheleah, and Galilah, & all the land of Naphtali, and caried them away to Asshur.

30 And Shephai sonne of Eliah wrought rebellion against Pekah the sonne of Kemaliah, and smote him, and slew him, and reigned in his steade in the thirtieth pere of Jotham the sonne of Dabiah,

31 Concerning the rest of the actes of Pekah, and all that he did, behold, they are written in the booke of the Chronicles of the Kings of Israel.

32 ¶ In the seconde pere of Pekah the

sonne of Menahah King of Israel, began Jotham sonne of Ozijah King of Judah to reigne.

33 Five and twentieth pere olde was he, when he began to reigne, and he reigned threene pere in Jerusalem: and his mothers name was Jerusha his daughter of Zadok.

34 And he did uprightly in the sight of the Lord: he did according to all that his father Ozijah had done.

35 But his dayes were not put away: for the people set offred and burnt incense in the high places: he built the high gate of the house of the Lorde.

36 Concerning the rest of the actes of Jotham, and all that he did, are they not written in the booke of the Chronicles of the Kings of Judah?

37 In those dayes the Lorde began to send against Judah King the King of Aram, and Pekah the sonne of Kemaliah.

38 And Jotham slept with his fathers, and was buried with his fathers in the cite of David his father, and Ahaz his sonne reigned in his stead.

CHAP. XVI.

3 *Abaz King of Iudah consecrath his sonne in fire. 5 Jerusalem is besieged. 9 Damascus is taken and Rezin slayne. 11 Idolatrie. 19 The death of Abaz. 20 Hezekiah succeedeth him.*

1 The seventeenth pere of Pekah the sonne of Kemaliah, Ahaz his sonne of Jotham King of Judah began to reigne.

2 Twentie pere olde was Ahaz, when he began to reigne, and he reigned threene pere in Jerusalem, and did not uprightly in the sight of the Lord his God, like David his father:

3 But walked in the way of the Kings of Israel, yea, and made his sonne to goe through the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

4 Also he offered, and burnt incense in the high places, and on the hilles, and under every greene tree.

5 ¶ Then Rezin King of Aram and Pekah sonne of Kemaliah King of Israel came by to Jerusalem to fight, and they besieged Ahaz, but could not overcome him.

6 At the same time Rezin King of Aram restored Elath to Aram, and drew the Jewes from Elath: so the Aramites came to Elath, and dwelt there unto this day.

7 Then Ahaz sent messengers to Tiglath Pileser King of Asshur, saying, I am thy servant, and thy sonne: come by, and deliver me out of the hand of the King of Aram, and out of the hand of the King of Israel which rise by against me.

8 And Ahaz took the silver and the gold that

g That is, of Israel.
h In stead of seeking helpe of God, he went about by money to purchase the favour of this King being an infidel, & therefore God forsooke him, and Pul soon after ward brake promise, destroyed his country and led his people away captiue.

i Which were of the same conspiracie.

k For God stirred up Pul and Tiglath Pileser against Israel for their sinnes. 1. Chro. 5. 26.

l He sheweth his unpightnesse was not such, but he had many & great faults.

m After death of Iotham, which slewed of Judah in one day sixe score thousand fighting men. 2. Chro. 28. 6. because they had forsaken the true God.

a This was a wicked sonne of a godly father, as of him againe came godly Ezekiah, and of him wicked Manasse, saue y God in y end shewed him mercie, thus we see howe uncertaine it is to depend on the dignitie of our fathers.

b That is, effied him to Molech, or made him to passe betweene two fires, as the manner of the Gentiles was, Leuit. 18. 21. deut. 18. 10. 1/17. 1.

c For the Lorde preferred the cite & his people for his promises sake made to David.

d Which cite Azariah had taken from the Aramites & fortified it. ch. 14. 22. e Contrarie to the admonition of the Prophet Isai, Isai. 7. 4.

f Thus he spoiled not to spoyle the Temple of God to haue succour of men, and would not once lift his heart toward God to desire his helpe, nor yet heare his Prophets counsel, g We see that there is no prince so wicked, but he shall find flatterers and false ministers to serue his turne. h Either offerings for peace or prosperitie, or of thanks giving, as Leuit. 3. 1. or els meaning the morning & euening offering, Exod. 29. 38. nomb. 28. 3. and thus he contemned the meanes and the altar which God had commanded by Salomō, to serue God after his owne fantasie. i That is, at the right hand as men went into the Temple. k Here he establisheth by commandement his owne wicked proceedings, and doeth abolish the commandement and ordinance of God. l Or tent, wherein they lay on the Sabbath when he had serued their weeke in y Temple, & so departed home. m Either to flatter the King of Assyria, when he should thus see him change the ordinance of God, or els that y Temple might be a refuge for him if the King should suddenly assaile his house.

that was founde in the house of the Lord, and in the treasures of the Kings house, and sent a present vnto the King of Asshur.
 9 And the king of Asshur consented vnto him: and the king of Asshur went vp against Damascus. and when he had taken it, he caried the people away to Kir, and stowe it in.
 10 And king Shaz went vnto Damascus to meet Tiglath Pileser king of Asshur: and when king Shaz saw the altar that was at Damascus, he sent vnto Diah the Priest the patterne of the altar, and the fashion of it, and all the workmanship thereof.
 11 And Diah the Priest made an altar in all points like to that which king Shaz had sent from Damascus, so did Diah the Priest against king Shaz came from Damascus.
 12 So when the king was come from Damascus, the king saw the altar: and the king drew nere to the altar and offered thereon.
 13 And he burnt his burnt offering, and his meate offering, & powred his drinke offering, and sprinkled the blood of his peace offerings besides the altar.
 14 And set it by the brazen altar which was before the Lord, and brought it in farther before the house betwene the altar and the house of the Lord, and set it on the North side of the altar.
 15 And king Shaz commanded Diah the Priest and Sapd, vpon the great altar set on fire in the morning the burnt offering, and in the euen the meate offering, and the kings burnt offering & his meate offering, with the burnt offering of all the people of the land, and their meate offering, and their drinke offerings: and poure there by all the blood of the burnt offering, and all the blood of the sacrifice, and the brazen altar shall be for me to inquire of God.
 16 And Diah the Priest did according to all that king Shaz had commanded.
 17 And king Shaz brake the borders of the bases, and tooke the caldrons from of them, and tooke downe the sea from the brazen oven that were vnder it, and put it vpon a pavement of stones.
 18 And the baile for the Sabbath (that they had made in the house) and the kings currie without turned he to the house of the Lord, because of the king of Asshur.
 19 Concerning the rest of the actes of Shaz, which he did, are they not written in the booke of the Chronicles of the kings of Iudah?
 20 And Shaz slept with his fathers, and was buried with his fathers in the city of David, and Yezekiah his sonne reigned in his stead.

CHAP. XVII

Hoshea King of Israel is taken, and he and all his Realme brought to the Assyrians, 18 For their idolatrie, 25 Lions destroy the Assyrians,

that dwelt in Samaria. 29 Every one worshippeth the god of his nation, 35 Contrarie to the commandement of God.
 1 In the twelfth yeere of Shaz King of Iudah began Hoshea the sonne of Beah to reigne in Samaria ouer Israel, and reigned ninc yeeres,
 2 And he did euil in the sight of the Lord, but not as the kings of Israel, that were before him.
 3 And Shalmanser king of Asshur came vp against him, and Hoshea became his seruant, and gaue him presents.
 4 And the king of Asshur found treason in Hoshea: for he had sent messengers to So king of Egypt: and brought no present vnto the king of Asshur, as he had done persep: therefore the king of Asshur shut him vp, & put him in prison.
 5 Then the king of Asshur came vp thowout all the land, and went against Samaria, and besieged it thre yeere.
 6 ¶ In the ninth yeere of Hoshea, the king of Asshur tooke Samaria, and caried Israel away vnto Asshur, and put them in Halah, and in Habor, by the riuer of Gosan, and in the cities of the Medes.
 7 For when the children of Israel sinned against the Lord their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaoh king of Egypt, and feared other gods,
 8 And walked according to the fancies of the heathen, whom the Lord had call out before the children of Israel, and after the manners of the kinges of Israel, which they used,
 9 And the children of Israel had done secretly things that were not bright before the Lord their God, and throught out all their cities had built high places, both from the tower of the watch, to the defended citie,
 10 And had made them images & groves vpon euery hie hill, and vnder euery greene tree,
 11 And there burnt incense in all the hie places, as did the heathen, whom the Lord had taken away before them, and brought wicked things to anger the Lord,
 12 And serued idoles: whereof the Lord had said vnto them, ¶ Ye shall do no such thing.
 13 Notwithstanding the Lord testified to Israel, and to Iudah, by all the Prophets, and by all the Seers, saying,
 * Turne from your euil wayes, & keepe my commandments and my statutes, according to all the Lawe, which I commanded your fathers, and which I sent to you by my seruants the Prophets.
 14 Nevertheless they would not obey, but hardened their neckes, like to the neckes of their fathers, that did not beleue in the Lord their God.
 15 And they refused his statutes and his covenant; that hee made with their fathers, wicked.

a Though he inuented no newe idolatrie or impictorie as others did, yet he sought for helpe at the Egyptians which God had forbidden.
 b For he had paid tribute for the space of eight yeres.
 c Chap. 18. 10.
 d He setteth forth at length the cause of this great plague & perpetual captiuitie, to admonish all people & nations to cleaue to the Lorde God, and onely worship him for feare of like iudgement.
 e Meaning thowout all their borders.
 f Ebr. by the hand of.
 g Iere. 18. 11. & 25. 5. and 35. 15.
 h Deut. 31. 27.
 i f So that to glledge y authoritie of our fathers or great antiquitie, except we can proue that they were godly, is but to declare that we are the children of the wicked.

fathers, and his testimonies (whereby
he witnessed unto them) and they fol-
lowed vanity, and became vaine, and
followed the heathen that were rounde
about them: concerning whom, the
Lord had charged thee, that they should
not do like them.

- 16 Finally they left all the commandments
of the Lord their God, and made them
molten images, * euen two calves, and
made a grone, and worshipped all the
hoste of heauen, and serued Baal.
- 17 And they made their sonnes and their
daughters ^h passe through the fire, and
used witchcraft and iuchaments, pea,
ⁱ solde themselves, to do euil in the sight
of the Lord, to anger him.
- 18 Therefore the Loide was exceeding
wroth with Israel, and put them out of
his sight, & none was left but the tribe
of Iudah ^o onely.
- 19 Yet Iudah kept not the commande-
ments of the Lord their God, but wal-
ked according to the facion of Israel,
which they used.
- 20 Therefore the Lord cast of all the seede
of Israel, & afflicted them, & deliuered
them into the hands of vsopples, untill
he had cast them out of his sight.
- 21 ^m For he cut of Israel from the house
of Dauid, and they made Jeroboam the
sonne of Nebat king: and Jeroboam
druwe Israel away from following the
Loide, & made them sinne a great sinne.
- 22 For the children of Israel walked in al
the sinnes of Jeroboam, which he did,
and departed not therefrom,
- 23 Untill the Lord put Israel away out of
his sight, as he had said ⁿ by all his ser-
uants the ^o Prophets, and caried Isra-
el away out of their land to Asshur vnto
this day.
- 24 And the king of Asshur brought folke
from Babel, & from ^a Cuthah, & from
Aina, and from Hamath, and from Sep-
pharaim, and placed them in the cities
of Samaria in the reade of the children of
Israel: so they possessed Samaria, and
dwelt in the cities thereof.
- 25 ^q And at the beginning of their dwel-
ling there, they ^o feared not the Loide:
therefore the Loide sent vpon among
them, which slew them.
- 26 Wherefore they spake to the king of
Asshur, saying, The nations which thou
hast remooued, & placed in the cities of
Samaria, knowe not the maner of the
God of the land: therefore he hath sent
vpon among them, and beholde, they
slaye them, because they knowe not the
maner of the God of the land.
- 27 Then the king of Asshur commanded,
saying, Carie thither one of the Priests,
whome ye brought thence, & let him go
and dwell there, & teache them the ma-
ner of the God ^p of the countrey.
- 28 So one of the Priests, which they had
carped from Samaria, came and dwelt
in Beth-el, and taught them howe they
should feare the Lord,

- 29 ^q Howbeit every nation made their
gods, and put them in the houses of the
hie places, which the Samaritans had
made, every nation in their cities, whers
in they dwelt.
- 30 For the men of Babel made 9 Succoth-
Benoth: & the men of Cuth made
Mergal, and the man of Hamath made
Ashuna.
- 31 And the Nimis made Abbaz, and
Carak: and the Sepharuims burnt
their children in the fire to Abanimes-
lech, and Anammelech the gods of Se-
pharaim.
- 32 Thus they feared the Lord, & appoint-
ed out priests out of themselves for the
hie places, who prepared for them sacri-
fices in the houses of the hie places.
- 33 ^r They feared the Loide, but serued
their gods after the maner of the nati-
ons whome they caried thence.
- 34 Vnto this daye they doe after the olde
maner: they neither feare God, neither
do after ^s their ordinances, no after their
customes, no after the Lawe, no after
the commandment, which the Loide
commaunded the children of Iaaakob,
^t whome he named Israel.
- 35 And with whome the Lord had made
covenant, and charged them, saying,
^u Feare none other gods, no bowe your
knees to them, no serue them, no sacri-
fice to them:
- 36 But feare the Loide your God, and
bringe out of the land of Egypt with great
power, and a stretched out arme: him
feare ye, and worship him, and sacrifice
to him.
- 37 Also keepe ye diligently the statutes &
the ordinances, and the Lawe, and the
commandment, which he wote for
you: that ye doe them continually, and
feare not other gods.
- 38 And forget not the couenaunt that I
haue made with you, neither feare ye
other gods,
- 39 But feare the Loide your God, and he
will deliuer you out of the hands of all
prou enemies.
- 40 Howbeit they obeyed not, but did as-
ter their old custome.
- 41 So these ^v nations feared the Loide, &
serued their images also: so did their chil-
dren, and their childrens children: as
did their fathers, so doe they vnto this
day.

CHAP. XVIII.

- 4 ^u Hezekiah king of Iudah put downe the bra-
zen serpent, and destroyed the idoles, 7. And pros-
pereth. 11 Israel is caried away captiue. 30 The
blasphemie of Sancherib.
- 1 ^v **N** Dwe in ^w the third pere of Ioshea,
sonne of Elah king of Israel, Hese-
kiah the sonne of Achaz king of Ju-
dah began to reigne.
- 2 He was five & twentie pere olde when
he began to reigne, and reigned nine &
twentie pere in Jerusalem. His mo-
thers name also was Abi the daughter
of Zachariah,

q Meaning, that
every countrey
serued that idol,
which was most
esteemed in that
place whence
they came.

Exek. 30. 39.
zepha. 1. 5.
r That is, they
had a certaine
knowledge of
God and feared
him, because of
the punishment,
but they contin-
ued till idola-
ters, as the
Papists, which
worship both
God and idoles:
but this is not to
feare God as ap-
peareth vers. 34.
s He meaneth
this by the Israe-
lites, to whome
God had giuen
his commande-
ments.
Gen. 32. 28.
1. king. 18. 31.
Iudg. 6. 10.
1. serc. 6. 23.

t That is, these
strangers, which
were sent into
Samaria by the
Assyrians.

Exod. 31. 8.
1. king. 12. 28.
g That is, the
same, y moone
and starres,
Deut. 4. 19.
h Reade Chap.
16. 1.
i Reade of this
phrase, 1. King.
21. 20, 25.
k No whole
tribe was left
but Iudah, and
they of Benia-
min and Leui,
which remained
were counted
with Iudah.
l Out of the land
where they dwelt
the greatest to-
kens of his pre-
sence & fauour.
m That is, God
cut of the ten
tribes, 1. King. 12
16, 20.
n ^o Ebr by the hande
of.
1. ser. 23. 9.
o Of these peo-
ples came y Sa-
maritans, wher-
of mention is so
much made in
the Gospel, and
with whome the
Iewes would
haue nothing to
do, Iohn. 4. 9.
p That is, they
serued him not
therefore, lest
they should blas-
pheme him, as
though there
were no God,
because he cha-
stised the Israe-
lites, he sheweth
his mighty pow-
er among them
by this strange
punishment.
q That is, how
to worship him:
thus the wicked
rather then to
lose their com-
modities, will
change to al re-
ligions.

a Although they were given to idolatry & impieie, as they of Israel were, yet God for his promes sake was mercifull vnto the throne of Dauid: and yet by his judgement rewarded the other, prouoked the to repentance.

Nomb. 21. 8, 9.
 b That is a piece of braffe: thus he calleth y serpent by contempt, which notwithstanding was set vp by the worde of God, & miracles were wrought by it: yet when it was abused to idolatry, this good King destroyed it, not thinking it worthe to be called a serpent, but a piece of braffe.

c Reade Chap. 37. 9.

Chap. 17. 3.
Chap. 17. 6.

2. Chron. 32. 1.
34. 30. 1.
ecclesi. 45. 18, 19.

d As his zeale was before prayed, so his weaknes is here set forth that none should glorie in himselfe.

e After certaine yerres when Hezekiah ceased to send the tribute appointed by the kings of the Assyrians, he sent his captaines & armies against him,

And hee did vnghtly in the sight of the Lorde, according to all that Dauid his father had done.

4 He tooke away the hig places, & brake the images, & cut downe the grones, & brake in pieces the ^b brazen serpent that Moyses had made: for vnto those dayes the children of Israel had burne incense to it, and he called it ^b Nehustan.

5 He trusted in the Lorde God of Israel: so that after him was none like him among all the kinges of Iudah, neyther were there any such before him.

6 For hee claue to the Lorde and departed not from him, but kept his commandments, which the Lorde had commaunded Moyses.

7 So the Lorde was with him, & he prospered in all thinges, which hee rooke in hande: also hee rebelled against the king of Asshur, and serued him not.

8 Ye note the Philistines vnto Azah, & the coastes thereof, & from the watche towne vnto the defended citie.

9 ¶ And in the fourth yere of king Hezekiah, (which was the seventh yere of Hoheah some of Eiah King of Israel) Salmanser king of Asshur came vp against Samaria, and besieged it.

10 And after thre yeres theyooke it, even in the sixt yere of Hezekiah: that is, the ninth yere of Hoheah King of Israel was Samaria taken.

11 The king of Asshur did carry away Israel vnto Asshur, & put them in Babel, and in Habor, by the riter of Gozan, and in the cities of the Medes.

12 Because they would not obey the worde of the Lorde their God, but transgressed his covenant: that is, all that Moyses the seruaunt of the Lorde had commaunded, and would neither obey nor doe them.

13 ¶ Whoeuer, in the fourteenth yere of king Hezekiah, Saneherib king of Asshur came by against all the strong cities of Iudah, and tooke them.

14 Then Hezekiah king of Iudah sent vnto the king of Asshur to Lachish, saying, I haue offered: depart from me, and what thou layest vpon me, I will heare it. And the king of Asshur appointed vnto Hezekiah king of Iudah thre hundred talents of silver, & thirtie talents of gold.

15 Therefore Hezekiah gaue all the silver that was founde in the house of the Lorde, and in the treasures of the kings house.

16 At the same season did Hezekiah pull of the places of the doores of the Temple of the Lorde, and the pillars (which the sayde Hezekiah king of Iudah had covered ouer) and gaue them to the king of Asshur.

17 And the king of Asshur sent Tartan, and Rab-saris, and Rabshakeh from Lachish to king Hezekiah with a great hoste against Ierusalem. And they wet vp, and came to Ierusalem, and when

they were come by, they stood by the cunide of the wyper poole, which is by the path of the fullers felde,

18 And called to the king. Then came out to them Chiakim the some of Bilshah, which was steward of the house, and Shebnah the chancellor, and Ioah the some of Blahy the recorder.

19 And Rabshakeh sayd vnto them, Tell ye Hezekiah, I praye you, Thus saith the great king, even the great king of Asshur, What confidence is this wher in thou trustest?

20 Thou thinkest, Surely I haue ^a eloquence, ^b but counsell and strength are for the warre. On whome then dost thou trust, that thou rebellest against me?

21 Loe, thou trustest now in this broken staffe of reed, to wit, one Egypt, on which if a man leane, it will go vnto his hande, and breake it: for is Pharaon king of Egypt vnto all that trust on him.

22 But if hee say vnto me, We trust in the Lorde our God, is not that hee whole hys places, & whole altars Hezekiah hath taken away, and hath saide to Iudah and Ierusalem, He shal worship befoze this altar in Ierusalem?

23 Howe therefore givest thou hostages to my lord the king of Asshur, and I will giue thee two thousand horses, if thou be able to fet riders vpon them.

24 For howe canst thou deliue any captaine of the least of my masters seruaunts, and put thyrrul on Egypt for charrets and horsemen?

25 Aln I now come by without ^b k Lorde to this place, to destroy it? the Lorde sayd to me, Go vp against this land, and destroy it.

26 Then Chiakim the some of Bilshah, & Shebnah, and Ioah said vnto Rabshakeh, Speake, I praye thee, to thy seruants in the ^a Aramites language, for we vnderstand it, and talke not with vs in the Jewes tongue, in the audience of the people that are on the wall.

27 But Rabshakeh sayd vnto them, Hath my master sent me to thy master and to thee to speake these wordes, & not to the men which sitte on the wall, that they may eat their owne doung, and drink ^a their owne piss with you?

28 So Rabshakeh stood and cryed with a loud voyce in ^b Jewes language, and spake, saying, Heare the wordes of the great king of the king of Asshur.

29 Thus saith the king, Let not Hezekiah deceiue you: for hee shall not be able to deliue you ^a out of mine hand.

30 Neither let Hezekiah make you to trust in the Lorde, saying, The Lorde will surely deliue vs, and this citie shal not be giuen ouer into the hand of the king of Asshur.

31 Hearken not vnto Hezekiah: for thus saith the king of Asshur, Make ^a appointment with me, & come out to me, that every man may eate of his owne vine, and cuery man of his owne figge tree,

^a Or, writer of Chronicles, or, scribe, or, secretary.

^b Ebr. talke of the lippes.

f Thou thinkest that wordes will serue to persuade thy people or to moue my ster.

g Egypt shal not onely be able not to succurre thee, but shall be an hurt vnto thee.

h Thus the idolaters thinke that Gods religion is destroyed, when superstition & idolatry are reformed.

i Meaning, that it was best for him to yeldeto the king of Assyria, because his power was so small that he had not men to furnish two thousand horses, and his wicket always in their prosperitie flatter themselves, that God doeth fauour them. Thus he speaketh to feare Hezekiah that by resisting him, he should resist God.

ⁿ Or, Syrians.

^o Ebr. the water of their feete.

^p Or, by his hand.

^q Ebr. blessing, meaning the conditions of peace.

tree, and drinke every man of the water of his owne well,

1 He maketh himselfe so sure, that he wil not grant the truce, except they render themselves to him to be led away captiues,

32 **U**l I come, & bring you to a land like your owne land, euen a land of wheat & wine, a land of bread and vineyards, a land of olives ople, & home that ye may live and not die: and obey not Hezekiah, for he deceyvethe you, saying, The Lorde will deliuer vs.

33 **H**ath any of the gods of the nations deliuered his lande out of the hand of the king of Asshur?

34 **W**here is the god of Hamath, and of Arpad? where is the god of Sepharuaim, Hena & Iuah? how haue they deliuered Samaria out of mine hand?

35 **W**ho are they among all the gods of the nations, that haue deliuered their lande out of mine hand, that the Lord should deliuer Jerusalem out of mine hand?

36 **B**ut the people helde their peace, and answered not him a word: for the kings commandement was, saying, Answer ye him not.

37 **T**hen Eliakin, the sonne of Bilkiah which was steward of the house, & Shebna the chanceller, and Joah the sonne of Asaph the recorder came to Hezekiah with their clothes rent, and tolde him the wordes of Rabshakeh.

CHAP. XIX.

God promised by Isaiah victorie to Hezekiah. 35 The Angell of the Lord killeth an hundred and fourescore and five thousand men of the Assyrians. 37 Saneherib is killed of his owne sonnes.

1 **A**sd* when King Hezekiah heard it, he rent his clothes and put on sackcloth, and came into the house of the Lord,

2 **A**nd sent Eliakin which was the steward of the house, & Shebna the chanceller, and the Elders of the Priests clothed in sackcloth: to Isaiah the Prophet the sonne of Amos.

3 **A**nd they sayd vnto him, Thus sayeth Hezekiah, This day is a day of tribulation and of rebuke, & blasphemie: for the childre are come to the birth, and there is no strength to bring forth.

4 **I**f so be the Lorde thy God hath heard all the wordes of Rabshakeh, whom the king of Asshur his master hath sent to raise on the living God, and to reproch him with wordes which the Lorde thy God hath heard, then lift thou vp thy prayer for the remnant that are left.

5 **I** So the seruantes of King Hezekiah came to Isaiah.

6 **A**nd Isaiah said vnto them, So shall ye say to your master, Thus sayeth the Lord, We are afrayed of the wordes which thou hast heard, wherewith the seruants of the king of Asshur haue blasphemed me.

7 **B**ehold, I will send a blast vpon him, & he shall heare a noise, and returne to his owne land: and I will cause him to fall by the sword in his owne land.

8 **S**o Rabshakeh returned, and founde

the king of Asshur fighting against Libnah: for he had heard that he was departed from Lachish.

9 **H**e heard also men saye of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he therefore departed and sent other messengers vnto Hezekiah, saying,

10 **T**hus shalt thou speake to Hezekiah king of Iudah, and say, Let not thy God deceiue thee in whō thou trustest, saying, Jerusalem shall not be deliuered into the hand of the king of Asshur.

11 **B**ehold, thou hast heard what the kings of Asshur haue done to all landes, how they haue destroyed the: and shalt thou be deliuered?

12 **H**ane the gods of the heathen deliuered them which my fathers haue destroyed? as Cosan, and Haran, and Reseph, and the children of Eden, which were in Chelassar?

13 **W**here is the king of Hamath, and the king of Arpad, and the king of the cite of Sepharuaim, Hena and Iuah?

14 **S**o Hezekiah receiued the letter of the hand of the messengers, and read it: and Hezekiah went vp into the house of the Lord, and Hezekiah spred it before the Lord.

15 **A**nd Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest betweene thy Cherubims, thou art verie God aloue ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

16 **L**ord, bowe downe thine eare, and heare: lorde open thine eyes, and beholde, and heare the wordes of Saneherib, who hath sent to blaspheme the living God.

17 **T**ruey it is, Lorde, that the kings of Asshur haue destroyed the nations and their landes,

18 **A**nd haue fet fire on their gods: for they were no gods, but the worke of manys handes, euen wood and stone: therefore they destroyed them.

19 **N**ow therefore, O Lord our God, I beseech thee, saue thou vs out of his hande, that all the kingdomes of the earth may know, that thou, O Lord, art onely God.

20 **T**hen Isaiah the sonne of Amos sent to Hezekiah, saying, Thus sayeth the Lord God of Israel, I haue heard which thou hast prayed me, concerning Saneherib king of Asshur.

21 **T**his is the word that the Lord hath spoken agaynst him, O virgin, daughter of Zion, he hath despised thee, and laughed thee to scorne: O daughter of Jerusalem, hee hath shaken his heade at thee.

22 **W**hom hast thou raised on? & whom hast thou blasphemed? & against whom hast thou crast thy voyce, and lifted vp thine eyes on her? euen against the Holie one of Israel.

23 **B**p thy messengers thou hast raised in

e That is, Saneherib.

ⁿ Or, blacke Mores For the kings of Ethiopia and Egypt ioyned together against the king of Assyria because of his oppression of other countreys. ^g Therefore that wicked are to their destruction, the more they blaspheme.

h Before the Arke of the couenant. i He sheweth what is the true refuge and succour in all dangers, to wit, to flee to the Lord by earnest prayer. k Shew by effect that thou wilt not suffer thy name to be blasphemed.

l By this tide he discerneth God from alidoles and false gods.

m He sheweth for what end the faithful desire of God to be deliuered: to wit, that he may be glorified by their deliurance.

n Because as yet Ierusalem had not bene taken by the enemye, therefore he calleth her virgin. o God counteth vs iniurie done to him, and will reuege it, which is done to any of the his Sautes.

m This is an execrable blasphemie agauit the true God, to make him equal with the idoles of other nations: therefore God did most sharply punish it.

Isa. 37. 3.

a To heare some new prophetic and to haue comfort of him.

b The dangers are so great that we can neither auenge this blasphemie, nor helpe our selues, no more then a woman in her trauaile.

c Meaning, for Ierusalem, which onely remayned of all the cities of Iudah.

d The Lord can with one blast blow away all the strength of man and turne it into dust.

C H A P. XX.

p Meaning Ierusalem, which Iſaiah calleth the height of his borders, to wit, of Iudah, Iſa. 37. 24.
 q Or, pleasant country.
 r Or, the waters of cities besieged.
 s He declareth that forasmuch as he is the author and beginning of his Church, he will neuer suffer it vicerly to be destroyed, as other cities and kingdoms.
 t Thus he describeth wicked, which for a time flourish, and afterward fade and decay like flowers.
 u I will bridle thy rage and turne thee to & fro as please me.
 v God did not onely promise him the victorie, but giueh him a signe to confirme his sayth.
 w The Lord will multiply in great number that small remnant of Iudah that is escaped.
 x The loue that God beareth toward his church shal overcome y counsels, and enterprises of men. Iſa. 37. 36. iob. 2. 31. ecclis. 48. 24. 1. macca. 7. 37. 2. mac. 8. 19.
 y This was the iust judgement of God for his blasphemie, that he shoulde be slain before that idole, whom he preferred to the living God, and by them, by whom he ought by nature to haue bene defended.

the Lord, & said, **23** Upon the multitude of my charots, I am come by to the top of the mountains, by the sides of Lebanon, & will cut downe the high cedars thereof, & the fatie fire trees thereof, & I will go into the flogging of his borders, & into the forest of his Carmel.
24 I haue digged, and drunke the waters of others, & with the plant of my feete haue I dried all the floods closed in.
25 Wilt thou not heare, howe I haue of old time made it, & haue formed it long agoe? & I should I now bring it, that it should be destroyed, and layd on ruinous heapes, as cities defended?
26 Whate inhabitants haue smal power, and are asfayed, & confounded: they are like the grasse of the seldie, and greene herbe, or grasse on the house toppes, as as cogne blasted before it be broken.
27 I know thy dwelling, pea, thy going out, and thy comming in, and thy furie against me.
28 And because thou ragest against me, and thy tumult is come by to mine eares, I will put mine hookes in thy nostrils, and my byde in thy lippes, & will bring thee backe againe the same way thou camest.
29 And this shall be a signe vnto thee, O Hezekiah, Thou shalt eat this pree such things as growe of them selues, and the next pree such as growe without sowing, and the thirde pree sowepe and reape, and plant vineyards, and eat the fruites thereof.
30 And the remnant that is escaped of the house of Iudah, shall againe take roote downewarde, and beare fruite vpwarde.
31 For out of Ierusalem shall go a remnant, and some that shall escape out of mount Zion: the zeale of the Loyde of hostes shall do this.
32 Wherefore thus saith the Loyd, concerning the king of Asshur, He shal not enter into this citie, nor shoote an arrowe there, nor come before it with shield, nor cast a moune against it:
33 But he shal returne the way he came, & shall not come into this citie, saith the Loyde.
34 For I will defend this citie to saue it for mine owne sake, and for Dauid my seruants sake.
35 And the same night the Angel of the Loyd went out and smote in the campe of Asshur an hundred foure coze and fife thousand: so when they rose early in the morning, beholde, they were all dead corpses.
36 So Sancherib king of Asshur departed, and went his way, and returned, & dwelt in Babilon.
37 And as he was in the temple worshipping Nitoch his god, Adramelch and Shazerer his seruants slew him with the sworde: and they escaped into the lande of Ararat, and Esarhaddon his sonne reigned in his stead.

1 Hezekiah is sicke, and receiveth the signe of his health. **2** He requesteth rewardes of Berodach, **3** Sheweth his treasures, and is reprehended of Iſaiah. **4** He dieth and Manasse his sonne reigneth in his stead.
1 About that time * was Hezekiah sicke vnto death: and the Prophet Iſaiah the sonne of Amoz came to him, and said vnto him, Thus saith the Loyd, Put thine house in an order: for thou shalt die, and not liue.
2 Then he turned his face to the wall, and prayed to the Loyd, saying,
3 I beseeche thee, O Loyd, remember now, howe I haue walked before thee in truth, and with a pefecte heart, & haue done that which is good in thy sight: and Hezekiah wept sore.
4 And afoze Iſaiah was gone out into the middle of the court, the word of the Loyd came to him, saying,
5 Turne againe, and tell Hezekiah the captaine of my people, Thus saith the Loyd God of Dauid thy father, I haue heard thy prayer, and seene thy teares: beholde, I haue healed thee, & the third day thou shalt go by to the house of the Loyd.
6 And I will adde vnto thy dayes fiftene yere, and will define thee, and this citie out of the haunde of the King of Asshur, and will defende this citie for mine owne sake, and for Dauid my seruants sake.
7 Then Iſaiah saide, Take a flimpe of drie figges, and they rooke it, and laid it on the boyle, and he recovered.
8 For Hezekiah had sayde vnto Iſaiah, What shall be the signe that the Loyd will heale me, & that I shall go vnto the house of the Loyd the third day?
9 And Iſaiah answered, This signe shalt thou haue of the Loyd, that the Loyd will do that he hath spoken, Wilt thou that the shadow go forward ten degrees, or * go backe ten degrees?
10 And Hezekiah answered, It is a light thing for the shadow to passe forwarde ten degrees: not so then, but let the shadow go backe ten degrees.
11 And Iſaiah the Prophete called vnto the Loyd, and he brought againe the shadowe ten degrees backe by the degrees, wherby it had gone downe in the dial of Ahaz.
12 And the same yeas Berodach Baladan the sonne of Baladan King of Babel, sent letters and a present to Hezekiah: for hee had heard howe that Hezekiah was sicke.
13 And Hezekiah heard them, & shewed them all his treasure house, to wit, the siluer and the gold, and the spices, and the precious epiment, and all the house of gold, and all that was founde in his treasure: there was nothing in his house, and in all his realme, that Hezekiah shewed them not.
14 Then Iſaiah the Prophete came vnto him

2 Chro. 32. 24. Iſa. 38. 1.
 a That his mind might not be troubled.
 b Meaning, without all hypocrisie.
 c Not so much for his owne death, as for feare that idolatrie shoulde be restored, which he had destroyed, & so Gods Name be dishonoured.
 d Because of his vnfeined repentance and prayer God turned away his wrath.
 e To giue thanks for thy deliuerance.
 f He declareth y albeit God can heale without other medicines, yet he sheweth that he will not haue these inferior meanes commended.
 g Let the sunne go so many degrees backe that y hours may be so many y fewer in the kings dial.
 h Which diall was set in the top of the staires y Ahaz had made. Iſa. 39. 1.
 i Moud with the foune that God shewed to Hezekiah, and also because he had declared himselfe enemy to Sancherib his enemy which was now destroyed.
 k Being moud with ambition & vaine glorie, and also because he seemed to reioyce in y friendship of him that was Gods enemy & an infidel.
 l Aug

king Hezekiah, & saide vnto him, What said these men? and from whence came they to thee? And Hezekiah said, They be come from a farre countrey, euen from Babel.

15 Then said he, What haue they seene in thine house? And Hezekiah answered, All that is in myne house haue they seene: there is nothing among my treasures, that I haue not shewed them.

16 And Isaiah said vnto Hezekiah, Heare the word of the Lord.

17 Behold, the dayes come, that all that is in thine house, and what soeuer thy fathers haue layed up in store vnto this day, shall be carped into Babel: Nothing shall be left, saith the Lord.

18 And of thy sonnes, that shall proceede out of thee, and which vpon that beget, shall they take away, and they shall be eunuchs in the palace of the king of Babel.

19 Then Hezekiah said vnto Isaiah, The word of the Lord which thou hast spoken, is good: for sayde he, Shall it not be good, if my peace and trueth be in my dayes?

20 Concerning the rest of the acts of Hezekiah, and all his valiant deedes, and how he made a poole and a conduit, and brought water into the citie, are they not written in the booke of the Chronicles of the kings of Iudah?

21 And Hezekiah slept with his fathers: and Manasseh his sonne reigned in his steade.

CHAP. XXI.

3 King Manasseh reuolueh idolatry, 16 And vseth great crucitie. 18 He dyeth, and Amon his sonne succedeth, 23 VVho is killed of his owne seruants, 26 After him reigneth Iosiah.

1 Manasseh was twelue yeere olde when he began to reigne, & reigned fiftie & siue yeere in Ierusalem: his mothers name was Hezephiah.

2 And he did euill in the sight of the Lord after the abomination of the heathen, whome the Lord had cast out before the children of Israel.

3 For he went backe and buylt the hye places, which Hezekiah his father had destroyed: and he erected by altars for Baal: and made a grone, as did Ahab king of Israel, and worshipped all the hoste of heauen and serued them.

4 Also hee built altars in the house of the Lord, of the which the Lord said, In Ierusalem will I put my name.

5 And he built altars for al the host of the heauen in the two courtes of the house of the Lord.

6 And hee caused his sonnes to passe through the fire, and gaue him selfe to witchcraft & soierie, and he vsed them that had familiar spirits & were soothsayers, and did much euill in the sight of the Lord to anger him.

7 And he set the image of the grone, that he had made, in the house, whereof the Lord had sayde to Dauid and to Salomon his sonne, In this house, and in

Ierusalem, which I haue chosen out of all the tribes of Israel, will I put my name for euer.

8 Neither will I make the fate of Israel more any more ouer of the land, which I gaue their fathers: so that they will observe and doe all that I haue commanded them, and according to all the Law that my seruant Moses commanded them.

9 Yet they obeyed not, but Manasseh led them out of the waye, to doe more wickedly then his father heathen people, whom the Lord destroyed before the children of Israel.

10 Therefore the Lord spake by his seruants the Prophets, saying,

11 Because that Manasseh king of Iudah hath done such abominations, and hath wrought more wickedly then all that the Kings (which were before him) did, and hath made Iudah sinne al with his idoles.

12 Therefore thus saith the Lord God of Israel, Behold, I will bring an euill vpon Ierusalem & Iudah, that who so heareth of it, both his eares shall tingle.

13 And I will stretch ouer Ierusalem the line of Samaria, and the plummet of the house of Ahab: and I will wyppen Ierusalem, as a man wyppeth a dilhe, which he wyppeth, and turneth it by side downe.

14 And I will forsake the remnant of Iudah, and deliuer them into the hande of their enemies, and they shall be robbed and spoyled of all their aduerfaries.

15 Because they haue done euill in my sight, and haue prouoked mee to anger, since the time the fathers came out of Egypt vntil this day.

16 Whereouer Manasseh shed innocent blood erecting much, till he replenished Ierusalem from corner to corner, beside his sinne wherewith he made Iudah to sinne, and to doe euill in the sight of the Lord.

17 Concerning the rest of the acts of Manasseh, and all that hee did, and his sinne that hee sinued, are they not written in the booke of the Chronicles of the kings of Iudah?

18 And Manasseh slept with his fathers, & was buried in the garden of his owne house, euen in the garden of Uzza: and Amon his sonne reigned in his steade.

19 Amon was two and twentieth yeere olde, when he began to reigne, and hee reigned two yeere in Ierusalem: his mothers name also was Hezephiah, the daughter of Haris of Iorubah.

20 And hee did euill in the sight of the Lord, as his father Manasseh did.

21 For he walked in all the way, which his father walked in, & serued the idoles that his father serued, & worshipped them.

22 And hee foloweth the Lord God of his fathers, and walked not in the way of the Lord.

b Therefore seeing they obeyed not the commandment of God, they were iustly cast forth of that land which they had but on condition.

Iere. 15. 4.

1. Sam. 3. 11.

c Meaning, that whosoever shall heare of this great plague, shall be astonishd.

d As I haue destroyed Samaria and the house of Ahab, so will I doe by Iudah.

e Meaning, Iudah & Benjamin which were only left of the rest of the tribes.

f The Hebrewes write that he slew Iosiah the Prophet, who was his father in Lawe.

2. Chro. 33. 20, 26.

g That is, according to his commandments.

Chap. 23. 13. and 17. 19.

1 He acknowledgeth Iosiah to be the true Prophet of God, and therefore humbleth him self to his word. m Seeing y God hath shewed me this fauour to grant me quietnes during my life: for he was afraid lest the enemies shoulde haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

2. Chro. 33. 2.

Deut. 21. 9.

Chap. 18. 4.

Iere. 33. 34. 2. Sam. 7. 13.

a Reade Chap. 16. 3.

1. King. 1. 29. and 9. 3. Chap. 23. 27.

23 And the seruantes of Amion conspired against him, and slewe the king in his owne house.

24 And the people of the lande slewe all them that had conspired against king Amion, and the people made Josiah his sonne king in his steade.

25 Concerning the rest of the actes of Amion, which he did, are they not written in the booke of the Chronicles of the kings of Iudah?

26 And they buried him in his sepulchre in the garden of Gessa: and Josiah his sonne reigned in his steade.

CHAP. XXII.

4 Josiah repaireth the Temple. 8 Helkiah findeth the booke of the Lawe, & causeth it to be presented to Josiah, 12 VVho sendeth to Huldah the prophete to inquire the Lords will.

1 Josiah was eight yere olde when he began to reigne; and he reigned ouer thirtie yere in Ierusalem. His mothers name also was Jedidah the daughter of Adaiah of Bozath.

2 And he did uprightly in the sight of the Lorde, and walked in all the wayes of Dauid his father, and bowed neither to the right hand, nor to the left.

3 And in the eighteenth yere of king Josiah, the King sent Shaphan the sonne of Azaliah the sonne of Bethuliam the chanceller to the house of the Lorde, saying,

4 Goe vp to Helkiah the Priest, that he may bring me silver which is brought into the house of the Lorde, which the keepers of the doore haue gathered of the people.

5 And let them deliuer it into the hande of them that doe the worke, & haue the oversight of the house of the Lorde: let them giue it to them that worke in the house of the Lorde, to repaire the decayed places of the house.

6 To wit, vnto the artificers & carpenters, and masons, and to the timber, and hewed stone to repaire the house.

7 Howbeit let no reckoning be made with them of the money, that is deliuered into their hand: for they deale faithfully.

8 And Helkiah the Priest saide vnto Shaphan the chanceller, I haue found the booke of the Lawe in the house of the Lorde: and Helkiah gaue the booke to Shaphan, and he read it.

9 So Shaphan the chanceller came to the king, & brought him word againe, & said, Thy seruantes haue gathered the money, that was found in the house, and haue deliuered it vnto the handes of them that do the worke, and haue the oversight of the house of the Lorde.

10 Also Shaphan the chanceller shewed the king, saying, Helkiah the Priest hath deliuered mee a booke. And Shaphan read it before the king.

11 And when the King had heard the wordes of the booke of the Lawe, he rent his clothes.

12 Therefore the king comanded Helkiah the Priest, & Ahikan the sonne of Shaphan, & Achhoi the sonne of Michaiah, and Shaphan the chanceller, and Ahasiah the kings seruant, saying,

13 Go ye and inquire of the Lorde for me, and for the people, and for all Iudah, concerning the wordes of this booke that is founde: for great is the wrath of the Lorde that is kindled agaynst vs, because our fathers haue not obeyed the wordes of this booke, to doe according vnto al that which is written therein for vs.

14 So Helkiah the Priest and Ahikan, and Achhoi & Shaphan, and Ahasiah went vnto Iudah the Prophete the wife of Shallum, the sonne of Tikuah, the sonne of Harhas keeper of the wardrobe: (as he dwelt in Ierusalem in the scolledge) & they communed with her.

15 And she answered them, Thus saith the Lorde God of Israel, Tell the man that sent you to me,

16 Thus saith the Lorde, Beholde, I will bring euill vpon this place, and on the inhabitants thereof, euen all the wordes of the booke which the king of Iudah hath read.

17 Because they haue forsaken me, & haue burnt incense vnto other gods, to anger me with all the workes of their hands: my wrath altho shall be kindled agaynst this place, & shall not be quenched.

18 But to the king of Iudah, who sent you to inquire of the Lorde, so shal he say vnto him, Thus saith the Lorde God of Israel, The wordes that thou hast heard, shall come to passe.

19 But because thine heart did melt, and thou hast humbled thy selfe before the Lorde, wher thou heardest what I spake agaynst this place, & agaynst the inhabitants of the same, to wit, that it shoulde be destroyed and accursed, and hast rent thy clothes, & wept before mee, I haue also heard it, sayth the Lorde.

20 Behold therefore, I will gather thee to thy fathers, & thou shalt be put in thy graue in peace, & thine eyes shall not see all the euill, which I will bring vpon this place. Thus they brought the king word againe.

CHAP. XXIII.

2 Josiah readeth the Lawe before the people. 3 Hee maketh a covenant with the Lord. 4 He putteth downe the idoles, after he had killed their priestes. 22 Hee keepeth Passouer. 24 He destroyeth the continuers. 29 He was killed in Megiddo. 30 And his sonne Ichoahaz, reigned in his steade. 33 After he was taken, his sonne Ichoiakim was made king.

1 Then the King sent, and they gathered vnto him all the Elders of

f Meaning, to some Prophet whome God receiueith & knowledge of things vnto, as Jer. 21. 1. though at other times they inquired the Lord by Vrim and Thummim.

g Or, the house of doctrine, which was neere to the Temple, & where the learned assembled to entreate & Scriptures, and the doctrine of the Prophets.

h The workes of mans hand here signifie all that man inuenteth beside the word of God, which are abominable in Gods seruice.

i Meaning, that he did repent, as they that do not repent, are faide to harden their heart, Psal. 95. 8.

k Whereupon we may gather that the anger of God is ready agaynst the wicked, when God taketh his seruants out of this world.

2. Chro. 35. 20. a Because he saw great plagues

Or, he buried him, to wit, Josiah his sonne.

2. Chro. 34. 1.

a His zeale was prophesied of, & his name mentioned by Iaddo the Prophet, more then 200. yeres before, 1. King. 13. 2. & being but eighty yere old, he sought the God of his father Dauid, 2. Chro. 34. 3.

Or, coynes, as ver. 9.

Or, vessel.

b Certaine of the Priests were appointed to this office, as Chap. 12. 9.

c From the time of Ioah for the space of 224. yeres the temple remained without reparation through the negligence of the priests, this declareth that they haue a charge, & execute it not, ought to haue it taken from them.

d So God promised him of faithful seruants, seeing he went about so zealously to see forth the worke of God.

e This was the copy that Moses left them, as appeareth, 2. Chro. 34. 14. which either by negligence of the

Priests had bene lost, or els by the wickednes of idolatrous kings had bene abolished. "Etr. melid.

of God that were threatened, he knew no more speeche way to auoide them, then to turne to God by repentance, which can not come but of faith, & faith by hearing of the word of God.

- b Where his king had his place, Chap. 11. 14.
- c As Ioshua did, Iosh. 24. 22. 25.
- d Meaning, the which were next in dignitie to the hie Priest.
- e In contempt of that altar, which Ierobam had there built to sacrifice in his calves.
- f Meaning, the Priestes of Baal, which were called Chemarims, either because they were black garments, or els were smoked with burning incense to idoles.
- g He removed y^e groue which idolaters had planted nere vnto y^e Temple, contrarie to the commandement of the Lord, Deut. 16. 21. or as some read, the similitude of a groue which was hanged in the Tēple.
- h Both in contempt of y^e idols, and reproch of them which had worshipped the in their liues.
- i Because that those that had forsaken y^e Lord to serue idoles, were not meete to minister in the seruice of y^e Lord for the instructio of others.
- k Which was a valley nere to Ierusalem, and significeth a tabret, because they smore on the tabret while their children were burning.
- l Ioshua commanded carions to be cast in contempt thereof. 1 The idolatrous kings had dedicate horses and charets to the sunne, either to carie the image thereof about as the heathen did, or else to sacrifice them, as a sacrifice most agreeable.
- 2 And the king went by into the house of the Lord, with all the men of Iudah & al the inhabitants of Ierusalem with him, and the Priests and prophetes, and all the people both small and great: and he read in their eares all the wordes of the booke of the couenant, which was found in the house of the Lord.
- 3 And the king stood by y^e pillar, and made a^c couenant before the Lord, that they should walk after the Lord, & keepe his commandements, and his testimonies, & his statutes with all their heart, and with all their soule, that they might accomplish the wordes of this couenant written in this booke. And al the people stode to the couenant.
- 4 Then the king commaunded Bilkiyah the hie Priest and the^d priests of the second order, and the keepers of the doore, to bring out of the Temple of the Lozbe al the besells that were made for Baal, & for the groue, and for all the hoste of heauen, and he burnt them without Ierusalem in the fields of Kedron, and caried^e the powder of them into Beth-el.
- 5 And he put down y^e Chemarims, who the kings of Iudah had soided to burn incense in the hie places, & in the cities of Iudah, & about Ierusalem, & also the that burnt incense vnto Baal, to the sunne & to the moone, & to the planets, and to all the hoste of heauen.
- 6 And he brought out the^e groue fra the Temple of the Lord without Ierusalem vnto the valley Kedron, and burnt it in the valley Kedron, & stamp^t it to powder, and cast the dust thereof vpon y^e graues of the children of the people.
- 7 And he brake downe the houses of the Sodomites, that were in the house of the Lord, where the women woue hangings for the groue.
- 8 Also he brought all the Priests out of the cities of Iudah, and defiled the hie places where the Priests had burnt incense, euen from Geba to Beer-sheba, & destroyed the hie places of the gates, that were in the entering in of the gate of Ioshua the gouernour of the citie which was at the left hand of the gate of the citie.
- 9 Heuerthelesse the Priestes of the hie places came not by to the altar of the Lord in Ierusalem, saue onely they did eate of the unleaueued bread among their brethren.
- 10 He defiled also^k Topheth, which was in the dalley of the children of Hinnon, that no man should make his sonne or his daughter passe through the fire to Moloch.
- 11 Hee put downe also the^l hostes that the kings of Iudah had giuen to the sunne at the entering in of the house of the Lozbe, by the chamber of Sethamelech the eunuque, which was ruler of the suburbs, and burnt the charets of the sunne with fire.
- 12 And the altars that were on the toppe of the chaber of Ahas, which the kings of Iudah had made, and the altars which Manasseh had made in the two courtes of the house of the Lozbe, did the king brake downe, & hasted thence, and cast the dust of them in theⁿ byooke Kedron.
- 13 Whereouer the king defiled the hie places that were before Ierusalem and on the right hande of the^m mount of corruption (which^{*} Salomon the King of Israel had built for Ashtoreth the idol of the Sidonians, and for Chemosh the idol of the Moabites, and for Molechom the abomination of the children of Hinnon)
- 14 And he brake the images in pieces, and cut downe the groues, and filled their places with the bones of men.
- 15 Furthermo^o the altar that was at Beth-el, and the hie place made by Ieroboa the sonne of Nebat, which made Israel to sinne, both this altar and also the hie place brake hee downe, and burnt the hie place, and stamp^t it to powder & burnt the groue.
- 16 And as Ioshua turned himselfe, hee spied the graues, that were in the moit, and sent and tooke the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the worde of the Lozbe that the^p man of God proclapned which cryed the same wordes.
- 17 Then he said, What title is that which I see? And the men of the citie said vnto him, It is the sepulchre of the man of God, which came from Iudah, & tolde these things that thou hast done to the altar of Beth-el.
- 18 Then said he, Let him alone: let none remoue his bones. So his bones were sained with the bones of the^q Propyete that came from Samaria.
- 19 Ioshua also tooke away all the houses of the hie places, which were in the cities of Samaria, which the kings of Israel had made to anger the Lord, & did to them according to all the factes that he had done in Beth-el.
- 20 And he sacrificed all the Priestes of the hie places, that were there vpon the altars, & burnt mens bones vpon them, and returned to Ierusalem.
- 21 ¶ Then the king commaunded all the people, saying, Keepe the passouer vnto the Lord your God, as it is written in the booke of this couenant.
- 22 And there was no Passouer holden like that from the dayes of y^e Judges that iudged Israel, nor in all the dayes of the kings of Israel, and of the kings of Iudah,

*Or, valley.

n That was the mount of oliues, so called because it was full of idoles. 2 King. 11. 7.

o Which Ieroboa had built in Israel, 1 King. 12. 28, 29.

p According to the prophetic of Iaddo, 1 King. 13. 2.

q Meaning, the Propyete which came after him, & caused him to eate contrary to the commandement of y^e Lord, which were both two buried in one graue, 1 King. 13. 31.

r Chron. 35. 22 1. 1. 1. 1. Exod. 12. 30 deut. 16. 2.

s For the multitude & zeale of the people with the great preparation.

23 And in the eighteenth yeere of king Josiah was this Passouer celebrated to the Lord in Jerusalem.

24 Josiah also tooke away them that had familiar spirits, and the soothsayers, and the images, and the idoles, and all the abominations that were eysied in the lands of Judah and in Jerusalem, to performe the wordes of the * Lawe, which were written in the booke that Hilkiah the Priest found in the house of the Lord.

25 Like vnto him was there no king before him, that turned to the Lord with all his heart, and with all his soule, and with all his might according to all the Law of Moses, neither after him arose there any like him.

26 Notwithstanding the Lord turned not from the fiercenes of his great wrath wherewith he was angrie against Judah, because of all the prouocations wherewith Manasseh had prouoked him.

27 Therefore the Lord sayde, I will vnto Judah also out of my sight, as I haue put away Israel, and will cast off this cite Jerusalem, which I haue chosen, & the house wherof I sayd, My Name shall be there.

28 Concerning the rest of the actes of Josiah, & all that he did, are they not written in the booke of the Chronicles of the Kings of Judah?

29 ¶ In his dayes Pharaoh Nechoh king of Egypt went by against the king of Asshur to the riuier Berath, And king Josiah went against him, whom when Pharaoh saw, he slew him at Megiddo.

30 Then his seruantes caried him dead from Megiddo, and brought him to Jerusalem, and buried him in his owne sepulchre. And the people of the lande tooke Jehoahaz the sonne of Josiah, & anointed him, & made him king in his fathers stead.

31 ¶ Jehoahaz was thre and thentie yere olde when he began to reigne, and reigned thre moneths in Jerusalem. His mothers name also was Hamutal the daughter of Jeremiah of Libnah.

32 And he did euill in the sight of the Lord, according to all that his fathers had done.

33 And Pharaoh Nechoh put him in bonds * abaklah in the land of Hamath, while he reigned in Jerusalem, & put the land to a tribute of an hundred talents of siluer, and a talent of golde.

34 ¶ And Pharaoh Nechoh made Eliakim the sonne of Josiah king in stead of Josiah his father, & turned his name to Jehoiakim, & tooke Jehoahaz away, which when hee came to Egypt, dyed there.

35 And Jehoiakim gaue the siluer and the gold to Pharaoh, and payed the land to giue him the money, according to the commandement of Pharaoh: he leuied of euery man of the people of the land, according to his value, siluer and golde to

giue vnto Pharaoh Nechoh.

36 Jehoiakim was five and twentie yere olde, when he began to reigne, & he reigned eleuen yeres in Jerusalem. His mothers name also was Zebudiah the daughter of Bedaiah of Ramah.

37 And hee did euill in the sight of the Lord, according to all that his fathers had done.

CHAP. XXIIII.

1 Jehoiakim made subiect to Nebuchad-nezzar, yere belth. 2 The cause of his ruine and all Iudahs. 6 Ichoiachin reigneth. 15 He & his people are caried vnto Babylon. 17 Zedekiah vs made King.

1 ¶ In his dayes came Nebuchad-nezzar king of Babel by, & Jehoiakim became his seruant three yeres: afterward he turned, and rebelled against him.

2 And the Lord sent against him bandes of the Caldees, and bandes of the Aramites, and bandes of the Moabites, & bandes of the Ammonites, and he sent them against Judah, to destroy it, * according to the worde of the Lord, which he spake by his seruantes the Prophets.

3 Surely by the commandement of the Lord came this vpon Judah, that hee might put them out of his sight for the sinnes of Manasseh, according to all that he did,

4 And for the innocent blood that he shed, (for he filled Jerusalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the rest of the actes of Jehoiakim, and all that he did, are they not written in the booke of the Chronicles of the Kings of Judah?

6 So Jehoiakim slept with his fathers, and Ichoiachin his sonne reigned in his stead.

7 ¶ And the king of Egypt came no more out of his lande: for the king of Babel had taken from the riuier of Egypt, vnto the riuier Berath, all that perteyned to the king of Egypt.

8 ¶ Ichoiachin was eightene yere olde, when he began to reigne, and reigned in Jerusalem thre moneths. His mothers name also was Sheulshtra, the daughter of Ethathan of Jerusalem.

9 And hee did euill in the sight of the Lord, according to all that his father had done.

10 ¶ In that time came the seruantes of Nebuchad-nezzar King of Babel by against Jerusalem: so the cite was besieged.

11 And Nebuchad-nezzar king of Babel came against the cite, and his seruantes did besiege it.

12 Then Ichoiachin the King of Judah came out against the king of Babel, he, and his mother, and his seruantes, and his princes, and his eunuchs: and the king of Babel tooke him in the eighth yere of his reigne.

13 ¶ And he caried out thence all the treasures of the house of the Lord, and the treasures

a In the ende of the third yere of his reigne, and in the beginning of the fourth, Dan. 1.1.

1.1. Chap. 20. 17. and 23. 27.

b Though God vsed these wicked tyrants to execute his iust iudgements, yet they are not to be excused, because they proceeded of ambition and malice.

c Not that he was buried with his fathers, but he died in the way, as they led him prisoner toward Babylon: read Iere. 22. 39. Or, Ephraim.

d That is, yelded himselfe vnto him by the counsel of Ieremie.

e In the reigne of the king of Babylon. Chap. 20. 17. and if 4. 39. 5.

Leuit. 20. 27. deut. 18. 11.

r Because of the wicked heart of the people, which would not turne vnto him by repentance.

1. King. 8. 19. & 9. 3 chap. 21. 7.

2. Chron. 35. 10.

r Because he passed through his countrey, he feared least he would haue done him harme, and therefore would haue stayed him, yet he consulted not with the Lord, and therefore was slain.

a. Chro. 35. 1.

r Meaning, the wicked kings before.

u Which was Antiochia in Syria, called also Hamath.

o Or, that he should not reigne.

treasures of the kings house, & brake at the vessels of golde, which Salomon King of Israel had made in the Temple of the Lord, as the Lord had sayd.

14 And he carried away all Jerusalem, & all the princes, and all the strong men of war, euen ten thousand into captiuitie, & all the workemen, and cunning men: so none remained sauing the poore people of the land.

15 * And he carried away Jehoiachin into Babel, and the Kings moother, and the Kings wiues, and his eunuches, and the mighty of the lande carried he away into captiuitie from Jerusalem to Babel,

16 And all the men of warre, euen seuen thousand, and carpenters, and lockesmiths a thousand: al that were strong and apt for warre, did the King of Babel bring to Babel captiues.

17 * And the King of Babel made Patatiah his vncle King in his stead, and chaunged his name to Zedekiah.

18 Zedekiah was one and twentie yere olde, when he began to reigne, and he reigned eleuen yeres in Jerusalem. His mothers name also was Hanmital the daughter of Jeremias of Libnah.

19 And he did euill in the sight of the Loide, according to all that Jehoiachin had done.

20 Therefore certainly the wrath of the Lord was against Jerusalem & Judah vntill he cast them out of his sight, And Zedekiah rebelled against the King of Babel.

CHAP. XXV.

Jerusalem is besieged of Nebuchad-nezzar, and taken. 7 The somes of Zedekiah are slaine before his eyes, and after are his owne eyes put out. 21 Iudah is brought to Babylon. 25 Gedaliah is slaine. 27 Jehoiachin is exalted.

1 **A**ND * in the ninth yere of his reigne, the tenth moneth and tenth day of the moneth Nebuchad-nezzar King of Babel came, he, and all his hoste against Jerusalem, and pitched against it, & they built fortres against it round about it.

2 So the citie was besieged vnto the eleuenth yere of King Zedekiah.

3 And the ninth day of the moneth the famine was so sore in the citie, so that there was no bread for the people of the land.

4 Then the citie was broken vp, and all the men of warre fled by night, by the way of the d gate, which is betwene two walles that was by the Kings garden: now the Caldees were by the citie round about: and the King went by the way of the wilderness.

5 But the armie of the Caldees pursued after the King, and tooke him in the desertes of Jericho, and all his hoste was scattered from him.

6 Then they tooke the King, and carried him vp to the King of Babel to Babilah,

7 And they slew the somes of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him in chames, and carried him to Babel.

8 And in the sixt moneth, and thirtieth yere of King Nebuchad-nezzar King of Babel, came Nebuzar-adan chiefe steward and seruant of the King of Babel, to Jerusalem,

9 And burnt the house of the Lord, and the Kings house, & all the houses of Jerusalem, and al the great houses burnt he with fire.

10 And all the army of the Caldees that were with the chiefe steward, brake down the walles of Jerusalem round about.

11 And the rest of the people that were left in the citie, and those that were fled and s fallen to the King of Babel, with the remnant of the multitude, did Nebuzar-adan chiefe steward carie away captiue.

12 But the chiefe steward left of the poore of the land to dyesse the vines, and to till the lande.

13 * Also the pillers of brasse that were in the house of the Loide, and the bases, & the bralen Sea that was in the house of the Lord, did the Caldees breake, and caried the brasse of them to Babel.

14 The pottes also and the belines, and the instruments of musike, and the incense altres, and all the vessels of brasse that they minstred in, tooke they away.

15 And the asse pannes, and the basens, & all that was of gold, and that was of siluer, tooke the chiefe steward away,

16 With the two pillers, one Sea & the bases, which Salomon had made for the house of the Loide: the brasse of all these vessels was without weight.

17 * The height of the one pillar was eightene cubits, & the chapter thereon was brasse, and the height of the chapter was with netwoyke thre cubites, and pomegranates vpon the chapter round about, al of brasse: and likewise was the second pillar with the netwoyke.

18 And the chiefe steward took Seraiah the chiefe Priest, and Zephaniah the second Priest, and the thre keepers of the doore.

19 And out of the citie he tooke an Eunuiche that had the oversight of the men of warre, and sixt men of them that were in the Kings presence, which were found in the citie, and Sopher captaine of the hoste, who mustred the people of the lande, and thre score men of the people of the lande, that were found in the citie.

20 And Nebuzar-adan chiefe steward tooke them, and brought them to the King of Babel to Babilah.

21 And the King of Babel smote them, and slew them at Babilah in the land of Ynnary,

2 Chron. 36. 10.
Ezra. 6.

Jer. 37. 1. & 52. 1.

f Out of Jerusalem and Iudah into Babylon.

1 Jer. 39. 1. & 52. 4.
2 That is, of Zedekiah.
b Which the Ebrewes call Tebet, and it containeth part of December and part of Ianuarie.
c Or, a month.
e In so much that his mothers did eat their children.
Lamen.
d. 10.
4 Which was a postern doore or some secret gate to issue out at.

e Or condemned him for his perjurie and treason. 1. Chron. 36. 13.
f Jeremie writeth Cha. 5. 12. the tenth day, because the fire continued from the seuenth day, to the tenth.
g Or, Captaine of the garde.

g While the siege indured.

Chap. 20. 17.
107. 27. 22.

h Of these read Exod. 27. 3.

1. King. 7. 15.
107. 52. 21.
2. Chron. 3. 15.

i That is, one appointed to succede in the hie priests roome, if he were sicke or els otherwise lected.
k Jeremie maketh mention of seuen, but here he speaketh of them that were the chiefe.

Iere. 40. 1. 3.

Yamath. So Judah was carped as
waie captiue out of his owne land.
22 * Howbeit there remayned people in
the lande of Judah, whome Nebuz-
chad-nezzar king of Babel left, & made
Sedaliah the sonne of Ahikam p sonne
of Shaphan ruler ouer them.
23 Then when all the captaiues of the
hoste and their men hearde, that the
king of Babel had made Sedaliah go-
uernour, they came to Sedaliah to
Hizyah, to wit, Ahmael the sonne of
Aethamah, and Johanan the sonne of
Iareah, & Seraiah the sonne of Tan-
humeth the Netophathite, and Jaazaniah
the sonne of Baachabai, they and
their men.
24 And Sedaliah¹ sware to them, & to
their men, and sayd vnto them, Feare
not to be the seruants of the Caldees:
dwell in the land, and serue the king of
Babel, and ye shall be well.
25 * But in the tenth moneth Ahmael
the sonne of Netaniah the sonne of
Elishama of the kings seede, came, and

ten men with him, & smote Sedaliah,
and he dyed, and so did he the Jewes,
and the Caldees that were with him
at Hizyah.
26 Then all the people both smal & great
and the captaiues of the armie arose,
and came to ^m Egypt: for they were
afraid of the Caldees.
27 Notwithstanding in the seuen & thir-
tieth pere after * Jehoiachim king of
Judah was caried away, in the twelst
moneth & the seuen and twentieth day
of the moneth, Emel-merodach king of
Babel in the pere p he began to reigne,
did lift vp the head of Jehoiachim king
of Judah out of the pylon,
28 And spake kindly to him, and set his
thyne about the thyne of the kinges
that were with him in Babel,
29 And changed his pylon garments: &
he did continually eat bread before him,
all the dayes of his life.
30 And his position was a continual po-
sition giuen him by the king, euery day a
certaine, at the dayes of his life.

^m Contrary to
Ieremies coule,
Iere. 40. 41. 42.
& 44. Chapters,
n Thus long was
he, his wife, and
his children in
Babylon, whom
Nebuchad-nez-
zars sonne, after
his fathers death
preferred to hon-
our: thus by
Gods prouidēce
the seede of Dau-
uid was reserued
euē vnto Christ.
o Meaning, that
he had an ordina-
rie in the court.

1 That is, he dyd
exhort them in
the Name of y
Lord, according
to Ieremies cou-
sel, to submit the
selues to Nebu-
chad-nezzar, se-
eing it was the re-
cruicled wil of the
Lord.
Iere. 41. 1.

THE FIRST BOOKE OF THE "Chronicles," or Paralipomenon.

THE ARGUMENT.

THe Jewes comprehend both these booke in one, which the Grecians because of y length
deuide into two: and they are called Chronicles, because they note briefly the histories
from Adam to the returne fro their captiuitie in Babylon. But these are not those bookes
of Chronicles, which are so oft mentioned in y bookes of Kings of Iudah & Israel, which dyd at
large set forth the storie of both the kingdomes, and afterward perished in the captiuitie:
but an abbridgement of the same, and were gathered by Ezra, as the Jewes write, after their
returne from Babylon. This first booke containeth a bricfe rehearfall of the children of Adam
vnto Abraham, Izhak, Iaakob, and the twelue Patriaches, chiefly of Iudah and of the reigne
of Dauid, because Christ came of him according to the flesh. And therefore it setteth forth
more amply his actes, both concerning ciuil government, and also the administration, & care
of things concerning religion, for the good successe wherof he reioyceeth, and giueth thanks
to the Lord.

CHAP. I.

1 The genealogie of Adam and Noah vntil Abra-
ham, 27 And from Abraham to Esau. 35 His
children. 43 Kings and dukes came of him.

1 **A**dam, 2 Sheth,
3 Enosh,
4 Kenan, 5 Mahala-
6 leel, 7 Tered,
8 Henoch, 9 Methu-
10 selah, 11 Lamech,
12 Noah, 13 Shem,
14 Yam, and 15 Ja-
16 pheth.
17 * The sonnes of Japheth were Gos-
18 mer, and Hagog, and Hadaï, & Jauā,
19 and Tubal, and Bethserh, and Tiras.
20 And the sonnes of Gomer, Mstchenaz,
21 and * Jphath and Togarmah.
22 Also the sonnes of Iauan, Elishah &
23 Tarshihah, Kittim, and Dodanim.
24 * The sonnes of Yam were Cush and
25 Mizraim, Put and Canaan.
26 And the sonnes of Cush, Siba & Yauis-
27 lah, & Sabta, & Kaamah, & Sabtecha.
28 Also the sonnes of Kaamah were She-
29 ba and Dedan.

10 And Cush begate * Minrod, who began
to be mightie in the earth.
11 And Mizraim begate Ludim and Mi-
12 namin, Lebabim and Naphtchim:
13 12 Pathrusim also, and * Cushim, of
whome came the Philistims, & Caphtu-
14 toim.
15 Also Canaan begate Sidon his first
16 borne, and Heth,
17 the King of the Jebusite, and the Amorite, &
18 14 the Girgashite,
19 And the Hiuuite, and the Arkite and
20 the Sinitte,
21 And the Arnadite, and the Zemarite,
22 and the Yamathite.
23 * The sonnes of Shem were Elam
24 and Asshur, and Arpachshad, and Lud,
25 and * Aram, and Uz, and Hul & Geth-
26 ther, and Bethelch.
27 Also Arpachshad begate Shelah, and
28 Shelah begate * Eber.
29 Vnto Eber also were borne two
30 sonnes: the name of the one was Beleg:
for in his daies was the earth deuided:
and his brothers name was Joktan.
31 Then Joktan begate Almodad and
32 Sheleph,

c Who first did
lift vp him self a-
boue o theis,
Gen. 10. 8.

Genes. 10. 22.
& 11. 10.
d Of who came
the Syrians, and
therefore they are
called Aramites
throughout all
the Scripture.
e Of him came
the Ebrewes
which were af-
terward called
Israelites of Isra-
el, which was Ia-
akob, and Iewes
of Iudah, be-
cause of the ex-
cellencie of his
tribe.

* Ebr. wordes of
dayes.
* Or, of things omis-
sed, to wit, in the
bookes of the
Kings.

a Meaning, that
Sheeh was Adis
sonne and Enosh
Sheths sonne.

b It had bin suf-
ficient to haue
named Shem, of
whom came A-
braham and Da-
uid, but because
the world was
restored by these
three, mention is
also made of
Ham and Ia-
pheth.
Genes. 10. 2.
* Or, Riphath.
* Or, Redanim.

21 Shleph, and Yashb. aneth & Terah,
 22 And Yadoran and Bzal & Diklah,
 23 And Ephir, and Yaulah & Jobab:
 these were the sonnes of Joktan.
 24 ¶ Shem, s Arpachshad, Shelah,
 25 Eber, Peleg, Kethu,
 26 Serug, Nahor, Terah,
 27 * Urani, which is Abraham.
 28 ¶ The sonnes of Abraham were Is-
 hak, and Ishmael.
 29 These are their generations. * The
 eldest sonne of Ishmael was Nebaioth,
 and Kedar, & Abdeel, and Misham,
 30 Dikhma, and Dumah, Bassa, * Yas-
 dad, and Tema,
 31 Jetur, Naphtuh and Kedemah: these
 are the sonnes of Ishmael.

f He repeateth
 Shem againe, be-
 cause he would
 come to y stocke
 of Abraham.
 g Who came of
 Shem, and of him
 Shelah.
 Gen. 11. 26. & 17. 5.
 & 11. 2.
 Gen. 25. 13.
 Or, Hadar.

h Head Gene.
 23. 2.

Gene. 25. 4.

Gene. 21. 2.

i These were
 borne of three
 diuers mothers,
 reade Gen. 36. 4.
 Gen. 36. 9.
 Or, Zepho.

k Which was E-
 liphaz cocubine:
 read Gen. 36. 12.
 l He is also cal-
 led Seir y Horie
 which inhabited
 mount Seir, Gen.
 36. 20.

m He maketh
 mention of the
 Kings that came
 of Eliaz, accord-
 ing to Gods
 promise made to
 Abraham con-
 cerning him, that
 Kings shoulde
 come of him.
 These 8 Kings
 reigned one af-
 ter another in I-
 dumea vnto the
 tyme of Dauid,
 who conquered
 their country.
 n Which was
 the principall ci-
 tie of the Edo-
 mites.

49 And when Shant was dead, Saal-
 hanau the sonne of Achboz reigned in
 his steade.
 50 And Saal-hanan died, and Yabad
 reigned in his steade, and the name of
 his citie was * Bai, & his wifes name *
 Mehetabel the daughter of Datred
 the daughter of Mezahab.
 51 Yabad dyed also, & there were dukes
 in Edom, duke Timna, duke * Haly,
 duke Jether,
 52 Duke Houbamah, duke Elah, duke
 Dinon,
 53 Duke Kenaz, duke Teman, duke
 Mishar,
 54 Duke Magdiel, duke Iram: these
 were the dukes of Edom.

C H A P. II.
 2 The genealogie of Iudah vnto Ishaï the father
 of Dauid.
 I These are þ sonnes of Israel, * Ken-
 ben, Simeon, Leui and Iudah, Is-
 thachar, and Zebulun,
 2 Dan, Joseph, and Benjamin, Napht-
 tali, Gad, and Acher.
 3 * The sonnes of a Iudah, Er, and Onan,
 and Shelah. These three were
 borne to him of the daughter of Shua
 the Canaanite: but Er the eldest sonne
 of Iudah was euill in the sight of the
 Lord, and he slew him.
 4 * And Thamar his daughter in lawe
 bare him þ hares, and Zeray: so all the
 sonnes of Iudah were five.
 5 * The sonnes of Pharez, Hezron and
 Yamul.
 6 The sonnes also of Zeray were * Zim-
 ri, and b Ethan, and Heman, and Cal-
 col, and Dara, which were five in all.
 7 And the sonne of Carai, * Achar that
 troubled Israel, traßgressing in þ thing
 excommunicate.
 8 The sonne also of Ethan, Azariah.
 9 And the sonnes of Hezron that were
 home vnto him, Terahmeel, & c Kam
 and Chelubai.
 10 And Kam begate Aminadab, and he
 minadab begate Nahshon d prince of
 the children of Iudah,
 11 And Nahshon begate Salma, & Sal-
 ma begate Boaz,
 12 And Boaz begate Obed, and Obed
 begate * Jshai,
 13 * And Jshai begate his eldest sonne
 Eliab, and Abinadab the second, and
 * Shammah the third,
 14 Nathanael the fourth, Kaddai b fifth,
 15 Ozem the sixt, and Dauid the seuenth.
 16 Whose sisters were Zeruah, and Abis-
 gal, and the sonnes of Zeruah, Abis-
 shai, and Joab, and Abiel.
 17 And Abigail bare Amala: & the father
 of Amala was Jether an Ishmaelite.
 18 ¶ And c Caleb the sonne of Hezron be-
 gat Jerioth of Shubah his wife, and ber-
 sonnes are these, Jether, and Shobab,
 Hezron, ver. 9.
 19 And when Shubah was dead, Caleb
 tooke vnto him Epheath, which bare
 him

Gen. 29. 32. & 30. 5.
 & 35. 18.
 Gen. 38. 3. & 46. 12.
 chap. 4. 7.
 Gen. 38. 29.
 Ruth 4. 18.
 Or, Zaldi.
 b Of these reade
 1. King. 4. 31.
 Or, Achan.
 c Whome Saint
 Math. calleth
 d That is, chiefe
 of the familie.
 Or, Iesse.
 1. Sam. 16. 19. 21.
 Or, Shammah.
 e Who was cal-
 led the sonne of
 Hezron, ver. 9.

Exod. 31.2
f Who was prince of mount Gilead, read Nom. 32.40.

hin Yur.
 20 * And Yur begate Dri, and Dri begate Bezaleel.
 21 And afterward came Iezron to the daughter of Machir the father of Gilead, and tooke her when he was three score peere old, & she bare him Segub.
 22 And Segub begate Jair, which had thre and twentie cities in the lande of Gilead.
 23 And Geshur with Aran toke the townes of Jair & from them, and Kenath and the townes thereof, even thre score cities. All these were the sonnes of Machir, the father of Gilead.
 24 And after that Iezron was dead at Caleb Ephratah, then Abiah Iezrons wife bare him also Ashur the father of Tekoa.
 25 And the sonnes of Jerahmeel the eldest sonne of Iezron were Kam the eldest, then Bunah, and Dzen and Ahiah.
 26 Also Jerahmeel had another wife named Atarah, which was the mother of Oman.
 27 And the sonnes of Kam the eldest sonne of Jerahmeel were Maaz, and Jamin and Kar.
 28 And the sonnes of Oman were Shama, and Jada. And the sonnes of Shammai, Nadab, and Abishur.
 29 And the name of the wife of Abishur was called Abiahil, and she bare him Abhan and Holid.
 30 The sonnes also of Nadab were Seled and Appaim: but Seled died without children.
 31 And the sonne of Appaim was Ishi, and the sonne of Ishi, Sheshan, & the sonne of Sheshan, Ahlai.
 32 And the sonnes of Jada the brother of Shammai were Jether and Jonathan: but Jether died without childre.
 33 And the sonnes of Jonathan were Beleth & Zaza. These were the sonnes of Jerahmeel.
 34 And Sheshan had no sonnes, but daughters. And Sheshan had a seruāt that was an Egyptian named Jarha.
 35 And Sheshan gaue his daughter to Jarha his seruāt to wife, and she bare him Atai.
 36 And Atai begate Nathan, and Nathan begate Zabab.
 37 And Zabab begate Ephlal, and Ephlal begate Obed.
 38 And Obed begate Jehu, and Jehu begate Azariah.
 39 And Azariah begate Helez, and Helez begate Eleash.
 40 And Eleash begate Sisamai, and Sisamai begate Shallum.
 41 And Shallum begate Jekamiah, and Jekamiah begate Elishama.
 42 Also the sonnes of Caleb, the brother of Jerahmeel, were Othya his eldest sonne, which was the father of Ziph: and the sonnes of Othya the father of Iehyon.

43 And the sonnes of Iehyon were Iosrah & Cappuah, and Kechem & Shema.
 44 And Shema begate Raham p father of Jozkham: & Kechem begat Shama.
 45 The sonne also of Shammai was Maon: & Maon was p father of Beth-zur.
 46 And Ephay a concubine of Caleb bare Yaran and Ossa, & Gazez: Yaran also begate Gazez.
 47 The sonnes of Jahdai were Kechem, and Jotham, and Shehan, and Helet, and Ephay, and Sheaphi.
 48 Shelebs concubine Maachah bare Sheber and Tirhanah.
 49 She bare also Shaphay, the father of Abimannah, and Sheua the father of Machbenah, & p father of Gibca. * And Achah was Shelebs daughter.
 50 ¶ These were the sonnes of Caleb the sonne of Iur the eldest sonne of Ephathah, Shobal p father of Kiriat-earim.
 51 Salma the father of Beth-lehem, and Yareph the father of Beth-gader.
 52 And Shobal the father of Kiriat-earim had sonnes, & he was the overseer of halfe Hammeoth.
 53 And the families of Kiriat-earim were the Jethites, and the Duthites, & the Shumathites, and the Uthaites, of them came the Zarceathites, and the Eshtaulites.
 54 The sonnes of Salma of Beth-lehem, & the Perophtahite, the crownes of the house of Iobab, & halfe the Manahites, and the Zaites.
 55 And the families of p Scribes dwelling at Jabez, the Tirathites, p Shimeathites, the Shuchathites, which are the Kemites, p came of Hamnath the father of the house of Rechab.

m This difference was betweene the wife and the concubine, that the wife was taken with certaine solemnities of marriage, and her children did inherite: the concubine had no solemnities in marriage, neither did her children inherite: but had a portion of good, or money giuen them.
 Josh. 15. 17.
 * Or he that saw the halfe, because the prince ought to oversee his subjects.
 n Meaning, the chiefe and principall.
 Or, the Zorites, the halfe of the Manahites.
 o Which were men leamed & expert in the law.
 p Read Nom. 10 29. & Iudg. 1. 16.

CHAP. III.

k Who dyed whiles his father was aliue, & therefore it is said, ver. 34. that Sheshan had no sonnes.

The genealogie of David, and of his posteritie vnto the sonnes of Iosab.
 1 These also were the sonnes of David, which were borne vnto him in Iehyon: the eldest Amnon of Ahinoam, the Zeeelitess: the seconde Daniel of Abigail the Carmelitess.
 2 The third Abalom the sonne of Maachah daughter of Talmai King of Gethur: the fourth Adoniah the sone of Haggith:
 3 The fift Shephatiah of Abital: the sirt Ithream by Eglah his wife.
 4 These sixe were borne vnto him in Iehyon: and there he reigned seuen peere and six moneths: and in Ierusalem he reigned thre and thirtie peere.
 5 And these foure were borne vnto him in Ierusalem, Shunee, and Shobab, & Nathan, and Salomon of Bathsheua the daughter of Amniel:
 6 Ithar also, & Elishama, & Eliphale,

a He returneth to y genealogie of David, to shew that Christ came of his stocke.
 b Which 2. Sam. 3. 3. is called Cheleb, borne of her y was Nabals wife & Carmelite
 c Only Salomō was Davids natural one, the other three were Vriahs, who David made his by adoptio. he that was begotten in adulterie & died the eight day, is not reckoned among Davids sonnes. d Called also Bathsheba, or Elishua, 2. Sam. 5. 15. & Eliphaleet dyed, & David named those sonnes, which were next borne, by the same names: in the booke of Kings his children are mentioned which were aliue, and here both they that were aliue and dead.

i That is, the chiefe gouernour of Prince of the Ziphims, because the prince ought to haue a fatherly care and affectio toward his people.

- 7 And Rogah, and Sepheg, and Ja-
phia,
- 8 And Elishama, and Eliada, and Elis-
phelet, nine in number.
- 9 These are all the sonnes of David, bes-
ides the sonnes of the concubines, and
Chamar their sister.
- 10 And Salomons sonne was Reho-
boam, whose sonne was Abiah, and Abi-
his sonne, and Jehohaphat his sonne,
- 11 And Joram his sonne, and Ahaziah his
sonne, and Joash his sonne,
- 12 And Amaziah his sonne, and Azariah
his sonne, and Jorham his sonne,
- 13 And Ahaz his sonne, and Hezekiah his
sonne, and Manasseh his sonne,
- 14 And Amon his sonne, and Josiah his
sonne.

But Ashur the father of Tekoa had
two wives, Heleah, and Naarah.
And Naarah bare him Uzuzim, and
Yepher, and Temun and Haalhai:
these were the sonnes of Naarah.
And the sonnes of Heleah were Zereth,
Jezohar and Ethnan.
Also Oz begate Anub, and Zobeab,
and the families of Aharel the sonne
of Barum.
But Jabez was more honourable the
his brethren: and his mother called his
name Jabez, saying, Because I bare
him in sorow.

c Otherwise
called Othniel,
Jud. 1. 13.

d It is to be vn-
derstand, y then
he would acco-
plish his vowe
which he made.

f So called be-
cause he was pre-
ferred to y dig-
nitye royal be-
fore his brother
Iehoiakim, which
was the elder.

Or, Iehobaz,
2 Kings. 23. 30.

g S. Matth. saith
that Zorobabel
was sonne of Za-
lathiel, meaning
y he was his ne-
phue according
to the Ebrewe
speache: for he
was Pedajahs
sonne.

h So that She-
maiah was She-
chaniahs natural
sonne, and the o-
ther five his ne-
phues, and in all
were six.

a Meaning, they
came of Iudah,
as nephues and
kinmen: for
onely Pharez
was his natural
sonne.

Gen. 38. 29. and
46. 1. ch. p. 4.

b The first borne
of his mother,
and not y eldest
sonne of his fa-
ther.

- 15 And of the sonnes of Josiah, the s'e-
dest was Johanan, the seconde Jehoia-
kin, the thirde Zedekiah, & the fourth
Shallum.
- 16 And the sonnes of Jehoiakim were
Jeconiah his sonne, and Zedekiah his
sonne.
- 17 And the sonnes of Jeconiah, Aisir and
Serahtiel his sonne:
- 18 Balthuzaim also and Bedaiah, and
Sheuzar, Jecaniah, Yothama, and
Aedabiah.
- 19 And the sonnes of Bedaiah were Zer-
ubbabel, & Shummei: and the sonnes
of Zerubbabel were Meshullam, and
Hananiah, & Shelumith their sister,
- 20 And Yalhubah, and Del, and Zer-
chiah, and Hazabiah, and Jushabhesed,
five in number.
- 21 And the sonnes of Hananiah were
Pelatiah, and Selaiah: the sonnes of
Kephthai, the sonnes of Urnan, the
sonnes of Ubadiah, the sonnes of She-
chaniah.
- 22 And the sonne of Shechaniah was
SHEMAIAH: and the sonnes of SHEMA-
IAH were Yacrus and Ageal, and Wars-
iah, & Shearai, and Shephat, h'ir.
- 23 And the sonnes of Shearai were Eli-
oenai, and Hezekiah, & Azrikam, three.
- 24 And the sonnes of Elioenai were Ho-
daiah, and Eliashub, and Pelatiah, and
Akkub, and Johanan, and Delaiah &
Anani, seven.

C H A P. I I I I.

The genealogie of the sonnes of Iudah, s Of Ashur,
9 Of Jabez, and his praiser, 11 Of Chaleb, 24 And
Simeon: their habitations, 28 And conquests.

- 1 The sonnes of Iudah were Phas-
tez, Herson, and Carmi, & Hur, and
Shobal.
- 2 And Keulah the sonne of Shobal be-
gate Jahath, and Jahath begate Phur-
mai, and Lahad: these are the families
of the Zorachites.
- 3 And these were of the father of Etam,
Jizreel, & Ithma and Iddah: and the
name of their sister was Hazeleponi.
- 4 And Demuel was the father of Gedoz, &
Ezer the father of Uthai: these are
the sonnes of Hur the eldest sonne of
Ephyatah, the father of Beth-lehem,

And Eglon b' h'otter of Shuah be-
gate Bejr, which was the father of
Elyton.
12 And Elyton begate Beth-rapha, and
Paseah, and Tehinnai the father of
the cite of Mahath: these are the men
of Recha.
13 And the sonnes of Kenaz were Othniel
and Zeraiah, and the sonne of Othniel,
Yathath.
14 And Oenothai begate Ophrah, and
Seraiah begate Joab the e' father of
the valley of craftsmen: for they were
craftsmen.
15 And the sonnes of Caleb the sonne of
Jephunneh were Iru, Elah, & Naan.
And the sonne of Elah was Manah.
16 And the sonnes of Jehaleleel were Ziph,
and Zuphah, Tiria, and Harael.
17 And the sonnes of Ezerah were Jether
and Shered, and Ephar, and Jalon, &
he begate Miriam, and Shamina, and
Jithbah the father of Etheimoa.
18 Also his wife Jehudiah bare Jered
the father of Gedoz, and Heber the fa-
ther of Bocho, and Jehuchiel the father
of Zanoah: and these are the sonnes of
Bithiah the daughter of Pharaoh
which Shered tooke.

e The lord of
y valley where
the artificers did
worke.
f Called also
Efron.

Or, she bare, mean-
ing, the second
wife of Ezerah.

Or, of whos he had
Miriel.

- 19 And the sonnes of the wife of Hodiah,
the sister of Raham the father of Kei-
lah were the Garinites, and Etheimoa
the Maachathite.
- 20 And the sonnes of Shimon were
Ammon and Ramoth, Ben-hanani and
Tilon. And the sonnes of Ahi were
Zoheth, and Ben-zoith.
- 21 The sonnes of Shelah, the sonne
of Iudah were Er the father of Ucali,
and Laadah the father of Barshab, &
the families of the households of them
that wrought five timmer in the house
of Aheba.
- 22 And Jokim and the men of Chozeba
and Joah, and Saraph, which had the
dominion in Hoab, and Jathubi les-
hem. These also are ancient things.
- 23 These were porters, & dwelt among
plants and hedges: & there they dwelt
with

Gen. 38. 1, 2, 3, 4.

Or, of the inhabi-
tants of Lehem.
g They were
king Davids gar-
diners & served
him in his works
with

Gen. 46. 10.
 exod. 6. 15.
 h His sonne O-
 had is here o-
 mitted.

i These cities
 belonged to the
 tribe of Iudah,
 Iosh. 19. 1. and
 were giuen to
 the tribe of Si-
 meon.

k Then Dauid
 restored them
 to the tribe of
 Iudah.

l For the tribe
 of Simeon was
 so great in num-
 ber that in the
 time of Ezekiah
 they sought new
 dwellings vnto
 Gedor, which is
 in the tribe of
 Dan.

m And were not
 slaine by Saul &
 Dauid.

with the King for his worke.
 24 * The sonnes of Simeon were Nemuel,
 and Jamin, Jarib, Kerah, & b Shaul.
 25 Whose sonne was Shallum, and his
 sonne, Shibmai, and his sonne Shilma,
 26 And the sonnes of Shilmai, Jaimuel
 was his sonne, Zacchar his sonne, and
 Shimei his sonne.
 27 And Shimei had sixtene sonnes, & sixe
 daughters, but his brethren had not
 many children, neither was al their fa-
 milie like to the children of Iudah in
 multitude.
 28 And they dwelt at Beer-sheba, & at
 Moladah, and at Hazar Shual,
 29 And at Bilhah, and at Ezerai, and at
 Tolah,
 30 And at Bethuel, and at Hoyah, and
 at Ziklag,
 31 And at Beth-marcaboth, & at Hazar
 Susim, at Beth-biri, & at Shaaraim.
 these were their cities vnto the reigne
 of k Dauid.
 32 And their townes were Etam, & Ain,
 Rimmon, and Tochen, and Athan, five
 cities.
 33 And all their townes that were round
 about these cities vnto Baal, these are
 their habitations & the declaration of
 their genealogie.
 34 And Bethshobab & Jaminech, & Joshab
 the sonne of Amalshah,
 35 And Joel and Jehu the sonne of Jos-
 hiah, the sonne of Seraiah, the sonne
 of Asiel,
 36 And Elionai, & Jaakobah, and Jesho-
 haiah, and Manaah, and Abiel and Jec-
 miel and Benaiah,
 37 And Ziza the sonne of Shiphai, the
 sonne of Allon, the sonne of Jedaiah,
 the sonne of Shimei, the sonne of Shes-
 maiah,
 38 These were famous princes in their
 families, and increased greatly their fa-
 thers houses.
 39 And they l went to the entering in of
 Gedor, euen vnto the East side of the
 valley, to seeke pasture for their sheepe.
 40 And they founde fat pasture and
 good, and a wide lande, both quiet and
 fruitfull: for they of Ham had dwelt
 there before.
 41 And they described by name, came in
 the daues of Hezekiah king of Iudah, &
 smote their tents, and the inhabitants
 that were found there, & destroyed the
 utterly vnto this day, & dwelt in their
 roume, because there was pasture there
 for their sheepe.
 42 And besides these, five hundred men
 of the sonnes of Simeon went to mount
 Seir, and Pelatiah, and Heariah, and
 Kophaiah, and Buziel the sonnes of
 Jithi were their captaynes,
 43 And the rest of Amalek that had m es-
 caped, and they dwelt there vnto this
 day.

CHAP. V.

1 The birthright taken from Reuben and giuen
 to the sonnes of Joseph, 2 The genealogie of

Reuben, 11 And Gad, 23 And of the halfe tribe
 of Manassah.

1 T He sonnes also of Reuben the eldest
 sonne of Israel (for he was b eldest,
 * but had desied his fathers bedde,
 therefore his birthright was giuen vnto
 the sonnes of Joseph the sonne of Is-
 rael, so that the genealogie is not recko-
 ned after his birthright.
 2 For Iudah preuailed about his bzes
 then, and of him came b the prince, but
 the birthright was Josephs)
 3 * The sonnes of Reuben the eldest
 sonne of Israel were Hanoch & Pallu,
 Hezron and Carmi.
 4 The sonnes of Joel, Shemaiah his
 sonne, Gog his sonne, and Shimei his
 sonne,
 5 Michah his sonne, Keaiah his sonne,
 and Baal his sonne,
 6 Beerah his sonne: whose wife Tilgath
 Pilezer king of Asshur caried away:
 he was a prince of the Reubenites.
 7 And when his brethren in their fami-
 lies reckoned the genealogie of their ge-
 nerations, Jeiel and Zechariah were
 the chiefe,
 8 And Bela the sonne of Asaz, the sonne
 of Shema, the sonne of Joel, which
 dwelt in d Kroer, euen vnto Hebo and
 Baal-meon.
 9 Also Eastward he inhabited vnto the
 entering in of the wilderness from the
 riuer e Parath: for they had much cat-
 tle in the land of Gilead.
 10 And in the daues of Saul they warred
 with the e Hagarinis, which fell by
 their handes: and they dwelt in their
 tentes in al the East partes of Gilead.
 11 And the children of Gad dwelt ouer
 against them in the lande of Baschan,
 vnto Salchah,
 12 Joel was the chiefe, and Shaphan
 the second, but Jaanai and Shaphat
 were in Baschan.
 13 And their brethren e of the house of their
 fathers were Michael, and Meshullam,
 and Sheba, and Sorai, and Jacan and
 Zia, and Eber, seuen.
 14 These are the children of Abihail, the
 sonne of Huri, the sonne of Iaroah, the
 sonne of Gilead, the sonne of Michael,
 the sonne of Gethshai, h sonne of Iah-
 do, the sonne of Buz.
 15 Shi the sonne of Abdiel, the sonne of
 Guni was chiefe of the householde of
 their fathers.
 16 And they dwelt in Gilead in Baschan, f Both y whole
 and in the townes thereof, and in al the
 suburbs of Sharon, by their borders,
 17 All these were reckoned by genealogies
 in the daues of Iotha King of Iudah, &
 in the daies of Jeroboam king of Israel.
 18 * The sonnes of Reuben & of Gad, &
 of halfe the tribe of Manasse of those
 that were valiant men, able to beare
 shield, & sworde, and to draine a howe,
 exercised in warre, were foure & fourtie
 thousand, seuen hundred and thre
 score, that went out to the warre.

Gen. 35. 22. & 49. 4

a Because they
 were made two
 tribes, they had
 a double portio.
 b That is, he was
 the chiefe of al
 the tribes accord-
 ing to Iaakobs
 prophesie, Gen.
 49. 8. & because
 Christ should
 come of him.
 Gen. 46. 9.
 exod. 6. 8. 4.
 nom. 26. 5.

c To wit, in the
 time of Vzziah
 King of Israel,
 2. King. 15. 29.

d These places
 were beyod Ior-
 den toward the
 East in the land
 giuen to the
 Reubenites.
 e Or, Euphrates.
 f The Ithmae-
 lites that came
 of Hagar Abra-
 hams concubine.

g Both y whole
 country & onz
 peculiar citie
 were called by
 this name Ba-
 shan.

- g These twaine were the sonnes of Ishmael, Gen. 25. 15.
- h To wit, by the Lord, that gaue the the victorie.
- ^a Ebr. sonnes of men.
- i Meaning, the captiuitie of the ten tribes vnder Tilgath Pilnezer.
- k Otherwise called, Baal-gad.
- l Thus God stirred vp the wicked and vsed them as instruments to execute his iust judgement against sinners, although they were led with malice and ambition, 1. King. 18. 11.
- 19 And they made warre wth Yagarims, withs Jetur, and Shaphih & Rodab.
- 20 And they were holpen against them, and the Yagarims were deliuered into their hand, & all þ were with them: for they cryed to God in the bartel, and he heard the, because they trusted in him.
- 21 And they led away their cattell, euen their camels fiftre thousand, and two hundred, and fiftre thousand sheepe, & two thousand asses, and of persons an hundredth thousand.
- 22 For many fell downe wounded, because the warre was of God. And they dwelt in their steads vntil þ captiuitie.
- 23 And the children of the halfe tribe of Manasse dwelt in the land, from Baahan vnto ^k Baal Hermon, & Semir, & vnto moit Heron: for they increased.
- 24 And these were the heades of the householdes of their fathers, euen Ephraim and Ipsi, and Chel & Azriel, and Feremah, and Yhodaniah, and Jahziel, strong men, valiant and famous, heades of þ householdes of their fathers.
- 25 But they transgressed against the God of their fathers, & wet a whoring after the gods of the people of the land, whom God had destroyed before the.
- 26 And the God of Israel stirred by the spirit of Pul king of Asshur, & þ spirit of Tilgath Pilnezer king of Asshur and he caried the away: euen the Kenizbenites, & the Gadites, & the halfe tribe of Manasse, and brought them vnto ^a Halah, and Yaboi, & Yara, and to the riuier Gozam, vnto this dap.
- C H A P. VI.
- ^l The genealogie of the sonnes of Leui, 31 Their order in the ministrie of the Tabernacle. 49 Aarō & his sonnes Priests, 54. 57 Their habitations.
- 1 The sonnes of Leui were Gershon, Kohath, and Merari.
- 2 * And the sonnes of Kohath, Amram, Jzhar, and Hebron, and Dzziel.
- 3 And the children of Amram, Aaron, & Moses and Miriam. And the sonnes of Aaron, * Nadab, and Abihu, & * Eleazar, and Jthamar.
- 4 Eleazar begate Phinehas. Phinehas begate Abisua,
- 5 And Abisua begate Bukki, & Bukki begate Dzzi,
- 6 And Dzzi begate Zerachiah, and Zerachiah begate Peraioth.
- 7 Peraioth begate Amariah, & Amariah begate Ahitub,
- 8 And Ahitub begate Zadok, & Zadok begate Ahimaaz,
- 9 And Ahimaaz begate Azariah, and Azariah begate Johanan,
- 10 And Johanan begate Azariah (it was he that was þ Priest in the house that Salomon built in Jerusalem)
- 11 And Azariah begate Amariah, and Amariah begate Ahitub,
- 12 And Ahitub begate Zadok, and Zadok begate Shallum,
- 13 And Shallum begate Bilkiah, and Bilkiah begate Azariah,
- 14 And Azariah begate Seraiah, and Seraiah begate Jehozadak,
- 15 And Jehozadak departed when the Lord carped away into captiuitie Jusbudah and Jerusalem by the hande of Nebuchad nezzar.
- 16 ¶ The sonnes of Leui were Gershon, Kohath and Merari.
- 17 And these be the names of the sonnes of Gershon, Libni, and Shimei.
- 18 And the sonnes of Kohath were Amram, and Jzhar, & Hebron, and Dzziel.
- 19 The sonnes of Merari, Phahli and Hulhi: and these are the families of Leui concerning their fathers.
- 20 Of Gershon, Libni his sonne, Jahath his sonne, Zimnah his sonne,
- 21 Joah his sonne, Jddo his sonne, Zerah his sonne, Jeaterai his sonne,
- 22 The sonnes of Kohath, Amniadab his sonne, * Kohah his sonne, Assir his sonne,
- 23 Elkanah his sonne, and Ebiathay his sonne, and Assir his sonne,
- 24 Tahath his sonne, Driel his sonne, Uzziyah his sonne, and Shauli his sonne,
- 25 And the sonnes of Elkanah, Amasai, and Ahimoth,
- 26 Elkanah, the sonnes of Elkanah, Zophai his sonne, & Nahath his sonne,
- 27 Ehab his sonne, Jeroham his sonne, Elkanah his sonne,
- 28 And the sonnes of Schemuel, the eldest & Washni, then Abiah.
- 29 ¶ The sonnes of Merari were Phahli, Libni his sonne, Shimei his sonne, Dzziyah his sonne,
- 30 Shimea his sonne, Yaggiah his sonne, Malaiyah his sonne,
- 31 And these be they whome Dauid set fo to sing in the house of the Lord, after that the Arke had rest.
- 32 And they ministred before the Tabernacle, euen the Tabernacle of the Congregation with singing, vntill Salomon had built the house of the Lord in Jerusalem: then they continued in their office, according to their custome.
- 33 And these ministred with their children: of the sonnes of Kohath, Yeman a singer, the sonne of Joel, the sonne of Schemuel,
- 34 The sonne of Elkanah, þ sonne of Zerobah, þ sonne of Chel, þ sonne of Toah,
- 35 The sonne of Zuph, the sonne of Elkanah, the sonne of Phahath, the sonne of Amasai,
- 36 The sonne of Elkanah, the sonne of Joel, the sonne of Azariah, the sonne of Zephaniah,
- 37 The sonne of Tahath, the sonne of Assir, the sonne of Ebiathay, the sonne of Kohah,
- 38 The sonne of Jzhar, the sonne of Kohath, þ sonne of Leui, the sonne of Israel.
- 39 And his brother ^b Malaph stood on his right had: & Malaph was the sonne of Berechiah, the sonne of Shimea,
- 40 The sonne of Michael, the sonne of Baalriah, the sonne of Phalchiah,

c That is, he was led into captiuitie with his father Seraiah, the hie Priest, 2. King. 25. 18.

d Who seemeth to be called Izhah, Exodus 6. 21. Nomb. 16. 1.

e Who is also called Joel, 1. Sam. 8. 2. and the 33. verse of this chapter.

f After it was brought to that place where the Temple should be built and was no more caried to and fro. g Reade Exod. 27. 21.

^a Or nephews.

^b Or, confin. h Meaning, the cousin of He-man, verse 33.

i The Levites are called the fingers brethren because they came of the same stocke. k Reade Nomb.4.4

- 41 The sonne of Ethni, the sonne of Zerah, the sonne of Abiah,
- 42 The sonne of Echan, the sonne of Zinnah, the sonne of Shimej,
- 43 The sonne of Jahath, the sonne of Gershom, the sonne of Levi.
- 44 And their brethren the sonnes of Merari were on the left hand, even Es than the sonne of Kishi, the sonne of Ushidi, the sonne of Galluch,
- 45 The sonne of Hathabiah, the sonne of Amaziab, the sonne of Yulkiab,
- 46 The sonne of Amzi, the sonne of Basai, the sonne of Shamer,
- 47 The sonne of Shaihi, the sonne of Shubi, the sonne of Merari, the sonne of Levi.
- 48 ¶ And their brethren the Levites were appointed unto all the service of the Tabernacle of the house of God,
- 49 But Aaron and his sonnes burnt incense vpon the altar of burnt offering, and on the altar of incense, for all that was to do in the most holy place, & to make an atonement for Israel, according to all that Moses the seruant of God had commaunded.
- 50 These are also the sonnes of Aaron, Eleazar his sonne, Phinehas his sonne, Abihua his sonne,
- 51 Bukki his sonne, Uzzi his sonne, Zerachiah his sonne,
- 52 Meraioth his sonne, Amariah his sonne, Abihub his sonne,
- 53 Zadok his sonne, and Shimaaz his sonne.
- 54 ¶ And these are the dwelling places of them throughout their townes and coastes, euen of the sonnes of Aaron for the familie of the Kohathites, for the lot was theirs.
- 55 So they gaue them Hebron in the land of Iudah and the suburbes thereof round about it.
- 56 But the field of the citie, and the villages thereof they gaue to Caleb the sonne of Iephunneh.
- 57 And to the sonnes of Aaron they gaue the cities of Iudah for refuge, euen Hebron and Bithan with their suburbes, and Gattir, and Elstemoa with their suburbes,
- 58 And Hebron with her suburbes, and Desubir with her suburbes,
- 59 And Alhan & her suburbes, & Bethshemesh and her suburbes:
- 60 ¶ And of the tribe of Benjamin, Geba & her suburbes, and Meneth with her suburbes, and Anathoth with her suburbes: all their cities were thirtene cities by their families.
- 61 And vnto the sonnes of Kohath the remnant of the familie of the tribe, euen of the halfe tribe of the halfe of Manasseh, by lot ten cities.
- 62 And to the sonnes of Gershom according to their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh

- in Bashan, thirtene cities.
- 63 Vnto the sonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.
- 64 Thus the children of Israel gaue to the Levites cities with their suburbes.
- 65 And they gaue by lot out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which they called by their names.
- 66 And they of the families of the sonnes of Kohath, had cities and their coastes out of the tribe of Ephraim.
- 67 * And they gaue vnto them cities of refuge, Shechem in mount Ephraim, and her suburbes, and Gezer and her suburbes,
- 68 Joknean also and her suburbes, & Beth-horon with her suburbes,
- 69 And Hialon and her suburbes, and Gath Ramon and her suburbes,
- 70 And out of the halfe tribe of Manasseh, Aner & her suburbes, & Beileam & her suburbes, for the families of the remnant of the sonnes of Kohath.
- 71 Vnto the sonnes of Gershom out of the familie of the halfe tribe of Danas, Golan in Bashan, & her suburbes, and Altharoth with her suburbes,
- 72 And out of the tribe of Issachar, Kedesh and her suburbes, Dabreath and her suburbes,
- 73 Ramoth also and her suburbes, and Keren with her suburbes,
- 74 And out of the tribe of Asher, Pashal and her suburbes, and Abdon and her suburbes,
- 75 And Hukok and her suburbes, and Rehob and her suburbes,
- 76 And out of the tribe of Naphtali, Kedesh in Galilea and her suburbes, & Hammon and her suburbes, & Kiriataim and her suburbes.
- 77 Vnto the rest of the children of Merari were giuen out of the tribe of Zebulun, Rimmon and her suburbes, and Tobo and her suburbes,
- 78 And on the other side Iordan by Jericho, euen on the Eastside of Iordan, out of the tribe of Reuben, * Bezer in the wilderness with her suburbes, and Jahsal with her suburbes,
- 79 And Kedemoth with her suburbes, & Shephath with her suburbes,
- 80 And out of the tribe of Gad Ramoth in Gilead with her suburbes, and Haman with her suburbes,
- 81 And Heshbon with her suburbes, & Jaazer with her suburbes.

CHAP. VII

The genealogie of Issachar, 6 Benjamin, 13 Naphtali, 14 Manasseh, 20 Ephraim, 30 Asher.

And the sonnes of Machar were Tola and Phua, Jathub, and Shimron, four, Who also is called Iob, Gen. 2 And 46.13.

i Or, cities which were giuen to the Levites. m They were first appointed, and prepared for n Which was also called Kiriat-arba, Gen. 23.2. Iob. 21. 11. o That he that had killed a man might flee thereunto for succour till his cause were tried, Deut 19.2. p Which Ioshua calleth Holon, Iosh. 15. 51. and 21. 15. q Or, Almon, Iosh. 21. 18. r That is, they gaue a portion of the Kohathites, which were remnant of the tribe of Levi, out of the halfe tribe of Manasseh & of Ephraim, verſe 66.

2 And the sonnes of Tola, Uzzi, and Kes phaiah, and Zeriel, and Jahmat, and Abblain, and Sheumel, heades in the houholdes of their fathers. Of Tola were valiant men of warre in their generations, & whose number was in the dayes of Dauid two and twentie thousand, and five hundredth.

3 And the sonne of Uzzi was Izrahiah, and the sonnes of Izrahiah, Michacl, and Obadiah, and Joel, and Abijah, & five men all yinces.

4 And with them in their generations after the houhold of their fathers were bands of men of warre for battell, five and thirte thousand: for they had many wyues and chyldren.

5 And their wyethen among all the families of Iuchar were valiant men of war, reckoned in al by their genealogies foure scoze and seuen thousand.

6 ¶ The sonnes of Beniamin were Bela, and Becher, and Zebiad, & thre.

7 And the sonnes of Beri, & Boin, & Uzzi, and Uzziel, and Jeremoth, and Tri five heades of þ houholdes of their fathers, valiant men of warre, & were reckoned by their genealogies, two and twentie thousand and thirte and foure.

8 And the sonnes of Becher, Zemirah, and Joah, and Eteser, and Etionai, and Omri, and Jeremoth, and Abiah, & Anathoth, and Amareth: all these were the sonnes of Becher.

9 And they were nombred by their genealogies according to their generations, and the chiefe of the houles of their fathers, valiant men of warre, twentie thousand and two hundredth.

10 And the sonne of Zebiad was Bilhan, and the sonnes of Bilhan, Jenuh, and Beniamin, and Chud, & Chenaiah, & Zethan, and Charbith, & Ahsahar.

11 All these were the sonnes of Zebiad, chiefe of the fathers, valiant men of war, sentene thousand and two hundredth, marching in battel arap to the warre.

12 And Shuppim, and Huppim were the sonnes of Ir, but Hulthim was the sonne of another.

13 ¶ The sonnes of Naphtali, Jahziel, & Guni, and Taser, and Shalum of the sonnes of Bilhah.

14 The sonne of Manasseh was Asyiel, whome she bare unto him, but his concubine of Arai bare Achir the father of Gilead.

15 And Achir tooke to wife the sister of Huppim & Shuppim, and the name of their sister was Achachah. And þ name of the seconde sonne was Zelophehad, & Zelophehad had daughters.

16 And Achachah þ wife of Achir bare a sonne, & called his name Beresh, and the name of his brother was Sherech: and his sonnes were Blain & Rakem.

17 And the sonne of Dan was Bedau. These were the sonnes of Gilead the sonne of Achir, þ sonne of Manasseh.

18 And his sister Polecheth bare Ashob,

and Abiezer, and Mahalah.

19 And the sonnes of Simeon were Abian, and Shechem, and Ishi, and Amann.

20 ¶ The sonnes also of Ephraim were Shuthelah, and Zerod his sonne, and Cahath his sonne, and his sonne Eladah, and Cahath his sonne.

21 And Zabad his sonne, and Shuthelah his sonne, & Ser, & Elead, and the men of Cahath that were borne in the laude, slew them, because they came downe to take away their catel.

22 Therefore Ephraim their father mourned many dayes, & his wyethen came to comfort him.

23 And when he went in to his wife, shee conceiued, and bare him a sonne, and he called his name Beriah, because affliction was in his house.

24 And his daughter was Sherah, which

bupte Beth-horon the nether, and the byper, and Uzzi Sherah.

25 And Isephah was his sonne, and Kes sheph, and Celah his sonne, & Caham his sonne.

26 Laaban his sonne, Aminhud his sonne, Elhanan his sonne.

27 Ron his sonne, Jehoshua his sonne.

28 And their possessions & their habitations were Beth-el, & the villages thereof, and Eastward Naaran, & Westward Gezer with the villages thereof, Shechem also and the villages thereof, unto Azzah and the villages thereof.

29 And by the places of the children of Manasseh, Beth-shean & her villages, Taanach and her villages, Megiddo & her villages, Doi, and her villages. In those dwelt the chyldren of Joseph the sonne of Israel.

30 ¶ The sonnes of Asher were Imnah, and Ihuah, and Ishuai, and Beriah, & Serah their sister.

31 And the sonnes of Beriah, Yeber, and Balchiel, which is the father of Birzauith.

32 And Yeber begat Japhlet, & Shomer, and Hotham, and Shuah their sister.

33 And the sonnes of Japhlet were Basach, and Simhal, and Ashuath: these were the chylden of Japhlet.

34 And the sonnes of Shainer, Nbi, and Kohgal, Ichubbah, and Aram.

35 And the sonnes of his brother Helem were Zophah, and Tunna, & Sheleth and Amal.

36 The sonnes of Zophah, Snah, & Yareneyher, & Hual, and Beri, & Jirah, and Shur, and Yob, and She-muna, & Shulshah, and Ithrar, and Beera.

38 And þ sonnes of Jether, Arphumeth, and Hipsa and Ara.

39 And the sonnes of Dila, Yarah, and Yaniel, and Kizia.

40 All these were the chyldren of Asher, the heades of their fathers houles, noble men, valiant men of war & chiefe yinces, & they were reckoned by their genealogies for warre and for battell to the number of five & twentie thousand men.

b That is, their number was found thus great when Dauid nobred the people, 2, Sam. 24. 1.

c Meaning, the four sonnes, and the father.

Or, kinsmen.

d Called also Ashel, Gen. 46. 21. Nom. 26. 38.

e Which were the chiefe: for els there were seuen in all, as appeareth, Gen. 46. 21.

Or, Ish.

f Meaning, that he was not the sonne of Beniamin, but of Dan, Gen. 46. 23.

Or, of Aler.

Or, Shillem.

Gen. 46. 24.

g These came of Dan & Naphtali, which were the sonnes of Bilhah, Gen. 46. 23, 24, 25.

Nomb. 26. 39, 40.

Job. 17. 1.

Or, Iezer, Nom. 26. 36.

h Meaning, the sister of Gilead.

i Which was one of the fue principalities of the Philistins, slew the Ephraimites.

Or, kinsfolkes.

Or, neece.

k To wit, of Ephraim.

Or, Adaiah.

Gen. 46. 17.

Or, Kimsal.

CHAP. VIII.

1 The *sonnes* of Benjamin, 23 *And* *race* of Saul.
 1 Benjamin also begat Bela his eldest
 sonne, whose the second, and Aharah
 the third,
 2 Joshah the fourth, and Rapha the fifth.
 3 And the *sonnes* of Bela were Addar, &
 Gera, and Abihud,
 4 And Abihui, & Naaman & Nhoah,
 5 And Gera, & Shephuphan, & Huran.
 6 ¶ And these are the *sonnes* of Ehud:
 these were the chief fathers of those
 that inhabited Geba: and they were
 carried away captives to Moahath,
 7 And Naaman, and Nsiah, and Gera,
 he carried them away captives: and he
 begate Waza and Abihud.
 8 And Shabaraim begate certaine in the
 countrey of Ephraim, after hee had sent
 away Gushim and Baara his wives.
 9 He begat, I say, of Hodesh his wife, Zo-
 bab & Zibia, and Melha, & Malcham,
 10 And Feuz and Shachia and Mirna:
 these were his *sonnes* & chief fathers.
 11 And of Hulhim he begate Hithud and
 Elpaal.

12 And the *sonnes* of Elpaal were Eber,
 & Hitham and Shamed (which buyt
 Ono, & Lob, and the villages thereof)
 13 And Zeriah and Sheima (which were
 the chief fathers among the inhabitants
 of Aialon: they diue away the inhabi-
 tants of Gath)
 14 And Ahio, Shashak and Jerimoth,
 15 And Sebadiah, and Arad, and Aber,
 16 And Michael, and Apah, and Joha,
 the *sonnes* of Zeriah,
 17 And Zebadiah, and Meshullam, and
 Hizki, and Ueber,
 18 And Shumerai and Isiah, & Jobah,
 the *sonnes* of Elpaal,
 19 Jakin also, and Zichu, and Sabdi,
 20 And Ehenai, and Zillethai, & Eiel,
 21 And Adaiah, & Bereaiah, & Shumrah
 the *sonnes* of Shimeai,
 22 And Ishpan, and Eber, and Eiel,
 23 And Abdon, and Zichi, and Hanaan,
 24 And Hananiah, and Elam, and Utos-
 thiah,
 25 Jphedeiah and Penuel the *sonnes* of
 Shaihak,
 26 And Shamserah, and Shehariah, &
 Athaliah,
 27 And Jaarehiah, and Eliah, & Zichu,
 the *sonnes* of Jeroham.

28 These were the chief fathers accord-
 ing to their generations, euen princes,
 which dwell in Ierusalem.
 29 And at Gibeon dwelt the father of
 Gibon, and the name of his wife was
 Maachab.
 30 And his eldest sonne was Abdon, then
 Zur, and Kish, and Baal, and Madab,
 31 And Gidon, and Hio, and Zacher,
 32 And Hichoth begate Shimeah: these
 also dwell with their brethren in Jeru-
 salem, euen by their brethren.
 33 And Mer begate Kish, & Kish begate
 Saul, and Saul begate Jonathan, and
 Malchishua, & Abinadab, & Elibaal,

24 And the *sonne* of Jonathan was h Mephiboseth.
 rib-baal, & Merib-baal begate Hicah, called Mephibo-
 35 And the *sonnes* of Hicah were Ditho, sath, 2-Sam.9.6.
 and Helech, and Tarea and Ahaz.
 36 And Ahaz begate Jehoabab, and Jes-
 hoadah begate Alemech, & Zmauech,
 and Zurri, and Zurri begate Moza,
 37 And Moza begat Ureah, whose sonne
 was Raphah, and his sonne Eleafah, and
 his sonne Hiel.
 38 And Hiel had six *sonnes*, whose names
 are these, Hrikam, Woheru and Ihs-
 mael, & Sheariah, and Ebabiah, & Ha-
 nan: all these were the *sonnes* of Hiel.
 39 And the *sonnes* of Ethez his brother
 were Diani his eldest sonne, Jehush the
 second, and Elyhelet the third.
 40 And the *sonnes* of Diani were valiant
 men of war which shot with the bow,
 and had many *sonnes* and nephewes,
 an hundredeth and fiftie: all these were
 the *sonnes* of Benjamin.

CHAP. IX.

1 All Israel and Iudah numbered, 10 Of the Priests,
 and Levites, 12, 18 And of their offices.
 1 Thus all Israel were n^ombred by their
 genealogies: and beholde, they are
 written in the booke of the kings of
 Israel and of Judah, and they were
 2 carried away to Babel for their trans-
 gression.
 3 And the chief inhabitants that dwell
 in their own possessions, & in their own
 cities, euen Israel the Iudites, the Le-
 uites, and the S^onehimites, the He-
 4 zebonites, and of the children of Benia-
 min, and of the children of Ephraim, &
 Manasseh.
 4 Bichai the sonne of Amihud the sonne
 of Danni, the sonne of Zimri, the sonne of
 Bani: of the children of Pharez, the
 sonne of Judah,
 5 And of Shiloni, Aitah the eldest, and
 his *sonnes*.
 6 And of the *sonnes* of Zerah, Fenel, and
 their brethren six hundredeth and minie:
 7 And of the *sonnes* of Benjamin, Sallu,
 the sonne of Meshullam, the sonne of
 Hodanah, the sonne of Hareuah,
 8 And Zbueiah the sonne of Jeroham,
 and Elah the sonne of Wzi, the sonne of
 Hichu, and Meshullam the sonne of
 Shephatiah, the sonne of Keuel, h sonne
 of Zbuiath.
 9 And their brethren according to their
 generations nine hundredeth, fiftie and
 six: all these men were chief fathers
 in the households of their fathers.
 10 ¶ And of the Iudites, Jedaiah, & Je-
 hoarib, and Jachin,
 11 And Azariah the sonne of Hilkiah, the
 sonne of Meshullam, the sonne of Za-
 dok, the sonne of Eraioth, the sonne of
 Ahinub the chief of the house of God,
 12 And Adaiah the sonne of Jeroham, the
 sonne of Abihur, the sonne of Malchi-
 ah, & Maabai the sonne of Abiel, h sonne
 of Pahzerah, the sonne of Meshullam,
 the

a He continueth in the description of the tribe of Benjamin, because his purpose is to set forth the genealogie of Saul.
 b Meaning, the inhabitants of the cite Geba.
 c To wit, Ehud.

d After he had put away his two wives.

a Hitherto he hath described their genealogies before they went into captiuitie, & now he describeth their historie after their returne.
 b Meaning, the Gibcomites, which serued in Temple, reade Ioth.9.23.

Or, Araiah.

c The chiefs of the tribe of Benjamin that dwell in Ierusalem.
 Chap.9.35.

f Who in the 1. Sam.9.1. is called Abiel.
 g He is also named Ishboseth, 2-Sam.2.8.

Or, chief of the families.

c That is, he was the hie priest.

d To serue in the Temple, euerie one according to his office.

e So called because the king came into the Temple thereby and not the common people. f Their charge was, that none should enter into those places, which were only appointed for the Priests to minister in.

Or, for their fidelitie.

g They serued weekly, as Ezek. 4. 10.

Or, opening of the doore.

h Whereof the meate offering was made, Leui. 3. 1.

the sonne of Apherilemeth, the sonne of Ianner.

13 And their brethren the chiefe of the householdes of their fathers a thousand, seuen hundred and threecore valiant men, for the 4 woike of the seruice of the house of God.

14 And of the Leuites, SHEMAIAH the sonne of Yalithub, p sonne of Kiriam, the sonne of Yalhabiah of the sonnes of Merari,

15 And WAKBAKKAR, YERESH and GALAL, & SHATTANIAH the sonne of MICHAI, p sonne of ZICHUI, the sonne of MATH, p

16 And DABDIAH the sonne of SHEMAIAH, the sonne of GALAL, the sonne of JEDUTHIM, and BERECHIAH, the sonne of NERI, the sonne of ELKANAH, that dwelt in the villages of the Netophathites.

17 And the porters were SHALLUM, and AKHUB, & TANNON, and SHIMAN, & their brethren: SHALLUM was the chiefe.

18 For they were porters to this time by companies of the children of Leui vnto the kings gate Eastward,

19 And SHALLUM the sonne of KOZE the sonne of BIALAPH the sonne of KOZAH, & his brethren the Kozathites (of p house of their father) were ouer the woike, and office to keepe the gates of the Tabernacle: so their families were ouer p holte of the LoRD, keeping the entrie.

20 And SHIMEHAS the sonne of ELAZAR was their guide, and the LoRD was with him.

21 ZACHARIAH the sonne of MESHELEMAH was the porter of the doore of the Tabernacle of the Congregation,

22 All these were chosen for porters of the gates, two hundred and twelue, which were nombred according to their genealogies by their townes. Dauid established these and Samuel p Seer* in their perpetual office.

23 So they and their children had the ouerlight of the gates of the house of the LoRD, euen of the house of the Tabernacle by wardes.

24 The porters were in foure quarters Eastward, Westward, Northward, & Southward,

25 And their brethren, which were in their townes, came at s seuen dapes fro time to time with them.

26 For these foure chiefe porters were in perpetual office, & were of the Leuites and had charge of the chambers, & of the treasures in the house of God.

27 And they lay rounde about the house of God, because the charge was theirs, and they caused it to be opened euerie morning.

28 And certaine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale.

29 Some of them also were appointed ouer the instruments, and ouer all the vessels of the Sanctuarie, & of the flour, and the wine, and the ople, and the in-

ense, and the sweete odours,

30 And certain of p sonnes of the Priests made opynments of sweete odours,

31 And MATTHIAH one of the Leuites which was p eldest sonne of SHALLUM the Kozite, had p charge of the things that were made in the frying pan.

32 And other of their brethren the sonnes of KOZAH had the ouerlight of p Herbe: Exod. 25. 30. bread to prepare it euerie Sabbath.

33 And these are the fingers, the chiefe fathers of the Leuites, which dwell in the chambers, and had none other charge: i But were continually occupied in singing prayes to God,

34 They were the chiefe fathers of the Leuites according to their generations, and the principall which dwelt at Jerusalem.

35 * And in GIBION dwelt the father of Gibron, Zeiel, and the name of his wife was MAACHAH.

36 And his eldest sonne was ABDON, then ZUR, and KISH, and BAAL, and AER, and NADAB,

37 And GEDON, and NATHO, and ZACHARIAH, and MIKLOTH.

38 And MIKLOTH begate SHINCAM: they also dwelt with their brethren at Jerusalem, euen by their brethren.

39 And * AER begate KISH, and KISH begate SAUL, and SAUL begate JONATHAN and MALCHUTHUA, and ABINADAB and SHBAAL.

40 And the sone of JONATHAN was MERIBBAAL: and MERIBBAAL begate MICAH.

41 And p sonnes of MICAH were PITHON, and BELECH and TABEA,

42 And NHAZ begate K JARAH, and JARAH k begate MELETH, and AZINAETH and ZUNRI, and ZUNRI begate SHOZA.

43 And SHOZA begate ZINEA, whose sonne was REPHAIAH, and his sonne was ELIASAH, and his sonne AZEL.

44 And AZEL had six sonnes, whose names are these, AZRIKAM, BOCHERI, and ISMAEL, and SHEARIAH, and DABDIAH, and JANAN: these are the sonnes of AZEL.

CHAP. X.

1 The battell of Saul against the Philistims, 4 In which he dieth, 6 And his sonnes also. 13 The cause of Sauls death.

1 THE * Philistims fought against Israel: and the men of Israel fled before the Philistims, & fell downe slaine in mount Gilboa.

2 And p Philistims pursued after Saul and after his sonnes, & the Philistims smote Jonathan, and Abinadab, and Malchithua the sonnes of Saul.

3 And the battell was loze against Saul, & the archers hit him, & he was wounded of the archers.

4 Then said Saul to his armour bearer, Draw out thy sword, and thrust mee through therewith, lest these vncircumcised come & mock at me: but his armour bearer would not, for he was loze afraid: therfore Saul took p sword & fel vpo it.

P. ii. 5 And

Chap. 1. 29.
Or, Abigebon,
r. Sam. 14. 51
chap. 1. 33.
Who was also called Ichoadab
Chap. 8. 36.

5 And when his armour bearer saw that Saul was dead, he fell likewise upon the sword, and died.

6 So Saul died and his three sonnes, & all his house, they died together.

7 And when all the men of Israel that were in the valley, saw howe they fled, and that Saul and his sonnes were dead, they looked their cities, and fled awaie, and the Philistins came, and dwelt in them.

8 And on the morrow when the Philistins came to spoyle them that were slaine, they found Saul and his sonnes lying in mount Gilboa.

9 And when they had stript him, they tooke his head and his armour, & sent them into the lande of the Philistins round about, to publish it vnto their idoles, and to the people.

10 And their lapde by his armour in the house of their god, & set by his head in the house of ^a Dagon.

11 When all they of Iabesh Gilead heard al that the Philistins had done to Saul,

12 Then they arose (all the valiant men) and tooke the bodie of Saul, and the bodies of his sonnes, and brought them to Iabesh, & buried the bones of them vnder an oke in Iabesh, and fasted seuen dayes.

13 So Saul died for his transgression, that he committed against the Lord, ^a euen against the woide of the Lord, which he kept not, and in that he sought & asked counsell of a ^b familiar spirit,

14 And asked not of the Lord: therefore he slew him, and turned the kingdome vnto Dauid the sonne of Isha.

CHAP. XI.

1 After the death of Saul in Dauid anointed in Hebron. 1 The Jebusites rebel against Dauid, from whom he taketh the tower of Zion. 6 Ioab is made cap. aine. 10 His valiant men.

1 Thou ^a valiant Israel gathered themselves to Dauid vnto Hebron, saying, Behold, we are thy bones and thy flesh. 2 And in time past, euen when Saul was king, thou leddest Israel out and in: and the word of thy God sayde vnto thee, Thou shalt feede my people Israel, and thou shalt be captaine ouer my people Israel.

3 So came all the Elders of Israel to the king to Hebron, and Dauid made a covenant with them in Hebron before the Lord. And they anointed Dauid king ouer Israel, ^a according to the woide of the Lord by the hand of Samuel.

4 Then Dauid and all Israel went to Ierusalem, which is Iebus, where were the Jebusites, the inhabitantes of the land.

5 And the inhabitants of Iebus said to Dauid, Thou shalt not come in hither. But Dauid answered and said, I will dwell in the tower of Zion, which is the citie of Dauid.

6 And Dauid sayd, ^a Whosoener smiteth the Jebusites first, shall be the chiefe and

captain. So Ioab the sonne of Zeruiah went first by, and was captaine.

7 And Dauid dwelt in the tower: therefore they called it the citie of Dauid.

8 And hee built the citie on euerie side, ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} 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- 23 And he newe an Egyptian, a man of great stature, even five cubits long, and in the Egyptians hand was a speare like a weavers beame: and he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.
- 24 These things did Benaiah the sonne of Jehoiada, and had the name among the three worthies.
- 25 Beholde, he was honourable among thirtie, but hee attained not unto the first thre. * And Dauid made him of his counsell.
- 26 ¶ These also were valiant men of war, Nabel the brother of Joab, Elhanan the sonne of Dodo of Beth-lehem,
- 27 & Shammoth the Harodite, Helez the Pelonite,
- 28 Ira the sonne of Ikkeh the Tekoite, Abieser the Antothite,
- 29 ^b Sibbecai the Husathite, Hlai the Ashobite,
- 30 Maharai the Netophathite, Yeled the sonne of Baanah the Netophathite,
- 31 Ithai the sonne of Ithai of Gibeath of the children of Beniamin, Benaiah the Pirathonite,
- 32 Hurai of the rimers of Gash, Abiel the Arbathite,
- 33 Amauth the Baharunite, Elshaba the Shaalbonite,
- 34 The sonnes of Hashem the Gizonite, Jonathan the sonne of Shageh the Harite,
- 35 Ahiam the sonne of Sacar the Hararite, Elphal the sonne of Ur,
- 36 Hepher the Bercherathite, Whiiah the Pelonite,
- 37 Hezro the Carmelite, Naarai the sonne of Ezbai,
- 38 Joel the brother of Nathan, Sibhar the sonne of Yaggers,
- 39 Zelek the Ammonite, Nahrai the Bersrochite, the armour bearer of Joab, the sonne of Zeruah,
- 40 Ira the Ithite, Sarib the Ithite,
- 41 Oriah the Yittite, Zabab the sonne of Ahiai,
- 42 Abina the sonne of Shiza the Keubenite, a captaine of the Keubenites, and thirtie with him,
- 43 Hanan the sonne of Maachah, and Joshaphat the Michite,
- 44 Bzia the Asherathite, Shama & Iziel the sonnes of Otham the Broerite,
- 45 Jedaiel the sonne of Shimri, & Joshua his brother the Tizite,
- 46 Eliel the Bahauite, and Jeribai and Joshauah the sonnes of Einaan, and Achmah the Moabite,
- 47 Eliel and Obed, and Jaassel the Mesobaiter.

CHAP. XII.

¶ *¶ Vvho they were that went with Dauid when he fled from Saul. 1. 4 Their valiantnes. 23 They that came vnto him vnto Hebron out of euery tribe to make him King.*

I ¶ These also are they that came to Dauid to ^a Ziklag, whyle hee was persecuted him.

kept close, because of Saul the sonne of Kish: and they were among the valiant and helpers of the battell.

2 They were weaponed with bowes, & coulde vse the ryght and the left hande with stones and with arrowes & with bowes, and were of Sauls ^b brethren, euen of Beniamin.

3 The chiefe were Abieser, and Joash the sonnes of Shennah a Gibeathite, and Iziel, and Belet the sonnes of Minaiath, Serachah & Iehu the Antothite,

4 And Ishmaiah the Gibeonite, a valiant man among thirtie, and aboue the thirtie, and Jeremiah, and Jehaziel, and Johanan, and Jothabab the Berserathite,

5 Elizai, and Jerimoth, and Bealiah, and Shennarah, and Shephatiah the Haruphite,

6 Elkanah, and Ishiah, and Azariel, and Joezer, Ishhobeam of Yakoheshun,

7 And Joelah, and Zebadiah, the sonnes of Jeroham of Gedor,

8 And of the Gadites there separated themselves some vnto Dauid into the holme of the wilderness, valiant men of warre, & men of armes, and apt for battel, which coulde handle ^a speare & shield, and their faces were like the faces of lions, and were like the roses in the mountaynes, and were like the roses in the mountaynes, and were like the roses in the mountaynes.

9 Ezer the chiefe, Obadiah the seconde, Eliah the thurd,

10 ^a Bishmanah the fourth, Jeremiah the fift,

11 Ittai the sret, Eliel the seuenth,

12 Johanan the eight, Elzabab the ninth,

13 Jeremiah the tenth, Nachmannai the eleuenth.

14 These were the sonnes of Gad, captaynes of the hoste: one of the least coulde resist an hundred, and the greatest a thousand.

15 These are they that went ouer Jordan in the ^d fift moneth when he had filled ouer all his bankes, and put to flight all them of the battell, towards the East and the West.

16 And there came of the children of Beniamin, and Judah to the hold vnto Dauid,

17 And Dauid went out to meete them, and answered and saide vnto them, If ye be come peaceably vnto me to helpe mee, mine heart shall be knit vnto you, but if you come to betraye mee to mine aduersaries, seeing there is no wickednes in mine hands, the God of our fathers behold it, and rebuke it.

18 And the ^e spirite came vpon Unasai, which was the chief of thirtie, & he said, Thine are we, Dauid, and with thee, O sonne of Ishai. Peace, peace bee vnto thee, and peace bee vnto thine helpers: for thy God helpeth thee. Then Dauid receiued them, & made them captaynes of the garrison.

19 ¶ And of Manasseh some fell to Dauid, when he came with the Philistines against

^b That is, of the tribe of Beniamin, whereof Saul was, and wherein were excellent throwers with slings, Iudg. 20. 16.

^a Or, Gedur.

^a Or, buckler. ^c Meaning, fierce and terrible.

^a Or, Mashmamah

^d Which the Hebrewes called Nisan or Abib, containing halfe March and halfe April, when Jordan was wont to ouerflowe his bankes, reade Iosh. 3. 15.

^e The spirit of boldnes & courage moued him to speake thus.

^f Meaning, those three which brought the water to Dauid. 2. Sam. 23. 23. ^g Called also Shemmoah, 2. Sam. 23. 25.

^h He is also called Mebunnai, 2. Sam. 2. 3. 27.

^a To take his part against Saul, who persecuted him.

f They came only to helpe David and not to succour the Philistims, which were enemies to their countrey. 1. Sam. 29. 4.

g To wit, of the Amalekites which had burned the citie Ziklag, 1. Sam. 30. 1, 2, 9.

h Meaning, mightie or strong; for the Ebrewes say a thing is of God, when it is excellent. Or, bucklers.

i Of the Levites which came by descent of Aarō.

k That is, the greatest number tooke Sauls part.

l Men of good experience, which knewe at all times what was to be done.

m Or, set this blow in aray. Or, bow and bow.

against Saul to battell, but they helped them not: for the Princes of the Philistims * by aduilement sent him awape, saying, He will fall to his master Saul " for our heads.

20 As he went to Ziklag, there set to him of Hanasseh, Adnah, and Jozabab, and Jedaiel, and Achisael, and Jozabab, & Ethiu, and Ziltai, heades of the thousandes that were of Hanasseh.

21 And they helped Dauid against e that bande: for they were all valiant men and were captaynes in the hoste.

22 For at þ time day by daye there came to Dauid to helpe him, until it was a great hoste, like the hoste of God.

23 And these are the numbers of the captaynes that were armed to battell, and came to Dauid to Hebron to turne the kingdome of Saul to him, according to the word of the Lord.

24 The childre of Judah that barre shield and speare, were fire thousand & epyght hundredth armed to the warre.

25 Of the children of Simeon valiant men of warre, seuen thousande and an hundred.

26 Of the children of Leui four thousand and fire hundredth.

27 And Jehoiada was the chief of them of Aaron: and with him three thousand and seuen hundredth.

28 And Zadok a poing man very valiant, and of his fathers housholde came two and twentie captaynes.

29 And of the children of Benjamin the best of Saul three thousande: for a great part of them vnto that time kept the ward of the house of Saul.

30 And of the children of Ephraim twentie thousande, & eight hundredth valiant men and famous men in the housholde of their fathers.

31 And of the halfe tribe of Manasseh eighteue thousande, which were appointed by name to come & make Dauid king.

32 And of the children of Machar which were men that had vnderstanding of the times, to know what Israel ought to do: the heades of them were two hundredth, & all their brethren were at their commandement.

33 Of Zebulun that went out to battell, expert in warre, & in all instruments of warre, fiftie thousande which could set the battell in aray: they were not of a double heart.

34 And of Naphtali a thousande captaynes, and with them with shield and speare seuen and thirtie thousand.

35 And of Dan expert in battell, eight and twentie thousand, and fire hundredth.

36 And of Asher that went out to the battell and were trapped in the warres, fourie thousand.

37 And of the other stor of Iouden of the Kenyzzites, and of the Gadites, and of the halfe tribe of Manasseh with all instruments of warre to fight with, au

against Saul and twentie thousand, 38 All these men of warre that coude lead an army, came with byright heart to Hebron to make Dauid king, ouer all Israel: and all the rest of Israel was of one accord to make Dauid king.

39 And there they were with Dauid thre dayes, eating and drynking: for their brethren had prepared for them.

40 Whereouer they that were nere there vntil Machar, and Zebulun, & Naphtali brought byrade byon asses, and on camels, and on mules, and on oxen, euen to eate, flour, figges, and resins, & wome and oyle, and beemes and sheepe abundantly: for there was sope in Israel.

CHAP. XIII.

The Arke brought againe from Kiriath-iearim to Ierusalem. 9 Vz. a dieth because hee touched it.

1 **A**ND Dauid counseled with the captaynes of thousands & of hundredth, and with all the gouernours.

2 And Dauid said to all the Congregation of Israel, If it seeme good to you, and that it proceedeth of the Lord our God, wee will sende to and fro vnto our brethren, that are left in all the land of Israel (for with them are the Priests and the Levites in the cities and their suburbs) that they map assemble themselves vnto vs.

3 And we will bring againe the Arke of our God to vs: for we sought not vnto it in the daies of Saul.

4 And all the Congregation answered, Let vs do so: for the thing seemed good in the eyes of all the people.

5 So Dauid gathered all Israel together from Shihon in Egypt, euen vnto the entering of Hamath, to bring the Arke of God from Kiriath-iearim.

6 And Dauid went by and all Israel to Badaith, in Kiriath-iearim, that was in Judah, to bring vp from thence the Arke of God the Lord that dwelleth betwene the Cherubims, where his name is called on.

7 And they carryed the Arke of God in a new cart out of the house of Abinadab: and Bzza and Ahio guided the cart.

8 And Dauid and all Israel played before God with all their might, both with songs and with harps, and with viols, and with timbels, and with cymbals, and with trumpets.

9 And when they came vnto the thershing flooe of Chidon, Bzza put forth his hand to hold the Arke, for the oxen did shake it.

10 But the wyath of þ Lord was kindled against Bzza, and he smote him, because he layed his hand vpon the Arke: so he dyed there before God.

11 And Dauid was angrye, because the Lord had made a breach in Bzza, and he called the name of that place Perez-bzza vnto this day.

12 And Dauid feared God that day, sayng,

m So that his whole hoste were three hundredth twentie & two thousand, two hundredth twenty and two. Or, fight in their aray. Or, with a good courage. n The rest of the Israclites.

a His first care was to restore religion, which had in Sauls dayes bene corrupted and neglected. 2. Sam. 6. 2. Or, Nibui. b That is, from Gibeon, where the inhabitants of Kiriath-iearim had placed it in the house of Abinadab, 2. Sam. 6. 3. Or, Baale, yeate 2. Sam. 6. 2. c The sonnes of Abinadab. d That is, before the Arke where God shewed himselfe: so that the signe taken for the thing signified, which is common to all sacraments both in the olde and new testament. e Called also Nachon, 2. Sam. 6. 6. f Before þ Arke for vrrping that which did not appertene to his vocation: for this charge was giuen to the Priests, Nomb. 4. 15. so that here all good intentions are commanded, except they be commanded by the word of God.

ing, How shall I bring in to me the Ark of God?

13 Therefore David brought not the Ark to him into the citie of Dauid, but caused it to turne into the house of S^c Obed Edom the Gittite.

14 So the Ark of God remained in the house of S^c Obed Edom, euen in his house thre moneths: and the Lord blessed the house of S^c Obed Edom, & all that he had.

CHAP. XIII.

Hiram sendeth wood and workemen to Dauid, & the names of his children. 1. 2. 3. 4. By the counsell of God he goeth against the Philistims, and ouercometh them. 15. God fighteth for him.

1 Then^a sent Hiram the king of Tyrus messengers to Dauid, and cedar trees, with maions and carpenters to build him an house.

2 Therefore Dauid knew that the Loyde had confirmed him king ouer Israel, & that his kingdom was fit by on his, because of his^a people Israel.

3 Also Dauid tooke mo wiuues at Jerusalem, and Dauid begate mo sonnes and daughters.

4 And these are the names of the childre which he had at Jerusalem, Shammua, and Shobab, Nathan, and Salomon,

5 And Ithar, & Elisha, and Elpalet,

6 And Nogah, and Neplieg, & Taphia,

7 And Elshama, and Beelada, & Eliphalt.

8 But when the Philistims heard that Dauid was anointed king ouer Israel, all the Philistims came by to secke Dauid. And when Dauid heard, he wet out against them.

9 And the Philistims came, & spied them selues in the valley of Rephaim.

10 Then Dauid asked counsell at God, saying, Shall I go by agaynst the Philistims, and wilt thou deliuer them me to mine hande? And the Lord sayd vnto him, Go, by: for I will deliuer them into thine hand.

11 So they came by to Baal-perazim, & Dauid smote them there: and Dauid saide, God hath deuided mine enemies with mine had, as waters are deuided: therefore they called the name of that place, Baal-perazim.

12 And there they had left their gods: and Dauid saide, Let them euen bee burnt with fire.

13 Again the Philistims came and spied them selues in the valley.

14 And when Dauid asked again counsell at God, God said to him, Thou shalt not go by after them, but turne away from them, that thou maiest come vpon them ouer agaynst the mulberie trees.

15 And when thou hearest the noise of one going in the tops of the mulberie trees, then go out to battell: for God is gone forth before thee, to smite the host of the Philistims.

16 So Dauid did as God had commaunded him: and they smote the host of

the Philistims from Gibeon vnto Gezer.

17 And the fame of Dauid went out into all lands, & the Lord brought the feare of him vpon all nations.

CHAP. XV.

Dauid prepareth an house for the Arke. 1. The number and order of the Leuites. 2. The singers are chosen out among them. 3. They bring agayne the Arke with ioy. 4. Dauid daunceth before it, & despiseth of his wife Michal.

1 And Dauid made him houses in the citie of Dauid, and prepared a place for the Ark of God, and pitched for it a tent.

2 Then Dauid said, No one ought to carrie the Ark of God, but the Leuites: for the Lord hath chosen them to beare the Ark of the Lord, and to minister vnto him for euer.

3 And Dauid gathered all Israel together to Jerusalem to bring by the Ark of the Lord vnto his place, which he had ordeyned for it.

4 And Dauid assembled the sonnes of Aaron, and the Leuites.

5 Of the sonnes of Kohath Vriai chief, and his brethren six score,

6 Of the sonnes of Merari, Aisaiah the chief, and his brethren two hundredy and twentie,

7 Of the sonnes of Gershon, Joel the chief, and his brethren an hundredy and thirtie,

8 Of the sonnes of Elizaphan, Shemaiah the chief, and his brethren two hundredy,

9 Of the sonnes of Iebon, Etiel the chief, and his brethren foure score,

10 Of the sonnes of Izziel, Amminadab the chief, and his brethren an hundredy an twelue.

11 And Dauid called Zadok & Abiathar the Priests, and of the Leuites, Vriai, Aisaiah and Joel, Shemaiah, and Etiel, and Amminadab:

12 And he sayde vnto them, Be are the chiefe fathers of the Leuites: sanctifie your selues, and pour brethren, and bring by the Ark of the Loyde God of Israel vnto the place that I haue prepared for it.

13 For because ye were not there at the first, the Lord our God made a breach among vs: for we sought him not after due order.

14 So the Priests & the Leuites sanctified themselves to bring by the Ark of the Lord God of Israel.

15 And the sonnes of the Leuites bare the Ark of God vpon their shoulters with the barres, as Moyses had commaunded, according to the word of the Lord.

16 And Dauid spake to the chiefe of the Leuites, that they shoulde appoint certayne of their brethren to sing with instruments of musike, with viols and harpes, and cymbales, that they might make a founde, and lift by their voyce with ioy.

^a Who was a Leuite, and called Gittite, because he had dwelt at Gath.

^a Sam. 5. 10.
^a Ebr. Zor.

^a Because of Gods promes made to the people of Israel.

^b Elpalet and Nogah are not mencioned. 2. Sam. 5. 14. so there are but eleuen and here thirtene.
^a Or, Eliada.

^c That is, the valley of diuisions, because the enemies were dispersed there like waters.

^a That was in the place of the citie called Zion. 2. Sam. 5. 7. 9. Num. 4. 2. 30.

^b From the house of Obed Edom, 2. Sam. 6. 10, 12.

^a Or, kinnesmen.

^c Who was the sonne of Vzziel, the fourth sonne of Kohath, Exo. 6. 18. 22. & noni. 3. 30.

^d The third sonne of Kohath, Exod. 6. 18.

^e Prepare your selues, & be pure absteine from all things whereby ye might be polluted, and so not able to come to the Tabernacle, Chap. 13. 20.

^f According as he hath appointed in the Lawe.

Exod. 25. 2. 3. 15.

^g These instruments and other ceremonies, which they obserued, were instructions of their infancie, which continued to the coming of Christ.

m His strong faith appeareth herein y though all the worlde would follow i doles, yet he would cleave to the living God.

n Humble your selves vnder the mightie hand of God. o He exhortheth the dumme creatures to reioyce with him in considering y greatness of the grace of God. p To restore all things to their estate.

q He esteemeth this to be the chiefest felicitie of man.

r He willeth all the people both in heart and mouth to consent to these praises.

s With Zadok and the rest of the Priests.

t Declaring that after our duetie to God we are chiefly bound to our own house, for the which as for all other things, we ought to praye vnto God, and instruct our families to praye his Name.

26 For all the gods of the people are idoles, but the Lord made the heavens.
 27 Praise & glorie are before him: power and beautie are in his place.
 28 Gue vnto the Lorde, pe families of the people: gue vnto the Lorde glory and power.
 29 Gue vnto the Lorde the glorie of his Name: bring an offering & come before him, and worship the Lord in the glorious Sanctuary.
 30 Tremble ye before him, al the earth: surely the world shalbe stable and not moue.
 31 Let the heavens reioyce, and let the earth be glad: & let them say among the nations, The Lord reigneth.
 32 Let the sea roar, and all that therein is: let the field be ioyfull and all that is in it.
 33 Let the trees of the wood then reioyce at the presence of the Lord: for he commaundeth to iudge the earth.
 34 Praise the Lord, for he is good, for his mercie endureth for euer.
 35 And say ye, Haue vs, O God, our saluation, & gather vs, & deliuer vs from the heathen, that we may praise thine holy Name, and a glorie in thy praise.
 36 Blessed be the Lord God of Israel for euer and euer: & let all y people say, Do be it, and praise the Lord.
 37 Then he left there before the Arke of the Lords covenant (Nathan) and his brethren to minister continually before the Arke, that which was to be done euerie day:
 38 And Dbed EDOM and his brethren, thre score and eight: and Dbed EDOM the sonne of Jeduthun, and Yofab were porters.
 39 And Zadok the Priest and his brethren the Priests were before the Tabernacle of the Lorde, in the hie place that was at Gibeon,
 40 To offer burnt offerings vnto the Lord, vpon the burnt offering altar continually, in the morning and in the evening, euen according vnto all that is written in the Law of the Lorde, which he commaunded Israel.
 41 And with them were Heman, and Jeduthun, & the rest that were chosen, (which were appointed by names) to praise the Lorde, because his mercie endureth for euer.
 42 Euen with them were Heman and Jeduthun, to make a sound with the cornets and with the cyndales, with excellent instruments of musike: & the somes of Jeduthun were at the gate.
 43 And all the people departed, euerie man to his house: and David returned to blesse his house.

CHAP. XVII.

3 David is forbidden to builde an house vnto the Lorde. 11 Christ is promised vnder the figure of Salomon. 18 David giueth thanks, 23 And prayeth vnto God.

1 **N**ow * afterward when David dwelt in his house, he said to Nathan the Prophet, Behold, I dwell in an house of cedar trees, but the Arke of the Lords covenant remaineth vnder curtaines.
 2 Then Nathan said to David, Do e all that is in thine heart: for the Lord is with thee.
 3 And the same night euen the word of God came to Nathan, saying,
 4 Go, and tel David my seruant, Thus saith the Lorde, Thou shalt not build me an house to dwell in:
 5 For I haue dwelt in no house, since the day that I brought out the children of Israel vnto this day, but I haue bene from tent to tent, and from habitation to habitation.
 6 Where soeuer I haue walked with all Israel, spake I one word to anie of the iudges of Israel (whome I commaunded to feede my people) saying, Why haue ye not buildt me an house of cedar trees?
 7 Now therefore thus shalt thou say vnto my seruant David, Thus saith the Lorde of hostes, I tooke thee from the sheepe cote & from following the sheepe, that thou shouldest be a prince ouer my people Israel.
 8 And I haue bene with thee whithersoener thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a name, like the name of the great men that are in the earth).
 9 (Also I will appoint a place for my people Israel, and I will plant it, that they may dwell in their place, & moue no more: neither shal the wicked people bre their anie more, as at the beginning,
 10 And since the time that I commaunded iudges ouer my people Israel, and I will subdue all thine enemies: therefore I say vnto thee, that the Lord will build thee an house.
 11 And when thy dayes shalbe fulfilled to go with thy fathers, then will I raise vp thy seede after thee, which shalbe of thy somes, and will stablish his kingdom.
 12 He shall build me an house, & I will stablish his throne for euer.
 13 I will be his father, and he shalbe my sonne, and I will not take my mercie away from him, as I tooke it from him that was before thee.
 14 But I will establish him in mine house, and in my kingdom for euer, and his throne shalbe stablished for euer,
 15 According to all these wordes, and according to all this vision. So Nathan spake to David.
 16 And David the King went in and late before the Lord and said, Who am I, O Lord God, & what is mine house, that thou hast brought me hither to? 17 Yet thou esteemest this a small thing, O God,

1, Sam. 7. 2. a Wei built and faire. b That is, in tents covered w skinnes. c Asyet God had not reueiled to the Prophet what he purposed concerning David: therefore seeing God fauoured David, he spake what he thought. d After that Nathan had spoken to David. e That is, in a tent which remoued to and fro. f Meaning, wher soeuer his Arke went, which was a signe of his presence. g Of a shepheard of sheepe I made thee a shepheard of men, so that thou canest not to this dignitie through thine owne merites, but by my pure grace. h Or gotten thee sum. i Make them sure that they shall not remoue. k Ebr. somes of iniquitie. l Or, summe. m Wil giue thee great posteritie. n That is, vnto the comming of Christ: for then these figures should cease. o Which was Saul. p He went into the tent where the Arke was, shewing what we ought to do when we receiue anie benefices of the Lord. q Or, remained. r Meaning, to this kingly estate.

o Thou hast promised a kingdom that shall continue to me and my posteritie, and } Christ shall procede of me.
p Freely, and according to the purpose of thy will, without any deserving.

God, hast also spoken concerning the house of thy servant for a great while, and hast regarded me according to the estate of a man of his degree, O Lord God.

18 What can David desire more of thee for the honour of thy servant? for thou knowest thy servant.

19 O Lord, for thy servants sake, even according to thine heart hast thou done all this great thing to declare all magnificence.

20 Lord, there is none like thee, neither is there any God besides thee, according to all that we have heard with our eares.

21 Whereover what one nation in the earth is like thy people Israel, whose God went to rebuke them to be his people, and to make thy selfe a name, and to do great and terrible things by casting out nations from before thy people, whome thou hast delivered out of Egypt?

22 For thou hast ordained thy people Israel to be thine owne people for ever, & thou Lord art become their God.

23 Therefore now Lord, let the thing that thou hast spoken concerning thy servant and concerning his house, be confirmed for ever, and do as thou hast said.

24 And let thy name be stable & magnified for ever, that it may be sayde, The Lord of hostes, God of Israel, is the God of Israel, and let the house of David thy servant be stablished before thee.

25 For thou, O my God, hast revealed unto the eare of thy servant, that thou wilt build him an house: therefore thy servant hath bene bolde to pray before thee.

26 Therefore now Lord (for thou art God, and hast spoken this goodnesse unto thy servant)

27 Now therefore, it hath pleased thee to blesse the house of thy servant, that it may be before thee for ever: for thou, O Lord, hast blessed it, and it shall be blessed for ever.

CHAP. XVIII.

1 The battell of David against the Philistims, 2 And against Moab, 3 Zobah, 4 Aram, 5 And Edom.

1 And after this David smote the Philistims, and subdued them, and toke 2 Gath, and the villages thereof out of the hande of the Philistims.

2 And he smote Moab, and the Moabites became Davids servants, and brought gifts.

3 And David smote Hadarezer king of Zobah unto Hamath, as he went to stablish his border by the river Parath.

4 And David tooke from him a thousand charrets, & seven thousand horsemen, and twenty thousand footmen,

and destroyed all the charrets, but he rescued of them an hundred charrets.

5 Then came the Aramites of Damascus to succour Hadarezer king of Zobah, but David slew of the Aramites two & twentieth thousand.

6 And David put a garison in Aram of Damascus, and the Aramites became Davids servants, and brought gifts: and the Lord blessed David wheresoever he went.

7 And David tooke the shields of golde that were of the servants of Hadarezer, and brought them to Jerusalem.

8 And from Tihath, and from Chum (cities of Hadarezer) brought David exceeding much brass, wherewith Salomon made the basin of Sea, and the pillars and the vessels of brass.

9 Then Cou king of Hamath heard howe David had smitten all the hoste of Hadarezer king of Zobah:

10 Therefore he sent Hadadum his sonne to king David, to salute him, and to rejoyce with him, because he had fought against Hadarezer, and beaten him (for Cou had warre with Hadarezer) who brought all vessels of golde, and silver and brass.

11 And king David did dedicate them unto the Lord, with the silver and gold that he brought from all the nations, from Edom, and from Moab, & from the children of Ammon, and from the Philistims, and from Moab.

12 And Abisai the sonne of Neriah smote of Edom in the salt valley eight thousand,

13 And he put a garison in Edom, and all the Edomites became Davids servants: and the Lord preserved David wheresoever he went.

14 So David reigned over all Israel, & executed iudgement and iustice to all his people.

15 And Ioad the sonne of Neriah was over the holte, and Jehoshaphat the sonne of Ahilud recorder.

16 And Zadok the sonne of Ahitub, and Bimelech the sonne of Abiathar were the Priests, and Shaulha the Scribe,

17 And Benaiah the sonne of Jehoiada was over the Cherethites and the Pelethites: and the sonnes of David were chiefe about the King.

CHAP. XIX.

1 Hanun king of the children of Ammon doth great injuries to the servants of David. 2 He prepareth an armie against David, 3 And is overcome.

1 After this also Nahash the King of the children of Ammon died, and his sonne reigned in his stead.

2 And David said, I will shew kindness unto Hanun the sonne of Nahash, because his father shewed kindness unto me. And David sent messengers to comfort him for his father. So the servants of David came unto the land of the children of Ammon to Hanun to comfort him.

2 Sam. 8. 1.

Or, Darneseke.

b That is, in all things that he enterprised.

c Which, 2 Sam. 8. 8. are called Beth and Berthai.

1. Kings 7. 23. 1ere. 51. 20.

d Called also Ioram, 2 Sam. 8. 10.

e Because the Edomites and the Syrians loyned their power together, it is said, 2 Sam. 8. 12. that the Aramites were spoiled.

f Which is vnderstand that Iobab slew twelve thousand, as is in the title of the threecore Psalm and Abisai the rest.

Or, Seraiah.

2 Sam. 17. 28. Read, 2 Sam. 8. 18.

q That is, he sheweth him selfe in deede to be their God, by deliuering them from dangers, & preferring the new. Thou hast declared vnto me by Nath in the Prophet.
r And canst not breake promes.

a Which, 2 Sam. 8. 11. is called the bridle of bondage, because it was a strong towne, and kept the country round about in subiection.
b Or, payed tribute.
c Or, Hadadazer.
d Or, Euphrates.

a Because Nahash receiued David and his company, when Saul persecuted him, he would now shew pleasure to his sonne for the same.

3 And the princes of the children of Ammon said to Hanani, Thinkest thou that Dauid doeth honour thy father, that he hath sent coforters unto thee? Are not his seruants come to thee to search, to seeke & to spie out the land?
 4 Wherefore Hanani tooke Dauids seruants, and shamed them, and cut off their garments by the halfe vnto the buttockes, and sent them away.
 5 And there went certaine and told Dauid concerning the men: and he sent to meeke the (for the me were exceedingly ashamed) and the king sude, Tary at Jericho, untill your beards be growe: then returne.

6 ¶ When the children of Ammon sawe that theye waiked in the sight of Dauid, then sent Hanani and the children of Ammon a thousand talents of siluer to buye them charres and horsemen out of Moab, Nabharaim and out of Ram Baachah, and out of Zoab.
 7 And theye hired them two and thirtie thousand charres, & the king of Moabchah and his people, which came and pitched before Gedebar: and the children of Ammon gathered them selfe together from their cities, and came to the battell.

8 ¶ And when Dauid heard, he sent Joab and all the hoste of the valiant men.
 9 And the children of Ammon came out, and set their battell in aray at the gate of the cite. And the kings that were come, were by them selues in the fild.
 10 When Joab sawe that the front of the battell was against him before and behinde, then he chose out of all the choise of Israel, and set him self in aray to meeke the Ammites.

11 And the rest of the people he deliuered vnto the hand of Abisai his brother, & theye put them selues in aray against the children of Ammon.
 12 And he said, If Moab be to strong for me, then thou shalt succour me: and if the children of Ammon preuaile against thee, then I will succour thee.
 13 Be strong, and let vs shewe our selues valiant for our people, and for the cities of our God, & let the worde doe that which is good in his owne sight.

14 So Joab and the people that was with him, came nere before the Ammites vnto the battell, and theye fled before him.
 15 And when the children of Ammon sawe that the Ammites fled, theye fled also before Abisai his brother, & cuted in to the cite: so Joab came to Ierusalem.
 16 ¶ And when the Ammites sawe that theye were discomfited before Israel, they sent messengers & caused the Ammites to come forth that were berod the risner: and Shohach the captaine of the hoste of Hadarezer went before them.

17 And when it was shewed Dauid, he gathered all Israel, & went our to Jordan, and came vnto them, and put him

selfe in aray against them: And when Dauid had put him selfe in battell aray to meeke the Ammites, theye fought with him.
 18 But the Ammites fled before Israel, and Dauid destroyed of the Ammites seven thousand charres, and fourtie thousand footmen, and killed Shohach the captaine of the hoste.
 19 And when the seruants of Hadarezer sawe that theye fell before Israel, theye made a peace with Dauid, & serued him. And the Ammites would no more succour the children of Ammon.

CHAP. XX.

1 Rabbah destroyed. 2 The Ammonites tormented. 3 The Philistines are thise ouercome with their gyants.

1 **A**nd when the peere was cryed, and the tyme that kings go out a warfare, Joab carried out strength of the armie, and destroyed the countrey of the children of Ammon, & came and besieged Rabbah (but Dauid tarried at Ierusalem) & Joab smote Nabab and deitroyed it.

2 ¶ Then Dauid tooke the crowne of their king from his head, and found in the weight of a talent of gold, with precious stones in it: and it was set on Dauids head, and he brought away the spoyle of the cite exceeding much.

3 And he carped away the people that were in it, and cut them with sawes, & with harowes of prion, and with axes: euen thus did Dauid with all the cities of the childre of Ammon. Then Dauid and all the people came againe to Ierusalem.

4 ¶ And after this also there arose warre at Gesser with the Philistines: then Sibbechai the Gushathite slewe Sippai, of the children of Haraphah, and theye were subdued.

5 And there was yet another battell with the Philistines: and Elhanan the sonne of Jaar slewe Lahmi, the brother of Goliath the Gittite, whose spere staffe was like a weavers draine.
 6 And yet againe there was a battell at Gath, where was a man of a great stature, and his fingers were byed fiers, euen four & twenty, and was also the sonne of Haraphah.

7 And when he reuiled Israel, Jehonathan the sonne of Shimea Dauids brother did slay him.
 8 These were borne vnto Haraphah at Gath, and fell by the hand of Dauid, and by the hands of his seruants.

CHAP. XXI.

1 Dauid capheth the people 10 bee nombred, 14 And there dye seuenie thousand men of the pestilence.

1 **A**nd Sata stood by against Israel, and prouoked Dauid to nonis her Israel.
 2 He tempted Dauid in setting before his eyes his excellencie & glorie, his power & victories, reade 2 Sam. 24. 3.

b Thus the malicious euer interpret the purpose of the godly in the worst sense.

c They shamed of their beards, 2 Sam. 10. 4.

d To put them to shame and vilitie, where as the ambassadors ought to haue bene honoured: and because the Iewes vsed to weare side garments and beards, they thus disfigured them to make them odious to others.

e Or, had made them selues to be abhorred of Dauid.

f 2 Sam. 10. 6, 8.

g Which were five in all.

h In which was a cite of the tribe of Reuben beyond Iorden.

g He declareth, that where the cause is euill, the courage can not be valiant, and that in good causes men ought to be courageous and commit the successe to God.

h That is, Euphrates.

i For this place reade 2 Sam. 10. 18.

a Which was the chief cite of the Ammonites.

b 2 Sam. 11. 29, 30.

c Which mounteth about the value of seuen thousand and seuentie crownes which is about three-score pound weight.

d 2 Sam. 21. 18.

e Or, Goliath, 2 Sam. 21. 18.

f Or, Siphai, 2 Sam. 21. 19.

g Or, Raphaim, of the gyants.

d Meaning, that he had fixe a piece on hands and sette.

a He tempted Dauid in setting before his eyes his excellencie & glorie, his power & victories, reade 2 Sam. 24. 3.

h That is,
from South to
North.

c It was a thing
indifferent and
vntill to num-
ber the people,
but because he
did it of an am-
bitious minde,
as though his
strength floode
in his people,
God punished
him.
d Ioab partly
for griefe and
partly through
negligence ga-
thered not the
whole summe
as it is here de-
clared.

e In Samuel is
mention of
thirteen thousand
more: which
was either by
ioyning to them
some of the
Beniamites,
which were
mixed with Iu-
dah, or as the
Ebrewes write,
here the chiefe
and princes are
left out.

^{Or,} Prophet.
^{Or,} misse thee.

f Reade 2.Sam.
24. 16.
g When God
draweth backe
his plagues, he
seemeth to re-
pent, reade Gen.
6. 6.

^{Or,} Aramuh.

- 2 Therfore Dauid said to Joab, and to the rulers of the people, Go, and number Israel from Beer sheba euen to Dan, and bring it to mee, that I may knowe the number of them.
- 3 And Joab answered, The Lorde create his people an hundred times for many as they be, & my lord þ king: are they not all my lords seruants? wherefore doth my lord require this thing? why should he be a cause of trespass to Israel?
- 4 Neuertheless the Kings woide preuailed against Joab, and Joab departed and went through all Israel, and returned to Jerusalem.
- 5 And Joab gaue the number & summe of the people vnto Dauid: and all Israel were eleven hundredeth thousand men that drewe sward: and Judah was foure hundredeth & seentie thousand men that drewe sward.
- 6 But the Leuites and Benjamin counted he not among them: for the kings woide was abominable to Joab.
- 7 ¶ And God was displeasid with this thing: therefore he smote Israel.
- 8 Then Dauid said vnto God, I haue sinned greatly, because I haue done this thing: but now, I beseech thee, remoue the iniquitie of thy seruant: for I haue done very foolishly.
- 9 And the Lord spake vnto Gad Dauids ^{Seer,} saying,
- 10 Goe & tell Dauid, saying, Thus saith the Lord, I offer thee three things: chuse thee one of them, that I may doe it vnto thee.
- 11 So Gad came to Dauid, & said vnto him, Thus saith the Lord, Take to thee either three yeeres famine, or three moneths to be deltopped before thine aduersaries, and the sward of thine enemies: to take thee, or els the sward of the Lorde and pestilence in the lande thee dayes, that the Angell of the Lord may deltop throughout all the coastes of Israel: nowe therefore aduise thee, what woide I shall bring againe to him that sent me.
- 13 And Dauid said vnto God, I am in a wonderfull strait, let me now fall into the hand of the Lorde: for his mercies are exceeding great, and let me not fall into the hand of man.
- 14 So the Lord sent a pestilence in Israel, and there fell of Israel leuentic thousand men.
- 15 ¶ And God sent the Angell into Jerusalem to deltop it. And as he was deltopping, the Lorde behelde, and s repented of the euill and said to the Angell that deltopped, It is nowe enough, let thine hande cease. Then the Angell of the Lord stood by the threshing floore of Dman the Jebusite.
- 16 And Dauid lift vp his eyes, and sawe the Angell of the Lorde stand betwene the earth & the heauen with his sword drawn in his hand, and stretched out toward Jerusalem. Then Dauid and

- the Elders of Israel, which were closethed in sacke, fell vpon their faces.
- 17 And Dauid said vnto God, Is it not I that commanded to number the people? It is euen I that haue sinned & haue committed euill, but these sheepe what haue they done? O Lorde my God, I beseeche thee, let thine hande be on me, and on my fathers house, & not on the people for their destructio.
- 18 ¶ Then the Angell of the Lorde commanded Gad to say to Dauid, that Dauid should goe vp, and set vp an altar vnto the Lord in the threshing floore of Dman the Jebusite.
- 19 So Dauid went by according to the sayng of Gad, which he had spoken in the name of the Lord.
- 20 And Dman turned about, and sawe the Angell, and his suite somes that were with him, hid their selues, and Dman threshed wheate.
- 21 And as Dauid came to Dman, Dman looked and sawe Dauid, and went out of the threshing floore, and bowed him selfe to Dauid with his face to the ground.
- 22 And Dauid said to Dman, Giue me the place of thy threshing floore, that I may build an altar therein vnto the Lord: giue it me for sufficient money, that the plague may be stayed from the people.
- 23 Then Dman said vnto Dauid, Take it to thee, and let my lord the King doe that which seemeth him good: lo, I giue thee the bullockes for burnt offerings, and threshing instruments for wood, & wheat for meat offering, I giue it all.
- 24 And King Dauid saide to Dman, Not so: but I will bye it for sufficient money: for I will not take that which is thine for the Lord, nor offer burnt offerings without cofl.
- 25 So Dauid gaue to Dman for that place sixe hundredeth shekels of golde by weight.
- 26 And Dauid built there an altar vnto the Lorde, & offered burnt offerings, and peace offerings, & called vpon the Lord, & he answered him by fire from heauen vpon the altar of burnt offering.
- 27 And when the Lorde had spoken to the Angell, he put by his sward againe into his sheath.
- 28 At that time when Dauid sawe that the Lorde had heard him in the threshing floore of Dman the Jebusite, the he sacrificed there.
- 29 But the Tabernacle of the Lorde which Moyses had made in the wilderness, and the altar of burnt offering were at that season in the hie place at Gibeon.
- 30 And Dauid could not go before it to aske counsel at God: for he was afraid of the sword of the Angell of the Lord.

C H A P. XXII.

2 Dauid prepareth things necessary for the building of the Temple. 6 He commaundeth his some

h Thus he both shewed a true repentance and a farther care toward his people, which doth reth God to spare them and to punish him and his.

i If man hide him selfe at the sight of an Angell which is a creature, howe much lesse is a sinner able to appeare before the face of God?

k Thus he did by the commandement of God, as verse 18. for else it had bene abominable, except he had eather Gods worde, or revelation.

l That is, as much as it is worth: for hauing ynough of his owne and yet to haue taken of another mans goods to offer vnto the Lord, it had bene theft, and not acceptable to God.

m Reade 2.Sam 24. 24.

n God declared that he heard his request in that he sent downe fire from heauen: for else they might vse no fire in sacrifice, but of that which was reserved still vpon the altar, Leuit. 6. 13, and came downe from heauen, Leuit. 9. 24. s appeared by the punishment of Nadab & Abihu, Leuit. 10. 1.

Salomon

Salomon to build the Temple of the Lord, which thing he him selfe was forbidden to do. 3 Under the figure of Salomon Christ is promised.

a That is, the place wherein he will be worshipped.

b Meaning, cunning men of other nations which dwelt among the Iewes. c To wit, which weighed fiftie shekels of gold, 2.Chro. 3.9.

2.Sam. 7.13.

Chap. 28. 1. d This declareth how greatly God detesteth the shedding of blood, seeing Dauid for this cause is staied to build the Temple of the Lord, albeit he enterprised nowarre, but by Gods commandement and against his enemies.

2.Sam. 7.13. 1.King. 5.5. e He sheweth that there can be no prosperitie, but when the Lord is with vs. f These are one-ly the means whereby Kingz gouerne their subiects aright, and whereby the realmes do prosper and flourish. g For Dauid was poore in respect of salomon.

I And Dauid said, This is the house of the Lord God, and this is the altar for the burnt offering of Israel.

2 And Dauid commanded to gather together the strangers that were in the lande of Israel, and he set masons to hew and polish stones to build the house of God.

3 Dauid also prepared much yron for the nailes of the doores & of the gates, and for the toppe, and abundance of brasse passing weight,

4 And cedar trees without number: for the Sidonians & thep of Tyrus brought much cedar wood to Dauid.

5 And Dauid saide, Salomon my sonne is yong and tender, and we must build an house for the Lord, magnificent, excellent and of great fame and dignitie throughout all countreies. I will therefore now prepare for him. So Dauid prepared verie much before his death.

6 Then he called Salomon his sonne, & charged him to build an house for the Lord God of Israel.

7 And Dauid saide to Salomon, My sonne, I purposed with my self to build an house to the name of the Lord my God,

8 But the worde of the Lord came to me, saying, Thou hast shed much blood, & hast made great battels: thou shalt not builde an house vnto my name: for thou hast shed much blood vpon the earth in my sight.

9 Beholde, a sonne is borne to thee, which shall be a man of rest, for I will give him rest fro all his enemies round about: therefore his name is Salomon; and I will send peace and quietnes vpon Israel in his daies.

10 He shall builde an house for my name, and he shall be my sonne, and I will be his father, and I will establish the throne of his kingdome vpon Israel for euer.

11 Now therefore my sonne, the Lord shall be with thee, and thou shalt prosper, and thou shalt builde an house to the Lord thy God, as he hath spoken of thee.

12 Only the Lord giue thee wisdom and vnderstanding, & giue thee charge ouer Israel, enen to keepe the Lawe of the Lord thy God.

13 Then thou shalt prosper, if thou take heed to obserue his statutes & the iudgements which the Lord commanded Moses for Israel: be strong & of good courage: feare not, neither be afraid. **14** For behold, according to my power, I haue I prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of siluer, and of brasse & of yron passing weight: for there was abundance: I

haue also prepared timber and stone, & thou mayest prouide more thereto.

15 Moreover thou shalt workemen with thee enough, hewers of stone, and workemen for timber, and all such expert in euerie worke.

16 Of golde, of siluer, and of brasse, and of yron there is no number. I will therefore, and be doing, and the Lord will be with thee.

17 Dauid also commanded all the princes of Israel to helpe Salomon his sonne, saying,

18 Is not the Lord your God with you, and hath giuen you rest on euerie side: for he hath giuen the inhabitants of the land vnto mine hand, and the lande is subdued before the Lord and before his people.

19 Now let your hearts & your soules to seeke the Lord your God, and arise, and builde the Sanctuarye of the Lord God to bring the Arke of the couenant of the Lord, and the holy vessels of God into the house built for the name of the Lord.

CHAP. XXIII.

1 Dauid being olde, ordeineth Salemon King. **2** He causeth the Levites to be nombred, **3** And assigneth them to their offices. **4** Aaron and his sonnes are for the hie Priests. **5** The sonnes of Moses.

6 When Dauid was olde and full of daies, he made Salomon his sonne King ouer Israel. **7** And he gathered together all the princes of Israel with the Priests and the Levites.

8 And the Levites were nombred from the age of thirrie yere and aboue, and their number according to their surname was eight and thirrie thousand men.

9 Of these, foure and twentie thousand were set to aduance the worke of the house of the Lord, and fixe thousand were ouersersers and iudges.

10 And foure thousand were porters, and foure thousand praised the Lord with instruments which he made to praise the Lorde.

11 So Dauid deuided offices vnto them, to wit, to the sonnes of Leui, to Ger-shon, Kohath, and Merari.

12 Of the Ger-shonites were Laadan and Shimei.

13 The sonnes of Laadan, the chiefe was Jehiel, and Zetham and Joel, thier.

14 The sonnes of Shimei, Shelonuth, & Haziel, and Haram, thier: these were the chiefe fathers of Laadan.

15 And the sonnes of Shimei were Jahath, Zima, Iushy, and Beriah: these foure were the sonnes of Shimei.

16 And Jahath was the chiefe, and Zimzah the seconde, but Iushy and Beriah had not manie sonnes: therefore they were in the families of their father, counted but as one.

Or, masons, and carpenters.

h That is, gouernour it quickly.

i The nations round about. k For els he knewe that God would plague them, and not prosper their labours except they sought w al their hearts to fet forth his glorie.

1 King 5.30

Or, to haue care ouer.

Or, I made, meaning Dauid. Chap. 6. 1. Exod. 6. 17.

Or, Libni. Chap. 6. 27.

Or, Zim

12 ¶ The sonnes of Kohath were Amram,

Iszhar, Hebzon and Dzziel, foure.

13 ¶ The sonnes of Amram, Aaron and Moyses: and Aaron was separated to sanctifie the most holie place, he & his sonnes for euer to burne incense before the Lorde, to minister to him, & to blesse in his Name for euer.

14 ¶ Moyses also the man of God, & his children were named with the ^b tribe of Leui.

15 The sonnes of Moyses were Gershom, and Elezer,

16 ¶ Of the sonnes of * Gershom was Shebuel the chiefe.

17 And the sonne of Elezer was Kehabiah the ^c chiefe: for Elezer had none other sonnes: but the sonnes of Kehabiah were vertie name.

18 The sonne of Iszhar was Shelomith the chiefe.

19 The sonnes of Hebzon were Feriah the first, Amariah the second, Jahaziel the third, and Jehamiah the fourth.

20 The sonnes of Dzziel were Dychai the first, and Abihai the second.

21 ¶ The sonnes of Merari were Bahli and Busshi. The sonnes of Bahli, Eleazar and Kish.

22 And Eleazar died, and had no sonnes, but daughters, and their ^d byethen the sonnes of Israh tooko them.

23 The sonnes of Busshi were Bahli, and Eber, and Jerimoth, thre.

24 These were the sonnes of Leui according to the house of their fathers, euen ^e chief fathers according to their offices, according to the nuber of names & their summe that did the worke for the seruice of the house of the Lorde from the age of ^e twentie yeres and aboue.

25 For Dauid said, The Lord God of Israel hath giuen rest vnto his people, ^f they may dwell in Ierusalem for euer.

26 And also the Leuites shall no more beare the Tabernacle and all the vessels for the seruice thereof.

27 Therefore according to the last words of Dauid, the Leuites were nombred from twentie yere and aboue,

28 And their office was vnder the hande of the sonnes of Aaron, for the seruice of the house of the Lorde in the courtes, & chambers, and in the ^g purifying of all holie things, & in the worke of the seruice of the house of God,

29 Both for the shewbread, and for the fine flour, for the meat offering, and for the unleavened cakes, and for the fryed things, and for that which was roasted, and for all measures and cise,

30 And for to stand euerie morning, to giue thanks and to praise the Lorde, & likewise at euen,

31 And to offer all burnt offerings vnto ^h the Lord, in the Sabbaths, in the moneths, and at the appointed times, according to the number and according to their custome continually before the Lorde,

32 And that they should keepe the charge

of the Tabernacle of the Congregation, and the charge of the holie place, & the charge of the sonnes of Aaron their byethen in the seruice of the house of the Lord.

CHAP. XXIII.

Dauid assigneth offices vnto the sonnes of Aaron.

1 These are also the ⁱ diuisions of the sonnes of Aaron, The sonnes of Aaron were Nabab, and Abihu, Eleazar, and Ithamar.

2 But Nabab and Abihu died ^j before their father, and had no children: there fore Eleazar and Ithamar executed the Priesites office.

3 And Dauid distributed them, euery Ladok of ^k sonnes of Eleazar, & Whimelech of ^k sonnes of Ithamar according to their offices in their ministracion.

4 And there were found ^l no of the sonnes of Eleazar by the ^l number of men, and then of the sonnes of Ithamar, and they deuided them, to wit, among the sonnes of Eleazar, sixtene heads, according to the householde of their fathers, and among the sonnes of Ithamar, according to the householde of their fathers, eight.

5 Thus they distributed them by lot the one from the other, & so the rulers of the Sanctuarie and the rulers of the house of God were of the sonnes of Eleazar & of the sonnes of Ithamar.

6 And Shemaiah the sonne of Netheaneel the scribe of the Leuites, wrote them before the King and the yinces, and Zadok the Priesit, and Whimelech the sonne of Abiathar, & before the chief fathers of the Priesites & of the Leuites, one familie being referred for Eleazar, & another referred for Ithamar.

7 And the first ^m lot fel to Jehoiarib, and the second to Jedaiah,

8 The third to Harim, the fourth to Doorn,

9 The fifth to Malchiah, the sixt to Abiamin,

10 The seuenth to Yakkos, the eight to Abihai,

11 The ninth to Ieshua, the tenth to Shecaniah,

12 The eleuenth to Elishib, the twelst to Jakin,

13 The thirtenth to Huppah, the fourtenth to Iehsheab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seuenth to Hozir, the eightenth to Hapizzzer,

16 The ninetenth to Meshaiyah, the twentieth to Iehzekel,

17 The one and twentie to Jachim, the two and twentie to Gamul,

18 The thre and twentie to Meshiah, the foure and twentie to Maaziah.

19 These were their orders according to their offices, when they entred into the house of the Lorde according to their custome vnder ⁿ the hande of Aaron their father, as the Lorde God of

Leuit. 10. 4. 6. nom. 3. 4. & 26. 6. 9.

Whiles their father yet liued,

Or, coufins.

Ebr. heads.

b This lot was ordained to take away al occasion of enuie or grudging of one against another. c Zacharie the father of Iohn Baptist was of this course or lot of Abia, Luke 1. 5.

d By the dig- nitic that God gaue to Aaron.

Exod. 2. 2. & 6. 20. hbr. 1. 4. 5. a That is, to serue in the most holie place and to consecrate y holie things. b They were but of the order of the Leuites and not of the Priesites, as Aarons sonnes. Exod. 2. 22. & 18. 1. c The Scripture vseth to call chiefe or the first borne, although he be alone and there be none borne after, Mat. 2. 25.

d Meaning, their coufins.

e Dauid did chuse the Leuites twise, first at the age of thirte, as verse 3, & againe afterward at 20, as the necessitie of the office did require: at the beginning they had no charge in the Temple, before they were sixe and twentie yere olde, & had none after fiftie, Nomb 4. 3. f In washing & cleansing all the holie vessels.

Israel had commanded him.
 20 ¶ And of the sonnes of Amri þ remained of the sonnes of Amri, was Shubael, of the sonnes of Shubael, Jedeah,
 21 Of Rechabiah, euen of the sonnes of Rechabiah, the first Ishijah,
 22 Of Zihari, Shelomoth, of the sonnes of Shelomoth, Jahath,
 23 And his sonnes Jeriah the first, Amariah the second, Jahaziel the third, and Jehantean the fourth,
 24 The sonne of Uzziel was Michah, the sonne of Michah was Shammir,
 25 The brother of Michah was Ishijah, the sonne of Ishijah, Zechariah,
 26 The sonnes of Merari were Mahli & Mushi, the sonne of Jaasnah was Benoi,
 27 The sonnes of Merari, of Jahaziah were Benoi, & Shohā, & Zaccur & Ibi.
 28 Of Mahli came Eleazar, which had no sonnes,
 29 Of Mushi, the sonne of Mushi was Jerahmeel.

30 And the sonnes of Mushi were Mahli, and Eder, and Jeremoth: these were sonnes of the Levites after the household of their fathers.
 31 And these also cast lottes with their brethren the sonnes of Aaron before King David, and Zadok and Ahimelech & the chiefe fathers of the Priests, and of the Levites, euen the chiefe of the families against their ponger brethren.

CHAPTER XXV.

The singers are appointed, with their places & lots.

1 SAMP^a was separated for the ministrie þ sonnes of Asaph, & Heman, & Jeduthum, who should sing prophesies with harpes, with vioules, & with crimbales, and their number was euen of the men for the office of their ministrie, to wit,
 2 Of the sonnes of Asaph, Zaccur, and Joseph, and Bethaniah, and Sharelah the sonnes of Asaph were under the hand of Asaph, which sang prophesies by the^c commission of the King.
 3 Of Jeduthum, the sonnes of Jeduthū, Gedaliah, and Zerī, and Jehaiiah, Asshabiah, and Mattithiah,^b sixe, under the hands of their father: Jeduthum sang^c prophesies with an harpe, for to giue thanks & to praise the Lord.
 4 Of Heman, the sonnes of Heman, Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerinmoth, Hananiah, Hanani, Eliathah, Siddalti, & Romamti-ezer, Jothbekathah, Mallothi, Yoithir, and Mahasiah.
 5 All these were the sonnes of Heman þ kings^d Heer in the words of God to lift þ^e home: & God gaue to Heman fourtene sonnes and thre daughters.
 6 All these were under the^f hand of their father, singing in the house of the Lorde with crimbals, vioules and harpes, for the seruice of the house of God, and Asaph, and Jeduthum, and Heman were at the Kings^g commandement,

7 Then that were instruct in the songs of the Lord, euen of all that were cunning, two hundredeth foure scoie & eight.
 8 And they cast lottes,^d charge againt charge, as well as small as great, the cunning man as the icholer.
 9 And þ first lot fell to Joseph, which was of Asaph, þ second, to Gedaliah, who þ his brethren & his sonnes were twelue,
 10 The third, to Zaccur, he, his sonnes & his brethren were twelue.
 11 The fourth, to Zerī, he, his sonnes & his brethren twelue.
 12 The fift, to Bethaniah, he, his sonnes and his brethren twelue.
 13 The sixt, to Bukkiah, he, his sonnes & his brethren twelue.
 14 The seventh, to Jesharelah, he, his sonnes and his brethren twelue.
 15 The eight, to Jehaiiah, he, his sonnes and his brethren twelue.
 16 The ninth, to Mattaniah, he, his sonnes and his brethren twelue.
 17 The tenth, to Shimeri, he, his sonnes & his brethren twelue.
 18 The eleventh, to Sareel, he, his sonnes and his brethren twelue.
 19 The twelue, to Ashabiah, he, his sonnes and his brethren twelue.
 20 The thirteenth, to Shubael, he, his sonnes and his brethren twelue.
 21 The fourteenth, to Mattithiah, he, his sonnes and his brethren twelue.
 22 The fiftenth, to Jerimoth, he, his sonnes and his brethren twelue.
 23 The sixteenth, to Hananiah, he, his sonnes, and his brethren twelue.
 24 The seventeenth, to Jothbekathah, he, his sonnes and his brethren twelue.
 25 The eighteenth, to Hanani, he, his sonnes and his brethren twelue.
 26 The nineteenth, to Mallothi, he, his sonnes and his brethren twelue.
 27 The twentieth, to Eliathah, he, his sonnes and his brethren twelue.
 28 The one and twentieth, to Yoithir, he, his sonnes and his brethren twelue.
 29 The two and twentieth, to Siddalti, he, his sonnes and his brethren twelue.
 30 The thre & twentieth, to Mahasiah, he, his sonnes and his brethren twelue.
 31 The foure & twentieth, to Romamti-ezer, he, his sonnes and his brethren twelue.

CHAPTER XXVI.

The porters of the Temple are ordeined, every man to the gate, which he should keepe, 20 And ouer the treasure.

1 CONCERNING the^a diuisions of þ porters, of þ Kohites, Beshlemiah, þ sonne of Boze of þ sonnes of Asaph.
 2 And the sonnes of Beshlemiah, Zechariah þ eldest, Jediah the second, Zebadiah the third, Jathniel the fourth,
 3 Eleazre the fift, Cheloban the sixt, & Clehoem at the seventh.
 4 And of the sonnes of Shubael, Sherebiah the eldest, Jehozabad the second, Joah the third, & Sacar the fourth, and Netaneel the fift,

d Who should be in every companie & courie. e Without respect to age or cunning. f So that he serued in the first turne, and the rest euery one as his turne followed orderly. g Or, the Levites.

e Which was the second sonne of Merari.

f That is, eury one had that dignitie, which fell vnto them by lot.

a The fingers were deuided into 24. courses, so that euery course or order contained twelue, and in all there were 288. as vers. 7.

b Ebr. handis.

b Whereof one is not here nombred.

c Meaning, Psalms & songs to praise God.

d Or, Prophet. e Or, power, meaning of the King. f Or, gouernement.

g Ebr. hand.

Or, 411/11 and 11/11. a This Asaph was not the notable musician, but another of that name, called also Ebiaph, Chap. 6. 23, 37. and 9. 19. and also Asaph.

b In giuing him manic children.

c Or, like their fathers houle, meaning worthy men, & valiant.

Or, nephews.

d And mee to serue in the office of the portership.

Or, cousins.

Or, courtiers.

e According to their turnes, as well the one as the other.

Or, Meshelemiah.
f One expert & mee to keepe that gate.

g This was an house, where they vsed to resort to consult of things concerning the Temple, as a Conuocation house.
h Whereat they vsed to cast out the filth of the citie.

i Meaning, two one day, and two another.

k Which was an house where-in they kept the instruments of the Temple.

l These also had charge ouer the treasures.

Or, cousins.

5 Ammet the first, Machar the seventh, & Deulthai the eight: for God had blessed him.

6 And to Sheinaiah his some, were somes boine, he ruled in the houle of their father, for they were me of might.
7 The somes of Sheinaiah were Dthun, and Kepphael, and Dbed, Elizabeth and his brethren strong men: Ethu also, and Sheinaiyah.

8 All these were of the somes of Dbed Edom, they and their somes & their brethren mightie & strong to serue, eue thre scoe and two of Dbed Edom.

9 And of Sheleemiah somes and brethren, eightene mightie men.

10 And of Hofah of the somes of Merari, the somes were Shuri the chiefe, and (though he was not the eldest, yet his father made him the chiefe)

11 Hetkiah the seconde, Debaliah the third, and Zechariah the fourth: all the somes and the brethren of Hofah were thirtene.

12 Of these were the diuisions of the porters of the chiefe men, hauing the charge against their brethren, to serue in the houle of the Lord.

13 And they cast lottes both small and great for the houle of their fathers, for euery gate.

14 And the lotte on the Eastside fell to Sheleemiah: then they cast lottes for Zechariah his sonne, a wife counsellor, and his lot came out Northward:

15 To Dbed Edom Southward, and to his somes the houle of Shuppim:

16 To Shuppim and to Hofah Westward with the gate of Hallecheth by the paved street that goeth upward, ward ouer against ward.

17 Eastward were sixe Leuites, and Northward foure a dap, and Southward foure a dap, and toward Shuppim two and two.

18 In ^k Parbar toward the West were foure by the paved street, and two in Parbar.

19 These are the diuisions of the porters of the somes of Hoze, and of the somes of Merari.

20 And of the Leuites: Hshah was ouer the treasures of the houle of God, & ouer the treasures of the dedicate things.

21 Of the somes of Laadan the somes of the Gershunites descending of Laadan, the chiefe fathers of Laadan were Gershunni and Jehiel.

22 The somes of Jehieli were Zethan and Joel his brother, appointed ouer the treasures of the houle of the Lord.

23 Of the Amramites, of the Izharites, of the Hebionites & of the Ozelites.

24 And Shebuel the sonne of Gershā, the sone of Hophes, a ruler ouer the treasures.

25 And of his brethren, which came of Elezer, was Kehabiah his sonne, and Jethyah his sonne, and Joram his sonne, and Zichi his sonne, and Sheboul his sonne.

26 Which Shelomith and his brethren were ouer all the treasures of the dedicate things, which Dauid the King, & the chiefe fathers, the captaynes ouer thousandes, & hundredeths, and the captaynes of the armie had dedicated.

27 (For of the battels and of the spoiles they did dedicate to mantapne the houle of the Lord)

28 And all that Samucl the Scer had dedicate, and Saul the sonne of Kish, & Abner the sonne of Ner, and Joab the sonne of Zeruah, and whosoener had dedicate anything, it was vnder the hand of Shelomith, and his brethren.

29 Of the Izharites was Benaniah & his somes, for the busines without ouer Israel, for officers and for iudges.

30 Of the Hebionites, Ashabiah & his brethren, men of actiuite, a thousand, and seuen hundredeth were officers for Israel beyond Jordan Westward, in all the busines of the loyde, and for the seruice of the King.

31 Among the Hebionites was Jedijah the chiefe, euen the Hebionites by his generations according to the families. And in the fourtieth yere of the reigne of Dauid they were sought for: & there were found among them men of actiuite at Iazer in Gilead.

32 And his brethren men of actiuite, two thousand and seuen hundredeth chiefe fathers, whom King Dauid made rulers ouer the Halbenites, & the Gadites, and the halfe tribe of Manasseh, for euery matter pertaining to God, & for the Kings busines.

CHAP. XXVII.

Of the princes and rulers that ministered vnto the King.

1 The childre of Israel also after their number, euen the chiefe fathers and captaynes of thousandes and of hundredeths, and their officers that serued the King by diuerse courses, which came in and went out, moneth by moneth throughout all the moneths of the yere: in euery course were foure and twentie thousand.

2 Ouer the first course for the first moneth was Jathobeam the sonne of Zabdiel: and in his course were foure and twentie thousand.

3 Of the somes of Perez was the chiefe ouer all the princes of the armies for the first moneth.

4 And ouer the course of the seconde moneth was Dodaï, an Ahoite, and this was his course, and Hikhoy was captaine, and in his course were foure and twentie thousand.

5 The captaine of the third hoste for the thirde moneth was Benaiiah the sonne of Jehoiada the chiefe Priest: & in his course were foure & twenty thousand.

6 This Benaiiah was mightie among thirte and aboute the thirte, and in his course was Amizabad his sonne.

m According as the Lord commanded, Num. 31. 28.

n Meaning of things that were out of the citie.

o That is, for the Kings houle.

p To wit, the cousins of Iedijah.

q Both in spiritual and temporal things.

r Ebr. diuisions or bands.

a Which executed their charge and office, which is ment by comming in and going out.

b That is, Dodaï lieutenant.

s. Sam. 23. 20, 22, 23.

7 The fourth for the fourth moneth was Ishai the brother of Joab, and Zababiah his sonne after him: and in his course were foure & twentie thousand.

8 The fift for the fift moneth was prince Shamhurh the Izrahite: and in his course foure and twentie thousand.

9 The sixt for the sixt moneth was Ira the sonne of Jikehsh the Tekoite: and in his course foure and twentie thousand.

10 The seventh for the seventh moneth was Heles the Delonite, of the sonnes of Ephraim: and in his course four & twentie thousand.

11 The eight for the eight moneth was Sibbecai the Hushathite of the Zarzibites: and in his course foure & twentie thousand.

12 The ninth for the ninth moneth was Abiezer the Anethothite of the sonnes of Benjamin: and in his course foure and twentie thousand.

13 The tenth for the tenth moneth was Maharai, the Netophathite of the Zarzibites: and in his course foure & twentie thousand.

14 The eleventh for the eleventh moneth was Benaiiah the Pirathonite of the sonnes of Ephraim: and in his course foure and twentie thousand.

15 The twelfth for the twelfth moneth was Heldai the Netophathite, of Bethel: and in his course foure and twentie thousand.

16 And moreover the rulers over the tribes of Israel, over the Reubenites was ruler, Eliezer the sonne of Zichri: over the Simeonites, Shephatiah the sonne of Maachah:

17 Over the Levites, Jahshabiah sonne of Kenuel: over them of Sharon, and Zadok:

18 Over Judah, Eliah of the brethren of David: over Issachar, Omri the sonne of Michael:

19 Over Zabulon, Ishmaiah the sonne of Obadiah: over Naphtali, Jerimoth the sonne of Azriel:

20 Over the sonnes of Ephraim, Hoshea the sonne of Azaziah: over the halfe tribe of Manasseh, Joel the sonne of Jedabiah:

21 Over the other halfe of Manasseh in Gilead, Jodo the sonne of Zechariah: over Benjamin, Jaasiel the sonne of Abner:

22 Over Dan, Azriel the sonne of Jeroham, these are the princes of the tribes of Israel.

23 But David tooke not the number of them from twentie yere old and vnder, because the Lord had saide that hee would increase Israel like unto the starres of the heauenis.

24 And Joab the sonne of Zeruiah began to number: but hee finished it not, because there came wrath for it against Israel, neither was the number put into the Chronicles of King David.

25 And over the kings treasures was

maueh the sonne of Abiel: and over the treasures in the feldes, in the cities and in the villages & in the towres was Jehonathan the sonne of Uzziab:

26 And over the workemen in the felde that tilled the ground, was Eri the sonne of Chetub:

27 And over them that dressed the vines, was Shimeï the Ramathite: and over that which appertained to the vines, and over the store of the wine was Sabsai the Shiphunite:

28 And over the olive trees and mulberrie trees that were in the bailles, was Baal Hanan the Gederite: and over the store of the ople was Joash:

29 And over the oren that fedde in Sharon, was Shetrai the Sharonite: & over the oren in the bailles was Shaphat the sonne of Adai:

30 And over the camels was Obil the Ishmaelite: and over the asses was Jehoshai the Hieronothite:

31 And over the sheepe was Jaziz the Hagrite: all these were the rulers of the substance that was King Davids.

32 And Jehonathā Davids uncle a man of counsell and of understanding (for he was a scribe) and Jehiel the sonne of Machinon were the kings scribes.

33 And Ahitophel was the kings counsellor, and Hushai the Archite the kings friend.

34 And after Ahitophel was Jehoiada the sonne of Benaiiah & Abiathar: and captain of the kings armie was Joab.

CHAP. XXVIII.

3 Because David was forbidden to build the Temple, he willeth Salomon and the people to performe it, & Exhorting him to feare the Lord.

1 Now David assembled all the princes of Israel: the princes of the tribes, and the captaines of the bands that served the King, & the captaines of thousands and the captaines of hundredths, and the rulers of all the substance & possession of the King, and of his scribes, with the eunuches, and the mighty, and all the men of power, unto Jerusalem.

2 And King David stoode up vpon his feete, & said, Heare ye me, my brethren and my people: I purposed to haue built an house of rest for the Arke of the covenant of the Lord, and for a footstool of our God, and haue made ready for the building,

3 But God said vnto me, Thou shalt not build an house for my Name, because thou hast bene a man of warre, and hast shed blood.

4 Yet as the Lord God of Israel chose me before all the house of my father, to be King over Israel for ever (for in Judah would he chuse a prince, & of the house of Judah is the house of my father, and among the sonnes of my father he delisted in me to make me King over all Israel)

g That is, a man learned in the worde of God,
 h To be their scholemasters and teachers.
 i After that Ahitophel had hanged himselfe,
 2 Sam. 17. 23. Jehoiaada was made counsellor.

Or, chiefe seruants Gen. 37. 36.

a Where Arke should remaine and remoued no more to and fro. Psal. 99. 5. 2 Sam. 7. 5, 13. chap. 22. 8.

b According to the prophetic of Iaakob, Gen. 49. 8.

Or, Benjamin.

e Meaning, besides these twelve captaines.

d Which is beyond Iorden in respect of Judah also one captaine was over the Reubenites and the Gadites. Chap. 22. 7.

e And the commandement of my King was abominable to Joab, Chap. 21. 6.

f The Hebrewes make both these bookes of Chronicles, but one, & at this verse make 3 middes of the booke, as touching the number of verses.

VVid. 9.7.

5 * So of al my sonnes (foi the Lord hath giuen me many sonnes) he hath euen chosen Salomon my sonne to sit vpon the throne of the kingdome of the Loide ouer Israell.

6 And he said vnto mee, Salomon thy sonne, he shal build mine house and my courts: foi I haue chosen him to be my sonne, and I wil be his father.

7 I will stablish therefore his kingdome fo euer, if he indouour himselfe to doe my commandements, and my iudgements, as this day.

8 Now therefore in the sight of al Israel the Congregation of the Loide, & in the audience of our God, keepe and seeke foi al the commandements of the Lord pour God, that pe may possede this good laud, and leaue it foi an inheritance foi pour childzen after pou euer.

9 And thou, Salomon my sonne, knowe thou the God of thy father, and serue him with a perfect heart, and with a willing minde: * Foi the Lord searcheth al hearts, and vnderstandeth all the imaginations of thoughtes: if þu seeke him, he will be found of thee, but if thou forsake him, he will cast thee of fo euer.

10 Take heed now, foi the Lord hath chosen thee to build the house of the Sanctuary: be strong therefore, and do it.

11 ¶ Then Dauid gaue to Salomon his sonne the paterne of the porche and of the houles thereof, & of the closets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the house of the merciate,

12 And the paterne of all that he had in his mind foi the courtes of the house of the Loide, & foi all the chambers round about, foi the treasures of the house of God, and foi the treasures of the dedicate thinges,

13 And foi the courtes of the Priests, and of the Leuites, and foi all the worke foi the seruice of the house of the Lord, and foi all the vessels of the ministerie of the house of the Lord.

14 He gaue of gold by weight, foi the vessels of gold, foi al the vessels of al manner of seruice, and all the vessels of siluer by weight, foi al manner vessels of al manner of seruice.

15 The weight also of golde foi the candlestickes, and golde foi their lampes, with the weight foi euery candlesticke, and foi the lampes thereof, and foi the candlestickes of siluer by the weight of the candlesticke, and the lampes thereof, according to the vse of euery candlesticke,

16 And the weight of the golde foi the tables of the bread, foi euery table, and siluer foi the tables of siluer,

17 And pure gold foi the fishhookes, and the bowles, and plates, & foi basens, gold in weight foi euery basen, and foi siluer basens by weight foi euery basen,

18 And foi the altar of incense, pure gold

by weight, and golde foi the paterne of the charet of the Cherubs that stood themelues, and covered the Burke of the covenant of the Lord:

19 All, said he, by writing sent to me by the hande of the Loide, which made me vnderstand al the worke manshipp of the paterne.

20 And Dauid said to Salomō his sonne, Be strong, & of a valiant courage and doe it: feare not, nor be afraid: foi the Lord God, euen my God is with thee: he will not leaue thee nor forsake thee till thou hast finished all the worke foi the seruice of the house of the Loide.

21 Beholde also, the companies of the Priests and the Leuites foi all the seruice of the house of God, euen they shal be with thee foi the whole worke, with euery free heart that is skillfull in any manner of seruice. The princes also and al the people will be "wholy at thy commandement.

CHAP. XXX.

The offering of Dauid & of the princes for the building of the Temple. 10 Dauid giueth thanks to the Lord. 20 He exhorteth the people to doe the same. 22 Salomon is created King. 28 Dauid dyeth, and Salomon his sonne reigneth in his stead.

1 **M** Discover Dauid the King said vnto al the Congregation, God hath chosen Salomon mine oulp sonne pong and tender, & the worke is great: foi this house is not foi man, but foi the Lord God.

2 Now I haue prepared with al my power foi the house of my God, al golde vessels of golde, and siluer foi them of siluer, and brasse foi thinges of brasse, yron foi thinges of yron, and wood foi thinges of wood, and onir stones, and stones to be set, and carbuncle stones and of diuers colours, and all yperious stones, and marble stones in abundance.

3 Moreover, because I haue desire in the house of my God, I haue of mine owne gold and siluer, which I haue giuen to the house of my God, beside all that I haue prepared foi the house of the Sanctuary,

4 Euen three thousand talents of golde of the golde of Ephraim, and ten thousand talents of fined siluer to overlap the walles of the houses.

5 The golde foi the thinges of golde, and the siluer foi thinges of siluer, and foi all the worke by the handes of artificers: and who is willing to fill his hand to dap vnto the Lord?

6 So the princes of the families, and the princes of the tribes of Israell, and the captaynes of thousandes and of hundredes, with the rulers of the Kinges worke, offered willingly,

7 And they gaue foi seruice of the house of God five thousand talents of golde, and ten thousand pieces, and ten thousand talents of siluer, & eightene thousand talents of brasse, and one hundred thousand

Meaning, of off merciseat which covered y Arke, which was called the charet because the Lord declared himselfe there.

k For al this was left in writing in the booke of the Law, Exo. 25.40. which booke the king was bound to put in execution, Deut. 17.19.

l That is, euery one wilbe ready to helpe thee w those gifts y God hath giuen him. "Ebr. as all thy wordes.

a And therefore it ought to be excellent in all points.

b His great zeal towarde the furtherance of the Temple made him to spare no expences, but to bellow his owne peculiar treasure.

c He sheweth what he had of his owne store for the Lordes house.

d He was not only lib'ral him selfe, but prouoked others to set forth the worke of God.

"Or, to offer.

e If he continue to keepe my law and depart not therefrom, as he doeth hitherto. d To wit, of Canaan.

e He declareth that nothing can separate them from y commodity of this land both for themselves and their posteritie, but their finnes and iniquitie. 1. Sam. 16.7.

f Meaning, for his Arke. g Put it in execution.

"Ebr. that were in his spirit with him.

h That is, the ten candlestickes 1. King. 7.49.

"Or, censings.

e Meaning, them that had anie.

f That is, with a good courage and without hypocricie.

g Which diddest reuile thy selfe to our father Iaakob.

h We gaue thee nothing of our owne, but that which we haue receiued of thee:

for whether the gifts be corporal or spiritual, we receiue them all of God, and therefore must giue him the glorie.

i And therefore haue this land but lent to vs for a time.

ii Ebr. waiting for them to returne. i. Sam. 16. 7. chap. 28. 9.

k Continue the in this good mind, that they may serue thee willingly.

thousand talents of yron,
8 And they with whom precious stones were found, gaue them to the treasure of the house of the Lord, by the hand of Jehel the Gerthunnic.

9 And the people reioiced whē they offered willingly: for they offered willingly vnto the Lord with a perfect heart. And Dauid the king also reioiced with great ioye.

10 Therefore Dauid blessed the Lord before all the Congregation, and Dauid said, Blessed be thou, O Lord God of Israel our father, for ever and euer.
11 Thine, O Lord, is greatness and power, and glory, and victorie, and praise: for al that is in heauen and in earth is thine: thine is the kingdom, O Lord, and thou excellest as head ouer all.

12 Both riches and honour come of thee, and thou requestest ouer all, and in thine hand is power & strength, and in thine hand it is to make great, and to giue strength vnto all.

13 Nowe therefore our God, we thanke thee, and praise thy glorious Name.

14 But who am I, and what is my people, that we should be able to offer willingly after this sort? for al things come of thee: and of thine owne hand we haue giuen thee.

15 For we are strangers before thee, and sojourners, like all our fathers: our daies are like the shadowe vpon the earth, and there is none abiding.

16 O Lord our God, al this abundance that we haue prepared to build thee an house for thine holy Name, is of thine hand and al this thine.

17 I know also, my God, that thou triest the heart, and hast pleasure in righteousness: I haue offered willingly in the brightness of mine heart al these things: now also haue I sente thy people which are found here, to offer vnto thee willingly with ioye.

18 O Lord God of Abraham, Izhak, and Israel our fathers, keepe this for euer in the purpose, and the thoughtes of the heart of thy people, and prepare their hearts vnto thee.

19 And giue vnto Salomon my sonne a

perfitte heart to keepe thy commandements, thy testimonies, & thy statutes, and to doe all things, and to bulde the house which I haue prepared.

20 And Dauid saide to all the Congregation, Nowe bless the Lord our God, and al the Congregation blessed the Lord God of their fathers, and bowed downe their heads, and worshipped the Lord and the King.

21 And they offered sacrifices vnto the Lord, and on the morow after that day, they offered burnt offerings vnto the Lord, euen a thousand yong bullockes, a thousand ranneres, & a thousand sheepe, with their drinke offerings, and sacrifices in abundance for al Israel.

22 And they did eate and drinke before the Loide the same day with great ioy, and they made Salomon the sonne of Dauid king the second time, and anointed him prince before the Lord, and Zadok for the hie Priest.

23 So Salomon sat on the throne of the Loide, as King in steade of Dauid his father, and prospered: and al Israel obeyed him.

24 And al the princes & men of power, and all the soimes of King Dauid submitted themselves vnder King Salomon.

25 And the Lord magnified Salomon in dignitie, in the sight of all Israel, and gaue him so glorious a kingdom, as no King had before him in Israel.

26 Thus Dauid the sonne of Izhai reigned ouer al Israel.

27 And the space that he reigned ouer Israel, was fourtie yere: seuen yere reigned he in Hebron, and thrie and thirtie yere reigned he in Jerusalem:

28 And he died in a good age, full of daies, riches and honour, and Salomon his sonne reigned in his stead.

29 Concerning the actes of Dauid the King first & last, beholde, they are written in the booke of Samuel the Seer, and in the booke of Nathan the Prophet, and in the booke of Gad the Seer, and in the booke of Gad the Seer, the captiuitie.

30 With all his reigne & his power, and Pines that went ouer him, & ouer Israel & ouer al the kingdoms of the earth, grieues.

l That is, did reuerence to the King.

m Meaning, all kind of liquor which they mingled with their sacrifices, as wine, oile, &c.

n This declarereth that the kings of Iudah were figures of Christ, who was the true anointed, and to whom God gaue the chief gouernement of all things.

o Ebr. gaue the hand. i. King. 2. 11.

o The booke of Nathan & Gad are thought to haue byn lost in the captiuitie.

p Meaning, the troubles and grieues.

THE SECOND BOOKE OF THE CHRONICLES.

THE ARGUMENT.

His second booke containeth briefly in effect that, which is comprehended in the two bookes of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the carrying away of the people captiue into Babylon. In this story are certaine things declared & set forth more copiously then in the bookes of the Kings, & therefore serue greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered. First, that the godly Kings, when they sawe the plagues of God prepared against their country for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues removed. The second, how it is a thing that greatly offendeth God, that such as feare him and professe his religion, should ioyne in amicitie with the wicked. And thirdly, how the good rulers euer loued the Prophets of God, and were very zealous to set forth his religion throughout all their dominions, and contrariwise the wicked hated his ministers, depoued them, and for the true religion and word of God, set vp idolatric, and serued God according to the fantasie of men. Thus haue we hitherto the chief acts from the beginning of the world to the building againe of Ierusalem, which was the two and thirtieth yere of Darius, and containe in the whole, three thousand, six hundred, threescore and eightene yeeres, & fixe moneths.

CHAP. I.

6 The offering of Salomon at Gibeon. 8 He prayeth unto God to give him wisdom: 12 VVhich he giveth him and more. 14 The number of his charrets and horses, 15 And of his riches.

1 When Salomon the sonne of Dauid was confirmed in his kingdome: and the Loide his God was with him, and magnified him highly.

2 And Salomon spake unto all Israel, to the captaynes of hundredes, and of hundredths, and to the iudges, and to all the gouernours in all Israel, euen the chiefe fathers.

3 So Salomon and all the Congregation with him went to the hie place that was at Gibeon: for there was the Tabernacle of the Congregation of God which Moses the seruant of the Loide had made in the wilderness.

4 But the Arke of God had Dauid brought vp from Kiriathe-arim, when Dauid had made preparatiō for it: for he had pitched a tent for it in Ierusalem.

5 Whoeuer the brazen altar that Bezaleel the sonne of Dauid, the sonne of Iur had made, did he set before the Tabernacle of the Loide: and Salomon and the Congregation sought it.

6 And Salomon offered there before the Loide vpon the brazen altar that was in the Tabernacle of the Congregation: euen a thousand burnt offerings offered he vpon it.

7 ¶ The same night did God appeare vnto Salomon & saide vnto him, Aske what I shall giue thee.

8 And Salomon saide vnto God, Thou hast shewed great mercy vnto Dauid my father, and hast made me to reigne in his stead.

9 Now therefore, O Loide God, set thy promise vnto Dauid my father be true: for thou hast made me King ouer a great people, like to the dust of the earth.

10 Oute me now wisdom & knowledge, that I may goe out and goe in before this people: for who can iudge this thy great people?

11 And God saide to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures nor honour, nor the s liues of thine enemies, neither yet hast asked long life, but hast asked for thee wisdom and knowledge that thou mightest iudge my people, ouer whom I haue made thee King,

12 Wisdom and knowledge is graunted vnto thee, & I will giue thee riches and treasures and honour, so that there hath not bene the like among the kings which were before thee, neither after thee shall there be the like.

13 Then Salomon came from his place, that was at Gibeon, to Ierusalem fro before the Tabernacle of the Congre-

gation, and reigned ouer Israel.

14 * And Salomon gathered the charrets and horsemen: and he had a thousand and foure hundredeth charrets, & twelue thousand horsemen, whom he placed in the charret cities, and with the king at Ierusalem.

15 And the king gaue silver and golde at Ierusalem as stones, and gaue cedartrees as the wilde figge trees, that are abundantly in the plaine.

16 Also Salomon had horses brought out of Egypt and fine linnen: the kings marchants receiued the fine linnen for a pice.

17 They came by also and brought out of Egypt some charret, worth five hundredeth shekels of silver, that is an horse for an hundredeth and fiftie: and thus they brought horses to all the kinges of the Hittites, and to the kinges of Aram by their means.

CHAP. II.

2 The number of Salomons workemen to builde the temple. 3 Salomon sendeth to Hiram the King of Tyrus for wood and workemen.

1 Then Salomon determined to build an house for the name of the Loide, and an house for his kingdome.

2 And Salomon toid out fientie thousand that bare burdens, and fourecoze thousand men to hewe stones in the mountaine, and thre thousand and fire hundredeth to ouersee them.

3 And Salomon sent to Hiram King of Cyprus, saying, As thou hast done to Dauid my father, and didst send him cedar trees to builde him an house to dwell in, so doe to me.

4 Beholde, I build an house vnto the name of the Loide my God, to sanctifie it vnto him, and to burne sweete incense before him, and for the continuall heuyl bread, and for the burnt offerings of the morning and evening, on the Sabbath dayes, and in the newe moneths, and in the solenne feastes of the Loide our God: this a perpetuall thing for Israel.

5 And the house which I build, is great: for great is our God alone all gods.

6 Who is he then that can be able to build him an house, when the heauen, and the heauen of heauens cannot containe him: who am I then if I shoulde build him an house? but I do it to burne incense before him.

7 Sende me nowe therefore a cunning man that can worke in golde, in silver, and in brasse, and in iron, and in purple, and crimson and blew silke, and that can graue in grauike woyle: with the cunning men that are with me in Iudah & in Ierusalem, whom Dauid my father hath prepared.

8 Send me also cedar trees, firre trees & Algummim trees from Lebanon: for I knowe that thy seruants can skill to hewe timber in Lebanon: and behold, my seruants shall be with thee,

1. King. 10. 26.

h Which were cities appointed to keepe and maintaine the charrets.

i He caused so great plentie that it was no more esteemed then stones.

Isa. 19. 9.

k Reade 1. King. 10. 28.

* Ebr. hands.

* Or, pallee.

a Which is to be vnderstand of all sort of officers & ouerseers: for els the chiefe officers were but 3300. as 1. King. 5. 16.

* Or, Hiram. 2. Sam. 5. 11.

b That is, to doe seruice which he hath commanded, signifying that none is able to honour and serue God in that perfection as his maiestie deserueth.

* Or, firre trees. c Some take it for brass, or the wood called Ebenum, others for corall.

9 That * Or, Almygim.

Or, establishd, and strong, reade 1. King. 2. 46.

a That is, he proclaimed a solemn sacrifice, and commanded that all should be at the same.

b Reade 1 King. 3. 4.

c So called, because that God thereby shewed certaine signes to the congregation of his presence.

d Which was for the burnt offerings, Exo. 27. 1. Exo. 28. 2.

1. King. 7. 4.

e Performe thy promises made to my father concerning me. f That I may gouerne this people, reade 1. Chr. 27. 1. and 1. King. 3. 7.

g That is, to be reuenged on thine enemies.

9 That they map prepare timber in abundance: for the house which I doe build, is great and wonderful.

10 And behold, I will give to thy servants the cutters and the hewers of timber twentie thousand: measures of beaten wheate, and twentie thousand measures of barley, and twenty thousand baths of wine, and twentie thousand baths of oyle.

11 Then Huram king of Tyrus answered in writing which he sent to Salomon, Because the worde hath loued his people, he hath made thee King over them.

12 Huram said moreover, Blessed be the Lord God of Israel which made þe heaven and the earth, and that hath given vnto Dauid þy King a wise sonne, that hath discretion, pudence and vnderstanding to build an house for the Lord, and a palace for his kingdom.

13 Now therefore I haue sent a wise man, and of vnderstanding of my father Hurams,

14 The sonne of a woman of the daughters of Dan: and his father was a man of Tyrus, and he can skill to worke in gold, in silver, in brasse, in iron, in stone, and in timber, in purple, in blew silke, and in fine linnen and in crimosin, and can grane in all graven workes, and hee is expert in all handiworkes that shall be giuen him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

15 Now therefore the wheat and the barley, the oyle & the wine, which my lord hath spoken of, let him sende vnto his servants.

16 And we will cut wood in Lebanon as much as thou shalt need, and will bring it to thee in raftes þy sea to Typho, so thou maist carry them to Ierusalem.

17 And Salomon nombred all þe strangers that were in the land of Israel, after the numbering that his father Dauid had nombred them: & they were found an hundred and thre and fiftie thousand, and six hundred.

18 And hee set seuentie thousand of them to the burden, and fourescore thousand to hew stones in the mountaine, & thre thousand and six hundred workes to cause the people to worke.

CHAP. III.

1 The Temple of the Lord, and the porche are builded, with other things thereto belonging.

1 **S**alomon began to build þe house of the Worde in Ierusalem, in mount Moriah which had demie declared vnto Dauid his father, in the place that Dauid prepared in the threshing floore of Oman the Jebusite.

2 And he began to builde in the second moneth & the second day, in the fourth yeere of his reigne.

3 And these are the measures, wheron Salomon oundred to builde the house of God: the length of cubites after the first

measure was threescor cubites, and the breadth twentie cubites:

4 And the porche, that was before the length in the fronte of the breadth was twentie cubites, and the height was an hundred and twentie, and he overlaped it within with pure gold.

5 And the greater house hee sided with firre tree which he overlaid with good golde, and graued thereon palmertrees and chames.

6 And he overlaped the house with precious stone for beautie: and the gold was gold of Paruain.

7 The house, I say, the beames, postes, and walles thereof & the boxes thereof overlaped hee with golde, and graued Cherubims vpon the walles.

8 He made also the house of þe most holy place: the length thereof was in the fronte of the breadth of the house, twentie cubites, & the breadth thereof twentie cubites: and he overlaped it with the best gold, of fine handieth talents.

9 And the weight of the naples was fiftie shekels of gold, & he overlaped the chaines with gold.

10 And in the house of the most holy place hee made two Cherubims wrought like children, and overlaped them with gold.

11 And the winges of the Cherubims were twentie cubites long: the one wing was five cubites, reaching to the wall of the house, and the other wing five cubites, reaching to the wing of the other Cherub.

12 Likewise the wing of the other Cherub was five cubites, reaching to the wall of the house, and the other wing five cubites reaching to the wing of the other Cherub.

13 The wings of these Cherubims were spred abroad twentie cubites: they stood on their feete and their faces were toward the house.

14 He made also the baite of blew silke and purple, & crimosin, and fine linnen, and brought Cherubims thercon.

15 And he made before the house two pillars of fine and thirtie cubites hie: and the chapter that was vpon the toppe of eche of them, was five cubites.

16 He made also chaines for the oracle, & made an hundred pomegranates, and put them among the chaines.

17 And he set vpon the pillars before the Temple, one on the right hand and the other on the left, and called that on the right hand Sathm, and that on the left hand Boaz.

CHAP. IIIII.

1 The altar of brasse. 2 The molten Sea. 6 The caldrons. 7 The candlestick, &c.

1 **A**nd he made an altar of brasse twentie cubites long, and twentie cubites broad, and ten cubites hie.

2 And he made a molten Sea of ten cubites from byin to byin, round in compass,

According to the whole length of the Temple, comprehending the most holy place with the rest.

c It contained as much as did the breadth of the Temple, 1. King. 6. 3.

d From þe foundation to the toppe for in the booke of kings mention is made, from the foundation to the first stage.

e Some thinke it is that place which is called Peru.

1. King. 6. 24.

f Which separated the Temple from þe most holy place.

g Every one was eightene cubites long, but the half cubite could not be seene: for it was hid in the roundes of the chapter, and therefore hee giueth to euery one but 17. and an halfe.

h For euery pillar an hundred, reade 1. King. 7. 20.

a A great vessel of brasse, so called because of þe great quantite of water, which it contained, 1. King. 7. 23.

Ex. coriu.

d Of Bath read 1. King. 7. 26. it is called also Ephraim, but Ephraim is to measure dry things, as Bath is a measure for liquors.

e The very heathen confessed that it was a singular gift of God, when he gaue to any nation a King that was wise and of vnderstanding, albeit it appeareth that this Huram had the true knowledge of God.

f It is also written, that the was of the tribe of Naphtali, 1. King. 7. 14. which may be vnderstande that by reason of the confusion of tribes, which they began to be, they married in diuers tribes, so that by her father she might be of Dan and by her mother of Naphtali.

Or, ships.
Or, Ioppe.

a. King. 6. 1.

a Which is the mountain where Abraham thought to haue sacrificed his sonne, Gen. 22. 2.

a. Sam. 2. 16. 21.

3 And under ^b it was the facade of ore, which did compasse it rounde about, ^c ten in a cubite compassing the Sea about: two rowes of ore were cast when it was molten.

4 It stood vpon twelue oren: thre looked toward the South, and thre looked toward the West, & thre looked toward the South, and thre looked toward the East, and the Sea stood about vpon them, and all their hinder partes were inward.

5 And the thickenes thereof was an hand breadth, and the hurn thereof was like the worke of the brim of a cuppe, with floures of ^a lilies: it conteyned ^d thre thousand baths.

6 ^e He made also ten caldrons, and put five on the right hande, and five on the left, to walsh in them: & to cleanse in them that which appertained to the burnt offerings: but the Sea was for ^f the Priests to walsh in.

7 And he made ten candlesticks of gold (according to ^g their forme) & put them in the Temple, five on the right hande, and five on the left.

8 And he made ten tables, & put them in the Temple, five on the right hande, and five on the left: & he made an hundred and threescore basons of gold.

9 And he made the court of the Priests, and the great ^h court and doores for the court, and overlaped the doores thereof with brasse.

10 And he set the Sea on the right side Eastward toward the South.

11 And Hiram made ⁱ pottes & basons and basens, and Hiram finished the worke that hee should make for King Salomon for the house of God,

12 To wit, two pillars, & the bowles and the chapters on the toppe of the two pillars, and two grates to couer the two bowles of the chapters which were vpon the top of the pillars:

13 And foure hundred pomegranates for ^j two grates, two rowes of pomegranates for euery grate to couer the two bowles of the chapters, that were vpon the pillars.

14 He made also bales, & made caldrons vpon the bales:

15 And a Sea, and twelue bulles vnder it: Pottes also and basons, and fishhookes, and all these vessels made Hiram ^k his father, to King Salomon for the house of the Lord of shining brasse.

17 In the plaine of Jordan did the king cast them in clay betwene Succoth and Zerodathah.

18 And Salomon made all these vessels in great abundance: for the weight of brasse could not be reckoned.

19 And Salomon made all the vessels that were for the house of God: the golden altar also and the tables, wheron the ^l shewbread stood.

20 Moreoverouer the candlesticks, with their lampes to burne them after the maner, before the oracle, of pure golde.

21 And the floures and the lampes, and the snuffers of golde, which was five golde.

22 And the ^m hookes, and the basens, and the spoones, and the alspans of pure golde: the entrie also of the house and doores thereof within, euen of the most holy place: and the doores of the house, to wit, of the Temple were ⁿ of gold,

CHAPTER V.

The things dedicated by David, are put in the Temple. 2 The Arke is brought into the Temple. 10 VV hat was within it. 12 They sing praise to the Lord.

1 ^o S ^o was all the worke finished that Salomon made for the house of the Lord, and Salomon brought in the things that Dauid his father had dedicated, with the silver & the golde, and all the vessels, and put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, & all the heades of the tribes, the chiefe fathers of the children of Israel vnto Jerusalem to bring vp ^p the Arke of the covenant of the Lord from the ^q cite of Dauid, which is Zion.

3 And all the men of Israel assembled vnto the King at the ^r feast: it was in the seventh ^s month.

4 And all the Elders of Israel came, and the Leuites tooke by the Arke.

5 And they caried by the Arke & the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, those did the Priests and Leuites bring vp.

6 And King Salomon and all the Congregation of Israel that were assembled vnto him, were before the Arke, offering sheepe and bullockes, which coulde not be told nor nombred for multitude.

7 So the Priests brought the Arke of the covenant of the Lord vnto his place, into the Oracle of the house, into ^t the most holy place, euen vnder the wings of the Cherubims.

8 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims covered the Arke and the barres thereof aboue.

9 And they drew out the barres, that the endes of the barres might be seene out of the Arke before the Oracle, but they were not seene ^u without: and there they are vnto this day.

10 Nothing was in the Arke, save ^v the two Tables, which Moses gaue at Horeb, where the Lord made a covenant with the children of Israel, when they came out of Egypt.

11 And when the Priests were come out of the Sanctuarie (for all the Priests that were present, were ^w sanctified and did not waite by course.

12 And the Leuites, the fingers of all sortes,

^{Or, instruments of musike.}

ⁱ That is, covered with plates of golde.

a Reade 2. Sam. 6. 12.

b When the things were dedicated & brought into the Temple.

c Called in Ebrew Echanim, conteyning part of September & part of October,

1. King. 8. 2. which moneth the Iewes called the first moneth, because they say that the worlde was created in that moneth, &

after they came from Egypt they began at March: but because this opinion is vncertain, we make March euer the first, as best writers do.

^{Or, without the Oracle.}

d For Aarons rod and Manna were taken thence before it was brought to this place.

e Were prepared to serue the Lord.

^b Meaning, vnder the brim of the vessell, as 1. King. 7. 24. ^c In the length of euery cubite were ten heades or knobs which in all are 300.

^{Or, flower delices.} d In the first booke of Kings, Chap. 7. 26. mention is onely made of two thousand: but the lesse number was taken there, and here according as the measures proued afterward is declared. ^e Euen as they should be made.

f Called also the porche of Salomon, Act. 3. 11. It is also taken for the Temple where Christ preached Mat. 21. 23. ^{Or, caldrons.}

g Whom Salomon reuerenced for the gifts that God had giuen him, as a father: he had the same name also that Hiram the king of Tyrus had, his mother was a Iewish & his father a Tyrian. Some reade, for his father, the author of this worke.

h In Ebrew, the bread of the faces, because they were set before the Arke, where the Lord shewed his presence.

stones, as of Massy, of Heman, of Jedusithen and of their sonnes and of their brethren, being clad in fine linnen, stood with cymbals, and with tymmes and harpes at the East end of the altar, and with them an hundredth and twentie Priests blowing with trumpets:

13 And they were ^f as one, blowing trumpets, and singing, and made one sound to be heard in piping and than King the Loide, and when they lift by their voyce with tymmers and with cymbals, & with instruments of musike, and when they praised the Loide, singing, ^g for he is good, because his mercie lasteth for ever; then the house, even the house of the Loide was filled with a cloude,

14 So that the Priests could not stand to minister, because of the cloude: for the glory of the Loide had filled the house of God.

CHAP. VI.

3 Salomon blesteth the people. 4 He praiseth the Lord. 14 He praiseth unto God for those that shall pray in the Temple.

1 **T**hen ^a Salomon ^a saide, The Loide hath said that he would dwell in the darke cloude:

2 And I have built thee an house to dwell in, an habitation for thee to dwell in for ever.

3 And the King turned his face, and blessed all the Congregation of Israel (for all the Congregation of Israel stood there)

4 And he saide, Blessed be the Lord God of Israel, who spake with his mouth unto David my father, and hath with his ^b hand fulfilled it, saying,

5 Since the day that I brought my people out of the land of Egypt, I chose no cite of all the tribes of Israel to builde an ^c house, that my Name might be there, neither chose I any man to be a ruler over my people Israel:

6 But I have chosen Jerusalem, that my Name might be there, & have chosen David to be over my people Israel.

7 * And it was in the heart of David my father to builde an house unto ^d h Name of the Lord God of Israel,

8 But the Lord said to David my father, Where as it was in thine heart to build an house unto my Name, thou didest well, that ^e thou wast to murther.

9 Notwithstanding thou shalt not build the house, but thy sonne which shall come out of thy loynes, he shall build an house unto my Name.

10 And the Loide hath performed his word that he spake: and I am risen up in the rovine of David my father, and am set on the throne of Israel as the Lord promised, and have built an house to the Name of the Lord God of Israel.

11 And I have let the Wcke there, wheres in is the ^f covenant of the Loide, that he made with the children of Israel.

12 * And the King ^g stood before the altar of the Loide, in the presence of all the Congregation of Israel, and stretched out his handes,

13 (for Salomon had made a brasen skalfold and set it in the middes of the court, of fine cubites long, and five cubites broad, a three cubites of height, and upon it he stood, & knued downe upon his knees before all the Congregation of Israel, and stretched out his handes toward heaven)

14 And said, O Lord God of Israel, there is no God like thee in heaven nor in earth, which keepst covenant, & mercy unto thy seruantes, that walke before thee with all their heart.

15 Thou that hast kept with thy seruant David my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine ^h hand, as appeareth this day.

16 Therefore nowe Loide God of Israel, keepe with thy seruant David my father, that thou hast promised him, saying, Thou ⁱ shalt not want a man in up sight, that shall sit upon the throne of Israel: so that thy sonnes take hede to their waies, to walke in my Law, as thou hast walked before me.

17 And nowe, O Lord God of Israel, let thy word be verified, which thou spakest unto thy seruant David.

18 (As it true in worde that God will dwell with man on earth: he holde, the ^j heauiens, and the heauiens of heauiens are not able to containe thee: howe much more vnable is this house, which I have built.)

19 But haue thou respect to the prayer of thy seruant, and to his supplication, O Lord my God, to heare the crye & prayer: which thy seruant prayeth before thee,

20 That thine eyes may be open toward this house day and night, even toward the place, wherco: thou hast saide, that thou wouldest put thy Name there, that thou maist hearken vnto the prayer, which thy seruant prayeth in this place.

21 Heare thou therefore the supplication of thy seruant, and of thy people Israel, which they pray in this place: and heare thou in the place of thine habitation, even in heaven, and when thou hearest, be mercifull.

22 * When a man shall sinne against his neighbour, and he lape vpon him an othe to cause him to sweare, and the ^k swearer shall come before thine altar in this house,

23 Then heare thou in heauen, and doe, and iudge thy seruantes, in recompensing the wicked to bring his wap vpon his head, and in iustificyng the righteous, to gine him according to his righteousnesse.

24 * And when thy people Israel shall be overtaken before the enemy, because they haue sinned against thee, and

On a skalfold that was made for that purpose, that he praying for the whole people might be heard of all, as 1. King. 8. 22.

Both to giue thanks for the great benefices of God bestowed vpon him, and also to pray for the perseverance and prosperite of his people. 2. Mac. 1. 8.

Or, in effect, or, by thy power.

Ebr. a man shall not be cut of.

1. King. 8. 27.

That thou maist declare in effect, that thou hast a continuall care over this place.

1. King. 8. 37. By retyening anything from him, or els by denying that which he hath left him to keepe, or doe him any wrong.

Ebr. othe. g. Meaning, to giue him that which he hath deferred.

f They agreed all in one tunc.

g This was the effect of their songs, as Psal. 118. l. and psal. 135. 1.

1. King. 8. 12. a After that he had seene the glorie of the Lord in the cloude.

b Or, power.

c Or, Temple.

d Sam. 7. 5.

e Ebr. that it was in thine heart.

b Meaning, the two Tables, wherein is contained the effect of the couenant, that God made with our fathers.

Or, praise.

turne againe, and ²confesse thy ³sinne, and pray, and make supplication before thee in this house,

25 Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gauest to them and to their fathers.

26 When heauen shall be shut vp, and there shall be no rayne, because they haue sinned against thee, and shall pray in this place, and confesse thy sinne, and ²turne from their sinne, when thou dost afflict them,

27 Then heare thou in heauen, and pardon the sinne of thy seruants, & of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon thy land, which thou hast giuen vnto thy people for an inheritance.

28 ¶ When there shall be famine in the land, when there shall be pestilence, blasting, or murther, when there shall be grashopper, or caterpillar, when their enemie shall besiege them in the cities of their land, or any plague or any sicknesses,

29 Then what prayer and supplication so euer shall be made of any man, or of all thy people Israel, when euery one shall know his owne plague, and his owne disease, and shall stretch forth his hands toward this house,

30 Heare thou then in heauen, thy dwelling place, and be mercifull, and giue euerie man according vnto all his waies, as thou dost knowe his heart (for thou onely knowest the hearts of the children of men)

31 That they may feare thee, and walke in thy waies as long as they liue in the land which thou gauest vnto our fathers.

32 ¶ Moreover, as touching the stranger which is not of thy people Israel, who shall come out of a farre countrey for thy great names sake, and thy mightie hand, and thy stretched out arme: when they shall come and pray in this house,

33 Heare thou in heauen thy dwelling place, and do according to all that the stranger calleth for vnto thee: that all the people of the earth may knowe thy sinne, and feare thee like thy people Israel, and that they may knowe, that thy sinne is called vpon in this house which I haue built.

34 ¶ When thy people shall goe out to battell against their enemies, by what way that thou shalt send them, and they pray to thee, in the way toward this cite, which thou hast chosen, euen toward the house which I haue built to thy name,

35 Then heare thou in heauen their prayer and their supplication, and iudge their cause.

36 If thy sinne against thee (for there is no man that sinneth not) and thou be

angrie with them & deliuer them vnto the enemies, & they take them and carry them away captiue vnto a land farre of weere,

37 If they turne againe to their heart in the land whither they be caried in captiues, and turne and pray vnto thee in the land of their captiuitie, saying, We haue sinned, we haue transgressed and haue done wickedly,

38 If they turne againe to thee with all their heart, & with all their soule in the land of their captiuitie, whither they haue caried them captiues, and pray toward their land, which thou gauest vnto their fathers, and toward the cite which thou hast chosen, and toward the house which I haue built for thy name,

39 Then heare thou in heauen, in what place of thine habitation their prayer & their supplication, and iudge their cause, and be mercifull vnto thy people, which haue sinned against thee.

40 Now my God, I beseech thee, let thine eyes be open, and thine eares attend vnto the prayer that is made in this place.

41 ¶ Above therefore arise, O Lord God, to come into thy rest, thou, & the Ark of thy strength: O Lord God, let thy priests be clothed with saluation, and let thy Saintes reioyce in goodness,

42 O Lord God, refuse not the face of thyne anointed: remember the mercies promised to Dauid thy seruant.

Or, repent.

Or, maintaining their right.

Psalm. 132. 1. That is, into thy Temple. m Let them be preferred by thy power and made vertuous and holy. n Heare my prayer, which anointed King.

CHAP. VII.

The fire consumeth the sacrifice. The glorie of the Lords filleth the Temple. He heareth his prayer. And promisseth to exalt him and his throne.

¶ When Salomon had made an ende of praying, see came downe from heauen, and consumed the burnt offering & the sacrifices: and the glory of the Lord filled the house,

So that the Priests coulde not enter into the house of the Lord, because the glory of the Lord had filled the Lordes house.

And when all the children of Israel sawe the fire, and the glory of the Lord come downe vpon the house, they bowed themselves with their faces to the earth vpon the pavement, and worshipped & praised the Lord, saying, For he is good, because his mercie lasteth for euer.

Then the King and all the people offered sacrifices before the Lord.

And King Salomon offered a sacrifice of two and twentieth thousand bullocks, and an hundred and twentieth thousand sheepe. So the King and all the people dedicated the house of God.

And the Priests waited on their offices, & the Levites with instruments of musike of the Lord, which King Dauid had made to praise the Lord. Because

2. Mac. 2. 10. a Hereby God declared that he was pleased with Salomons prayer.

1. King. 8. 62. 63.

Chap. 10. 9.

Ebr. in the land of their gates.

He declareth that prayers of hypocrites can not be heard, nor of any but of them, which pray vnto God with an vnfaigned faith and in true repentance.

He sheweth that before God there is no acceptation of person, but all people that feareth him & worketh righteousnes, is accepted, Actes 10. 35.

Meaning, that none ought to enterprise any warre, but at the Lords commandement, that is, which is lawfull by his word.

Or, according to the manner of this cite. 1. King. 8. 46. eccles. 7. 22. 2. John. 5. 8.

22 Ebr. by their bands.

Because his merrie lasteth for ever: where David praised God by them, & Dauides also blew trumpets ouer against them: and all they of Israel stood by.

7 And ouer Salomon halowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offerings, and the fat of the peace offerings, because the brasen altar which Salomon had made, was not able to receive the burnt offering, and the meate offering, and the fat.

8 And Salomon made a feast at that time of seuen daies, and all Israel with him, a very great Congregation, from the entering in of Hamath, vnto the riuier of Egypt.

9 And in the eight day they made a solemn assemble: for they had made the dedication of the altar seuen daies, and the feast seuen daies.

10 And the 4th day and twentieth daie of the seventh moneth, he sent the people away into their tentes, ioyous & with glad heart, because of the goodnes that the Lord had done for Dauid & for Salomon, and for Israel his people.

11 So Salomon finished the house of the Lord, and the Kings house, and all that came into Salomons heart to make in the house of the Lord: and he prospered in his house.

12 And the Lord appeared to Salomon by night and sayde to him, I haue hearde thy prayer, and haue choien this place for my selfe to be an house of sacrifice.

13 If I shut the heauen that there be no raine, or if I command the grasshopper to deuour the land, or if I sende pestilence among my people,

14 If my people, among whom my Name is called vpon, doe humble themselves, and pray, and seeke my presence, & turne from their wicked wayes, then will I heare in heaue, and be mercifull to their sinne, and will heale their land:

15 Then mine eyes shall be open, and mine eares attend vnto the prayer made in this place.

16 For I haue now chosen and sanctified this house, by my Name may be there for ever: and mine eyes and mine heart shall be there perpetually.

17 And if thou wilt walke before me, as Dauid thy father walked, to doe according vnto all that I haue commanded thee, and shalt obserue my statutes and my iudgements,

18 Then will I stablish the throne of thy kingdome, according as I made the covenant with Dauid thy father, saying, Thou shalt not want a man to be ruler in Israel.

19 But if pe turne away, & forsake my statutes and my commandments which I haue set before you, and shall goe and serue other gods, and worship them,

20 Then will I plucke them by out of my lande, which I haue giuen them: & this

house which I haue sanctified for my Name, will I cast out of my sight, and will make it to be a pource and a common talke among all people.

21 And this house which is most hie, shall be an astonishment to euerie one that passeth by it, so that he shall saye, Why hath the Lord done thus to this lande, and to this house?

22 And they shall answer, Because they forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and haue taken holde on other gods, and haue worshipped them, and serued them, therefore hath he brought all this euill vpon them.

CHAP. VIII.

1 The cities that Salomon built. 7 People that were made tributarie vnto him. 12 His sacrifices. 17 He sendeth to Ophir.

1 And after twentie yeere when Salomon had built the house of the Lord, and his owne house,

2 Then Salomon built the cities that Huram begane to Salomon, and called the children of Israel to dwell there.

3 And Salomon went to Hamath Zobab, and ouercame it.

4 And he built Tadmor in the wilderness, and repaired all the cities of store which he built in Hamath.

5 And he built Beth-horon the upper, and Beth-horon the nether, cities defended with walles, gates and barres:

6 Also Baalath, and all the cities of store that Salomon had, and all the charer cities, and the cities of the horsemen, and euerie pleasant place that Salomon had a minde to builde in Ierusalem, and in Lebanon, and throughout all the lande of his dominion,

7 And all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivvites, and the Jebusites, which were not of Israel,

8 But of their children which were left after them in the land, whom the children of Israel had not consumed, euen them did Salomon make tributaries vntill this day.

9 But of the children of Israel did Salomon make no seruaunts for his worke: for they were men of warre, & his chiefe pynices, and the captaynes of his charrets and of his horsemen.

10 So these were the chiefe of the officers which Salomon had, eue two hundred: and sicke that bare rule ouer the people.

11 Then Salomon brought by the daughter of Pharaoh out of the cite of Dauid, into the house that he had built for her: for he sayde, My wife shall not dwell in the house of Dauid King of Israel: for it is holy, because that the Arke of the Lord came vnto it.

12 Then Salomon offered burnt offerings vnto the Lord, on the altar of the Lord, which he had built before the porch,

f Which thing declared that God had more respect to their saluation, then to the aduancement of his owne glorie: & whereas men abuse those things, which God hath appointed to set forth his praise, he doeth withdrawe his graces thence.

1 King. 9. 20.

a Signifying that he was twentie yeere in building them.

b That is, which Hiram gaue againe to Salomo

because they pleased him not:

& therefore called them Cabul,

that is, dirte or filth, 1. King. 9. 13

c Meaning of munitions and treasures for the warre.

d That is, he repaired & fortified the: for they were built long before by She-

rah a noble woman of the tribe of Ephraim,

1. Chro. 6. 68.

e Read 2. King. 7. 2.

22 Ebr. to come vp to tribute.

f For in all there were 3300, but here he meant of the that had the principall charge, reade 1. King. 9. 23.

Chap. 8. 1.

13 To

b The feast of the Tabernacles which was kept in the seventh moneth.

c They assembled to heare the word of God after that they had remained seuen daies in the boothes or Tabernacles.

d They had leaue to depart the two & twentieth day, 1. King. 8. 66. but they went not away till the next day. 1. King. 9. 1.

2. Cor. 12. 8.

e I will cease the pestilence to cease & destroy the beastes that hurt the fruites of the earth, & sende raine in due season.

Chap. 8. 16.

Exod. 29. 39.

² Or, after the manner of every day.
g Keade Levit. 23.

13 To * offer according to the commandment of Moses every day, in the Sabbaths, and in the new moones, and in the solemn feastes, & three times in the year, that is, in the feast of the Unleavened bread, & in the feast of ⁷ Weekes, and in the feast of the Tabernacles.

14 And he set the courses of the Priests to their offices, according to the order of David his father, and the Levites in their watches, for to praye and minister before the Priests every day, and the porters by ² their courses, at enterie gate: for so was the commandement of David the man of God.

15 And they declined not from the commandment of the King, concerning the Priests and the Levites, touching all things, and touching the treasures.

16 ¶ Now Salomon had made provision for all the ² worke, from the day of the foundation of the house of the Lord, untill it was finished: so the house of the Lord was perfite.

17 Then went Salomon to Ezion-geber, and to Elath by the ² seaside in the land of Edom.

18 And Huram sent him by the hands of his servants, shippes, and servants that had knowledge of the sea: and they wet with the servants of Salomon to Ophir, & brought thence ² foure hundred and fiftie talents of golde, and brought them to king Salomon.

CHAP. IX.

1. ⁹ The Queene of Sheba cometh to see Salomō and bringeth giftes. 13 Hurams revenues. 30 The time of his reigne. 31 His death.

1 **A**nd * when the Queene of Sheba heard of the fame of Salomon, she came to ² prove Salomon with hard questions at Jerusalem, with a verie great traine, & camels that bare sweete odours and much gold, and precious stones: and when she came to Salomon, she communed with him of all that was in her heart.

2 And Salomon declared her all her questions, and there was ² nothing hidde from Salomon, which he declared not unto her.

3 Then the Queene of Sheba sawe the wisdom of Salomon, and the house that he had built.

4 And the meat of his table, and the setting of his servants, & the order of his waiters, & their apparel, & his butlers, & their apparel, & his burnt offerings, which he offered in the house of ² the Lord, and she was ² greatly astonished.

5 And she said to the King, It was a true word which I heard in mine own land of thy ² sayings, and of thy wisdom.

6 Whobey I beleevied not their report, until I came, and mine eyes had seene it, and beheld, the one halfe of thy great wisdom was not tolde me: for thou exceedest the fame that I heard.

7 Wappy are thy men, & happy are they

thy servants, which stande before thee alway, and heare thy wisdom.

8 Welled be the Lord thy God, which loved thee, to set thee on his ² throne as King, in the stead of the Lord thy God: because thy God loveth Isth, to establish it for ever, therefore hath he made thee King over them, to execute iudgement and iustice.

9 Then he gave the King six score talents of golde, and of sweete odours exceeding much & precious stones: neither was there such sweete odours since, as the Queene of Sheba gave unto King Salomon.

10 And the servants also of Huram, and ² servants of Salomon which brought golde fro Ophir, brought ² Algummin wood and precious stones.

11 And the king made of the Algummin wood ² staires in the house of the Lord, and in the kings house, and harpes & viols for fingers: and there was no such scene before in the land of Iudah.

12 And King Salomon gave to ² the Queene of Sheba every pleasant thing that she asked, ² besides for that which she had brought unto the King: so she returned and went to her owne countrey, both she, and her servants.

13 ¶ Also the weight of golde that came to Salomon in one year, was six hundredeth three score and six talents of gold.

14 Besides that which chapmen & marchantes brought: and all the kings of Arabia, and the princes of the countrey brought golde and silver to Salomon.

15 And king Salomō made two hundredeth targets of beaten golde, and ² six hundredeth shekels of beaten golde went to one target.

16 And three hundredeth shields of beaten golde: three hundredeth ² shekels of golde went to one shield, and the King put them in the house of the wood of Lebanon.

17 And the King made a great throne of yonic and overlaid it with pure gold.

18 And the throne had six steps, with a footstool of golde ² fastened to the throne, and stapes on either side on the place of the seate, and two lions standing by the ² stapes.

19 And twelve lions stood there on the six steps on either side: there was not the like made in any kingdome.

20 And all king Salomons drinking vessels were of gold, & all the vessels of the house of the wood of Lebanon were of pure golde: for silver was nothing esteemed in the dayes of Salomon.

21 For the Kings shys went to Tarshish with the servants of Huram, every three yeere once came the shys of ² Tarshish, and brought golde, and silver, yonic, & axes, and peacockes.

22 So king Salomon excelled all ² kings of the earth in riches and wisdom.

23 And all the Kings of the earth sought the presence of Salomon, to heare his

c Meaning, that the Israelites were Gods peculiar people, & that Kings are ² lieutenants of God, which ought to graunt vnto him the superioritye, and minister iustice to all.

d Read Chap. 2.8. and 1. King. 10. 11.

e Or pillars: meaning, the garnishing and trimming of the staires or pillars.

f That is, which the King gave her for recompence of that treasure which she brought.

g Which summe mounteth to 2400. crownes

of the sunne, Budec de asse. h Or, pounds, called minz, whereof every one seemed to make e a hundredeth shekels.

i That is, ² steps and the footstool were fastened to the throne.

k Vpon the p² mels or knops,

l Which countrey of the best writers, is thought to be Cilicia, reade 1. King. 10. 22.

h Both for the matter and also for the workmanship.

i Meaning, the red Sea.

k Which summe is thought to amount to three millions and six hundredeth thousand crowns: for here is mencion made of thirtie mo, then are spoken of, 1. King. 9. 28.

1. King. 10. 1. mat. 12. 42. Luke 11. 31.

a To know whether his wisdom were so great as the report was.

b There was no question so hard that he did not solve.

² Or, galleries where by he went up.

² Ebr. there was no more spirit in her.

² Or, axes.

wisdom that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and rayment, and armour, and swete odours, horses, and mules, from pere to pere.

25 And Salomon had ^m foure thousand stalles of horses, and charets, & twelue thousand horsemen, whom he bestowed in the charet cities, and with the king at Jerusalem.

26 And hee reigned ouer all the kinges from the ^e Riuier euen vnto the land of the Philistines, and to the border of Egypt.

27 And the king gaue silver in Jerusalem, ⁿ as stones, and gaue cedars trees as the wylde figge trees, that are abundant in the plaine.

28 And they brought vnto Salomon horses out of Egypt, and out of all lands.

29 Concerning the rest of the acts of Salomon first and last, are they not written in the booke of Nathan the Prophet, and in the prophete of Whiah the Shilonite, and in the visions of ⁿ Jeedo the Serer ^o against Jeroboam the sonne of Nebat?

30 And Salomon reigned in Jerusalem ouer all Israel fourety peeres.

31 And Salomon slept with his fathers, and they buried him in the cite of Dauid his father: & Rehoboam his sonne reigned in his stead.

CHAP. X.

4. 14 The rigour of Rehoboam. 17 He followeth lewde counsell. 16 The people rebel.

1 **T**hen ^a Rehoboam ^a went to Shechem: for to Shechem came all Israel to make him king.

2 And when Jeroboam the sonne of Nebat heard it, (which was in Egypt, whither he had fledde from the piencie of Salomon the king) he returned out of Egypt.

3 And they sent and called him: so came Jeroboam and all Israel, and commended vnto Rehoboam, saying,

4 The father ^b made our pokie grieuous: now therefore make thou the grieuous seruitude of thy father, & his soie pokie, that he yut vpon vs, lighter, & we will serue thee.

5 And he liide to them, Depart per three dayes, then come againe vnto me. And the people departed.

6 And King Rehoboam tooke counsell with the old men that had stand before Salomon his father, while he pet lined, saying, What counsell giue ye that I may answer thes people?

7 And they spake vnto him, saying, If thou be kind to this people, and please them, & speake louing words to them, they wil be thy seruants for ener.

8 But he left the counsell of the ancient men that they had giuen him, and tooke counsell of the yong men that were brought vpon with him, and ^c waited on him.

9 And he sayd vnto them, What counsell giue ye, that we may answer thes people, which haue spoken to me, saying, Make the pokie which thy father did yut vpon vs, lighter?

10 And the yong men that were brought vpon with him, spake vnto him, saying, Thus shalt thou answer the people that spake to thee, saying, Thy father made our pokie heauy, but make thou it lighter for vs: thus shalt thou say vnto the, ^d My feast part shall be bigger then my fathers lopies.

11 Nowe where as my father did burden you with a grieuous pokie, I will per create your pokie: my father haty chastised you with rodde, but I will correct you with ^e scourges.

12 ¶ Then Jeroboam and all the people came to Rehoboam the thirde day, as the king had appointed, saying, Come againe to me the thurd day.

13 And the king answered them sharply: and King Rehoboam left the counsell of the ancient men.

14 And spake to them after the counsell of the yong men, saying, My father made your pokie grieuous, but I will increase it: my father chastised you with rodde, but I will correct you with scourges.

15 So the king hearkenid not vnto the people: for it was the ^e ordinance of God that the Lord might performe his saying, which he had spoken ^f by Whiah the Shilonite to Jeroboam the sonne of Nebat.

16 So when all Israel saw that the king would not heare them, the people answered the king, saying, What portion haue we in Dauid: for we haue none inheritance in the sonne of Israhel. ¶ Israel, every man to pour tents: now see to thine owne house, Dauid. So all Israel departed to their tents.

17 Howbeit Rehoboam reigned ouer the children of Israel, that dwelt in the cities of Iudah.

18 Then King Rehoboam sent Hadram that was ^g ouer the tribute, and the childien of Israel stoned him wth stones, that he died: then King Rehoboam ^h made speed to get him vpon his charet, to flee to Jerusalem.

19 And Israel rebelled against the house of Dauid vnto this day.

CHAP. XI.

4 Rehoboam is forbidden to fight against Iereboam. 5 Cities which he built. 21 He hath eighte wiuers, and three score concubines, & by them eight and twentie sonnes and three score daughters.

1 **A**nd ⁱ when Rehoboam was come to Jerusalem, hee gathered of the house of Iudah & ^j Benjamin nine score thousand chosen men of warre to fight against ^k Israel, and to bring the kingdome againe to Rehoboam.

2 But the word of ^l the Lord came to Shebaniah the man of God, saying,

3 Speake vnto Rehoboam, the sonne of Salomon king of Iudah, & to all Israel that rebelled.

^d Or, litle finger meaning that he was of farre greater power then was his father.

^e Or, scorpions.

^e Gods wil impoeth such a necessitie to the second causes, y nothing can be done but according to the same and yet mans wil worketh as of it selfe, so that it can not be excused in doing euill, by alledging that it is Gods ordinance.

^f Ebr. by the hand.

^g 1. King. 12. 16.

^h Or, receiuer.

ⁱ Ebr. strengthened him selfe.

ⁱ 1. King. 12. 30. 21.

^a That is, the halfe tribe of Benjamin: for the other halfe was gone after Iereboam.

^b Meaning the ten tribes which that rebelled.

^m That is, ten horses in euery stable, which in all mount to fourty thousand, as 1. King. 4. 26. ⁿ Or, Ephraites.

ⁿ The abundance of these temporal treasures in Salomons kingdome is a figure of the spiritual treasures, which the elect shall inuoye in the heauens vnder the true Salomon Christ.

^o Or, Iddo. ^p That is, which prophesied against him. ^q 1. King. 11. 42, 43.

^b That is, handled rudely. It seemeth ^r God hardened their hearts, so that they thus murmured with out cause: which declareth also the inconstancie of the people.

^c Or, that stood by him, that is, which were of his counsell and secrets.

CHAP. XII.

that are in Judah, & Benjamin, saying,
4 Thus saith the Lord, Ye shall not go
vp, nor fight against your brethren: re-
turne every man to his house: for this
thing is done of me. They obeyed there-
fore the word of the Lord, and returned
from going against Ieroboam.

5 And Rehoboam dwelt in Jerusalem,
and built strong cities in Judah.

6 He built also Beth-lehem, and Etain,
and Tekoa,

7 And Beth-zur, and Shoco, and Be-
dullam,

8 And Gath, and Maresha, and Ziph,
9 And Beitan, & Lashih, and Bezekah,

10 And Zozah, and Hialon and Hebron,
which were in Judah and Benjamin,
strong cities.

11 And he repaired the strong holdes
and put captaines in them, and store of
bitaile, and ople and wine.

12 And in all cities hee put shields and
speares, & made them exceeding strong:
to Judah and Benjamin were his.

13 ¶ And the Priests and the Leuites that
were in all Israel, reioyced vnto him
out of all their coasts.

14 For the Leuites left their suburbs and
their possession, & came to Judah and
to Jerusalem: for Ieroboam and his
sonnes had cast them out from minis-
tring in the Priests office vnto the Lord.

15 ¶ And he ordeined him priests for the
high places, and for the deuils and for
the calves which he had made.

16 And after the Leuites there came to
Jerusalem of all the tribes of Israel,
such as set their heartes to seeke the
Lord God of Israel, to offer vnto the
Lord God of their fathers,

17 So they strengthened the kingdom of
Judah, and made Rehoboam þ some
of Salomon mightie, three peere long:
for three peere they walked in the way
of Dauid and Salomon.

18 ¶ And Rehoboam tooke him Maha-
lath the daughter of Jerimoth þ sonne
of Dauid to wife, & Abihah the daugh-
ter of Eliab the sonne of Ithai,

19 Which bare him sonnes Ieusy, and
Sheariah, and Zaham.

20 And after her he tooke Maakah the
daughter of Abalom which bare him
Abihah, and Attah, and Ziza, and She-
lounith.

21 And Rehoboam loued Maakah the
daughter of Abalom aboue all his
wiues and his concubines: for he tooke
eightie wiues, and thre score concu-
bines, & begate eight & twentie sonnes,
and thre score daughters.

22 And Rehoboam made Abihah the
sonne of Maakah the chief ruler among
his brethren: for he thought to make
him King.

23 And he taught him: and dispersed all
his sonnes throughout all the countreys
of Judah and Benjamin vnto every
strong cite: and he gaue them aboun-
dance of bitaile, & bested them many wiues,

1 Rehoboam forsaketh the Lord and is punished by
Shishak. 5 Shemaiah reprooueth him. 6 He hum-
bleth him selfe. 7 God sendeth him succour. 9
Shishak taketh his treasures. 13 His raigne and
death. 16 Abihah his sonne succeedeth him.

1 **A**nd when Rehoboam had esta-
blished the kingdom and made it
strong, hee foyle the Lawe of the
Lord, and all Israel with him.

2 Therefore in the first yere of King Re-
hoboam, Shishak the King of Egypt
came vp against Ierusalem (because they
had transgressed against the Lord)

3 With twelue hundred chariots, and
thre score thousand hoisencie, and the
people were without number, that
came with him fro Egypt, euen the Lu-
bims, & Sukkums, & the Ethiopians.

4 And he tooke the strong cities which
were of Judah, and came vnto Ierusa-
lem.

5 ¶ Then came Shemaiah the Prophet
to Rehoboam, & to the princes of Ju-
dah, that were gathered together in Ierusa-
lem, because of Shishak, and sayde
vnto them, Thus saith the Lord, Ye
haue forsaken me, therefore haue I also
left you in the hands of Shishak.

6 Then the princes of Israel, and the
King humbled them selues, and sayde,
The Lord is 4 iust.

7 And when the Loide sawe that they
humbled them selues, the words of
the Loide came to Shemaiah, saying,
They haue humbled them selues, there-
fore I wil not destroy them, but I wil
send them deliuerance shortly, and my
wrath shall not be powied out vpon
Jerusalem by the hand of Shishak.

8 Nevertheless they shalbe his seruaunts:
so that they know my seruice, and the
seruice of the kingdomes of the earth.

9 ¶ Then Shishak King of Egypt came
vp against Ierusalem, & tooke the trea-
sures of the house of the Loide, and the
treasures of the Kings house: he tooke
euen all, and he caried away the shields
of gold, which Salomon had made.

10 In steade whereof King Rehoboam
made shields of brasse, and committed
them to the hands of the chiefe of the
garde, that waited at the doore of the
Kings house.

11 And when the King entred into the
house of the Lord, the gard came & bare
them and brought them againe vnto
the gard chamber.

12 And because he humbled him selfe,
the wrath of the Lord turned from him,
that he would not destroy all together.
And also in Judah the things prospered.

13 ¶ So King Rehoboam was strong in
Jerusalem and reigned: for Rehoboam
was one and fourtie yere old, when he
began to reigne, and reigned 5 yeres
true yeres in Ierusalem, the cite which
the Loide had chosen out of all the
tribes of Israel to put his Name there.

¶ Or, when the
Lord had establi-
shed Rehoboams
kingdome.

a For such is the
inconstancie of
the people, that
for y most part
they folowe the
vices of their
gouernours.

b Which were a
people of Africa
called the Tro-
glodites, because
they dwelled in
holes.

¶ Or, black Moris.

c Signifying y
no calamitie can
come vnto vs
except we for-
sake God, and y
he neuer leaueth
vs til we haue
cast him off.
d And therefore
doeth iustly pu-
nish you for your
sinnis.

¶ Ebr, drop downe.

e He sheweth
y Gods punish-
ments are not to
destroy his vter-
ly, but to chastise
them, to bring
them to y know-
ledge of their
sinnis and to
know how much
better it is to
serue God then
tyrants.

Chap. 12.

f Which decla-
reth that God
seeketh not the
death of a sinner-
but his conser-
uation, Ezek. 18. 32-
and 33. 11.

1. King. 14. 21.

g That is, twelve
yeres after that
he had bene ou-
nercome by
Shishak, ver. 24.

e Or, repaired
them and made
them strong, to
be more able to
resist Ieroboam.

¶ Or, strengthened.

¶ Ebr, spoade.

Chap. 12. 9.

1. King. 12. 30.
d Meaning,
idoles, reade
Isa. 44. 15.

e Which were
zealous of true
religion, and
feared God.

f So long as they
feared God, and
set forth his
worde, they
prospered.

g Called also
Abijah, who
reigned three
yere, 1. King. 1. 32

h He gaue him
selfe to haue
many wiues.

And his mothers name was Naamah an Ammonitess.

14 And he bid euell: for he prepared not his heart to seeke the Lord.

15 The actes also of Rehoboam, first and last, are they not written in the booke of Shemaiah the Prophet, and Iddo the Seer, in rehearsing the genealogie: and there was warre alway betwene Rehoboam and Jeroboam.

16 And Rehoboam slept with his fathers, and was buried in the cite of Dauid, & Abiah his sonne reigned in his stead.

CHAP. XIII.

1 Asiah maketh warre against Ieroboam. 4 Hee sheweth the occasion. 21 He trusteth in the Lord and ouercometh Ieroboam. 21 Of his wives and children.

1 In the eighteenth yeere of King Ieroboam began Abiah to reigne ouer Iudah.

2 He reigned thre yeere in Ierusalem: (his mothers name also was Michasah the daughter of: Wuel of Sibeai) & there was warre betwene Abiah and Ieroboam.

3 And Abiah set the battell in aray with the armie of vallant men of warre, euen foure hundred thousande chosen men, Ieroboam also set the battell in aray against him with eight hundred thousande chosen men which were strong and valliant.

4 And Abiah stode by vpon mount Zemaraim, which is in mouit Ephraim, and sayde, O Ieroboam, and all Israel, heare you mine.

5 Dought you not to knowe that the Lord God of Israel hath giue the kingdome ouer Israel to Dauid for euer, euen to him and to his sonnes by a couenant of salt?

6 And Ieroboam the sonne of Nebat the seruant of Salomon the sonne of Dauid is risen by, and hath rebelled against his lord:

7 And there are gathered to him s vayne men and wicked, & made themselves strong against Rehoboam the sonne of Salomon: for Rehoboam was h to a child and tender hearted, and could not resist them.

8 Nowe therefore ye thinke that ye be able to resist against the kingdome of the Lord, which is in y hands of the sonnes of Dauid, and ye be a great multitude, & the golden calices are with you which Ieroboam made you for gods.

9 Haue ye not driuen away the Priestes of the Lord the sonnes of Aaron & the Leuites, and haue made you priestes like the people of other countries: whose former comeneth to consecrate with a pong bullocke and seven rams, h laue may be a priest of them if are no gods.

10 Wt we belag vnto the Lord our God, O Asiah heared. 11 He sheweth the nature of idolaters which take no triall of the vocation, life and doctrine of their ministers, but thinke the most vilest and greaest beastes sufficient, to serue their tunc.

& haue not forsaken him, & the Priestes the sonnes of Aaron minister vnto the Lord, and the Leuites in their office.

11 And they burne vnto the Lord euerie morning and euerie evening burnt of fringes and sweete incense, & the brade is set in order vpon the pure table, and the candlesticke of gold with the lipes thereof, to burne euery evening: for we keepe the watche of the Lord our God: but ye haue forsaken him,

12 And behold, this God is with vs, as a captaine, and his Priestes with the sounding trumpets, to erie an alarme against you. O ye childre of Israel, fight not against the Lord God of your fathers: for ye shall not prosper.

13 But Ieroboam caused an ambushment to compasse, and come behinde them, when they were before Iudah, & the ambushment behinde them.

14 Then Iudah looked, and beholde, the battel was before and behind them, and they cried vnto the Lord, & the Priestes blew with the trumpets,

15 And the men of Iudah gaue a shout: and eue as the men of Iudah shouted, God smote Ieroboam and also Israel before Abiah and Iudah.

16 And the children of Israel fled before Iudah, and God deliuered them into their hande.

17 And Abiah and his people slewe a great slaughter of them, so that there fel doune wounded of Israel sine hundred thousande chosen men.

18 So the childre of Israel were brought vnder that tyne: and the children of Iudah wereeapled, because they staped vpon the Lord God of their fathers.

19 And Abiah pursued after Ieroboam, and tooke cities from him, euen Bethel, and the villages thereof, and Telsanah with her villages, & Ephron with her villages.

20 And Ieroboam recovered no strenght againe in the dayes of Abiah, but the Lord plagued him, and he died.

21 So Abiah wared mightie, & married fortene wives, & begate two & twenty sonnes, and sixtiae daughters.

22 The rest of the actes of Abiah and his maners and his sayings are written in the storie of the Prophet Iddo.

CHAP. XIII.

3 Asa destroyeth idolatrie & cometh his people to serue the true God. 21 He praieth vnto God when he should go to fight. 22 He obtineth the victorie.

1 Asa buried him with his fathers, and seth buried him in the cite of Dauid, & Asa his sonne reigned in his stead: in whose dayes h land was quiet ten yeere.

2 And Asa did that was good and right in the eyes of the Lord his God.

3 For he tooke away h altars of h strange gods & the hie places, and brake doune the images, and cut down the grooues,

4 And comanded Iudah to seeke h Lord God of their fathers, & to do according to the Lawe and the comendement.

5 And

k As it was appointed in the Law, Exod. 29. 39.

l Because their cause was good and approved by the Lord, they doubted not of the successe and victorie.

m Concerning the good counsell which came of the Spirit of God, he thought to haue overcome by deceit.

n Or gaue him the uirtuouse.

n He sheweth that the stay of all kingdomes & assurance of victories depende vpon our trust and confidence in the Lord.

o Ebr. daughters.

1 King. 15. 24.

a Which were planted contrary to the Lawe, Deut. 16. 21.

Ebr. sayings.

Or. Abiam.

m He meaneth Iudah and Benjamin.

b Or, Maacha,

c Called also Abshalom, for Abshalom was her grandfather,

d Which was one of y tops of mount Ephraim.

e Aad therefore who soeuer doth vsurpe it or take it fro that stock, trasgresseth the ordinance of the lord, thus hee an hypocrite hee alleged the word of God for his advantage.

f That is, perpetual, because y thing, which is saked, is preferred vpon corruption: hee meaneth also that it was made solemely & confirmed by offering of sacrifices, whereas they used salt according as was ordeined, N. 6. 18. 19

g King. 11. 26.

h This word in y Chaldee tongue is Racha, which our Sauiour vseth, Mat. 5. 22.

i Ebr. children of Bethel.

h Meaning, in heart & courage.

i Or. Asiah heared.

Leuit. 26. 36. 1 King. 12. 1. chap. 1. 24.

i Ebr. fill his hand.

5 And he took away out of all ⁴ cities of Judah ⁵ his images, & the images: these fore ⁶ he kingdome was quiet before him. He built also strong cities in Judah, because the land was in rest, and he had no warre in those yerres: for the Lorde had giuen him rest.

7 Therefore he said to Judah, let vs build these cities and make walles about, & towres gates, & barres, whiles the land is quiet before vs: because we haue fought the Lord our God, we haue fought him, and he hath giuen vs rest on euery side: so they built and prospered.

8 And Aha had an armie of Judah that bare shields and speares, three hundred thousand, and of Benjamin that bare shields and bowes, two hundred and foure score thousand: all these were valiant men.

9 And there came out against them Zerah ¹⁰ of Ethiopia with an hoste of ten hundred thousand, & three hundred chariots, and came vnto ¹¹ Bethel.

12 Then Aha went out before him, and they set the battell in aray in the valley of Zephathah beside Bethel.

13 And Aha cried vnto the Lord his God, and said, Lord, * it is nothing with thee to helpe ¹⁴ with many, or with no power: helpe vs, O Lorde our God: for we rest on thee, and in thy name are we come against this multitude: O Lorde, thou art our God, ¹⁵ let not man preuaile against thee.

16 So the Lord smote the Ethiopians before Aha and before Judah, and the Ethiopians fled.

17 And Aha & the people that was with him, pursued them vnto Gerar. And the Ethiopians hoste was overthrowen, so that there was no life in them: for they were destroyed before the Lorde & before his hoste: and they carried away a mightie great spoyle.

18 And they smote all the cities rounde about Gerar: for the s feare of the Lorde came vpon them, and they spoiled all the cities, for there was exceeding much spoyle in them.

19 And they smote the tents of cattel, and carried away plentie of sheepe and camels, and returned to Ierusalem.

CHAP. XV.

¹ The exhortation of Azariah. ² Aha smeret his countrey of idolatrie. ³ He sacrificeth with the people. ⁴ They sweare together to serue the Lord. ⁵ He deposeth his mother for her idolatrie.

1 ² When the Spirit of God came vpon Azariah the sonne of Obed,

2 And he went out to meete Aha, & sayde vnto him, O Aha, and all Judah, and Benjamin, heare me me. The Lorde is with you, while pe be with him: and if ye seeke him, he will be founde of you, but if ye forsake him, he will forsake you.

3 Now for a long season Israel hath bin without the true God, and without Priest to teache, and without Lawe,

4 But whofoeuer returned in his affliction to the Lord God of Israel, and sought him, he was found of them.

5 And in that time there was no peace to him, that did go out and goe in: but great troubles were to all the inhabitants of the earth.

6 For nation vs is destroyed of nation, & cite of cite: for God troubled the with all aduersitie.

7 Be ye strong therefore, and let not your hands be weak: for your ⁸ worke shall haue a rewarde.

8 ⁹ And when Aha heard these wordes, & the prophetic of Obed the Prophet, hee was encouraged, andooke awaye the abominations out of all the laide of Judah, and Benjamin, and out of the cities which hee had taken of mount Ephraim, & he reued the altar of the Lorde, that was before the porch of the Lorde.

9 And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim, and Danahel and out of Simeon: for there fell many to him out of Israel, when they sawe that the Lord his God was with him.

10 So they assembled to Ierusalem in the third moneth, in the sixteenth yeere of the reigne of Aha.

11 And they offered vnto the Lorde ¹² some time of the spoyle, which they had brought, euen seven hundred bullocks, and seven thousand sheepe.

12 And they made a covenant to seeke the Lorde God of their fathers, with all their heart, and with all their soule.

13 And s whofoeuer shall not seeke the Lord God of Israel, shall be shame, whether hee were small or great, man or woman.

14 And they sware vnto the Lord with a loude voyce, and with shouting & with trumpets, and with conets.

15 And all Judah reioiced at the other: for they had swoine vnto the Lord with all their heart, and sought him with a whole desire, and he was ¹⁶ founde of them. And the Lorde gaue them rest rounde about.

16 ¹⁷ And King Aha deposeth Maachah his mother from her regencie, because shee had made an idole in a groue: and Aha brake downe her idole, and stoned it, and burnt it at the bycke ¹⁸ dion.

17 ¹⁹ But the his places were not taken away out of Israel: yet the heart of Aha was ²⁰ perfitte all his dayes.

died both by the covenant, and by the Lawe of God, as verse 13: but he gaue place to foolishness, and would also seeme after a sort to satisfie the Lawe. k Which partly came through lacke of zeale in him, partly through the negligence of his officers, and partly by the superstition of the people, that were not taken away. l Because that God was called the God of Israel by reason of his promises to Iacob: therefore Israel is sometime taken for Iudah, because Iudah was his chiefe people. m In respect of his predecessours.

c He sheweth, that notwithstanding the wickednes of tyrants and their rage, yet God hath his, whome he heareth in their tribulation, as he deliuered his son Zerah king of the Ethiopians, Chap. 14. 9, 12, and out of all other dangers, when they called vpon the Lord. d Your confidence and trust in God shall not be frustrate.

e Called Shiman containing part of May and part of Iune.

f Which they had taken of the Ethiopians.

g These were the wordes of their covenant, which commanded all idolaters to be put to death according to the lawe of God, Deut. 13. 5, 9, 15.

h So long as they serued him aright, so long did he preferre and prosper them, 1. King. 15. 13.

i Or grandmother: and here in hee shewed that he lacked zeale: for shee ought to haue

18 Also he brought into the house of God the things that his father had dedicate, and that he had dedicate, silver, & gold, and vessels.

19 And there was no warre unto the five and thirtieth yere of the reigne of Asa.

CHAP. XVI.

2 Asa for feare of Baascha King of Israel, maketh a covenant with Benhadad King of Aram. 7 He is reproved by the Prophet, 10 Whom he putteth in prison. 12 He putteth his trust in the Physicians. 13 His death.

1 In the five and thirtieth yere of the reigne of Asa came Asa king of Israel vs against Iudah, & built Ramath to let none passe out of go in to Asa king of Iudah.

2 Then Asa brought out silver and gold out of the treasures of the house of the Lord, and of the kings house, and sent to Benhadad king of Aram that dwelt at Damascus, saying,

3 There is a covenant betwene me and thee, and betwene my father and thy father: behold, I haue sent thee silver and gold: come, breake thy league with Baascha king of Israel that he may depart from me.

4 And Benhadad hearkened vnto King Asa, and sent the captaines of the armies which he had, against the cities of Israel. And they knit Tiron, and Dan, and Abelmanni, and all the stoye cities of Assyrtall.

5 And when Baascha heard it, he left building of Ramath, & let his woike cease.

6 Then Asa the king tooke all Iudah, and caried away the stones of Ramath, and the timber thereof, wherewith Baascha did builde, and he built therewith Geba and Mizpah.

7 And at that same time Hanani the Seer came to Asa king of Iudah, and said vnto him, Because thou hast rested vpon the King of Aram, and not rested in the Lorde thy God, therefore is the hoste of the King of Aram escaped out of thine hand.

8 The Ethiopians & the Lubims, were they not a great hoste with charcets and horsemen, exceeding many: yet because thou diddest rest vpon the Lord, he deliuered them into thine hand.

9 For the eyes of the Lord behold all the earth, to shewe him selfe strong with them that are of perfite heart towarde him: thou hast then done foolishly in this: therefore from henceforth thou shalt haue warres.

10 Then Asa was wroth with the Seer, and put him into a prison: for he was displeas'd with him, because of this thing. And Asa oppressed certaine of the people at the same time.

11 And beholde, the actes of Asa first and last, so, they are written in the booke of the Kings of Iudah and Israel.

12 And Asa in the nine and thirtieth yere of his reigne was diseas'd in his

feete, and his disease was extreme: yet he sought not the Lorde in his disease, but to the Physicians.

13 So Asa slept with his fathers, and was buried in the one and fourtieth yere of his reigne.

14 And they buried him in one of his sepulchres, which he had made for himselfe in the cite of David, and laid him in the bed, which they had filled with sweete odours, and diuers kinde of spices, made by the arte of the apothecaries: and they burnt odours for him with an exceeding great fire.

it is in vaine to seeke to the Physicians, except first we seeke to God to purge our finnes, which are the chiefe cause of all our diseases, and after vfe the helpe of the physicians, as a meane by whom God woiketh.

CHAP. XVII.

1 Jehoshaphat trusting in the Lord, prospereth in riches and honour. 6 He aboliseth idolatrie, 7 And causeth the people to be taught. 11 He receiveth tribute of strangers. 13 His munition, and men of warre.

1 And Jehoshaphat his sonne reigned in his steade, and preuailed against Israel.

2 And he put garisons in all the strong cities of Iudah, and set bands in the land of Iudah and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Jehoshaphat, because he walked in the first wayes of his father David, and sought not Baalim.

4 But sought the Lorde God of his father, and walked in his commandements, and not after the trade of Israel.

5 Therefore the Lord established the kings dome in his hand, & all Iudah brought presents to Jehoshaphat, so that he had riches and honour in abundance.

6 And he lift vp his heart vnto the wayes of the Lord, and he tooke away moynes, and hee places and the groues out of Iudah.

7 And in the third yere of his reigne he sent his princes, Ben-hail, and Obadiah, and Zechariah, and Aethaniel, and Michah, that they should teach in the cities of Iudah.

8 And with them Leuites, Shemaiah, and Aethaniah, and Zebadiah, & Asahel, and Sheuramoth, & Jehonathan, and Adoniah, and Tobiah, and Tobadoniah, Leuites, & with them Elshama and Jehoiann Ducts.

9 And they taught in Iudah, & had the booke of the Law of the Lord with them, and went about throughout all the cities of Iudah, and taught the people.

10 And the feare of the Lord seil vpon all the kingdomes of the landes that were round about Iudah, and they sought not against Jehoshaphat.

11 Also some of the Philistines brought Jehoshaphat giftes and tribute silver, and

a Who reigned after Nadab the sonne of Ierobam.

1. King, 15, 17. b He fortified it with walles and ditches: it was a cite in Benjamin nere to Gibeon. Or, Darmefek.

c He thought to repulse his auctoritie by an vnlawful means, that is, by seeking helpe of infidels, as they seeke the Turks amitie, thinking thereby to make themselves more strong.

Or, Prophet.

Chap. 16.

2. Mac. 9, 5, and 12, 20, 2. Ebr. prison house. d Thus in stead of turning to God by repentance, he deliuered the admonition of the Prophet, and punished him, as the wicked do when they be tolde of their faultes. Or, gouernour, or sworne.

Or, to the top of his head. e God plagued hereby declaring that it is nothing to begin well, except we continue to the end, that is, zealous of Gods glorie, and put our whole trust in him. f He sheweth y

a That is, his vertues: meaning, before he had committed with Bath-sheba and against Vriah. b Sought not helpe at strange gods. Ebr. worke. c He gaue him selfe wholly to serue the Lorde. d He knewe it was in vaine to profess religion, excepte such were appointed which could instruct the people in the same, and had authoritie to put away all idolatrie. e Thus God prospereth all such that with a pure heart seeke his glorie, and keepeth their enemies in feare that they can not be able to execute their rage against the.

and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand & seven hundred he goats.

12 So Jehoshaphat prospered & grew by on his; and he built in Judah palaces and cities of stone.

13 And he had great workes in the cities of Judah, and men of warre, and valiant men in Jerusalem.

14 And these are the numbers of them after the house of their fathers, In Judah were captaines of thousands, Adnah the captaine, and with him of valiant men three hundred thousand.

15 And at his hand Jehohanan a captaine, and with him two hundred and fourescore thousand.

16 And at his hand Amasiah the sonne of Zichri, which willingly offered him selfe unto the Lord, and with him two hundred thousand valiant men.

17 And of Benjamin, Eliada a valiant man, and with him armed men with bow & shield two hundred thousand.

18 And at his hand Jehosabab, and with him an hundred and foure score thousand armed to the warre.

19 These s warped on the King, besides those which the King put in the strong cities throughout all Judah.

C H A P. XVIII.

3 Jehoshaphat maketh affinitie with Ahab, 10 Foure hundred prophets counsel Ahab to go to warre. 16 Michajah vs against them. 23 Zedkiah smiteth him. 25 The King putteth him in prison. 29 The effect of his prophete.

1 **A**hab the King of Israel had riches and honour in abundance, but he was ioynd in a^e affinitie with Ahab.

2 And after certaine yeeres hee went downe to Ahab to Samaria: and Ahab sleweth hee & oren for him in great number, and for the people that he had with him, and enticed him to go by vnto Ramoth Gilead.

3 And Ahab King of Israel sayde vnto Jehoshaphat King of Judah, Wilt thou goe with me to Ramoth Gilead? And he answered him, I am as thou art, and my people as thy people, & we will ioyne with thee in the warre.

4 And Jehoshaphat said vnto the King of Israel, Wike the counsel, I pray thee, at the word of the Lord this day.

5 Therefore the King of Israel gathered of prophets foure hundred men, and said vnto them, Shall we goe to Ramoth Gilead to battel, or shall I cease? And they said, Goe vp: for God shall deliuer it into the Kings hand.

6 But Jehoshaphat said, Is there here neuer a Prophet more of the Lord that we might inquire of him?

7 And the King of Israel sayde vnto Jehoshaphat, There is yet one man, by whome we may aske counsell of the Lord, but I hate him: for he doeth not propheticke good vnto me, but alway euil:

it is Michajah the sonne of Jmila. Then Jehoshaphat sayde, Let not the King say so.

8 And the King of Israel called an euniche, and said, Call quickly Michajah the sonne of Jmila.

9 And the King of Israel, and Jehoshaphat King of Judah late etcher of them on his throne clothed in their apparel: they late euen in the thyching floore at the entering in of the gate of Samaria: and all the prophets propheticke before them.

10 And Zedkiah the sonne of Chenaanah made him homes of yron, and saide, Thus saith the Lord, With the k shall thou pulch the Ammites vnto thou shalt consumed them.

11 And all the prophets propheticke so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord hath deliuered it into the hand of the King.

12 And the messenger that went to Michajah, spake to him, saying, Beholde, the words of the Prophets declare good to the King with one accord: let thy word therefore, I pray thee, be like one of theirs, and spake thou good.

13 And Michajah sayd, As the Lozde lieth, whatsoeuer my God saith, that wil I speake.

14 So he came to the King, and the King said vnto him, Michajah, shall we goe to Ramoth Gilead to battel, or shall I leaue of? And he said, Goe ye vp, and prosper, and they shalbe deliuered into your hand.

15 And the King said to him, How oft shall I charge thee, that thou tel me nothing but the truth in the name of the Lozde?

16 Then he sayd, I sawe all Israel scattered in the mountaines, as sheepe that haue no shepheard: and the Lozde sayde, These haue no master: let them returne euerie man to his house in peace.

17 And the King of Israel sayde to Jehoshaphat, Did I not tel thee, that he would not propheticke good vnto me, but euil?

18 Againe he sayd, Therefore heare ye the word of the Lozde: I sawe the Lozde sit vpon his throne, and all the hoste of heauen standing at his right hand, and at his left.

19 And the Lozde saide, Who shall persuade Ahab King of Israel, that hee may goe by and fall at Ramoth Gilead? And one spake and said thus, and another sayd that.

20 Then there came fourth a spirit and stood before the Lozde, and sayd, I will persuade him. And the Lozde sayd vnto him, Where art thou?

21 And he said, I wil go out, & be a false spirit in the month of all his prophets. And he said, Thou shalt persuade, and shalt also persuade: go forth and doe so.

g Meaning, that he ought not to refuse to heare any that was of God.

h That is, in their maiestic & royall apparel.

i Reade 1. King. 22. 11.

k Thinking, that whereas foure hundred prophets had agreed in one thing, that he being but one man, and in least estimation durst not gainsay. He spake this by derision of the false prophets, as the King wel perceived.

m He propheticke how the people should be dispersed & Ahab slaine.

n Meaning, his Angels.

o That is, the Lord.

^a Ebr. in his hand.

^b Or, next to him.

f Meaning, which was a Nazarian.

g That is, they were as his ordinarie gard.

1. King. 22. 3.

a For Ioram Jehoshaphats sonne married Ahabs daughter.

b That is, the third yere,

1. King. 22. 2.

c To recouer it out of the hands of the Syrians.

d Heare the aduice of some

Prophet, to know whether it be Gods wil.

e Which were the prophets of Baal, signifying that the wicked esteeme not but flatterers and such as will beare with their inordinate affections.

f Yet the true ministers of God ought not to doe their duetie, though

wicked magistrates can not abide them to speak the truth.

p To them that will not beleue the trueth, God sendeth strong delusion, that they should beleue lies, 2. Thef. 2. 10.

q By this cruelie his ambition and hypocrite was discovered: thus the hypocrites boast of the Spirit which they have not, and declare their malice against them, in whom y^e true Spirit is. r Keepe him streightly in prison and let him feele hunger and thirst.

^{Or, Michaiab.} f Thus the wicked thinke by their owne subtiltie to escape Gods iudgements which he threateneth by his word.

t He cried to y^e Lord by acknowleging his fault in going wth this wicked king to warre against the word of the Lord by his Prophet, and also by desiring mercy for the same.

^{Ebr. in his simplicity, or ignorantly.} u He dissembled his hure, that his souldiers might fight more courageously.

22 Now therefore beholde, the Lord hath put a false spirit in the mouth of these thy prophets, and the Lorde hath determined euil against thee.

23 Then Aikiah the sonne of Chenaanah came nere, and smote Michaiah vpon the cheek, and said, Wh^{at} way went the Spirit of the Lord from me, to speake with thee?

24 And Michaiah said, Beholde, thou shalt see that day when thou shalt goe from chamber to chamber to hide thee.

25 And the King of Israel said, Take ye Michaiah, and carie him to Amon the gouernour of the cite, and to Joah the Kings soune,

26 And say, Thus saith y^e King, Put this man in the yison house, and feede him with bread of affliction and with water of affliction vntill I returne in peace.

27 And Michaiah said, If thou return in peace, the Lord hath not spoken by me. And he said, Heare, all ye people.

28 So the king of Israel and Iehoshaphat the King of Iudah went vp to Ramoth Gilead.

29 And the King of Israel said vnto Iehoshaphat, I wil change my selfe, and enter into the battell: but put thou on thine apparell. So the king of Israel changed himselfe, and they went into the battell.

30 And the king of Aram had commanded the captaynes of the charrets that were with him, saying, Fight you not with small nor great, but against the king of Israel onely.

31 And when the captaynes of the charrets sawe Iehoshaphat, they said, It is the king of Israel: and they compassed about him to fight. But Iehoshaphat cryed, and the Lorde helped him and moued them to depart from him.

32 For when y^e captaynes of the charrets saw that he was not the king of Israel, they turned backe from him.

33 Then a certaine man diue a bowe mightily, and smote the king of Israel betwene the ioyntes of his bigansdine: therfore he said to his charretman, Turne thine hande, and carie me out of the hoste: for I am hurt.

34 And y^e battell increased that day: & the king of Israel stood still in his charret against the Aramites vntill euen, & dyed at the time of the sunne going downe.

CHAP. XIX.

4 After Iehoshaphat was rebuked by the Prophet, he called againe the people to the honouring of the Lorde. 5 Hee appointeth iudges and ministers, 9 And exhorteth them to feare God.

1 And Iehoshaphat the king of Iudah returned safe to his house in Ierusalem.

2 And Jehu the sonne of Hanani y^e Seru went out to meet him, and said to King Iehoshaphat, Wouldest thou helpe

the wicked, and loue them that hate the Lord: therefore for this thing the wrath of the Lord is vpon thee.

3 Nevertheless good things are found in thee, because thou hast taken away the groines out of the land, and hast prepared thine heart to seeke God.

4 So Iehoshaphat dwelt at Ierusalem, and returned and went throught the people from Beer-sheba to mount Ephraim, & brought them againe vnto the Lord God of their fathers.

5 And he set iudges in the land throught out all the strong cities of Iudah, cite by cite.

6 And said to y^e iudges, Take heed what ye do: for ye execute not the iudgements of man, but of the Lorde, and hee wil be wth you in the cause and iudgement.

7 Wherefore now let the feare of the Lord be vpon you: take heede, and doe it: for there is no iniquitie with the Lord our God, neither respect of persons, nor receiving of reward.

8 Whereouer in Ierusalem did Iehoshaphat set of the Leuites, & of the Priests, and of y^e chiefe of the families of Israel, for the iudgement & cause of the Lorde: and they returned to Ierusalem.

9 And he charged them, saying, Thus shall ye do in the feare of the Lord fully & in euery cause that shall come to you of your brethren that dwell in their citie, betwene blood & blood, betwene lawe and precept, ratates and iudgements, ye shall iudge them, and aduonish them that they trespasse not against the Lord, that his wrath come not vpon you and vpon your brethren. Thus shall ye do and trespasse not.

10 And in euery cause that shall come to you of your brethren that dwell in their citie, betwene blood & blood, betwene lawe and precept, ratates and iudgements, ye shall iudge them, and aduonish them that they trespasse not against the Lord, that his wrath come not vpon you and vpon your brethren. Thus shall ye do and trespasse not.

11 And behold, Amariah the Priest shall be the chiefe ouer you in all matters of the Lord, & Zebadiah the sonne of Ishmael, a ruler of the house of Iudah, shall be for all the Kings affaires, & the Leuites shall be officers before you. Be of courage, and doe it, and the Lord shall be wth the good.

h Shall be chiefe ouerfeer of the publike affaires of the realme.

i They shall haue the handling of inferior causes. k God will assist them that do iustice.

CHAP. XX.

1 Iehoshaphat and the people pray vnto the Lorde.

22 The maruailous victorie that the Lord gaue him against his enemies. 30 Hu reigne and actes.

1 After this alse came the children of Moab and the children of Ammon, and with them of the Ammonites against Iehoshaphat to battell.

2 Then there came y^e told Iehoshaphat, saying, There cometh a great multitude against thee from beyond y^e Sea, they were of Aram: and beholde, they be in Yazon Tamar, which is En-gedi.

by the tenth verſ; they were y^e Idumeans of mount Seir. b Called the dead sea, where God destroyed the five cities for sinne.

c This declareth what the feare of the godly is, which is as a pricke to stirre them to prayer, and to depend on the Lord, where as it moueth the wicked either to seeke after worldly meanes and policies, or els to fall into despair.

d He groundeth his prayer vpon Gods power, whereby he is able to help, and also on his mercie, which he will continue toward his, forasmuch as he hath once chosen them & begun to shewe his graces toward them.

e. King. 8. 37. chap. 5. 22.

e Meaning, warre which cometh by Gods iust iudgements for our finnes.

f That is, it is here called vpon and thou declarest thy prefrence and fauour.

Deut. 2. 9.

g We onely put our trust in thee and wait for our deliuerance fro heauen.

h That is, before the Aike of the couenant.

i Which was moued by the Spirit of God to prophetic.

k They fight against God and not against you: therefore he will fight for you.

Exod. 14. 13. 14.

l Or, deliuerance.

m Declaring his faith and obedience to the worde of the Lord, and giuing thanks for the deliuerance promised.

3 And Jehoshaphat feared, and set himselfe to seeke the Lord: and proclaimed a fast throughout all Iudah.

4 And Iudah gathered themselves together to alke counsell of the Lord: they came euery one out of al the cities of Iudah to inquire of the Lord.

5 And Jehoshaphat stood in the Congregation of Iudah and Jerusalem in the house of the Lord before the new court.

6 And said, O Lord God of our fathers, art not thou God in heauen? and reignest not thou on all the kingdomes of the heathen? and in thine hande is power and might, & none is able to withstand thee.

7 Diddest not thou our God cast out the inhabitants of this land before thy people Israel, and^d gauest it to the seede of Abraham thy friend for euer?

8 And they dwelt therein, and haue built thee a Sanctuary therein for thy name, saying,

9 * If will come vpon vs, as the sword of iudgement, or pestilence, or famine, we will stande before this house and in thy presence (for thy name is in this house) and will criue vnto thee in our tribulation, and thou wilt heare and help.

10 And now behold, the children of Ammon and Moab, and mount Seir, by whom thou wouldest not let Israel go, when they came out of the land of Egypt: but they turned aside from thee, and destroyed thee now:

11 Behold, I say, thy reward vs, in coming to call vs out of thine inheritance, which thou hast caused vs to inherit.

12 O our God, wilt thou not iudge them? for there is no strength in vs to stande before this great multitude that cometh against vs, neither doe we know what to do: but our eyes are toward thee.

13 And all Iudah stood before the Lord with their pong oues, their viues, and their children.

14 And Jahaziel the sonne of Zechariah the sonne of Benaiiah, the sonne of Jesiel, the sonne of Batraniah, a Leuite of the sonnes of Mayb was there, vpon whom came the Spirit of the Lord, in the middes of the Congregation.

15 And he said, Hearken ye, all Iudah, and ye inhabitants of Jerusalem, and thou, King Jehoshaphat: thus saith the Lord vnto you, feare you not, neither be afraid for this great multitude: for the battell is not yours, but Gods.

16 To morow go ye downe against them: behold, they come vpon by the cleft of Aiz, and ye shall finde them at the end of the hooke before the wilderness of Ieruel.

17 Be that not need to fight in this battell: stand still, moue not, & behold the salvation of the Lord toward you: O Iudah, and Jerusalem, feare ye not, neiether be afraid: to morow go you out against them, and the Lord will be with you.

18 ¶ Then Jehoshaphat bowed downe with his face to the earth, and all Ius

dah and the inhabitants of Jerusalem fell downe before the Lord, worshipping the Lord.

19 And the Leuites of the children of the Kohathites and of the children of the Kohites stoode vp to praise the Lord God of Israel with a loud voyce on Iie.

20 And when they arose early in the morning, they went forth to the wilderness of Tekoa: & as they departed, Jehoshaphat stoode and said, Heare ye me, O Iudah, and ye inhabitants of Jerusalem: put your trust in the Lord your God, and ye shall be assured: beleue his propheies, and ye shall prosper.

21 And when he had counted with the people, and appointed fingers vnto the Lord, and them that should praise him that is in the beautifull Sanctuary, in going forth before the men of armes, and saying, Praise ye the Lord, for his mercie lasteth for euer,

22 And when they began to shoute, and to praise, the Lord laped ambushments against the children of Ammon, Moab, and mount Seir, which were come against Iudah, and they slew one another.

23 For the children of Ammon and Moab rose against the inhabitants of mount Seir, to slay and to destroy them: and when they had made an ende of the inhabitants of Seir, euery one helped to destroy another.

24 And when Iudah came toward Mizpah in the wilderness, they looked vnto the multitude: and beholde, the carters fees were fallen to the earth, and none escaped.

25 And when Jehoshaphat and his people came to take away the spoile of them, they found among them in abundance both of substance and also of bodies laden with precious iewels, which they tooke for themselves, till they coulde carie no more: they were three dayes in gathering of the spoile: for it was much.

26 And in the fourth day they assembled themselves in the valley of Berachah: for there they blessed the Lord: therefore they called the name of that place, The valley of Berachah vnto this day.

27 Then euery man of Iudah and Jerusalem returned with Jehoshaphat their head, to goe againe to Jerusalem with ioy: for the Lord had made them to reioyce ouer their enemies.

28 And they came to Jerusalem with vioules, and with harpes, & with trumpets, euery vnto the house of the Lord.

29 And the feare of God was vpon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Israel.

30 So the kingdom of Jehoshaphat was quiet, and his God gaue him rest on euery side.

31 ¶ And Jehoshaphat reigned ouer Iudah, and was fine and thirtie yeere olde,

m Giue credite to their wordes and doctrine.

n This was a Psalm of thanks giuing, which they vfed commonly to sing when they praised the Lorde for his benefits, and was made by David, Psal. 136.

o Meaning, the Idumeans, which dwelt in mount Seir.

p Thus the Lorde according to Jehoshaphats prayer declared his power, when he deliuered his by causing their enemies to kill one another.

q To giue thanks to the Lorde for the victorie: and therefore the valley was called Berachah, that is, blessing or thanks giuing, which was also called the valley of Iehoshaphat, Ioe. 3. 2. and 12. because the Lorde iudged the enemies according to Iehoshaphats prayer.

r He declareth hereby, that the workes of God bring euery comfort or deliuerance to his, and feare or distrust to his enemies.

s. King. 22. 44.

f Meaning, in his vertues & those waies, wherein he followed God.
 t If the great care and diligence of this good king was not able vterly to abolish all superstition and idolatrie out of this people, but that they would still receive their filth and idolatrie, how much lesse are they able to reforme euill, which either he had: zeale, or not such as he had: though herein he was not to be excused.
 1. King. 16. 1.
 2. King. 22. 28, 29.
 u Thus God would not haue his to ioyne in societie with idolaters & wicked men.

olde, when he began to reigne: & reigned but five and twentie yeere in Ierusalem, and his mothers name was Zibah the daughter of Beeri.
 32 And he walked in the way of Asa his father, and departed not therefrom, doing that which was right in the sight of the Lord.
 33 Doubt he the hie places were not taken away: for h people had not yet prepared their heartes vnto the God of their fathers.
 34 Concerning the rest of the actes of Jehoshaphat first and last, behold, they are written in the booke of Jehu the sonne of Hanani, which * is mentioned in the booke of the kings of Israel.
 35 ¶ Per after this did Jehoshaphat king of Iudah ioyne him selfe with Ahaziah king of Israel, who was giuen to doe euill.
 36 And he ioynd with him, to * make shippes to goe to Tarshish: and they made the shippes in Esion Gaber.
 37 ¶ Then Eliezer the sonne of Dodanah of Marehah prophesied againt Jehoshaphat, saying, Because thou hast ioynd thy selfe with Ahaziah, h Lord hath broken thy workes, and the ships were broken, that they were not able to goe to Tarshish.

CHAP. XXII.

1 Jehoshaphat dieth. 2 Jehoram succeedeth him, 4 Which killeth his brethren. 6 He is brought to idolatrie, 11 and seduceth the people. 16 He is oppressed of the Philistims. 18 His miserable ende.
 1 Jehoshaphat when slept with his fathers, and was buried with his fathers in the cite of Dauid: and Jehoram his sonne reigned in his steade.
 2 And he had brethren the sonnes of Jehoshaphat, Azariah, and Jehiel, & Zechariah, and Azariah, and Michael, and Shaphatiah. All these were the sonnes of Jehoshaphat king of Israel.
 3 And their father gaue them great gifts of silver and of golde, and of precious things, with strong cities in Iudah, but the kingdome gaue he to Jehoram: for he was the eldest.
 4 And Jehoram rose vp vpon the kingdome of his father, and made him selfe strong, and slewe all his brethren with the sword, and also of h princes of Israel.
 5 Jehoram was two and thirtie yeere olde, when he began to reigne, and he reigned eight yeere in Ierusalem.
 6 And he walked in the way of the kings of Israel, as the house of Ahab had done: for he had the daughter of Ahab to d wife, and he wrought euill in the eyes of the Lord.
 7 ¶ When the Lord would not destroy the house of Dauid, because of h * conuenant that he had made with Dauid, and because he had promised to giue a light to him, and to his sonnes for euer,

8 ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made a king ouer them.
 9 And Jehoram went forth with his princes, and all his charrets with him: and he rose by by night, and smote Edom, which had compassed him in, and the captaiues of the charrets.
 10 But Edom rebelled from vnder the hand of Iudah vnto this day. then did Libnah rebell at the same time from vnder his hand, because he had forsaken the Lord God of his fathers.
 11 ¶ Whereouer he made hie places in the mountaines of Iudah, and caused the inhabitants of Ierusalem to commit fornication, and compelled Iudah thereto.
 12 And there came a writing to him from Siah the Prophet, saying, Thus saith h Lord God of Dauid thy father, Because thou hast not walked in the wayes of Jehoshaphat thy father, nor in the wayes of Asa king of Iudah,
 13 But hast walked in the way of h kings of Israel, and hast made Iudah and the inhabitants of Ierusalem to go a whoring, as the house of Ahab went a whoring, and hast also slaine thy brethren of thy fathers house, which were better then thou,
 14 Beholde, with a great plague will the Lord smite thy people, and thy children, and thy wiues, and all thy substance,
 15 And thou shalt be in great diseases in the disease of thy bowels, vntill h thy bowels fall out for the disease, day by day.
 16 ¶ So the Lord stirred vp against Jehoram the spirit of h Philistims, and the Arabians that were beside the Ethiopians.
 17 And they came by into Iudah, & brake into it, and caried away all the substance that was found in the kings house, and his sonnes also, and his wiues, so that there was not a sonne left him, saue h Jehoahaz, the youngest of his sonnes.
 18 And after all this, the Lord smote him in his bowels with an incurable disease.
 19 And in proesse of time, euen after the ende of two yeeres, his guttes fell out with his disease: so he died of diseases: and his people made no burning for him like the burning of his fathers.
 20 ¶ When he began to reigne, he was two and thirtie yeere old, and reigned in Ierusalem eight yeere, and liued without being desired: yet they buried him in the cite of Dauid, but not among the sepulchres of the kings.

CHAP. XXIII.

1 Ahaziah reigneth after Jehoram. 9 Jehu king of Israel killeth Ahaziah. 10 Athaliah putteth to death all the kings image. 21 Ioash escapeth.
 1 Athaliah the inhabitants of Ierusalem made Ahaziah his youngest sonne king in his stead: for the armie that came with h Arabians to h camp, had

o Reade. 2. king. 8. 25.
 f Meaning, idolatrie, because that the idolater breaketh promes with God, as doeth the adulteresse to her husband.
 g Some thinke that this was Elisha, so called, because he had the Spirit in abundance, as had Eliah.
 h We see this example daily practised vpon them that fall away from God, and become idolaters and murderers of their brethren.
 i They were other Arabians in Africa Southward toward Egypt.
 k Called also Ahaziah, as Chap. 22. 1. of Azariah, verse 6, following.
 l That is, as some write, he was not regarded, but depouled for his wickednesse and idolatrie: so that his sonne reigned 22. yeeres (his father yet liuing) without honour, and after his fathers death he was confirmed to reigne still, as Chap 22. 2.
 a Meaning the Philistims.

a Reade chap. 15
 17. how by Israel is meant Iudah.
 2. King. 2. 16.
 b Because the wicked liue euer in feare and also are ambitious, they become cruel, and spare not to murther them, whom by nature they caught most to chaste and defend.
 c Meaning of Iud. h and Benjamin.
 d So that we see how it cannot be that we should ioyne with the wicked & sense God.
 2. King. 1. 17. 16
 2. King. 2. 1. & 9. 5.
 2. King. 8. 19.
 chap. 2. 6.

name all the eldest: therefore Whaziah the sonne of Jehozam king of Judah reigned.

b Reade chap. 21. 23.
c That is, after the death of his father.
d She was Ahabs daughter, who was the sonne of Omri.

e He sheweth, if it must needs followe that the rulers are such as their counsellors be, and that there cannot be a good king, that suffereth wicked counsellors.

f Hereby we see howe nothing can come to any, but by Gods providence and as he hath appointed, & therefore he causeth all meanes to serue to his will. 2. King. 9. 7.
Or, took vengeance.

g This was the iust plague of God, because he ioynd himselfe with Gods enemies: yet God to declare the worthines of Iehohaphat his grandfather, moued them to giue him the honor of buriall. 2. King. 11. 1.
h To the intent that there should be none to make title to the crowne, and so he might vsurpe the gouernement.

i Meaning, in the chamber, where the Priests and Leuites slept, which kept their courses weekly in the Temple.
k To wit, of Judah.

2 Two and ^bfourtie yeere olde was Whaziah when he began to reigne, and he reigned ^cone yeere in Jerusalem, and his mothers name was Athaliah the daughter ^dof Omri.

3 He walked also in the waies of ^hhouse of ^hAb: for his mother counseled him to do wickedly.

4 Wherefore he did euill in the sight of the Loide, like the house of ^hAb: for they were his ^ecounsellors after the death of his father, to his destruction.

5 And he walked after their counsell, and went with Jehozam the sonne of ^hAb king of Israel to fight against Hazael king of ^hram at Ramoth Gilead: and the ^hArmites smore ^hJoam.

6 And he returned to be healed in ^hIsrael, because of the wounds wherewith they had wounded him at ^hKannah, wher he fought with Hazael king of ^hram. Nowe Whaziah the sonne of Jehozam king of Judah went downe to see Jehozam the sonne of ^hAb at ^hIsrael, because he was diseasid.

7 And the destruction of Whaziah ^fcame of God in that he went to ^hJoam: for when he was come, he went forth with Jehozam against Jehu the sonne of ^hAmihai, ^gwhom the Loide had anointed to deltop the house of ^hAb.

8 Therefore when Jehu ^gexecuted indgement vpon the house of ^hAb, & found the princes of Judah and the sonnes of the brethren of Whaziah that waited on Whaziah, he slew them also.

9 And he sought Whaziah, & they caught him where he was hidde in Samaria, and brought him to Jehu, and slew him, & buried him. Because, saide they, he is the sonne of ^hJehohaphat, which fought the Loide with all his heart. So the house of Whaziah was not able to reitene the kingdome.

10 ^h* Therefore when Athaliah the mother of Whaziah sawe that her sonne was dead, she arose and ^hdeltopped all the Kinges seede of the house of Judah.

11 But Jehohabearh the daughter of the King, toke Iosh ^hsonne of Whaziah, and scale him from among the Kinges sonnes, that should be slaine, and put him and his nurse in the bed chamber: so Jehohabearh the daughter of King Jehozam the wife of Jehoiada ^hPriest (for she was the sister of Whaziah) hid him from Athaliah: so she slew him not.

12 And he was with them hid in ^hhouse of God ^hbre paces, whiles Athaliah reigned ouer the ^hland.

1 ^hAd ^h* in the seventh yeere Jehoiada ^hwarded bolde, and tooke the ^hcaps of hundreths, to wit, Azariah the sonne of Jeroham, and Ahimael the sonne of Jehohanan, and Azariah the sonne of Obed, and ^hAsahiah the sonne of Adaiah, and ^hEliahaph the sonne of Zichhi in couenant with him.

2 And they went out in Judah, and gathered the Leuites out of all the cities of Judah, and the chiefe fathers ^b of ^hIsrael: and they came to Jerusalem.

3 And all ^h Congregation made a coueⁿant with ^h King in the house of God: and he saide vnto them, Beholde, the Kinges sonne must reigne, ^gas the Loide hath said of the sonnes of ^hDauid.

4 This is it that he shall doe. The thirde part of you that come on the Sabbath of the ^hPriestes, and the Leuites, shalbe porters of the doores.

5 And another thirde part towarde the Kinges house, and another thirde part at the ^hgate of the ^hfundation, and all the people shalbe in the courtes of the house of the Loide.

6 But let none come into ^hhouse of the Loide, saue the ^hPriests, and the Leuites that minister: they shall goe in, for they are holy: but all the people shall keepe the watch of the Loide.

7 And the Leuites shall compasse ^h King round about, and euery man with his weapon in his hand, and he that en^gtreth ^h into the house, shalbe slaine, and he pou with the King, when he cometh in, and when he goeth out.

8 ^h So the Leuites and all Judah did according to all things that Jehoiada the ^hPriest had commanded, and toke euery man his men that came on the Sabbath, with them that ^gwent out on the Sabbath: for Jehoiada ^h Priest did not discharge the courses.

9 And Jehoiada the ^hPriest deliuered to the captaines of hundreths speares, and shieldes, and bucklers which had bene King Dauids, & were in the house of God.

10 And he caused all the people to stand (euery man with his weapon in his hand) from the right side of the house, to the left side of the house by the altar and by the ^hhouse round about the King.

11 Then they brought out the Kinges sonne, & put vpon him the crowne and gaue him the ^htestimonie, and made him King. And Jehoiada and his sonnes ^ganointed him, and said, God saue ^h King.

12 ^h But when Athaliah heard ^h people of ^h people running & praising ^h King, she came to ^h people into ^h house of ^h Loide.

13 And when she ^h looked, beholde, ^h King stood by his pillar at the entering in, & the princes & the trumpets by the King, and all ^h people of the land ringed, & blew the trumpets, & the singers were with instruments of musike, and they that coulde sing praise: then Athaliah rent her clothes, & said, ^h Treason, treason.

b Meaning, of Judah and Benjamin. reade why they are called Israel, Chap. 15. 17. 2. Sam. 7. 12. 16.

c Which was ^h chiefe gate of the Temple toward the East.

d Meaning, to make anie tumult or to hinder their enterprise.

e Which had finished their course on the Sabbath, and so the other part entred to keepe their turne.

f Meaning, the most holy place where the Arke stood.

g That is, the booke of the lawe, or as some reade, they put vpon him his royall apparell.

h Or, saw the King standing.

i Declaring her vile impudencie, which hauing vsurped, and by murder vsurped the crowne, would still haue defeated ^h true possession, and therefore called true obedience, treason.

CHAP. XXXIIII.

Iosh the sonne of Ahaziah was made King. 25 Athaliah is put to death. 27 The Temple of Baal is destroyed. 29 Jehoiada appointeth ministers in the Temple.

i To ioyne with her partie, and to mainteine her authoritie.

k That they would onely serue him and renounce all idolatrie.

l According to their couenant made to the Lord.

m As the Lord commanded in his Lawe both for the person & also the cite, Deut. 13. 9. & 15. ^o Or charge. ^p Genes. 3.

n Which was } principal gate, that the King might be scene of the people. ^o For where a tyrant and an idolater reigneth, there can be no quietnes: for the plagues of God are euer among such people.

14 Then Jehoiada the Priest brought out the captaines of hundredths that were gouernours of the hoste, and said vnto them, Haue her forth of the ranges, and he that followeth her, let him dye by the sword: for the Priest had said, Slap her not in the house of the Lord.

15 So they layd hands on her: and when she was come to the entering of hostes gate by the Kings house, they slewe her there.

16 ¶ And Jehoiada made a ^k couenant betweene him, and all the people, and the King, that they would be the Lordes people.

17 And all the people went to the house of Baal, and destroyed it, and brake his altars and his images, & slewe ^m Harsan the priest of Baal before the altars.

18 And Jehoiada appointed officers for the house of the Lord, vnder the ⁿ hands of the Priests and Leuites, whom Dauid had distributed for the house of the Lord, to offer burnt offerings vnto the Lord, ^o as it is written in the Lawe of Moses, with reioicing and singing by the appointment of Dauid.

19 And he set porters by the gates of the house of the Lord, that none that was uncleane in any thing, should enter in.

20 And he tooke the captaines of hundredths, and the noble men, and the gouernours of the people, and all the people of the land, and he caused the King to come downe out of the house of the Lord, and they went throughe the he gate of the Kings house, & set the King vpon the throne of the Kingdome.

21 Then all the people of the land reioyced, and the cite was quiet, ^o after that they had slaine Athaliah with the sword.

CHAP. XXIII.

4 Toash repaireth the house of the Lord. 17 After the death of Jehoiada he falleth to idolatrie. 21 He cometh to death. 22 Echariah the Prophet. 25 Toash is killed of his owne seruants. 27 After him reigneth Amaziah.

1 ^a Dash ^o was seuen yeere old, when he began to reigne, and he reigned fourtie yeere in Ierusalem: and his mothers name was Zibiah of Beer-sheba.

2 And Toash did brightly in the sight of the Lord, all the daies of ^a Jehoiada the Priest.

3 And Jehoiada ^a tooke him two wiues, and he begate sonnes and daughters.

4 ¶ And afterward it came into Toash minde, to renew the house of the Lord.

5 And he assembled the Priests and the Leuites, and said to them, Go out vnto the cities of Iudah, & gather of all ^b Iſrael money to repaire the house of your God, from peere to peere, and haſte the thing: but the Leuites halted not.

6 Therefore the King called Jehoiada

the chiefe, and said vnto him, Why halt thou not required of the Leuites to bring in out of Iudah and Ierusalem ^a the tare of Moses the seruant of the Lord, and of the Congregation of Iſrael, for ^b the Tabernacle of the testimony?

7 For ^c wicked Athaliah, and her children brake vp the house of God: and all the things that were dedicate for the house of the Lord, did they bestow vpon Baalim.

8 Therefore the King commanded, ^a and they made a chest, and set it at the gate of the house of the Lord without.

9 And they made proclamation throughe Iudah and Ierusalem, to bring vnto the Lord ^a the tare of Moses the seruant of God, layd vpon Iſrael in the wilderness.

10 And all the princes and all the people reioyced, and brought in, and cast into the chest, vntill they had finished.

11 And when it was time, ^a they brought the chest vnto the Kings officer by the hande of the Leuites: ^a when they saw that there was much siluer, then the Kings Scribe (and one appointed by the he Priest) came and emptied the chest, and tooke it, and caried it to his place againe: thus they did day by day, and gathered siluer in abundance.

12 And the King and ^a Jehoiada gaue it to such as did the labour and waite in the house of the Lord, and hired masons and carpenters to repaire the house of the Lord: they gaue it also to workers of iron and brass, to repaire the house of the Lord.

13 So the workemen wrought, and the waite ^a amended throughe their hands: and they reioiced the house of God to his state, and strengthened it.

14 And when they had finished it, they brought the rest of the siluer before the King and Jehoiada, and he made thereof ^a vessels for the house of the Lord, euen vessels to minister, both moyses and incense cuppes, and vessels of golde, and of siluer: and they offered burnt offerings in the house of the Lord continually all the daies of Jehoiada.

15 ¶ But Jehoiada toward old, and was full of daies and dyed. An hundredth and thirtie yeere olde was hee when hee dyed.

16 And they buried him in the cite of Dauid with the ^b Kings, because he had done good in Iſrael, and toward God and his house.

17 ¶ And after the death of Jehoiada, came the ^c princes of Iudah, and did reuerence to the King, and the King hardened vnto them.

18 And they left the house of the Lord God of their fathers, & serued groves and idoles: and wath came vpon Iudah and Ierusalem, because of this their trespass.

19 And God sent Prophets among them, to bring them againe vnto the Lord:

c For he was the hee Priest. ^d Exod. 30. 13.

d The Scripture doeth terme her thus, because she was a ctuel murderer, and a blasphemous idolatresse. ^e 2. King. 12. 9.

^e Exod. 30. 13.

e Such as were faithful men, whom the King had appointed for that matter.

f Signifying, ^g this thing was done by aduce and counsell, and not by any ones affection. ^h Ebr. a medicine was upon the worke, meaning, ⁱ it was repaired.

g For the wicked Kings his predecessors and Athaliah had destroyed the vessels of the Temple, or turned them to the vse of their idoles.

h Signifying, ⁱ they could not honour him so much, who had so excellently serued in the worke of the Lord, and in the affaires of the comon wealth: ^j Which were flatterers, and knew now that the king was destitute of him: who did watch ouer him as a father, and therefore brought him to most vile idolatrie.

1. King. 23. 1.

a Who was a faithful counsellor, & gouerned him by the word of God.

^a Or, gaue him two wiues.

b He meant not ten tribes, but onely the two tribes of Iudah and Benjamin.

k Theyooke heaven & earth and all creatures to witness, that except they returned to y lord, he would most grievously punish their infidelity and rebellion, Nehe. 9. 26.

l In a place above the people to y intent that he might be heard.

m There is no rage so cruel and deadly as of the whose hearts God hath hardened, & which desire more in superstition and idolatry, then in the true service of God and pure simplicitie of his word.

n Revenge my death & require my blood at your hands; or he speaketh this by prophetic, because he knew that God would doe it. This Zacharie is also called the sonne of Barachie, Mat. 23. 35, because his progenitours were Iddo, Barachiah, Ichoiada, &c.

o That is, reproved & checked him, and handled him rigorously.

and they ^k made protestation among them, but they would not heare. **20** And the Spirit of God came upon Zechariah the sonne of Jehoiada the Priest, which stood ^l above the people, and said unto them, Thus saith God, Why traile ye the commandments of the Lord? surely ye shall not prosper: because ye have forsaken the Lord, he also hath forsaken you.

21 Then they conspired against him and stoned him with stones at the ^m commandment of the King, in the court of the house of the Lord.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his sonne. And when he dyed, he said, The Lord ⁿ looke upon it, and require it.

23 ¶ And when the pere was out, ^o hoste of Aram came by against him, and they came against Judah and Jerusalem, and destroyed all the principes of the people from among the people, and left all the people of them unto the King of Damascus.

24 Though ^p armie of Aram came with a small companie of men, yet the Lord delivered a very great armie unto their hands, because they had forsaken the Lord God of their fathers: and they ^q gave sentence against Joash.

25 ¶ And when they were departed from him, (for they left him in great diseases) his owne servants conspired against him for the blood of the ^r children of Jehoiada the Priest, and slew him on his bed, and he dyed, and they buried him in the cite of David: but they buried him not in the sepulchres of the Kings.

26 And these are they that conspired against him, Zabad the sonne of Shimeath an Ammonitess, and Jehozabab the sonne of Shimri with a Hoabite.

27 But ^s 4 his sonnes, and the summe of the care gathered by him, and the ^t fundation of the house of God, behold, they are written in the stop of the booke of the Kinges. And Amaziah his sonne reigned in his stead.

CHAP. XXV.

^u Amaziah putteth them to death which slew his father. ^v He sendeth backe them of Israel. ^w He overcometh the Edomites. ^x He falleth to idolatry. ^y And Joash King of Israel overcometh Amaziah. ^z He is slaine by a conspiracie.

1 Amaziah was five and twentie yere old, when he began to reigne, and he reigned nine and twentie yere in Jerusalem: and his mothers name was Jehoaddan, of Jerusalem.

2 And he did ^a uprightly in y eyes of the Lord, but not with a perfect heart.

3 And when the kinadome was established unto him, he slew his servants, that had slaine the King his father,

But he slew not their children, but did as it is written in the lawe, and in the booke of Moses, where the Lord commanded, saying, ¶ The fathers shall not die for the ^b children, neither shall the children die for the fathers, but every man shall die for his owne sinne.

4 And Amaziah assembled Judah, and made them captaynes over thousands, and captaynes over hundredths, according to the houses of their fathers, throughout all Judah and Benjamin: and he nombred them from ^c twenty yere olde, and above, and found among them three hundredth thousand chosen men, to goe forth to the warre, and to handle spear and shield.

5 He hired also an hundredth thousande valiant men ^d out of Israel for an hundredth talents of silver.

6 But a man of God came to him, saying, O King, let not the armie of Israel go with thee: for the Lord is not ^e with Israel, neither with all the house of Ephraim.

7 If ^f not, go thou on, do it, make thy self strong to the battel, but God shall make thee fall before the enemy: for God hath power to help, and to call downe.

8 And Amaziah said to the man of God, What shall we do then for the hundredth talents, which I have given to the host of Israel? Then the man of God answered, The Lord is able to ^g give thee more then this.

9 So Amaziah separated them, to wit the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled against Judah, and they returned to their places with great anger.

10 Then Amaziah was encouraged, and led forth his people, & went to the salt valley, & smote of the children of Seir, and they all burst to pieces.

11 And other ten thousand did the children of Judah take alive, and carped them downe from ^h the toppe of a rocke, and cast them downe from ⁱ the toppe of the rocke, and they all burst to pieces.

12 But the men of the ^j armie, which Amaziah sent away, that they should not go with his people to battel, fell upon the cities of Judah from Samaria unto Beth-horon, and smote three thousand of them, and tooke much spoile.

13 Now after that Amaziah was come from the slaughter of the Edomites, he brought ^k the gods of the children of Seir, and set them up to be his gods, and worshipped them, and burned incense unto them.

14 Wherefore the Lord was wroth with Amaziah, & sent unto him a Prophet, which said unto him, Why hast thou sought the gods of the people, which were not able to ^l deliver their owne people out of thine hand?

cannot save himself, nor his worshippers, is no

Dent. 24. 16. 2. King. 1. 6. iere. 31. 30. ezek. 18. 20.

b That is, for fault wherefore y child is punished except he be culpable of y same. c So many as were able me to beare weapons and go to the warre.

d That is, out of the ten tribes, which had separated theselves before, both fro God and their true king.

e And therefore to think to haue helpe of them, whom the Lord fauoureth not, is to call of the helpe of the Lord.

f If thou wilt not give credite to my words, which I sheweth that if we deped onely upon God, we shal not need to be troubled w these worldly respects: for he will give at all times which shalbe necessary, if we obey his word.

h For the Idumeans whome David had brought to subjection, rebelled vnder Ichoram Iehohaphats sonne.

i In the 2. Kings 14. 7. this rock is called the cite of Sela.

k That is the hundred thousand of Israel. l Thus where he should have giuen the praise to God for his beneficts and great victorie, he fell from God, and did most wilyly dishonour him. m Hee proueth that whatsoeuer God but an idole,

2. Kings. 1. 4. 2.

a Meaning, in respect of his predecessors albeit he had his im-perfections.

n Meaning, the King.

o So hard it is for the carnall man to be admonished of his faure, that he contemmeth, mocketh and threatneth him that warneth him: yea, impietie someth him and putteth him to death. 2. Chro. 16. 10. & 18. 26. and 24. 21.

p That is, let vs trye the matter hand to hand: for he was offended, that the armies of the Israelites, whom he had in wages, and dimished by the confell of the Prophet, had destroyed certeine of the cities of Iudah.

2. King. 14. 9. q Thus God oft times plaguesh by those means, wherein men most trust, to teache them to haue their recourse onely to him: and to shew his iudgements, moutheth their hearts to follow that which shall be their destruction.

r Meaning, the successors of Obed Edom: for the house bare the name of the chiefe father.

2. King. 14. 19.

16 And as he talked with him, he saide vnto him, Haue they made thee Kings counsellier: cease thou: why should they smite thee? And D^r Prophet ceased, but saide, I know that God hath determined to destroy thee, because thou hast done this, & hast not obeyed my counsel.

17 ¶ Then Amaziah king of Iudah tooke counsell, and sent to Joah the sonne of Jehohaz, the sonne of Jehu king of Israel, saying, Come, & let vs see one another in the face.

18 But Joah king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the cedar that is in Lebanon, saying, * Give thy daughter to my sonne to wife: and the wilde beest that was in Lebanon went and trode downe the thistle.

19 Thou thinkest: loe, thou hast smitten Edom, and thine heart listeth thee by to bragge: abide vnto at home: why dost thou vponoke to chine hurt, that thou shouldst fall, & Iudah with thee?

20 But Amaziah would not heare: for it was of God, that he might deliuee them into his hand, because they had sought the gods of Edom.

21 So Joah the king of Israel went by: and he, and Amaziah king of Iudah saue one another in the face at Bethshemesh, which is in Iudah.

22 And Iudah was put to the worse before Israel, and they slew every man to his teuis.

23 But Joah the king of Israel tooke Amaziah king of Iudah, the sonne of Joah, the sonne of Jehohaz in Bethshemesh, and brought him to Ierusalem, and brake downe the wall of Ierusalem, from the gate of Ephraim vnto the corner gate, foure hundredeth cubites.

24 And heooke all the golde and the siluer, and all the vessels that were found in the house of God with Obed Edom, and in the treasures of the kings house, and the children that were in hostage, and returned to Samaria.

25 ¶ And Amaziah the sonne of Joah king of Iudah liued after the death of Joah sonne of Jehohaz king of Israel, fiftene yeere.

26 Concerning the rest of the actes of Amaziah first and last, are they not written in the booke of the kings of Iudah and Israel?

27 Nowe after the time that Amaziah did turne away from the Lorde, * they brought treason against him in Ierusalem: and when he was fled to Aschith, they sent to Lachish after him, and slawe him there.

28 And they brought him vpon horses, and buried him with his fathers in the cite of Iudah.

CHAP. XXVI.

1. Vzziah obeying the Lorde, prospereth in his enterprise. 2. He waxeth proud and usurpeth the Priests office. 3. The Lorde plagueth him. 4. The Priests drive him out of the Temple, and exclude

him out of the Lorde house. 5. Hubburiall, and his successour.

1 ¶ Then * all the people of Iudah tooke Vzziah, which was fiftene yeere olde, and made him king in the steade of his father Amaziah.

2 He built cloth, and restored it to Iudah after that the king slept with his fathers.

3 ¶ Sixtene yeere olde was Vzziah, when he began to reigne, and he reigned two and fiftie yeere in Ierusalem, and his mothers name was Iecoliah of Ierusalem.

4 And he did brightly in the sight of the Lorde, according to all that his father Amaziah did.

5 And he sought God in the daies of Zechariah which vnderstode the visions of God, and when as he sought the Lorde, God made him to prosper.

6 For he went forth and fought against the Philistines and brake downe the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities in Ashdod, and among the Philistines.

7 And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal and Hammeunim.

8 And the Ammonites gaue gifts to Vzziah, and his name spread to the entering in of Egypt: for he did most valiantly.

9 Whereouer Vzziah built towres in Ierusalem at the corner gate, and at the balley gate, and at the entering in, and made them strong.

10 And he built towres in the wilderness, and digged many cisternes: for he had much cattell both in the balles and plains, plowmen, & diersers of vines in the mountaines, and in Carmel: for he loued husbandrie.

11 Vzziah had also an hoste of fighting men that went out to warre by bands, according to the count of their number vnder the hand of Iezel the scribe, and Haaleiah the ruler, and vnder the hand of Hananiah, one of the kings captaines.

12 The whole number of the chiefe of the families of the valiant men were two thousand and fise hundredeth.

13 And vnder their hand was the armie for warre, three hundredeth & seuen thousand, and fise hundredeth that fought valiantly to helpe the king against the enemye.

14 And Vzziah prepared them throngs out all the hoste, shields, and speares, and helmets, & brigandines, & bowes, and stones to sling.

15 He made also berie artificiall engines in Ierusalem, to be vpon the rowles & vpon the corners, to shooe arrowes and great stones: and his name spread fure abroad, because God did helpe him maneriously, till he was sightie.

16 ¶ But when he was strong, his heart was lifted vp to his destruction: for he

2. King. 14. 27. a Called also Azariah.

b He fortified it and made it strong: this cite was also called Elath & Elanon, nere to the red Sea. 2. King. 14. 2.

c This was not that Zechariah that was sonne of Iehoiada, but some other Prophet of the name. d For God neuer forsaketh anie yeekech vnto him, and therefore man is the cause of his owne destruction. e That is, they paved tribute in signe of subiection. Neh. 3. 18. 24. f Whereas the wall or towre turneth. Or, pistes.

g That is, in mount Carmel, as the word signifieth, in the fruitful field: it is also taken for a greene care of corne, when it is full, as Leuit. 2.

h Of the chiefe officers of kings house, or of the captaines and sergeantes for warre.

i Ebr. engines by the invention of an invention man.

j Thus prosperitie causeth men to trust in themselves, and by forgetting him, which is the author thereof, procure their own perdition.

transgressed against the Lord his God, and went into the Temple of the Lord to burne incense vpon the altar of incense.

17 And Azariah the Priest went in after him, and with him foure score Priests of the Lord, valiant men.

18 And they withstood Vzziah the King, and saide vnto him, * It pertaineth not to thee, Vzziah, to burne incense vnto the Lord, but to the Priests the sonnes of Aaron, that are consecrated for to offer incense: * goe forth of the Sanctuarie: for thou hast transgressed, and thou shalt haue none honour of the Lord God.

Nomb. 18. 7.

k Though his zeale seemed to be good and also his intention, yet because they were not gouerned by the word of God, he did wickedly, & was therefore both justly resisted & also punished.

1. King. 15. 5.

l According to the commandment of the Lord, Leui. 13. 45.

m And therefore was buried apart in the same field, but not in the same sepulchres with his predecessors.

2. King. 5. 33.

a To wit, to offer incense against the word of God, which thing is spoken in the commendation of Iotham.

b They were not cleane purged from idolatrie.

c Which was six score cubites high, and was for the height called Ophel: it was at the East gate, and mention is made of it, Chap. 3. 4.

* Ebr. Corim.

* both in the second yeere and the third.

6 So Iotham became mightie because he directed his way before the Lord his God.

7 Concerning the rest of the actes of Iotham, and all his warres & his waies, loe, they are written in the booke of the kings of Israel, and Iudah.

8 He was five & twentie yeere olde when he began to reigne, and reigned fiftene yeere in Ierusalem.

9 And Iotham slept with his fathers, and they buried him in the cite of Dazuid: and Ahaz his sonne reigned in his stead.

^o Or, yeerely.

d He sheweth that all profperitie cometh of God, who neuer faileth, when we put our trust in him.

CHAP. XXVIII.

1 Ahaz, an idolater is giuen into the hands of the Syrians, and the King of Israel. 9 The Prophet reproth the Israelites crueltie. 18 Iudah is molsted with enemies. 23 Ahaz, increaseth his idolatrie. 26 Hu death and successour.

1 Ahaz * was twentie yeere olde when he began to reigne, and reigned sixtene yeere in Ierusalem, and did not vprightly in the sight of the Lord, like Dauid his father.

2 But * he walked in the waies of the Kinges of Israel and made euen molten images for Baalim.

3 Moreover he burnt incense in the balte of Ben-hinnom, and burnt his sonnes with fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the hie places, and on hilles, and vnder euery greene tree.

5 Wherefore the Lord his God deliuered him into the hand of the king of the Ramitanes, and they smote him, and tooke of his, * manie prisoners, and brought them to Damascus: and he was also deliuered into the hand of the king of Israel, which smote him with a great daughter.

1. King. 16. 2.

^o Or, predecessor.

a As the idolaters haue certtine chiefe idoles, who are as patrons: (as were these Baalim) so haue they others which are inferior and do represent the great idoles.

^o Or, made them passe through the fire, as chap. 33. 6.

leui. 18. 21.

* Ebr. a great captiuitie.

c Who was king of Israel.

* Ebr. some of strength.

6 For * Pekah the sonne of Remaliah, slawe in Iudah fye score thousand in one day, all * valiant men, because they had forsaken the Lord God of their fathers, there.

7 And Zichri * mightie man of Ephraim, slawe Daaleiah the kinges sonne, and Azrikam the gouernour of the house, and Etikanah the second after the king.

8 And the children of Israel tooke prisoners of their brethren, 4 two hundred thousand of women, sonnes & daughters, and caried away much spoule of them, and brought the spoule to Samaria.

9 * But there was a Prophete of the Lordes, (whose name was Obed) and he went out before the hoste that came to Samaria, and said vnto them, Behold, because the Lord God of your fathers is wroth with Iudah, he hath deliuered them into your hand, and ye haue slaine them in a rage, that reacheth vnto heauen.

^o Or, tyrant.

d Thus by the iust judgement of God Israel destroyed Iudah.

e For they thought they had overcome them by their owne valiantnes, & did not consider if God had deliuered them into their hands, because Iudah had offended

f May not God
aswell punish
you for your
sins, as he hath
done these men
for theirs, seeing
yours are greater
g Which tribe
was nowe great-
est, & had most
authoritie.

h God will not
suffer this sinne,
which we com-
mit against him,
to be vnpun-
ished.

i Whose names
were rehearsed
before, ver. 12.
k Either for
their wounds or
wearines.

l To the of the
tribe of Iudah.
m To Tilgath
Pileseer, and
those kings that
were vnder his
dominion.

n He nicaneth
Iudah, because
Ahaz forsoke
the Lorde and
sought helpe of
the infidels, read
of Isreal taken
for Iudah, chap.
15. 17.

o As he falsely
supposed.

p Thus the wic-
ked measure
Gods fauour by
prosperitie and
aduerfities for
if idolaters pro-
per, they make
their idoles
gods, nor con-
sidering that God
punisheth them
oft times whom
he loueth, and
giueth his ene-
mies good suc-
cesse for a time,
whome after-
ward he will de-
stroye.

q Or, Israh and
Beniamin.

10 And now ye purpose to keepe vnder h
children of Iudah and Ierusalem, as
seruants and handmaides vnto pou:
but are not pou such, that sinnes are
with you before the Lord pour God?
11 Nowe therefore heare me, and deliuer
the captiues againe, which ye haue ta-
ken prisoners of your brethren: for the
fiere wrath of the Lorde is towarde
you.
12 Wherefore certaine of the chiefe of the
children of Ephraim, Azariah h sonne
of Iehohanan, Berechiah the sonne of
Abelmelech, and Jezekiah the sonne
of Shallum, and Amiaf the sonne of
Hadai, stood vp against the that came
from the warre,
13 And said vnto them, Wring not in the
captiues hither: for this shalbe a sinne
vpon vs against the Lord: pe entende to
adde more to our sinnes and to our tres-
passe, though our trespass be great, and
h fiere wrath of God is against Israh.
14 So the armie left the captiues & the
spoule before the princes and all the
Congregation.
15 And the men that were i named by
name, rose vp and tooke the prisoners,
and with the spoule clothed all that
were naked among them, and araped
them, and shodde them, and gaue them
meate and gaue them drinke, and an-
ointed them, and carped all that were
feeble of them vpon asses, and brought
them to Jericho h cite of Palme trees
to their brethren: so they returned to
Samaria.
16 ¶ At that time did king Ahas send vs
to the kings of Asshur, to helpe him.
17 For the Edonites came mouerour,
and slewe of Iudah, and caried awaye
captiues.
18 The Philistines also inuaded the cities
in the lowe countrey, and towarde the
South of Iudah, & tooke Bethhemesh
and Malon, and Gederoth & Shocho,
with her villages thereof, and Timnah,
with her villages, and Guro, with her
villages, and they dwelt there.
19 For the Lord had humbled Iudah, be-
cause of Ahas king of Israh: for he had
brought vengeance vpon Iudah & had
griuously trasgressed against the Lord.
20 And Tilgath Pileseer king of Asshur
came vnto him who troubled him and
did not strengthen him.
21 For Ahas *ooke a porcion* out of the
house of the Lorde and out of the kings
house and of the Princes, and gaue vn-
to the king of Asshur: yet it helped him
not.
22 And in the time of his tribulation did
he yet trespass more against the Lorde,
(this is king Ahas)
23 For he sacrificed vnto the gods of Da-
mascus, which plagued him, and hee
said, Because the gods of the kings of
Aram helped them, I will sacrifice vnto
them, and they will helpe me: yet they
were his ruine, and of all Israh.

24 And Ahas gathered the vessels of the
house of God, and brake the vessels of
the house of God, and shut vp the
doores of the house of the Lorde, and
made him altars in euerie corner of Je-
rusalem.
25 And in euerie cite of Iudah he made
hie places, to burne incense vnto other
gods, and ynonoked to anger the Lorde
God of his fathers.
26 Concerning the rest of his actes, & all
his wayes first and last, behold, they
are written in the booke of the kings of Ju-
dah, and Israh.
27 And Ahas slept with his fathers, and
they buried him in the cite of Ierusa-
lem, but brought him not vnto the
pulpit of the kings of Israh: & Je-
zekiah his sonne reigned in his stead.

* Or in Ierusalem.
q They buried
him not in the
cite of David
where e were
the sepulchres of
the Kings.

CHAP. XXIX.

1.5 Hezekiah prepareth the Temple & aduersifeth
the Lewites of the corruption of religio. 12 The Le-
uites prepare the Temple. 20 The King and his
princes sacrifice in the Tēple. 25 The Lewites sing
praises. 32 The oblation of the people.

I Hezekiah * began to reigne, when
he was five and twentie yere old,
and reigned nine and thertie yere
in Ierusalem: and his mothers name
was * Abiah the daughter of Zehaz-
riah.
2 And he did uprightly in the sight of the
Lorde, according to all that David his
father had done.
3 He opened the doores of the house of
the Lord in the first yere and in the
first moneth of his reigne, and re-
paired them.
4 And he brought in the Priests and the
Leuites, and gathered them into the
East streete,
5 And saide vnto them, Heare me, ye Le-
uites: sanctifie your selues, and
sanctifie the house of the Lorde God of
your fathers, and carie forth the filthi-
nes out of the Sanctuarie.
6 For our fathers haue trespassed, and
done euill in the eyes of the Lorde our
God, and haue forsake him, and turned
away their faces from the Tabernacle
of the Lord, and turned their backs.
7 They haue also shut the doores of the
porche, and quenched the lampes, & haue
neither burnt incense, nor offered burnt
offerings in the Sanctuarie vnto the
God of Israh.
8 Wherefore the wrath of the Lord hath
bene on Iudah and Ierusalem: and he
hath made them a scatering, a desola-
tion, and an hissing, as ye see with
your eyes.
9 For lo, our fathers are fallen by the
sword, and our sones, and our daugh-
ters, and our wiues are in captiuitie for
the same cause.
10 Now I purpose to make a covenant
with the Lord God of Israh, he may
turne away his fiere wrath from vs.
11 Nowe my sones, be not decciued: for
the

2. King. 18. 1.

* Or, Abi.
a Which Ahas
had shut vp,
Chap. 28. 24.

b This is a nota-
ble example for
all princes, first
to establish the
pure religion of
God, and to pro-
cure that the
Lorde may be
honoured and
serued aright.

c Meaning, all
the idols, altars,
groues & what-
soeuer was oc-
cupied in their
seruice, & wher-
with the Tem-
ple was polluted.

d He sheweth
that y contemp
of religion is the
cause of all Gods
plagues.

* Or, a nodding
of the head and moc-
kerie.

** Ebr. it is in mine
heart.

e He proueth by
the iudgements
of God vpon
those that haue
contemned his
word, that there
is no way to a-
uoyd his plagues,
but by conform-
ing themselves
to his wil.

the Lord hath * chosen you to stand before him, to serue him, and to be his ministers, and to burne incense.

12 ¶ Then the Leuites arose, Wahath the sonne of Amasai, and Joel the sonne of Azariah of the sonnes of the Kohathites and of the sones of Merari, Iahz the sonne of Abdi, and Azariah the sonne of Jehalel: and of the Gerzonites, Joah the sonne of Zimnah, and Eden the sonne of Joah:

13 And of the sones of Elizaphan, Shimri, and Jehiel: and of the sones of Asaph, Zechariah, and Mattanah:

14 And of the sones of Geman, Jehiel, & Shimet: and of s^r sones of Jeduthun, Semeiah, and Hiziel.

15 And they gathered their brethren, and sanctified them selues and came according to the commaundement of the king, and by the wordes of the Lorde, to cleanse the house of the Lorde.

16 And the Priestes went into the inner partes of s^r house of the Lorde, to cleanse it, and brought out all the uncleaimes that they founde in the Temple of the Lorde, into the court of the house of the Lorde: and the Leuites tooke it, to carie it out into the brooke Kidron.

17 They began the first day of the s^r first moneth to sanctifie it, and the eight day of the moneth came they to the porch of the Lorde: so they sanctified the house of the Lorde in the eight dayes, and in the tenneth day of the first moneth they made an ende.

18 ¶ Then they went in to Hezekiah the King, and said, We haue cleansed all the house of the Lorde and the altar of burnt offering, with all the vessels thereof, and the shewe bread table, with all the vessels thereof:

19 And all the vessels which King Ahaz had cast a side when he reigned, & transgressed, haue we prepared and sanctified: and behold, they are before the altar of the Lorde.

20 ¶ And Hezekiah the King brose early, and gathered the princes of the citie, & went up to the house of the Lorde.

21 And they brought seven bullockes, & seven rams, and seven lambes, and seven hee goates, for a s^r sinne offering for the kingdome, and for the sanctuarie, & for Judah. And he commaunded s^r Priestes the sones of Aaron, to offer them on the altar of the Lorde.

22 So they slewe the bullockes, and the Priestes receiued the blood, and sprinkled it vpon the altar: they slewe also the rams and sprinkled the blood vpon the altar, and they slewe the lambes, & they sprinkled the blood vpon the altar.

23 Then they brought the hee goates for the sinne offering before the King & the Congregation, & they layed their hands vpon them.

24 And the Priestes slewe them, and with the blood of them they cleansed the altar to reconcile all Israel: for the King had

fringed the burnt offering.

25 He appointed also the Leuites in the house of the Lorde with cymbales, with vioules, and with harpes, * according to the commaundement of Dauid, and Gad the kings Seer, and Achau the Prophet: for the s^r commaundement was by the hand of the Lorde, and by the hande of his Prophetes.

26 And the Leuites stood with the instruments of Dauid, and the Vioules with the trumpets.

27 And Hezekiah commaunded to offer the burnt offering vpon the altar: and when the burnt offering began, the song of the s^r Lorde began with the trumpets, and the instrumentes s^r of Dauid King of Israel.

28 And all the Congregation worshipped, singing a song, and they blew the trumpets: all this continued untill the burnt offering was finished.

29 And when they had made an ende of offering, the King and all that were present with him, bowed themselves, and worshipped.

30 ¶ Then Hezekiah the King and the princes commaunded the Leuites to praye the Lorde with the s^r wordes of Dauid, and of Asaph the Seer, so they prayed with joy, and they bowed themselves, and worshipped.

31 And Hezekiah spake, and sayd, Now we haue consecrate pour selues to the Lorde: come nere and bring the sacrifices and offerings of prayse into the house of the Lorde. And the Congregation brought sacrifices, & offerings of prayles, and euery man that was willing in heart, offered burnt offerings.

32 And the number of the burnt offerings, which the Congregation brought, was seente bullockes, an hundred raines, and two hundredeth lambes: all these were for a burnt offering to the Lorde:

33 And for s^r sanctification sixe hundredeth bullockes, and thre thousand sheepe,

34 But the Priestes were to selue, & were not able to slay all the burnt offerings: therefore their brethren the Leuites did helpe the, till they had ended the worke, and untill other Priestes were sanctified: for the Leuites were s^r more bright in hearts to sanctifie them selues, then the Priestes.

35 And also the burnt offerings were many with the s^r fat of the peace offerings & the dunke offerings for the burnt offering, for the seruice of the house of the Lorde was set in order.

36 Then Hezekiah reioiced and all the people, that God had made the people so ready: for the thing was done suddenly.

CHAP. XXX.

1 The keeping of the Passouer by the kings commaundement. 6 He exhorteth Israel to turne to the Lorde. 18 He praieeth for the people. 24 His oblation and the princes. 27 The Leuites blesse the people.

1 Chron. 16. 9.

1 This thing was not appointed of man, but it was the commaundement of God.

m The Psalme which Dauid had appointed, to be sung for thanksgiuving. n Which Dauid had appointed to praye the Lorde with.

o With s^r psalme wherof mention is made, 1 Chron. 16. 8.

*Ebr. filled your hands.

p That is, for the holy offerings.

q Meaning, were more zealous to set forwarde the religion.

Leuit. 1. 2. 3.

r He sheweth that religion cannot procede, except God touche the heart of the people.

Or, concerning the things of the Lorde.

f From the pollutions and filth, that Ahaz had brought in.

g Which contained part of March and part of April.

Or, table where the bread was set in order.

h By this manner of speech the Brewes meane a certaine diligence & speede to do a thing, and when there is no delay

Leuit. 4. 4. i For without sprinkling of blood nothing could be sanctified, Heb. 9. 21. exod. 24. 8.

k That is, the King & the Elders, as Leuit. 4. 15. for they that offered a sinne offering, must lay their hands vpon it, to signifie that they had defered that death, and also that they did consecrate it to God to be thereby sanctified, Exod. 29. 10.

a Meanings, all
Israel whom Til-
gath Pilneefar
had not taken a-
way into y capti-
uic, 2. Kin. 15. 29
b Though they
ought to haue
done it in the
first moneth, as
Exod. 12. 18.
Nom. 9. 3, yet if
any were not
cleane, or els had
a long iourney,
they might defer
it vnto y second
moneth, as Nom.
9. 10, 11.
c Fro one end of
y land to y other
North & South.
d In such fort &
perfectio, as God
had appointed.
e He will haue
compassion on the,
& preferre the,
& conferre the,
f Submit your
selues to the
Lord, and rebell
no more.
g God will not
onely preferre
you, but throw
your repentance
refoze your bre-
thren, which for
their sinnes he
gaue into the
hands of the e-
nemies.
h Though y wic-
ked mocke at
the seruants of
God, by whome
he calleth them
to repentance, as
Gen. 19. 14, yet y
worde ceafeth
not to frudifie
in the hearts of
Gods elect.
i He seeweth the
cause why some
obey and some
mocke at Gods
calling, to wite,
because his spirit
is w the one fort
& mouth ther
heart, & y other
are left to them-
selues.
k Which decla-
reth y we muſt
put away those
things wherwith
Gods offended,
before we can
serue him aright

Ad Yezechiah sent to all Israel, and
Judah, & also wrote letters to E-
phraim and Manasseh, that they
should come to the house of the Lord at
Jerusalem, to keepe the Passouer vnto
the Lord God of Israel.
2 And the king and his princes and all
the Congregation had taken counsil in
Jerusalem to keepe the Passouer in
the second moneth.
3 For they coulde not keepe it at this
time, because there were not Priests
nowe sanctified, neither was the peo-
ple gathered to Jerusalem.
4 And the thing pleased the king, and all
the Congregation.
5 And they decreed to make proclama-
tion throughout all Israel from Beer-
sheba euē to Dan, that they shoulde
come to keepe the Passouer vnto the
Lorde God of Israel at Jerusalem: for
they had not done it of a great time, as
it was written.
6 ¶ So the postes went with letters by
the commission of the king, and his
princes, throughout all Israel and Ju-
dah, and with the commaundement of
the king, saying, Pee children of Isra-
el, trie againe vnto the Lorde God of
Abraham, Izhak, and Israel, and he
will returne to the remaine that are
scaped of you, out of the handes of the
kings of Asshur.
7 And be not ye like your fathers, and
like your brethren, which respasied as
gainst the Lorde God of their fathers:
and therefore he made them desolate, as
ye see.
8 Be not ye now stiffnecked like your fa-
thers, but giue the hand to the Lorde, &
come into his sanctuary, which he hath
sanctified for euer, & serue the Lord your
God, & the fiercenes of his wrath shall
turne away from you.
9 For if ye returne vnto the Lorde, your
brethren and your children shall finde
mercie before them that led them cap-
tivities: and they shall returne vnto this
land: for the Lord your God is gracious
and mercifull, and will not turne away
his face from you, if ye couert vnto him.
10 ¶ So the postes went from cite to cite
through the lande of Ephraim and
Manasseh, euē vnto Zebulun: but they
laughed them to scoyne, and mocked
them.
11 Nevertheless diuers of Asshur, & Ma-
nasseh, & of Zebulun submitted them-
selues, and came to Jerusalem.
12 And the hand of God was in Judah,
so that he gaue them one heart to doe
the commaundement of the king, and of
the rulers, according to the word of the
Lorde.
13 And there assembled to Jerusalem much
people, to keepe the feast of the vneleu-
ened bread in the second moneth, a verie
great assemblee.
14 ¶ And they arose, and tooke away the
altars that were in Jerusalem: and

all those for incense tooke they away,
and cast them into the brooke Kidron.
15 Afterward they slew the Passouer
the fourth day of the second moneth:
and the Priests and Leuites were
shaned, and sanctified themselves, and
brought the burnt offerings into the
house of the Lord.
16 And they stode in their place after
their maner, according to the Lawe of
Moses the man of God: and the Priests
sprinkled the blood, received of the
hands of the Leuites.
17 Because there were manie in the Con-
gregation that were not sanctified,
therefore the Leuites had the charge of
the killing of the Passouer for all that
were not cleane, to sanctifie it to the
Lorde.
18 For a multitude of the people, euē a
multitude of Ephraim, and Manasseh,
Issachar and Zebulun had not clen-
sed themselves, yet did eate the Passouer,
but not as it was written: wherfore Ye-
zekiah prayed for them, saying, The
Lord be mercifull toward him,
19 That prepareth his whole heart to
seeke the Lorde God, the God of his fa-
thers, though he be not clen-
sed, to y purification of the Sacruarie.
20 And the Lord heard Yezechiah, & heard
the people.
21 And the children of Israel that were
present at Jerusalem, kept the feast of
the vneleuened bread seven dayes with
great ioye, and the Leuites, and the
Priests praised the Lord, day by day,
singing with lowde instruments vnto
the Lorde.
22 And Yezechiah spake comfortably vnto
all the Leuites that had good know-
ledge to sing vnto the Lorde: and they did
eate in that feast leuen dayes, and offered
peace offerings, and praised the Lorde
God of their fathers.
23 And the whole assemblee tooke counsil
to keepe it other seven dayes. So they
kept it seuen dayes with ioye.
24 For Yezechiah king of Judah had gi-
uen to the Congregation a thousand
bullockes, and seuen thousand sheepe.
And the princes had giuen to the Con-
gregation a thousand bullockes, and ten
thousand sheepe: and manie Priests
were sanctified.
25 And all the Congregation of Judah re-
ioiced with the Priests & the Leuites,
and all the Congregation that came
out of Israel, and the strangers that
came out of the land of Israel, and that
dwelt in Judah.
26 So there was great ioye in Jerusalem:
for since the time of Salomon the sonne
of Dauid king of Israel there was not
the like thing in Jerusalem.
27 Then the Priests and the Leuites as-
rofe, and blessed the people, and their
boyce was hearde, and their prayer
came by vnto heauen, to his holp habi-
tation.

1 Seeing their
own negligence
(who shoulde
haue bene
most prompt)
& the readines
of the people,
Chap. 29. 16.
m To wit, of the
lambe of the
Passouer.

n He knew that
faith & syncri-
tie of heart was
more agreeable
to God, then the
obseruation of
these cemo-
nies, & therefore
he prayed vnto
God to pardon
this fault vnto y
people, which
did not offend of
malice, but of
ignorance.
o That is, did
accepte them as
purified.
p Ebr. spake to the
heart.

p This great li-
beralitie decla-
reth how Kinges,
Princes, and all
they, to whome
God hath giuen
wherwith, ought
to be most ready
to bestowe it in
feting forth of
Gods glory.

q According to
y which is wri-
ten, Nom. 6. 2. 3.
rhe they should
dimisse the peo-
ple.

CHAP. XXXI.

The people destroy idolatry. 2 Hezekiah appointeth Priests and Levites, 4 And provideth for their living. 13 He ordaineth overseers to distribute to every one his portion.

1 And when all these things were finished, all that had been made in the cities of Judah, went out and brake the images, and cut downe the grones, and brake downe the high places, and the altars throughout all Judah and Benjamin, in Ephraim also, and Manasse, until they had made an ende: afterward all the children of Israel returned every man to his possession, into their owne cities.

2 And Hezekiah appointed the courses of the Priests and Levites by their turnes, every man according to his office, both Priests and Levites, for the burnt offering & peace offerings, to minister and to give thanks, & to praise in the gates of the tentes of the Lord.

3 (And the Kinges portion was of his owne substance for the burnt offerings, even for the burnt offerings of the morning and of the evening, and the burnt offerings for the Sabbaths, and for the new moones, & for the solemne feasts, as it is written in the Law of the Lord) He commaunded also the people that dwelt in Jerusalem, to give a part to the Priests, & Levites, that they might be encouraged in the Lawe of the Lord.

4 And when the commandment was given, the children of Israel brought abundance of first fruits, of coome, wine, and oyle, and home, and of all the increase of the field, and the riches of all things brought they abundantly.

5 And the children of Israel and Judah that dwell in the cities of Judah, they also brought the riches of bullocks and sheepe, and the holp tithes which were consecrate unto the Lord their God, and layd them on many heapes.

6 In the third moneth they began to lay the foundation of the heapes, & finished them in the seventh moneth.

7 And when Hezekiah and the princes came, and saw the heapes, they blessed the Lord and his people Israel.

8 And Hezekiah questioned with the Priests and the Levites concerning the heapes.

9 And Azariah the chiefe Priest of the house of Zadok answered him, & said, Since the people began to bring the offerings into the house of the Lord, we have eaten and have bene satisfied, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

10 And Hezekiah commanded to prepare chambers in the house of the Lord: and they prepared them,

11 And carried in the first fruits, and the riches, and the dedicate things faithfully: and over them was Conaniah the

Levite the chiefe, and Shimei his brother the second.

12 And Jehiel, and Azariah, & Sabath, and Ahab, and Jeremoth, & Jozabad, and Eliel, and Jinnachiah, & Adahath, and Benaiah were overseers, by the appointment of Conaniah, and Shimei his brother, and by the commandment of Hezekiah the King, and of Azariah the chiefe of the house of God.

13 And Ahoze the sonne of Imnah the Levite porter towards the East, was over the things that were willingly offered unto God, to distribute the oblations of the Lord, and the holy things that were consecrate.

14 And at his hand were Eden, and Uthaium, and Jehusha, and Shebnaiah, Azariah, and Shechaniah, in the cities of the Priests, to distribute with fidelitie to their brethren by courses, both to the great and small.

15 Their dayly portion: beske their generation being males from three pere olde and above, even to all that entred into the house of the Lord to their office in their charge, according to their courses:

16 Both to the generation of the Priests after the house of their fathers, and to the Levites from twentie pere olde and above, according to their charges in their courses:

17 And to the generation of all their children, their wives, & their sonnes and their daughters throughout all the congregation: for by their fidelitie are they partakers of the holy things.

18 Also to the sonnes of Aaron, the Priests, which were in the fields and suburbs of their cities, in every citie the men that were appointed by names, should give portions to all the males of the Priests, and to all the generation of the Levites.

19 And thus did Hezekiah throughout all Judah, and did wel, and uprightly, and truly before the Lord his God.

20 And in all the workes that he began for the service of the house of God, both in the Lawe and in the commandments, to seeke his God, he did it with all his heart, and prospered.

Ebr. by the hand.

k Who had also a portion and allowance in this distribution.

l Meaning, that either by the faithful distributions of the officers, every one had their part in the things that were offered, or els that their wives and children were relieved, because the Levites were faithfull in their office, and so depended on them.

a According to the commandment of the Lord, Deu. 7. 25, 10th. 7. 2. 2 mac. 12. 40. b That is, at they which came to the Passover.

c That is, in the Temple where they assembled as in a tent. Nom. 28. 3 & 9. d The tithes & first fruits for the maintenance of the Priests and Levites. e That their minds might not be entangled with profusion of worldly things, but that they might wholly & cherefully serve the Lord. f Or, published. g Which they had dedicate to the Lord by a vow. h For the reliefe of the Priests, Levites, widows, pupilles, fatherless, strangers, & such as were in necessitie. i He prayed the Lord, and praised for all prosperitie to his people. j He sheweth that in this plentifulle liberalitie is expedient for the maintenance of the ministers, and that God therefore prospereth his people, & increaseth by his blessing that which is given.

CHAP. XXXII.

Saneherib inuadeth Iudah. 3 Hezekiah prepares for the warre. 7 He exhorteth the people to put their trust in the Lord. 9 Saneherib blasphemeth God. 20 Hezekiah praiseth. 22 The Angel destroyeth the Assyrians, and the King is slaine. 23 Hezekiah is not thankfull toward the Lord. 33 His death.

1 After these things faithfully described, Saneherib King of Asshur came and entred into Judah, and besieged the strong citie, and thought to winne them for him selfe.

2 When Hezekiah sawe that Saneherib was come, and that his purpose was to fight against Jerusalem,

2. King. 18. 17. 18. 30. 1. eclus. 48. 18. Ebr. breakt them up. Ebr. succ.

in Here we see the cause, why the faithfull are tempted, which is to trie whether they have faith or no, and that they may feele the presence of God, who sustreth them not to be overcome by tentations, but in their weakenes ministrereth strength.

him to enquire of the wonder that was done in the land, God left him to trie him, and to knowe all that was in his heart.

32 Concerning the rest of the actes of Hzekiah, and his goodnes, behold, they are written in the vision of Ishaiah the Prophet, the sonne of Amos, in the booke of the Kings of Iudah and Israel.

33 So Hzekiah slept with his fathers, & they buried him in the highest sepulchre of the sonnes of Dauid: and all Iudah and the inhabitants of Ierusalem did him honour at his death: and Manasseh his sonne reigned in his steade.

CHAP. XXXIII.

1 Manasseh an idolater. 9 He causeth Iudah to erre. 11 He is led away prisoner into Babylon. 12 He praicheth to the Lord, & is deliuered. 14 He abolisheth idolatrie, 16 And setteth vp true religion. 20 He dyeth and Amos his sonne succeedeth, 24 VVhom his owne seruants slay.

1 Manasseh was twelue yeere olde, * when he began to reigne, and he reigned fine and fiftie yeere in Ierusalem:

2 And he did euill in the sight of the Lord, like the adominations of the heathen; * whome the Lord had cast out before the children of Israel.

3 For he went backe and build the hie places, * which Hzekiah his father had broken downe: * and he set vp altars for Baalim, and made grones, & worshipped all the hoste of the heauen, and lerned them.

4 Also he built altars in the house of the Lord, whereof the Lord had saide, * In Ierusalem shall my name be for euer.

5 And he built altars for: all the hoste of the heauen in the two courtes of the house of the Lord.

6 And hee caused his soimes to passe through the fire in the valley of Bē-hinnom: he gaue him selfe to withcraft and to charming, & to sojerie, and he vsed them that had familiar spirits, & soothsayers: he did very much euill in the sight of the Lord to anger him.

7 He put also the harned image, which he had made, in the house of God: whereof God had saide to Dauid and to Salomon his sonne, * In this house and in Ierusalem, which I haue chosen before all the tribes of Israel, will I put my name for euer.

8 Neither will I make the foote of Israel to remooue any more out of the lande which I haue appointed for your fathers, to that they take hede, and do all that I haue commaunded them, according to the Law and Statutes & iudgements by the hand of Moses.

9 So Manasseh made Iudah and the inhabitants of Ierusalem to erre, and to do worse then the heathen, whome the Lord had destroyed before the children of Israel.

10 And the Lord spake to Manasseh & to his people, but they would not regard.

11 Wherefore the Lord brought tribulation vnto the captiues of the hoste of the King of Asshur, which tooke Manasseh and put him in fetters, & bound him in chaines, and carried him to Babel.

12 And when he was in tribulation, he prayed to the Lord his God, and hailed him selfe greatly before the God of his fathers.

13 And prayed vnto him: and God was entreated of him, and heard his prayer, and brought him againe to Ierusalem into his kingdom: then Manasseh knewe that the Lord was God.

14 Nowe after this he built a wall without the cite of Dauid, on the Westside of the Sihon in the valley, euen at the entrie of the hie gate, and compassed about the cite, and raised it very hie, and put captiues of warre in all the strong cities of Iudah.

15 And he tooke away the strange gods and the image out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Ierusalem, and cast them out of the cite.

16 Also he prepared the altar of the Lord, and sacrificed thereon peace offerings, & of thanks, and commaunded Iudah to serue the Lord God of Israel.

17 Nevertheless the people did sacrifice still in the hie places, but vnto the Lord their God.

18 Concerning the rest of the actes of Manasseh, and his prayer vnto his God, and the words of the Seers, that spake to him in the name of the Lord God of Israel, behold, they are written in the booke of the Kings of Israel.

19 And his prayer and how God was intreated of him, and all his sinne, & his trespasses, & the places wherem he built hie places, and set grones and images (before he was humbled) beholde, they are written in the booke of the Seers.

20 So Manasseh slept with his fathers, & they buried him in his owne house: & Amos his sonne reigned in his steade.

21 Amos was two and twentie yeere olde, when he began to reigne, and reigned two yere in Ierusalem.

22 But he did euill in the sight of the Lord, as did Manasseh his father: for Amos sacrificed to all the images, which Manasseh his father had made, and serued them.

23 And he humbled not him selfe before the Lord, as Manasseh his father had humbled him selfe: but this Amos trespassed more and more.

24 And his seruants conspired against him, and slew him in his owne house.

25 But the people of the lande slew all them that had conspired against King Amos: and the people of the land made Josiah his sonne king in his steade.

CHAP. XXXIIII.

1 Josiah destroyeth the idoles, & And restorith the Temple.

d Thus afflicted on giueh vnderstanding: for he that hated God in his prosperitie, nowe in his misery he seeketh vnto him. e Read Chap. 32. 30. f Reade Chap. 27. 3.

g Which Salomon had caused to be made.

h Thus by ignorance they were deceiued, thinking it nothing to keepe the altars, so that they worshipped god: but it is idolatry to worship God any otherwise then he hath appointed.

i Which albeie that it is not contained in the E-brewes, yet because it is here mentioned and is written in the Greke, we haue placed it in the end of this boke.

Or, Hozai. k Because hee had so horribly offended against the Lord, they did not buy him in the sepulchres of the Kings, but in the garden of the Kings house.

2 King. 22. 23.

Deut. 13. 9.

2 King. 18. 4. 20. 1. 2. 3. 4.

2 King. 21. 4.

a Read 2 King. 16. 3.

2 King. 1. 29. & 9. 3. 2 King. 21. 7. & 11. 27.

2 Sam. 7. 20.

b By the charge giuen to Moses. c Meaning, by his Prophetes, but their hearts were not touched to belceue & repent, without the which the preaching of the word taketh no place.

Temple. 14 The booke of the Law is found. 27 He sendeth to Hulda the Prophetesse for counsell. 37 God heareth his prayer. 38 He maketh a covenant with God.

Whelshullan, of the children of the Kohathites to let it forwarde: and of the Levites all that could kill of instruments of musike.

2. King. 23. 10.

a He followed David in all points that he followed the Lord.

b When he was but sixtene yere olde, he shewed him selfe zealous of Gods glorie, and at twentie yere olde he abolished idolatrie and restored the true religion.

c Which sheweth y he would see the reformation with his owne eyes.

d 2. King. 23. 16.

e This great zeale of this godly King the holy Ghost fettereth forth as an example and pattern to other Kings & rulers, to teach them what God requirerh of them.

f 2. King. 23. 1.

g Or, they returned to Ierusalem, meaning, Shaphan, &c.

h For there were many portions & peeces annexed to the Temple.

i Meaning, that they were in such credite for their fidelitie, y they made none accomptes of that which they received, 2. King. 22. 7. 9.

1 I ^a Dabiah* was eight yere olde when he began to reigne, and he reigned in Jerusalem one and thirtie yere.

2 And he did brightly in the sight of the Lord, and walked in the wayes of David his father, and bowed neither to the right hand nor to the left.

3 And in the eight yere of his reigne (when he was per a b child) he began to seeke after the God of David his father: and in the twelfth yere he began to purge Judah, and Jerusalem from the hie places, and the groues, and the karued unages, and molten images:

4 And they brake downe in his sight the altars of Baalim, and he caused to cut downe the images that were on hie by: on them: he brake also the groues, and the karued images, & the molten unages, and stampy them to powder, and strowed it upon hie graues of them that had sacrificed vnto them.

5 Also he burnt the bones of the priests vpon their altars, and purged Judah and Jerusalem.

6 And in the cities of Danasseh, and Ephraim, and Simcon, euen vnto Naphtali, with their manes they brake all round about.

7 And when he had destroyed the altars and the groues, and had broken and stampy to powder the images, and had cut downe all the idoles throughout all the land of Israel, he returned to Jerusalem.

8 ¶ Then in the eighteenth yere of his reigne when he had purged the launde and the Temple, he sent Shaphan the sonne of Azaiiah, and Maaseiah the gouernour of the cite, & Joah the sonne of Joahas the recorder, to repaire the house of the Lord his God.

9 And when they came to Hilkiah the hie Priest, they deliuered the money that was brought into hie house of God, which the Levites that kept the doore, had gathered at the hand of Shaphan, and Ephraim, and of all the residue of Israel, and of all Judah & Benjamin, and of the inhabitants of Jerusalem.

10 And they put it in the hands of them that should doe the worke and had the oversight in the house of the Loide: and they gaue it to the workemen that wrought in the house of the Loide, to repaire and amnd the house.

11 Euen to the workemen & to the builders gaue they it, to tye hewed stone and timber for couples and for beames of the houses, which the Kings of Judah had destroyed.

12 And the men did hie worke faithfully, and the ouerscers of them were Zababai and Shabaiiah the Levites, of the children of Merari, and Zebariah, and

13 And they were ouer the bearers of burdens, and them that set forwarde all the workemen in euery worke: and of the Levites were scribes, and officers and porters.

14 ¶ And when they brought out the money that was brought into the house of the Loide, Hilkiah the Priest found the booke of the Lawe of the Loide given by the hand of Moyses.

15 Therefore Hilkiah answered and sayd to Shaphan the chauceier, I haue found the booke of the Lawe in hie house of the Loide: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan caried the booke to the King, and brought the King worde againe, saying, All that is committed to the hand of the seruants, that doe they.

17 For they haue gathered the money that was founde in the house of the Loide, & haue deliuered it into the hands of the ouerscers, and to the handes of the workemen.

18 Also Shaphan the chauceier declared to the King, saying, Hilkiah the Priest hath giuen me a booke, and Shaphan read it before the King.

19 And when the King had heard the wordes of the Lawe, he tare his clothes.

20 And the King commaunded Hilkiah, and Ahikam hie sonne of Shaphan, and Abdon the sonne of Nethaniah, and Shaphan the chauceier, and Azaiah the Kings sernant, saying,

21 Goe and enquire of the Loide for me, and for the rest in Israel and Judah, concerning the wordes of this booke that is found: for great is the wrath of the Loide that is fallen vpon vs, because our fathers haue not kept the word of the Loide, to doe after all that is writen in this booke.

22 Then Hilkiah and they that the King had appointed, went to Judah the Propheteesse hie wife of Shallum, the sonne of Takhath, the sonne of Haisrah keeper of the wardrobe (and she dwelt in Jerusalem within the colledge) and they commauned her of this thing.

23 And she answered them, Thus sayth the Loide God of Israel, Telle pe the man that sent you to me,

24 Thus sayth the Loide, Beholde, I will bring euil vpon this place, and vpon the inhabitants thereof, euen all the curses, that are writen in the booke which they haue read before the King of Judah:

25 Because they haue forsaken me, and burnt incense vnto other gods, to anger me with all the works of their Phauds, therefore shall my wrath fall vpon this place, and shal not be quenched.

26 But to the King of Judah, who sent you to enquire of the Loide, so shal pe say vnto

h 1. Read 2. King. 22. 8.

i For the King was commaunded to haue continually a copie of this booke, and to read therein day and night, Deut. 17. 18.

k For so row that the word of God had bene so long suppressed, and the people kept in ignorance, considering also the curses conteinced therein against the transgressours.

l Thus the godly do not only lament their owne sinnes, but also that their fathers and predecessors haue offended God.

m Or, Tikhah.

n Or, Harhai.

o Meaning, either of y Priests apparel, or of the Kings.

p 1. Read hereof, 2. King. 22. 15.

q That is, to the King.

r This he speaketh in cōtempt of the idolaters, who contrarie to reason & nature make that a god, which they haue made, & framed with their owne hands.

unto him, Thus saith the Lord God of Israel, The wordes which thou hast heard, shall come to passe.

27 But because thine heart did not melt, and thou diddest humble thy selfe before God, when thou heardest his wordes against this place and against the inhabitants thereof, and humbledst thy selfe before me and tarest thy clothes, and weptest before me, I haue also heard it, saith the Lord.

28 Behold, I wil gather thee to thy fathers, & thou shalt be put in thy grave in peace, and thine eyes shall not see all the euill, which I will bring vpon this place, and vpon the inhabitants of the same. Thus they brought the King word againe.

29 ¶ Then the King sent and gathered at the elders of Iudah and Ierusalem.

30 And the King went vnto the house of the Lord, & all the men of Iudah, and the inhabitants of Ierusalem, and the Priests and the Leuites, and all the people from the greatest to the smallest, and he read in their eares all the wordes of the booke of the covenant that was found in the house of the Lord.

31 And the King stode by his pillar, and made a covenant before the Lord, to walke after the Lord, and to keepe his commandements, & his testimonies, and his statutes, with all his heart, and with all his soule, and that he would accomplish the wordes of the covenant written in the same booke.

32 And he caused all that were founde in Ierusalem, and Beniamin to stand to it: and the inhabitants of Ierusalem did according to the covenant of God, euen the God of their fathers.

33 So Josiah tooke away all the abominations out of all the countreys that pertained to the children of Israel, and compelled all that were found in Israel, to serue the Lord their God: so all his dayes they turned not backe from the Lord God of their fathers.

C H A P. XXXV.

1 Josiah keepeth the Passouer. 2 He setteth fourth Gods seruice. 30 He fighteth against the King of Egypt, and dieth. 32 The people bewaile him.

1 **M**ORouer vnto the Lord in Ierusalem, and they stue the Passouer in the fourteenth day of the first moneth.

2 And hee appoynted the Priests to their charges, and encouraged them to the seruice of the house of the Lord.

3 And hee saide vnto the Leuites, that he taught all Israel and were sanctified vnto the Lord, But the holy Urke in the house which Salomon the sonne of Dauid King of Israel did build: it shall be no more a burden vpon your shoulders: serue now the Lord your God and his people Israel,

4 And prepare your selues by the houses of your fathers according to your courses, as Dauid the King of Israel hath written, and according to the writing of Salomon his sonne.

5 And stand in the Sanctuary according to the diuision of the families of your brethren the children of the people, and after the diuision of the familie of the Leuites:

6 So kill the Passouer, & sanctifie your selues, and prepare your brethren that they may doe according to the word of the Lord by the hand of Moses.

7 Josiah also gaue to the people, sheepe, lambs & kids, all for the Passouer, euen to all that were willing, to the number of thirtie thousand, and thre thousand bullocks: these were of the Kings substance.

8 And his princes offered willingly vnto the people, to the Priests and to the Leuites: Biliah, and Zechariah, and Jehiel, rulers of the house of God, gaue vnto the Priests for the Passouer, euen two thousand and fyve hundred sheepe, and three hundred bullocks.

9 ¶ Conaniah also and SHEMAIAH & PSETHANEEL his brethren, & Jahabiah and Jziel, & Josabab, chiefe of the Leuites gaue vnto the Leuites for the Passouer, fyue thousand sheepe, and fyue hundred bullocks.

10 Thus the seruice was prepared, and the Priests stode in their places, also the Leuites in their orders according to the Kings commandement.

11 And they stue the Passouer, and the Priests sprinkled the blood with their hands, and the Leuites slaped them.

12 And they tooke away from the burnt offering to giue it according to the diuisions of the families of the children of the people, to offer vnto the Lord, as it is wyiten in the booke of Moses, and so of the bullocks.

13 And they costed the Passouer likewise, according to the custome, but the sanctified things they sod in pots, pannes, and caldrons, and distributed them quickly to all the people.

14 Afterward also they prepared for them selues & for the Priests: for the Priests the sonnes of Aaron were occupied in offering of burnt offerings, and the fat burnt vnto the Lord: therefore the Leuites prepared for them selues, and for the Priests the sonnes of Aaron.

15 And the singers the sonnes of Asaph stood in their standing according to the commandement of Dauid, and Asaph, and Heman, and Jeduthun the Kings Secer: and the poets at every gate, who might not depart from their seruice: therefore their brethren the Leuites prepared for them.

16 So all the seruice of the Lord was prepared the same day, to keepe the Passouer, and to offer burnt offerings vpon the altar of the Lord, according to the

1. Chro. 37. 6. and 24. and 25. and 26. chapters.

Or, the people.

d Exhort every one to examine them selues, that they be not vnmee to eate of the Passouer. Ebr. somes of the people.

e So that every one, & of all sorts gaue of that they had a liberall portion to the seruice of God.

f Meaning of the lambe, which was called the Passouer: for onely Priests might sprinkle, and in necessitie the Leuites might

kill the sacrifice. g They referred for the people which was not expedient to be offered, that euerie man might offer peace offerings, and so haue his portion. Exod. 12. 8.

1. Chro. 25. 2.

h Meaning hereby his Prophet, because he appointed the Psalmes & prophesies which were to be sung.

¶ This declareth what is the ende of Gods threatenings, to cal his to repentance, & to assure the vnrepentat of their destruction. It may appeare that very fewe were touched w true repentance, seeing that God spared them for a time onely for the Kings sake. For as much as neither yong nor olde could be exempted from the curses cotinued therein, if they did transgresse, he knewe it appertained to all, and was his duetie to see it read to all forts, that every one might learne to auoide those punishments by seruing God aright. Because he had charge ouer all & must answere for every one y perished, hee thought it his duty to see that all should make profession to receive the worde of God.

2. King. 23. 21. 2 The Scripture vsleth in sundrie places to call the lambe the Passouer, which was but y signe of the Passouer, because in all sacraments the signes haue the names of the thinges which are signified. b So that the Leuites charge was not onely to minister in the Temple, but also to instruct the people in y word of God. c As it was before y Temple was built: therefore your office only is now to teach the people, & to praise God.

commandement of king Josiah.

17 And the children of Israel that were present, kept the Passouer the same tyme, and the feast of the unleaſened bread ſeven dayes.

18 And there was no Passouer kept like þ. in Israel, from the dayes of Samuel the Prophet: neither did all the kings of Israel keep such a Passouer as Josiah kept, & the Priests & the Leuites, & all Judah, and Israel that were present, and the inhabitants of Jerusalem.

19 This Passouer was kept in the eighth tenth yere of the reigne of Josiah.

20 ¶ After all this, when Josiah had prepared the Temple, Necho king of Egypt came by to fight against Cartaces with þ. Derath, and Josiah went out against him.

21 But he sent messengers to him, saying, What haue I to doe with thee, thou king of Judah? I come not against thee this day, but against the house of mine enemy, and God commanded me to make haste: leaue of to come against god, which is to me, lest he destroy thee.

22 But Josiah would not turne his face from him, but changed his apparell to fight with him, and hearkened not vnto the wordes of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.

23 And the shooters shot at king Josiah: then the king laid to his seruants, Carry me away, for I am very sicke.

24 So his seruants tooke him out of that charer, and put him in the second charer which he had, and when they had brought him to Jerusalem, he died, & was buried in the sepulchres of his fathers: and all Judah and Jerusalem mourned for Josiah.

25 And Jeremiahs lamented Josiah, & all singing men and singing women mourned for Josiah in their lamentations to this day, and made the same for an ordinance vnto Israel: and behold, they be written in the lamentations.

26 Concerning the rest of the actes of Josiah and his goodnes, doing as it was written in the Law of the Lord,

27 And his deedes, first and last, beholde, they are written in the booke of the kings of Israel and Judah.

CHAP. XXXVI.

1 After Josiah, reigned Ichoahaz. 4 After Ichoahaz, Ichoiachin. 8 After him Ichoiachin. 11 After him Zedeiah. 14. 17 In whose time all the people were carried away to Babel, for contemning the admonitions of the Prophets, 22 and were restored again in the seventeenth yere after by king Cyrus.

1 Then the people of the land tooke Jehoahaz the sonne of Josiah, and made him king in his fathers stead in Jerusalem.

2 Jehoahaz was thre & twentie yere old when he began to reigne, and he reigned thre monethes in Jerusalem.

3 And the king of Egypt tooke him away at Jerusalem, and cōdemned the land in an hundredth talents of silver, and a talent of gold.

b To pay this as a yercly tribute

4 And the king of Egypt made Eliaſhin his brother king ouer Judah and Jerusalem, & turned his name to Jehoiaſin: and Necho tooke Jehoahaz his brother, and carried him to Egypt.

5 Jehoiaſin was five and twenty yere olde, when he began to reigne, and he reigned eleven yere in Jerusalem, and did euill in the sight of the Lord his God.

c Because he, and the people turned not to God by his first plague, he brought a new vpon him, and at length rooted the out.

6 Against him came by Nebuchadnezzar king of Babel, and bound him with chames to carry him to Babel.

7 Nebuchadnezzar also carried off the vessels of the house of the Lord to Babel, and put them in his temple at Babel.

d He meaneth superstitious marks which were found vpon his body, when he was dead:

8 Concerning the rest of the actes of Jehoiaſin, and his abominations which he did, and that which was found vpon him, behold, they are written in the booke of the kings of Israel and Judah: and Jehoiaſin his sonne reigned in his stead.

e He meaneth superstitious marks which were found vpon his body, when he was dead:

9 Jehoiaſin was eight yere old when he began to reigne, and he reigned thre monethes & ten dayes in Jerusalem, and did euill in the sight of the Lord.

f He meaneth superstitious marks which were found vpon his body, when he was dead:

10 And when the yere was out, king Nebuchadnezzar sent and brought him to Babel with the precious vessels of the house of the Lord, and he made Zedeiah his brother king ouer Judah and Jerusalem.

g He meaneth superstitious marks which were found vpon his body, when he was dead:

11 Zedeiah was one and twentie yere old, when he began to reigne, and reigned eleven yere in Jerusalem.

h He meaneth superstitious marks which were found vpon his body, when he was dead:

12 And he did euill in the sight of the Lord his God, and humbled not himselfe before Jeremiahs Prophet at the commandement of the Lord.

i He meaneth superstitious marks which were found vpon his body, when he was dead:

13 But he rebelled moreouer against Nebuchadnezzar, which had caused him to swear by God: and he hardened his neck and made his heart obstinate that he might not returne to the Lord God of Israel.

j He meaneth superstitious marks which were found vpon his body, when he was dead:

14 All the chiefe of the Priests also and of the people trespassed wonderfullly, according to all the abominations of the heathen, & polluted the house of the Lord which he had sanctified in Jerusalem.

k He meaneth superstitious marks which were found vpon his body, when he was dead:

15 Therefore the Lord God of their fathers sent to them by his messengers, reſing early and sending: for he had compassion on his people, and on his habitation.

l He meaneth superstitious marks which were found vpon his body, when he was dead:

16 But they mocked the messengers of God and despised his wordes, & misused his Prophets, untill the wrath of the Lord arose against his people, and till there was no remedie.

m He meaneth superstitious marks which were found vpon his body, when he was dead:

17 For he brought vpon them the king of the Chaldeans, who slew their young men with the sword in the house of their Sanctuary, & spared neither young

n He meaneth superstitious marks which were found vpon his body, when he was dead:

Or found.

i Which was in the sixe & twentieth yere of his age.

2 Kings. 23. 29.

k Which was a city of the Assyrians, and Josiah fearing lest he passing through Judah, would haue taken his kingdom, made warre against him & consulted not the Lord.

Or, Euphrates.

l That is, armed himselfe, or disguised himselfe because he might not be knowne.

m The people so much lamented the losse of this good King, that after which there was any great lamentation, this was spoken of as a prouerbe, read Zac. 12. 11.

n Which some thinke Jeremie made, wherein he lameth the state of the Church after this Kinges death.

2 Kings. 23. 30.

a For three moneths after the death of Josiah came Necho to Jerusalem, & so the plagues began, which Huldah, and the Prophets forewarned should come vpon Jerusalem.

sted, thinking to haue bene saved for the holines thereof.

Which is not because God ap-
proueth him
which yet is the
minister of his
iustice, but be-
cause God wold
by his iust iudg-
ment punish this
people: for this
King was led w
ambition and
vaine glory,
wherunto were
ioyned fury and
crueltie: there-
fore his worke
was condemna-
ble, notwithstanding it was iust and holy on Gods part, who vsed
this wicked instrument to declare his iustice. k When Cyrus
King of Persia, had made the Babylonians subiect,

man, nor vnrigne, ancient, nor aged,
God gaue all into his hand,
18 And all the vessels of the house of God
great and smal, and the treasures of the
house of the Lord, and the treasures of
the king, & of his princes: all these car-
ied he to Babel.
19 And they burnt the house of God, and
broke downe the wall of Jerusalem, &
burnt all the palaces thereof with fire,
and all the precious vessels thereof, to
destroy all.
20 And they that were left by the sword,
caried he away to Babel, & they were
seruants to him and to his sounes, vntil
the kingdome of the Persians had
rule,
21 To fulfill the word of the Lord by the

1 Who thre-
ned vengeance
of God, and 70.
yeres captiuitie,
which he calleth
the Sabbaths or
rest of the land,
Iere. 25. 11.
Iere. 25. 13. & 29.
10. 1. Esdr. 2. 1.
m In the first
yere he reig-
ned ouer the Cal-
deans, Ezra. 1. 1.
n God had so
forewarned by
his Prophet a-
bout an hundred
yeres, before
Cyrus was borne, Isa. 44. 28, that Ierusalem and the Temple
should be built againe by Cyrus his anointed: so called, because
God vsed his seruice for a tyme to deliuer his Church.

The prayer of Manasseh King of the Iewes.

*This prayer is not
in the Hebrew, but
is translated out of
the Greeke.*

O Lord almighty, God of our fathers,
Abraham, Isaac and Jacob, and o f
thy righteous seede, which hast
made heauen and earth with all their
ornament, which hast bound the sea by
the worde of thy commaundement,
which hast shut by the deepe and sea-
led it by thy terrible & glorious name,
whom all do feare and tremble before
thy power: for the maiestie of thy glo-
ry cannot be boie, and thine angry
threatning toward sinners is impos-
sible, but thy mercifull promise is vnr-
measurable and unsearchable. For
thou art the most high Lord, of great
compassion, long suffering, and most
mercifull, and repentest for mans ini-
series. Thou, O Lord, according to thy
great goodness hast promised a repen-
tance and forgiveness to them that
sine against thee, and for thine infinite
mercies hast appointed repentance
vnto sinners that they may be saued.
Thou therefore, O Lord, that art the
God of the iust, hast not appointed re-
pentance to the iust, as to Abraham, &
Isaac and Jacob, which haue not sined
against thee, but thou hast appoint-
ed repentance vnto me that am a sin-
ner: for I haue sinned aboue the num-
ber of the lande of the sea. My trans-

gressions, O Lord, are multiplied: my
transgressions are exceeding many: and
I am not worthy to behold and see the
height of the heaues for the multitude
of mine vnrightrouities. I am bowed
downe with many iron bandes, that I
cannot lift by mine head, neither haue
any release. For I haue prouoked thy
wrath and done euil before thee. I did
not thy will, neither kept I thy com-
maundementes. I haue set vp abomi-
nations and haue multiplied offences.
Now therefore I bow the knee of mine
heart, beseeching thee of grace. I haue
sinned, O Lord, I haue sinned, & I ac-
knowledge my transgressions: but I his-
bly beseech thee forgive me. O Lord, for-
give me, & destroy me not by my trans-
gressions. Wee not angry with me es-
uer by referring euill for me, nepther
condemne me into the lower partes of
the earth. For thou art the God, euen
the God of them that repent: and in
me thou wilt shew all thy goodnes: for
thou wilt saue me that am vnrworthy,
according to thy great mercie: therefore
I will praise thee for euer all the daies
of my life. For all the power of hea-
uens praie thee, and thine is the glo-
ry for euer and euer, Amen.

Thou hast pro-
mised that repen-
tance shalbe the
way for them to
returne to thee.
He speaketh
this in compari-
son of himselfe &
those holy fa-
thers which
haue their com-
mendation in y
Scriptures, so y
in respect of him
selfe he calleth
their sinnes no-
thing, but attri-
buteth vnto the
righteousnes.

E Z R A.

THE ARGVMENT.

As the Lord is euer mercifull vnto his Church, and doth not punish them, but to the intent
they should see their owne miseries, and be exercised vnder the crosse, that they might
contemne the world and aspire vnto the heauens: so after that he had visited the Iewes &
kept them now in bondage seuentie yeres in a strange country among infidels and idolaters,
he remembered his tender mercies and their infirmities, and therefore for his owne sake raysed
them vp a deliuerer, and moued both the heart of the chiefe ruler to pity them, and also by him
punished such, which had kept them in seruitude. Notwithstanding left they should grow into a
contempt of Gods great beneficite, he keepeth them still in exercise, and raiseth domestical en-
emies, which endeour as much as they can to hinder their most worthy enterprises: yet by the
exhortation of the Prophets they went forward by little & little till their worke was finished.

The

26 The sonnes of Yaramah and Gaba, six hundredeth, and one and twentie:
 27 The men of Michmas, an hundredeth, and two and twentie:
 28 The sonnes of Beth-el and Ai, two hundredeth, and three and twentie:
 29 The sonnes of Bebo, two and fiftie:
 30 The sonnes of Magbish, an hundredeth and fire and fiftie:
 31 The sonnes of the other Elam, a thousand, and two hundredeth, and four and fiftie:
 32 The sonnes of Harin, three hundredeth and twentie:
 33 The sonnes of Lod-hadid, and Ono, seuen hundredeth, and five and twentie:
 34 The sonnes of Jericho, three hundredeth and five and fourtie:
 35 The sonnes of Senaah, three thousand, six hundredeth and thirtie.
 ¶ The 5 Priests: of the sonnes of Iedastai of the house of Iehua, nine hundredeth seuentie and three:
 37 The sonnes of Immer, a thousande and two and fiftie:
 38 The sonnes of Ishhur, a thousande, two hundredeth and seuen and fourtie:
 39 The sonnes of Harin, a thousand and seuentene.
 ¶ The Leuites:
 40 ¶ The Leuites: the sonnes of Iehua, and Kadmiel of the sonnes of Hodanish, seuentie and four.
 ¶ The Singers:
 41 ¶ The Singers: the sonnes of Asaph, an hundredeth and eight and twentie.
 ¶ The Porters:
 42 ¶ The sonnes of the porters: the sonnes of Shallum, the sonnes of Seter, the sonnes of Talmon, 5 sonnes of Akkub, 5 sonnes of Jatira, the sonnes of Shobai: all were an hundredeth and nine and thirtie.
 ¶ The 5 Methuims: the sonnes of Zisba, the sonnes of Iasuppa, the sonnes of Tabbarth,
 44 The sonnes of Meros, the sonnes of Siah, the sonnes of Ibadon,
 45 The sonnes of Lebanah, the sonnes of Hagabah, the sonnes of Akkub,
 46 The sonnes of Hagab, the sonnes of Shanlai, the sonnes of Hanan,
 47 The sonnes of Siddel, the sonnes of Sahar, the sonnes of Keaiah,
 48 The sonnes of Rezin, the sonnes of Reskoda, the sonnes of Gazzan,
 49 The sonnes of Bzza, 5 sonnes of Pasleah, the sonnes of Bzeai,
 50 The sonnes of Amiah, the sonnes of Meunin, the sonnes of Meshusan,
 51 The sonnes of Bakkub, the sonnes of Yakupa, the sonnes of Yehur,
 52 The sonnes of Basuth, the sonnes of Mehida, the sonnes of Bartha,
 53 The sonnes of Marcos, the sonnes of Silara, the sonnes of Thanah,
 54 The sonnes of Meshiah, the sonnes of Yatiya,
 55 The sonnes of Salomons: seruantes: the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Perida,
 56 The sonnes of Jaalah, the sonnes of Darkon, the sonnes of Siddel,

¶ Before he hath declared 5 two Tribes of Iudah and Benjamin, & now commeth to the Tribe of Leui and beginneth at 5 Priests.

h So called because they were giuen to the Temple, to cut wood and beare water for the vse of the sacrifices, and came of the Gibeonites which were appointed to this vse by Joshua, Josh. 9. 23.

¶ Which came of them that Salomoh had appointed for 5 worke of the Temple.

57 The sonnes of Shephathai, the sonnes of Yattil, the sonnes of Dophereth, Yazezebain, the sonnes of Mini.
 58 All the Methuims, and the sonnes of Salomons seruantes were three hundredeth and two.
 59 ¶ And these went by from Telmelah, & from Telhartha, Cherub, Addan, and Junner, but they could not discern their fathers house and their seed, whether they were of Israel.
 60 The sonnes of Delaiah, the sonnes of Tobiah, the sonnes of Reskoda, six hundredeth and two and fiftie.
 61 And of the sonnes of the Priests, the sonnes of Abaiah, the sonnes of Coz, 5 sonnes of 5 Barisai: which tooke of the daughters of Barisai 5 Giliabire to wife, & was called after their name.
 62 These sought their writing of 5 genealogies, but they were not found: therefore were they put from 5 Priesthood.
 63 And 1 Tirathatha laid vnto them, that they should not eate of the most holy thing, till there rose by a Priest with 5 Brim and Thummim.
 64 The whole Congregation together was two and fourtie thousand, three hundredeth and three score,
 65 Beside their seruantes & their maydes: of whome were seuen thousand, three hundredeth and seuen and thirtie: and among them were two hundredeth singing men and singing women.
 66 Their horses were seuen hundredeth, and fire and thirtie: their mules, two hundredeth and five and fourtie:
 67 Their camels foure hundredeth, and fire and thirtie: their asses, six thousand, seuen hundredeth and twentie.
 68 And certaine of the chiefe fathers, why they came to the house of 5 Ioyd, which was in Ierusalem, they offered willingly by for the house of God, to set it by vpon his foundation.
 69 They gaue after their abilitie vnto 5 treasure of the worke, euen one & three score thousand 5 dynammes of gold, and five thousand 5 pieces of silver, and an hundredeth Priests garments.
 70 So the Priests and the Leuites, and a certaine of the people, and the singers, and the porters, and the Methuims dwell in their cities, and all Israel in their cities.
 make 550000. frankes, which mount to of our money 69665. li. 13. sh. 4. d. so that the whole summe was 9449 3. li. 6. shil. 8. d.

CHAP. III.
 e They build the altar of God, 6 They offer to the Lord. 7 They prepare for the Temple, 12 And sing vnto the Lord.
 1 Ad * when the 2 seuenth moneth was come, and the children of Israel were in their cities, the people assembled themselves as one man vnto Ierusalem.
 2 Then stood by Iehua the forme of Josadak, and his brethren the Priests, and Zerubbabel 5 the sonne of Shealtiel, and his brethren, and builded the altar
 k Of him is made mention, 2. Sam. 1. 7. 27. and 19. 31: & because the Priests office was had in contempt, these would haue changed their estate by their name, & so by Gods iust judgement lost both the estimation of 5 world & the dignitie of their office.
 l This is a Chalde name and signifies him that hath authoritie ouer others.
 m Reade Exod. 28. 30.
 n Which moune to of our money 24825. li. 13. sh. 4. d. esteming the French crown at 6. shil. 4. d. for the dramme is the eight part of an ounce, and the ounce the eight part of a marke.
 o Which are called minze, & containe a piece two markes: so 5000. mines
 i. e. Est. 5. 47.
 a Called Tishr which answered to part of September, & part of October.
 b Meaning, newphew: for he was the sonne of Pedaiah, read 3. Chro. 3. 19.

ned the foundations.

13 Be it knowen now vnto the king, that if this cite be built, and the foundations of the walles layde, they will not giue tolle, tribute, nor custome: so shalt thou hinder the kings tribute.

14 Now therefore becau^e we haue bin brought v^y in the Kings palace, it was not mee^te for vs to see the Kings dishonour: for this cause haue we lea^t & certified the king,

15 That one may searche in the booke of the Chronicles of thy fathers, and thou shalt finde in the booke of the Chronicles, and perceiue that this cite is rebellious and noisome vnto Kings and prouinces, and that they haue moued sedition of old time, for the which cause this cite was destroyed.

16 We certifie the king therefore, that if this cite be builded, and the foundation of the walles layde, by this meanes the portion beyond the Riuer shall not be thine.

17 ¶ The king sent an answer vnto Rehum the Chancelour, and Shinhai the scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyond the Riuer, She^llam and ^m Cheeth.

18 ¶ The letter which ye sent vnto vs, hath bene openly read before me,

19 And I haue commaunded & they haue searched, and founde, that this cite of old time hath made insurrection against kings, and hath rebelled, and rebellious hath bene committed therein.

20 There haue bene mighty kings also ouer Ierusalem, which haue ruled ouer all beyond the Riuer, and tolle, tribute, and custome was giuen vnto them.

21 Make ye nowe a decree, that those men make cease, and that the cite be not built, till I haue giuen another commaⁿdement.

22 Take heede nowe that ye faile not to do this: why should donage growe to hurt the king?

23 When the copie of King Artahasthes letter was read before Rehum and Shinhai the scribe, and their companions, they went v^y in al the haste to Ierusalem vnto the Jewes, & caused them to cease by force and powder.

24 Then ⁿ created the worke of the house of God, which was in Ierusalem, and did stay vnto the second pere of Darius king of Persia.

CHAP. V.

1 Haggai and Zechariah do prophesie. 3 The worke of the Temple goeth forwarde contrarie to the minde of Tatnai. 6 His letters to Darius.

1 Then ⁿ Haggai a Prophet and Zechariah the sonne of Iddo a Prophet prophesied vnto the Jewes ^p here in Iudah, and Ierusalem, in the name of ^d God of Israel, euen vnto the.

2 Then Zerubbabel the sonne of Shealtiel, and Jeshua the sonne of Jozadak arose, and began to buyde the house of

God at Ierusalem, and with them were

3 ¶ At the same tunc came to them Tatnai, which was captaine beyonde the Riuer, and Sether-bognai and their companions, and said thus vnto them, Who hath giuen you commaⁿdement to buyde this house, and to lay the foundations of these walles?

4 ¶ Then saide we vnto them after this maner, What are the names of the men that buyde this building?

5 But the ^e rpe of their God was vpon the Elders of ^d Jewes, that they could not cause them to cease, till the matter came to Darius: and then they answered by letters thereunto.

6 The copie of the letter, that Tatnai captaine beyond the Riuer, and Sether-bognai and his companions Aspharacheite, (which were beyonde the Riuer) sent vnto king Darius.

7 They sent a letter vnto him, wherein it was written thus, VNTO DARIUS the King, all peace.

8 Be it knowen vnto the king, that we went into the prouince of Iudea, to the house of the great God, which is builded with ^d great stones, and beames are layde in the walles, and this worke is wrought speedily, and prospereth in their handes.

9 Then asked we those Elders, and sayd vnto them thus, Who hath giuen you commaⁿdement to buyde this house, & to lay the foundation of these walles?

10 We asked their names also, that we might wryte the names of the men that were their rulers.

11 But they answered vs thus, and said, We are the seruants of the God of heauen and earth, and buyd the house that was built of olde and many peres ago, which a ^d great king of Israel ^b builded, and founded it.

12 But after that our fathers had provoked the God of heauen vnto wrath, ^e he gaue them ouer into the hande of Nebuchadnezar king of Babel the Caldean, and he destroyed this house, and caried the people away captiue vnto Babel.

13 But in the ^e first pere of Cypus king of Babel, king Cypus made a decree to buyde this house of God.

14 And the vessels of golde and siluer of the house of God, which Nebuchadnezar tooke out of the Temple, that was in Ierusalem, and brought them into the Temple of Babel, those did Cypus the king take out of the Temple of Babel, and they gaue the vnto one ^f Setherbazzar by his name, whome he had made captaine.

15 And he said vnto him, Take these vessels and go thy way, & put them in the Temple that is in Ierusalem, and let the house of God be built in his place.

16 Then came the same Setherbazzar &

a Which encouraged them to go forward and accused them that they were more careful to builde their own houses, then zealous to builde the Temple of God.
b That is, the enemies askerd this, as ver. 10.
c His fauour & the spirit of strength.

^b Or, marble.

d To wit, Salomon.

1. King. 6. 2.

2. ch. 10. 3. 2.

2. King. 24. 12. &

25. 9.

e Read Cha. 1. 1.

2.

f Read. Cha. 1. 8.

k Meaning, the gifts that are wont to be giuen to Kings when they passe by any country.
"Ebr. In the Chaldee, VVe haue eaten the salt of the Palace.

l Some read for Shelam, salutation or greeting m Called also Cheenech, as ver. 11.

n Not altogether: for the Prophets exhorted them to continue, but they vsed lesse diligence becau^se of the troubles.

^b Or, Haggai. Hag. 1. 1. 1 of ch. 6. 2.

laped the foundation of the house of God, which is in Jerusalem, and since that time even until now, hath it bene in building, yet is it not finished.

17 Nowe therefore if it please the king, let there be searche made in the house of the kings treasures, which is there in Babel, whether a decree hath bene made by King Cyrus, to buyde this house of God in Jerusalem, & let the king sende his minde concerning this.

CHAP. VI.

At the commandment of Darius King of Persia, after the Temple was builded and dedicate, the children of Israel keepe the feast of unleavened bread.

1 **T**hen King Darius gaue commandment, and they made searche in the^e librerie of the treasures, which were there layed vp in Babel.

2 And there was found in a^e coffe (in the palace that was in the pounce of the Medes) a volume, and therein was it thus wryten, as a memorial,

3 IN THE FIRST yere of king Cyrus, king Cyrus made a decree for the house of God in Jerusalem, let the house be built, euen the place where they offered sacrifices, and let the walles thereof be ioyned together: let the height thereof be thre scoie cubites, and the breadth thereof thre scoie cubites,

4 Thre^e orders of^e great stones, and one order of tymbre, and let the expenses be giuen of the kings house.

5 And also let them render the vessels of the house of God (of golde and siluer, which Nebuchadnessar tooke out of the Temple, which was in Jerusalem, and brought vnto Babel) and let^e him go vnto the Temple that is in Ierusalem to his place and put them in the house of God.

6 Therefore Tatnai captaine beyonde the Riuer, and Shethar Bosnai, and their companions Apharscaie, which are beyonde the Riuer) be ye farre^e fro thence.

7 Suffer ye the woike of this house of God, that the captaine of the Iewes & the Elders of the Iewes may builde this house of God in his place.

8 For I haue giuen a commandment what ye shall do to the Elders of these Iewes, for the building of this house of God, that of the reuenues of the king, which is of the tribute beyonde the Riuer, there be incōtinently expenses giuen vnto these men that they^e cease not.

9 And that which they shall haue neede of, let it be giuen vnto them day by day, whether it be yong bullocks, or rams, or lambs for the burnt offrings of the God of heauen, wheat, salt, wine, and oyle, according to the appointment of the Priests that are in Jerusalem, that there be no fault,

10 That they may haue to offer sweete odours vnto the God of heauen, and praye for the kings life, and for his some.

11 And I haue made a decree, that whos soeuer shall alter this sentence, the wood shall be pulled downe from his house, & shall be set vpon, and he shall be hangid thereon, and his house shall be made a dunghill for this.

12 And the God that hath caused his Name^e to dwel there, destroy al kings and people that put to their hande to alter, and to destroy this house of God, which is in Jerusalem. I Darius haue made a decree, let it be done with spede.

13 ¶ Then Tatnai the captaine beyonde the Riuer, and Shethar Bosnai and their companions, according to that which Darius had sent, so they did speditly.

14 So the Elders of the Iewes builded, and they prospered by the prophoeing of Haggai the Prophet, and Zechariah the sonne of Iddu, and they builded and finished it, by the appointment of the God of Israel, and by the commandment of Cyrus and Darius, and Artahshathe king of Persia.

15 And this house was finished the third day of the moneth^e Adar, which was the first yere of the reigne of King Darius.

16 ¶ And the childre of Israel, & Priests, and the Leuites, and the residue of the children of the captiuitie kept the dedication of this house of God with ioye,

17 And offered at the dedication of this house of God an hundredth bullocks, two hundredth rammes, four hundredth lambes, & twelue goates, for the sinne of all Israel, according to the number of the tribes of Israel.

18 And they set the Priests in their order, and the Leuites in their courses, or ner the seruice of God in Jerusalem, as it is wryten in the^e booke of Hoses.

19 And the children of the captiuitie kept the Passouer on the fourteenth daye of the first moneth.

20 (For the Priests & the Leuites were purified altogether) and they killed the Passouer for al the children of the captiuitie, & for their brethren the Priests, and for them selues.

21 So the children of Israel which were come againe out of captiuitie, & all such and forsaked as had^e separated their selues vnto their idolatrie, from the fithines of the Heathen to worship the of the lande, to seeke the Loide God of true God, Israel, did eate,

22 And they kept the feast of vntleavened bread seuen dayes with ioye: for the King of the Medes had made them glad, and turned the heart of the King of Assyrians, them, to^e encourage them in the woike of the house of God, euen the God of Israel.

c Who hath appointed that place to haue his Name called vpon there.

1. Esdr. 7. 1.

f Whom God stirred vp to assure them that he would giue their worke good successe.

g This is the twelfth moneth, and containeth part of Februarie and part of March.

h And the thre and fourtieth after their first returne.

Norm. 3. 6. & 8. 9.

i Which were of the heathen.

k Meaning, Darius who was the King of the Medes, Persians and Assyrians.

l Ebr. to strengthen their hands.

g Meaning, in the librerie, or places where lay the registers, or records of times

1. Esdr. 6. 21.

h Ebr. house of books.

a Wherein were the actes of the Kings of Medes and Persians.

o Or, yowes, or courses.

p Or, marbles.

b Meaning, Zerubbabel, to whom he giueth charge.

c Medle not wich them, neither hinder the.

d For lacke of money.

By the commandement of the King, Ezra and his companions come to Ierusalem. 27 Hee giveth thanks to God.

NOW after these things, in the reign of Artahabshate king of Persia, was Ezra the sonne of Seraiah, the sonne of Azariah, the sonne of Ithiah, the sonne of Shelum, the sonne of Zaddok, the sonne of Ahitub,

The sonne of Amariah, the sonne of Azariah, the sonne of Seraiah, the sonne of Azariah, the sonne of Seraiah,

The sonne of Azariah, the sonne of Azariah, the sonne of Azariah,

The sonne of Azariah, the sonne of Azariah, the sonne of Azariah,

This Ezra came by fro Babel, & was a scribe prompt in the Law of Moses, which the Lord God of Israel had given, and the king gave him all his request according to the hand of the Lord his God which was upon him.

And there went by certaine of the children of Israel, and of the Priests, and the Levites, and the singers, & the porters, and the Aethiops unto Ierusalem, in the seuenth pere of King Artahabshate.

And he came to Ierusalem in the fifth moneth, which was in the seuenth pere of the king.

For upon the first day of the first moneth began he to go by from Babel, and on the first day of the fifth moneth came he to Ierusalem, according to the good had of his God that was upon him.

For Ezra had prepared his hearte to seeke the Law of the Lord, and to doe it, and to teache the preceptes and iudgements in Israel.

And this is the copie of the letter that King Artahabshate gave unto Ezra the Priest and scribe, even a writer of the wordes of the commandements of the Lord, and of his statutes over Israel.

ARTAHASHASTE King of kings to Ezra the Priest and chief scribe of the Lawe of the God of heauen, and of the Earth.

I have given commandement, that euerie one, that is willing in my kings domes of the people of Israel, and of the Priests, and Levites to goe to Ierusalem with thee, shall go.

Therefore art thou sent of the king and his seven counsellers, to enquire in Iudah and Ierusalem, according to the Law of thy God, which is in thine hande,

And to carie the silver and the golde, which the king and his counsellers willingly offer unto the God of Israel (whose habitation is in Ierusalem)

And all the silver and golde that thou canst finde in all the prouince of Babel, with the free offering of the people, & that which the Priests offer willingly to the house of their God which is in Ierusalem,

That thou maiest bye speedily with this silver, bullocks, rammes, lambes, with their meat offerings & their drinke offerings: and thou shalt offer them upon the altar of the house of your God, which is in Ierusalem.

And whatsoever it please thee and thy brethren to doe with the rest of the silver, and golde, doe ye it according to the will of your God.

And the vessels that are given thee for the service of the house of thy God, those deliuer thou before God in Ierusalem.

And the residue that shall be needefull for the house of thy God, which shall be made for thee to bestowe, thou shalt bestow it out of the kings treasure house.

And I King Artahabshate have given commandement to all the treasurers which are beponde the River, that whatsoever Ezra the Priest and scribe of the Lawe of the God of heauen shall require of you, that it bee done in continually,

Unto an hundred talents of silver, vnto an hundred measures of wheat, & vnto an hundred baths of wine, & vnto an hundred baths of oyle, and salt without writing.

Whatsoever is by the commandement of the God of heauen, let it be done speedily for the house of the God of heauen: for why should he be wroth against the Realme of the king, and his children?

And we certifie you, that vpon any of the Priests, Levites, singers, porters, Aethiops, or Ministers in this house of God, there shall no gouernour laye vpon them tolles, tribute nor custome.

And thou Ezra (after the wisdom of thy God, that is in thine hande) set iudges and arbiters, which may iudge all the people that is beyond the River, even all that knowe the Lawe of thy God, & teache ye them that know it not.

And who soeuer will not doe the Lawe of thy God, and the kings Lawe, let him haue iudgement without delape, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

Blessed be the Lord God of our fathers, which so hath put in the kings heart, to beautifie the house of the Lord that is in Ierusalem,

And hath inclined mercie towards me, before the king and his counsellers, and before all the kings mighty Princes: and I was comforted by the hande of the Lord my God, which was vpon me, and I gathered the cheefe of Israel to go by with me.

CHAP. VIII.

The number of them that returned to Ierusalem with Ezra. 21 Hee causeth them to fast. 24 Hee admonisheth the Priests of their dutie. 31 VVhat they did when they came to Ierusalem.

These are now the cheefe fathers of them, and the genealogie of them that

The Ebrewes write, that diuers of the Kings of Persia were called by this name, as Pharaoh was a comon name to the Kings of Egypt, and Cesar to the Emperours of Rome.

Ezra deduceth his kinred, til he cometh to Aaron, to proue that he came of him.

He sheweth here what a scribe is, who had charge to write the Lawe and to expound it, whom Marke calleth a scribe, Mat. 12. 28. Mat. and Luke call him a Lawyer, or doctour of the Lawe, Mat. 22. 35. Luke. 10. 25.

That conteyned part of Iulie and part of August.

Of King Darius.

Some take this for the name of a people, some for time or continuance, meaning that the King wished him long life.

Which remained as yet in Babylon, & had not returned with Zerubbabel.

To examine who liued according to the lawe.

Whereof thou art expert.

As ye know best may serue to Gods glorie.

Which was the Ryer Euphrates, and they were beyond it in respect of Babylon.

Ebr. Corim. m Read 1. King. 7. 26. & 2. chro. 2. 10.

This declareth that the feare of Gods iudgements caused him to vie this liberality, and not the lone that he bare to Gods glorie or affection to his people.

He gaue Ezra full authoritie to restore all things according to the word of God, & to punish them that resisted and would not obey.

Thus Ezra gaue God thanks for that he gaue him so good success in his sayres by reason of the King.

The number of them that returned to Ierusalem with Ezra. 21 Hee causeth them to fast. 24 Hee admonisheth the Priests of their dutie. 31 VVhat they did when they came to Ierusalem.

These are now the cheefe fathers of them

1. Esd. 8. 29.

that

they that returned
a Reade chap.
7. 1.

2 that came by with me from Babel, in the reigne of king Artaxhalthe.

3 Of the sonnes of Juchas, Gershom: of the sonnes of Jthamar, Daniel: of the sonnes of Dauid, Yathub:

4 Of the sonnes of Shechaniah, of the sonnes of Pharoah, Zechariah, & with him the count of the males, an hundred and fiftie.

5 Of the sonnes of Pahath Boah, Elisheoi, the sonne of Zerachiah, & with him two hundred and threescore males.

6 Of the sonnes of Shechaniah, the sonne of Jathasiel, and with him thre hundred and threescore males.

7 And of the sonnes of Bin, Ebed the sonne of Jonathan, and with him fiftie males.

8 And of the sonnes of Etam, Jeshaiah the sonne of Jehaiab, and with him seuentie males.

9 And of the sonnes of Shephatiah, Zebadiah the sonne of Michael, and with him fourescore males.

10 Of the sonnes of Joab, Obadiah the sonne of Jehiel, and with him two hundred and eightene males.

11 And of the sonnes of Shebani, Zechariah, the sonne of Zebai, and with him eight and twentie males.

12 And of the sonnes of Ugab, Johanan the sonne of Jakkatan, and with him an hundred and ten males.

13 And of the sonnes of Adonikam, that were the last, whose names are these: Eliphelet, Jehiel, and Shemaiah, and with them threescore males.

b That came to goe with Ezra.

14 And of the sonnes of Bigvai, Othai, and Zabud, and with them seuentie males.

15 And I gathered them to the Riuer that goeth towarde Ahava, and there abode we thre dayes: then I beweld the people, and the Priestes, and found there none of the sonnes of Leui.

16 Therefore sent I to Eliezer, to Uriel, to Shemaiah, and to Elnathan, and to Jarib, and to Amathai, & to Nathan, and to Zechariah, and to Jehshullai the chiefe, and to Joiarib, and to Elnathan, men of vnderstanding,

d He was the chiefest that taught there the Law of God vnto the Leuites.
*Ebr. put words in their mouth.

17 And I gaue them commaundement, to Iddo the chiefest at the place of Caspitha, and I tolde them the wordes that they should speake to Iddo, and to his brethren the Sathinims at the place of Caspitha, that they should cause the ministers of the house of our God to come vnto vs.

18 So by the good hand of our God which was vpon vs, they brought vs a man of vnderstanding of the sonnes of Obasiah the sonne of Leui, the sonne of Israel, and Sheberiah with his sonnes & his brethren, euen eighte.

19 Also Beshabiah, and with him Jeshaiab of the sonnes of Merari, with

his brethren, and their sonnes twentie
20 And of the Sathinims, whom Dauid had set, and the Priences for the seruice of the Leuites, two hundred and twentie of the Sathinims, which all were named by name.

21 And there at the Riuer, by Ahava, I proclaimed a fast, that we might humble our selues before our God, & seeke of him a right way for vs, and for our children, and for al our substance.

22 For I was ashamed to require of the king an armie & horsemen, to helpe vs against the enemy in the way, because we had spoken to the king, saying, The hand of our God is vpon all them that seeke him in goodnes, but his power and his wrath is against al them that forsake him.

23 So we fasted, and besought our God for this: and he was intreated of vs.

24 Then I separated twelue of the chief of the priestes, Sheberiah, and Beshabiah, & ten of their brethren with them,

25 And weighed them the silver and the golde, and the vessels, euen the offering of the house of our God, which the king & his counsellers, and his princes, and all Israel that were present had offered.

26 And I weighed vnto their hand six hundred and fiftie talents of silver, and in silver vessel, an hundred talents, and in golde, an hundred talents:

27 And twenty basins of golde, of a thousand dynames, and two vessels of shining brasse very good, and precious as golde.

28 And I said vnto them, We are consecrate vnto the Lord, and the vessels are consecrate, and the golde and the silver are freely offered vnto the Lord God of your fathers.

29 Watch ye, and keepe them vntill ye weigh them before the chief priestes & the Leuites, and the chief fathers of Israel in Jerusalem in the chambers of the house of the Lord.

30 So the Priestes and the Leuites received the weight of the silver and of the golde, & of the vessels to bring them to Jerusalem, vnto the house of our God.

31 Then we departed from the Riuer of Ahava on the twelfth day of the first month, to go vnto Jerusalem, and the hand of our God was vpon vs, and deliuered vs from the hand of the enemy, and of such as layed waite by the way.

32 And we came to Jerusalem, and abode there thre dayes.

33 And on the fourth day was the silver weighed, and the golde and the vessel in the house of our God by the hande of Meremoth the sonne of Uriah p priest, and with him was Eleazar the sonne of Phinehas, and with them was Jozabab the sonne of Jesua, and Nodabiah the sonne of Binnui the Leuites,

34 By number and by weight of euery one, of his fidelite.

a Reade Chap. 2. 43.

f He sheweth that the ende of fasting is to humble the body to the spirit, which must proceede of the heart liuely touched, or else it is but hypocrisie.

g He thought it better to commit him selfe to the protection of God, then by seeking these ordinary means, to give an occasion to others to thinke that he did doubt of Gods power.

h Reade. 1. King 9. 14.

i Reade Chap. 2. 69.

k This declared that their iourney was full of daunger, & yet God deliuered them according to their prayer.

l This was a token of a good conscience and of his integritie, that he would haue witness one, of his fidelite.

one, and al the weyght was wyrtten at the same tyme.

- 3) Also the chyldren of the captiuitie, which were come out of captiuitie, offered burnt offrings vnto the God of Israel, twelue bullockes for all Israel, minetic 3 three rammes, seuentie 7 seven lambes, and twelue hee goats for sinne: all was a burnt offering of the Lord.
- 36) And they deliuered the kings commission vnto the kings officers, and to the captiuites beyond the Riuer: and they promoted the people, and the house of God.

CHAP. IX.

1 Ezra complaineth on the people that had turned them selves from God, and married with the Gentiles. 5 He prayeth vnto God.

When as these things were done, the rulers came to me, saying, The people of Israel, and the Priestes and the Leuites are not separated from the people of the landes (as touching their abominations) to wit, of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2) For they haue taken their daughters to their selues, and to their sonnes, and they haue mixed the holy seede with the people of the landes, & the hande of the b pnynces and uters hath bene chiefe in this trespassse.

3) But when I hearde this saying, I rent my clothes & my garment, and pluckt of the heare of mine head, and of my beard, and sate downe c astoned.

4) And there assembled vnto me all that feared the wordes of the God of Israel, because of the transgression of them of the captiuitie. And I sate downe astoned vntil the evening sacrifice.

5) And at the evening sacrifice I arose by from mine heauynesse, and when I had rent my clothes and my garment, I fel vpon my knees, and spread vnto mine hands vnto the Lord my God,

6) And said, O my God, I am confounded and ashamed, to lift vp mine eyes vnto thee my God: for our iniquities are increased ouer d our head, & our trespassse is growen by vnto e the heauen.

7) From the dayes of our fathers haue we bene in a great trespassse vnto this day, and for our iniquities haue we, our kings, and our priestes bene deliuered into the hand of the kings of the landes, vnto the sword, into captiuitie, into a spoyle, and into confusion of face, as appeareth this day.

8) And now for a litle space grace hath bene shewed from the Lord our God, in causing a remnant to escape, and in giuing vs a n ple in his holy place, that our God may light our eyes, and giue vs a litle remuiny in our seruitude.

9) For though we were bounden, yet our God hath not forsaken vs in our bondage, but hath inclined mercy vnto vs

in the sight of the linges of Persia, to giue vs life, and to erect the house of our God, and to redresse the desolate places thereof, and to giue vs a wall in Judah and in Ierusalem.

10) And now, our God, what shal we say after this? for we haue forsaken thy commandements,

11) Which thou hast commanded by thy seruants the Prophets, saying, * The Exod. 23. 31. & land whereunto ye goe to possess it, is an vncleane lande, because of the filthines 34. 12, 15. & 36. deui. 7. 23. of the people of the land, which by their abominations, and by their vn-cleannes haue filled it from cojner to cojner.

12) Now therefore shall ye not giue your daughters vnto their sonnes, neither shal ye take their daughters vnto your sonnes, nor seeke their peace nor welth for euer, that ye may be strong and eate the goodnes of the land, and leaue it for an inheritance to your sonnes for euer.

13) And after al that is come vpon vs for our euil dedes, & for our great trespassses (seeing that thou our God hast stayed vs from beinge beneath s for our iniquities, and hast giuen vs such delin- rance)

14) Should we retorne to breake thy commandements, and iojnye in affinitie with the people of such abominations? wouldest not thou be angry toward vs till thou haddest consumed vs, so that there should be no remnant nor any els raying?

15) O Lord God of Israel, thou art iust, for we haue bene referred to escape, as appeareth this day: behold, we are before thee in our trespassse: therefore we can not stand before thee because of it.

CHAP. X.

1 The people repents and turns, and put away their strange wines.

Whiles * Ezra prayed thus, and c confessed him selfe weeping, and falling downe before the house of God, there assembled vnto him of Is- rael a very great Congregation of men and women and children: for the people wept with a great lamentation.

2) Then Shechaniah the sonne of Jehiel one of the sonnes of Elam, answered, and saide to Ezra, We haue trespassed agaynst our God, & haue taken strange wines of the people of the lande, yet now there is b hope in Israel concerning this.

3) Now therefore let vs make a covenant with our God, to put away c all the wines, (and such as are borne of them) according to the counsell of the Lord, and of those that feare the commandements of our God, and let it be done according to the lawe.

4) Write: for will the matter d belougeth vnto thee: we also will be with thee: hee of comfort and doe it.

5) Then arose Ezra, & caused the chiefe Priests, &

Deut. 23. 6.

g Hast not vtter- ly cast vs downe and destroyed vs for our sinnes, Deut. 28. 13.

h He sheweth that God is iust in punishing his people, and yet merciful in refer- ring a residue to whom he shew- eth fauour.

1. Esdr. 8. 90. a He confessed his sinnes & the finnes of the people.

b Meaning, that God would receiue them to mercy.

c Which are strangers & mar- ried contrary to the Law of God. d Because God hath giuen thee autoritie, and hee of learning to per- suade the peo- ple hercin, & to command them.

1. Esdr. 8. 67.

a From the time they came home vnder Zerubbabel vntil the comyng of Ezra, they had degeneratē contrary to the lawe of God, & married where it was not lawful, Deut. 7. 3.

b That is, the gouerners are the chiefe beginners hereof. c As one doubting whether God would continue his benefices towards vs, or els destroye this which he had begun. Exod. 29. 39. mon. 28. 3.

d That is, we are drowned in sinne.

e They so excee- ded that they can not growe greater.

f In giuing vs a resting place. It is a similitude taken of them that remaine still in a place, which smite nayles to hang things vpon, Ma. 22. 23.

Priests, the Levites, and all Israel, to swear that they would doe according to this worde. So they sware.

6. Esdr. 9. 1.

10. Ebr. sommes of the captiuitie.

4. Or, condemned.

*e Which con-
teyned part of
November and
part of Decem-
ber.*

*f For the season
was giuen to
raine, and so the
wether was
more sharpe &
colde, and also
their conscience
touched them.*

*g Ye haue layed
one sinne vpon
another.*

*h Reade Iosh.
7. 19.*

*i Let them be
appointed to ex-
amine this
matter.*

*k They went to
the chiefe cities
to sit on this
matter which
was three mo-
neths in fini-
shing.*

6 And Ezra rose vp from before the house of God, and went into the chamber of Iosabab the sonne of Shalhhib: he went euery thurke, but he did eate neither bread, nor drinke water: for he mourned, because of the transgression of them of the captiuitie.

7 And they caused a proclamation to go throughout Iudah and Jerusalem, vnto all them of the captiuitie, that they should assemble them selues vnto Jerusalem.

8 And who soeuer would not come withyn thre dayes according to the counsell of the Princes and Elders, all his substance should be forsaie, and he should be separate from the Congregation of them of the captiuitie.

9 Then all the men of Iudah & Benjamin assembled them selues vnto Jerusalem within thre dayes, which was the twentieth day of the ninth moneth, and all the people late in the streete of the house of God, trembling for this matter, and for the raine.

10 And Ezra the priest stood vp, and said vnto them, Ye haue transgressed, and haue taken strange wines, to increase the trespass of Israel.

11 Now therefore giue praye vnto the Lord God of your fathers, and doe his wil, and separate your selues from the people of the land, and from the strange wines.

12 And all the Congregation answered, and said with a loude voyce, So wil we doe according to thy wordes vnto vs.

13 But the people are many, and it is a ramp wether, and we are not able to stand without, neither is it the worke of one day or two: for we are many that haue offended in this thing.

14 Let our rulers stand therefore before all the Congregation, and let all them which haue taken strange wines in our cities, come at the time appointed, and with them the Elders of euery cite & the Iudges thereof, til the fierce wrath of our God for this matter turn away from vs.

15 Then were appointed Jonathan the sonne of Asah-el, and Jahaziah the sonne of Tikvah ouer this matter, and Heshullam and Shabbethai the Levites helped them.

16 And they of the captiuitie did so and departed, euen Ezra the priest, and the men that were chiefe fathers to the familie of their fathers by name, and sate downe in the first day of the tenth moneth to examine the matter.

17 And vntil the first day of the first moneth they were finishing the businesse with all the men that had taken strange

wines,
18 And of the sonnes of the priests there were men found, that had taken strange wines, to wit, of the sonnes of Iehua, the sonne of Iozabak, and of his brethren, Maasiah, Eliezer, and Jarib, and Gedaliah.

19 And they gaue their hands, that they would put away their wines, and they that had trespassed, gaue a raimie for their trespass.

20 And of the sonnes of Zinner, Yonani, and Zebadiah.

21 And of the sonnes of Harim, Maasiah, and Eljah, and Sheimaiah, and Jehiel, and Uziah.

22 And of the sonnes of Dabshur, Elieznai, Maasiah, Ishmael, Bethaneel, Iozabab, and Elajah.

23 And of the Levites, Iozabab & Shimeai and Kelaiah, (which is Keltah) Bethahiah, Iudah, and Eliezer.

24 And of the singers, Shalhhib. And of the Docters, Shallum, and Telem, and Uri.

25 And of Israel: of the sonnes of Darosh, Kamaah, and Ieshah, and Palchiah, and Hiamin, and Eleazar, and Malchijah, and Benajah.

26 And of the sonnes of Elam, Mattasiah, Zechariah, and Jehiel, and Abdi, and Jeremioth, and Eliah.

27 And of the sonnes of Zattu, Elioenai, Eliahib, Mattaniah, and Jerimioth, & Zabab, and Aziza.

28 And of the sonnes of Zebai, Iehozanan, Hananiah, Zabbai, Athai.

29 And of the sonnes of Bani, Meshullam, Malluch, and Adajah, Jathub, & Sheal, Jeremioth.

30 And of the sonnes of Pahath Mosab, Adna, and Helai, Benajah, Maasiah, Mattaniah, Bezalcel, and Binummi, and Manasseh.

31 And of the sonnes of Harim, Eliezer, Issijah, Malchiah, Sheimaiah, Shimeo,

32 Benjamin, Malluch, Shamariah.

33 Of the sonnes of Yashum, Mattaniah, Mattattah, Zabab, Eliphelet, Jeremai, Manasseh, Shimeai.

34 Of the sonnes of Bani, Maadai, Amram, and Bel.

35 Banajah, Bedai, Cheluh.

36 Baniah, Meremioth, Eliahib.

37 Mattaniah, Mattaniah, and Jaafar.

38 And Banni and Benuni, Shimeai.

39 And Shelemiah, and Nathan, & Nodai,

40 Machnadebai, Shashai, Sharai, Kareel, & Shelemiah, Sheumariah, Shallum, Amariah, Joisph.

43 Of the sonnes of Nehu, Feiel, Mattithiah, Zabab, Zecua, Zadai, and Joel, Benajah.

44 All these had taken strange wines: and among them were women that had children.

1 As a token that they would keepe promise and do it.

m Meaning, of the common people: for before he spake of the Priests and Levites.

n Or, the captiues of Moab.

n Which also were made illegitimate because the marriage was vnlawful.

NEHEMIAH.

THE ARGUMENT.

God doeth in al ages and at al tymes set vp worthy persons for the commodity and profite of his Church, as now within the compasse of seuentie yeeres he raysed vp diuers excellent men for the preseruacion of his people, after their returne from Babylon, as Zerubbabel, Ezra, and Nehemiah. Whereof the first was their captayne to bring them home, and provided that the Temple was builded: the second reformed their maners and planted religion: and the third builded vp the walles, deliuered the people from oppression, and provided that the lawe of God was put in execution among them. He was a godly man and in great autoritie with the kyng, so that the kyng fauoured him greatly, and gaue him most ample letters for the accomplishment of all things which he could desire. This booke is also called of the Latines the second of Ezra, because he was the writer thereof.

CHAP. I.

Nehemiah bewaileth the calamitie of Ierusalem, He confesseth the finnes of the people, and prayeth God for them.

I He wordes of Nehemiah the sonne of Hachaliah, in the moneth^a Chisleu, in the twentieth^b eth yere, as I was in the palace of Shulhan, Caine Hanani, one of my^b brethren, he and the men of Iudah, and I asked them concerning the Jewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.

3 And they saide vnto me, The residue that are left of the captiuitie there in the prouince, are in great affliction and in reproch, and the wall of Ierusalem is broken downe, and the gates threof are burnt with fire.

4 And when I heard these wordes, I fate down and wept, and mourned certaine daies, and I fasted and prayed before the God of heauen.

5 And saide, * O Loyde God of heauen, the great and terrible God, that keepeth covenant and mercy for them that loue him, and obserue his commaundements,

6 I pray thee, let thine eares be attent, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee daily, day and night for the children of Israel thy seruants, and confesse the finnes of the chidzen of Israel, which we haue sinned agaynst thee, both I & my fathers house haue sinned: **7** We haue^c grievously sinned agaynst thee, and haue not kept the commaundements, nor the statutes, nor the iudgements which thou commaundedst thy seruant Moses.

8 I beseech thee, remember the worde that thou commaundedst thy seruant Moses, saying, We wil transgresse, and I * wil scatter pou abroad among the people.

9 But if pe turne vnto me, and keepe my commaundements, and doe them, * though pour scattering were to the uttermost part of the heauen, yet wil I gather pou from thence, and wil bring

pou vnto the place that I haue chosen, to place my name there.

10 Nowe these are thy seruants and thy people, whom thou hast redeemed by thy great power, and by thy mighty hand.

11 O Loyde, I beseech thee, let thine eare nowe hearken to the prayer of thy seruant, and to the prayer of thy seruants, who desire to^d feare thy name, and, I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of^e this man: for I was the kings butler.

^d That is, to worship thee.
^e To wit, the king Artabalthate.

CHAP. II.

After Nehemiah had obtained letters of Artaxerxes, he came to Ierusalem, and builded the walles.

I Now in the moneth^a Nisan in the thwentieth yere of king^b Artahs thahste, h wine slood before him, & I toke vp the wine, and gaue it vnto the king. Now I was not beforetime sad in his presence.

^a Which was the first moneth of the yere, and conteyneth part of March & part of April.

2 And the king said vnto me, Why is thy countenance sad, seeing thou art not sicke? this is nothing, but foriove of heart. Then was I soze afraid.

^b Who is also called Darius: reade Ezz. 7. 1. & was the sonne of Hystaspis.

3 And I saide to the king, God sanc the king for ener: why should not my countenance be sad, when the citie and house of the sepulchres of my fathers lye in waste, and the gates thereof are deuoured with fire?

4 And the king said vnto me, For what thing doest thou require? Then I praised^c to the God of heauen.

^c I desired God in mine heart to prosper mine enterprise.

5 And said vnto the king, If it please the king, and if thy seruant haue found fauour in thy sight, I desire that thou wouldest send me to Iudah vnto the citie of the sepulchres of my fathers, that I may build it.

6 And the king saide vnto me, (the Quene also sitting by him) How long shall thy iourney be? and when wilt thou come againe? So it pleased the king, & he sent me, & I set him a time.

7 After I said vnto the king, If it please the king, let them giue me letters to the captaynes beyond the^d River, that they may conuey me ouer, till I come into Iudah,

^d Or, Euphrates.

8 And letters vnto Asaph the keeper of the kings^e parke, that he may giue me timber to build the gates of the palace (which

^e Or, paradise.

^a Which conteyneth part of November and part of December, and was their ninth moneth.
^b A Iewe as I was.

^c Meaning, in Iudea.

^d Dan. 9. 4.

^e Ezz. corrupted.

^f Dani. 29. 21, 22.

^g Dani. 30. 4.

(which appertained to the house) and for the walles of the citie, and for the house that I shall enter into. And the king gaue me according to the good hand of my God vpon me.

d As God moued me to aske, and as he gaue me good success therein.

9 ¶ The came I to the capitaine beyond the Riuer, and gaue them the kings letters. And the king had sent capitaines of the armie and horsemen with me.

e These were great enemies to the Iewes and labored alwayes both by force & subtiltie to ouercome them, and Tobiah because his wife was a Iewesse, had aduertisment euer of their affaires, and fo wrought them great trouble.

10 ¶ But Sanballat the Horonite, & Tobiah a seruant an Ammonite heard it, & they guined them sore, that there was come a man which sought the welth of the children of Israel.

11 So I came to Ierusalem, and was there three dayes.

12 And I rose in the night, I, & a few men with me: for I told no man, what God had put in mine heart to do at Ierusalem, & there was not a beast with me, save the beest whercon I rode.

13 And I went out by night by the gate of the halley, & came before the dragon well, and to the dung porte, and bewed the walles of Ierusalem, how they were broken downe, and the portes thereof denoued with the fire.

Or, Conduite.

14 Then I went forth vnto the gate of the fountaine, and to the kings fish-pool, and there was no roume for the beest that was vnder me to passe.

15 Then went I by in the night by the brooke, and bewed the wall, and turned backe, and comming backe, I entered by the gate of the halley and returned.

16 And the rulers knewe not whither I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to the priestes, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

f That is, contended of other nations, as though God had forsaken vs.

17 Afterwarde I saide vnto them, Pe see the miserie that we are in, how Ierusalem lieth waste, and the gates thereof are burnt with fire: come and let vs build the wall of Ierusalem, that we be no more a reproch.

g They were encouraged and gaue themselves to do well, and to trauel in this worthe enterprise.

18 Then I tolde them of the hand of my God (which was good ouer me) and also of the kings wordes that he had spoken vnto me. And they said, let vs rise, and build. So they strengthened their hand to god.

h These were three chiefe gouerners vnder the king of Persia beyond Euphrates, i Thus the wicked when they wil burthen the children of God, euer lay treason vnto their charge, both because it maketh them most odious to the world, and also stirreth the hatred of Princes most agaynst them. k Neither ye are of the number of the children of God (to whom he hath appointed this citie onely) neither did any of your predecesours euer feare God.

19 ¶ But when Sanballat the Horonite, & Tobiah the seruant an Ammonite, and Geshem the Arabian heard it, they mocked vs and despised vs, and sayde, What a thing is this that ye doe? Will ye rebel agaynst the king?

20 Then answered I them, and saide to them, The God of heauen, he wil prosper vs, and we his seruantes wil rise vp and build: but as for you, ye haue no portion nor right, nor kinemogial in Ierusalem.

CHAP. III.

1 The number of them that builded the walles.

1 ¶ Then arose Eliahu the hie priest with his brethren the priestes, and they built the shepegate: they repaired it, and vnto the towre of Sheeah repaired they it, and vnto the towre of Yananel.

a In Ebrew they sanctified it, that is, they finished it, and so dedicated it to the Lord by prayer, in desiring him to maintayne it.

2 And next vnto him builded the men of Jericho, & beside him Zaccur the sonne of Muiri.

3 But the fish port did the sonnes of Senaah build, which also layd the beames thereof, and set on the doores thereof, the lockes thereof, and the barres thereof.

4 And next vnto them fortified Meremoth, the sonne of Drisab, the sonne of Yakkoh; and next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Meshelabel: and next vnto them fortified Zadok, the sonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them put not their neckes to the worke of their loydes.

b The rich and mighty would not obey them which were appointed officers in this worke, neither would they helpe them vnto.

6 And the gate of the old fish-pool fortified Jehoiada the sonne of Paseah, and Meshullam the sonne of Besobariah: they layd the beames thereof, and set on the doores thereof, and the lockes thereof, and the barres thereof.

7 Next vnto them also fortified Melatiah the Sibeonite, and Jadon the Mesronothite, men of Sibeon, and of Sephar, vnto the churche of the Duke, which was beyond the Riuer.

c Vnto the place where the Duke was wont to sit in judgement, who gouerned the countrey in their absence.

8 Next vnto him fortified Buziel the sonne of Harhobiah of the gold smithes: next vnto him also fortified Hananiah, the sonne of Yarrakkahim, and they repaired Ierusalem vnto the broad wall.

Or, of Zorophinias.

9 Also next vnto the fortified Nepehiah, the sonne of Hur, the ruler of the halfe part of Ierusalem.

10 And next vnto him fortified Jedaiah the sonne of Harimath, euen ouer against his house: and next vnto him fortified Yattulih, the sonne of Yalhabniah.

11 Malchijah the sonne of Harim, and Yashub the sonne of Pahath Moab fortified the second portion, and the towre of the fornicates.

Or, mensura.

12 Next vnto him also fortified Shallum, the sonne of Yalloch, the ruler of the halfe part of Ierusalem, he, and his daughters.

13 The halley gate fortified Hanum, and the inhabitants of Zauuah: they built it, & set on the doores thereof, the lockes thereof, and the barres thereof, euen a thousande cubites on the wal vnto the dung port.

14 But the dung port fortified Malchiah, the sonne of Nechab, the ruler of the fourth part of Beth-haccarem: he built it, & set on the doores thereof, the lockes thereof, & the barres thereof.

15 But the gate of the fountaine fortified

Shala

Shallum, the sone of Col-hozeh, the ruler of the fourth part of Mizpah: he builded it, and couered it, and set on the doores thereof, the lockes thereof, and the barres thereof, and the wall vnto the fishpoole of Shelah by the kinges garden, and vnto the steepest that goe downe from the citie of Dauid.

16 After him fortified Iehemiah the sone of Azbuk, the ruler of the halfe part of Beth-zur, vntill he other side ouer against the sepulchres of Dauid, and to the fishpoole that was repayed, and vnto the house of the mighty.

17 After him fortified the Levites, Nehum the sone of Zani, and next vnto him fortified Iahabiah the ruler of the halfe part of Ierilah in his quarter.

18 After him fortified their brethren, Basuai, the sone of Ienadab the ruler of the halfe part of Ierilah:

19 And next vnto him fortified Ezer, the sone of Iehua the ruler of Mizpah, the other portion ouer against the going vp to the corner of the armour.

20 After him was earnest Baruch the sone of Zacchai, and fortified another portion from the corner vnto the doore of the house of Eliahb the hie priest.

21 After him fortified Meremoth, the sone of Irijah, the sone of Iakkoz, another portion from the doore of the house of Eliahb, euen as long as the house of Eliahb extended.

22 After him also fortified the priestes, the men of the plaine.

23 After them fortified Beniamin, and Iahshub ouer against their house: after him fortified Azariah, the sone of Baskaiah, the sone of Ananiah, by his house.

24 After him fortified Binui, the sone of Ienadab another portion, from the house of Azariah vnto the turning and vnto the corner.

25 Dalai, the sone of Bzai, from ouer against the corner, and the high towre, that lieth out from the kinges house, which is beside the court of the prison. After him, Bedaiah, the sone of Baroth.

26 And the Nitinims, they dwelt in the fortreffe vnto the place ouer against the water gate, Eastward, and to the towre that lieth out.

27 After him fortified the Tekoites another portion ouer against the great towre, that lieth out, eue vnto the wall of the fortreffe.

28 From aboue the horegate forth fortified the priestes, euery one ouer against his house.

29 After them fortified Zadok the sone of Immer ouer against his house: and after him fortified Shemaiah, the sone of Shechaniah the keeper of the East gate.

30 After him fortified Hananiah, the sone of Shelenuah, and Hanani, the sone of Zalaph, the sixt, another por-

tion: after him fortified Meshullam, the sone of Berechiah, ouer agaynst his chamber.

31 After him fortified Malchiah the golde smiths sone, vntill the house of the Nitinims, and of the marchants ouer against the gate of Mizpikad, and to the chamber in the corner.

32 And betwene the chamber of the corner vnto the thepegate, fortified the golde smithes and the marchants.

CHAP. IIII.

7 The building of Ierusalem is hindered, 15 But God breaketh their enterprife. 27 The Iewes builde with one hand, and holde their weapons in the other.

1 **W**hen Sanballat heard that we builded the wall, the was he wroth & sore grieved, & mocked the Iewes.

2 And said before his brethren & the army of Samaria, thus he said, What do these weake Iewes? will they fortifie them selues? will they sacrifice? will they finly it in a day? will they make the stones whole againe out of the heaps of dust, seeing they are burnt?

3 And Tobiah the Ammonite was beside him, and said, Although they build, yet if a fore goe vp, he shall euen breake downe their stone wall.

4 Yeare, O our God (for we are despised) and turne their shame vpon their owne head, and giue them into a praye in the land of their captiuitie.

5 And couer not their iniquitie, neither let their sinne be put in thy presence: for they haue prouoked vs before the builders.

6 So we built the wall, and all the wall was ioynd vnto the halfe thereof, and the heart of the people was to worke.

7 But when Sanballat, and Tobiah, & the Arabians, and the Ammonites, & the Ishdodims heard that the walles of Ierusalem were repayed, (for the beaches began to be stopp'd) then they were very wroth,

8 And conspired al together to come & to fight against Ierusalem, and to hinder them.

9 Then we prayed vnto our God, and set watchmen by them, day and night, because of them.

10 And Judah said, The strength of the bearers is weakened, and there is much earth, so that we are not able to builde the wall.

11 Also our aduersaries had saide, They shal not know, neither see, till we come into the middes of them & slaye them, and cause the worke to cease.

12 But when the Iewes (which dwelt beside them) came, they told vs the troubles, & from all places whence they shal returne, they wyl be vpon vs.

13 Therefore set I in the lower places behinde the wall vpon the toppes of the stones, and placed the people by their families, with their swordes, their speares and their bowes.

14 Then I sayle you,

h Which was the place of iudgement, or execution.

a Of his companions that dwelt in Samaria.

b Thus the wicked, that consider not that Gods power is euer in a readines for his defence of vs, mocke them as though they were weake and feeble.

c This is the remedie that the children of God haue against the derisio & threatenings of their enemies, to sic to God by prayer.

d Let them be spoyled and led away captiue.

e Let thy plagues declare to the world that they see them selues agaynst thee, and against thy Church: thus he prayeth, onely hauing respect to Gods glory, and not for any private affection, or grudge.

f Or, halfe height.
 g Ebr. make to stay, meaning the people.

f That is, oftentimes.
 g They, which brought the tydings, said thus. When you leaue your worke, and goe either to eate or to rest, your enemies wyl as- sayle you,

Or. Siler.

d Where the weapons and armour of the citie lay.

e Which dwelt in the plaine cuntry by Iordca and Iericho.

f Reade Ezra Chap. 2. 43.

g Meaning, the sixt of his sonnes

h Who is euer at hande to deliuer his out of danger, and therefore seeing they should fight for the mayntenance of Gods glory, and for the preferuation of their owne liues and of theirs, he encourageth them to play the valiant men.

i To ouersee them and to encourage them to their worke.

14 Then I beheld, and rose vp, and saide vnto the Princes, and to the rulers, & to the rest of the people, Be not afrayde of them: ^a remember the great Lord, & fearful, and fight for your brethren, your sonnes, & your daughters, your wiuces, and your houses.

15 And when our enemies heard that it was known vnto vs, the God brought their counsel to nought, and we turned all againe to the wall, euery one vnto his worke.

16 And from that day, halfe of the young men did the labour, and the other halfe part of them helde the speares, and shieldes, and bowes, and habergins: and the rulers stode ^b behinde all the house of Iudah.

17 They that builded on the wall, & they that bare burdens, and they that labred, did the worke with one hand, and with the other held the sword.

18 For euery one of the builders had his sworde girded on his loynes, and so builded: and he that blew the trumpet, was beside me.

19 Then said I vnto the Princes, and to the rulers, and to the rest of the people, The worke is greate and large, and we are separated vpon the wall, one farre from another.

20 In what place therefore ye heare the sound of the trumpet, ^c keepe ye thither vnto vs: our God shall fight for vs.

21 So we laboured in the worke, & halfe of them helde the speares, from the appearing of the morning, till the starres came forth.

22 And at the same time said I vnto the people, Let euery one with his seruaut lodge within Ierusalem, that they may be a watch for vs in the night, and laboz in the day.

23 So neither I, nor my brethren, nor my seruantes, nor the men of the warde, (which folowed me) none of vs did put of our clothes, saue euery one put them of ^d for walking.

CHAP. V.

^a The people are oppressed and in necessitie. ^b Nehemiah remedied it. ^c He took not the reputation of others that had ruled before, least he should grieue the people.

a Against the rich, which oppressed them.

b This is the complaint of the people, shewing to what extremities they were brought vnto.

c To pay our tribute to the King of the Persians, which was exacted verely of vs.

d By nature the rich is no better then the poore.

1 **N**ow there was a great crye of the people, and of their wiuces ^a as against their brethren the Jewes.

2 For there were that saide, We, our sonnes and our daughters are many, therefore we take vp ^b coyne, that we may eate and liue.

3 And there were that said, We must gage our lands, & our vineyards, & our houses, and take vp coine for the famine.

4 There were also that said, We haue borrowed money for the knives ^c tribute vpon our landes and our vineyards.

5 And now our flesh is as ^d the flesh of our brethren, and our sonnes as their sonnes: and lo, we bring into subiection our sonnes, and our daughters, as ser-

uantes, and there be of our daughters now in subiection, and there is no power ^e in our handes: for other men haue our landes and our vineyards.

6 Then was I very angry when I heard their crye and these wordes.

7 And I thought in my mynd, & I rebulid the princes, and the rulers, and said vnto them, You saye ^f brethren crye one vpon his brother: and I set a great assembly against them.

8 And I said vnto them, We (according to our abilitie) haue redeemed our brethren the Jewes, which were sold vnto the heathen: and will yet sell your brethren againe, or that they be ^g sold vnto vs? Then heid they their peace, & could not answere.

9 ^h I said also, That which ye doe, is not good. Might ye not to walk in the feare of our God, for the ⁱ reproch of the heathen our enemies?

10 For enen I, my brethren, and my seruantes doe lend them money and coine: I pray you, let vs leaue of this burden.

11 Therefore, I pray you, vnto them this day, their lands, their vineyards, their oliues, and their houses, and remie the hundredth part of the siluer and of the coine, and of the ople ^j that ye exact of them.

12 Then said they, We will restore it, and will not require it of them: we will doe as thou hast saide. Then I called the priests, and caused them to sweare, that they should doe according to this promise.

13 So I shooke my lapper, and said, So let God shake out euery man that will not performe this promise from his house, and from his labour: enen thus let him be shake out, and emptied. And all the congregation saide, Amen, and prayed the Lord: and the people did according to this promise.

14 And from the time that the kyng gaue me charge to be gouernour in the land of Iudah from the twentieth yere, enen vnto the two and thirtieth yere of king Artahasthate, that is, twelue yere, I, and my brethren haue not eaten the ^k bread of the gouernour.

15 For the former gouernours that were before me, had bene chargeable vnto the people, and had taken of them bread and wine, besides fourtie shekels of siluer: yea, and their seruantes bare rule ouer the people: but so did not I, because of the feare of God.

16 But rather I fortified a portion in the worke of this wall, and we bought no land, and all my seruantes came thither together vnto the worke.

17 Moreover there were at my table an hundredth and fiftie of the Jewes, and Rulers, which came vnto vs from among the heathen that are about vs.

18 And there was prepared daily an ox, and sixe chollen sheepe, and bukes were

e We are not able to redeeme them, but for poertie are constrained to hire them to others.

f You presse the with violence, and seeke howe to bring all things into your hands.

g Both because they should be moued with pittie, seeing howe many were by them oppressed, & also because the iudgement of others, which should be as it were witnesses of their dealing toward their brethren.

h Seeing God hath once deliuered them fro the bondage of the heathen, shall we make them our slaves?

i Meaning, Nehemiah.

k Who by this occasion wil blaspheme the Name of God, seeing that our actes are no better then theirs.

^l Or, violence.

l Which ye take of them for the lone.

m I receiued not that portion, & diet, which the gouernours, that were before me, exacted: wherein he declareth that hee rather sought the wealth of the people, then his owne commodity.

prepas

^aOr, once in ten daies.
ⁿ Whereas at other times they had by measure, at this time they had most liberally.

prepared for me, and ^within ten daies time for all ^a in abundance. Per for all this I required not the head of the gouernour: for the bondage was grieuous vnto this people.

19 Remember me, O my God, in goodness, according to al that I haue done for this people.

CHAP. VI.

³ Nehemiah answereth with great wiselome, and zeale to his aduersarie. ¹¹ He is not discouraged by the false Prophetes.

¹ And when Sanballat, & Tobiah, & Geshem the Arabian, & the rest of our enemies heard that I had built the wal, & that there were no more breaches therein (though at that time I had not set by the doores vpon the gates)

2 Then sent Sanballat and Geshem vnto me, saying, Come thou that we may meeete together in the villages in the plaine of Ono: and they thought to do me euill.

3 Therefore I sent messengers vnto them, saying, I haue a great worke to do, and I can not come downe: ^b why should the worke cease, whiles I leave it, and come downe to you?

4 Per they sent vnto me foure times after this sort. And I answered them after the same maner.

5 Then sent Sanballat his seruant after this sort vnto me the fift time, with an open letter in his hand,

6 Wherin was wytten, It is reported among the heathen, and ^s Sathmu hath said it, that thou and the Jewes thinke to rebel, for the which cause thou buildest the wal, and thou wilt be their king according to these wooides.

7 Thou hast also ordemed the Prophetes to preach of thee at Jerusalem, saying, There is a king in Judah: & now according to these wooides it shal come to the kinges eares: come now therefore, and let vs take counsell together.

8 Then I sent vnto him, saying, It is not done according to these wooides that thou sayest: for thou seignest them of thine owne heart.

9 For al they afrayed vs, saying, Their handes shalbe weakened for the worke, and it shal not be done: now therefore ¹¹ incourage thou me.

10 And I came to the house of She-maiah the sonne of Delaiah the sonne of Mehetabel, and he was shut vp, and he saide, Let vs come together into the house of God in the middes of the Temple, and shut the doores of the Temple: for they wil come to slay thee: pea, in the night will they come to kill thee.

11 Then I said, ^f Should such a man as I, be? Who is he, being as I am, that would goe into the Temple to lye? I will not goe in.

12 And lo, I perceived, that God had not thus God giueth power to his, to resist false prophesies, though they seme to haue neuer so great probability

sent him, but that he pronounced this prophesie against me: for Tobiah and Sanballat had hyed him.

13 Therefore was he hyed, that I might be afraid, and doe thus, and lye, and that they might haue an euill reporte that they might reprocie me.

14 My God, remember thou Tobiah, & Sanballat according vnto these their workes, and soodiah the ^e Popple telle also, and the rest of the Prophetes that would haue put mee in feare.

15 Notwithstanding the wal was finished on the five & twentieth day of ^b Es-lul, in two and ⁱ fiftie dayes.

16 And when al our enemies heard thereof, even al the heathen that were about vs, they were afraid, and their courage failed them: for they knewe, that this worke was wrought by our God.

17 And in these daies were there many of the princes of Judah, whose ^k letters went vnto Tobiah, and those of Tobiah came vnto them.

18 For there were many in Judah, that were sowne vnto him: for he was the sonne in lawe of Shechemiah, the sonne of Arah: and his sonne Jehonathan had the daughter of Meshullam, the sonne of Berechiah.

19 Pea, they spake in my prayse before me, and tolde him my wooides, and Tobiah sent letters to put me in feare.

CHAP. VII.

¹ After the wall once builded, is the watch appoynted. ⁶ They that returned from the captiuitie are nombred.

¹ Now ^when the wall was builded, and I had set by the doores, and the porters, and the singers and the Leuites were appointed,

2 Then I commaunded my brother Hasnani and Hananiah the prince of the palace in Jerusalem (for he was doubtlesse a faithful man, and feared God as boue many)

3 And I said vnto the, Let not the gates of Jerusalem be opened, until the heate of the sunne: and while they stand by, let them shut the doores, and ¹¹ make them fast: and I appoynted wardes of the inhabitantes of Jerusalem, euery one in his warde, and euery one ouer against his house.

4 Now the cite was large and great, but the people were fewe therein, and the houses were not builded.

5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people, to count their genealogies: and I found a booke of the genealogie of them, ¹¹ which came by at the first, and found wyten therein,

6 These are the ^b somes of the prouince that came by from the captiuitie that was caried away (whom Nebuchadnezzar king of Babel had caried away) and they returned to Jerusalem and to Judah, euery one vnto his cite.

^g Very grieue caused him to pray against such, which vnder the pretence of being the ministers of God, were aduersaries to his glory, and went about to ouerthrow his church, declaring also hereby that where there is one true minister of God, the deuil hath a great sort of hirelings, ^h Which was the sixt moneth, and conteyned part of August, and part of September.

ⁱ After that I had sent Sanballat his answer, ^k Thus ^j church of God hath euermore enemies within it selfe, which are more dangerous then the outward and professed enemy.

¹ Ecclm. 49. 13

^a To wit, they that are mentioned, vers. 2. ¹¹ Ebr. hold them, Meaning, till the barres were put in.

¹ Ezr. 2. 2.

^b That is, the inhabitans of Iudah.

c Azariah in Ezra is called Scariah, and Azariah, Keeliah, chap. 2.2.

- 7 Thep which came with Zerubbabel, Jeshua, Shechemiah, Azariah, Kaamiah, Jahaianan, Jozabai, Bilhan, Misereh, Bignai, Nehum, Baanah. This is the number of the men of the people of Israel.
- 8 The sonnes of Paroth, two thousande an hundredth seuentie and two.
- 9 The sonnes of Shephatiah, three hundredth seuentie and two.
- 10 The sonnes of Aray, six hundredth fiftie and two.
- 11 The sonnes of Bahath, Hoab of the sonnes of Jeshua, and Hoab, two thousand, eight hundredth and eightene.
- 12 The sonnes of Elam, a thousand, two hundredth fiftie and foure.
- 13 The sonnes of Zattu, eight hundredth and five and fourtie.
- 14 The sonnes of Zacchai, seuen hundredth and three score.
- 15 The sonnes of Binui, five hundredth and eight and fourtie.
- 16 The sonnes of Zebai, six hundredth and eight and twentie.
- 17 The sonnes of Hsgad, two thousande, three hundredth and two and twentie.
- 18 The sonnes of Adonikain, six hundredth three score and seuen.
- 19 The sonnes of Bignai, two thousand three score and seuen.
- 20 The sonnes of Adin, six hundredth, and five and fiftie.
- 21 The sonnes of Ater of Bizkiah, ninetie and epght.
- 22 The sonnes of Bahum, three hundredth and eight and twentie.
- 23 The sonnes of Bezai, three hundredth and foure and twentie.
- 24 The sonnes of Baruch, an hundredth and twelue.
- 25 The sonnes of Gibeon, ninetie and five.
- 26 The men of Beth-lehem and Netophah, an hundredth foure score and eight.
- 27 The men of Anathoth, an hundredth and epght and twentie.
- 28 The men of Beth-azmaueh, two and fourtie.
- 29 The men of Kiriat-earim, Chephirah and Beeroth, seuen hundredth, and three and fourtie.
- 30 The men of Kainah and Gaba, six hundredth and one and twentie.
- 31 The men of Michmas, an hundredth and two and twentie.
- 32 The men of Beth-el and Ai, an hundredth and three and twentie.
- 33 The men of the other Shebo, two and fiftie.
- 34 The sonnes of the other Elam, a thousand, two hundredth and foure and fiftie.
- 35 The sonnes of Jacim, three hundredth and twentie.
- 36 The sonnes of Jericho, three hundredth and five and fourtie.
- 37 The sonnes of Lod-hadid and Ono, seuen hundredth, and one and twentie.
- 38 The sonnes of Sennaah, three thousand, nine hundredth and thirtie.
- 39 The Priests: the sonnes of Jedaiah of

b Or, the captaine of Moab.

d That is, the inhabitants of Gibeon.

e For there were two cities of this name.

- the house of Jeshua, nine hundredth seuentie and three.
- 40 The sonnes of Immer, a thousand and two and fiftie.
- 41 The sonnes of Pashur, a thousande, two hundredth and seuen and fourtie.
- 42 The sonnes of Yacim, a thousand and seuentene.
- 43 ¶ The Leuites: the sonnes of Jeshua of Kadmiel, and of the sonnes of Jobniath, ^{1 Or, Hodaiah} seuentie and foure.
- 44 ¶ The singers: the children of Asaph, an hundredth, and eight and fourtie.
- 45 The porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Harita, the sonnes of Shobai, an hundredth and eight and thirtie.
- 46 ¶ The Netymians: the sonnes of Zisba, the sonnes of Jashupha, the sonnes of Tabaoth,
- 47 The sonnes of Keros, the sonnes of Sia, the sonnes of Adon,
- 48 The sonnes of Lebana, the sonnes of Jagaba, the sonnes of Shalmai,
- 49 The sonnes of Hanani, the sonnes of Giddel, the sonnes of Sahar,
- 50 The sonnes of Keaiah, the sonnes of Rezin, the sonnes of Mekoda,
- 51 The sonnes of Gazzai, the sonnes of Waza, the sonnes of Paseah,
- 52 The sonnes of Belai, the sonnes of Meunim, the sonnes of Shephishum,
- 53 The sonnes of Bakbuk, the sonnes of Yakupha, the sonnes of Harhur,
- 54 The sonnes of Basith, the sonnes of Shebida, the sonnes of Hartha,
- 55 The sonnes of Barkos, the sonnes of Sissera, the sonnes of Tamah,
- 56 The sonnes of Netaj, the sonnes of Jatipha,
- 57 The sonnes of Salomons seruants, the sonnes of Sorai, the sonnes of Sophereth, the sonnes of Perida,
- 58 The sonnes of Jaala, the sonnes of Darkon, the sonnes of Giddel,
- 59 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Wachereth of Zebaim, the sonnes of Anon.
- 60 All the Netymians, and the sonnes of Salomons seruants were three hundredth, ninetie and two.
- 61 ¶ And these came by from Tel-melah, Tel-haretha, Cherub, Adon, and Immer: but they could not shewe their fathers house, nor their tribe, or if they were of Israel.
- 62 The sonnes of Delaiah: the sonnes of Tobiah, the sonnes of Mekoda, six hundredth and two and fourtie.
- 63 And of the Priests: the sonnes of Jahaiah, the sonnes of Jakkoz, the sonnes of Barzillai, which tooke one of the daughters of Barzillai the Giliadite to wife, and was named after their name.
- 64 These sought their writing of the genealogies, but it was not found: therefore they were put from the Priesthood.
- 65 And the Tirshatha said vnto them, that they shoulde not eate of the most holy.

f Reade Ezra 2.58.

g Meaning, Nehemiah: for Tirshatha in the Chaldee tongue signifieh a butler.

Exod. 28. 36.

holy, till there rose by a Priest with * Wrim and Thummin.

66 All the Cōgregation together was two and fourtie thousande, thye hundredeth and thre score,

67 Besides their seruants & their maides, which were seven thousand, thre hundredeth and seuen & thirtie: and they had two hundredeth and fine and fourtie singing men and singing women.

68 Their horses were seven hundredeth and five and thirtie, & their mules two hundredeth and fine and fourtie.

69 The camels foure hundredeth and fine and thirtie, & five thousande, seven hundredeth and twentie asses.

70 And certaine of the chief fathers gaue vnto the treasurie. The Tirhatha gaue to the treasurie, a thousande ^b drammes of golde, sicie balins, five hundredeth & thirtie Priests garments.

71 And some of the chief fathers gaue vnto the treasurie of the work, twentie thousand drammes of gold, & two thousand and two hundredeth ^c pieces of siluer.

72 And the rest of the people gaue twentie thousande drams of golde, and two thousand pieces of siluer, & thye score and seuen Priests garments.

73 And the Priestes and Leuites, and the porters and the singers and the rest of the people and the Bethunims, and all Israel dwelt in their cities: and when the seventh moneth came, the children of Israel were in their cities.

• CHAP. VIII.

^a Ezra gathereth together the people, and readeth to them the Law. 12 They rejoyce in Israel for the knowledge of the word of God. 25 They keepe the feast of Tabernacles or bootes.

1 **A**nd all the people assembled themselues together, in the streete that was before the watergate, and they spake vnto Ezra the ^a scribe, that hee would bring the booke of the Lawe of Moses, which the Lord had commaunded to Israel.

2 And Ezra the Priest brought the Lawe before the Congregation both of men & women, and of all that ^b coude heare & vnderstande it, in the sixth daie of the seventh moneth,

3 And he read therein in the streete that was before the watergate (frist the morning vntill the midday) before men and women, and them that vnderstode it, and the eares of all the people hearkened vnto the booke of the Lawe.

4 And Ezra the scribe stode vpon a pulpit of wood, which he had made for the preaching, and beside him stode Phasitiah, and Sheana, and Ananiah, and Uthiah, and Mikiah, and Maasiah on his right hand, & on his left hande Desubiah, and Geshiah, and Galchiah, and Nathana, and Nathadana, Zechariah, and Meshullam.

5 And Ezra opened the booke before all the people: for he was ^a aboue all the

people: and when he opened it, all the people stode vp.

6 And Ezra prayed the Lorde the great God, and all the people answered, Amen, Amen, with lifting vp their hands: and they bowed themselves, and worshipped the Lorde with their faces toward the ground.

7 Also Iehua, & Zani, and Sherebiah, Jamin, Akub, Shabberhai, Hodiah, Maaseiah, Kelta, Mariah, Jozabab, Hanan, Pelaiah, & the Leuites caused the people to vnderstand the Lawe, and the people stode in their place.

8 And they read in the booke of the Lawe of God distinctly & gaue the sense, and caused them to vnderstand the reading.

9 Then Nehemiah (which is Tirhatha) and Ezra the Priest and scribe, and the Leuites that instructed the people, sayd vnto all the people, This daie is holie vnto the Lorde your God: moune not, neither weepe: for all the people ^c wept, when they heard the words of the Lawe.

10 He said also vnto them, Doe, & eate of the fat, and drinke the swete, and sende part vnto them, for whom none is prepared: for this daie is holie vnto our Lorde: be ye not sorie therefore: for the ioye of the Lord is your strength.

11 And the Leuites made silence throughout all the people, saying, Hold your peace: for the daie is holie, be not sad therefore.

12 Then all the people went to eat and to drinke, & to sende away part, & to make great ioye, because they had vnderstand the words that they had taught them.

13 And on the seconde daie the chiefe fathers of all the people, the Priests & the Leuites were gathered vnto Ezra the scribe, that he also might instruct them in the words of the Lawe.

14 And they found written in the Lawe, (that the Lord had commauded by Moses) that the children of Israel should dwell in ^a bootes in the feast of the seventh moneth,

15 And that they should cause it to be declared and proclaimed in all their cities, and in Ierusalem, saying, Go forth vnto the mount, and bring olive branches, and pine branches, and branches of myrtus, and palme branches, & branches of thicke trees, to make bootes, ^b as it is written.

16 So the people went forth and brought them, and made them bootes, euen one vpon the ^b roafe of his house, and in their courtes, and in the courtes of the house of God, and in the streete by the watergate, and in the streete of the gate of Ephraim.

17 And at the Congregation of them that were come againe out of the captiuitie, made bootes, & ate vnder the bootes: for since the tyme of Iehua the sonne of Nim vnto this day, had not the children of Israel done so, and there was very great ioye,

^c In considering their offences against the Lawe. Therefore the Leuites do not reprove them for mourning, but assure them of Gods mercies forasmuch as they are repentant.

^f That is, remember the poore. ^g Reioyce in the Lord, and he will giue you strength.

Leuit. 23. 34

^b Or, goodly branches, as Leuit. 23. 40

^h For their houses were made flat aboue, reade Deut. 22. 8.

ⁱ Which was almost a thousand yeres,

^h Reade Ezra 2. 69.

^a Or, mines.

ⁱ Which contained part of September and part of October.

^a Ebr. as one man.

^a Reade Ezra 7. 6.

^b Which had age & discretion to vnderstand.

^c This declareth the great zeale, that the people had to heare the word of God.

^d To the intent that his voyce might be the better heard.

18 And he read in the booke of the Lawe of God euery day, from the first dape unto h last day. And they kept the feast seven daies, and on the right dap a solemne assemblie, according vnto the maner.

CHAP. IX.

1 The people repent, and forsake their strange wines. 2 The Leuites exhort them to praise God, 6 Declaring his wonders, 26 And their ingratitude, 30 And Gods great mercies toward them.

a Meaning, the seventh. 1. E. 1. 1. 9. 4.

1 In the foure & thuentieth day of this moneth the children of Israel were assembled with fasting, and with sackcloth, and earth vpon them.

"Ebr. strange children."

2 And they that were of the seede of Israel were separated from all the "strangers" and they stood and confessed their finnes & the iniquities of their fathers.

b They made confession of their finnes and vsed prayers.

3 And they stood by in their place and read in the booke of the Lawe of the Lord their God four times on the dap, & they b confessed & worshipped the Loide their God foure times.

4 Then stood by vpon the staires of the Leuites Ieshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani and Chenani, and cried with a loude voyce vnto the Lord their God.

5 And the Leuites saide, euen Ieshua and Kadmiel, Bani, Yashabiah, Sherebiah, Hoduiah, Shebaniah & Verbahiah, Stand by, & praye for the Lord your God for euer, and euer, & let them praye thy glorious Name, O God, which exretheth aboue al thanksgiuing and praise.

6 Thou art Lord alone: thou hast made heauen, and the heauen of heauens, with all their hoste, the earth, and all things that are therein, the seas, and all that are in them, and thou preferrest them all, & the hoste of the heauen worshippeth thee.

Gen. 11. 31. Gen. 11. 5.

7 Thou art, O Loide, the God, that hast chosen Abram, and broughtest him out of * Ur in Caldea, & madest his name Abraham,

Gen. 12. 18.

8 And foundest his heart faithfull before thee, & madest a covenent with him, to giue vnto his seede the lande of the Canaanites, Hittites, Amorites, and Perizzites, and Jebusites, and Gergasites, and hast performed thy wordes, because thou art iust.

Exod. 13. 7. & 14. 10.

9 *Thou hast also considered the affliction of our fathers in Egypt, & heard their cry by the red Sea,

Exod. 14. 22.

10 And shewed tokens and wonders by ð Pharaoh, and on all his seruants, and on all the people of his lande: for thou knewest that they dealt proudly against thee: therefore thou madest thee a Name, as appeareth this dap.

Exod. 13. 21.

11 *For thou biddest breake by the Sea before them, and they went through the middes of the Sea on drye lande: and those that pursued them, hast thou cast into h bottoms as a stone, in the mighty waters:

12 And *leddest them in the dap with a

pillar of a cloud, and in the night with a pillar of fire to gide them light in the way that they went.

13 *Thou camest downe also vpon mount Sinai, and spakest vnto them from heauen, and gauest them right iudgements, and true lawes, ordinances and good commandements

14 And declaredst vnto them thine holie Sabbath, and commandedst them precepts, and ordinances, and lawes, by the hand of Moses thy seruant:

Exod. 16. 5. Exod. 17. 6.

Deut. 1. 8.

15 *And gauest them bread from heauen for their hunger, & broughtest forth water for them out of the rocke for their thirst: and * promisedst them that they should go in, and take possession of the land: for the which thou haddest lift by thine hand for to giue them.

16 But thy fathers hardened them selues proudly, & hardened their necke, so that they hearkened not vnto thy commandements,

17 But refused to obey, and would not remember thy maruillous workes that thou hadest done for them, but hardened their necks, and had in their hearts to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compassion, of long suffering and of great mercie, yet forsookest them not.

18 Whereouer when they made them a molten calfe (and said, This is thy God that brought thee by out of the lande of Egypt) and committed great blasphemies,

19 Yet thou for thy great mercies forsookest them not in the wilderness: * the pillar of the cloude departed not from them by day to leade them the way, neither the pillar of fire by night, to shewe them light, and the way where by they should go.

Exod. 13. 21. Num. 14. 14. 1. Cor. 10. 1.

20 Thou gauest also thy good Spirit to instruct them, and withheldst not thy MAN from their mouth, and gauest them water for their thirst.

21 Thou biddest also feede them fourtie yeres in the wilderness: they lacked nothing: * their clothes waxed not old, and their feete swelled not.

Deut. 8. 4.

c Though the way was tedious

and long.

d Meaning, the heathen whome he droue out.

Num. 21. 26.

22 And thou gauest them kingdomes and people, & scatteredst them into contries, so they possessed * the land of Shihon and the land of the king of Moab, and the land of ð g king of Edom.

23 And thou didst multiply their childre, like the starrs of the heauen, & broughtest them into the lande, whereof thou hadst spoken vnto their fathers, that they should go, and possesse it.

24 So the children went in, and possessed the land, & thou subduedst before them the inhabitants of the land, eue the Canaanites, and gauest them into their hands, with their kings and the people of the land, that they might do with thy what they would.

25 And they toke their strong cities and ð

fat lande, and potted houses, full of all goods, cisternes digged out, vineyards, and olives, and trees for fodde in abundance, and they did eat, and were filled, and became fatte, and lived in pleasure through thy great goodnes.

26 Per they were disobedient, and rebelled against thee, and cast thy lawe behind their backs, and slewe thy Prophets (which protested among them to turne them vnto thee) and committed great blasphemies.

27 Therefore thou deliueredst them into the hande of their enemies that beyed them: yet in the time of their affliction, when they cryed vnto thee, thou heardest them from the heauen, and through thy great mercies thou gauest them lawiours, who saued them out of the hand of their aduerariaries.

28 But when they had rest, they returned to do euill befoye thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion ouer the, yet when they conuerted and cryed vnto thee, thou heardest them from heaue, and deliueredst them according to thy great mercies many times,

29 And protested among them that thou mightest bring them againe vnto thy law: but they behaued themselves piously, and hearkened not vnto thy commandementes, but sinned agaynst thy iudgements (which a man shoulde do and liue in them) and spulled awape the shoulder, and were stifnecked, and would not heare.

30 Yet thou didest forbear them many yeeres, and protested among them by thy Spirit, euery by the hand of thy Prophets, but they would not heare: therefore gauest thou them into the hande of the people of the landes.

31 Yet for thy great mercies, thou hast not consumed them, neither forsaken them: for thou art a gracious and mercifull God.

32 Now therefore our God, * thou great God, mightie and terrible, that keepest covenant and mercie, let not all the affliction that hath come vnto vs, seeine a litle befoye thee, that is, to our kings, to our Princes, and to our Priests, and to our Prophets, and to our fathers, and to to all thy people since the time of the kings of Asshur vnto this day.

33 Surely thou art iust in all that is come vpon vs: for thou hast dealt truly, but we haue done wickedly.

34 And our kings and our princes, our priests and our fathers haue not done thy law, nor regarded thy commandementes nor thy protestations, wherewith thou hast protested among them.

35 And they haue not serued thee in their kingdome, and in thy great goodnesse that thou shewedst vnto them, in the large & fat land which thou didst let befoye them, and haue not conuerted from their euill workes.

36 Behold, we are seruants this day, and the land that thou gauest vnto our fathers, to eat the fruit thereof, and the goodnes thereof, behold, we are seruants therein.

37 And it peeldeth much fruite vnto the kniges whome thou hast set ouer vs, because of our innes: and they haue dominio ouer our bodies and ouer our cattell at their pleasure, and we are in great affliction.

38 Now because of all this wee make a sure covenant, and write it, and our princes, our Leuites & our Priests scale vnto it.

CHAP X.

The names of them that sealed the covenant betwene God and the people.

1 **N**owe they that sealed were Nehemiah the Clerk of the sonne of Hachaliah, and Zibkiah, 2 Seraiah, Azariah, Jeremias, 3 Vashur, Ananiah, Vashub, 4 Vathuth, Shebaniah, Vathuth, 5 Harin, Serimoth, Shabiah, 6 Daniel, Gimmeroth, Baruch, 7 Meshullam, Abiah, Shamm, 8 Maaziah, Bilgai, Sheaniah: these are the Priests.

9 And the Leuites: Ieshua the sonne of Azaniah, Binnui, of the sonnes of Yesadab Radmiel.

10 And their brethren, Shebaniah, Yodiah, Kelita, Pelaiah, Yanan, 11 Micha, Achob, Vathabiah, 12 Zaccur, Shezebiah, Shebaniah, 13 Yodiah, Bani, Benin.

14 The chief of the people were Parosh, 15 Vabath Moab, Elam, Zattu, Bani, 16 Binnui, Azgad, Bebai, 17 Adoniah, Bigai, Abin, 18 Ater, Hizkiah, Azur, 19 Hodiah, Vashum, Besai, 20 Varith, Anathoth, Nebai, 21 Vagarias, Meshullam, Yezir, 22 Melhezaebel, Zadok, Adna, 23 Pelatiah, Yanan, Ananiah, 24 Voshea, Yananah, Vashub, 25 Vathobeh, Micha, Shobek, 26 Behum, Vashabuaah, Vathasiah, 27 And Vthiah, Yanan, Anan, 28 Vathuth, Harun, Baanah.

29 And the rest of the people, the Priests, the Leuites, the porters, the singers, the Bethinims, and all that were separated from the people of the landes vnto the law of God, their wines, their sonnes, and their daughters, all that could vnderstand.

30 The chief of them receiued it for their brethren, and they came to the curse and to the othe to walke in Gods lawe, which was giuen by Moses the seruant of God, to obserue and do all the commandementes of the Lord our God and his iudgements and his statutes: 31 And if we would not giue our daughters to the people of the lande, neither take their daughters for our sonnes.

32 And if the people of the lande brought

That is, to be the lordes thereof.

n Thus by affliction they promise to keepe Gods commandements, wherunto they could not be brought by Gods great benefices.

a Which subscribed to keepe the promise.

* Or, captains of Idob.

b Read, Ezra. 43.

c Which being idolaters forsooke their wickednes and gaue themselves to serue God.

d They made ythe in y name of the whole multitude.

e Whereunto they gaue themselves, if they brake the Lawe, as Deut. 28. 5.

e Taking heare & eare to witness y god would destroy them, except they returned, as 2. Chron. 24. 19.

f He declareth how Gods mercies euer contended with y wickednes of the people, who euer in their prosperitie forgate God.

Leuit. 18. 5. ez. ch. 20. 11. rom. 10. 5. gal. 3. 12.

g Which is a similitude taken of oxen, y shrink at the yoke or burden, as Zach. 7. 11.

h When thou didst admonish them by thy Prophets.

i Ebr. thou didst proulog upon them many yeeres.

Exod. 34. 6. 7. Psal. 145. 2.

i By whom we were led away into captiuitie, & haue bene appointed to be slaine, as Ester. 3. 13.

k He confesseth that all these things came to them iustly for their sinnes, but he appealeth from Gods iustice to his mercies.

l That thou wouldest destroy the, except they would returne to thee, as verfe. 26.

f Which notwithstanding flooding they brake floodgates after, as Cha. 13. 15
Leuit. 25. 4.
deut. 15. 1.
" Ebr. hand.

g This declareth wherefore they gave this third part of the shekel, which was besides the halfe shekel, that they were bound to pay, Exod. 30. 13.

" Or, into the house of.

h By this rehearsal is ment that there was no part nor ceremony in the Law, whereunto they did not bind the selues by covenant.

i Wherefoeuer we laboured, or traueiled, there the tithes were due vnto y Lord both by the Law & according to the othe & covenant y we made.
N^{um.} 18. 26.

k We will not leaue it destitute of that, that shall be necessarie for it.

ware on the Sabbath of any vitayles to sell, f that we would not take it of them on the Sabbath and on the holy daies: and that we would let the seuenth pere be free, and the debts of euery person.
32 And wee made statutes for our selues to giue by the peere the third parte of a shekel for the seruce of the house of our God,
33 For the shewbread, and for the dayly offering, & for the dayly burnt offering, the Sabbaths, the newe moones, for the solenne feasts, & for the things that were sanctified, and for the sinne offerings to make an atonement for Israel, and for all the woike of the house of our God.
34 Wee call also lots for the offering of the wood, euen the Priests, the Leuites, and the people to bring it into the house of our God, " by the house of our fathers, perely at the times appointed, to burne it vpon the altar of the Lorde our God, as it is written in the Lawe,
35 And to bring the first fruites of our land, and the first of all the fruites of all trees, pere by pere, into the house of the Lorde,
36 And the firstborne of our sonnes, & of our cattel, as it is wrytten in the Law, and the first borne of our bullockes and of our sheepe, to bring it into the house of our God, vnto the Priests that minister in the house of our God,
37 And that we should bring the first fruit of our dough, and our offerings, and the fruit of euery tree, of wine and of oyle, vnto the Priests, to the chambers of the house of our God: and the tithes of our lande vnto the Leuites, that the Leuites might haue the tithes in all the cities of our traualle.
38 And the Priest, the sonne of Maro shall be with the Leuites, when the Leuites take tithes, and the Leuites shall bring by the tenth part of the tithes into the house of our God, vnto the chambers of the treasure house.
39 For the children of Israel, & the children of Lem shall bring by the offerings of the come, of the wine, and of the oyle, vnto the chambers: and there shall be the vessels of the Sanctuarie, & the Priests that minister, & the porters, and the singers, and we will not forsake the house of our God,

CHAP. XI.

i Who dwelled in Ierusalem after it was builded, and who in the cities of Iudah.

1 And the rulers of the people dwell in Ierusalem: the other people also cast lottes, to bring one out of ten to dwell in Ierusalem the holy citie, and nine parts to be in the cities.
2 And the people thanked all the men that were willing to dwell in Ierusalem.
3 These now are the chief of y prouince, that dwell in Ierusalem, but in the cities of Iudah, euery one dwelt in his owne possession in their cities of Israel, the Priests and the Leuites, & the Reu-

nings, & the sonnes of Salomons seruants.
4 And in Ierusalem dwelt certaine of the children of Iudah, & of the children of Benjamin. Of the sonnes of Iudah, Ashtaiah, the sonne of Duiyah, the sonne of Zechariah, the sonne of Amariah, the sonne of Shephaniah, the sonne of Adahai, the sonne of Haleel, of the sonnes of b Perez,
5 And Maaseriah the sonne of Baruch, the sonne of Col Jozeh, the sonne of Hazaiah, the sonne of Adaiyah, the sonne of Joiarib, the sonne of Zechariah, the sonne of Shilon.
6 All the sonnes of Perez that dwell at Ierusalem, were foure hundredeth, thre score and eight valiant men.
7 These also are the sonnes of Benjamin, Salin, the sonne of Meshullai, the sonne of Iocb, the sonne of Peadaiah, y sonne of Ioiaiah, the sonne of Maaseriah, the sonne of Itiel, the sonne of Ielchiah.
8 And after him Gabai, Dallai, nine hundredeth and twentie and eight.
9 And Joel the sonne of Zichri was gouernour ouer them: and Iudah, the sonne of Senuah was the seconde ouer the citie:
10 Of the Priests, Jedaiyah, the sonne of Joiarib, Jachin.
11 Seraiah, the sonne of Yulkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Seraioth, the sonne of Ahitub was chiefe of the house of God.
12 And their brethren d that did the woik in the Temple, were epght hundredeth, twentie & two: and Adaiyah, the sonne of Zerobaham, the sonne of Pelaliah, the sonne of Anzi, the sonne of Zechariah, the sonne of Balhur, y sonne of Malchiah:
13 And his brethren, chiefe of the fathers, two hundredeth and two and fourty: and Anahzai the sonne of Marek, the sonne of Ahazai, the sonne of Meshilemoth, the sonne of Immer:
14 And their brethren valiant men, an hundredeth & eight & twentie: & their ouerlee was Zabbie the sonne " of Yagedolim.
15 And of the Leuites, Shennaiah, the sonne of Uyahub, y sonne of Azrikam, y sonne of Uyahabiah, y sonne of Sumi.
16 And Shabbethai, & Jozabad of the chiefe of the Leuites were ouer y woikes of the house of God without.
17 And Pattaniah, the sonne of Michai, the sonne of Zabdi, the sonne of Asaph was the chiefe to beam the thanksgings, and prayer: and Zabuthiah the senger, and his brethren, & Alba, the sonne of Shammua, the sonne of Galal, the sonne of Jeduthun.
18 All the Leuites in the holie citie, were two hundredeth foure score and foure.
19 And the porters Akkib, Talmon and their brethren that kept the f gates were an hundredeth twentie and two.
20 And y euiduce of Israel, of y Priests, & of the Leuites dwelt in all the cities of Iudah, euery one in his inheritance.
21 And the Rechinims dwelt in the fortres, and Ziba, and Ciba was ouer the

b Which came of Perez y sonne of Iudah.

" Or, of a Shilonite.

c That is, was the hie Priest. That serued & ministered in the Temple.

" Or, of one of the great men

e That is, he began the psalms, and was the chanter.

f Meaning, of the Temple.
g Of the, which dwelt not in Ierusalem.

" Or, of the

Jethubins.

- 22 And the overseer of the Levites in Jerusalem was Buzi the sonne of Sami, the sonne of Abihabiah, the sonne of Shattamah, the sonne of Shichah: of the sonnes of Blaph singers were over the work of the house of God,
- 23 For it was the kings commandement concerning them, that faithful provision should be for the singers every day.
- 24 And Beshabiah the sonne of Beshazabab, of the sonnes of Zerach, the sonne of Judah ^{was} at the kings hand in all matters concerning the people.
- 25 And in the villages in their lands, some of the childre of Judah dwelt in Kirith-arba, & in the villages thereof, & in Dibon, and in the villages thereof, and in Jekabzeel, and in the villages thereof,
- 26 And in Jeshua, and in Holadah, and in Bethpater,
- 27 And in Uzer-shual, & in Beer-sheba, and in the villages thereof,
- 28 And in Ziklag, and in Bechonanah, and in the villages thereof,
- 29 And in En-rimmon, and in Zareah, and in Jarimuth,
- 30 Zanoah, Abdullah, and in their villages, in Lachish, and in the fields thereof, at Beulah, and in the villages thereof: and they dwelt from Beer-sheba unto the valley of Hinnom.
- 31 And the sonnes of Benjamin from Geza, in Ghichmah, & Ana, and Beth-el, and in the villages thereof,
- 32 Anathoth, Nob, Ananiah,
- 33 Hazor, Ramah, Gittaim,
- 34 Habis, Zeboni, Bebalat,
- 35 Lod & Ono, in the carpenters ballep.
- 36 And of the Levites were divisions in Judah and in Benjamin.

CHAP. XII.

The Priests and Levites, which came with Zerubbabel unto Jerusalem, are nombred, 27 And the wall is dedicated.

- 1 These also are the Priestes & the Levites that went with Zerubbabel, the sonne of Shealtiel, & Jeshua: to wit, Seraiah, Jeremiah, Ezra,
- 2 Ananiah, Maluch, Hattinith,
- 3 Shecaniah, Shebun, Azbarnoth,
- 4 Jaddo, Ginnetho, Abiah,
- 5 Shiamun, Shaadiah, Bilgah,
- 6 Shemaiah, and Joiarib, Jedaiah,
- 7 Ballai, Amok, Bilkiyah, Jedaiah: these were the chiefes of the Priestes, and of their brethren in the dayes of Jeshua.
- 8 And the Levites, Jeshua, Binnui, Kadmiel, Sherebiah, Judah, Shattamah were over the thanksgivings, he, and his brethren.
- 9 And Bakbukiah & Unni, & their brethren were about the in the watches.
- 10 And Jeshua begat Joiakim: Joiakim also begate Eliazhib, and Eliazhib begate Joiada.
- 11 And Joiada begate Jonathan, & Jonathan begate Jaddua.
- 12 And in the dayes of Joiakim were

- these, the chiefes fathers of the Priestes: under Seraiah was Sheraiah, under Jeremiah, Hananiah,
- 13 Under Ezra, Meshullam, under Amariah, Jehohanan,
- 14 Under Helici, Jonathan, under Shebaniah, Joseph,
- 15 Under Harim, Abna, under Herasiath, Yelkai,
- 16 Under Jaddo, Zechariah, under Ginnethon, Meshullam,
- 17 Under Abubah, Zichri, under Biniah, min, and under Hoadaiah, Piltai,
- 18 Under Bilgah, Shannunna, under Shemaiah, Jehonathan,
- 19 Under Joiarib, Shattana, under Jeshadaiah, Buzi,
- 20 Under Ballai, Kallai, under Amok, Eber,
- 21 Under Bilkiyah, Hahabiah, under Jeshadaiah, Bethanceel.
- 22 In the dayes of Eliazhib, Joiada, and Johana & Jaddua were the chief fathers of the Levites witten, & the Priestes in the reigne of Darius the Persian.
- 23 The sonnes of Levi, the chiefes fathers were witten in the booke of the Chronicles euen unto the dayes of Johanan the sonne of Eliazhib.
- 24 And the chiefes of the Levites were Hahabiah, Sherebiah, & Jeshua the sonne of Kadmiel, & their brethren about them to give praise and thanks, according to the ordinance of David the ma of God, warde over & against warde.
- 25 Shattaniah & Bakbukiah, & Shabiah, Meshullam, Calman and Akkib were porters keeping the warde at the threesholdes of the gates.
- 26 These were in the dayes of Joiakim the sonne of Jeshua, the sonne of Jozabad, and in the dayes of Nehemiah the captaine, & of Ezra the Priest & scribe.
- 27 And in the dedication of the wall at Jerusalem they fought the Levites out of all their places to bring them to Jerusalem to keepe the dedication & gladnes, both with thanksgivings & with songs, cymbales, viols & with harpes.
- 28 Then the singers gathered themselves rogether both from the plaine country about Jerusalem, and from the villages of Bethophathi,
- 29 And from the house of Bilgah, and out of the countries of Geba, & Emmaeth: & had their posers for the singers had built them villages round about Jerusalem.
- 30 And the Priestes and Levites were purified, and censed the people, and the gates, and the wall.
- 31 And I brought by the princes of Judah upon the wall, and appointed two great companies to give thanks, and the one went on the right hande of the wall toward the dung gate.
- 32 And after them went Hothaiah, and halfe of the princes of Judah,
- 33 And Azariah, Ezra and Meshullam,
- 34 Judah, Benjamin, & Shemaiah, and Jeremiah.

e That is, next to Seraiah, or rather of order, which was called after y name of Seraiah.

f Whereof was Zacharie Iohn Baptists father.

g That is, one after another, and every one in his course.

h Some of the fingers.

h Which were a certeine familie & had their possessions in the fields, 1. Chro. 2.

i Meaning, Nehemiah.

h Was chiefes about the King for all his affaires.

a From Babylon to Jerusalem.

b Next in dignitie to the hie Priestes, & which were of y stocke of Aaron.
c Had charge of them that sang the psalmes.
d They kept their wardes and watches according to their turnes, as 1. Chro. 23. 6.

35 And of the Priests sonnes with trumpets, Zechariah þ sonne of Jonathan, the sonne of Shemaiah, þ sonne of Athathiah, the sonne of Michajah, þ sonne of Zaccur, the sonne of Bshaph.

36 And * his brethren, Shemaiah, & Zaccur, Bhalai, Chilai, Maat, Methaneel, and Judah, Hanani, with the muscull instruments of Dauid the man of God: and Ezra the scribe went before them.

37 And to the gate of the fountain, euen one against them went they vp by the staires of the cite of Dauid, at the going by of the wall beponde the house of Dauid, eue vnto the water gate Eastward.

38 And the second companie of them that haue thaks, went on the other side, and after them, and the halfe of the people was vpon the wal, and vpon the towre of the furnaces euen vnto the broad wall.

39 And vpon the gate of Ephraim, & vpon the old gate, and vpon the fishgate, and the towre of Hananeel, and the towre of Meah, euen vnto the sheppegate: and they stood in the gate of the warde.

40 So stode the two companies (of them that gaue thanks) in the house of God, and I and the halfe of the rulers with me.

41 The Priests also, Eliakim, Maaseiah, Aminamin, Michajah, Choenai, Zechariah, Hananiah, with trumpets,

42 And Maaseiah, and Shemaiah, and Eleazar, and Dzzi, and Jehohanan, & Galchiah, & Elam, and Ezer, and the singers * sang loude, hauing Zrahiah which was the ouerseeer.

43 And the same day they offered great sacrifices & reioyced: for God had giuen them great ioy, so that both the women, and the children were ioyfull: and the ioy of Ierusalem was heard farr off.

44 Also at the same time were me appointed ^m ouer the chambers of the store for the offerings (for the first fruytes, and for the tithes) to gather into them out of the fields of the cities, the porcions of the Lawe for the Priests & the Leuites: for Judah reioyced for the Priests and for the Leuites, that serued.

45 And both the singers and the Leuites kept the warde of their God, and the warde of the purification according to the commandement of Dauid, and Salomon his sonne.

46 * For in the dayes of Dauid & Bshaph, of old were chiefe singers, and songs of psalpe and thanksgiving vnto God.

47 And in the dayes of Zerubbabel, and in the dayes of Nehemiah did all Israel giue porcions vnto the singers and porters, euerie day his poicion, & they gaue the holy things vnto the Leuites, and the Leuites ⁿ gaue the holy things vnto the sonnes of Aaron.

Add on that day did they reade in the booke of Moses, in the audience of the people, & it was found written therein, that the Ammonite, and the Moabite * should not enter into þ Court. *Deut. 23. 1.*

gregation of God,

2 Because they met not the children of Israel with bread and with water, * but hired Balaam against them, that he should curse them: and our God turned the curse into a blessing.

3 Now when they had heard the Lawe, they separated from Israel * all those that were mixed.

4 I And before this had the Priest Esaiyah the ouersight of the chamber of the house of our God, being kinnau to Tobiah:

5 And he had made him a great chamber and there had they afoetime layde the offerings, the incense, and the vessels, and the eches of coine, of wine, and of ople (appointed for the Leuites, and the singers, and the porters) & the offerings of the Priests.

6 But in al this time was not I in Ierusalem: for in the two and thirtieth yeere of Artaxhathre king of Babel, came I vnto the king, and * after certain dayes I obtyned of the king.

7 And when I was come to Ierusalem, I vnderstode * the euill that Esaiyah had done for Tobiah, in þ he had made him a chamber in the court of the house of God,

8 And it grieved me sore: therefore I cast forth all the vessels of the house of Tobiah out of the chamber.

9 And I commanded them to cleanse the chambers: & thither brought I againe the vessels of the house of God with the meate offering and the incense.

10 And I perceped that the porcions of the Leuites had not bene giuen, and that euerie one was fled to his land, eue the Leuites and singers that crued of the worke.

11 The reuoyced I the rulers & said, Why is the house of God forsaken? And I assembled them, & set them in their place.

12 Then brought all Judah the tithes of coine and of wine, and of ople vnto the treasures.

13 And I made treasurers ouer the treasures, Shelemiah the Priest, & Zadok the scribe, & of the Leuites, Bedaiah, & vnder their hande Hanan the sonne of Zaccur the sonne of Athathiah: for they were counted faithfull, and their office was to distribute vnto their brethren, good conscience, and yet he doth not wipe nor out my ^l kindnes that I haue shewed on the house of my God, and on the officers thereof.

14 Remember me, O my God, herein, and yet he doth not wipe nor out my ^l kindnes that I haue shewed on the house of my God, and on the officers thereof.

15 In those dayes saw I in Judah them, that trade wine pices on þ Sabbath, and that brought in heares, and which laded asses also with wme, grapes, and figges, & all burdens, & brought them into Ierusalem vpon the Sabbath day: and *Exod. 32. 1.*

k That is, the brethren of Zaccur.

l Which was going vnto the mount Zion, which is called the cite of Dauid.

m Ebr. caused to heare.

n Which were chambers appointed by Hezekiah to put in the tythes, and such thythes, 2. Chron. 31. 11, and now were repaired againe for the same vse.

o 2 Chron. 15. 16.

a That is, the tenth part of the tythes.

CHAP. XLII.

1 The Lawe is read. 2 They separate from them all strangers. 15 Nehemiah reuoyced the that breake the Sabbath. 30 An ordinance to serue God.

a That is, all such which had ioyned in vnlawfull mariage, & also those, with whose God had forbidden the to haue societie.

b That the separation was made in affinitie with Tobiah the Ammonite, and encme of Iewes.

c He was ioyned in affinitie with Tobiah the Ammonite, and encme of Iewes.

d Called also Darius, Ezra. 7. 12.

e Or, at the yeeres ende.

f Thus we see to what inconueniencies y people fall into, when they are destitute of one that hath y feare of God, seeing that their chiefe gouernour was but a while absent, and yet they fell into such great absurdities: as appeareth also, Exod. 32. 1.

f He protesteth that he did his duetie with a good conscience, and yet he doth not iustifie himselfe here. n, but desireth God to fauour him, & to be mercifull vnto him for his owne goodnes sake, as verse 22.

I declared vnto the, that God would not suffer such transgressors of his Law to be vnpunished.

16 There dwelt men of Tyrus also therein, which brought silke and all wares, & sold on the Sabbath vnto the children of Iudah euen in Jerusalem.

17 Then reuoyed J the rulers of Iudah, and sayde vnto them, What euill thing is this that ye do, and breake the Sabbath day?

18 Did not your fathers thus, & our God brought all this plague vpon vs, and vpon this cite? yet ye increase y^e wrath vpon Israel, in breakeing the Sabbath?

19 And when the gates of Jerusalem began to be darke before the Sabbath, J comānded to shut the gates, & charged, that they should not be opened till after the Sabbath, and some of my seruants set J at the gates, y^e there should no burden be brought in on the Sabbath day.

20 So the chappemen and marchants of al marchandise remayned once or twice al night without Jerusalem.

21 And J protested among them, and said vnto them, Why tarpe ye al night about the wall? If ye do it once againe, I will lay handes vpon you. From that tyme came they no moie on the Sabbath.

22 And J said vnto y^e Leuites that they should cleanse themselves, and that they should come & keepe the gates, to sanctifie the Sabbath day. Remember me, O my God, concerning this, and pardon me according to thy great mercie.

23 In those dayes also J sawe Jewes that married wiues of Aghod, of Am-

mon, and of Moab. 24 And their children spake halfe in the speech of Aghod, and could not speake in the Jewes language, and according to the language of the one people, and of the other people.

25 The J reuoyed them, & cursed them, and smote certaine of them, and pulled of their heare, and tooke an othe of them by God, Ye shall not giue your daughters vnto their sonnes, neyther shall pee take of their daughters vnto your sonnes, nor for your seites.

26 Did not Salomon the king of Israel sume by these things? yet among many nations was there no king like him: for he was beloued of his God, and God had made him king over Israel: yet strange women caused him to sinne.

27 Shall we then obey vnto you, to do all this great euill, & to transgresse against our God, euen to marie strange wiues?

28 And one of the sonnes of Joiada the sone of Eliahib the hic Priest was the sone in law of Sanballat y^e Hozonite: but J chased him from me.

29 Remember them, O my God, that defile the Priesthood, and the conuaint of the Priesthood, and of the Leuites.

30 Then cleansed J them from all strangers, and appointed the wardes of the Priests, and of the Leuites, euery one in his office.

31 And for the offering of the woodde at tymes appointed, and for the spist fruites. Remember me, O my God, in goodness.

m That is, I did excommunicate them, and drue them out of the Congregation.

1. King. 3. 7. 12.

2. Sam. 12. 24. 25.

1. King. 11. 2. 4. ecciij. 47. 19. 20.

n Punish the according to their fault, and euil example, which they haue giuen to the rest of thy people, contrary to their vocation.

o That is, to shew mercie vnto me.

ESTER.

THE ARGVMENT.

Because of the diuersitie of names, whereby they vsed to name their kings, & the supputatiō of yeres, wherein the Ebreues, and the Grecians do varie, diuers authors write diuersly as touching this Ahasuerosh, but it seemeth Daniel 6. 1 & 9. 1. that he was Darius king of the Medes, and sonne of Astyages, called also Ahasuerosh, which was a name of honour, and signified great and chiefe, as chiefe head. Herein is declared the great mercies of God toward his Church: who neuer faileth them in their greatest dangers, but when al hope of worldly help fayleth, he euer stirreth vp some, by whom he sendeth comfort, and deliuerance. Herein also is described the ambition, pride and crueltie of the wicked, when they come to honour, and their sudden fall when they are at highest: and howe God preferueth, and preferreth them which are zealous of his glorie, and haue a care and loue toward their brethren.

CHAP. I.

3 King Ahasuerosh maketh a royall feast, 19 VVherunto the Queene Vasthi will not come, 29 For which cause she is divorced, 20 The kings decree touching the preeminence of man.

1 In the dayes of Ahasuerosh (this is Ahasuerosh that reigned, from Media euen vnto Ethiopia, ouer an hundredth, & seue & twentyprouinces)

In those dayes whē the king Ahasuerosh sat on his throne, which was in the palace of Shushan,

3 In y^e third yere of his reigne, he made a feast vnto all his princes & his seruants,

euen the power of Persia & Media, and to the captaines & gouernours of the prouinces which were before him,

4 That he might shew the riches & glory of his kingdome, and the honour of his great maiestie many daies, euen an hundredth and foure score daies.

5 And when these daies were expired, the king made a feast to all the people that were found in y^e palace of Shushā, both vnto great and smal, seven daies, in the court of the garden of the kings palace.

6 Vnder an hangina of white, greene, and blew clothe, fastened with cordes of finelinen and purple, in siluer ringes, and pillars of marbe: the 4heddes were of golde, and of siluer vpon a paneiment of porphyre, and marbie and alabaster, and blew clothe,

d Which they vsed in those countreis in stead of tables.

a Called also Darius, who was now soueraigne Monarch, & had the gouernment of the Medes, Persia & Chaldeas. some think he was Darius Hystaspis sonne, called also Artaxerxes. b Daniel chap. 6. 1. maketh mention but of fixe score, leauing out the number that is vnperfite, as y^e Scripture in diuers places vseth. c That is, had rest, & quietnes. Nehem. 1. 4.

7 And they gave them drinke in vessels of gold, and changed vessel after vessel, and ropall wine in abundance according to the power of the King.

8 And the drynking was by an order, none might compel: for so the king had appointed unto al p officers of his house, that they should doe according to enemics mans pleasure.

9 The Queene Dalhti made a feast also for the women in the ropall house of King Ahahurosh.

10 Upon the seventh daye when the king was meric with wine, he commaunded Behuman, Biztha, Harbona, Biztha, & Abagtha, Zethar, & Carcas, the tenen euniches (that serued in the presence of King Ahahurosh)

11 To bring Queene Dalhti before the king with the crowne royall, that he might shew p people & the princes her beautie: for she was farge to looke vpon.

12 But the Queene Dalhti refused to come at the kings word, "which he had given in charge to the euniches: therefore the king was very angrie, & his wyath kindled in him.

13 Then the king said to the wise men, "that knewe the times (for so was the kings maner to ward) al that knewe the lawe and the iudgement:

14 And the next unto him was Carshena, Shethar, Adnatha, Carshul, Heres, Harfena, & Bennean the tenen princes of Persia and Media, which saw the kings face, and late the first in the kingdome)

15 What shall we do vnto the Queene Dalhti according to the lawe, because she did not according to the word of the king Ahahurosh by the commission of the euniches?

16 Then Bennean answered before the king and the princes, "The Queene Dalhti hath not onely done k euil against the king, but against al the princes, & against all the people that are in al the prouinces of king Ahahurosh.

17 For the acte of the Queene (that come abroad vnto all women, so that they shall despise their husbands in their owne eyes, and hal say. The king Ahahurosh commaunded Dalhti p Queene to be brought in before him, but she came not.

18 So shall the princesses of Persia and Media this day say vnto all the kings princes, when they heare of the acte of the Queene: thus shall there be much despitefulnesse and wyath.

19 If it please the king, let a royal decree procede from him, and let it be written among the statutes of Persia, and Media (and let it not be transgressed) that Dalhti come no more before king Ahahurosh: and let the king giue her royal estate vnto her companion that is better then she.

20 And when the decree of h king which shall be made, shall be published throug

out all his kingdome (though it be great) all the women shall giue their husbandes honour, both great and small.

21 And this saying pleased the king and the princes, and the king did according to the worde of Bennean.

22 For he sent letters into al the prouinces of the king, into every prouince according to the writing thereof, & to every people after their language, that every man should beare rule in his owne house, and that he should publish it in the language of that same people.

o For he had vnder him an hundred thwentic & seuen countreis.

p That is, that the wife should be subject to the husband and at his commandement.

CHAP. III.

2 After the Queene v put away, certaine young maides are brought to the King. 14 After pleasth the King, and v made Queene. 22 Mordecai discovereth vnto the King, those that would betray him.

1 After these things, when the wyath of king Ahahurosh was appeared, hee remembered Dalhti, and what he had done, and what was decreed against her.

2 And the kings seruantes that were stred vnto him; said, let them seeke for the king beautifull yong virgins.

3 And let h king appoint officers throug all the prouinces of his kingdome, and let them gather all the beautifull yong virgins vnto the palace of Shulhan, vnto the house of the women, vnder the hand of Yege the kings euniche, & keeper of the women, to giue them their things for purification.

4 And the maid that shall please h king, let her reigne in h stead of Dalhti. And this pleased the king, and he did so.

5 In the citie of Shulhan, there was a certaine Jewe, whose name was Mordecai, the sonne of Jair, p some of Shimeis, the sonne of Ithyaman of Gemini,

6 Which had bene caried away from Jerusalem with the captiuitie that was caried away with Tekoniah king of Iudah (whome Nebuchadnezzar king of Babel had caried away)

7 And he nourished Hadassah, that is Ester, his vnles daughter: for he had neither father nor mother, & the maide was fayre, and beautifull to looke on: and after the death of her father, and her mother, Mordecai tooke her for his owne daughter.

8 And when the kings commandement, and his decree was published, & many maides were brought together to the palace of Shulhan, vnder the hande of Yege, Ester was brought also vnto the kings house vnder the hande of Yege the keeper of the women.

9 And the maid pleased him, and the good fauour in his sight: therefore he caused her things for purification to be giuen her (speedily, and her state, and seuen comely maides to be giue her out of the kings house, and he gaue charge to her and to her maides of the best in the

a That is, he called the matter againe into communication.

b By the seuen wise men of his counsell.

c The abuse of these countries was so great, that they invented many meanes to serue the lustes of princes, and therefore, as they ordeined wicked lawes that the king might haue whose daughters he would, so they had diuers houses appointed, as one for them, whiles they were virgins, another where they were concubines, & for y Queenes another.

d Reade what this purification was, ver. 12.

2. King. 2. 15.

2. Ebr. porcions.

g Which was the last day of the feast that the king made for y people, as ver. 5.

h Ebr. which was in the hand of the euniches.

h That had experience of things, as they had learned by diligent marking in continuance of time

i Which were his chiefe counsellers, that might haue alwayes access to him.

k By her disobedience she hath giuen an example to all women to do the like to their husbands. l That is, her disobedience.

m Meaning, that they would take first occasion hereof to do the like, & that the rest of women would by continuance do the same.

n Let her be divorced and another made Queene.

the house of the women.

10 But Ester shewed not her people and her kindred: for Mordecai had charged her, that she should not tell it.

11 And Mordecai walked ^a euerie day before the court of the womens house, to know if Ester did well, & what should be done with her.

12 And when the course of euery maid came, to go in to king Ahalueroth, after that he had bene twelve monethes according to the manner of the women (for so were the daues of their purifications accomplished, six monethes with ople of mrythe, and six monethes with sweete odours and in the purifying of the women:

13 And thus went the maids vnto the king whatsoeuer they required, was giuen her, to go with her out of the womens house vnto the kings house.

14 In the euening she went, and on the morow she remained in the seconde house of the women vnder the name of Shaahgahz the kinges eunuch, which kept the concubines: she came in to the king no moie, except he pleased the king, and that she were called by name.

15 Now when the course of Ester the daughter of Abihail the vnic of Mordecai (which had taken her as his own daughter) came, that she should go in to the king, she desired nothing, but what

16 If the kings eunuche the keeper of the women s sayde; and Ester founde fauour in the sight of all them that looked vpon her.

17 So Ester was taken vnto king Ahalueroth into his house to all the tenth moneth, which is the moneth Tebeth, in the seventh yeie of his reigne.

18 And the king loued Ester above all the women, and she found grace and fauour in his sight more the all the virgins: so that he set the crowne of the kingdom vpon her head, and made her Queene in stead of Vashti.

19 Then the king made a great feast vnto all his princes, and his seruants, which was the feast of Ester, and gaue rest vnto the princes, and gaue giftes, according to the power of a king.

20 And when the virgins were gathered the second tyme, then Mordecai late in the kings gate.

21 Ester had not yet shewed her kindred nor her people, as Mordecai had charged her: for Ester did after the worde of Mordecai, as when he was nourished with him.

22 In those daues when Mordecai late in the kings gate, two of the kings eunuches, Bigthan & Teresh, which kept the doore, were wroth, & sought to lay hand on the king Ahalueroth.

23 And the thing was knowne to Mordecai, & he told it vnto Queene Ester, & Ester certified the king thereof in Mordecais name: and when inquisition was made, it was found so: therefore they were both hanged on a tree: and it was written in the booke of the Chronicles before the king.

CHAP. III

1 Haman, after he was exalted, obtayned of the king, that all the Iewes should be put to death, because Mordecai had not done him worship as other had.

2 After these things did king Ahalueroth promote Haman the sonne of Hammedatha the Agagite, and exalted him, and let his seat aboue all the princes that were with him.

3 And all the kings seruantes that were at the kings gate, bowed their knees, and reuerenced Haman: for the king had so commanded concerning him; but Mordecai bowed not the knee, neither did reuerence.

4 Then the kings seruants which were at the kings gate, said vnto Mordecai, Why transgresses thou the kings commandement?

5 And albeit they spake daily vnto him, yet he would not heare them: therefore they told Haman, that they might see how Mordecais matters would stand: for he had told them, he was a Jew.

6 And when Haman sawe that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

7 Now he thought it little to lay handes on Mordecai: & because they had shewed him the people of Mordecai, Haman sought to destroy all the Iewes, that were throughout the whole kingdom of Ahalueroth, euen the people of Mordecai.

8 In the first moneth (that is the moneth Nisan) in the twelfth yeie of king Ahalueroth, they cast Pur (that is a lot) before Haman, from day to day, & from moneth to moneth, vnto the twelfth moneth, that is the moneth Adar.

9 Then Haman sayde vnto king Ahalueroth, There is a people scattered, and dispersed among the people in all the prouinces of thy kingdom, and their lawes are diuers from all people, and they do not obserue the kings lawes: therefore it is not the kings profit to suffer them.

10 If it please the king, let it be written that they may be destroyed, and I will pay ten thousand talents of silver by the handes of the that haue the charge of this busines to bring it into the kings treasure.

11 Then the king tooke his ring from his hand and gaue it vnto Haman the sonne of Hammedatha the Agagite the Jewes aduerlarie.

12 And the king saide vnto Haman, Let the silver be thine, and the people to do with them as it pleaseth thee.

13 Then were the kinges scribes called vnto the thirtieth day of the first moneth,

o In the Chronicles of the Medes & Persians, as Cha. 10. 2.

a The Persians maner was to kneele downe and reuerence their kings, and such as he appointed in chiefe autoritie, which Mordecai would not doe to this ambitious and proud man. b Thus we see that there is none so wicked, but they haue their flatterers to accuse the goldy.

c Ebr. dr. s. sed in hu eyes. c Which answereth to part of March and part of April.

d To know what moneth and day should be good to enterprise this thing, y it might haue good successe: but

God disappointed their lots & expectation.

e Concerning part of February, and part of Marche. f These be the two arguments which commonly worldlings & the wicked vse toward princes against the godly, that is, the cōtempt of their lawes, & diminishing of their profit: without respect how god is eyther pleased or displeased.

g Ebr. weigh. o Or, secretaries. and

e For though she was taken away by a cruel law, yet he ceased not to haue a fatherly care ower her, & therefore did resort oft times to heare of her.

f What apparel she asked of the eunuch, that was he bound to giue her.

g Or, Hegai. h Wherein her modestie appeared because she sought not apparel to commend her beautie, but stood to the Eunuches appointment. h Which constrained part of Decēber & part of Ianuarie.

i That is, made for her sake. k He released their tribute. l That is, great and magnifical. m That is, at the marriage of Ester, which was the second marriage of the king.

n Meaning, to kill him.

and there was wytten (according to al that Haman commaunded) vnto the kings officers, and to the captaynes that were ouer euery prouince, and to the rulers of euery people and to euery prouince, according to the wyting thereof, and to euery people according to their language: in the name of King Xhaluceroth was it wytten, and sealed with the kings ring.

"Ebr. the hands of 13 pphs.

13 And the letters were sent by postes into all the kings prouinces, to roote out, to kill and to destroy all the Jewes, both yong and olde, childien and women, in one day vpon the thirteenth day of the twelfth moneth, (which is the month Adar) to spoyle them as a pray.

14 The contentes of the wyting was, that there should be giuen a commaundement in all prouinces, & published vnto all people, that they should be ready against the same day.

15 And the postes cōpelled by the kings commaundement went forth, and the commaundement was giuen in the palace at Shulhan: and the king and Haman late drynking, but the sentie of Shulhan was in perplexitie.

CHAP. IIII.

1 Mardesai giueth the Queene knowledge of the cruell decree of the King against the Iewes. 16 She willeth that they pray for her.

17 Now when Mordesai perceined all that was done, Mordesai rent his clothes, and went out on sackcloth and ashes, and went into the mids of the citie, and cryed with a great cry, and a bitter.

2 And he came euen before the kings gate, but he might not enter within the kings gate, being clothed with sackcloth.

3 And in euery prouince, & place, whither the kings charge & his commision came there was great sorow among the Jewes, and fasting, and weeping & mourning, and many lay in sackcloth & in ashes.

4 Then Esters maydes and her euniches came and tolde it her: theres fore the Queene was very frantic, and she sent raiment to clothe Mordesai, & to take away his sackcloth from him, but he receied it not.

5 Then called Ester Hatach one of the Kings euniches, whome he had appointed to serue her, and gaue him a commaundement vnto Mordesai, to knowe what it was, and why it was.

6 So Hatach went forth to Mordesai vnto the streete of the citie, which was before the Kings gate.

7 And Mordesai tolde him of all that which had come vnto him, and of the summe of the siner that Haman had promised to pay vnto the kings treasures, because of the Jewes, for to destroy them.

8 Also he gaue him the copie of the wyting & commision that was giuen at Shulhan, to destroy the Jewes, that he might shew it vnto Ester & declare it vnto her,

& to charge her, that she should go in to the king, & make petition for him, & for her people.

9 Then when Hatach came, he tolde Ester the wordes of Mordesai.

10 Then Ester said vnto Hatach, & commaunded him, to say vnto Mordesai,

11 All the kings seruantes and the people of the kings prouinces do knowe, that whosoever, man or woman, that commeth to the king into the inner court, which is not called, there is a lawe of his, that he shall dye, except him to whome the king holdeth out the golde rod, that he may liue. Now I haue not bene called to come vnto the king the thirtie dayes.

12 And they certified Mordesai of Esters wordes.

13 And Mordesai said, that they should answere Ester thus, Thinke not with thy selfe that thou shalt escape in the kings house, more then all the Jewes.

14 For if thou holdest thy peace at this time, comfort and deliuerance shall appeare to the Jewes out of another place, but thou & thy fathers house shall perish: & who knoweth whether thou art come to the kingdome for such a time?

15 Then Ester commaunded to answere Mordesai,

16 Goe, & assemble all the Jewes that are found in Shulhan, and fast for me, and eate not, nor drinke in thre dayes, day nor night. I also and my maydes will fast likewise, and so will I goe in to the king, which is not according to the lawe: if I perish, if I perish, 17 So Mordesai went his way, & did according to all that Ester had commaunded him.

CHAP. V.

1 Ester entresth into the Kings, and biddeth him and Haman to a feast. 11 Haman prepareth a galous for Mordesai.

18 And on the thirde day Ester purt aon her royall apparell, & stode in the court of the kings palace (bin ouer against the kings house): & the king sat vpon his royall throne in the kings palace ouer against the gate of the house. 2 And when the king sawe Ester the Queene standing in the court, he found fauour in his sight: and the king held out the golden scepter that was in his hand: so Ester drew nere, and touched the toppe of the scepter.

3 Then said the king vnto her, What wilt thou, Queene Ester? and what is thy request? it shall be euen giuen thee to the halfe of the kingdome.

4 Then said Ester, If it please the King, let the King & Haman come this day vnto the banquet, which I haue prepared for him.

5 And the king saide, Cause Haman to make halfe the way vnto as Ester hath said. So the king and Haman came to the banquet that Ester had prepared.

6 And the king saide vnto Ester at the bakket of wine, What is thy petition,

"Ebr. breathing. b Thus Mordesai spake in the confidence of thar faith, which all Gods children ought to haue: which is that God will deliuer them, though al worldly meanes faile.

c For to deliuer Gods Church out of these present dangers.

d I will put my life in danger & referre the successe to God, because it is for his glorie & the deliuerance of his Church.

a To wit, after that the Iewes had begonne to fast.

b Which was a signe that her comming was agreeable vnto him, as Chap. 4. 11.

c Meaning hereby, that whatsoever I requested, should be granted, as Marke. 6. 23.

d Because they used to drinke exceedingly in their bankets, they called the banquet by the name of that, which was most in use or excellent med.

To wit, the Iewes, that were in Shulhan.

a Because he would aduertise Ester of this cruell proclamation.

"Ebr. sackcloth and ashes were spread for many.

"Ebr. had caused to stande before her.

"Ebr. declaration.

"Ebr. contents.

that it may be given thee: and what is thy request: it shall euen be performed vnto the halfe of the kingdome.

- 7 Then answered Ester, and saide, My petition and my request is,
- 8 If I haue founde fauour in the sight of the king, and if it please the king to giue me my petition, and to performe my request, let the king and Haman come to the banquet that I haue prepared for them, and I will do to morowe according to the kings cōspiring.
- 9 ¶ Then went Haman forth the same day ioyfull and with a glad heart. But when Haman sawe Mordecai in the kings gate, that he stood not vp, nor bowed for him, then was Haman full of indignation at Mordecai.
- 10 Nevertheless Haman restrained him selfe: and when he came home, he sent, and called for his friends, and Zeresh his wife.
- 11 And Haman tolde them of the glorie of his riches, and the multitude of his children, and of all things wherein the king had promoted him, and howe that he had set him above the princes and seruants of the king.
- 12 Haman said moreover, Pea, Ester the Queene did let no man come in with the king to the banquet that he had prepared, saue me: and to morowe am I hidden vnto her also with the king.
- 13 But at this doeth nothing availe me, as long as I see Mordecai the Jew sitting at the kings gate.
- 14 Then said Zeresh his wife and all his friends vnto him, Let them make a tree of fittie cubites high, and to morowe speake thou vnto the king, that Mordecai may be hanged thereon: then shalt thou go ioyfully with the king vnto the banquet. And the thing pleased Haman, and he caused to make the tree.

CHAP. VI.

- 1 The King turneth ouer the Chronicles, and findeth the fidelitie of Mordecai, so And commaundeth Haman to cause Mordecai to be had in honor.
- 1 ¶ The same night the King slep not, and he commaunded to bring the booke of the records & the chronicles: & they were read before the king.
- 2 Then it was found written þ Mordecai had tolde of Bigtana, and Zeresh two of the kings eunuches, keepers of the doore, who sought to lay hands on the King Hashuerolh.
- 3 Then the king saide, What honour and dignitie hath bene giuen to Mordecai for this? And the kings seruants that ministred vnto him, sayde, There is nothing done for him.
- 4 And the king saide, Who is in the court? (Nowe Haman was come in to the inner court of the kings house, that he might speake vnto the king to hang Mordecai on the tree that he had prepared for him.)
- 5 And the kings seruants said vnto him,

Behold, Haman standeth in the court. And the king said, Let him come in.

- 6 And when Haman came in, the king said vnto him, What shalbe done vnto the man, whome the king wil honour? Then Haman thought in his heart, To whome would þ king do honour more then to me?
- 7 And Haman answered the king, The man whome the king would honour,
- 8 Let them bring for him royal apparel, which þ king wisth to wear, & þ horse that the king rideth vpon, & that the crowne royal may be set vpo his head.
- 9 And let the raiment and the horse be deliuered by the hande of one of the kings most noble princes, and let them appaerell the man (whome the king wil honour) and cause him to ride vpon the horse through the street of the cite, and proclaime before him, Thus shall it be done vnto the man, whome the king wil honour.
- 10 ¶ Then the king said to Haman, Make haste take the raiment and the horse as thou hast said, and doe so vnto Mordecai the Jewe, that sitteth at the kings gate: let nothing faile of all that thou hast spoken.
- 11 So Haman toke the raiment and the horse, and araped Mordecai, & brought him on horses acke through the streete of the cite, and proclaimed before him, Thus shall it be done to the man whō the king wil honour.
- 12 And Mordecai came againe to the kings gate, but Haman halted home mourning and his head covered.
- 13 And Haman tolde Zeresh his wife, and all his friends all that had befallē him. Then said his wife men, and Zeresh his wife vnto him, If Mordecai be of the seed of the Jewes, before whom thou hast begonne to fall, thou shalt not preuaile against him, but shalt surely fall before him.
- 14 And while they were yet talking with him, came the kings eunuches & hasted to bring Haman vnto the banquet that Ester had prepared.

CHAP. VII.

- 1 The Queene biddeth the King and Haman agayn and prayeth for her selfe and her people. 6 She accuseth Haman and he is hanged on the galous, which he had prepared for Mordecai.
- 1 ¶ So the king and Haman came to banquet with the Queene Ester.
- 2 And þ king said again vnto Ester on the second day at þ banquet of wine, What is thy petition, Queene Ester, that it may be giuen thee? and what is thy request? It shalbe euen performed vnto the halfe of the kingdome.
- 3 And Ester the Queene answered, and saide, If I haue found fauour in thy sight, O king, and if it please the king, let my selfe be giuen me at my petition, and my people at my request.
- 4 For we are solde, I, and my people, to

e I will declare what thing I demaunde.

f Thus the wicked when they are promoted, instead of acknowledging their charge & humbling themselves, waxe ambitious, disdainfull, and cruel.

g Meaning, the highest that could be found.

Chap. 2. 1.

a For he thought it vnworthie his estate to receive a benefite, and not reward it. b Thus while the wicked imagine & destructio of others, they them selves fall into the same pit.

c Meaning hereby, that the King should make him next vnto himselfe, as Ioseph hereby was knowne to be next to Pharaoh, Gen. 41. 42.

d Thus God sometime putteth in the mouth of the very wicked, to speake that thing which he hath decreed shal come to passe.

a Reade Chap. 5. 6.

be destroyed, to be flaine and to perish: but if we were solde for seruants, and for handmaidens, I would haue held my tongue: although the aduersaripe could not recompense the kings losse.

b Haman could not so much profit the King by this his malice, as he should hinder him by the losse of 5 Iewes, and the tribute which he hath of them.
"Ebr. fillet his heart.

c His conscience did accuse him that as he had conspired the death of innocents, so the vengeance of God might fall vpon him for 5 fame.
d He fell downe at the beddes feete or couche, whereupon the sate, and made request for his life.

e This was the manner of the Persians, when one was out of the Kings fauour. f Which discovered the conspiracie against the king, Chap. 2. 21, 22.

5 Then King Hashuerosh answered, and said vnto the Queene Ester, Who is he: and where is he that "prelumently doe thus?"

6 And Ester saide, The aduersarie and enemye is this wicked Haman. Then Haman was atraped before the king and the Queene.

7 And the king arose from the banquet of wine in his wyath, and went into the palace garden: but Haman stode vp, to make request for his life to the Queene Ester: for he sawe that there was a mischief prepared for him of the king.

8 And when the king came againe out of the palace garden, vnto the house where they dranke wine, Haman was fallen vpon the bed whereon Ester sat: therefore the king saide, Will he force the Queene also before me in the house? As the woorde went out of the kings mouth, they covered Hamans face.

9 And Harbonah one of the euniches, said in the presence of the king, Behold, there standeth yet the tree in Hamans house fitte to buche his, which Haman had prepared for Hordesai, that spake good for the king. Then the king said, Hang him thereon.

10 So they hanged Haman on the tree, that he had prepared for Hordesai: the was the kings wyath pacified.

CHAP. VIII.

1 After the death of Haman was Mordecai exalted. 1. A Comfortable letters are sent vnto the Iewes.

1 The same daye did king Hashuerosh giue the house of Haman the aduersarie of the Iewes vnto the Queene Ester. And Hordesai came before the king: for Ester told what he was vnto her.

2 And the king tooke of his ring, which he had taken fro Haman, & gaue it vnto Hordesai: and Ester set Hordesai ouer the house of Haman.

3 And Ester spake yet more before the king, & besought him that he would put away the wickednes of Haman the Agagite, and his deuise that he had imagined against the Iewes.

4 And the king held out 5 golden scepters toward Ester. Then arose Ester, & stood before the king,

5 And said, If it please the king, & if I haue found fauour in his sight, and the thing be acceptable before the king, & I please him, let it be written, that the letters of the denise of Haman the sonne of Ammedatha the Agagite may be calced againe, which hee wrote to destroy

the Iewes, that are in all the kings prouinces.

6 For how can I suffer and see the euill, that shall come vnto my people? W^h how can I suffer & see the destruction of my kindred?

7 And the king Hashuerosh sayde vnto the Queene Ester, and to Hordesai the Iewe, Beholde, I haue giuen Ester the house of Haman, whom they haue hanged vpon the tree, because he sayd hand vpon the Iewes.

8 Write ye also for the Iewes, as it liketh you in the kings name, and seale it with the kings ring, (for 5 writings written in the kings name, and sealed with the kings ring, may no man reuoke)

9 Then were the kings scribes called at the same time, euen in 5 third moneth, that is the moneth Sium, on the thye and twentieth day thereof: and it was written, according to all as Hordesai commaunded vnto the Iewes & to the princes, & captaynes, and rulers of the prouinces, which were fro India euen vnto Ethiopia, an hundred and seuen and twentie prouinces, vnto euery prouince, according to the 5 writing thereof, & to euery people after their speech, and to the Iewes, according to their writing, & according to their language.

10 And hee wrote in the king Hashuerosh name, and sealed it with the kings ring: and hee sent letters by postes on horsebacke & p^r rode on beastes of pryce, as byouneraries & coltes of mares.

11 Wherein the king graited the Iewes (in what cite so euer they were) to gather themselves together, & to stand for their life, & to roote out, to slay and to destroy all the power of the people and of the prouince that bered them, both children & women, and to spoyle their goodes:

12 Vpon one day in all the prouinces of king Hashuerosh, eue in the thirteenth day of the twelfth moneth, which is the moneth Ndar.

13 The copie of the writing was, howe there should be a commaundment giuen in all and euery prouince, published among all the people, & that the Iewes shoulde be ready against that day, as auenge themselves on their enemies.

14 So the postes rode vpon beastes of pryce, and byouneraries, and went forth with speede, to execute the kings commaundment, and the decree was giuen at Shushan the palace.

15 And Hordesai went out from the king in royal apparet of blewes, and white, and with a great crown of gold, and with a garment of fine linen and purple, & the cite of Shushan reioiced and was glad.

16 And vnto the Iewes was come light and ioy and gladnes, and honour.

17 Also in all and euery prouince, and in all and euery cite and place, where the kings

"Or, went about to slay the Iewes.

c This was the law of 5 Medes and Persians, as Dan. 6. 15: notwithstanding 5 King reuoked the former decree granted to Haman, for Esters sake.

f Which contineth part of May and part of Iune.

g That is, in such letters and language, as was vsual in euery prouince.

"Or, mulles.

h That is, to defend themselves against all that would assaile them.

i Which hath part of February and part of Marche.

k The King gaue them liberie to kill all that d^d oppress them.

l Hee sheweth by these wordes that s^olow was that light was.

kinges commaundement & his decree came, there was ioy and gladnes to the Jewes, a feast and good day, & many of the people of the lande ^m became Jewes: for the feare of the Jewes fell vpon them.

CHAP. IX.

As the commaundement of the King the Jewes put their aduersaries to death. 1 The ten sonnes of Haman are hanged, 17 The leues keep a feast in remembrance of their deliuerance.

1 *S*oneth vnder vpon the thirteenth day of the same, when the kings commaundement and his decree dyed nere to be put in execution, in the day that the enemies of the Jewes hoped to haue power ouer them (but it ^a turned contrary: for the Jewes had rule ouer them that hated them)

2 The Jewes gathered themselves together into their cities throughout all the pounices of the king Ahalnerosh, to lay haide on such as sought their hurt, and no man could withstand them: for the feare of them fel vpon al people.

3 And all the rulers of the pounices, & the pincies and the captaynes, & the officers of the king ^b exalted the Jewes: for the feare of Mordecai fell vpon them.

4 For Mordecai was great in the kings house, & the report of him went through all the pounices: for this man Mordecai wayed greater and greater.

5 Thus the Jewes smote all their enemies with strokes of the sward and slaughter, & destruction, and did what they would vnto those that hated them.

6 And at Shushan the palace slew the Jewes & destroyed ^c five hundred men.

7 And Parshandatha, and Dalphon, and Spatha,

8 And Daratha, and Abalia, and Aridatha,

9 And Parmashta, & Mifai, & Mibai, and Vairzatha,

10 The ten sonnes of Haman, the sonne of Ammedatha, the aduersary of the Jewes slew they: but they layed not their hands on the people.

11 On the same day came the number of those that were slayne, vnto the palace of Shushan before the king.

12 And the king laide vnto the Queene Ester. The Jewes haue slayne in Shushan the palace and destroyed five hundred men, and the ten sonnes of Haman: what haue they done in the rest of the kings pounices? and what is thy petition, that it may be giuen thee? or what is thy request in poynt, that it may be performed?

13 Then said Ester, If it please the king, let it be graunted also to incorporate to the Jewes that are in Shushan, to do according ^d vnto this daies decree, that they may hang vpon the tree Hamans ten sonnes.

14 And the king charged to do so, and the decree was giuen at Shushan, and

they hanged Hamans ten sonnes.

15 So the Jewes that were in Shushan, assembled themselves vpon the fourteenth day of the moneth vdar, and slew three hundred men in Shushan, but on the people they laied not their had.

16 And the rest of the Jewes that were in the kings pounices assembled themselves, and stood for their liues, and had rest from their enemies, and sune of them that hated them, ^e fourtie and sune thousand: but they layde not their hand on the people.

17 This they did on the thirteenth day of the moneth vdar, & rested the fourteenth day thereof, and kept it a day of feasting and ioye.

18 But the Jewes that were in Shushan, assembled themselves on the thirteenth day, and on the fourteenth thereof, and they rested on the fifteenth of the same, & kept it a day of feasting & ioy.

19 Therefore the Jewes of the billages that dwelt in the walled towncs, kept the fourteenth day of the moneth vdar with ioy and feasting, euen a ioyfull day, & euerie one sent presents vnto his neighbour.

20 And Mordecai wrote these words, and sent letters vnto all the Jewes that were thorough all the pounices of the king Ahalnerosh, both nere and farr,

21 Inuoying them that they should keep the fourth day of the moneth vdar, and the fifteenth day of the same, euerie pere.

22 According to the dayes wherein the Jewes rested from their enemies, and the moneth which was turned vnto them from sorrow to ioy, & from mourning into a ioyfull day, to keep them the dayes of feasting, and ioy, and ^f to send presents euerie man to his neighbour, and giftes to the poore.

23 And the Jewes promised to do as they had begun, and as Mordecai had written vnto them,

24 Because Haman the sonne of Ammedatha the Magage all the Jewes aduersary, had imagined against the Jewes, to destroy them, & had ^g cast Pur (that is a lot) to consume & destroy them.

25 And when he came before the king, he commaunded by letters, let his wicked ^h be deniced (which he imagined against the Jewes) turne vpon his owne head, and let them hang him and his sonnes on the tree.

26 Therefore they called these dayes Purim, by the name of Pur, & because of all the words of this letter, & of that which they had seene besides this, & of that which had come vnto them,

27 The Jewes also ordered, and promised for them and for their feede, and for all that ioyned vnto them, that they would not faile to obserue those ⁱ two dayes euerie pere, according to their writing, and

g Reade Cha. 8.

h Meaning, that they layd hands on none, that were not the enemies of God.

i Meaning, in all places fasting in Shushan.

k As the Jewes do, euen to this daye, calling it in the Persians language Purim, that is, the day of lots.

l The Jewes gather hereof that Mordecai wrote this storie, but it seemeth that he wrote but onely these letters, and decrees that followe.

m He fettech before our eyes the vse of this feast, which was for remembrance of gods deliuerance, of the maintenance of mutual friendship, and reliefe of the poore.

n Reade Chap. 3.7.

o That is, Ester. p These are the wordes of the Kings commaundment to disanul Hamans wicked enterprise.

q Or, transgress. r Meaning the fourteenth, and the fifteenth day of the moneth and vdar.

m Conformed themselves to the Jewes religion.

a This was by Gods great providence, who turneth the ioye of the wicked into sorrow, and the teares of the godly into gladnes.

b Did them honour, & shewed them friendship.

c Which had conspired their death by the permission of the wicked Haman, d Besides those three hundred, that they slew the second day, as vers. 19.

e Whereby they declared, that this was Gods iust judgement vpon the enemies of his Church, forasmuch as they sought not their owne gain, but to execute his vengeance.

f This requirith not for desire of vengeance, but with zeale to see gods iudgements executed against his enemies.

Or, strength, or efficacie.
 r Which were letters declaring vnto them quietnes, and assurance, & putting them out of doubt, and feare.
Ebr. soules.
 f That they would obferue this feaft with fasting, and earnest prayer, which in Ebrew is signified by this word (their cry.)

and according to their season,
 28 And that these dayes should be remembred, and kept throughout every generation and every familie, & every priuincie, and every citie: euen these dayes of Durim should not faile among the Iewes, and the memoriall of them should not perish from their seede.
 29 And the Queene Ester the daughter of Abihail and Mordecai the Iewe wrote with all^r auotitie (to confirme this letter of Durim the second time)
 30 And he sent letters vnto all^p Iewes to the hundredth and tenen and twentie prouinces of the kingdome of Ahalhuroth, with^r words of peace and truth,
 31 To confirme these dayes of Durim according to their seasons, as Mordecai the Iewe and Ester the Queene had appointed them, and as they had promised for them^r selues & for their seede with^r fasting and prayer.

32 And the decree of Ester confirmed these wordes of Durim, and was written in the booke.

CHAP. X.

The estimation and autoritie of Mordecai.

And the King Ahalhuroth layed a tribute vpon the lande, and vpon the pies of the sea.
 2 And all the actes of his power, and of his might, and the declaration of the dignitie of Mordecai, wherewith the King magnified him, are they not written in the booke of the Chronicles of the kings of Media and Persia?
 3 For Mordecai the Iewe was the seconde vnto King Ahalhuroth, and great among the Iewes, & accepted among the multitude of his brethren, who procured the wealth of his people, and spake peaceably to all his seede.

These three points are here set forth as commendable, & necessary for him that is in autoritie: to haue the fauour of the people, to procure their welth, & to be gentle and loving toward them.

Iob.

THE ARGUMENT.

In this historie is set before our eyes the example of a singular patience. For this holy man Iob was not onely extremely afflicted in outward things and in his bodie, but also in his minde, and conscience by the sharpe tentations of his wife, and chiefe friends: which by their vehement wordes, and subtill dispurations brought him almost to despair: for they set forth God as a feuerie iudge, and mortall enemy vnto him, which had cast him of, therefore in vaine he should seeke vnto him for succour. These friends came vnto him vnder pretence of consolation and yet they tormented him more then did all his affliction. Notwithstanding he did constantly resist them, and at length had good successe. In this story we haue to marke that Iob mainteineth a good cause, but handleth it euill: againe his aduerfaries haue an euill matter, but they defende it craftily. For Iob helde y^e God did not alway punish men according to their sinnes, but y^e he had secret iudgements, wherof man knew not the cause, & therefore man could not reason against God therein, but he should be conuicted. Moreover, he was assured that God had not reiected him, yet through his great torments, & affliction he brausth forth into many inconueniences both of wordes & sentences, and sheweth himselfe as a desperate man in many things, and as one that would reist God: & this is his good cause which he doth not handle wel. Againe the aduerfaries maintein with many goodly argumets, that God punisheth continually according to the trespass, grounding vpon Gods protidence, his iustice, and mans sinnes, yet their intention is euill: for they labour to bring Iob into despair, and so they mainteine an euill cause. Ezekiel commendeth Iob as a iust man, Ezek. 14. 14, & James setteth out his patience for an example, Iam. 5. 11.

CHAP. I.

The holinesse, riches, and care of Iob for his children.
 10 Satan hath permission to tempt him. 13 He tempteth him by taking away his substance, and his children. 20 His faith and paine ee.

Here was a man in the land of Uz called Iob, & this man was an vpright & iust man, & one y^e feared God, & eschewed euill.
 And he had tenē sonnes, and thre daughters.

His substance also was tenē thousand sheepe, & thre thousand camels, and five hundred poke of oren, & five hundred yokes of oxen, & he was a Gentle and not a Iewe, & yet is pronounced vpright, and without hypocrisie. it declareth that among the heathen God hath his. c Hereby is declared, what is meant by an vpright, and iust man. d His children & riches are declared, to commend his vertue in his prosperitie, & his patience, and constancie when God had taken them from him.

hundredth thee asses, & his familie was very greate, so that this man was the greatest of all the^r men of the East.
 And his sonnes went and banketed in their houses, euerie one his day, and sent, & called their three sisters to eate and to drinke with them.
 And when the dayes of their banketing were gone about, Iob sent, & sanctified them, & rose by early in the morning, and offered burnt offrings according to the number of their all. For the faults, y^e they Iob thought, It may be y^e my sonnes had committed, & haue sinned, and b^e blasphemed God in reconcile their hearts: thus did Iob euerie day, selues for y^e same
 6 ¶ Now on a day when the children g

Ebr. children.
 e Meaning the Arabians, Chaldeans, Idumeans, &c.
 f That is, commanded them to be sanctified: meaning, that they should consider the faults, y^e they had committed, & haue sinned, and b^e blasphemed God in reconcile their hearts: thus did Iob euerie day, selues for y^e same
 g That is, offered for euerie

a That is, of the country of Idumea, as Lamentations. 4. 21, or bordering thereupon: for the land was called by the name of Uz the sonne of Ditha the sonne of Seir, Gene. 36. 28.
 b Forasmuch as he was a Gentle and not a Iewe, & yet is pronounced vpright, and without hypocrisie. it declareth that among the heathen God hath his. c Hereby is declared, what is meant by an vpright, and iust man. d His children & riches are declared, to commend his vertue in his prosperitie, & his patience, and constancie when God had taken them from him.

one of his children an offering of reconciliation, which declared his religion toward God, and the care that he had toward his children. h In Ebrew it is, and blessed God, which is sometime taken for blaspheming and cursing, as here, and 1. King. 21. 10, & 13, &c. i While the feast lasted. k Meaning, the Angels which are called the sonnes of God, because they are willing to execute his will.

1 Because our infirmities can not comprehend God in his maiestie, he is set forth vnto vs as a King, that our capacite may be able to vnderstand that which is spoken of him, m This declarereth that although Satan be aduerfariar to God, yet he is compelled to obey him, and do him all homage, without whose permission and appointment he can do nothing. n This question is asked for our infirmities: for God knewe whence he came. o Herein is described the nature of Satan, which is euer ranging for his pray, 1. Pet. 5.8. p He feareth thee not for thine own sake, but for the commoditye y he receiuet by thee. q Meaning, the grace of God, which serued Iob, as a ramp against all tentations. r This signifieth that Satan is not able to touch vs, but it is God that must do it. s Satan noteth the vice, whereunto men are commonly subiect: that is to hide their rebellion, & to be content with God in the time of prosperitie, which vice is disclosed in y time of their aduersitie. t God giueth not Satan power ouer mā, but y which God giueth him. u That is, went to execute y which God had permitted him to do: for els he cā neuer go out of Gods presence. x That is, y Arabians. y Which thing was also done by y craft of Satan to tempt Iob the more grievously, forasmuch as he might see, that not only men were his enemies, but y God made warre against him. z This last plague declarereth, that when one plague is past which seemeth hard to be borne, God can send vs another far more grieuous, to trie his, and teach the obedience,

of God came and stood before the Lord, Satan came also among them. 7 Then the Loide laide vnto Satan, Whence comest thou? And Satan answered the Loide, saying, I fro compassing the earth to and fro, and from walking in it. 8 And the Loide said vnto Satan, Hast thou not considered my seruant Job, howe none is like him in the earth? an vpright and iust man, one that feareth God, and escheweth euill? 9 Then Satan answered the Loide, and said, Doth Job feare God for nought? 10 Hast thou not made for him a hedge about him and about his house, and about all that he hath on euery side? thou hast blessed the worke of his hands, and his substance is increased in the land. 11 But stretch out now thine hand and touch all that he hath, to see if he will not blasphemeth thee to thy face. 12 Then the Loide said vnto Satan, Lo, all that he hath is in thine hand: onely vpon him selfe shalt thou not stretch out thine hand. So Satan departed from the presence of the Loide. 13 And on a day, when his sonnes & his daughters were eating, and drinking wine in their eldest brothers house, 14 There came a messenger vnto Job, & said, The oxen were plowing, and the asses feeding in their places, 15 And the Shebabeans came violently, & tooke them: yea, they haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee. 16 And whiles he was yet speaking, another came, and said, The fyre of God is fallen from the heauen, & hath burnt by the sheepe and the seruants, and destroyed them: but I onely am escaped alone, to tell thee. 17 And whiles he was yet speaking, another came, & saide, The Chaldeans set out thre bads, & fel vpon the camels, & haue taken them, and haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee. 18 And whiles he was yet speaking, came another, & saide, Thy sonnes, & thy daughters were eating, & drinking wine in their eldest brothers house, 19 And behold, there came a great wind from beyonde the wilderness, & smote the foure corners of the house, which fel vpon the children, & they are dead, and

I onely am escaped alone to tell thee. 20 Then Job arose, and rent his garment, and thaned his head, & fel downe vpon the ground, and worshipped, 21 And said, Naked came I out of my mothers wombe, and naked shall I returne: thither is the Loide hath giuen, & the Loide hath taken it: blessed be the name of the Loide. 22 In all this did not Job sinne, nor charge God foolishly.

kepe a meane herein, and rebell not against God, as the wicked do. Eccles. 5.4. 1. tim. 6.7. b That is, into the bellie of the earth, which is the mother of all. c Hereby he confesseth that God is iust, and good, although his hand be fore vpon him. d But declared that God did all thing according to iustice and equitie.

C H A P. II.

6 Satan hath permission to afflict Iob. 9 His wife tempteth him to forsake God. 11 His three friends visite him.

1 A Sabbath on a day the children of God came and stood before the Loide, & Satan came also among them, & stood before the Loide. 2 Then the Loide said vnto Satan, Whence comest thou? And Satan answered the Loide, & said, From compassing the earth to & fro, and from walking in it. 3 And the Loide said vnto Satan, Hast thou not considered my seruant Job, howe none is like him in the earth? an vpright and iust man, one that feareth God, and escheweth euill? for yet he continueth in his vprightnes, although thou mouedst him against him, to destroye him without cause. 4 And Satan answered the Loide, and said, Skin for skin, and all that euer a man hath, will he giue for his life. 5 But stretch now out thine hand, and touch his bones & his flesh, to see if he will not blasphemeth thee to thy face. 6 Then the Loide said vnto Satan, Lo, he is in thine hand, but saue his life. 7 So Satan departed from the presence of the Loide, and smote Job with sore b bleses, from the sole of his foote vnto his crowne. 8 And he rooke a potherde to scrape him, & he fate downe among the ashes. 9 Then said his wife vnto him, Deseit thou continue yet in thine vprightnesse? Blasphemeth God, and dye.

a That is, the Angels, as Chap. 1.6. b Reade, Chap. 1.6. c Ezek. 14.14. and chap. 1.1. d He proueth Iobs integritye by this that he ceased not to feare God when his plagues were grievously vpon him. e That is, when thou hadst nought against him, or when thou wast not able to bring thy purpose to passe. f Hereby he ment that a mā ouer his owne skinne is dearer vnto him then another mans. g Meaning, his owne person. h Thus Satan can go no further in punishing then God hath limited him. i This fore was most vehement, wherewith also God plagued the Egyptians, Exod. 9.9. and threatneth to punish the rebellious people, Deut. 28.27. so that this tentation was most grieuous: for if Iob had inured Gods fauour by the vbermencie of his disease, he might haue thought that God had cast him of. i As destitute of all other helpe and meanes, and wonderfully afflicted with the sorowe of his disease. k Satana vseth the same instrument against Iob, as he did against Adain. l Meaning, what gapest thou to serue God, seeing he thus plagued thee as though he were thine enemy? This is the most grievous tentation of the faithfull, when their faith is assailed, and when Satan goeth about to perfwade them, that they trust in God in vaine. m For death was appointed to the blasphemer, & so the ment that he should be soone rid out of his paine.

n That is, to be patient in a lawsuit, as we receive when he sendeth prosperitie, & so to acknowledge him to be both mercifull and iust. o He fo bridled his affections, that his tongue through impaciencie did not murmur against God. p Which were me of auctoritie, wise & learned, & as the Septuagint write, Kings, & came to comfort him, but when they sawe howe he was visited, they conceyued an euill opinion of him, as though he had bene but an hypocrite, & so iustly plagued of God for his finnes. q This was also a ceremonie, which they vsed in those countreys, as the renting of their clothes in signe of sorrow, &c. r And therefore thought that he would not haue hearkened to their counsell.

10 But he saide vnto her, Thou speakest like a foolish woman: what shall we receiue god at the hande of God, & not receiue euill? In all this did not Job sinne with his o lips.
 11 How wise Jobs friends heard of all this euill that was come vpon him, they came euery one from his owne place, to wit, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lamēt with him, and to comfort him.
 12 So when they lift vp their eyes asafare of, they knew him not: therefore they lift vp their voyces and wept, and euery one of them rent his garment, & spinned a dust vpon their heades towarde the heauen.
 13 So they sate by him vpon the ground seuen dayes, and seuen nights, & none spake a worde vnto him: for they sawe, that the griefe was verie great.

11 Why died I not in the birth: or why dyed I not, when I came out of the wombe?
 12 Why did the knees pricke mee? and why did I sucke the breastes?
 13 For of sponide I now haue I rem and bene quiet, I should haue slept then, and bene at rest,
 14 With the kings and counsellors of the earth, which haue buyded themselues in desolate places:
 15 Or with the princes that had gold, and haue filled their houses with silver.
 16 Why was I not hid, as an untimely birth, eather as an infant, which haue not seene the lught?
 17 The wicked I haue there ceased from their tyrannie, and there they that labored valiantly, are at rest.
 18 The prisoners rest together, & heare not the voyce of the oppiessour.
 19 There are small and great, and the seruauit is free from his master.
 20 Wherefore is the light giuen to him that is in miserie: and life vnto them that haue braue hearts?
 21 Which long for death, and if it come not, they would euen learch it mote the treasures:
 22 Which iope for gladnes and reioyce, when they can finde the graue.
 23 Why is the light giuen to the man whose waie is hid, and whome God hath hedged in?
 24 For my sighing commeth before I eate, and my roynings are powred out like the water.
 25 For the thing I fearede, is come vpon me, and the thing that I was afraid of, is come vnto me.
 26 I had no peace, neyther had I quietnes, neither had I rest, yet trouble is come.

h This and that which foloweth declareth that when mā giueth place to his passions, he is not able to stay nor keepe measure, but runneth headlong into all euill, except God call him backe.
 i The vehemencie of his afflictions made him to vter these words, as though death were the end of all miseries, and as if there were no life after this, which he speaketh not as though it were so, but the infirmities of his flesh caused him to braut out into this error of the wicked.
 k He noteth the ambition of them, which for their pleasure, as it were, change the order of nature, & buylde in most barren places, because they would here by make their names immortal. l That is, by death the crueltie of the tyrants hath ceased. m All they that sustaine any kind of calamitie & miserie in this worlde: which he speaketh after the judgement of the flesh. n He sheweth that the benefices of God are not comfortable, except the heart be ioyfull, and the conscience quieted. o That seeth not howe to come out of his miseries, because he dependeth not on Gods prouidence. p In my prosperitie I looked euer for a fall, as is come nowe to passe. q The feare of troubles that should enuse, caused my prosperitie to seeme to me as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

1 Iob complaineth and curseth the day of his birth.
 11 Hee desireth to die, as though death were the ende of all mans miserie.

1 Afterwards Job opened his mouth, and curst his day.
 2 And Job cried out, and said,
 3 Let the dape perishe, wherem I was borne, and the night when it was sayd, There is a man child conceived.
 4 Let that day be darkenes, let not God regarde it from above, neither let the light shine vpon it,
 5 But let darkenesse, and the shadowe of death stayne it: let the cloude remaine vpon it, and let them make it fearefull as a bitter day.
 6 Let darkenesse possesse that night, let it not be ioynd vnto the daies of the pere, nor let it come into the count of the moneths.
 7 Pea, desolate be that night, and let no iop be in it.
 8 Let them that curse the dape, (being rebp to remne their mourning curse it.
 9 Let the starres of that twilight be dim through darkenesse of it: let it looke for light, but haue none: neither let it see the dawning of the day,
 10 Because it shat not by the doores of my mothers wombe: nor hid my selfe from mine eyes.

23 Why is the light giuen to the man whose waie is hid, and whome God hath hedged in?
 24 For my sighing commeth before I eate, and my roynings are powred out like the water.
 25 For the thing I fearede, is come vpon me, and the thing that I was afraid of, is come vnto me.
 26 I had no peace, neyther had I quietnes, neither had I rest, yet trouble is come.

l That is, by death the crueltie of the tyrants hath ceased. m All they that sustaine any kind of calamitie & miserie in this worlde: which he speaketh after the judgement of the flesh. n He sheweth that the benefices of God are not comfortable, except the heart be ioyfull, and the conscience quieted. o That seeth not howe to come out of his miseries, because he dependeth not on Gods prouidence. p In my prosperitie I looked euer for a fall, as is come nowe to passe. q The feare of troubles that should enuse, caused my prosperitie to seeme to me as nothing, and yet I am not exempted from trouble.

CHAP. IIIII.

1 Iob is reprehended of impiencie, 7 And vniustice, 17 And of the presumption of his own righteousness.

1 Then Eliphaz the Temanite answered, and sayd,
 2 If we aslay to continue with thee, wilt thou be grieved? but who can withhold himselfe from speaking?
 3 Beholde, thou hast taught many, and hast strengthened the wearie hands.
 4 Thy wordes haue confirmed him that was falling, and thou hast strengthened the weak knees.
 5 But nowe it is come vpon thee, & thou

a Seeyng this thine impaciencie.
 b Thou hast comforted others in their afflictions, & canst not now comfort thy selfe.

a The seuen dayes ended, Chap. 2. 13.
 b Here Iob beginneth to feele his great imperfection in this battell betwene the spirit and the fleshe, Rom. 7. 18, and after a manner yeeldeth, yet in the ende he getteth victorie, though he was in the meane time greatly wounded.
 c Men ought not to be wearie of their life, and curse it, because of infirmities that it is subiect vnto, but because they are giuen to sinne, and rebelli on agaynst God. d Let it bee put out of the number of dayes, and let it not haue the light of the sunne to separate it from the nyght. e That is, most obscure darkenesse, which maketh them afraid of death, that are in it. f Which curse the dayes of their byrth, let them laye that curse vpon this nyght. g Let it be alwayes nyght, and neuer see day. h Ebr. the yeuilles of the morning.

c This he con- cludeth that Iob was, but an hypocrite, & had no true feare nor tress in God. d He concludeth that Iob was reprobated, seeing that God handled him so extremely, which is the argument that the carnall men make against y children of God. e They that do euill, cannot but receiue euill. f He sheweth that God needeth no great preparation to destroy his enemies: for he can doe it with the blast of his mouth. g Though men according to their office do not punish tyrants (whom for their crueltie he compareth to lios, & their children to their whelps) yet God both is able, & his iustice will punish them. h A thing that I knewe not before, was declared vnto me by vision: that is, that whosoever thinketh himselfe iust, shall be founde a sinner, when he cometh before God. i In these visions which God sheweth to his creatures, there is euer a certaine feare ioyned, that the autority thereof might be had in greater reuerence. k When all things were quiet, or when the feare was somewhat swaged, as God appeared to Eliab, 1. King. 19. 12. l He proueth that if God did punish the innocent, the creature shoulde be more iust then the Creator, which were a blasphemie, m If God finde imperfection in his Angels, when they are not maintained by his power, how much more shall he lay follie to mans charge, when he would iustifie himselfe against God: n That is, in this mortall bodie, subiect to corruption, 2. Cor. 5. 1. o They see death continually before their eyes, and dayly approaching toward them. p No man for all this doeth consider it. q That is, before that any of them were so wise as to thinke on death.

CHAP. V.

1. 2 Elphaz sheweth the difference betweene the children of God and the wicked. 3 The fall of the wicked, o Gods power who destroyeth the wicked, and deliuereth him.

2 He willeth Iob to consider the example of all them that haue liued or do liue godly, whether any of them be like vnto him in raging against God as he doeth.

2 Doubtlesse b anger killeth the foolishhe, and enuea sageth the idioic. 3 I haue seene the c foolishhe well rooted, and suddenly d cursed his habitation, saying, 4 His c children shalbe farre from saluation, and they shal be destroyed in the e gate, and none shal deliuer them. 5 The hungrie shall eate by his hartest: pea, they shal take it from among the e thornes, and the thirsty shal drinke by their substance. 6 For o miserie cometh not fourth of the dust, h neither doth affliction spring out of the earth. 7 But man is borne vnto i trauaple, as the sparkes flie byward. 8 But I would inquire k at God, & turne my talke vnto God: 9 Which l doeth great things and vnsearchable, & marueilous things without number, 10 He m giueth raine vpon the earth, and pouereth water vpon the creetes, 11 And serech by on hie them that bee lowe, that the sorrowfull may be exalted to saluation. 12 He scattereth the deuices of the craftie: so that their handes can not accomplish that which they do enterpise. 13 n He taketh the wise in their craftines, and the counsell of the wicked is made foolishh. 14 They meeete with o darkenesse in the day time, and o grope at none daie, as in the night. 15 But hee saucth the p poore from the sword, from their q mouth, and from the hand of the violent man, 16 So that the poore hath his hope, but iniquitie shal r stop her mouth. 17 Behold, blessed is the man whom God correcteth: therefore refuse not thou the chastising of the Almighty. 18 For he maketh the wounde, and bindeth it up: he smiteth, and his handes make whole. 19 He shall deliuer thee s in fire troubles, and in the severity the euill shall not touche thee. 20 In famine he shall deliuer thee from death: and in battell from the power of the sword. 21 Thou shalt be hid from the scourge of the tongue, and thou shalt not be afraid of destruction when it cometh.

to whom all creatures are subiect, & whose workes declare that man is inexcusable, except he glorifie God in all his workes. m He sheweth by particular exaples, what y workes of God are. n In things playne and euident they shewe themselves fooles in steade of wise men. o This declareth that God punisheth the worldly wise, as hee threatened, Deut. 28. 29. p That is, hee that humbleth himselfe before God. q He compareth the slaughter of the wicked to sharpe swords. r If the wicked be copelled at Gods workes to stop their mouths, much more they that professe God. s He will send tribulation after trouble, that his children may not for one tyme, but continually trust in him: but they shal haue a comfort, bleisfull euill, euen in the greatest and the last, which is here called the seventh.

Where as the wicked lament in their troubles, thou shalt haue occasion to reioyce:
 y When we are in Gods fauour, all creatures shall serue vs.
 x God shall so blesse thee, that thou shalt haue occasion to reioyce in all things and not to be offended.
 y Though the children of God haue not alwayes this promes performed, yet God doth recompence it otherwise to their aduantage. z We haue learned these poyntes by experience, that God punisheth not the innocent, that man can not compare in iustice with him, that the hypocrites shall not long prosper, and that the affliction which man susteineth, commeth for his owne sinne.

CHAP. VI.

1 Job answereth, that his paine is more grieuous then his fault. 3 He wisheth death. 4 He complaineth of his friends.

1 **W**H E Job answered, and said,
 2 **W**H y my grieue were wel weighed,
 and my miseries were laied together in the ² balance!

3 **F**or it would be now heavier then the saide of the sea: therefore my wordes are ^b swallowed vp.

4 **F**or the arrowes of the Almighty are in me, the venime whereof doth drinke vp my spirite, and the terrours of God ^c fight against me.

5 **D**oth the ^d wide asse bray whē he hath grailes? or loweth the oxe when he hath fodder?

6 **T**hat which is vsfaulerie, shall it be eaten without salt? or is there any taste in the white of an egge?

7 **S**uch things as my soule refused to touch, as were sowes, are my meate.
 8 **O**h that I might haue my desire, and ^e God would graunt me the thing that I long for!

9 **T**hat is, that God would destrop me: ^f he would let his hand go, & cut me of.
 10 **T**he should I yet haue comfort, (though I burne with sorrow, let him not spare) ^g because I haue not denied ^h his wordes of the Holy one.

11 **W**hat power haue I that I should endure? or what is mine ⁱ ende, if I should wrong my life?

12 **I**s my strength the strength of stones? or is my strength of blasse?

13 **I**s it not so, ^j there is in me no helpe? and that ^k strength is taken from me?

14 **Y**e that is in misery, ought to be conuenient to the mouth. ^l Here in he smecth double, both in wishing through impaciencie to dye, and also in desiring of God a thing which was not agreeable to his will. ^m That is, let me die at once, before I come to distrust in Gods promise through mine impaciencie. ⁿ He seareth lest he should be brought to inconueniencies, if his sorowes should continue. ^o I haue I not sought to helpe my selfe as much as was possible? ^p Or, wisdom, or lawe.

footed of his neighbour: but men haue

foraken the feare of the Almighty.
 15 **W**hy birthmen haue deceiued me as a ^q drinke, and as the rusing of the rurses they passe away.

16 **W**hich are blackish with yce, & where in the snow is hid.

17 **B**ut in time they are dried by the heate and are consumed: and when it is hote they fall out of their places.

18 **O**r they depart from their way and course, yea, they banish and perish.

19 **T**hey that goe to Tema, ^r I considered them, and they that goe to Sheba, wayted for them.

20 **B**ut they were confounded: when they hoped, they came thither and were ashamed.

21 **S**urely now are pe like ^s vnto it: pe haue scie my fearfull plague, and are afraid.

22 **W**as it because I sayd, Bring vnto me? or giue a rewarde to me of your ^t substance?

23 **A**nd deliuer me from the enemies hande, or ransome me out of the hande of mynantes?

24 **T**each me, & I will ^u hold my tongue: and cause me to vnderstand, wherein I haue erred.

25 **H**ow ^vstedfast are the wordes of righteousnes? and what can any of you iustly reponde?

26 **D**o pe imagine to reuenge ^w wordes, that the talke of the afflicted should be as the wilde?

27 **P**e make your watch to fall vpon the fatherles, and dig a pit for your friend.

28 **N**ow therefore be content to looke vpon me: for I will not lie before your face.

29 **T**urne, I pray you, let there be none iniquitie: reuerie, I say, and ye shall see yet my righteousnes in that behalf. ^x Is there iniquitie in my tongue? doth not my mouth telle sorowes?

30 **O** shew me wherein I haue erred, and I will confesse my fault. ^y He that hath a good conscience, doth not shrinke at the sharpe wordes or reasonings of others, except they be able to perswade him by reason. ^z Do you caull at my wordes, because I should be thought to speake foolishly, which am now in misery? ^{aa} Consider whether I speake as one that is driuen to this impaciencie through very sorrow, or as an hypocrite, as you condemne me.

CHAP. VII.

1 Job sheweth the vortines and misery of mans life.

1 **I**s there not an appointed tyme to a ^a man vpon earth? & are not his daies as the daies of an hireling?

2 **A**s a striant longeth for the shadow, and as an hireling looketh for the ende of his worke,

3 **S**o haue I had as an inheritance the ^b monethes of vauantie, and vauapfull nightes haue bene appointed vnto me.

4 **I**f I layed me downe, I said, ^c When shall I arise? and in confirming the euening I am enen full with resting, and I sleepe vnto the dawning of the day.

5 **W**hen I rise, I am ^d clothed with wognes, & I hope in vaine.

6 **T**his significeth that his disease was rare and most horrible.

k He comparatli those friends which comfort vs not in miserie, to a brooke, which in sommer, when we neede water, is dry, in winter is hard frosen, and in the tyme of rayne, when we haue no neede, overfloweth with water.
 l They that passe thereby to go in, to the whote countreys of Arabia, thinke to find water there, to quench their thirst, but they are deceiued.
 m That is, like to this brooke, which deceiuetli the, that thinke to haue water there in their neede, as I looked for consolation at your handes.
 n He toucheth the worldlings, which for no necessitie wil giue part of the r goodes, & much more these men, which would not giue him comfortable wordes.
 o Shew me wherein I haue erred, and I will confesse my fault. p He that hath a good conscience, doth not shrinke at the sharpe wordes or reasonings of others, except they be able to perswade him by reason. q Do you caull at my wordes, because I should be thought to speake foolishly, which am now in misery? r Consider whether I speake as one that is driuen to this impaciencie through very sorrow, or as an hypocrite, as you condemne me.

d Thus he speaketh in respect of the breuitie of mans life, which passeth with out hope of returning: in consideration wherof, he desireth God to haue compassion on him.

e If thou beholdest me in thine anger, I shall not be able to stand in thy presence.

f Shall no more enjoy this mortal life.

g Seeing I can by none other meanes comfort my selfe, I will declare my griefe by wordes, and thus he speaketh as one overcome with griefe of mynde.

h Am not I a poore wretch? what needest thou then to lay so much paine on me?

i So that I can haue no rest, night nor day.

k He speaketh as one overcome with sorrow, and nor of judgement, or of the examination of his faith.

l Seeing my terme of life is so short, let me haue some rest and ease.

m Seeing that man of himselfe is so vile, why dost thou giue him that honour to contend against him: Job vseth all kindes of persuasion with God, that he might stay his hand. n After all tentations faith brasteth forth and leaeth Job to repentance: yet it was not in such perfection, that he could bridle himselfe from reasoning with God, because that he still tried his faith. o That is, I shall be dead.

thinnesse of the dust: my skinn is rent, and become horrible.

6 My daies are wafter then a weauers shuttle, & they are spent without hope.

7 Remember that my life is but a winde, and that mine eye shall not returne to see pleasure.

8 The eye that hath seene me, shall see me no more: thine eyes are vpon me, and I shall no longer.

9 As the cloud vanissheth and goeth away, so he that goeth downe to the graue, shall come vp no more.

10 He shall returne no more to his house, neither shall his place know him any more.

11 Therefore I will not spare my mouth, but will speake in the trouble of my spirite, and make in the bitterness of my minde.

12 Am I a sea boz a whales fish, that thou keepst me in ward?

13 When I say, My couche shall relieue me, and my bed shall bring comfort in my meditation,

14 Then fearest thou me with dreames, and abhorrest me with visions.

15 Therefore my soule is chusest rather to be strangled and to die, then to be in my house.

16 I abhorre it, I shall not lye alway: I spare me then, for my dayes are but banitic,

17 What is man, that thou dost magnifie him, and that thou settest thine heart vpon him?

18 And dost visite him euery morning, and triest him euery moment?

19 How long will it be yer thou departe from me? thou wilt not let me alone whiles I may swallow my spittle.

20 I haue sinned, what shall I do vnto thee? D thou preferer of me, why hast thou set me as a marke against thee, so that I am a burden vnto my selfe?

21 And why dost thou not pardon my trespass, and take away mine iniquity? for now shall I sleepe in the dust, and if thou seekest me in the morning, I shall not be found.

CHAP. VIII.

1 Bildad sheweth that Job is a sinner, because God punisheth the wicked, and preseruethe the good.

1 Then answered Bildad the Shuzite, and said,

2 How long wilt thou talke of these things? and how long shall the wordes of thy mouth be as a mighty winde?

3 Both God peruert iudgement: or doth the almighty subuert iustice?

4 If thy sonnes haue sinned against him, and he hath sent them into a place

of their iniquitie,

5 Yet if thou wilt early seeke vnto God, and pray to the Almighty,

6 If thou be pure & vpright, then surely he will awake vp vnto thee, and he will make the habitation of thy righteousness prosperous.

7 And though thy beginning be small, yet thy latter end shall greatly increase.

8 Inquire therefore, I pray thee, of the former age, & prepare thy selfe to learne of their fathers.

9 (For we are but of yesterday, & are ignorant: for our dayes vpon earth are but a shadow)

10 Shall not they teach thee and tell thee, and utter the wordes of their heart?

11 Can a rush grow without mire? or can the grass grow without water?

12 Though it were in greene and not cut downe, yet shall it wither before any other herbe.

13 So are the paths of all that forget God, and the hypocrites hope shall perish.

14 His confidence also shall be cut off, as his trust shall be as the house of a spider.

15 He shall lean vpon his house, but it shall not stand: he shall hold him fast by it, yet shall it not endure.

16 The tree is greene before the sunne, & the branches spreade ouer the garden thereof.

17 The rootes thereof are wrapped about the fontayne, and are folded about the house of stonies.

18 If any plucke it from his place, and it decay, saying, I haue not seene thee,

19 Behold, it will reioice by this means, that it may grow in another molde.

20 Beholde, God will not cast away an vpright man, neither will he take the wicked by the hand,

21 Till he haue filled thy mouth with laughter, and thy lips with ioy.

22 They that hate thee, shall be clothed w shame, and the dwelling of the wicked shall not remaine.

h Which is to day, and to morow swept away.

i He compareth the iust to a tree, which although it be removed out of one place vnto another, yet flourisheth: so the affliction of the godly turneth to their profite. k That is, so that there remaine nothing there to proue whether the tree had growen there or no. l To be planted in another place, where it may growe at pleasure.

m If thou be godly, he will giue thee occasion to reioyce, and if not, thine affliction shall increase.

CHAP. IX.

1 Job declareth the mighty power of God, and that mans righteousness is nothing.

1 Then Job answered, and said,

2 I know verely that it is so: for how should man compared vnto God, be iustified?

3 If he would dispute with him, he could not answere him one thyng of his

1 b That is, hath rewarded them according to their iniquitie: meaning, that Job ought to be warned by the example of his children, that he offend not God.

c That is, if thou turne betyme whiles God calleth thee to repentance.

d Though the beginnings be not so pleasant, as thou wouldest desire, yet in the ende thou shalt haue sufficient occasion to content thy selfe.

e He willett Job to examine all antiquities, and he shall finde it true which he here saith.

f Meaning, that it is not enough to haue the experience of our felues, but to be confirmed by the examples of them that went before vs.

g As a rush can not grow without moistnes, so can not the hypocrite, because he hath not faith which is moistened with Gods Spirit.

i He compareth the iust to a tree, which although it be removed out of one place vnto another, yet flourisheth: so the affliction of the godly turneth to their profite. k That is, so that there remaine nothing there to proue whether the tree had growen there or no. l To be planted in another place, where it may growe at pleasure.

m If thou be godly, he will giue thee occasion to reioyce, and if not, thine affliction shall increase.

n Job here answereth to that point of Elphaz and Bildads oration, touching the iustice of God and his innocencie, confessing God to bee infinite in iustice, and man to bee nothing in respect.

o thou

a He declareth that their works which would diminish any thing from the iustice of God, is but as a puffe of winde that vanissheth away.

b Of a thousand things, which God could lay to his charge, man cannot answer him one.

c He declareth what is the infirmity of man by the mighty and incomprehensible power that is in God, shewing what he could do, if he would set forth his power.

d These are the names of certaine starres, whereby he meaneth that al starres both known and vnkknown are at his appointmet.

e I am not able to comprehend his workes, which are common and dayly before mine eyes, much lesse in those things, which are hid and secret.

f He sheweth that when God doth execute his power, he doeth it in fully, as much as none can controule him.

g God will not be appeald for ought that man can laye for himselfe for his iustification.

h That is, all the reasons that men can laye to approve their cause.

i How should I be able to answer him by eloquence? whereby he noteth his friends, that albeit they were eloquent in talke, yet they felt not in heart, that which they spake.

k Meaning, in his owne opinion, signifying, that man will sometime flatter himselfe to be righteous, which before God is abomination.

l Whiles I am in my pang, I can not but brag forth into many inconueniences, although I knowe still that God is iust.

m I am not able to feele my sinnes so great, as I feele the weyght of his plagues: and this he speaketh to condemne his dulnesse, and to iustifie God.

n After he hath accused his owne weakness, he continueth to iustifie God and his power.

o If I would stande in mine owne defence, yet God hath iust cause to condemne me, if he examine mine heart, and conscience.

p If God punish according to his justice, he will destroye aswell them that are counted perfite, as them that are wicked.

q To wit, the wicked.

b thousand.

4 **Y**ee is wise in heart, and myghtie in strength; who hath bene fierce agaynst him and hath prospered?

5 **H**e remoueth the mountaines and they feele not when hee ouerthroweth them in his wrath.

6 **H**e remoueth the earth out of her place, that the pillars thereof do shake.

7 **H**e commandeth the sunne, & it rieth not: he closeth vp the starres, as vnder a signet.

8 **Y**ee him selfe alone spreadeth out the heauens, and walketh vpon the height of the sea.

9 **H**e maketh the starres ^d Arcturus, Orion, and Pleiades, and the climates of the South.

10 **H**e doth great things, & vnsearchable: yea, maruailous things without number.

11 **L**o, when he goeth by mee, I see him nor: and when he passeth by, I perceiue him not.

12 **B**ehold, when he taketh a pray, I who can make him to restore it: who shall say vnto him, What doest thou?

13 **G**od's will not withdraue his anger, & the most myghtie helpes ^h do stoupe vnder him.

14 **H**ow much lesse shall I answer him? or how should I finde out ⁱ my wordes wch him?

15 **F**or though I were iust, yet coulde I not answer, but I would make supplication to my Iudge.

16 **I**f I ^{cr}pe, & he answer me, yet woulde I not beleue, that he heard my voyde.

17 **F**or he destroyeth me with a tempest, and woundeth me ^m without cause.

18 **H**e wil not suffer me to take my breath, but filleteth me with bitternes.

19 **I**f we speake of strength, beholde, he is ⁿ strong: if we speake of iudgement, who shall bring me in to pleade?

20 **I**f I woulde iustifie my selfe, myne owne mouth shall condemne mee: ^o if I woulde be perfite, he shall iudge me wicked.

21 **T**hough I were perfite, yet I knowe not my soule: therefore abhorre I my life.

22 **T**his is one point: therefore I said, **H**e destroyeth the ^p perfite and the wicked.

23 **I**f the scourge should suddenly ^r slape,

should God ^r laugh at the punishment of the innocēt?

24 **T**he earth is quiet in the hande of appoynted iudges: the wicked: he ^s conuerteth the faces of the iudges thereof: if not, where ^t is his strength?

25 **W**hy dayes haue bene more swift then a poste: they haue fled, and haue seene no good thing.

26 **T**hey are past as with the most swift hysseps, and as the eagle that flyeth to the pray.

27 **I**f I say, I wil forget my complaint, I will cease from my wrath, and comfort me,

28 **T**hen I am astrayde of all my sorowes, knowing that thou wilt not iudge mee innocēt.

29 **I**f I be wicked, why ^v labour I thus in vaine?

30 **I**f I walk with my selfe with snowe water, and purge mine hands most cleane,

31 **P**er that thou plunge me in the pit, & mine owne ^w clothes shall make mee filthy.

32 **F**or he is not a man as I am, that I should answer him, if we come together to iudgement.

33 **N**epther is there any iuryre ^a that might lay his hand vpon vs both.

34 **L**et him take his rod away from me, & let not his feare astonish me:

35 **T**hen wil I speake, and feare him not: ^b but because I am not so, I hold me still pure in mine owne eyes, yet all is but corruption before God.

1 **W**hatsoeuer I would vie to couer my filthines with, shall disclose me so much more.

a Which might make an accord betweene God and me, speaking of impaciencie, and yet confessing God to be iust in punishing him.

b Signifying that Gods iudgements keepe him in awe.

CHAP. X.

1 Job is wearie of his life, and setteth out his fragilitie before God. *25* He desireth him to slay his hande. *22* A description of death.

1 **M**y soule is cut of though I liue: I will leane my complaint vnto my selfe, & will speake in the bitternes of my soule.

2 **I** will say vnto God, ^e Condemne mee not: he we me, wherefore thou contentest with me.

3 **T**hinkest thou it ^d good to oppresse me, & to cast of the labour of thine hands, and to fauour the ^f counsell of the wicked?

4 **H**ast thou ^g carnall eyes? or dost thou see as man seeth?

5 **A**re thy dayes as mans ^h dayes? or thy yeres, as the time of man?

6 **T**hat thou inquirest of mine iniquitie, & searchest out my sinne.

7 **I** am more like to a dead man, then to one that liueth.

8 **I** will make an ample declaration of my tormentes, accusing my selfe, and noc God.

9 **H**e would not that God should proceede against him by his secret iustice, but by the ordinary means that he punisheth others.

10 **I** is agreeable to thy justice to doe mee wrong?

11 **W**ilt thou be without compassion? **12** **W**ilt thou graue the wicked and condemne mee?

13 **D**oest thou this of ignorance?

14 **A**rt thou in constant and changeable, as the times, to daye a friend, to morowe an enemy?

d Thus he speaketh in respect of the brevity of mans frailtiefte from doing euill, neither can any ferue me at libertie.

k In these eight verses following he describeth the mercie of God in the wonderful creation of man: and thereon groundeth that God should not shewe himselfe rigorous against him.

l As brittle as a pot of clay.

m That is, reason & vnderstanding, and many other giftes whereby man excelleth all earthly creatures.

n That is, thy fatherly care and prouidence, whereby thou preferrest me, and without the which I should perish streightway.

o Though I be not fully able to comprehend these things, yet I must needs confesse y^e it is so.

p I will alway walke in feare & humilitie, knowing that none is iust before thee.

q I should be persuaded by his great talke, that he is iust

1 You knowest that I can not do wic- kedly: for none can deliuer mee out of thine hand.

2 Thine hands haue made me, and fashioned me wholly rounde about, & wilt thou destroy me?

3 Remember, I pray thee, that thou hast made mee as the claye, and wilt thou bring me into dust againe?

4 Hast thou not powred mee out as milke? and turned me to cruds like cheefe?

5 Thou hast clothed me with skine and fleshe, & covered me together with bones and sinewes.

6 Thou hast giuen me life, & grace: and thy mercie hath preserved my spirit.

7 Though thou hast hid these things in thine heart, yet I knowe that it is so with thee.

8 If I haue sinned, then thou wilt straight- ly looke vnto me, and wilt not holde me guiltles of mine iniquitie.

9 If I haue done wickedly, w^o vnto me: if I haue done righte only, I will not be lift by mine hand, being full of confu- sion, because I see mine affliction.

10 But let it increafe: hurt thou me as a hyon: returne & shewe thy leife many nephlous vpon me.

11 Thou renewest thy plagues against me, and thou increasest thy wrath against me: changes and armies of sorowes are against me.

12 Wherefore the hast thou brought me out of the wombe? why that I had per- rished, and that none eye had seene me!

13 And that I were as I had not bene, but brought forth the wombe to disgrace.

14 Are not my daies fewe? let him cease, and leaue of from me, that I may take a litle comfort.

15 Before I go and shall not returne, e- uen to the land of darkenes and shadow of death:

16 Vnto a land, I say, darke as darkenes it selfe, & into the shadow of death, where is none order, but the light is there as darkenesse.

q Job beyng sore assaulted in this battell be- twene the fleshe and the spirit, braueth out into these afflictions, wishing rather short dayes then long paine. r That is, diuersitie of diseases & in great abundance, shewing that God hath infinite meanes to punish the man. s He wiseth that God would leaue of his affliction, considering his great miserie and the breuities of his life. t He speaketh thus in the person of a sinner, that is o- uercome with passions and with the feeling of Gods iudgements, and therefore cannot apprehend in that state the mercies of God and comfort of the resurrection. u No distinction betwene light and darkenes, but where all is very darkenes it selfe.

CHAP. XI.

1 Job is vniuersally reprehended of Zophar. 7 God is incomprehensible. 12 He is mercifull to the repentant. 18 Their assurance that liue godly.

1 Then answered Zophar the Naathite, and said,

2 Should not the multitude of words be answered? or should a great talker be iustified?

3 Should men holde their peace at thy speeche? & when thou mockest others, shall none make thee ashamed?

4 For thou hast spoke, & thy doctrine is pure, and I am cleane in thine eyes.

5 But oh, that God would speake & open his lippes against thee!

6 That he might shew thee the secretes of wisdom, howe thou hast defered double according to right: know therefore that God hath forgotten thee for thine iniquitie.

7 Canst thou by searching find out God? canst thou finde out the Almighty to his perfection?

8 The heauens are hye, what canst thou doe? it is deeper then the hell, howe canst thou know it?

9 The measure therof is longer then the earth, and it is broader then the sea.

10 If he cut of & shut vp, or gather to- gether, who can turne him backe?

11 For if he knoweth wayne men, and seeth iniquitie, and him that vnderstandeth nothing.

12 Yet haue man would be wise, though man new home is like a wild asse colt.

13 If thou wilt prepare thine heart, & stretch out thine hands toward him:

14 If iniquitie be in thine hand, put it farre away, and let no wickednes dwell in thy tabernacle.

15 Then truly shalt thou lift by thy speeche without spore, and shalt be stable, & shalt not feare.

16 But thou shalt forget thy miserie, and remember it as waters that are past.

17 Thine age also shall appeare more cleare then the noone daye: thou shalt shine and be as the morning.

18 And thou shalt be bolde, because there is hope: and thou shalt digge pittes, and shalt lye downe safely.

19 For when thou takest thy rest, none shall make thee afraid: pea, many shall make lute vnto thee.

20 But the eyes of the wicked shall faile, and their refuge shall perishe, and their hope shall be sorow of minde.

he hath afterwarde, come of God, and not of nature. g If thou repent, pray vnto him. h Renounce thine ouer euil works, & see that they offend not God, ouer whom thou hast charge. i He declareth what quietnes of conscience and successe in all things such shal haue, which turne to God by true repentance. *Leuit. 26.6.* k He sheweth that contrarie things shal come vnto them that do not repent.

CHAP. XII.

1 Job accuseth his friends of ignorance. 7 He decla- reth his might, and power of God, 17 And howe he chaungeth the course of things.

1 Then Job answered, and said,

2 In deed because that ye are the people only, a wisdomne must dye with you.

3 But I haue vnderstanding as well as standeth in you, & am not inferior vnto you: pea, wordes, and so flatter your selues as though none knewe any thing, or could knowe but you.

b He chargeth Job with this, that he should say, that y^e thing which he saie, was true, & that he was without sinne in the sight of God.

c Which is, not to stand in iustifying of thy selfe, he signifies that man will neuer be over- come, whiles he reasoneth with another, & there- fore God must breake off the controuersie, and stop mans mouth.

d That is, this perfection of God, and if man be not able to comprehend the height of the heauen, & depth of hell, the length of the earth, the breadth of the sea, which are but crea- tures: how can he attayne to the perfection of the Creator? e If God should turne the state of things, and establish a newe order in nature, who could controlle him? f That is, with- out vnderstand- ing: so that whatsoeuer giftes

g Because you seele not y^e which you speake, you thinke the whole standeth in you.

h That is, who

Prov. 1. 2.

b He reproveth these his friends of two fautes: **f** one that they thought they had better knowledge then in dedde they had, and the other that in steade of true consolation they did deride and despise their friend in his adversity.

c The which neighbour being a mocker, and a wicked man, thinketh that no man is in Gods favour but he, because he hath all things that he desireth.

d As the riche esteeme not a light, or torch that goeth out, so is he despised that falleth from prosperitie to aduersitie.

Ex. 10. whom God hath brought in with his hand.

e He declareth to them that did dispute against him, that their wisdom is common to all, and such as the very brute beastes do daily teach.

Or. 1. 1.

f He exhorteth them to be wise in judging, and as well to know the right vs. why God hath giuen the eares, as he hath done a mouth.

g Though men by age, and continuance of tyme attaine to wisdom, yet it is not comparable to gods wisdom, nor able to comprehend his iudgements, wherein he answereth to that, which was alledged, Chap. 8. 8. h He sheweth that there is nothing done in this world without Gods will, and ordinance: for els he should not be almighty, i He taketh wisdom from them. k He abateth the honour of princes, and bringeth them into the subiection of others. l He causeth that their wordes haue no credite, which is when he will punish sinne. m In this discourse of Gods wonderful workes, Job sheweth that whatsoeuer is done in this worlde, both in the order and change of things, is by Gods will & appointment, whereto he declareth that he thinketh well of God, and is as able to set forth his power in wordes as they that reasoned against, were,

Who knoweth not such things?

4 **I** am b as one mocked of his neighbours, who calleth vpon God, & he cheareth him: the iust and the vpyght is laughed to scoyne.

5 **H**e that is ready to fall, is as a lampe despised in the opinion of the riche.

6 **T**he tabernacles of robbers do vsper, and they are in safetie, that vowe toke God, whom God hath enriched with his hand.

7 **A**sk the iowle the beastes, and they shall teach thee, and the foules of the heauē, and they shall tell thee:

8 **S**peake to the earth, and it shall shew thee: or the fishes of the sea, and they shall declare vnto thee.

9 **W**ho is ignorant of all these, but that the hand of the Lord hath made these?

10 **I**n whose hand is the soule of every living thing, and the breath of all mans kinde.

11 **D**oerly not the eares discern the wordes: and the mouth taste meate for it selfe?

12 **A**mong the ancients is wisdom, and in the length of daies is vnderstanding.

13 **W**ith him is wisdom and strength: he hath counsell and vnderstanding.

14 **B**ehold, he will breake downe, and it cannot be build: he shall uttereth a man by, and he cannot he look'd.

15 **B**ehold, he will withholdeth the waters, & they dry vp: but when he sendeth them out, they destroy the earth.

16 **W**ith him is strength and wisdom: he that is deceiued, and that deceiveth, are his.

17 **H**e causeth his counsellors to go as spoyle, and maketh the iudges fooles.

18 **H**e looeth the collar of kings, & girdeeth their loynes with a girde.

19 **H**e leadeth away his princes as a pray, and overthroweth the mighty.

20 **H**e taketh away the speech from the faithfull counsellors, and taketh away the iudgement of the ancients.

21 **H**e pouereth contempt vpon princes, and maketh the strength of the mighty weak.

22 **H**e discovereth the deepe places from their darkenes, and bringeth forth the shadow of death to light.

23 **H**e increaseth the people, and destroyeth them: he enlargeth the nations, and

bringeth them in againe.

24 **H**e taketh away the heartes of them that are the chiefe over the people of the earth, and maketh them to wander in the wildernes out of the way.

25 **T**hey grope in the darke without light: and he maketh them to stagger like a drunken man.

CHAP. XIII.

1 *Job compareth his knowledge with the experience of his friends, 16 The penitents shalbe sined, and the hypocrite condemned, 20 He prayeth vnto God that he would not handle him rigorously.*

1 **L**ord, mine eye hath seene all this: mine eare hath heard, and vnderstand it.

2 **I** know alio as much as you know: I am not inferior vnto you.

3 **B**ut I will speake to the Almighty, & I desire to dispute with God.

4 **F**or in dedde ye foige lies, and all you are bppsitions of no valne.

5 **O**h, that you would hold your tongue, that it might bee imputed to you for wisdom!

6 **N**ow heare my disputation, and giue eare to the arguments of my lipe.

7 **W**ill ye speake wickedly for Gods defence, and talke deceitfully for his cause?

8 **W**ill ye accept his person? or will ye contend for God?

9 **I**s it wel that he should seeke of you? will you make a lye for him, as one lieth for a man?

10 **H**e will surely reprove you, if ye do secretly accept any person.

11 **S**hall not his excellencie make you afraid? and his feare fall vpon you?

12 **P**our memories may be compared vnto ashes, and your bodies to bodies of clar.

13 **W**oide your tongues in my presence, that I may speake, and let come vpon what will.

14 **W**heresoe do I take my flesh in my teeth, and put my soule in mine hand?

15 **L**o, though he slay me, yet will I trust in him, and I will reprove my wapen in his sight.

16 **H**e shall be my saluation also: for the hypocrite shall not come before him.

17 **H**e are diligent my wordes, & marke my talke.

18 **B**ehold now: if I prepare me to iudgement, I know that I shall be iustified.

19 **W**ho is he, that will pleade with me? for if I now hold my tongue, I dye.

20 **B**ut do not these two things vnto me: then will I not hide my selfe from thee.

21 **W**ithdraw thine hand from me, and let not thy feare make me afraid.

22 **W**hen call thou, and I will answer: or let me speake, and answer to thou me.

a For although he knew God had a iustice, which was manifest in his ordinarie working, & another in his secret counsell, yet he would vter his affection to God, because he was not able to vnderstand the cause why he did thus punish him.

b You do not well apply your medicine to the disease.

c He condemneth their zeale which had not knowledge, neither regarded they to comfort him, but always grated on Gods iustice, as though it was not evidently seene in Job, except they had vnderaken the probatio thereof.

d Your fame shall come to nothing.

e Is not this a manifest signe of mine affliction, and that I do not complaine without cause, seing that I am thus tormented as though I should teare mine owne

f flesh, and put my life in danger?

g Whereby he declared that he is not an hypocrite as they charged him.

h That is, cleared and not cast of

for my finnes, as you reason. h To proue God doth thus punish me for my finnes. i If I defend not my cause, euery man will condemne me. k He sheweth what these two things are.

1 His pangs thus moue him to reason w God, not denying but that he had sinned: but he desired to vnderstand what were his great finnes that had defered such rigor, wherein he offended, that he would know a cause of God why he did punish him.

m Thou punishest me now for the fautes that I comitted in my youth. n Thou makest me thy prisoner, & doest so presse me that I cannot stirre hand nor foote.

23 How many are mine iniquities and finnes? shew me my rebellion, and my sinne.

24 Wherefore hidest thou thy face, and takest me for thine enemy?

25 Wilt thou breake a lease giuen to and fro: and wilt thou pursue p by subtiltie?

26 For of thou wilt put bitter things against me, and makest me to possesse in the iniquities of my youth.

27 Thou purtest my feete also in the stocks, and lookest narrowly vnto all my pathes, and makest the print thereof in the heeles of my feete.

28 Such one consumeth like a rotten thing, and as a garment that is mothy eaten.

15 Thou shalt call me, and I shall answer thee: thou locest the worke of thine owne handes.

16 But now thou nombrest my steps, & doest not delay my finnes.

17 Mine iniquitie is sealed vp, as in a bag, and thou addest vnto my wickednes.

18 And surely as the mountaine p falleth, cometh to nought, & the rocke that is remoued from his place:

19 As the water breaketh the stones, when thou ouerflowest p things which grow in the dust of the earth: so thou destroyest the hope of man.

20 Thou persecutest alway against him, so that he passeth away: he changeth his face when thou callest him away.

21 And he knoweth not if his finnes shall be honorable, neither shall he vnderstand concerning them, whether they shall be of low degree.

22 But while his fleshe is vpon him, he shall be sorrowfull, and while his soule is in him, it shall mourne.

h Though I be afflicted in this life, yet in the resurrection I shall seele thy mercies & answer when thou callest me.

i Thou layest the all together and suffrest none of my finnes unpunished.

k He murmureth through impaciencie of the flesh against God, as though he wold as great seueritie against him as against the hard rockes, or waters that ouerflow, so that hereby all the

CHAP. XIII.

Job describeth the shortnes and miserie of the life of man. 1. Hope susteineth the godly. 22 The condition of mans life.

a Taking occasion of his aduersaries wordes, he describeth the state of mans life from his birth to his death.

1 Man that is borne of a woman, is of short continuance, and full of trouble.

2 He shooteth forth as a flower, & is cut downe: he vanissheth also as a shadow, and continueth not.

Chap. 13.

psal. 144. 4.

b His meaning is, that seeing that man is so fraile a creature, God should not handle him so extremely: wherein Job sheweth the wickednes of the flesh, when it is not subiect to the Spirit.

psal. 51. 7.

c Vntil the tyme that thou hast appointed for him to die, which he desireth, as the hireling wayeth for the ende of his labor to receiue his wages.

d He speaketh not here as though he had not hope of the immortalitie, but as a man in extreme paine, when reason is overcome by afflictions and torments.

3 And yet thou openest thine eyes vpon such one, and causest me to enter into iudgement with thee.

4 Who can bring a cleane thing out of filthines? there is not one.

5 Were not his dayes determined? the number of his moneths are with thee: thou hast appointed his bounds, which he cannot passe.

6 Turne from him that he may cease vntill his desired day, as an hireling.

7 For there is hope of a tree, if it be cut downe, that it will yet sproute, and the branches thereof will not cease.

8 Though the roote of it ware olde in the earth, and the stocke therof be dead in the ground,

9 Yet by the sente of water it will bud, & bring forth boughes like a plant.

10 But man is sicke, and dieth, and man perisheth, and where is he?

11 As the waters passe from the sea, and as the floud decapeth and diueth vp,

12 So man slepeth and riseth not: for he shall not wake againe, nor be rapted from his sleepe till the heauen bee no more.

13 Oh that thou wouldest hide me in the graue, and keepe me secret, vntill thy wrath were past, & wouldest giue me terme, and remember me.

14 If a man die, shall he liue againe? All the dayes of mine appointed time will I waite, till my changing shall come.

15 Thou shalt call me, and I shall answer thee: thou locest the worke of thine owne handes.

16 But now thou nombrest my steps, & doest not delay my finnes.

17 Mine iniquitie is sealed vp, as in a bag, and thou addest vnto my wickednes.

18 And surely as the mountaine p falleth, cometh to nought, & the rocke that is remoued from his place:

19 As the water breaketh the stones, when thou ouerflowest p things which grow in the dust of the earth: so thou destroyest the hope of man.

20 Thou persecutest alway against him, so that he passeth away: he changeth his face when thou callest him away.

21 And he knoweth not if his finnes shall be honorable, neither shall he vnderstand concerning them, whether they shall be of low degree.

22 But while his fleshe is vpon him, he shall be sorrowfull, and while his soule is in him, it shall mourne.

occasion of his hope is taken away. 1 Yet whiles he liueth, he shalbe in payne and misery.

CHAP. XV.

Eliphaz reprehendeth Job, because he ascribeth wisdom, and purenes to himselfe. 16 He describeth the curse that falleth on the wicked, reckoning Job to be one of the number.

1 Thou answeredst Eliphaz the Temanite, and said,

2 Shall a wise man speake wordes of the east winde?

3 Shall he dispute w wordes not comelike? or with talke that is not profitable?

4 Surely thou hast cast off feare, and restrainest prayer before God.

5 For thy mouth declareth thine iniquitie, being thou hast chosen p tongue of the craftie.

6 Thine owne mouth condemnieth thee, and not I, and thy lips testifie against thee.

7 Art thou the first man, p was borne? and wast thou made before the hills?

8 Hast thou heard the secret counsell of God, and doest thou restraime wildnesse to thee?

9 What knowest thou p we know not? and vnderstandest that is not in vs?

10 With vs are both ancient and veyr aged men, farre older then thy father.

11 Seeme thee the consolations of God s small vnto thee? is this thing strange vnto thee?

12 Why doth thine heart take thee away, and what do thine eyes meane,

13 That thou answerest to God in thy pleasure, and bringest such wordes out of thy mouth?

14 What is man, that he should be cleane? and he that is borne of woman, that he should be iust?

a That is, vayne wordes, & without consolation.

b Meaning, with matters that are of none importance, which are forgotte asfoone as they are vttered, as the East winde drieth vp the moisture as soone as it falleth.

c He chargeth Job as though his talke caused men to cast of the feare of God & praier.

d Thou speakest as do the mockers, and contentners of God.

e That is, f most ancient, and so by reason the most wise.

f Art thou onely wise?

g He accuseth Jobs pride, and ingratitude, that will not be comforted by God, nor by their counsel.

h Why doest thou stand in thine owne conceits? Ebr in thy spirit. i His purpose is to proue, that Job as an vnjust man & an hypocrite is punished for his finnes, like as he did before, Chap. 4. 18.

e Hereby he declareth that the feare of Gods iudgement was the cause why he desired to die. f That is, releafe my paines, and take me to mercie. g Meaning, vnto the day of the resurrection when he should be changed, and renewed.

15 Thou shalt call me, and I shall answer thee: thou locest the worke of thine owne handes.

16 But now thou nombrest my steps, & doest not delay my finnes.

17 Mine iniquitie is sealed vp, as in a bag, and thou addest vnto my wickednes.

18 And surely as the mountaine p falleth, cometh to nought, & the rocke that is remoued from his place:

19 As the water breaketh the stones, when thou ouerflowest p things which grow in the dust of the earth: so thou destroyest the hope of man.

20 Thou persecutest alway against him, so that he passeth away: he changeth his face when thou callest him away.

21 And he knoweth not if his finnes shall be honorable, neither shall he vnderstand concerning them, whether they shall be of low degree.

22 But while his fleshe is vpon him, he shall be sorrowfull, and while his soule is in him, it shall mourne.

k Which hath a desire to sinne as he that is thirstie to drinke.
l Who by their wisdom to go- verned, that no stranger invaded them, and so the land seemed to be giuen to the alone.
m The cruel mā is euer in danger of death, and is neuer quiet in conscience.
n Out of that miserie where- into he once fal- leth.
o God doth not onely impou- erish the wicked oft times: but euen in their prosperitie he punisheth them with a greedines euermore to gather: which is as a beggerie.
p He sheweth what weapons God vseth a- gainst wicked which lift vp themselues a- gainst him, to wit, terror of conscience, and outward afflictions.
q That is, he was so puffed vp with great prosperitie and abundance of all things, that he forgate God: noting, that lob in his ielicitie had not the true feare of God.
r Though he build, and re- paire, iurious places to get him fame, yet God shall bring all to nought, and turne his great prosperitie into extreme miserie. **f** Meaning, that his sumptuous buildings should neuer come to perfection. **t** He standeth so in his owne conceite, that he will giue no place to good counsell, therefore his owne pride shalbring him to destruction. **u** As one that gathereth grapes before they be ripe. **x** Which were built, or maintained by powling, and brerie. **y** And therefore all their vaine deuices shall turne to their owne destruction.

15 Beholde, he found no stedfastnesse in his Sautes: yea, the heauiens are not cleaue in his sight.
 16 How much more is man abominable, and filthie, which^k vnkethly iniquitie like water?
 17 I will tell thee: heare me, and I will declare that which I haue seene:
 18 Which wise men haue tolde, as they haue heard of their fathers, and haue not kept it secret:
 19 To whom alone the land was ^l giuen and no stranger passed through them.
 20 The wicked man is continually as one that trauaileth of childe, and the number^m of peres is hid from the t^r raut.
 21 A sound of feare is in his eares, and in his prosperitie the destropet shall come vpon him.
 22 He beleueth not to returne out of darknesse: for he seeth the shadow befoe him.
 23 He wandreth^o to and fro for bread where he may: he knoweth that the day of darknesse is prepared at hand.
 24 Affliction and ^p anguise shall make him afrayde: they shall preuaile againt him as a lam^r ready to the battell.
 25 For he hath stretched out his hand against God, and made him selfe strong against the ^s mightie.
 26 Therefore God shall runne vpon him, euen vpon his necke, and againt the most thicke part of his shielde.
 27 Because he hath covered his face with ^t his faces, and hath colloppes in his necke.
 28 Though he dwell^u in desolate cities, and in houses which no man inhabi- teth, but are become heapes,
 29 He shall not be riche, neither shall his substance continue, neither shall he p^v ioloug the ^w perfection thereof in the earth.
 30 He shall neuer depart out of darknesse: the fl^x ime shall die by his branches, and he shall go away with the breath of his mouth.
 31 He^y beleueth not that he erreth in vanitie: therefore vanitie shall be his change.
 32 His branche shall not be greene, but shall be cut of before his day.
 33 God shall destr^y him as the vine her s^w wine: ^z graps, and shall cast him of, as the olive doeth her flower.
 34 For the congregation of the hypocrite shall be desolate, and shee shall deuoure the houses of ^z bubes.
 35 For they ^z conceiue mischiefe and bring forth vanitie, and their bellie hath prepared deceite.

1 *Iob moued by the importunacie of his friends, 7 Counteth in what extremitie he is, 19 And taketh God witness of his innocencie.*
 1 **B**ut Job answered, and said,
 2 **I** haue oft times heard such things: miser- able comforters are ye all.
 3 **Sh**all there be none ende of wordes of ^a winder? or what maketh thee bolde so to ^b answer?
 4 **I** could also speake as ye do: (but would God pour^c some were in my soules steade) I could keepe you compaigne in speaking, and could ^d shake mine head at you.
 5 **But** I would strengthen you ^e with my mouth, and the comfort of my lips should alwaie your forowe.
 6 **Though** I speake, my forowe^f can not be alwaied: though I cease, what re- lease haue I?
 7 **But** nowe ^g he maketh me wearie: **O** God, thou hast made all my ^h congrega- tion desolate,
 8 **And** hast made me full of ⁱ wrinkles which is a witness thereof, and my leannes speth vp in me, testifying the same in my face.
 9 **Which** I wish hath torne me, and he hateth me, and gnasheth vpon me with his teeth: mine enemie hath sharpened his eyes againt me.
 10 **They** haue opened their mouths vpon me, and smitten me on the cheeke in reproche: they gather themselues toge- ther againt me.
 11 **God** hath deliuered me to the vnjust, and hath made me to runne out of the way by the ^m handes of the wicked.
 12 **I** was in wealth, but he hath brought me to nought: he hath taken me by the necke, and beaten me, and set me as a marke for himselfe.
 13 **His** ⁿ archers compass me rounde a- bout: he cutteth my remedies, and doth not spare, and powreth my gall^o vpon the ground.
 14 **He** hath broken me with one breaking vpon another, and runneth vpon me like a ggrant.
 15 **I** haue sowed a sackcloth vpon my skinn^p, and haue abased mine ^q home vnto the dust.
 16 **My** face is withered with weeping, & the shadowe of death is vpon mine eyes.
 17 **Though** there be no wickednesse in mine hands, and my paper^r be pure.
 18 **O** earth, conieit thou my blood, and let my crying finde no place.
 19 **For** lo, now my ^s witness is in the hea- uen, and my records in he.
 20 **My** friends ^t speake eloquently as

a Which serue for vaine osten- tation & for no true comfort.
b For Eliphaz did reply againt Iobs answere.
c I would you felt that which I doe.
d That is, meeke at your malerie, as you doe at mine.
e If this were in my power, yet would I comfort you, and not doe as ye do to me.
f If they would say, Why doest thou not then comfort thy selfe? he answereth, & the iudgements of the iudgements are more heauie, then he is able to auiaage either by wordes or silence.
g Meaning, God. **h** That is, de- stroyed most of my familie.
i In token of so- rowe & griefe.
k That is, God by his wrath: & in this iudicetie of words and his flyle he expres- seth how grie- uous the hand of God was vpon him.
l That is, hath handled me most contemp- tuously: for so smicing on the cheeke signified, **1. King. 22. 24. mar. 14. 65.**
m They haue led me whyther they would.
n His manifold afflictions. **o** I am wounded to the heart. **p** Meaning, his glorie was brought lowe. **q** Signifying, that he is not able to comprehend the cause of this his grievous punishment. **r** That is, vnfaired, and without hypocrisie. **s** Let my sinne be knowne, if I be such a sinner as mine aduersaries accuse me, and let me finde no fauour. **t** Though man condemne me, yet God is witness of my cause. **u** Vse painted wordes in stead of true con- solation. **v** Meaning, his glorie was brought lowe. **w** Signifying, that he is not able to comprehend the cause of this his grievous punishment. **x** That is, vnfaired, and without hypocrisie. **y** Let my sinne be knowne, if I be such a sinner as mine aduersaries accuse me, and let me finde no fauour. **z** Though man condemne me, yet God is witness of my cause. **z** Vse painted wordes in stead of true con- solation. **z** Meaning, his glorie was brought lowe.

x Thus by his great torments he is carried away, and breatheth out into passions, and speaketh vnadvisedly, as though God should intreate man more gently, seeing he hath but a short time here to liue.

gainst me : but mine eye potweth out teares vnto God.

21 Wh that a man might x pleade with God, as man with his neighbour
22 For þi peeres accounted come, & I shal goe þ way, whence I shall not returne.

CHAP. XVII.

1 Iob sayeth that he confosseth away, and yet doeth pacifely abile it. 10 He exhorteth his friends to repentance. 13 Shewing that he looketh but for death.

1 My breath is corrupt: my daies are cut of, & the graue is ready for me.

2 There are none but x mockers with me, and mine eye continueth in b their bitteries.

3 c Lay downe nowe and put me in suretie for thee: who is he, that d wil touch mine hand?

4 For thou hast hid their heart fro e vnderstanding: therefore shalt thou not let them by on him.

5 f For the eyes of his children shall faile, that speake th flatterie to his friends.

6 He hath also made me a s byword of the people, and I am as a tabret h before them.

7 Mine eye therefore is dimmed for grieue, and all my strength is like a shadowe.

8 The righteous shal be astoned at this, and the innocent shalbe moued against the hypocrite.

9 But the righteous wil hold his k wip, and he whose handes are pure, shall increase his strength.

10 Will you therefore turne you, and come now, and I shall not finde one wise among you.

11 My daies are past, mine enterpyles are broken, and the thoughtes of mine heart

12 Haue changed the m night for the day, and the light þ approached, for darkness.

13 Though I hope, y yet the graue shalbe mine house, and I shall make my bed in the darke.

14 I shall say to corruption, Thou art my o father, and to þ woyme, Thou art my mother and my sister.

15 Where is then now mine hope? or who shall consider the thing, that I hoped for?

16 P They shall goe downe into the bottoome of the pit: surely it shall lie together in the dust.

i To wit, when they be godly punished: but in the end they shall come to vnderstanding, and knowe what shall be the rewarde of the hypocrite. k That is, will not be discouraged, considering that the godly are punished as well as the wicked.

l Iob speaketh to them three, that came to comfort him. m That is, haue brought me forewe in steade of comfort. n Though I should hope to come from aduersitie to prosperitie as your discourse pretendeth. o I haue no more hope in father, mother, sister, or any worldly thing: for the dust and wormes shall be to me in steade of them. p All worldly hope, and prosperitie faile, which you say, are onely signes of Gods fauour: but seeing that these things perishe, I let mine hope in God, and in the life euerlasting.

CHAP. XVIII.

1 Bilhad reherceth the paines of the vsfaithfull and wicked.

1 Thou answeredst Bilhad the Shuhite, I and saide,

2 When will a ye make an ende of your wordes? b cause vs to vnderstand, and then we will speake.

3 Wherefore are we counted as beastes, and are vile in your sight?

4 Thou art c asone that feareth his soule in his anger. Shall the d earth be for asken for thy sake? or the rocke remoued out of his place?

5 Pea, the light of the wicked shalbe quenched, and the sparke of his fire shall not shine.

6 The high shalbe darke in his dwelling, and his candle shalbe put out with him.

7 The stepes of his strength shalbe restrained, and his owne counsel shall cast him downe.

8 For he is taken in the net by his feete, and he f walketh upon the snares.

9 The greine shall take him by the heele, and the threes shall come vpon him.

10 A snare is laied for him in the ground, and a trapp for him in the way.

11 Fearfulnesse shall make him a straide on euery side, and shall driue him to his feete.

12 His strength shalbe s kinnie: and destruction shalbe ready at his sore.

13 It shall deuoure the inner partes of his skinne, and the h first boyme of death shall deuoure his strength.

14 His hope shall be rooted out of his dwelling, and shall cause him to goe to the i King of feare.

15 Feare shall dwell in his house (because it is not k his) l and bymstone shall be laid vpon his habitation.

16 His rootes shalbe dyped by beneath, and about shall his banch be cut downe.

17 His remembrance shall perishe from the earth, and he shall haue no name in the streete.

18 They shall driue him out of the m light vnto darkenes, and shall hunt him out of the world.

19 He shall neither haue sonne nor nephews among his people, nor anie posteritie in his dwellings.

20 The posteritie shall be astoned at his n day, and feare shall come vpon the ancient.

21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

1 Iob reprobeth his friends, 15 And reciteth his miseries and grieuous paines. 25 He assureth him selfe of the generall resurrection.

1 Be Iob answered, and said, B Howe long will ye be ye my soule, and torment me with wordes?

3 Ye haue now a ten times reproched me, and are not ashamed: ye are impu-

a Which count your selues iust: as Chap. 12.4.

b Whom you take to be but beastes, as chap. 12.7.

c That is, like a mad man.

d Shall God change the order of nature for thy sake, by dealing with thee otherwise then he doeth with all men?

e When the wicked is in his prosperitie, then God changeth his state: and this is his ordinarie working for their finnes.

f Meaning, that the wicked are in continuall danger.

g That which should nourishe him, shall be consumed by famine.

h That is, some strong and violent death shall consume his strength: or as the Ebrew word signifies, his members or partes.

i That is, with inost great feare.

k Meaning, not truly come by.

l Though all the world should fauour him.

m God would destroy him and his.

n He shall fall from prosperitie to aduersitie.

o When they shall see what came vnto him.

p That is, manie times, as Nehemiah 4.12.

b That is, I my selfe shalbe punished for it, or you have not confuted it.

c He brasteth out againe into his passions, and declareth still y his affliction cometh of God, though he be not able to feele the cause in him selfe.

d Meaning, out of his afflictions.

e Meaning, his children & what fouer was deare vnto him in this world.

f Which is pluckt vp, and hath no more hope to growe.

g His manifold afflictions.

h Mine household seruants: by all these losses Iob sheweth that touching the flesh he had great occasion to be moued.

i Which were hers and mine.

k Besides these great losses and most euell vnto kindnes, he was touched in his owne person as followeth.

l All my flesh was consumed.

m Seeing I haue these iust causes to complaine, condemne me not as an hypocrite, specially ye which should comfort me.

n Is it not ynough that God doeth punish me except you by reproches increase my sorrowe?

o To see my bodie punished, except ye trouble my minde.

p He protesteth that notwithstanding his sore passions, his religion is perfite, and that he is not a blasphemer, as they iudged him.

q I do not so iustifie my selfe before the worlde, but I know that I shall come before the great iudge, who shall be my deliuerer and Saviour.

dent toward me.

4 And though I had in deed erred, mine error remembreth with me.

5 But in dedde if ye will aduance your selues againt mee, and rebuik me for my rejoyce,

6 I knowe now, that G O D hath ouerthrowne me, and hath compassed me with his net.

7 Scholde, I crye out of violence, but I haue none answer: I crye but there is no iudgement.

8 He hath hedged vp my way that I can not passe, and he hath set darkenes in my pathes.

9 He hath spoiled mee of mine honour, & taken the crowne away from mine head.

10 He hath destroyed mee on euerie side and I am gone: and he hath remoued mine hope like a tree.

11 And he hath kindled his wrath againt me, and counteth me as one of his enemies.

12 His armies came together, & made their war vpon me, and camped about my tabernacle.

13 He hath remoued my brethren farre from me; and also mine acquaintance were strangers vnto me.

14 My neighbours haue forsaken mee, & my familiaris haue forgotten me.

15 They that dwell in mine house, and my maides tooke me for a stranger: for I was a stranger in their sight.

16 I called my seruant, but he would not answere, though I prayed him with my mouth.

17 My breath was strange vnto my wife, though I prayed her for the childrens sake of mine owne bodie.

18 The wicked also despised me, & when I rose, they spake againt me.

19 All my secret friendes abhored mee, and they whom I loued, are turned againt me.

20 My bone cleaueth to my skinne and to my fleshe, and I haue escaped with the skin of my teeth.

21 I haue pittie vpon me: haue pittie vpon me. (O ye my friendes) for the hand of God hath touched me.

22 Why doe ye persecute me, as God? and are not satisfied with my selfe?

23 Oh that my wooides were now written! oh that they were written euen in a booke!

24 And grauen with rauens on yert in lead, or in stone for euer.

25 For I am sure, that my Redeemer liueth, and he shall stand the last on the earth.

26 And though after my skinne wormes destroy this bodie, yet shall I see God

in my fleshe.

27 Whome I my selfe shall see, and mine eyes shal behold, and none other for me, though my reines are consumed with in me.

28 But ye said, Why is he persecuted? And there was a deepe matter mine.

29 Be ye afraid of the word: for y sword will be a enienged of wickednes, that ye may know that there is a iudgement.

r Herein Iob declareth plainly that hee had a full hope, that both the soule & bodie should enioy the presence of God in the last resurrection.

s Though his friends thought that he was but persecuted of God for his finnes, yet he declareth that there was a deeper consideration: to wit, the triall of his faith and patience, and so to be an example for others.

t God wilbe reuenged of this hallic iudgement, v hereby you condemne me.

CHAP. XX.

1 Zophar sheweth, that the wicked and the couetous shall haue a short end, as Though for a while they flourish.

2 Then answered Zophar the Naamathite and said,

3 Doubtles my thoughts cause me to answere, and therefore I make haste.

4 I haue heard the correction of my reproche: therefore the spirit of mine burdening causeth me to answere.

5 Knowing thou not this of old? & since God placed man vpon the earth?

6 That the reioycing of the wicked is short, and that the ioy of hypocrites is but a moment?

7 Though his excellencie mount vpon the heauen, and his head reache vnto the cloudes,

8 Yet shall hee preyly for ener, like his dung, and they which haue seene him, shall say, Where is he?

9 He shall flee away as a dream, & they shall not finde him, and that passe away as a vision of the night.

10 So that the eye which had seene him, shall see him no more, and his place shall see him no more.

11 His children shall flatter the poore, & his hands shall restore his substance.

12 His bones are full of the sinne of his youth, and it shall lie downe with him in the dust.

13 When wickednes was sweete in his mouth, and he hid it vnder his tongue,

14 And fauoured it, & would not forsake it, but kept it close in his mouth,

15 Then his meate in his bowels was turned: the gall of Aspes was in the middes of him.

16 He hath deuoured substance, and he shall vomit it: for God shall draw it out of his belly.

17 He shall sucke the gall of Aspes, and the bivers tongue shall flap him.

18 He shall not feele the riuers, nor the

a He declareth that two things moued him to speake to wir, because Iob seemed to touch him, and because he thought he had knowledge sufficient to confute him.

b His purpose is to prone Iob to be a wicked man, & an hypocrite, because God punished him, and changed his prosperie into aduersitie.

c Where as the father through ambition & tyrannie oppressed the poore, & children through pouertie & miserie shal seeke fauour at y poore.

d So that the thing, which he hath taken away by violence, shall be restored againe by force.

e Meaning, that he shal carie nothing away with him, but his sinne.

f As poyson that when it cometh into the body: so all vice at the first is pleasaunt, but afterward God turneth it to destruction.

g He comparth euill gotten goods to the venom of aspes, which serpent is most dangerous: noting y Iobs great riches were not truly come by, & therefore God did plague him isfully for y same.

h Though God giue to another abundance of his blessings, yet he shal haue no part thereof.

i That is, these raueners & spoylers of the poore shall enjoy their theft but for a time: for after God wil take it from them and cause them to make restitution, so that it is but an exchange.

k He shall leane nothing to his posteritie.

l The wicked shall neuer be in rest: for one wicked man shall seeke to destroy another.

m Some reade, vpon his flesh,

o Al feare & sorrow shall light vpon him, when he thinketh to escape.

p That is, fire from heauen, or die fire of Gods wrath.

q Meaning, the children of the wicked shall flow away like riuers: and be dispersed in diuers places. r Thus God wil plague the wicked. s Against God, thinking to excuse himselfe and to escape Gods hand.

floods & streames of honie and butter. 18 He shall reioyce the labour, and shall desire none more: euen according to the substance shall be his exchange, and he shall enioy it no more.

19 For he hath vndone many: he hath forsaken the poore, & hath spoyled houses which he builded not.

20 Surely he shall seele no quietnes in his bodie, neither shall hee reuerne of thjat which he desired.

21 Where shall none of his meate be left: therefore none shall hope for his gods.

22 When hee shall be filled with his abominance, hee shall be in paine, and the hande of all the wicked shall attaine him.

23 Hee shall be about to fill his belly, but God shall send vpon him his fierce wrath, and shall cause to raine vpon him, euen vpon his meate.

24 He shall flee from the iron weapons, and the bowe of Steele shall strike him through.

25 The arrowe is drawen out, & cometh forth of the bodie, and thyneth of his gall, so feare cometh vpon him.

26 Al darkenes shall hid in his secreete places: the fire that is not blowne, shall deuour him, and that which remaineth in his tabernacle, shall be destroyed.

27 The heauen shall declare his wickednes, & the earth shall rise by against him.

28 The increase of his house shall goe as wax: it shall flowe away in the day of his wrath.

29 This is the portion of the wicked man from God, and the heritage that hee shall haue of God for his sowders.

CHAP. XXI.

7 Iob declareth howe the prosperitie of the wicked maketh them proude, 15 In so much that they blaspheme God. 16 Their destruction is at hand. 23 None ought to be iudged wicked for affliction, neither good for prosperitie.

1 **B**ut Iob answered, and said, 2 Heare diligently my words, & this I shall be in steade of your consolations.

3 Suffer me, that I may speake, & when I haue spoken, mocke on.

4 Doe I direct my talke to man? If it were so, how should not my spirite be troubled?

5 Marke mee, and be abashed, and laye your hand vpon your mouth.

6 Euen while I remember, I am afraid, and feare taketh hold on my flesh.

7 Wherefore doe the wicked liue, & waxe

old, and growe in wealth?

8 Their seede is established in their sight with them, and their generation before their eyes.

9 Their houses are peaceable without feare, and the rod of God is not vpon them.

10 Their bullocke gendereth and faileth not: their cow calueth, and calueth not her calfe.

11 They sende forth their children like sheepe, and their sottes dance.

12 They take the tabet and harpe, and reioyce in the sound of the organs.

13 They spend their dayes in wealth, and sudden'ly they goe downe to the graue.

14 They lay also vnto God, Depart from vs: for we desire not thy knowledge of thy wayes.

15 Who is the Almighty, that we should serue him: and what profite should we haue, if we should pray vnto him?

16 Ino, their wealth is not in their hande: therefore let the counsell of the wicked be farre from me.

17 How oft shall the candle of the wicked be put out? and their destruction come vpon them? he wil deuide their tuces in his wrath.

18 They shall be as stubble before the wind, and as chaffe that the storme carreth away.

19 God wil lay by the sorrow of the father for his children: when hee rewardeth him, hee shall know it.

20 His eyes shall see his destruction, and he shall drinke of the wrath of the Almighty.

21 For what pleasure hath hee in his house after him, when the number of his moneths is cut off?

22 Shall any teach God knowledge, who iudgeth the highest things?

23 One is wiser in his full strength, being in all ease and prosperitie.

24 His breastes are full of milke, and his bones runne full of marowe.

25 And another is dicit in the bitteries of his soule, & neuer eateth with pleasure.

26 They shall strepe both in the dust, and the wormes shall couer them.

27 Behold, I know your thoughts, & the enterprises, wherewith ye do me wrong.

28 For ye say, Where is the prince of the house: and where is the tabernacle of the wicked dwelling?

29 May ye not aske them that go by the way: and ye cannot denie their signes.

30 But the wicked is heurt vnto the day of destruction, and they shall be brought forth to the day of wrath.

31 Who shall declare his way to his face: and who shall reward him for that he hath done?

wicked. q Which through long traveling haue experience and tokens hereof to wit, that the wicked doe prosper and the godly liue in affliction. r Though the wicked flourish here, yet God wil punish him in the last day. s Though men doe flatter him, and none dare reprove him in this world, yet death is a token, that God will bring him to an account.

e They haue store of childre, lusty & healthful, and in these points he answereth to that which Zophar alleaged before. f Not being comforted with long sicknesses. g They desire nothing more then to be excepte fro all subiection that they should beare to God: this Iob sheweth his aduersaries, that if they reason onely by that which is seen by common experience, the wicked that hate God, are better dealt withall, when they that loue him. h It is not their own, but God onely lendeth it vnto them. i God keepe me from their prosperitie. k When God recopenteth his wickednes, hee shall knowe that his prosperitie was but vanitie. l Who sendeth to the wicked prosperitie, and punisheth the godly. m Meaning, the wicked. n To wit, the godly. o As concerning their bodies: and this hee speakech according to the common iudgement.

p Thus they called Iobs house in derision, concluding that it was destroyed because he was

32 Pet

e He shall be glad to lie in a smie pit, which before could not be content with a royall palace. u Savin, that the iust in this world have prosperie and the wicked aduersite.

32 Pet shall he be brought to the graue, and remaine in the heape.
33 The e smie valley shall be waete vnto him, and euery man shall drawe after him, as befoze him there were innumerable.
34 Yowe then comfort a pe me in baine, bring in pour answers there remaine but lies?

18 Pet he filled their houses with good things: but let the counsell of the wicked be farre from me.
19 The righteous shall see them, and shall reioyce, and the innocēt shall laugh them to scoone.
20 Surety our substance is hid: but the fire hath deuoured the remnant of them.
21 Therefore acquaint thy selfe, I pray thee, with him, & make peace: there by thou shalt haue prosperie.
22 Receiue, I pray thee, the lawe of his mouth, and laye by his wordes in thine heart.
23 If thou returne to the Almighty, thou shalt be built vp, and thou shalt put iniquitie farre from thy tabernacle.
24 Thou shalt lay by golde for dust, and the golde of Ophir, as the flutes of the riuers.
25 Yea, the Almighty shall be thy defence, and thou shalt haue plenty of siluer.
26 And thou shalt then delight in the Almighty, and lift thy face vnto God.
27 Thou shalt make thy prayer vnto him, and he shall heare thee, and thou shalt render thy vowes.
28 Thou shalt also decree a thing, and he shall establish it vnto thee, and the light shall shine vpon thy wayes.
29 When others are cast downe, then shalt thou say, I am lifted by: and God shall saue the humble person.
30 The innocēt shall deliuer the plaud, and it shall be persecuted by the purities of thine hands.

m He answereth to that, which Iob had said, Chap. 21. 7. that the wicked haue prosperie in this world: desiring that he might not be partaker of y like. n The iust reioyce at the deuotion of the wicked for two causes: first, because God sheweth iudge of the world, and by this meanes continueth his honor and glory: secondly, because God sheweth that he hath care ouer his in that he punisheth their enemies.

CHAP. XXII.

1 Eliphaz affirmeth that Iob is punished for his sinnes. 6 He accuseth Iob of unmercifulnesse, 11 And that he denied Gods providence. 17 He exhorteth him to repentance.

1 When Eliphaz the Temanite answered, and said,
2 What a man be a profitabie vnto God, as he that is wise, may be profitabie to himselfe?
3 As it aine thing vnto the Almighty, that thou art righteous? or is it profitabie to him, that thou makest thy wayes bright?
4 Is it for feare of thee that he will accuse thee? or goe with thee into iudgement?
5 Is not thy wickednes great, and thine iniquities innumerable?
6 For thou hast taken the pledge from thy brother for nought, and spoiled the clothes of the naked.
7 To such as were wearie, thou hast not giuen water to drinke, and hast withdrawen bread from the hungrye.
8 But the mighty man had the earth, & he that was in autortie, dwelt in it.
9 Thou hast cast out widowes emptye, and the armes of the fatherlesse were broken.
10 Therefore sinnes are round about thee, and feare shall suddenly trouble thee:
11 Darkenesse that thou shouldst not see, and abundance of waters shall cosuer thee.
12 Is not God on high in the heauens? and behold the height of the starres howe hie they are.
13 But thou saiest, Yowe should knowe? can he iudge through darknesse?
14 The cloudes hide him that hee can not see, and he walketh in the circle of the heauen.
15 Hast thou marked the way of the world, wherein wicked men haue walked?
16 Which were cut downe befoze the time, whose fundation was as a riuier that ouerfloweth:
17 Which saide vnto God, Depart from mee, and asked what the Almighty could doe for them.

a Though man were iust, yet God could haue no profite of this his iustice: and therefore when he punisheth him, he hath no regard to his iustice, but to his sinne. Chap. 31. 7. b Least thou shouldst reprove or hurt him. c Thou hast byn cruel and without charitie, and wouldst do nothing for the poore, but for thine owne aduantage. d When thou wast in power and autoritie, thou didst not iustice, but wrong. e Thou hast not only not shewed pitie, but oppressed them. f That is, manifold afflictions. g He accuseth Iob of impietie and contempt of God, as though he would say, If thou passe not for men, yet consider the height of Gods maiestie. h That so much the more by that excellent worke thou maiest feare God and reuerence him. i He reproveth Iob as though he denied Gods providence, and that he could not see the things that were done in this world. k How God hath punished them from y beginning. l He proueth Gods providence by the punishment of the wicked, whom he taketh away before they can bring their wicked purposes to passe.

o That is, the state and preservation of the godly is hid vnder Gods wings. p Meaning, of the wicked. q He exhorteth Iob to repentance and to returne to God. r God will restore vnto thee all thy substance. s Which shall be in abundance like dust. t That is, the fauour of God. u God will deliuer his when the wicked are destroyed round about them, as in the flood and in Sodom. x God will deliuer a whole countrey from perill, euen for the iust mans sake.

CHAP. XXIII.

1 Iob affirmeth that he both knoweth and feareth the power and sentence of the iudge, 10 And that he is not punished onely for his finnes.

1 But Iob answered and said,
2 Though my talke be this day in bitterness, and my plague greater then my groning,
3 Would God yet I knewe howe to finde him, I would enter vnto his place.
4 I would pleade the cause befoze him, and fill up mouth with arguments.
5 I would know y wordes, that he would answer me, and would understand what he would say vnto me.
6 Would he plead against me with his great power? No, but he would put strength in me.
7 There the righteous might reason with him, so I should be deliuered for cuer from my Iudge.

a He sheweth the iust cause of his complaining, and as touching that Eliphaz had exhorted him to returne to God, Chap. 22. 21. he declareth that he desireth nothing more: but it seemed that God would not be found of him. b Vsing his absolute power, &

saying, Because I am God, I may do what I will. c Of his mercie he would giue me power to answer him. d When he of his mercie hath giuen strength to mainteine their cause, 8 Wehold,

e Meaning, that 8 Beholde, if I go to the East, he is not
if he consider there: if to the West, yet I cannot per-
Gods justice, he ceive him:
is not able to cō- 9 If to the South where he worketh, yet
prehend his iudg- I cannot see him: he will hide him selfe
ments on what in the South, & I cannot behold him.
side or part fo- 10 But he knoweth my way, and trespeth
euer he turneth me, and I shall come forth like the gold.
him selfe. 11 My foote hath followed his steps: his
f God hath this way haue I kept, and haue not de-
preeminence a- clined.
bout me that he 12 Neither haue I departed from the
knoweth my commandement of his lips, and I haue
way: to wit, that e esteemed the wordes of his mouth
I am innocēt, & more then mine appointed foode.
& I am not able to 13 Yet he is in one minde, and who can
iudge of his hurne him? yea, he doeth what his
workes: he shew- minde desireth.
eth also his 14 For he will performe that, which is de-
confidence, that creed of me, and many such thynges
God doeth visite are wryth him.
him for his profit. 15 Therefore I am troubled at his pres-
g His word is sence, and in considering it, I am afraid
more precious of him.
vnto me, then 16 For God hath fastened mine heart,
the meat where- and the Almighty hath troubled me,
with the bodie is so that I cannot
sustained. 17 For I am not cut off in darkenes, but
h Iob confesseth that at this present he felt not Gods fauour, and yet was assured, that he had appointed him to a good ende. i In many pointes man is not able to attayne to Gods iudgements. k That I should not be without feare. l He sheweth the cause of his feare, which is, that he being in trouble, seeth none ende, neither yet knoweth the cause.

CHAP. XXIII.

a Iob describeth the wickednesse of men, and sheweth what curse belongeth to the wicked, 12 How all things are governed by Gods prouidence, 17 And the destruction of the wicked.

a Thus Iob speaketh in his passions and after the iudgement of the flesh: that is, that he seeth not the things that are done at times, neither yet hath a peculiar care ouer all, because he punisheth not y wicked, nor reuengech the godly. b When he punisheth the wicked and rewardeth the good. c And for cruelty and oppression dare not shew their faces. d That is, spare no diligence. e He and his line by robbing and murdering. f Meaning the poore mans. g Signifying, that one wicked man will not spoile another, but for necessity. h The poore are driuen by the wicked into rockes and holes, where they can not yet drie for the raine. i That is, they so poule and pille the poore widows, that they can not haue to sustaine her selfe that she may be able to giue her child sucke.

1 He should not be without feare. l He sheweth the cause of his feare, which is, that he being in trouble, seeth none ende, neither yet knoweth the cause.

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10 They cause him to goe naked without clothing, and take the gleaming from the hungrye.

11 They that make oyle betweene their walles, and create their wine presses, suffer thirt.

12 When they are out of the citie, and the sonles of the same cry out, yet God doeth not charge them with folke.

13 These are they, that abhorre the plight: they knowe not the waies thereof, nor continue in the paths thereof.

14 The murderer riseth early, and killeth the poore and the needie: and in þ night he is as a theefe.

15 The eye also of the adulterer waiteth for the twilight, and saith, None eye shall see me, and disguiseth his face.

16 They digge through houses in þ darke, which they markd for themselves in the day: they know not the light.

17 But the morning is euen to them as the shadow of death: if one knowe them, they are in the terrours of the shadowe of death.

18 He is swift by in the waters: their spoyon shall curse him in the earth: he will not beholde the way of the vniuersaltes.

19 As the drie ground and heate consume the snow by waters, so shall the greaue consume the sinners.

20 The pitifull man shall forget him: the woman shall feele his sweetnes: he shall be no more remembered, and þ wicked shall be broken like a tree.

21 He doeth euill vnto the barren, that both not beare, neither doth he good to the widow.

22 He draweth al to the y mightie by his power, and when he riseth by, none is sure of life.

23 Though men giue him assurance to be in safetie, yet his eyes are vpon their waies.

24 They are exalted for a litle, but they are gone, and are brought low as al others: they are destroyed, and cut of as the top of an ease of come.

25 But if it be not so, where is he? or who will prouide me a place, and make vnto words of no value?

come to the graue. u Though God suffer the wicked for a time, yet their ende shall be most vile destruction, and in this point Iob commeth to himselfe and sheweth his confidence. x He sheweth why the wicked shall not be lamented, because he did not pitee others. y He declareth that after that the wicked haue destroyed the weak, they will doe like to the stronger, and therefore are iustly preuented by Gods iudgements. z That is, that contrary to your reasoning no man can giue a perfite reason of Gods iudgements, let me be reprooued.

CHAP. XXV.

Billad proueth that no man is cleane nor without sinne before God.

1 Men answered Bildad the Shuhite, and saide,

- a His purpose is to proue, that albeit God trie & afflicke the iust, yet soone after he sendeth prosperitie, and because he did not so to Iob, he concluded that he is wicked.
- b Who can hide him from his presence? c That is, be iust in respect of God? d If God show his power, the moone and starrs cannot haue that light, which is giuen the, much lesse can man haue any excellencie, but of God.
- 1 **Power & feare is with him, that maketh peace in his hie places.**
- 2 **Is there any number in his armies? & vpon whom shall not his light arise?**
- 3 **And how may a man be iustified with God? or how can he be cleane, that is borne of woman?**
- 4 **Scholde, he will giue no light to the moone, and the starrs are darkene in his light.**
- 5 **How much more man, a worme, euen the sonne of man, which is but a worme?**
- 6 **Way my iudgement: for the Almightye hath put my soule in bitterness.**
- 7 **Per so long as my breath is in me, and the Spirit of God in my nostrils,**
- 8 **I will surely shake my wickednes, & my tongue shall brer no deceit.**
- 9 **God forbid, that I should iustifie you: but till I die, I will neuer take away mine innocencie from my selfe.**
- 10 **I will keepe my right countenances, and will not forsake it: mine heart shall not reprobate me of my c daies.**
- 11 **Thine enemies shall be as the wicked, and he that riseth against me, as the wicked is treous.**
- 12 **For what I heaped hath the hypocrite when he hath hoped by riches, if God take away his soule?**
- 13 **Will God heare his cry, when trouble cometh vpon him?**
- 14 **Will he see his delite on the Almightye: will he call vpon God at all times?**
- 15 **I will teach you what is in the hande of God, & I will not conceale that which is with the Almightye.**
- 16 **Behold, all ye pour selues in mine eies: whither then do you thus vanly in vanitie?**
- 17 **This is the portion of a wicked man with God, and the heritage of tyrants, which they shall receive of the Almightye.**
- 18 **If his chastitie be in great number, the sword shall destroy them, and his pestilence shall not be satisfied with bread.**
- 19 **His remnant shall be buried in death, and his widowes I shall not weepe.**
- 20 **Though he should heape by silver as the dust, I prepare rayment as the clay,**
- 21 **He may prepare it, but the rust shall put it on, and the innocēt shall denude the silver.**
- 22 **He bindeth his house as the moth, and as a lodge that the watchman maketh.**
- 23 **When the rich man sleeper, he shall not be gathered to his fathers: they opened their eyes, and he was gone.**
- 24 **Terror shall take him as waters, & a tempest shall car him away by night.**
- 25 **The East winde shall take him away, and he shall depart: & it shall hute him out of his place.**
- 26 **And God shall cast vpon him and not spare, though he would saue see out of his hand.**
- 27 **Every man shall clap their hands at him, and hiss at gun out of their place.**
- 28 **garment, but is soone shakē out.**
- 29 **He meeneth the wicked tyrants shall not haue quiet death, nor be buried honourably.**

CHAP. XXVII.

Iob sheweth that man cannot helpe God, and proueth it by his miraacles.

- a Thou concludest nothing: for neither thou helpest me, which am deliuit of all helpe, neither yett speakest sufficiently on Gods behalf, who hath no neede of thy defence.
- b But thou dost not applie it to the purpose.
- c That is, moueth thee to speake this?
- d Iob beginneth to declare the force of Gods power & prouidence in mines and metals in y deepe places of the earth.
- e There is nothing hid in the bottome of the earth, but he seeth it.
- f Meaning, the graue wherem things putrifie.
- g He cauteh y whole heauen to turne about the North pole.
- h That is, he hideth the heauens, which are called his throne.
- i So long as this world endureth.
- k Not that heauen hath pillars to uphold it, but he speaketh by a similitude, as though he would say, The heauen it selfe is not able to abide his reproche.
- l Which is a figure of starrs facioned like a serpent, because of the crookednes.
- m If these fewe things, which wee see daily with our eyes, declare his great power and prouidence, howe much more would they appeare, if we were able to comprehend all his workes?
- 1 **Behold Iob answered, and said,**
- 2 **Whom helpest thou? hum that hath no power? I sauect thou the arme that hath no stren. th?**
- 3 **Whom counsellest thou? hum that hath no wisdom? I thou? I sheweth right well as the thing is.**
- 4 **To whome dost thou declare these words? of whose spirit cometh out of thee?**
- 5 **The dead things are formed vnder the waters, and nere vnto them.**
- 6 **The graue is naked before hum, and there is no covering for destruction.**
- 7 **He layeth out the emptie place, & hangeth the earth vpon nothing.**
- 8 **He bindeth the waters in his cloudes, & the coude is not broken vnder them.**
- 9 **He holdeth back the face of his throne: & he sayeth, deth his cloude vpon it.**
- 10 **He hath set bounds about the waters, until the day & night come to an end.**
- 11 **The pillars of heauen tremble and quake at his reproofe.**
- 12 **The sea is calme by his power, and by his vnderstanding he smuteth the pride thereof.**
- 13 **His Spirit hath garnished the heauen, & his hand hath formed the crooked serpent.**
- 14 **Io, these are part of his wayes: but howe little a portion heare we of him? and who can vnderstand his fearefull power?**

CHAP. XXVIII.

The constance and persistency of Iob. The reward of the wicked and of the tyrants.

- 1 **Moreouer Iob proceeded and continued his parable, saying,**
- 2 **The liuing God hath taken as**

Iob sheweth that the wisdom of God is vnsearchable.

- 1 **The silver surely hath his baite, & the gold his place, where they take it.**
- 2 **Vpon is taken out of y dust, & brasse**
- a His purpose is to declare that man may attaine in this world to diuers secrets of nature, but man is neuer able to comprehend the wisdom of God.

b There is nothing but it is **3**
 passed win certeine limits, and hath an end, but Gods wisdome.
 c Meaning him that dwelleth thereby.
 d Which a man cannot wade through.
 e That is, come, and vnderneath is brimstone or coale, which easly cocueth fire.
 f He alludeth to the mines and secrets of nature, which are vnder the earth, wherinto neither foules nor beasts can enter.
 g After that he hath declared the wisdome of God in the secrets of nature, he describeth his power.
 h Though Gods power, and wisdome may be vnderstand in earthely things, yet his heavenly wisdome cannot be attained vnto.
 i It is to hie a thing for man to attaine vnto in this world.
 k It can neither be bought for gold, nor precious stones, but is onely the gift of God.
 l Which is thought to be a kinde of precious stone.
 m Meaning, y there is no natural meanes, whereby man might attaine to the heauily wisdome: which he meaneth by the foules, y sic hie.
 n He maketh God onely the autor of this wisdome, & the giuer thereof.

is molten out of the stone.
 God putteth an ende to darkenesse, & he tretheth the perfection of all things: he setteth a bonde of darkenes, and of the shadow of death.
 The flood breaketh out against the inhabitant, and the waters^d forgotten of the foote, being higher then man, are gone away.
 Out of h lame earth cometh ^e bread, & vnder it, as it were fire is turned vp.
 The stones thereof are a place^f of sapphirs, and the dust of it is gold.
 There is a path which no fowle hath known, neither hath the kites eye seene it.
 The lions whelps haue not walked it, nor the lion passed thereby.
 He putteth his hand vpon the rocks, and ouerthroweth the mountaines by the rootes.
 He breaketh riuers in the rockes, and his eye seeth euery precious thing.
 He bindeth the floods, that they do not ouerflow, & the thing that is hid, bringeth he to light.
 But where is wisdome found? ^h and where is the place of vnderstanding?
 Whan knoweth not ⁱ h price thereof: for it is not found in the land of the liuing.
 The depth saith, It is not in me: the sea also saith, It is not with me.
 Gold shall not be giuen for it, neither shall siluer be weighed for the price thereof.
 It shall not be valued with the wedge of gold of saphir, nor with the precious our, nor the saphir.
 The gold nor the hyssop shall be equal vnto it, nor the exchange shall be for plate of fine gold.
 No mention shall be made of coral, nor of the ybalysh: for wisdome is more precious then perles.
 The Copas of Ethiopia shall not be equal vnto it, neither shall it be valued with the wedge of pure gold.
 Whence then cometh wisdome: and where is the place of vnderstanding,
 Seeing it is hid from the eyes of all the liuing, and is hidde from the^m foules of the heauen?
 Destruction and death lay, Wee haue heard the same thereof with our eares,
 But God vnderstandeth the^m wap thereof, and he knoweth the place thereof.
 For he beholdeth ^h ends of the world, and seeth all that is vnder heauen,
 To make the weight of the windes, & to weigh the waters by measure.
 When he made a decree for the raine, and a way for the lightning of the thunders,
 Then did he see it, and counted it: hee prepared it and also considered it.
 And vnto man he said, Beholde, * the feare of the Lorde is wisdome, and to

depart from euil is vnderstanding,
 CHAP. XXIX.

1 Job complaineth of the prosperitie of the time past.
 7. 21 Hu avaritie, 12 Iustice and equitie.
 1 S^d Job proceeded and continued his
 2 parable, saying,
 3 Wh that I were as^m in times past,
 4 when God prospered me!
 5 When his^a light shined vpon mine
 6 head: and when by his light I walked
 7 through the^b darkenes,
 8 Wh^c I was in the dapes of my pouth:
 9 when^d Gods prouidence was vpon my
 10 rabernacle:
 11 When^e I Almighty was pet with me,
 12 and my children round about me:
 13 When I washed my paths^d with
 14 butter, and when the rocke powred me
 15 out riuers of ople:
 16 When I went out to ^h gate, even to the
 17 indigement leat, & when I caused them
 18 to prepare my seat in the freete.
 19 The young men saw me, & ^e hid them-
 20 selues, and the aged arose, and stood vp:
 21 The princes staped talke, & laped their
 22 hand on their^f mouth.
 23 The voyce of princes was hid, and
 24 their tongue cleaued to the roote of their
 25 mouth.
 26 And when the^s care heard me, it blest
 27 sed me: & when the eye saw me, it gaue
 28 witness to^h me.
 29 For I deliuered theⁱ poore that cryed,
 30 and the fatherlesse, and him that had
 31 none to helpe him.
 32 The blessing of him that was ready
 33 to perish, came vpon me, and I caused
 34 the widowes heart to reioice.
 35 I put^l on iustice, & it couered me: my
 36 iudgement was as a robe, & a crowne.
 37 I was the eyes to the blinde, & I was
 38 the feete to the lame.
 39 I was a father vnto the poore, & when
 40 I knewe not the cause, I sought it out
 41 diligently.
 42 I brake also the chaires of the birigh-
 43 teous man, and pluckt the pray out of
 44 his reeth.
 45 Then I said, I shall die in my^m nest, &
 46 I shall multiply my dayes as the sand.
 47 For my roote isⁿ spread out by^h water,
 48 and the bew shall lie vpon my branch.
 49 My glory shall remie toward me, & my
 50 bowle shall be restored in mine hand.
 51 Vnto me men gaue eare, and waited,
 52 and held their tongue at my counsell.
 53 After my words they replied not, and
 54 my talke^o dropped vpon them.
 55 And they waited for me, as for the
 56 raine, & they opened their mouth^p as
 57 for the latter raine.
 58 If I^q raigned on them, they beneced
 59 it not: neither did they cause the light of
 60 my countenance^r to fall.
 61 I appointed out^s their wap, and did
 62 sitte as chiefe, and dwelt as a King in
 63 the armie, and like him that comforteth
 64 condescend vnto them.
 65 They were afraid to offend me, and
 66 cause me to be angrie.
 67 I had them at my commandments.

^a As mones by ha-
 fore.
 a When I felt
 his fauour.
 b I was free fro
 affliction.
 c That is, seemed
 by euident to-
 kens to be more
 present with me.
 d By these simi-
 litudes he decla-
 reth the great
 prosperitie, that
 he was in, so that
 he had none oc-
 casion to be such
 a sinner as they
 accused him.
 e Being asha-
 med of their
 lightnes & afraid
 of my grauitie.
 f Acknowled-
 ging my wisdome.
 g All that heard
 me, praised me.
 h Testifying y I
 did good iustice.
 i Because his ad-
 uersaries did so
 much charge
 him w wicked-
 nes, he is copel-
 led to render a
 count of his lyfe.
 k That is, did
 succour him that
 was in distresse,
 and so he had
 cause to praise
 me.
 l I delited to do
 iustice, as others
 did to ware
 costly apparel.
 m That is, at
 home in my bed
 wout all trouble,
 & vnquietnes.
 n My felicitie
 doeth in reaso.
 o That is, was
 pleasant vnto
 them.
 p As the drie
 ground thirsteth
 for the raine.
 q That is, they
 thought it not
 to be a iust, or
 they thought
 nor that I would
 condescend vnto them.
 r They were afraid to offend me, and
 cause me to be angrie.
 s I had them at my commandments.

Pro. 1. 7. o He declareth y man hath so much of this heauily wisdome, as he sheweth by fearing God, & departing from euil.

the mourner,

CHAP. XXX.

1 Job complaineth that he is contemned of the most contemptible, *11. 21* Because of his aduersity and affliction. *23* Death is the house of all flesh.

BUt now they that are ponger the *J*, mocke mee: yea, they whose fathers I haue refused to set with the *b* dogs of my flockes.

2 For whereto shoulde the strength of their hands haue serued me, seeyng age *c* perished in them?

3 For pouertie & famine they were solitarie, fleeing into the wilderness, which is darke, desolate and waste.

4 They cut up *a* nettles by the bushes, & the uniuer coats was their meate.

5 They were *d* chased forth from among men: they thouted at the, as at a thafe.

6 Therefore they dwell in the cleftes of riuers, in the holes of the earth and rockes.

7 They roared among the bushes, & vnder the thistles they gathered theselues.

8 They were the children of fooles and the children of villaines, which were more vile then the earth.

9 And now am *I* their *e* song, and I am their talke.

10 They abhorre me, & flee farre from me, and spare not to spit in my face.

11 Because that God hath loosed my scord and humbled me, & they haue loosed the hidel before me.

12 The pouth rise vp at my rpght hande: they haue pulst my feete, and haue trode on mee as on the *b* pathys of their destruction.

13 They haue destroyed my pathys: they tooke pleasure at my calamitie, they had none *d* helpe.

14 Then came as a great heache of waters, & *k* vnder this calamitie they come on heapes.

15 Feare is turned vpon me: & they pursue my soide as the wunde, and mine health passeth away as a cloude.

16 Therefore my soule is now *l* powdered vpon mee, and the dayes of affliction haue taken holde on me.

17 *m* It pearceth my bones in the nrght, and my sinewes take no rest.

18 For the great vehemencie is my garment changed, which compasseth me about as the collar of my coate.

19 *n* He hath cast me into the mire, and I am become like ashes and dust.

20 When I cry vnto thee, thou dost not heare me, neither regardest mee, when I stand by.

21 Thou turnest thy selfe *o* cruelly against mee, and art enemie vnto mee with the strength of thine hand.

22 Thou takest mee by and causest mee to

ride vpon the *p* wunde, and makest my *p* strength to faile.

23 Surely I knowe that thou wilt hyng me to death, and to the house appointed for all the liuing.

24 Doubtes none can stretch his hande vnto the graue, though they cry in his destruction.

25 Did not *q* I weepe with him that was in trouble? Was not my soule in heauines for the poore?

26 Yet when I looked for good, euil came vnto me: and when I waited for light, there came darkenes.

27 My bowels did boile without rest: for *r* dayes of affliction are come vpon me.

28 I went mourning without summe: I stood by in the conuergation *s* & crept.

29 I am a brother to the *t* dragons, and a companion to the ostriches.

30 My skinne is blacke vpon me, and my bones are burnt with *u* heate.

31 Therefore myne harpe is turned to mourning, and mine organs into the voyce of them that weepe.

CHAP. XXXI.

1 Job reciteth the innocencie of his liuing, & number of his vertues, in which declareth what ought to be the life of the faithfull.

IHad a couenant with mine *a* eyes: why then should I think on *b* a maid?

2 For what profit should I haue of God from abond? and what inheritance of the Almightye from on bie?

3 Is not destruction to the wicked and strange punishment to *c* the workers of iniquitie?

4 Wroth not he beholde my wayes and tell all my steps?

5 If I haue walked in vanitie, or if my foote hath made haste to deceite,

6 Let God weygh me in the iust balance, and he shal know mine *d* vprightnes.

7 If my step hath turned out of the way, or if mine heart hath *e* walked after mine eye, or if my blor hath cleaued to mine handes,

8 Let me sowe, and let another *f* eate: pea, let my plants be rooted out.

9 If mine heart hath bene deceived by a woman, or if I haue lapde waite at the doore of my neighbour,

10 Let my wiues grinde vnto another ma, and let other men bowe downe vpon her.

11 For this is a wickednes, and iniquitie to be condemned.

12 Yea, this is a sic that shal denour *h* to destruction, and which shal roote out all mine increase,

13 If I did contemne the iudgement of my selfe, and of my wayes, when they *i* did contend with me.

14 What then shall I doe when *k* God

He comparth his afflictions to a repest or whole-winde.

o Or, *psalme*, or *Lawe*,

q None can deliuer mee thence though they lamet at my death.

r In steade of comforting they mocked at me.

s Not deliting in any worldly thing, no not so much, as in the vse of the summe.

t Lamenting the *u* were in affliction, & mouing others to pity the.

u I am like the wilde beastes *v* desire most solitarie places.

x With the hear of affliction.

y I kept mine eyes from all wanton looks.

b Would not God then haue punished me?

c Job declareth that the feare of God was a bridle to stay him from all wickednes.

d He sheweth wherein his vprightnesse *e* and duty, that is, in as much as he was blamelesse before men, and sinned not against the second table.

e That is, hath accomplished the lust of mine eye.

f According to the curie of the *Lawe*, Deut. 28. 33.

g Let her be made a slaue.

h He sheweth that albeit man neglect the punishment of ad-

ulterie, yet the wrath of God will neuer cease till such be destroyed. *i* When they thought themselves euill intreated by me.

k If I had oppressed others, howe should I haue escaped Gods iudgement?

standeth by? and whye he shall visite me, what that I answer?

15 He that hath made me in the wombe, hath he not made I him? hath not he as one fashioned vs in the wombe?

16 If I refrained the poore of their desire, or haue caused the eyes of the widowe to faile,

17 Or haue eaten my morsels alone, and the fatherlesse hath not eaten thereof,

18 If I from my pouch he hath growen vpon with me? as with a father, and from my mothers wobe I haue bene a guide vnto her)

19 If I haue leene any perishe for want of clothing, or any poore without conering,

20 If his loynes haue not blessed me, because he was warmed with the fleece of my sheepe,

21 If I haue lift up by mine hand against the fatherlesse, whye I sawe that I might helpe him in the gate,

22 Let mine parrie fall from my shoulder, & mine arme be broken from the boie.

23 For Gods punishment was I careful vnto mee, and I confide not be deliuered from his highnes.

24 If I made golde mine hope, or haue said to the wedge of golde, Thou art my confidence,

25 If I reioyced because my substance was great, or because mine hande had gotten much,

26 If I did behold the sunne, whye it shined, or the moone, walking in her brightnes,

27 If mine heart did flatter me in secret, or if my mouth did kisse mine hand,

28 (This also had bene an iniquitie to be condemned: for I had denped the God above)

29 If I reioyced at his destruction that hated me, or was moued to ioy when euill came vpon him,

30 Whether haue I suffred my mouth to some, by wishing a curse vnto his soule.

31 Did not the me of my tabernacle say, Who shall giue vs of his fleshe? we can not be satisfied.

32 The stranger did not lodge in my streete, but I opened my doores vnto him, that went by the way.

33 If I haue hid my shame, as Adam, concealing mine iniquitie in my bosome,

34 Though I could haue made afrade a great multitude, yet the most contemptible of the families did feare mee: so I kept silence, and went not out of the doore.

35 Wherthat I had some to heare mee? he hold my signe that the Almighty will witness for me: though mine aduersary should write a booke against me,

36 Would not he take it vpon my shoulder, and binde it as a crowne vnto mee?

37 I will tell him the number of my goings, and go vnto him as to a prince.

38 If my land cry against me, or the furrowes thereof complaine together,

39 If I haue eaten the frutes thereof without stuer: or if I haue griued the soules of the makers thereof,

40 Let thistles growe in steade of wheate, and cockle in the stead of barley.

THE WORDES OF IOB ARE ENDED.

talkewhich he had with his three friendes.

CHAP. XXXII.

Elihu reproveth them of folle. & Age maketh not a man wise, but the Spirit of God.

1 These three men ceased to answer Job, because he esteemed himselfe thus.

2 Then the wrath of Elihu the sonne of Barachel the Buzite, of the familie of Ram, was kindled: his wrath, I saye, was kindled against Job, because hee iustified himselfe more then God.

3 Also his anger was kindled against his three friendes, because they coulde not finde an answer, and yet condemned Job.

4 (Now Elihu had waited till Job had spoken: for they were more ancient in peres then he)

5 So when Elihu sawe, that there was none answer in the mouth of the three men, his wrath was kindled.

6 Therefore Elihu the sonne of Barachel the Buzite answered, and sayde, I am pong in peres, and ye are ancient: therefore I doubted, and was afrade to shew you mine opinion.

7 For I said, The daies shall speake, & the multitude of peres shall teach wisdom.

8 Surely there is a spirit in man, but the inspiration of the Almighty giveth vnderstanding.

9 Great me are not alway wise, neither do the aged alway vnderstande indgement.

10 Therefore I say, Heare me, and I will shew also mine opinion.

11 Behold, I did waite vpon your wordes, and hearkened vnto your knowledg, whyles you sought out your reasons.

12 For as, when I had considered you, lo, there was none of you that reprovoued Job, nor answered his wordes:

13 I left ye shoulde scape, We haue founde wisdom: for God hath cast him down, and no man.

14 Yet hath he not directed his wordes to mee, neither will I answer him by your wordes.

15 Then they fearing, answered no more, but left of their talke.

16 While I had waited for they spake not, but stood still and answered no more)

17 Then answered I in my turne, and I shewed mine opinion.

18 For I am full of matter, & the spirit within me compelleth me.

19 Behold, my belly is as the wine, which hath no vent, and like the newe bottels that burst.

20 Therefore will I speake, that I may take breath;

d As though I had withholden their wages that laboured in it. e Meaning, that he was no briber nor extortioner. f That is, the

a Which came of Buz the sonne of Nahor Abrahams brother, b Or as the Chaldee paraphrast readeth, Abram. c By making himselfe innocent, & by charging God of rigour. d That is, the three mentioned before.

e Meaning, the ancient, which haue experience. f It is a speciall gift of God that man hath vnderstanding, & cometh neither of nature nor by age.

g To proue that Iobs affliction came for his finnes. h And flatter your felices, as though you had overcome him. i To wit, Job. k He vseth almost the like arguments, but without taunting, and reproches.

l I haue conceyued in my minde great store of reasons.

m Twil neither haue regard to riches, credit, nor authority, but will speake the very truth.
n The Ebreweword signifieth, to change the name, as to call a foole a wife mā: meaning that he would not cloke the truth to flatter men.

a I confesse the power of God, & am one of his, therefore thou oughtest to heare me.
b Because Iob had wished to dispure his cause with God, Chap. 23. so that he might do it with out feare, Elihu saith, he will reason in Gods stead, whom he needeth not to feare, because he is a man made of the same matter that he is.
c I will not handle thee so roughly as these others haue done.
d He repeateth Iobs words, whereby he protested his innocencie in diuers places, but specially in the 13. 16. & 30. Chap. e The cause of his iudgements is not alwayes declared to man.
f Though God by sundry examples of his iudgements speake vnto man, yet the reason thereof is not knowne: yea and though God should speake, yet he is not vnderstand.
g God, sayth he, speake commonly either by visions to reach vs by cause of his iudgements, or els by afflictions, or by his messenger. h That is, determined to send vpon them. i He sheweth for what ende God sendeth afflictions: to beat down mans pride, and to turne from euil.
k That is, his painful and miserable life.

breath: I will open my lippes, and wil answer.

21 I will not now accept the person of man, neither wil I giue titles to mi.
22 For I may not giue titles, least my spaker should take me away suddenly.

CHAP. XXXIII.

1 Elihu accepteth Iob of ignorance. 2. He sheweth that God hath diuers meanes to instruct man and to draw him from sinne. 19. 29 He afflicteth man and suddenly deliuereth him. 26 Man being deliuered, giueth thanks to God.

1 **W**herfore, Job, I pray thee, heare my talke and kearken vnto all my wordes.

2 Beholde now, I haue opened my mouth: my tongue hath spoken in my mouth.

3 My wordes are in the vpprightnesse of mine heart, and my lippes shall speake pure knowledge.

4 The Spirit of God hath made me, and the breath of the Almighty hath giuen me life.

5 If thou canst giue me answer, prepare thy selfe and stand before me.

6 Behold, I am according to thy wishe in Gods steade: I am also formed of the clay.

7 Beholde, my terrour shall not feare thee, neither shall mine hand be heauy vpon thee.

8 Doubtlesse thou hast spoken in mine eares, and I haue heard the voyce of thy wordes.

9 I am cleane, without sinne: I am innocent, & there is none iniquitie in me.

10 Lo, he hath found occasions agaynst me, and counted me for his enemy.

11 He hath put my feete in the stocks, & looketh narrowly vnto all my paths.

12 Beholde, in this hast thou not done right: I wil answer thee, that God is greater then man.

13 Why dost thou strine against him? for he doth not giue account of al his matters.

14 For God speaketh once or twice, and once seeth it not.

15 In dieames and s bissions of the night, when sleepe falleth vpon men, and they sleepe vpon their beds,

16 Then he openeth the eares of men, euē by their corrections, which he had feared.

17 That he might cause man to turne as way from his enterpise, and þe might hide the pride of man.

18 And keepe backe his soule from þe pit, and that his life should not passe by the sword.

19 He is also stricken with sorow vpon his bed, and the griefe of his bones is sore.

20 So þ his life causeth him to abhorre

head, and his soule daintie meat.

21 His flesh faileth y it cannot be seene, & his bones which were not seene, clatter.

22 So his soule draweth to the graue, & his life to the buriers.

23 If there be a messenger with him, or an interpreter, one of a thousande to declare vnto man his righteousness.

24 Then will he haue mercy vpon him, and will say, þe deliuer him, that he go not downe into the pit: for I haue receiued a reconciliation.

25 Then shall his flesh be as fresh as a childe, and shall returne as in the days of his youth.

26 He shall pray vnto God, and he will be fauourable vnto him, and he shall see his face with ioy: for he will render vnto man his righteousness.

27 He looketh vpon ierusalem, and if one say, I haue sinned, and perverted righteousness, and it did not profit me,

28 He wil deliue: his soule from going into the pit, and his life shall see the light.

29 Lo, all these things will God worke twice or thise with a man,

30 That he may turne backe his soule from the pit, to be illuminate in the light of the luing.

31 Marke wel, O Job, and heare me: keepe silence, and I will speake.

32 If there be any matter, answer me, and speake: for I desire to iudice thee.

33 If thou hast not, heare me: holde thy tongue, and I will teach thee wisdom.

Lo, Gods fauour and reioyce: declaring hereby, wherein standeth the true ioy of the faithfull: and that God will restore hym to health of body, which is a token of his blessing. 1 God will forgive his sinnes and accept him as iust. 2 That is, done wickedly. 3 But my sinne hath bene the cause of Gods wrath toward me. 4 God will forgive the penitent sinner. 5 Meaning, oft tymes, euen as oft as a sinner doth repent. 6 If thou doubt of any thing, or see occasion to speake against it. 7 That is, to shew thee, wherein mans iustification consisteth.

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CHAP. XXXIII.

1 Elihu chargeth Iob, that he called himselfe righteous. 2 He sheweth that God is iust in his iudgements. 3 God destroyeth the mighty. 30 By him the hypocrite reigneth.

1 **M**oreouer Elihu answered, & sayd,

2 Heare my wordes, ye wise men, and hearken vnto me, ye þ haue knowledge.

3 For the eare trieth the wordes, as the mouth tasteth meat.

4 Let vs seeke iudgement among vs, & let vs know among our selues what is god.

5 For Iob hath said, I am righteous, & God hath taken away my iudgement.

6 Should I be in my right, my would of þe? or am I exieruous without my sinne.

7 What man is like Iob, that drinketh of scornewlnes like water?

8 Which goeth in the company of the wicked men?

Iob was like to the wicked, because he seemed not to glorifie God, and submit himselfe to his iudgements.

I To them that shall bury him. In a man sent of God to declare his will. n A singular man, and as one chosen out of a thousand, which is able to declare the great mercies of God vnto sinners: and wherein mans righteousness standeth, which is through the iustice of Iesus Christ and sayth therein. o He sheweth y it is a sure token of Gods mercy toward sinners, when he causeth his word to be preached vnto them. p That is, the minister shall by the preaching of the word pronounce vnto him the forgiveness of his sinnes. q He shall see Gods fauour and reioyce: declaring hereby, wherein standeth the true ioy of the faithfull: and that God will restore hym to health of body, which is a token of his blessing. 1 God will forgive his sinnes and accept him as iust. 2 That is, done wickedly. 3 But my sinne hath bene the cause of Gods wrath toward me. 4 God will forgive the penitent sinner. 5 Meaning, oft tymes, euen as oft as a sinner doth repent. 6 If thou doubt of any thing, or see occasion to speake against it. 7 That is, to shew thee, wherein mans iustification consisteth. a Which are enemies of the world. b Let vs examine the matter vprightly. c That is, hath afflicted me without measure. d Should I say, I am wicked, being an innocent? e I am forerunner. f Which is compelled to receive the reproch and scorn of many. g Meaning, that Iob was like to the wicked, because he seemed not to glorifie God, and submit himselfe to his iudgements.

h He wraſteth
Iob's wordes,
who ſaid y^e Gods
children are oft
tymes puniſhed
in this world, &
the wicked go
free.
i That is, line
godly, as Gen. 5.
22.
k Chap. 36. 13.
l To deſtroie
him.
m The breath of
life, which he
gaue man.
n If God were
not iuſt, how
could he go-
uerne y^e world?
o If man of na-
ure feare to
ſpeake euill of
ſuch as haue
power, the more
ought
they to be afraid
to ſpeake euill of
God.
p When they
looke not for it.
q The meſſen-
gers or viſitation
y^e God ſhall ſend.
r God doth not
afflict mā aboue
meaſure, ſo that
he ſhould haue
occaſion to con-
tend with him.
s For al his crea-
tures are at hand
to ſerue him, ſo
that he needeth
not to ſeeke for
any other army.
t Make the mā-
niſteſt that they
are wicked.
u Declare the
things that were
hid.
v Meaning, ope-
ly in the fight of
all men.
w By their cruel-
tie, & extortion.
x When tyrantes
ſit in the throne
of iuſtice which
vnder pretence
of executing iu-
ſtice are but hy-
pocrites and op-
preſſe the people,
it is a ſigne that God hath drawne backe
his countenance & fauour from that place. z Onely it belongeth
to God to moderate his correſtions, and not vnto man. a Thus Eli-
hu ſpake in the perſon of god, as it were mocking Iob becauſe
he would be wiſer then God.

33 Will he performe the thing through
b cauſe? for thou haſt reſpoynded it, be-
cauſe that thou haſt choſen, and not I.
now ſpeake what thou knoweſt.
34 Let men of vnderſtanding tell me, and
let a wiſe man hearken vnto me.
35 Job hath not ſpoken of knowledge,
neither wore his wordes according to
wiſedome.
36 I deſire that Job may be tried, vnto
the ende touching the answers for wic-
ked men.
37 For he ſuddenly rebell'd vnto his ſinne:
he clappeth his handes among vs, and
multiplieth his wordes againſt God.

vſe ſuch arguments. c He ſtandeth ſtubbornely in the mainte-
nance of his cauſe.

CHAP. XXXV.

6 Neither doth godlines profite, or vngodlines hurt
God, but man. 13 The wicked cry vnto God and
are not heard.

1 Elihu ſpake moreouer, and ſaid,
2 Thinke thou this right, that thou
haſt ſaid, I am a more righteous
then God?

3 For thou haſt ſaid, What profiteth it
thee and what aualeth it me, to purge
me from my ſinne?

4 Therefore will I anſwer thee, and thy
b companions with thee.

5 Loke vnto the heauen, & ſee and behold
the c cloudes which are hier then thou.

6 If thou ſinneſt, what doeth thou a-
gainſt him, ſea, whe thy ſinnes be ma-
ny, what doeſt thou vnto him?

7 If thou be righteous, what enueſt thou vnto
him, for what receiueſt he at thine hand?

8 Thy wickedneſſe may hurt a man as
thou art: & thy righteouſneſſe may profite
the ſonne of man.

9 They cauſe many that are oppreſſed,
e: o cry, which cry out for the violence of
the mighty.

10 But none ſaith, Where is god that made
me, which giueth ſongs in the night?

11 Which teacheth vs more then the beaſts
of the earth, and giueth vs more wiſe
doine then the foules of the heauen.

12 Then they cry becauſe of the violence
of the wicked, but he anſwereth not.

13 Surely God will not heare bawtie, nei-
ther will the Almighty regard it.

14 Although thou ſayeſt to God, Thou
wilt not regard it, & yet iudgement is
before him: truſt thou in him.

15 But now becauſe his anger hath not
withed, nor called to count the euil with
great erremitie,

16 Therefore Job openeth his mouth in
vaine, and multiplieth wordes with-
out knowledge.

CHAP. XXXVI.

1 Elihu ſheweth the power of God, 6 And his iu-
ſtice, 9 And wherefore he puniſheth. 13 The
prophete of the wicked.

1 Elihu alſo proceeded and ſaid,
2 Suffer me a little, & I will inſtruc-
t thee: for I haue yet to ſpeake on gods
behalfe.

b Will God vſe
thy counſell in
doying his workes?
c Thus he ſpea-
keth in the per-
ſon of God, as
though Iob
ſhould chufe &
refuſe affi-
dation at his pleaſure.
d That he may
ſpeake as much
as he can, that
we may anſwere
him and all the
wicked that ſhal

a Tob neuer
ſpoke theſe
wordes: but be-
cauſe he mainte-
ned his innocen-
cie, it ſeemed as
though he would
ſay, y^e God tor-
mented him with-
out iuſt cauſe.

b Such as are in
the like errour.
c If thou canſt
not controll the
cloudes, wilt
thou preſume to
inſtruc^t God?

d Neither doth
thy ſin hurt god,
nor thy iuſtice
profite him: for
he will be glori-
fied wout thee.

e The wicked
may hurt man &
cauſe him to cry
who if he ſought
to God, which
ſendeth com-
forts, ſhould be
deliuered.

f Becauſe they
pray not in faith
as feeling Gods
mercies.

g God is iuſt,
how ſouere thou
iudget of him.

h For if he did
punish thee, as
thou deſerueſt,
thou ſhouldeſt
not be able to o-
pen thy mouth.

a He sheweth that when we speak of God we must lift our spirits more hye, then our natural sense is able to reach.

b Thou shalt perceive that I am a faithful instructor, and that I speak to thee in the name of God.

c Strong & constant, & of vnderstanding, for these are the gifts of God, & he loueth them in man: but forasmuch as God punished now Iob, it is a signe that these are not in him.

d Therefore he will not preferre the wicked: but to the humble & afflicted heart he will shew grace.

e He preferreth the godly to honour.

f He will moue their hearts to feele their sinnes, & that they may come to him by repentance as he did Manassch.

g That is, in their follie or obstination, & so shalbe cause of their owne destruction.

h Which are maliciously bent against God, and flatter themselves in their vices.

i When they are in affliction they seeke not to god for succour, as Afs. 2 Chro. 16. 12. Reuel. 16. 11.

k They dye of some vile death, & y before they come to age.

l If thou hadst bene obedient to God, he would haue brought thee to libertie & wealth. m Thou art altogether after y manner of y wicked: for thou dost murmur against the iustice of God. n God doth punish thee, least thou shouldest forget God in thy wealth and prosperitie. o Be not thou curious in seeking the cause of Gods iudgements, when he destroyeth any. p And so murmur against God through impaciencie.

3 I will fetch my knowlidge as farre of, & will attribute rpyghteousnesse vnto my maker.

4 For truly my words shal not be false, and he that is b perfit in knowlidge, speaketh with thee.

5 Beholde, the myghtie God casteth as way none that is c myghtie and valiant of counte.

6 He maintaineth not the wicked, but he myneth iudgement to the asfited.

7 He with draweth not his eyes from the righteous, but they are with c kings in the throne, where he placeth them for ever: thus they are exalted.

8 And if they be bounde in fetters & tyed with the cordes of affliction,

9 Then will he shewe them their c worke and their sinnes, because they haue bene proude.

10 He openeth also their eare to discipline, & commandeth them that they returne from iniquitie.

11 * If they obey and serue him, they shall end their dayes in prosperitie, and their peres in pleaures.

12 But if they will not obey, they shall passe by the sworde, and perishe without knowlidge.

13 But the hypocrites h of heart increase the wrath: for they i call not when hee bindeth them.

14 Their soule dieth in k pouth, and their life among the whoremongers.

15 He deliuereth the poore in his affliction, and openeth their eare in trouble.

16 Euen so would he haue taken thee out of the streight place into a broad place & not that by vncertainty: & that which resteth vpon thy table, had bene full of fat.

17 But thou art full of the m iudgement of the wicked, though iudgement and equitie maintaine all things.

18 * For Gods wrath is, least he shoulde take thee alway in thine abundance: for no multitude of giftes can deliuer thee.

19 Will he regard thy riches? he regardeth not gold, nor all them that excell in strength.

20 * Be not careles in the myght, how he destroyeth the people out of their place.

21 Take thou heed: looke not to p iniquitie: for thou hast chosen it rather then affliction.

22 Beholde, God exalteth by his power: what teacher is like him?

23 Who hath appointed to him his war? o who can save, Thou hast done wickedly.

24 Remember p thou magnific his work, which men behold.

25 All men see it, and men beholde it come to age.

q as farre of.

26 Behold, God is excellent, & we knowe him not, neither can the number of his peres be searched out.

27 When he restraineth the drops of water, the rayne c pouereth downe by the vapour thereof.

28 Which rayne the cloudes do drye and let fall abundantly vpon man.

29 Who can knowe the diuisions of the cloudes, and the thunders of his tabernacle?

30 Behold, he spreadeth his light vpon it, and couereth the s bottomes of the sea.

31 For thereby he iudgeth y the people, & gneth meate abundantly.

32 He couereth the light with p cloudes, & commeth them to go * against it.

33 * His companion sheweth him thereof, and there is anger in rising vp,

q The workes of God are for manifest, that a man may see them as farre of, and know God by the fame.

r Our infirmities hindereth vs so, that we cannot attaine to the perfit knowlidge of God.

s That is, the rayne commeth of those drops of water, which he keepeth in the cloudes.

t Meaning, of the cloudes,

u Vpon the cloudes.

x That men cannot come to the knowledge of the springes thereof.

y He sheweth that the rayne hath double vse: the one that it declareth Gods iudgements, when it doth ouerflow any places, & the other that it maketh the land fruitful.

z That is, one cloude doth dash against another.

a The colde vapour sheweth him: that is, the cloude of the hote exhalation, which being taken in the colde cloude mounteth vp toward the place where the fire is, and so anger is ingendred: that is, noyse and thunder claps.

CHAP. XXXVII.

a *Elhu proueth that the vnsarcheable wisdom of God is manifest by his workes, & by the thunders, 6 The snow, 9 The whirlewinde, 12 And the rayne.*

1 **A**nd also mine heart is astonished, and is moued out of his place.

2 Heare the bloude of his voyce, and the people that goeth out of his mouth.

3 Hee directeth it vnder the whole heauen, and his light vnto the endes of the worlde.

4 After it a noyse soundeth: he thundreth with the voyce of his maiestie, & he will not stay: the when his voyce is heard.

5 God thundreth maruailously with his voyce: he worketh great things, which we knowe not.

6 For he saith to the snow, Be thou by d the earth: & likewise to the small rayne and to the great rayne of his power.

7 With the force thereof he c shueth by d enery man, that all men may know his worke.

8 Then the beasts go into the denne, and remaine in their places.

9 The whirlewinde commeth out of the South, and the coide from the f North winde.

10 At the breath of God the frost is giuen, and the breadth of the waters s is made narrow.

11 He maketh also the cloudes to b labour, to water the earth, & scattereth p cloudes: his light.

12 He causeth men to keepe themselves within their houses. f In Ebrew it is called the scattering winde, because it driueth away the cloudes & purgeth the ayre. g That is, is frozen vp & dryed.

h Gather the vapours, & moue to and fro to water the earth.

i That is, the cloude that hath lightening in it.

u Vpon the cloudes.

x That men cannot come to the knowledge of the springes thereof.

y He sheweth that the rayne hath double vse: the one that it declareth Gods iudgements, when it doth ouerflow any places, & the other that it maketh the land fruitful.

z That is, one cloude doth dash against another.

a The colde vapour sheweth him: that is, the cloude of the hote exhalation, which being taken in the colde cloude mounteth vp toward the place where the fire is, and so anger is ingendred: that is, noyse and thunder claps.

a At the maruailing of the thunder, and lightnings: whereby he declareth y the faithful are liue: y touched with the maiesty of God, when they beholde his workes.

b That is, the thunder, whereby he speaketh to men to waken their dulnes, and to bring them to the consideration of his worke.

c Meaning, the raynes & thunders.

d So that neither small rayne nor great, snowe nor any thing els cometh without Gods appointment.

e By raynes and thunders God causeth men to keepe themselves within their houses.

f In Ebrew it is called the scattering winde, because it driueth away the cloudes & purgeth the ayre.

g That is, is frozen vp & dryed.

h Gather the vapours, & moue to and fro to water the earth.

i That is, the cloude that hath lightening in it.

k Raine, colde, heate, tempests and such like are feare of God, eyther to punish man, or to profite the earth, or to declare his favour toward man, as Chap. 35. 3. 1 That is, the lightning to breake forth in the cloudes? In Which is sometime changed into rayne, or snow, or haile or such like. n Why thy clothes should keepe thee warme, whe the South winde bloweth, rather then when any other winde bloweth? o For their clearenes. p That is, our ignorance: signifying that Iob was so presumptuous that he would controule the workes of God. q Hath God neede that any should tell him when man murmureth against him? r If God would destroy a man, shoulde he requite? The cloude stoppeth the shining of the sunne, that man cannot see it till the winde have chased away the cloude: and if man be not able to attaine to the knowledge of these things, how much lesse of Gods iudgements? t In Ebrew, golde: meaning, fayre weather and cleare as gold. u Meaning, without cause.

let: or who layd the corner stone thereof: 7 Wehe the starres of the morning: praise me together, and all the children of God reioyced: 8 Who hath shut by the sea with doores, when it issued and came forth as out of the wombe: 9 When I made the cloudes as a covering thereof, & darkened as the swaddling bandes thereof: 10 When I stablished my commandment upon it, and set barres and doores, 11 And saide, Hitherto shalt thou come, but no farther, and here shalt it stay thy ppyoude waues. 12 Hast thou commanded the morning since thy dapes? hast thou caused the morning to know his place? 13 That it might take hold of the corners of the earth, and that the wicked might be shaken out of it? 14 It is turned as clay to facion, and all stand by as a garment. 15 And from the wicked their light shall be taken away, and the hye arme shall be broken. 16 Hast thou entred into the bottomes of the sea? or hast thou walked to seake out the depth? 17 Have the gates of death bene opened unto thee? or hast thou scene the gates of the shadow of death? 18 Hast thou perceived the breadth of the earth? tell if thou knowest all this. 19 Where is the way where light dwelleth? and where is the place of darkness, 20 That thou shouldst receyve it in the boundes thereof, & that thou shouldst know the paths to the house thereof? 21 Knowest thou it, because thou wast the boyne, and because the number of thy dapes is great? 22 Hast thou entred into the treasures of the snowe? or hast thou scene the treasures of the hable, 23 Which I have hid against the tyme of trouble, against the day of warre and battell? 24 By what waye is the light parted, which scattereth the East winde upon the earth? 25 Who hath divided the spowles for the ravens? or the wape for the lightning of the thunders, 26 To cause it to raine on the earth where there is no man? and in the wilderness where there is no man? 27 To fulfill the wilde and waste place, & to cause the bud of the herbe to spring forth? 28 Who is the father of the raine? or who hath begotten the droppes of the dew? 29 Out of whose wombe came the peece? who hath ingendred the frost of the heaven? 30 The waters are hid as with a stone: & the face of the depth is frozen. 31 Canst thou restrain the sweet influences of the Pleiades? or loose the bands of Orion?

14 And it is turned about by his government, that they may do what soever he commandeth them by: the whole world: 15 Whether it be for punishment, or for his laude, or of mercie, he causeth it to come. 16 Hearken unto this, O Job: stande and consider the wondrous workes of God. 17 Didst thou know when God disposed them? & caused the light of his cloude to shine? 18 Hast thou knowne the varietie of the cloude, and the wondrous workes of him, that is perfect in knowledge? 19 Or how thy clothes are warme, when he maketh the earth quiet through the South winde? 20 Hast thou stretched out the heavens, which are strong, & as a molten glasse? 21 Tell us what we shall say unto him: for we cannot dispose our matter because of darkenesse. 22 Shall it be a tolde him when I speake? or shall man speake when he shall be stroved? 23 And now men see not the light, which shineth in the cloudes, but the winde passeth and clenseth them. 24 The brightnesse cometh out of the North: the prayse thereof is to God, which is terrible. 25 It is the Almighty: we cannot finde him out: he is excellent in power and iudgement, and abundant in iustice: he is secretly not. 26 Let men therefore feare him: for he will not regard any that are wise in their owne conceite.

CHAP. XXXVIII.

God speaketh to Iob, and declareth the weakness of man in the consideration of his creatures, by whose excellencie the power, justice and providence of the Creator is known.

1 Then answered the Lord unto Job out of the whirlwinde, and saide, 2 Who is this that darkeneth the counsel by words without knowledge? 3 Cird by now thy loynes like a man: I will demande of thee and declare thou unto me. 4 Where wast thou when I layd the foundations of the earth? declare, if thou hast understanding, 5 Who hath layd the measure thereof, if thou knowest, or who hath stretched the line over it? 6 Whereupon are the foundations thereof

e The starres & dume creatures are said to praise God, because his power, wisdom and goodnes is manifest & known therein. f Meaning, the Angels. g As though great sea were but as a little babe in the hands of God to turne to and fro. h That is, Gods decree and commandment, as verse 10. i To wit, to rise, since thou wast borne. k Who having in the night bene given to wickednes, cannot abide the light, but hide themselves. l The earth which seemed in night to have no forme, by the rising of the sunne is as it were created anew, & all things therein clad with newe beautie. m If thou art not able to seeke out the depth of the sea, how much lesse art thou able to comprehend the counsel of God? n That thou mightest appointe his way and limites. o To punish mine enemies & them, as Exod. 9. 18. Iosh. 10. 11. p The yee coerech it, as though it were paved with stone. q Which starres arise when the sunne is in Taurus, which is the spring tyme, and bring flowers, r Which starre bringeth in winter.

Some flatteres
so called: some
think they were
the twelve
signes.
The North
flatter with those
that are about
him:
Canst thou
cause the beauti-
fully bodies to have
any power over
the earthly bodi-
es?
In the secret
partes of man.
That is, the
cloudes, wherein
the water is con-
tained, as in bot-
tels. z For when
meth to this incon-
uenience.

32 Canst thou bring forth Azazaroth in
their trine? canst thou also guide Ares-
turnus with his sonnes?
33 Knowest thou the course of heauen, or
canst thou set the rule thereof in the
earth?
34 Canst thou lift up thy voyce to the
cloudes that the abundance of water
may couer thee?
35 Canst thou send the lightnings that
they may walke, and say vnto thee, lo,
here we are?
36 Who hath put wisdom in the reines?
or who hath giuen the heart vnderstan-
ding?
37 Who can number cloudes by wisdom?
or who can cause to cease the bottels of
heauen,
38 When the earth groweth into hard-
nes, & the clottes are fast together?

to the peccokes: o? wings and fetthers
vnto the ostriche?
17 Which leaueh his egges in the earth
and maketh hym hote in the dust,
18 And forgetteth that the foote might
scatter them, or that he wuld beait might
breake them,
19 He sheweth himselfe cruell vnto his
poung ones, as they were not his, and is
about feare, as if he traueled in baine,
20 For God hath depyimed him of his wife
doine, and hath giuen him no part of
vnderstanding,
21 When tyme is, he mounteth on hys:
he mocketh the hofe and his rider,
22 Hast thou giuen the hofe strenght? or
concered his necke with neyng?
23 Hast thou made him afraid as he gra-
hopper? his strong neyng to feareful,
24 He diggeth in the valley, & reioyseth
in his strength: he goeth forth to mee-
te the harnest man.
25 He mocketh at feare, & is not afraid,
& turneth not backe from the sword,
26 Though the quier rattle against him,
the glittering speare and shield,
27 He swalloweth the ground for fierce-
nes and rage, and he beleueth not that
it is the noise of the trumpet,
28 He sauh among the trumpets, Ya, ha:
he smelleth the battel afarre of, and the
noise of the captains, and the shouting,
29 Shall the hauke flie by thy wisdom,
stretching out his wings toward the
South?
30 Doth the eagle moue by at thy coman-
dement, or make his nest on hie?
31 He abideth & remaineth in the rocke,
even vpon the top of the rocke, and the
toluer,
32 From thence the spieghly foare, and
her eyes behold afarre of,
33 His poung ones all suck by blood: and
where the slawie are, there is she,
34 Doouer the Lord spake vnto Job,
and said,
35 Is this to learne to strine with him?
might: he that reprooueth God, let him
answere to it,
36 The Lord answered the Lord, saying,
37 Behold, I am vile: what shall I an-
swere thee? I will lay mine hand vpon
my mouth,
38 Since haue I spoken, but I wil answer
no more yea wise, but I will pproceede
no farther.

h They write of
the ostrich co-
uereth her egges
in the sand, and
because y^e coun-
try is hote and
the sunne sill
keepeth them
warmed, they are
hatched.
i If he should
take care for
them,
k That is, to
haue a care, and
natural affection
toward his yong.
l When the yong
ostrich is grown
vp, he outrun-
neth the horse.
m That is, giuen
him courages
which is ment
by neyng and
shaking his
mane: for with
his breath he co-
uereth his neck.
n He beatech
with his hoofe.
o He fo rideth
the ground that
it seemeth no-
thing vnder him.
p That is, when
cold cometh,
to flie into the
warine colities.

After he had
declared Gods
workes in the
heauens, he shew-
eth his marci-
lous prouidence
in earth, euen
toward the brute
beasts.
B Reade Psal.
147.9.
c He chiefly ma-
keth mention of
wilde goates and
hindes, because
they bring forth
their yong with
most difficultie.
d That is, how
long they go
with yong?
e They bring
forth with great
difficultie.
f That is, the bar-
ren ground where
no good fruites
grow.

God doth not open these bottels, the earth co-
mence.
CHAP. XXXIX.
The bounty and prouidence of God, which extendeth
euen to the yong rauens, giueth man full occa-
sion to put his confidence in God. 37 Job confes-
seth and humbleth himselfe.
1 Wilt thou hunt the pray for the
lion? or fill the appetite of the
lions whelpes,
2 When they conch in their places, and
remaine in the covert to lye in waite?
3 Who prepareth for he rauens his meat,
when his birdes be cry vnto God, wait-
dering for lacke of meate?
4 Knowest thou the tyme when he wilde
goates bring forth yong? or doest thou
marke when the hindes do calue?
5 Canst thou number the monethes that
they fulfill: or knowest thou the tyme
when they bring forth?
6 They bowe themselves: they buse
their poung and call out their sorowes.
7 Yet their poung ware fat, and grow vp
with come: they go forth and returne
not vnto them.
8 Who hath set the wilde asse at libertie?
or who hath loosed the bondes of the
wilde asse?
9 It is I which haue made the wildernes
his home, & the salt places his dwell-
lings,
10 Ye berideth the multitude of the city:
he heareth not the cry of the diuier,
11 He seeketh out the mountaine for his
pasture, and searcheth after euery green
thing,
12 Will the unicorne serue thee? or will
he tarie by thy cribbe?
13 Canst thou bind the unicorne with his
band to labour in the furrowe? or wil he
plow the valleyes after thee?
14 Wilt thou trust in him, because his
strength is great, and call of thy labour
vnto him?
15 Wilt thou beleue him, he he will bring
home thy seede, and gather it vnto thy
barn?
16 Hast thou giuen the pleasant wings vnto

the peccokes: o? wings and fetthers
vnto the ostriche?
17 Which leaueh his egges in the earth
and maketh hym hote in the dust,
18 And forgetteth that the foote might
scatter them, or that he wuld beait might
breake them,
19 He sheweth himselfe cruell vnto his
poung ones, as they were not his, and is
about feare, as if he traueled in baine,
20 For God hath depyimed him of his wife
doine, and hath giuen him no part of
vnderstanding,
21 When tyme is, he mounteth on hys:
he mocketh the hofe and his rider,
22 Hast thou giuen the hofe strenght? or
concered his necke with neyng?
23 Hast thou made him afraid as he gra-
hopper? his strong neyng to feareful,
24 He diggeth in the valley, & reioyseth
in his strength: he goeth forth to mee-
te the harnest man.
25 He mocketh at feare, & is not afraid,
& turneth not backe from the sword,
26 Though the quier rattle against him,
the glittering speare and shield,
27 He swalloweth the ground for fierce-
nes and rage, and he beleueth not that
it is the noise of the trumpet,
28 He sauh among the trumpets, Ya, ha:
he smelleth the battel afarre of, and the
noise of the captains, and the shouting,
29 Shall the hauke flie by thy wisdom,
stretching out his wings toward the
South?
30 Doth the eagle moue by at thy coman-
dement, or make his nest on hie?
31 He abideth & remaineth in the rocke,
even vpon the top of the rocke, and the
toluer,
32 From thence the spieghly foare, and
her eyes behold afarre of,
33 His poung ones all suck by blood: and
where the slawie are, there is she,
34 Doouer the Lord spake vnto Job,
and said,
35 Is this to learne to strine with him?
might: he that reprooueth God, let him
answere to it,
36 The Lord answered the Lord, saying,
37 Behold, I am vile: what shall I an-
swere thee? I will lay mine hand vpon
my mouth,
38 Since haue I spoken, but I wil answer
no more yea wise, but I will pproceede
no farther.

g Is this the way
for a man y^e will
learne to strue
with Gods which
thing he reproou-
eth in Job.
r Whereby he
sheweth that he
repented, and
desired pardon
for his faultes.

g Is it possible to
make the vni-
corne tame? sig-
nifying that if
man cannot rule
a creature, that it
is much more
impossible that
he should ap-
point y^e wildome
of God, wherby
he gouerneth all
the world,

CHAP. XL.

How weak mans power is, being compared to the
workes of God: so vnto last power appeareth in
the creation, and gouerning of the great beasts.
1 Again the Lord answered Job out
of the whirlwinde, and said,
2 Cirde vp now thy lornes like a
man: I wil demaund of thee, & declare
thou vnto me,
3 Wilt thou disaunt my iudgement? or
wilt thou condemne me, he thou maist
be iustified?
4 Or hast thou an arme like God? or dost
thou thunder with a voyce like him?

Chap. 38.

a Signifying that
they that iustifie
themselves, con-
demne God as
injust.

b Meaning, that these were proper vnto God, & belonged to no man.
 c Cause them to die if thou canst.
 d Prouing hereby that whoso-uer attributeth to himselfe power & abilitie to saue himselfe, maketh himselfe God.
 e This beast is thought to be the elephant, or some other, which is vnkno- uen.
 f Whom I made as well as thee.
 g This commendeth the proud- dence of God to- ward man: for if he were giuen to denour as a Li- on, nothing were able to resist him or content him.
 h He is one of the chieffest workes of God among y beasts.
 i Though man dare not come nere him, yet God can kill him.
 k He drinketh at leasure, & fea- reth no body.
 l Meaning, the whale.
 m Because he feareth lest thou shouldst take him.
 n To do thy bu- sines, and be at thy comma- ndement.
 o If thou once consider y dan- ger, thou wilt not meddle with him.
 p To wit, that trusteth to take him.

Decke thy selfe now with maistie and excellencie, and arap thy selfe w beautie and glory.
 6 Call abroad the indignation of thy wrath, & behold euery our p is proude, and abate him.
 7 Look on euery one that is arrogant, and bring him lowe: and destroy p wick- ked in their place.
 8 Hide them in the dust together, and hidde their faces in a secret place.
 9 Then will I confesse vnto thee also, p thy right hand can d saue thee.
 10 Behold now e Behemoth (whom I made f with thee) which eateth g grasse as an ore.
 11 Beholde now, his strength is in his loines, and his foice is in the nauill of his belly.
 12 When he taketh pleasure, his tayle is like a cedar: the sinewes of his stoness are wrapt together.
 13 His bones are like stances of brasse, and his small bones like stauces of iron.
 14 He is the chiefe of the waies of God: he that made him, will make his sword to approach vnto him.
 15 Surcill the moitauces bring him forth grasse, where at p beasts of p field play.
 16 Lieth he vnder the trees in the court of the reede and fennes?
 17 Can the trees couer him with their shadow? or can the willowes of the ri- uer compasse him about?
 18 Behold, he spoileth the euer, and ha- steth not: he trusteth that he can draw vp Jordan into his mouth.
 19 He taketh it with his eyes, and thru- steth his nose through wharlocuer ma- keth him.
 20 Canst thou draw out l Liuathan w an hook, and with a line which thou shalt cast downe vnto his tongue?
 21 Canst thou cast an hook into his nose? canst thou perce his iawes w an angle?
 22 Will he make maup m ppapers vnto thee, or sprake thee faire?
 23 Will he make a conenant with thee? & wilt p take n him as a seriant for euer?
 24 Wilt thou play with him as w a bird? or wilt thou bind him for thy maides?
 25 Shal the companions banquet w him? shall they deuide him among the mar- chantes?
 26 Canst thou fill p basker with his skin? or the fillypanier with his head?
 27 Lay thine hand vpon him: remember o the batrel, and do no more so.
 28 Behold, p his hope is in vaine: for shal not one perith euen at the sight of him?
 CHAP. XLII.

By the greatness of this monster Liuathan God shew- eth his greatness, and hu power, which nothing can resist.

1 NOne is so fierce that dare stirre him vp. Who is he then that can stand before me?
 2 Who hath picted me that I should b make an end? All vnder heauē is mine. Who is able to compare with God the Creator: b Who hath taught me to accomplish my worke?

3 I will not keepe silence concerning this partes, nor his power, nor his comely proportion.
 4 Who can discouer the face d of his garments? or who shal come to him with a double e hidde?
 5 Who shal open the doores of his face? his teeth are fearefull round about.
 6 The maetic of h scales is like strong shields, and are liue scales.
 7 One is set to another, that no wynde can come betwene them.
 8 One is iopned to another: they sticke together, p they cannot be lumbered.
 9 His nicings make the light to shine, and his eyes are like the eye lids of the morning.
 10 Out of his mouth go lapes, & sparkes of fire leape out.
 11 Out of his nostrils cometh out smoke, as out of a boyping pot or caldron.
 12 His breath maketh the coles burne: for a flame goeth out of his mouth.
 13 In his ncke remaineth strength, and h labour is reiected before his face.
 14 The members of his body are iopned: they are strong in their selues, & cannot be moued.
 15 His heart is as strong as a stone, & as hard as the nether millstone.
 16 The mighty are afraid of his maistie, and for feare they faint in their selues.
 17 When the sword both touch him, he will not rise vp, nor for the speare, varte woi j abergeon.
 18 He esteemeth iron as straw, and brasse as rotten wood.
 19 The archer cannot make him flee: the stones of the sling are turned into stub- ble vnto him.
 20 The dartes are counted as straw: he laugheth at the shaking of the speare.
 21 Sharpe stones i are vnder him, and he speareth sharpe things vpo the mire.
 22 He maketh p depth to k boile like a pot, & maketh the sea like a pot of ointment.
 23 He maketh a path to l shine after him: one would thinke p depth as an hoare head.
 24 In the earth there is none like him: he is made without feare.
 25 He beholdeth m all his things: he is a king ouer all the children of prude.
 CHAP. XLII.

The repentance of Job. 9 He praisth for his friends. 12 His goods are restored double vnto him. 13 His children, age and death.

1 THe Job answered the Lord, & said, I know y thou canst do all things, and that there is no a thought hidd from thee.
 2 Who is he that hideth counsel without b knowledge? therefore haue I spoken p I understood not, euen things to wo- derfull for me, & which I knew not.
 4 Heare, I beseech thee, & I will speake: I will demaund of thee, d and declare thou vnto me.
 In mine ignorance, and that I spake I wist not what, d He she- weth that he will be Gods scholer to learne of him.
 5 I haue

c The partes, & members of the whale.
 d That is, who dare pull of his skinnē.
 e Who dare put a bridle in his mouth.
 f Who dare looke in his mouth.
 g That is, casteth out flames of fire.
 h Nothing is painful or hard vnto him.
 i His skinne is so hard that he lyeth wih as great ease on y stones as in the myre.
 k Either he maketh the sea to seeme as it boi- led, as by his wallow- ing, or els he spouteth water in such abun- dance, as it wold seeme that the sea boyled.
 l That is, a white froth, and shi- ning streame be- fore him.
 m He despiseth all other beastes, & monsters, and is the proudest of all others.
 n A No thought so secret, but thou dost see it, nor any thing that thou thinkest, but thou canst bring it to passe.
 o Is there any but I for this God laid to his charge, Chap. 38.2.
 p I cofesse here- in mine ignorance, and that I spake I wist not what, d He she- weth that he will be Gods scholer to learne of him.
 q I haue

1 I knewe thee onely before by here say: but now thou hast caused me to feele what thou art to me, that I may resigne my selfe over vnto thee.

2 You rooke in hand an euill cause, in that you condemned him by his outward afflictions, and not comforted him wich my mercies.

3 Who had a good cause, but handled it euill. 4 When you haue reconciled your felues to him for y^e faures that you haue committed against him, he shall pray for you, and I will heare him.

5 He deliuered him out of the affliction wherein he was.

6 I hate heard of thee by the hearing of the eare, but nowe mine eye seeth thee.

7 Therefore I abhorre my selfe, and repent in dust and ashes.

8 Now after that the Lord had spoken these words vnto Job, the Lord also said vnto Eliphaz the Temanite, Whv wrath is kindled against thee, and against thy two friends: for ye haue not spoken of me the thing that is right, like my seruant Job.

9 Therefore take vnto you nowe seuen bullocks, & seuen rammes, & goe to my seruant Job, & offer by for your selues a burnt offering, & my seruant Job shall pray for you: for if I will accept him, least I should vnto you to shame, because ye haue not spoken of me the thing, which is right, like my seruant Job.

10 So Eliphaz the Temanite, & Bildad the Shuhite, and Zophar the Naamathite went, & did according as the Lord had said vnto them, and the Lord accepted Job.

11 Then the Lord turned the captiuitie of Job, wher he prayed for his friends: also the Lord gaue Job twise so much as he had before.

12 Then came vnto him all his brethren, and all his sisters, and all they that had bene of his acquaintance before, & did eate bread with him in his house, & had compassion of him, & comforted him for al p^ent, that the Lord had brought vpon him, & euery man gaue him a p^ece of money, & euery one an earring of golde.

13 So the Lord blessed the last dayes of Job more then the first: for he had foure teene thousand sheepe, & sixe thousand camels, and a thousand pole of oxen, and a thousand hee asses.

14 He had also seuen sonnes, and thre daughters.

15 And he called the name of one Femimah, and the name of the second Kesiah, and the name of the third Kerenhappuch.

16 In all the land were no women found so faire as the daughters of Job, and their father gaue them inheritance among their brethren.

17 And after this liued Job an hundredth and fourtie yeeres, and saw his sonnes, and his sonnes sonnes, euen foure generations.

18 So Job died, being old, & full of daies.

19 That is, all his kindred, reade Chap. 19. 13.

20 Or, lambs, or money so marked.

21 God made him twise so riche in cattell as he was afore, and gaue him as many children, as he had taken from him.

22 That is, of long life, or beautiful as the day.

23 As pleasant as castia, or sweete spice.

24 That is, the home of beautie.

THE * PSALMES OF DAVID.

THE ARGUMENT.

THIS booke of Psalmes is set forth vnto vs by the holy Ghost to be esteemed as a most precious treasure, wherein all things are contained that appertaine to true felicitie: as well in this life present as in the life to come. For the riches of true knowledge, and heavenly wisdom are here set open for vs, to take thereof most abundantly. If we would know the great, and his maiestic of God, here we may see the brightnesse thereof shine most clearly. If we would seeke his incomprehensible wisdom, here is the schole of the same profession. If we would comprehend his inestimable bountie, and approche neere thereunto, and fill our hands with that treasure, here we may haue a most liuely, and comfortable taste thereof. If we would knowe wherein standeth our saluation, and howe to attaine to life euerslasting, here is Christ our onely redeemer, and mediator most evidently described. The riche man may learne the true vie of his riches. The poore man may finde full contentation. He that will reioyce, shall knowe the true joy, and howe to keepe measure therein. They that are afflicted and oppressed, shall see wherein standeth their comfort, and howe they ought to praise God when he sendeth them deliuerance. The wicked and the persecuters of the children of God shall see howe the hand of God is euer against them: and though he suffer them to prosper for a while, yet he bridleth them, in so much as they can not touche an heare of ones head, except he permit them, and howe in the ende their destruction is most miserable. Briefly, here we haue most present remedies against all tentations, and troubles of mind and conscience, so that being well practised herein, we may be assured against all dangers in this life, liue in the true feare, and loue of God, and at length attaine to that incorruptible crowne of glorie, which is laide vp for all them that loue the coming of our Lorde Iesus Christ.

PSALME. I.

Whether it was Esaias, or any other that gathered the Psalmes into a booke, it seemeth he did set this Psalmes first in manner of a Preface, to exhorte all godly men to studie, and meditate the heavenly wisdom. For the effect hereof, 1 That they be blessed, which give themselves wholly all their life to the holy Scriptures. 2 And that the wicked contempters of God, though they seeme for a while happy, yet at length shall come to miserable destruction.

Blessed is the man that both will not walke in the counsel of the wicked, nor stand in the way of sinners, nor sit in the seate of the scoones full:

3 When a man hath giuen once place to euill counsel, or to his owne concupisence, he beginneth to forget himselfe in his sinne, and so falleth into contempt of God, which contempt is called the seate of the scoones.

4 But his delite is in the Lawe of the Lord, and in his Lawe doth he meditate day and night.

5 For he shall be like a treee planted by the riuers of waters, that will bring forth her fruit in due season: whose leafe shall not fade: so whatsoeuer he shall doe shall prosper.

6 The wicked are not so, but as the chaffe, which the winde directh as wap.

7 Therefore the wicked shall not stand in the iudgement, nor sinners in the as-

8 Though the wicked seeme to beare the swinge in this world, yet the Lorde directh them downe that they shall not rise nor stand in the companie of the righteous. 9 But tremble when they feele Gods wrath.

10 Or, praises, according to the Hebrewes: & were chiefly instituted to praise, & giue thanks to God for his benefices. They are called the Psalmes or Songs of David, because the most part were made by him.

11 Deut. 6. 6. 10th. 1. 8. psal. 6. 20.

12 In the holy Scriptures. 100. 17. 8.

13 Gods children are so moyntened euer with his grace, that whatsoeuer cometh vnto them, tendeth to their saluation.

e In promising me the kingdom.
f Not onely for mine, but for thy Church s^ke declare thy power.
g As touching my behauiour toward Saül and mine enemies.

h Though they pretend a iust cause against me yet God shall iudge their hypocisie.

i He doth continually call the wicked to repentance by some signes of his iudgements.

k Except Saül turne his minde, I dye: for he hath both men and weapons to destroy me. Thus considering his great danger, he magnifieth Gods grace, *I sa. 9. 4. iob. 35. 1* In keeping faithfully his promes with me.

mies, and awake for me according to the iudgement that thou hast appointed.
7 So shall the Congregation of the people compasse thee about: for their lakes therefore I returne on hie.
8 The Lord shall iudge the people: iudge thou mee, O Lord, according to my righteousnes, and according to mine innocencie, that is in me.
9 Wh let the malice of the wicked come to an ende: but guide thou the iust: for the righteous God tripeth the heartes and reins.

10 My defence is in God, who preferueth the upright in heart.
11 God iudgeth the righteous, and him that contemneth God, every day.
12 Except he turne, he hath whet his sword: he hath bent his bow and made it readie.
13 He hath also prepared him deadly weapons: he will ordeine his arrowes for them that persecute me.

14 Behold, he shall traueile with wickednes: for he hath conceived mischief, but he shall bring forth a lye.
15 He hath made a pit and digged it, and is fallen into the pit that he made.
16 His mischief shall returne vpon his owne head, & his crueltie shall fall vpon his owne pate.
17 I will praise the Lord according to his righteousnes, and will sing praise to the name of the Lord most high.

PSAL. VIII.

1 The Prophet considering the excellent liberalitie and fatherly providence of God towards man, whome he made, as it were a god ouer all his workes, doeth not only giue great thanks, but is astonished with the admiration of the same, as one nothing able to compasse such great mercies.

¶ To him that excelleth on ⁶ Sittith. [¶] A Psalm of Dauid.
O Lord our Loide, how excellent is thy name in all the world! which hast let thy glorie about the hea-

uens.
2 Out of the mouth of babes and sucklings hast thou ordeined strength, because of thine enemies, that thou mightest still the enemy and the auenger.
3 When I beholde thine heauens, euen the workes of thy fingers, the moone and the starres which thou hast ordeined,
4 What is man, say I, that thou art mindful of him? and the sonne of man, that thou visitest him?
5 For thou hast made him a little lower then God, and crowned him with glorie and worship.

6 Thou hast made him to haue dominion in the workes of thine handes: thou hast put all things vnder his feete:
7 All sheepe & oxen: yea, and the beasts of the field:
8 The foules of the aire, and the fish of the sea, and that which passeth through the paths of the seas.
9 O Lord our Lord, how excellent is thy name in all the world!

PSAL. IX.

1 After he had giuen thanks to God for the sundrie victories that hee had sent him against his enemies, & also proved by manifold experience how readie God was at hand in all his troubles: **14** He being now likewise in danger of new enemies, desreth God to helpe him according to his wont, **17** And to destroy the malicious arrogancie of his aduersaries.

¶ To him that excelleth vpon ⁶ Buth Rabben. [¶] A Psalm of Dauid.
I Will praise the Lord with my whole heart: I will speake of all thy maruelous workes.

2 I will be glad, & reioyce in thee: I will sing praise to thy name, O most high.
3 For that mine enemies are turned backe: they shall fall, and perish at thy presence.
4 For thou hast maintained my right and my cause: thou art let in thy throne, and iudgeth right.
5 Thou hast rebuked the heathen: thou hast destroyed the wicked: thou hast put out their name for euer and euer.
6 O enemy, destructions are come to a perpetual ende, and thou hast destroyed the cities: their memoriall is perished with them.

7 But the Lord shall sit for euer: he hath prepared his throne for iudgement.
8 For he shall iudge the world in righteous outlines, and shall iudge the people with equitie.
9 The Lord also will be a refuge for the poore, a refuge in due time, euen in affliction.

10 And they that know thy name, will trust in thee: for thou, O Lord, hast not failed them that seeke thee.
11 Sing praises to the Lord, which dwelleth in Zion: shew thy people his workes.
12 For when he maketh inquisition for blood, he remembereth it, and forgetteth not the complaint of the poore.
13 Haue mercie vpon me, O Lord: consider my trouble, which I suffer of them that hate mee, thou that listest mee by from the gates of death.
14 That I may shew all thy praises within the gates of the daughter of Zion, and reioyce in thy saluation.
15 The heathen are sunken downe in the pit, that they made: in the net that they hid, is their foot taken.

d By the temporal giftes of mas creation he is led to consider the benefits which he hath by his regeneration through Christ.

¶ Or, kinde of instrument, or time or for the death of Labien or Goliath. a God is not prayed, except the whole glory be giuen to him alone.

b Howsoeuer enemy seeme for a time to preuaile, yet God preferueth the iust.

c A derision of the enemy, that mindeth nothing but destruction: but the Lord will deliuer him, and bring him into iudgement.

¶ Or, reigne as iudger. d Our miseries are meanes to cause vs to feele Gods present care ouer vs.

e Though God reuengeth not suddenly the wrong done to his, yet he suffereth not the wicked unpunished.

f In the open assemblie of the Church
g For God ouerthroweth the wicked in their enterprises.

¶ Or, kinde of instrument, or time.
¶ Or, noble, or maruelous.

a Though the wicked would hide Gods prayes, yet the very babes are sufficient witness of the same.
¶ Or, established.
¶ Or, confound.

b It had bene sufficient for him to haue set forth his glorie by the heauens, though he had not come so low as to man, which is but dust.
c Touching his first creation.

h The mercie of God toward his Saintes must bee declared, and the fall of the wicked must alwaies be considered.
Or, thus is worthe to be noted.
i God promifeth not to helpe vs before we haue felt the crosse.
k Which they can not learne without feare of thy judgement.

16 The Loide is knowen by executing iudgement: the wicked is feared in the worke of his owne hands. *Yggaton. Selah.*
17 The wicked shall turne into hell, and all nations that forget God.
18 For the poore shall not be alway forgotten: the hope of the afflicted shall not perishe for euer.
19 O Lord: let not man preuaile: let the heathen be iudged in thy sight.
20 When they in feare, O Loide, that the heathen may knowe that they are but men. *Selah.*

PSAL. X.

1 He complaineth of the fraude, rapine, tyrannie, & all kinds of wrong, which worldly men vse, assigning the cause thereof, that wicked men, being as if were drunken with worldly prosperitie, and therefore setting apart all feare & reuerence towards God, thinke they may doe all things without controuling. **15** Therefore he calleth vpon God to send some remedie against these desperate euils, **16** And at length comforteth him selfe with hope of deliuerance.

1 **W**hy standest thou farre of, O Lord, & hidest thy face in due time, euen in affliction?

2 The wicked with pride doeth persecute the poore: let them be taken in percrafts that they haue imagined.

3 For the wicked hath made boast of his owne hearts desire, and the conuertious blesteth himselfe: he contemned the Lord.

4 The wicked is so proud that he seeketh not for God: he thinketh alwaies, There is no God.

5 His waies alway prosper: thy iudgements are hid about his sight: therefore he is not distressed by all his enemies.

6 He saith in his heart, I shall neuer be moued, nor be in danger.

7 His mouth is full of cursing and deceit and fraude: vnder his tongue is mischief and iniquitie.

8 He lieth in waite in the villages: in the secreete places doeth he murder the innocent: his eyes are bent against the poore.

9 He lieth in waite secretly, euen as a lyon in his den: he lieth in waite to spoile the poore: he doeth spoile the poore, when he draweth him into his net.

10 He croucheth and boweth: therefore heapes of the poore doe fall by his might.

11 He hath said in his heart, God hath forgotten, he hideth alway his face, and wil neuer see.

12 Arise, O Lord God: lift by thine hand: and therefore ought more to be feared. **e** By the hypocrisie of them that haue autoritie, the poore are deuoured. **f** He calleth to God for helpe, because wickednes is so farre ouer grown that God must now helpe or neuer.

forget not the poore.

13 Wherefore doth the wicked contemne God? he laeth in his heart, Thou wilt not regard.

14 Yet thou hast seene it: for thou beholdest mischief and wrong, that thou maest take it into thine handes: the poore committeth himselfe vnto thee: for thou art the helper of the fatherlesse.

15 Breake thou the arme of the wicked and malicious: searche his wickednes, and thou shalt finde noise.

16 The Loide is King for euer and euer: the heathen are destroyed forth of his land.

17 Loide, thou hast heard the drure of the poore: thou preparedst their heart: thou bendest thine eare to them.

18 To iudge the fatherlesse and poore, that earthy man cause to feare no more.

PSAL. XI.

1 This Psalme consisteth two partes. In the first Dauid sheweth how hard assaults of tentations he sustained, and in how great anguish of mind he was, when Saul did persecute him. **4** Then next he reioyceth that God sent him succour in his necessitie, declaring his iustice aswell in governing the good, as the wicked men, as the whole worlde.

To him that exulteth. A Psalme of Dauid.

1 In the Lord put I my trust: how saye ye then to my soule, Flee to your mountaine as a bird?

2 For loe, the wicked bend their bowe, and make ready their arrowes vpon the string, that they may secretly shoote at them, which are vpright in heart.

3 For the foundations are cast downe: what hath the righteous done?

4 The Loide is in his holy palace: the Loides throne is in the heauen: his eyes will consider: his eyes lids will trie the children of men.

5 The Loide will trie the righteous: but the wicked and him that loueth iniquitie, doth his soule hate.

6 Vpon the wicked he shall raine mares, fire, and brimstone, and stoume tempest: this is the portion of their cup.

7 For the righteous Lord looth righteousness: his countenance doeth behold the iust. destruction of Sodom and Gomorra. Which they shall drinke euen to the dregges, Ezek 23.34.

PSAL. XII.

1 The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth God speedily to send succour to his children. **7** Then conforting him selfe and others with the assurance of Gods helpe, he commendeth the constant veritie that God obserueth in keeping his promises.

To

g Therefore thou must needs punish this their blasphemie.
h To iudge betweene the right and the wrong.
i For thou hast vterly destroyed him.
k The hypocrites, or such as liue not after Gods lawe, shall be destroyed.
l God helpeth when mans help ceaseth.
Or, destroy no more man vpon the earth.

a This is the wicked counsell of his enemies to him and his companions, to driue him from the leape of Gods promes.
b All hope of succour is taken away.
c Yet am I innocent and my cause good.
d Though all things in earth be out of order, yet God will execute iudgement from heauen.
e As in the destruction of Sodom and Gomorra. Which they shall drinke

a So lone as we enter into affliction, we thinke God shoulde helpe vs, but that is not alwaies his due time.
b The wicked man reioyceth in his owne lust: he boasteth when he hath that he would: he braggeth of his wit and welth, and blesteth himselfe, and thus blasphemeth the Lord.
Or, smuffeth at.
Or, not be moued because he is neuer in euil.
c The euill shall not touche me, Isa. 28.15 or else he speaketh thus, because he neuer felt euill.
d He sheweth that the wicked haue manie meanes to hide their crueltie, and therefore ought more to be feared.
e By the hypocrisie of them that haue autoritie, the poore are deuoured.
f He calleth to God for helpe, because wickednes is so farre ouer grown that God must now helpe or neuer.

To him that excelleth vpon the eight tune. A Psalm of Dauid.

a Which dare defend & truce, and shewe mercie to the oppressed.
b He meaneth & flatterers of the court, which hurt him more & their tongues then with their weapons.
c They thinke themselves able to perswade whatsoeuer they take in hand.
d The Lord is moued with the complaints of his, & deliuereth in the end from all dangers.
e Because the Lordes word and promises is true & vnchangeable, he will performe it, and perscruer the poore from this wicked generation.
f That is, thine, though he were but one man.
g For they suppress the godly and maintaine the wicked.

Help me, for there is not a godly man left: for the faithfull are failed from among the children of men.
2 They speake deceitfully euery one with his neighbour, & flattering with their lippes, and speake with a double heart.
3 The lorde cut of all flattering lippes, and the tongue that speaketh proude things:
4 Which haue saide, With our tongue will we preuaile: our lippes are our owne: who is lord ouer vs?
5 How for the oppression of the needie, and for the sighes of the poore, I will vpsayth the lorde, and will set at libertie him, whom the wicked hath feared.
6 The wordes of thy lorde are pure wordes, as the siltier, tried in a furnace of earth, fined seven folde.
7 Thou wilt keepe them, O lorde: thou wilt perscruer him from this generation for euer.
8 The wicked walke on euery side: when they are exalted, & it is a shame for the sonnes of men.

would send some present remedie, he comforteth himselfe and others.

To him that excelleth. A Psalm of Dauid.

The foole hath saide in his heart, There is no God: they haue corrupted, and done an abominable worke: there is none that doeth good.
2 The lorde looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and seeke God.
3 All are gone out of the way: they are all corrupt: there is none that doeth good, nor not one.
4 Doe not all the workes of iniquitie knowe that they eate vp my people, as they eate bread: they call not vpon the lorde.
5 Where they shalbe taken with feare, because God is in the generation of the iust.
6 Vn haue made a mocke at the counsell of the poore, because the lorde is his trust.
7 Whi gaue saluation vnto Israel out of Zion: when the lorde turneth the captivitye of his people, then Iacob shall reioyce, and Israel shall be glad.

Psalme 53.
a He sheweth that the cause of all wickednes is to forget God.
b There is nothing but disorder and wickednes among them.
c Dauid here maketh comparison betweene the faithfull and the reprobate: but S. Paul speaketh the same of all men naturally, Rom. 3. 10.
d Where they thinke themselves most sure, e You mocke them that put their trust in God.

f He praiech for the whole church, whom he is assured God will deliuer: for none but he onely can doe it.

PSAL. XIII.

David as it were overcome with sundrie and newe afflictions, fleeth to God as his only refuge, 3 And so at the length being encouraged through Gods promises, he conceiueth most sure confidence against the extreme horrors of death.

a He declareth that his afflictions lasted a long time, and that his faith fauted not.
b Changing my purpose as the sickman doeth his place.
c Which might turne to Gods dishonour, if he did not defend his.
d The mercie of God is the cause of our saluation.
e Both by the benefices past and by others to come.

To him that excelleth. A Psalm of Dauid.

How long wilt thou forget me, O lorde, for euer? howe long wilt thou hide thy face from me?
2 How long shall I take counsel with mine selfe, hauing wearines dappy in mine heart? howe long shall mine enemie be exalted aboue me?
3 Beholde, and heare me, O lorde my God: lighten mine eyes, that I sleepe not in death:
4 Lest mine enemie say, I haue preuailed against him: and they that afflict me, reioyce when I slide.
5 But I trust in thy mercie: mine heart shall reioyce in thy saluation: I will sing to the lorde, because he hath delt iouingly with me.

PSAL. XIII.

He describeth the puerse nature of men, which were so grown to licentiousnes, that God was brought to utter contempt. 7 For she which thing although he was greatly grieved, yet being perswaded that GOD

PSAL. XV.

This Psalm teacheth on what condition God did chose the Iewes for his peculiar people, and wherefore he placed his Temple among them, which was to the intent that they by liuing vprightly and godly, might wines that they were his speciall and holie people.

To him that excelleth. A Psalm of Dauid.

Lord, who shall dwell in thy Tabernacle? who shall rest in thine holy mountaine?
2 He that walketh vprightly and worketh righteoufnesse, and speaketh the truth in his heart.
3 He that stambeth not with his tongue, nor doeth euill to his neighbour, nor receiueth a false report against his neighbour.
4 In whose eyes a vile person is contemned, but he honoureth them that feare the lorde: he that sweareth to his owne hinderance and changeth not.
5 He that is quiett not his money vnto vnture, nor taketh reward against the innocent: he that doeth these thynges, shall neuer be moued.

Psalm 15.
a First God requieth vprightnes of life, next doing well to others, & thirdly truth and simplicitie in our wordes.
b He that flattereth not the vngodly in their wickednes.
c To the hinderance of his neighbour.
d That is, shall not be caught forth of the Church as hypocrites.

PSAL. XVI.

David praiech to God for succour, not for his workes, but for his faiths sake, 4 Protesting that he hateth all idolatrie, taking God onely for his counsior and felicitie. 8 Who suffreth his to lacke nothing.

certaine

¶ **P**ſichtain of Dauid.

- 1 **R**euerie me, O God: for in thee do I
 2 **T**rust.
 3 O my ſoule, thou haſt ſaid vnto the
 4 Lord, Thou art my Lord: my b^e wido-
 5 ſing extendeth not to thee,
 6 But to the Saints that are in the earth,
 7 and to the excellent: all my delite is in
 8 them.
 9 The ſorrowes of them, that offer to
 10 another god, ſhall be multiplied: their
 11 offerings of blood will I not offer, neither
 12 make I mention of their names with
 13 my lippes.
 14 The Lord is the portion of mine inhe-
 15 ritage and of my cup: thou ſhalt main-
 16 taine my lot.
 17 The enemies are fallen vnto me in plea-
 18 ſant places: yea, I haue a faire heritage.
 19 I will praiſe the Lord, who hath giuen
 20 me counſell: my enemies alſo teache me
 21 in the nightes.
 22 I haue let the Lord alwayes before me:
 23 for he is at my right hand: therefore I
 24 ſhall not ſlide.
 25 Wherefore my heart is glad and my
 26 tongue reioyceth: my fleſh alſo doth reſt
 27 in hope.
 28 For thou wilt not leaue my ſoule in
 29 the graue: neither wilt thou ſuffer thine
 30 holie one to ſee corruption.
 31 Thou wilt ſhew me the path of life: in
 32 thy kingdome is the fulnes of ioy: and at
 33 thy right hand there are pleaſures for
 34 euermore.

- 7 Shew thy maruelous mercies, thou
 8 that art the Sauour of them that truſt
 9 in thee, from ſuch as reſiſt thy right
 10 hande.
 11 Keepe me as the apple of the eye: hide
 12 me vnder the ſhadow of thy wings,
 13 & from the wicked that oppreſſe mee,
 14 from mine enemies, which compaſſe me
 15 round about for my ſoule.
 16 They are incloſed in their owne fatte,
 17 & they haue ſpoken proudly with their
 18 mouth.
 19 They haue compaſſed vs now in our
 20 ſteps: they haue ſet their eyes to bring
 21 downe to the ground:
 22 Like as a lyon that is greedie of pray,
 23 and as it were a lypous whelpe lurking
 24 in ſecrete places,
 25 Up Lord, diſappoint him: caſt him
 26 downe: deliuer my ſoule from the wic-
 27 ked with thy ſwoorde,
 28 From men by thine hande, O Lord,
 29 from men of the wilde, who haue
 30 their portion in this life, whoſe bellies
 31 thou filleſt with thine hid treaſure: their
 32 children haue enough, & leaue the reſt
 33 of their ſubſtance for their children.
 34 But I will beholde thy face in righte-
 35 ouſnes, and when I awake, I ſhall be
 36 ſatisfied with thine image.

g For all rebel
 againſt thee,
 which trouble
 thy Church.

h For their cru-
 eltie cannot be
 ſatisfied but with
 my death.

i They are puſt
 vp with pride, as
 the ſtomacke
 that is choked
 with fat.

k Stop his rage,
 Or, which is thy
 ſwoorde.

l By thine hea-
 uenly power,
 Or, whoſe tyran-
 nie hath lo long
 endured.

m And ſeele not
 the ſmart that
 Gods children
 oft times do.

n This is the ful

felicitie, comforting againſt all aſſaultes,
 of God and fauourable countenance opened vnto vs.
 o And am deliuered out of my great troubles.

PSAL. XVIII.

*This Pſalme is the firſt beginning of his
 gratulation, and thankſgiving in the en-
 tryng into his kingdome, wherein he extol-
 leth and praiſeth moſt highly the marue-
 lous mercies and grace of God, who hath
 thus preſerued and defended him, 32 Al-
 ſo hee ſetteth forth the image of Chriſtes
 kingdome, that the faithfull may be aſu-
 red that Chriſt ſhall alwayes conquer and
 overcome by the viſſeable power of
 his Father, though all the whole worlde
 ſhould ſtrine there againſt.*

¶ To him that excelleth. A Pſalme of Da-
 uid the ſervant of the Lord, which ſpake
 vnto the Lord the wordes of this ſong
 in the day that the Lord deliuered him
 from the hand of all his enemies, and
 from the hand of Saul and ſaid,

1 I will ſong thee dearly, O Lord my
 ſtrength.

2 The Lord is my rocke, and my forte,
 he that deliuereth me, my God is
 and my ſtrength: in him will I truſt, my
 ſhield, the horn alſo of my ſalutation,
 and my refuge.

3 I will call vpon the Lord, which is wor-
 thy to be prayed: ſo ſhall I be ſafe

ny wayes to helpe b For none can obtaine their requells of
 God, that ioyne not his glorie with their petition.
 from

PSAL. XVII.

*Here he complaineth to God of the cruel
 pride and arrogancie of Saul, and the reſt
 of his enemies, who thus raged without any
 cauſe giuen on his part. 6 Therefore he
 deſireth God to reuenge his innocencie,
 and deliuer him.*

¶ The prayer of Dauid.

1 **H**eare the right, O Lord, conſider
 my cry: hearken vnto my prayer of
 lippes vntained.

2 Let my ſentence come forth from thy
 preſence, and let thine eyes beholde es-
 quitie.

3 Thou haſt proued and viſited mine
 heart in the night: thou haſt tried me, &
 foundeſt nothing: for I was purpoſed
 that my mouth ſhould not offend.

4 Concerning the wordes of men, by the
 wordes of thine lippes I kept me from
 the paths of the cruel man.

5 Stay my ſteps in thy paths, that my
 feete do not ſlide.

6 I haue called vpon thee: ſurely thou
 wilt heare me, O God: incline thine care
 to me, and hearken vnto my wordes.

a My righteous
 cauſe.

b The vengeance
 that thou ſhalt
 ſhewe againſt
 mine enemies.

c When thy Spi-
 rit examined my
 conſcience.

d I was innocēt
 toward mine
 enemie both in
 deede and
 thought.

e Though the
 wicked prouo-
 ked me to do
 euil for euil, yet
 thy word kept

me backe. f He was aſſured y God would not reſuſe his requell.

e He speaketh of the dangers and malice of his enemies, from y which God had deliuered him.
 u *Coarides, 107, cables.*

d A description of the wrath of God against his enemies after he had heard his prayers.

c He sheweth how horrible Gods iudgements shalbe to the wicked.

f Darkenes signifieth y wrath of God, as the cleare light signifieth Gods fauour.

g This is described at large, Psalme 104.

h As a King angrie with the people, will not shew himselfe vnto them.

i Thundred, lightned, and hailed.

k His lightninges.
 l That is, y deep bottomes were seene, when the red sea was deuided.

m Out of sundrie, and great dangers.

n To wit, Saul.

o Therefore God sent me succour.
 p The cause of Gods deliuerance is his onely fauour and loue to vs.

q Dauid was sure of his righteous cause and good behauiour toward Saul and his enemies, and therefore was assured of Gods fauour and deliuerance.

r For al his dangers he exercised himselfe in the Lawe of God.
 f I neither gaue place to their wicked tentations, nor to mine owne afflictions.

from mine enemies,
 4 The sorowes of death compassed me, and the floods of wickednes made me afraide.
 5 The sorowes of the graue haue compassed me about: the snares of death ouerooke me.
 6 But in my trouble did I call vpon the Lord, and cryed vnto my God: he heard my voice out of his Temple, & my crye did come before him, vnto his eares.
 7 Then the earth trembled, & quaked: the foundations also of the mountaines moued and thooke, because he was angrie.
 8 Smoke went out at his nostrils, and a consuming fire out of his mouth: coles were kindled thereat.
 9 He bowed the heauens also and came downe, and darkenes was vnder his feete.
 10 And he rode vpon Cherub and did flie, and he came flying vpon the wings of the winde.
 11 He made darkenes his secreete place, & his pavilion round about him, euen darkenes of waters, and cloudes of the aire.
 12 At the brightnes of his presence his cloudes passed, halesstones and coales of fire.
 13 The Lord also thundred in the heauen, and the highest gaue his voyce, halesstones and coales of fire.
 14 Then he sent out his arrowes and scattered them, and he increased lightninges and destroyed them.
 15 And the chanelles of waters were seene, and the foundations of the world were discovered at the rebuike, & voyde, at the blasting of y beath of thy nostrils.
 16 He hath sent downe frost about and taken me: he hath braynen me out of many waters.
 17 He hath deliuered me from my strong enemy, and from them which hate me: for they were strong to me.
 18 They persecuted mee in the day of my calamitie: but the Lord was my flay.
 19 He brought mee forth also into a large place: he deliuered me because he hath honoured me.
 20 The Lord rewarded me according to my righteousness: according to the purenes of mine hands hee recompensed me.
 21 Because I kept the wayes of the Lord, and did not wickedly against my God.
 22 For al his labours were before me, and I did not cast away his commandements from me.
 23 I was brought also with him, & haue kept me from my wickednes.
 24 Therefore the Lord rewarded me according to my righteousness, and according to the purenes of mine handes in his sight.

25 With the godly thou wilt shewe thy selfe godly: with the vpright man thou wilt shewe thy selfe vpright.
 26 When the pure thou wilt shewe thy selfe pure, and with the stroward thou wilt shewe thy selfe stoward.
 27 Thus thou wilt save the poore people, and wilt cast downe the proud looks.
 28 Surely thou wilt light my candle: the Lord my God will lighten my darkenes.
 29 For by thee I haue broken through an holte, and by my God I haue leaped ouer a wall.
 30 The way of God is vncorrupt: the word of the Lord is tried in the fire: he is a shield to all that trust in him.
 31 For who is God besides the Lord: and who is mightie saue our God?
 32 God girdeth mee with strength, and maketh my way vpright.
 33 He maketh my feete like hundes feete, & setteth me vpon mine high places.
 34 He teacheth mine handes to fight: so that a bowe of brasse is broken with mine armes.
 35 Thou hast also giuen me the shield of the saluation, and thy right hand hath slayed me, & thy louing kindnes hath caused me to increase.
 36 Thou hast enlarged my steppes vnder me, and mine heeles haue not slid.
 37 I haue persecuted mine enemies, and taken them, & haue not turned againe till I had consumed them.
 38 I haue wounded them, that they were not able to rise: they are fallen vnder my feete.
 39 For thou hast girded me with strength to battell: then, that rose against me, thou hast subdued vnder me.
 40 And thou hast giuen mee the neckes of mine enemies, that I might destroy them that hate me.
 41 They cryed, but there was none to saue them, euen vnto the Lord, but hee answered them not.
 42 Then I did beate them small as the dust before the winde: I did tread them flat as the clay in the streetes.
 43 Thou hast deliuered me from the contentions of the people: thou hast made me the head of the sheethen: a people, whom I haue not knowne, shal serue me.
 44 As soone as they heare, they shal obey me: the straungers shall be in subiection to me.
 45 Strangers shall thinke away, and feare in their priuie chambers.
 46 Let the Lord see, and blessed be my strength, and the God of my saluation be exalted.
 47 It is God that giueth mee power to auerage me, and subdunneth the people vnder me.
 h The Kingdome of Christ is in Dauids kingdome prefigured: who by the preaching of his word bringeth all to his subiection.
 i Or, lye: signifying a subiection contrary and not voluntarie.
 k Feare shal cause them to be a fraid & come forth of their secreete holes and holdes to seeke pardon.

1 Here he speaketh of God according to our capacite, who sheweth mercie to his, and punished y wicked, as is said also,
 Leuit. 26. 21, 24.
 u When their sinne is come to the full measure,
 x He attributeth it to God that hee both gate the victorie in the field, & also destroyed the cities of his enemies.
 y Be y dangers neuer so many or great, yet Gods promes must take effect.
 z He giueth good successe to all mine enterprises.
 a As towres and forts, which hee tocke out of the hands of Gods enemies.
 u Or, stele.
 b To defend me from dangers.
 c He attributeth the beginning, continuance & increase in wel doing onely to Gods fauour.
 d Dauid declareth that hee did nothing besides his vocation, but was stirred vp by Gods Spirit to execute his iudgements.
 e Thou hast giuen them into mine hands to be slaine.
 f They that reiect the crye of y afflicted, God will also reiect them, when theye are for helpe: for either paine or feare cause those hypocrites to cry.
 g Which dwell

1 That is, Saul, who of malice persecuted him. m This propheticke appertaineth to the kingdom of Christ, & vocation of the Gentiles, as Rom. 1. 5. n This did not properly appertaine to Salomon, but to Iesus Christ.

48 **W**hy deliueret from mine enemies, es-
 uen thou hast let me by fro them, that
 rose againt me: thou hast deliuered me
 from the cruel man.
 49 **T**herefore **I** will praise thee, **O** Lord,
 among the nations, and will sing vnto
 thy Name.
 50 **G**reat deliuerances giueth he vnto his
 king, and sheweth mercie to his anoint-
 ed, euen to Dauid, and to his seede for-
 euer.

12 **W**ho can vnderstand his faults? elsse
 from secret faulkes.
 13 **K**eepe thy seruāt also fro presumptuous
 finnes: let them not reigne ouer
 mee: so shall I be vniuersall, and inade
 cleane from much wickednes.
 14 **L**et the wordes of my mouth, and the
 meditation of mine heart be accepta-
 ble in thy sight, **O** Loide, my strength, &
 my redeemer.

1 Then there is
 no rewarde of
 duetie, but of
 Grace: for where
 sinne is, there
 death is the re-
 ward.
 m Which are
 done purposely
 and of malice,
 n If thou sup-

presse my wicked affections by thine holy spirit. o That I may obey thee in thought, word and deede.

PSAL. XIX.

1 **T**o the intent he might moue the faith-
 ful to a deeper consideration of Gods glory,
 he setteth before their eyes the most ex-
 quisite workmanship of the heauens with
 their proportion, & ornaments: 8 And af-
 terward calleth them to the Lawe, wherein
 God hath reueiled himself more familiar-
 ly to his chosen people. The which peculiar
 grace by commending the Lawe he setteth
 forth more at large.

To him that excellet. A Psalmie of Dauid.

1 **T**he heauens declare the glorie of
 God, and the firmament sheweth
 the worke of his hands.
 2 **D**ay vnto day vttereth the same, and
 night vnto night teacheth knowledg.
 3 There is no speech nor language, where
 their voice is not heard.
 4 Their course is gone forth through all
 the earth, & their wordes into the endes
 of the worlde: in them hath he set a tab-
 ernacle for the sunne.
 5 Which cometh forth as a bridegrome
 out of his chamber, & reioiceth like a
 mightie man to runne his race.
 6 His going out is from the end of the
 heauen, & his compasse is vnto the endes
 of the same, and none is hid from the
 heate thereof.
 7 The law of the Lord is perfect, conuerting
 the soule: the testimonie of the Loide is
 sure, & giueth wisdom vnto the simple.
 8 The statutes of the Loide are right and
 reioice the heart: the commandement
 of the Loide is pure, and giueth light vnto
 the eyes.
 9 The feare of the Loide is cleane, and in-
 durteth for euer: the iudgements of the
 Loide are & true: they are righteous
 all together.

10 **A**nd inioie to be desired then gold, pea,
 then much fine golde: sweeter also then
 honie, and the honie combe.
 11 **W**herouer by them is thy seruāt made
 circumspect, and in keeping of the same
 is great rewarde.

12 **T**hough the creatures cannot
 sense, yet this ought to be sufficient to leade vs vnto him. g So
 that all mans inuentions & intentions are lyes. h Eueryone without
 exception. i Except Gods wordes be esteemed about all worldly
 things, it is contained. k For God accepteth our inuicour,
 though it be farre vnperfite.

PSAL. XX.

1 **A** prayer of the people vnto God, that it
 would please him to heare their King and
 receiue his sacrifice, which he offered before
 he went to battel against the Ammonites.

To him that excellet. A Psalmie of Dauid.

1 **T**he Loide heare thee in the dape of
 trouble: the Name of the God of
 Jaakob defend thee:
 2 **S**end thee helpe from the Sanctuarie,
 and strengthen thee out of Zion.
 3 **L**et him remember all thine offerings,
 and turne thy burnt offerings into as-
 thes, & slah:
 4 **A**nd grāt thee according to thine heart,
 and fulfill all thy purpose:
 5 **T**hat we may reioice in thy saluation,
 and set by the banner in the Name of
 our God, when the Loide shall performe
 all thy petitions.
 6 **N**owe know I that the Loide wil helpe
 his anointed, and will heare him from
 his Sanctuarie, by the mightie helpe
 of his right hand.
 7 **S**ome trust in chariots, & some in hor-
 ses: but we will remember the Name
 of the Loide our God.
 8 **T**hey are brought downe and fallen,
 but we are risen, and stand vniuersall.
 9 **S**ane Loide: let the King heare vs in
 the day that we call.

a Hereby Kings
 are also admoni-
 shed to call to
 God in their af-
 fayres.
 b The vertue,
 power and grace
 of God.
 c In token that
 they are accepta-
 ble vnto him.
 d Granted to the
 King, in whose
 wealth our seli-
 citie standeth.
 e The Church
 feeleth that God
 hath heard their
 petition.
 f As by the visi-
 ble Sanctuarie
 Gods familiaritie
 appeared toward
 his people. so by
 the heavenly is
 meant his power
 and maiestie. g The worldlings that put not
 their onely trust
 in God. h Let the King be able to deliuer vs
 by thy strength,
 when we seeke vnto him for succour.

PSAL. XXI.

1 **D**auid in the person of the people praiseth
 God for the victorie, attributing it to God,
 and not to the strength of man. Wherein
 the holy Ghost directeth the faithfull to
 Christ, who is the perfection of this kingdō.

To him that excellet. A Psalmie of Dauid.

1 **T**he King shall reioice in thy strength,
O Loide: yea, howe greatly shall he
 reioice in thy saluation!
 2 **T**hou hast giuen him his hearts desire,
 and hast not depriued him the request of
 his lips. & slah.
 3 **F**or thou didest prevent him with li-
 berall blessings, & didest set a crowne of
 pure prayed.

a When he shall
 overcome his
 enemies, and so
 be assured of his
 vocation.
 b Thou decla-
 rest thy liberall
 fauour toward
 him before he
 pure prayed.

Rom. 1. 20.
 a He reprocheth
 vnto man his in-
 gratitude, seeing
 the heauens, which
 are dumme crea-
 tures, set forth
 Gods glorie.
 b The continuall
 successe of the
 day & the nyght
 is sufficient to
 declare Gods
 power and
 goodnes.
 c The heauens
 are a Scholma-
 ster to all nati-
 ons, be they nee-
 der so barbarous
 d The heauenous
 are as a line of
 great capitall
 letters to shewe
 vnto vs Gods
 glorie.
 e Or, vaile. The
 maner was that
 the bride and
 bridegrome
 should stand vnder
 a vaile to-
 gether, and after
 come forth with
 great solemnitie
 and reioicing of the assemblie. f Though the creatures cannot
 sense, yet this ought to be sufficient to leade vs vnto him. g So
 that all mans inuentions & intentions are lyes. h Eueryone without
 exception. i Except Gods wordes be esteemed about all worldly
 things, it is contained. k For God accepteth our inuicour,
 though it be farre vnperfite.

c Dauid did not onely obtayne life, but also assurance that his posteritie should reigne for euer. d Thou hast made him thy blessings to others, & a perpetual example of thy fauour for euer. e Here he describeth the power of Christs kingdome against the enemies thereof. f This teacheth vs patiently to endure the crosse till God de stroye the aduersarie. g They layd as it were their nets to make Gods power to giue place to their pride enterpri- se. h As a marke to shoose at. i Maintaine thy Church against thine aduersaries, that we may haue ample occasion to praise thy Name.

pure golde vpon his head. 4 He asked life of thee, and thou gauest him a long life for euer and euer. 5 His glorie is great in thy saluation: dig- nitie & honour hast thou layd vpon him. 6 For thou hast set him as a blessing for euer: thou hast made him glad with the top of thy countenance. 7 Because the king trusteth in the Lord, and in the mercie of the most High, he shall not slide. 8 Thine hand shall finde out all thine enemies: & thy right hand shall finde out them that hate thee. 9 Thou shalt make them like a fire ouen in time of thine anger: the Lord shall destroye them in his wrath, and the fire shall deuour them. 10 Their fruit shall thou destroye from the earth, and their seede from the chyl- dren of men. 11 For they intended euil against thee, & imagined mischief, but they shall not puenyale. 12 Therefore shalt thou put them apart, and the strings of thy bowe shalt thou make readye against their faces. 13 Because thou createdst, O Lord, in thy strength: so will we sing and praise thy power. 14 We will shoose at. i Maintaine thy Church against thine aduersaries, that we may haue ample occasion to praise thy Name.

PSAL. XXII.

1 Dauid complained because he was brought into such extremities, that he was past all hope, but after he had rehearsed the sorowes & griefes, wherein he was vexed, 10 He recovereth himselfe from the bottomlesse pitte of tentations and groweth in hope. And here vnder his owne person he seereth forth the figure of Christ, whom he did foresee by the Spirit of prophetic, that he should marueilously, and strangely be delected, and abased, before his Father should raise and exalt him againe.

15 To him that excelleth vpon Mieleth Yalshahar. A Psalm of Dauid. 16 God, my God, why hast thou forsaken me, and art so farre from mine health, and from the wordes of my boasting? 2 O my God, I cry by day, but thou hearest not, and by night, but I haue no audience. 3 But thou art holy, and dost inhabit the priapes of Israel. 4 Our fathers trusted in thee: they trusted, and thou didest deliuer them. 5 They called vpon thee, and were deliue- red: they trusted in thee, and were not confounded.

6 But I am a worme, and not a man: the place of praying, euen the Tabernacle: or els it is so called, because he gaue the people continually occasion to praise him. d And seeming most miserable of all creatures, which was meant of Christ. And herein appeareth the vnspokeable loue of God toward man, that he would thus abase his Sonne for our sakes,

a shame of men, and the contempr of the people. 7 All they that see mee, haue mee in derision: they make a moue and nodde the head, saying, 8 He trusted in the Lord, let him deliuer him: let him saue him, seeing he longeth him. 9 But thou diddest deliuer me out of the wombe: thou gauest me hope, euen at my mothers breasts. 10 I was cast vpon thee, euen from the wombe: thou art my God fro my mothers bellie. 11 Be not farre from mee, because trouble is nere: for there is none to helpe mee. 12 Many pong bulles haue compassed me: mightie bulles of Bashan haue closed me about. 13 They gape vpon mee with their mouthes, as a ramping and roaring lion. 14 I am like water poyred out, and all my bones are out of ioynt: mine heart is like waxe: it is molten in the middes of my bowels. 15 My strength is tyed by like a yot- shep, and my tongue cleauerly to my iawes, and thou hast brought me into the dust of death. 16 For dogges haue compassed me, & the assemblie of the wicked haue inclosed me: they pierced mine handes and my feete. 17 I may tell all my bones: yet they be- holde, and looke vpon me. 18 They part my garments among them, and cast lottes vpon my vesture. 19 But be not thou farre of, O Lord, my strength: hasten to helpe me. 20 Deliuer my soule from the sworde: my desolate soule from the power of the dogge. 21 Save me from the lions mouth, and answer me in sauing me from the hoynes of the unicorne. 22 I will declare thy Name vnto my brethren: in the middes of the Congregation wil I praise thee, saying, 23 Praise the Lord, ye that feare him: magnifie ye him, all the seede of Jaakob, and feare ye him, all the seede of Israel. 24 For he hath not despised nor abhorred the affliction of the poore: neither hath he hid his face from him, but when hee called vnto him, he heard. 25 The people shall be of thee in the great Congregation: my bowels wil I persoune before them that feare him. 26 The poore shall care and be satisfied:

had not tasted death at all. Hebr. 11. n He promisseth to exhort the Church that they by his example might praise the Lorde. o The poore afflicted are comforted by this example of Dauid, or Christ. p Which were sacrifices of thanksgiving, which they offered by Gods commandment, when they were deliuered out of any great danger. q He doeth al- lude still to the sacrifice.

Hebr. roled vpon God. Mat. 17. 43. e Euen from my birth thou hast giuen me occasion to trust in thee. f For except Gods prouidence preferre the infants, they should perish a thousand times in the mothers wombe. g He meaneth, that his enemies were so farte, proude & cruel, that they were rather beastes then men. h Before he spake of his crueltie of his enemies, and now he declareth the inward griefes of the made, so that Christ was tormented, both in soule and bodie. i Thou hast sufficed me to be without all hope of life. k Thus Dauid complained as though he were nayed by his enemies both hands and feete: but this was accomplished in Christ. l My life that is solitarie, left alone & forsaken of all, Psal 35. 17. & 25. 16. m Christ is deli- uered with a more mightie deliuerance by ouercoming death, then if he

Or, the hynds of the morning, and thou was the name of some common song. a Here appeareth that horrible conflict, which he susteyned betweene faith and desperation. b Beyng tormented with extreme anguish Or, I cease not. c He meaneth

Though the poore be first named, as verſe 26. yet the wealthy are not ſeparated from the grace of Chriſtes kingdom.

ſi in whom there is no hope that he ſhall reconer life: fo neither poore nor riche, quicke nor dead ſhalbe rejected from his kingdō.

Meaning, the poſteritic, which the Lord keepeth as a ſeede to the Church to continue his praye among men. That is, God hath fulfilled his promiſe.

they that ſeeke after δ Lord, ſhall praiſe him: pour heart ſhall lue for ever.

27 All the ends of the world ſhal remember themſelues, and turne to the Lord: & all the kindreds of the nations ſhal woyſhip before the.

28 For the kingdom is the Lordes, and he ruleth among the nations.

29 All they that be fat γ in the earth, ſhall eate and woyſhip: al they that go down into the duſt, ſhall bowe before him, γ eſen he that can not quicken his owne ſoule.

30 They ſeeke ſhall ſerue him: it ſhall be counted vnto the Lord for a generation.

31 They ſhall come, and ſhall declare his righteousnes vnto a people that haue bene boine, becauſe he hath γ done it.

That is, the Church to continue his praye among men.

PSAL. XXIII.

1 Because the Prophet had proued the great mercies of God as diuers tymes, and inundry manners, he gathereth a certayne aſſurance, fully perſuading himſelfe that God will continue the very ſame goodnes towards him for ever.

A Psalm of Dauid.

1 The Lord is my γ thepeheard, γ I ſhal not want.

2 He maketh me to reſt in greene paſture, and leadeth me by the ſil waters.

3 He breedeth my ſoule, and leadeth me in the γ paths of righteousnes for his γ Names ſake.

4lea, though I ſhould walke through the halles of the γ ſhadow of death, I will feare no euil: for thou art with me: thy rod and thy ſtaffe, they comfort me.

5 Thou doeſt prepare a table before me in the ſight of mine aduerſaries: thou doeſt γ aſnount mine head with oyle, & my cup runneth ouer.

6 Doubtles kindnes, and mercy ſhal follow me all the dayes of my life, and I ſhal remaine a long ſeaſon in δ ſ house of the Lord.

ſa. 49. 11.
ſere. 23. 5.
ezek. 34. 23.
ſolm. 10. 21.
ſ. pet. 2. 25.

He hath care ouer me and miſtreth vnto me all things.

He comforteth or reſteth me e Plaine, or ſtreight wayes.

Though he were in danger of death, as the ſheepe that wandreth in γ darke valley without his ſhepheard.

Albeit his enemies fought to deſtroy him, yet God deliuereth him, and dealeth moſt liberally with him in deſpite of them.

f As was the maner of great feaſts. g He ſereth not his felicitie in the pleaſures of this world, but in the feare & ſeruice of God.

PSAL. XXIII.

1 Albeit the Lord God hath made, and gouerneth all the world, yet towards his choſen people his gracious goodnes doth moſt abundantly appeare, in that among them he will haue his dwelling place. Which though it was appointed among the children of Abraham, yet onely they do enter aright into this Sanctuarie, which are the true worſhippers of God, purged from the ſinfull filth of this world. 7 Finally, he magnifieth Gods grace for the building of the Temple, to the ende he might ſtirre up all the faithfull to the true ſeruice of Gods.

A Psalm of Dauid.

1 The earth γ is the Lordes, & all that therein is: the world and they that dwell therein.

2 For he hath founded it vpon the ſeaſ: and eſtabliſhed it vpon the flouds.

3 Who ſhall aſcend into the mountaine of the Lord? and who ſhall ſtand in his holy place?

4 Euen he that hath innocent handes, & a pure heart: which hath not liſt by his minde vnto vanitie, nor ſixe one deceitfull.

5 He ſhal receiue a bleſſing from δ Lord, and righteousnes from the God of his ſaluation.

6 This is the γ generation of them that ſeeke Iuſtice, of them that ſeeke thy face, this is Iacob, γ ſelaj.

7 Lift vp pour heads γ gates, and be ye liſt by ye euerlaſting doores, and the king of glory ſhall come in.

8 Who is this king of glory? the Lord, ſtrong and mighty, euen the Lord mighty in battel.

9 Lift vp pour heads, γ gates, and liſt by your ſelues, γ euerlaſting doores, and the king of glory ſhall come in.

10 Why is this king of glory? the Lord of hoſtes, he is the king of glory. γ ſelaj.

Drut. 10. 14.
106. 28. 2. 4.
1. cor. 10. 26.

He noteth two things: the one, that the earth to mans iudgement ſeemeth about the waters: and next, that God miraculoſly preferueth the earth, γ it is not drowned with γ waters, which naturally are about it.

h Though circumciſion ſeparate the carnal ſeede of Iacob from γ gentiles, yet he that ſeeketh God, is the true Iacob and γ very Iſraelite.

c Dauid deſireth the building vp of the temple, wherein the glory of God ſhould appeare, and vnder the figure of this temple he alſo prayeth for the ſpiritual Temple, which is eternal, becauſe of the promiſe which was made to the temple, as it is written, γ ſelaj.

PSAL. XXV.

1 The Prophet touched with the conſideration of his finnes, and alſo grieved with the cruel malice of his enemies, 6 Prayeth to God moſt ſexuently to haue his finnes forgiven, 7 Eſpecially ſuch as he had committed in his youth. He beginneth euery verſe according to the Ebrew letters two or three except.

A Psalm of Dauid.

1 Vnto the, γ Lord, liſt I by my ſoule.

2 My God, I γ truſt in thee: let me not be confounded: let not mine enemies reioyce ouer me.

3 So all that hope in thee, ſhall not be aſhamed: but let them be confounded, that tranſgreſſe without cauſe.

4 Hew me thy wapen, γ Lord, and teach me thy paths.

5 Lead me forth in thy truth, and teach me: for thou art the God of my ſaluation: in thee do I truſt all the day.

6 Remember, γ Lord, thy tender mercies, and thy louing kindnes: for they haue bene for euer.

7 Remember not the finnes of my youth, nor my rebellions, but according to thy kindeſte remember thou me, euen for thy goodnes ſake, γ Lord.

8 Gracious and righteous is the Lord: his enemies did thus percuter him, deſiring that the cauſe of the euil may be take away, to the intent, γ the effect may ceaſe.

a Put not my truſt in any worldly thing.

b I had thion wilt take away mine enemies, which are thy rodde.

c Retaine me in the faith of thy promiſe, that I ſwerer not on a ny ſide.

d Conſtantly, and againſt al tenta-tions.

e He confeſſeth that his manifold finnes were the cauſe that his enemies did thus percuter him, deſiring that the cauſe of the euil may be take away, to the intent, γ the effect may ceaſe.

F That is, call the
to repentance,
g He wil governe
and comfort
them that are
truly humbled
for their finnes.
h And for none
other respect.
i Meaning the
number is very
small.
k He wil direct
such with his
spirit to follow
the right way.
l He shall prosper
both in spiri-
tual and corpo-
rall things.
m In His counsell
contained in his
word, whereby
he declareth
that he is the
protector of the
faithfull.
n My griefe is
increased be-
cause of mine e-
nemies cruelty.
o The greater
that his afflictions
were, and the
more e that his
enemies increas-
ed, the more
nere felt he Gods
helpe. p For as
much as I have
behaved my
selfe vprightly
toward mine
enemies, let
them know
that thou art
the defender
of my iust
cause.

therefore will he
teache sinners
in the way.
9 Them that be
mecke, will he
sguide in iudg-
ment, and teach
the humble his
way.
10 All the paths
of the Lord are
mercy & truth
unto such as kee-
pe his covenant
and his testimo-
nies.
11 For thy p
shames sake, O
Lord, be mercif-
ull unto mine
iniquitie, for it
is great.
12 What man
is he that feareth
the Lord? him
will he teach
the way that he
shall chuse.
13 His soule
that dwel in ease,
& his seede
shall inherite
the land.
14 The secre-
te of the Lord
is reueiled to
them, that feare
him: and his
counsaunt to
giue them
vnderstanding.
15 Mine eyes
are cuer toward
the Lord: for
he wil bring
my feete out of
the net.
16 Turne thy
face vnto me,
& haue mercie
vpon me: for I
am desolate
and poore.
17 The sorowes
of mine heart
are enlarged:
draw me out
of my troubles.
18 Look vpon
mine affliction
& my trouble,
and forgie all
my finnes.
19 Beholde
mine enemies,
for they are
many, and they
hate me with
cruell hatred.
20 Keepe my
soule, and deli-
uer me: let me
not be confound-
ed, for I trust
in thee.
21 Let mine
vprightnesse
and equitie
preserue me:
for mine hope
is in thee.
22 Deliu-
er Israel, O
God, out of
all his troubles.

sons, neither
kept company
with the
dissembleis.
5 I haue hated
the assemblie
of the euill,
and haue not
compained with
the wicked.
6 I will wash
mine handes
in innocencie,
O Lord, and
compass thy
altar.
7 That I may
declare with
the voice of
thanksgiuing,
& let forth
all thy won-
derous workes.
8 O Lord, I
haue loued the
habitation of
thyne house,
and p place
where thine
honour dwelleth.
9 Gather not
my soule with
the sinners,
nor my life
with the bloody
men:
10 In whose
handes is
wickednesse,
and their
right hand
is full of bybes.
11 But I will
walke in mine
innocencie:
redeme me
therefore, and
be mercifull
vnto me.
12 My force
standeth in
vprightnesse:
I will playe
thee, O Lord,
in the Congre-
gations.

I wil serue thee
with a pure
affection, and
with the godly
that sacrifice
vnto thee.
f Destroy me
not in
fourth row
of the wicked.
g Whose
cruel
handes do
execute the
malicious
deuices of
their hearts.
h I am
preserued
from mine
enemies
by the
power
of God,
& therefore
wil praye
him openly.

PSAL. XXVII.

1 David maketh
his Psalme
being deli-
uered from
great perils,
as appeareth
by the
praises and
thanksgiuing
annexed: 6
Wherein we
may see the
constant say-
th of
David against
the assaults
of all his
enemies, 7
And also the
ende wherefore
he desireth
to liue and
to be deli-
uered, onely
to worship
God in his
Congregation.

A Psalme of David.

1 The Lord is
my light and
my saluati-
on, whom shall
I feare? the
Lord is the
strength of
my life, of
whom shall
I be afraid?
2 When the
wicked, euen
mine enemies
and my foes
came vpon
me to eate
vpon my
flesh, they
stumbled and
fell.
3 Though an
host pitched
agains me,
mine heart
shoul not
be afraid:
though warre
be raised
against me,
I will trust
in the Lord.
4 One thing
haue I desired
of the Lord,
that I will
require, euen
that I may
dwell in the
house of the
Lord all the
dayes of my
life, to behold
the beautie
of the Lord,
and to visite
his Temple.
5 For in the
tyme of
trouble he
shall hide
me in his
Tabernacle:
in the secret
place of his
pauilion shall
he hide me,
& let me
be vpon a
rocke.
6 And now
shall all
my life
be about
mine
enemies
round about
me:
therefore
will I offer
in his
Tabernacle
sacrifices
of ioy: I
will sing
& praise
the Lord.
7 Hearken
vnto my
voyce, O
Lord, when
I call: haue
mercie also
vpon me,
and heare
me.
8 When thou
saidest, O
Soulke
pe my face,
mine heart
answered
thee, O
Lord,
I will
seeke thy
face.
9 God in
his
Tabernacle
sheweth
that he
is most
willing
to obey
his
command-
ment.

a Because he
was assured
of good
successe
in all his
dangers,
and that
his saluati-
on was
surely
laid vpon
in god,
he feared
not the
tyranny
of his
enemies.
b That
God
will
deliuer
me, and
giue
my
faith
the
victorie.
c The
lose
of
country,
wife,
and
all
worldly
com-
modities
griue
me
not
in
respect
of
this
one
thing
that
I
may
not
praise
thy
Name
in
the
middles
of
the
congre-
gation.
d David
assured
himselfe
by
the
Spirit
of
prophe-
cie
ye
shoul
me
ouer-
come
his
e-
nemies
& serue
God
in
his
Gods
promi-
se,
and
sheweth
that
he
is
most
willing
to
obey
his
com-
mand-
ment.

a He fleeth to
God to be the
Iudge of his
iust
cause, feing
there
is no
equitie
among
men.
b My very
affecti-
ons
and
inward
moti-
ons of
my
heart.
c He
sheweth
what
traied
him,
ye
he
did
not
re-
com-
pence
euill
for
euill.
d He
declar-
eth
that
he
cannot
walke
in
simplicite
before
God,
that
delite
in
the
company
of
the
vngodly.

PSAL. XXVI.

1 David oppressed
with many
iniuries,
finding
no
help
in
the
world,
callesh
for
aide
from
God:
and
assured
of
his
integritie
toward
Saul,
desireth
god
to
be
his
iudge,
and
to
defend
his
innocencie.
6
Finally
he
maketh
mention
of
his
sacrifice,
which
he
will
offer
for
his
deliuerance,
and
desireth
to
be
in
the
company
of
the
sayth-
full
in
the
Congregation
of
God,
whence
he
was
banished
by
Saul,
promising
integritie
of
life,
and
open
praises
&
thank-
giuing.

A Psalme of David.

1 Iudge me,
O Lord,
for I haue
walked
in
mine
innocencie:
my
trust
hath
bene
also
in
the
Lord:
therefore
shall
I
not
slide.
2 Vnto me,
O Lord,
and
try
me:
examine
mine
enemies,
and
mine
heart.
3 For
thy
louing
kindnesse
is
before
mine
eyes:
therefore
haue
I
walked
in
thy
truth.
4 I
haue
not
been
haunted
with
vaine
per-

f He magnifieth Gods loue towards his, which farre pafeth the most tender loue of parents towards their children. g But either pacifice their wrath, or bridle their rage. h In this present life before I dye, as I fa. 38. 11. i He exhortheth himselfe to depend on y Lord, feeing he neuer fayled in his promifes.

9 Hide not therefore thy face from me, nor call thy seruant away in displeasure: thou hast bene my succour: leaue mee not, neither forsake mee, & God of my saluati on. 10 Though my father and my mother should forsake me, yet the Lord will gas ther me vp. 11 Teache me thy way, O Lord, and leade mee in a right path, because of mine enemies. 12 Gine mee not vnto the lust of mine aduersaries: for there are false witnessers risen vp against me, and such as speake cruellly. 13 I should haue fainted, except I had beleued to see the goodness of the Lord in the land of the liuing. 14 Hope in the Lord: he strong, & he shall comfort thine heart, & trust in the Lord.

PSAL. XXVIII.

1 Being in great feare & heavines of heart so see God dishonoured by the wicked, hee desireth to be rid of them, & And cryeth for vengeance against them: & at length asureth himselfe, that God hath heard his prayer. 9 Vnto whose suision he commendeth all the faithfull.

PSALME OF DAVID.

1 Vnto thee, O Lord, do I crye: & my strength, he not deafe towards me, lest, if thou answer mee not, I be like them that go downe into the pit. 2 Heare the voyce of my petitions, when I cry vnto thee, when I holde vp mine hands toward thine holy place. 3 Dilaue me not away with the wicked, & with the workers of iniquitie: which speake friendship to their neyghbours, when mallice is in their hearts. 4 Rewarde the according to their deeds, and according to the wickednes of their intentions: recompence them after the work of their hands: render them their rewarde. 5 For they regard not the wordes of the Lord, nor the operation of his handes: therefore breake them downe, & buyd them not vp. 6 Praised be the Lord, for he hath heard the voyce of my petitions. 7 The Lord is my strength and my shield: mine heart trusted in him, and I was helped: therefore mine heart shall reioyce, and with my song will I praise him. 8 The Lord is: his strength, and he is the strength of the deliuerances of his anoynted.

9 Save thy people, and blesse thine inheritance: feede them also, and exalt them for euer. c Let them be vterly destroyed, as Malac. 1. 4. f Because he lele the assurance of Gods help in his heart, his mouth was opened to sing his prayes. g Meaning his souldiers, who were as meanes, by whome God declared his power.

PSAL. XXIX.

1 The Prophet exhortheth the princes and

rulers of the world, (which for the most part thinke there is no God) At the lest so feare him for the thunders & tempests, for feare whereof all creatures tremble. 11 And though thereby God threatmeth sinners, yet is he alwaies mercifull to his, & moueth them thereby to praise his Name.

THE PSALME OF DAVID.

1 Give vnto the Lord, ye souldiers of the mightie: gine vnto the Lord glorie and strenght. 2 Gine vnto the Lord glorie due vnto his Name: worshippe the Lord in the glorious Sanctuary. 3 The voyce of the Lord is vpon the waters: the God of glory maketh it to thunder: the Lord is vpon the great waters. 4 The voyce of the Lord is mightie: the voyce of the Lord is glorious. 5 The voyce of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon. 6 He maketh the also to leape like a calf: Lebanon also and Shiron like a pong vnicorne. 7 The voyce of the Lord denideth the flames of fire. 8 The voyce of the Lord maketh the wildernes to tremble: the Lord maketh the wildernes of Kadesh to tremble. 9 The voice of the Lord maketh y hynds to be calme, and discovereth the forests: therefore in his Temple doth euery man speake of his glorie. 10 The Lord sitteth vpon the flood, & the Lord doeth remaine King for euer. 11 The Lord shall gine strength vnto his people: the Lord shall blesse his people with peace. 12 When David was deliuered from great danger, he rendered thanks to God, exhorthing others to do the like, and to learne by his example, that God is rather mercifull then seuer and rigorous towards his children. 8 And also that the fall from presperitie to aduersitie is sudden. 9 This done, he returneth to prayer, promising to praise God for euer.

PSAL. XXX.

1 The Psalm of song of the dedication of the house of David. 1 Will magnifie thee, O Lord: for thou hast exaltd me, and hast not made my foes to reioyce ouer me. 2 O Lord my God, I cried vnto thee, and thou hast restored me. 3 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 4 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 5 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 6 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 7 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 8 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 9 O Lord, thou hast brought vp my soule from the grave: thou hast restored me.

10 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 11 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 12 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 13 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 14 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 15 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 16 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 17 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 18 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 19 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 20 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 21 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 22 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 23 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 24 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 25 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 26 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 27 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 28 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 29 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 30 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 31 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 32 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 33 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 34 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 35 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 36 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 37 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 38 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 39 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 40 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 41 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 42 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 43 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 44 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 45 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 46 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 47 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 48 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 49 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 50 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 51 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 52 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 53 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 54 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 55 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 56 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 57 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 58 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 59 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 60 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 61 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 62 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 63 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 64 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 65 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 66 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 67 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 68 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 69 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 70 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 71 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 72 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 73 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 74 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 75 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 76 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 77 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 78 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 79 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 80 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 81 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 82 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 83 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 84 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 85 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 86 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 87 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 88 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 89 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 90 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 91 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 92 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 93 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 94 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 95 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 96 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 97 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 98 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 99 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 100 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 101 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 102 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 103 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 104 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 105 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 106 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 107 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 108 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 109 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 110 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 111 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 112 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 113 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 114 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 115 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 116 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 117 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 118 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 119 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 120 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 121 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 122 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 123 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 124 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 125 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 126 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 127 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 128 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 129 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 130 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 131 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 132 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 133 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 134 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 135 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 136 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 137 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 138 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 139 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 140 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 141 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 142 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 143 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 144 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 145 O Lord, thou hast brought vp my soule from the grave: thou hast restored me. 146 O Lord, thou hast brought vp my soule from the grave: thou 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a He exhortheth y proude tyrants to humble them selues vnder Gods hand, and not to be inferiour to brute beasts & dumme creatures. b The thunder claptes, that are heard out of the cloudes, ought to make the wicked to tremble for feare of Gods anger. c That is, the thunderbolte breaketh y most strong trees, and shall men thinke their power to be able to resist Gods? d Called also Hermon. e It causeth the lightninges to shoote & glide. f In places most desolate, whereas seemeth there is no preferre of God. g For feare maketh them to cast their calues. h Maketh the trees bare, or peareth the most secret places. i Though the wicked are nothing moued with these fights, yet y faithfull praise God. k To moderate the rage of the tempest and waters, that they destroy not all.

2. Sam. 7. 2. Deut. 20. 5. a After that Absalom had polluted it y most filthy fornication. b He codemned them of great inthouset. c Restored fro y rebellion of Absalom. d Meaning, that he escaped death most narrowly.

e The word signified them, y^e have receiued mercy and shew mercie liberally vnto others.
f Before his Tabernacle.
Psal. 135. 8.
isa. 54. 8.
2. cor. 4. 17.

g I put to much confidence in my quiet stare, as Iere. 31. 18.

h I thought thou hadest established me in Zion most surely
i After that thou hadest withdrawn thine help, I felt my miserie.

k David meanech that the dead are not profitable to the Congregation of the Lord here in earth: therefore he woulde linc to prayse his Name, which is the ende of mans creation. l Because thou hast preferred me, that my tongue should praise thee, I wil not be vniindfull of my ductie.

ont of the graue: thou hast reuined mee from the iud that go downe into the pit.
4 Sing praises vnto the Lorde, pcc^e his Saints, and giue thanks^e before the remembrance of his Holines.
5 For he endureth but a while in his anger: but in his fauour is life: weeping may abide at evening, but ioy commeth in the morning.

6 And in my prosperitie I haide, I shall neuer be moued.
7 For thou Lorde of thy goodnes hadest made my^b mountaine to stande strong: but thou diddest hide thy face, & I was troubled.

8 Then cryed I vnto thee, O Lorde, and prayed to my Lord.
9 What profit is there in my blood, when I go downe to the pitte? shall the dust giue thanks vnto thee? or shall it declare thy trueth?

10 Heare, O Lord, and haue mercie vpon me: Lorde, be thou mine helper.
11 Thou hast turned my mourning into ioy: thou hast loosed my sacke & girded me with gladnes.

12 Therefore shall my tongue praise thee & not cease: O Lorde my God, I will giue thanks vnto thee for euer.

PSAL. XXXI.

1 David deliuered from some great danger, first rehearseth what meditation hee had by the power of faith, when death was before his eyes, his enemy beeyng readie to take him. 15 Then he affirmeth that the fauour of God is alwayes readie to those that feare him. 20 Finally he exhorteth all the faithfull to trust in God and to loue him, because he preserveth & strengthneth them, as they may see by this example.

To him that excelleth. A Psalm of David.

1 I^a thee, O Lord, haue I put my trust: let mee neuer be confounded: deliuer me in thy^a righteoulnes.

2 Bowe downe thine eare to mee: make haste to deliuer me: be vnto me a strong rocke, & an house of defence to saue me.

3 For thou art my rocke & my fortress: therefore fo^r thy Names sake direct me and guide me.

4 B^e cause me out of the nette, that they haue layed vniuily fo^r mee: fo^r thou art my strength.

5 Iⁿto thine^e hand I commend my spirit: fo^r thou hast redeemed me, O Lorde God of trueth.

6 I haue hated them that giue themselves to deceitfull vanities: fo^r I^d trust in the Lorde.

7 I will be glad & reioyce in thy mercie: fo^r thou hast sene my trouble: thou hast ought to be in al Gods children, to haue whatsoeuer thing is not grounded vpon a sure trust in God, as deceitfull and vaine,

known my soule in aduersities,
8 And y^e shall not hurt me by in p^e hand of y^e enemy, but shall set my feete a^e large.
9 Haue mercie vpon mee, O Lorde: fo^r I am in trouble: mine^e eye my soule & my bellie are consumed with griefe.

10 Fo^r my life is walled with ioyntines, & my peres with mourning: my strength faileth fo^r my paine, and my bones are consumed.

11 I was a reproch among all mine enemies, & specially among my^e neyghbours: & a feace to mine acquaintance, h^o who seeng me in the streete, fled from mee.

12 I am forgotten, as a dead man out of minde: I am like a broken vessel.

13 Fo^r I haue heard the rapling of^e great men: feare was on euery side, while they conspired together against me, and c^onsulted to take my life.

14 But I trusted in thee, O Lorde: I said, k^o Thou art my God.

15 My times are in thine hande: deliuer me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine vpon thy seruant, & saue me through thy mercie.

17 Let mee not be confounded, O Lorde: fo^r I haue called vpon thee: let the wicked be put to confusion, and m^e to silence in the graue.

18 Let the lying lypes be made dumb, which cruelly, proudly and spitefully speake against the righteous.

19 How great is thy goodnes, which thou^a hast layed by fo^r them, that feare thee! and done to them, that trust in thee, euen before the sonnes of men!

20 Thou dost hide them^o vniuily in thy presence from the vyde of men: thou keepst them secretly in thy Tabernacle from the strife of tongues.

21 Blessed be the Lorde: fo^r he hath shewed his inuarious kindnes towards me in a strong citie.

22 Though I said in mine^e haste, I am cast out of thy sight, yet thou heardest the voyce of my prayer, when I cryed vnto thee.

23 Loue ye the Lord al his^e Saints: fo^r the Lorde preferreth the faithfull, & rewardeth abundantly the proude doer.

24 All ye that trust in the Lorde, be strong, and he shall establish your heart.

p Meaning, there was no cite so strong to preferre him, as the defence of Gods fauour. q And so by my rashnes and infidelitie deserued to haue bene forsaken. r Or, 7e that feele his mercies. r Be constant in your vocation, & God will confirme you with heauenly strength.

PSAL. XXXII.

1 David punished with grievous sicknes for his sinnes, comforteth them blessed, to whom God doeth not impute their transgressions.

5 And after that he had confessed his sinnes and obtained pardon, 6 He exhorteth the wicked men to liue godly, 11 And the good to reioyce.

e Largenes signified comfort, as straightnes sorrow and perill. f Meaning, that his sorrow and torment had continued a great while.

g Mine enemies had drawn all me to their part against me, euen my chief friends, h They were afraid to shewe me any token of friendship.

i They that were in authority, condemned me as a wicked doer.

k I had this testimony of conscience of conscience, that thou wouldest defend mine innocencie.

l Whatsoeuer changes come, thou gouernest them by thy providence.

m Let death destroy them to the intent that they may hurt no more.

n The treasures of Gods mercie are alwayes layd vp in store fo^r his children, albeit at all tymes they do not enjoy them.

o Ebr. in the secret of thy face.

o That is, in a place where they shall haue thy comfort, and be hid safely from y^e enemies pride.

a Concerning the free remission of finnes, which is the chiefest point of our faith.

b To be justified by faith, is to have our finnes freely remitted, & to be reputed iust. Rom. 4. 6.

c Betwene hope and despaire.

d Neither by silence nor crying found I ease: signifying, that before the sinner be reconciled to God, he feeleth a perpetual torment.

e He sheweth that as Gods mercy is the onely cause of forgiveness of finnes so the meanes thereof are repentance and confession, which procede of faith.

f When necessitie causeth him to seeke to thee for help. Isa. 55. 6.

g To wit, the waters & great dangers.

h David promisseth to make the rest of Gods children partakers of the benefits, which he felt, and that he will diligently looke and take care to direct the in the way of saluation. I If men can rule brute beasts, thinke they, that God will not bridle and tame their rage? k He sheweth that peace and ioy of conscience in the holy ghost is the fruite of faith.

i He exhortheth good men to prayse God for that he hath not only created all things and by his providence governeth the same, but also is faithfull in his promises, to He understandeth mans heart, & scattereth the counsell of the wicked, l So that no man can be preferred by any creature or mans strength: but they, that put their confidence in his mercy, shall be preferred from all adversities.

m Therefore the Lord will have mercy upon us, because we have trusted in his holy Name.

n Therefore the Lord will have mercy upon us, because we have trusted in his holy Name.

o Therefore the Lord will have mercy upon us, because we have trusted in his holy Name.

p Therefore the Lord will have mercy upon us, because we have trusted in his holy Name.

q Therefore the Lord will have mercy upon us, because we have trusted in his holy Name.

r Therefore the Lord will have mercy upon us, because we have trusted in his holy Name.

s Therefore the Lord will have mercy upon us, because we have trusted in his holy Name.

t Therefore the Lord will have mercy upon us, because we have trusted in his holy Name.

u Therefore the Lord will have mercy upon us, because we have trusted in his holy Name.

v Therefore the Lord will have mercy upon us, because we have trusted in his holy Name.

w Therefore the Lord will have mercy upon us, because we have trusted in his holy Name.

x Therefore the Lord will have mercy upon us, because we have trusted in his holy Name.

y Therefore the Lord will have mercy upon us, because we have trusted in his holy Name.

z Therefore the Lord will have mercy upon us, because we have trusted in his holy Name.

aa Therefore the Lord will have mercy upon us, because we have trusted in his holy Name.

ab Therefore the Lord will have mercy upon us, because we have trusted in his holy Name.

A Psalm of David to give instruction.

1 Blessed is he whose wickednesse is forgiven, & whose sinne is covered.

2 Blessed is the man, unto whom the Lords wrath is not kindled, & in whose spirit there is no guile.

3 When I held my tongue, my bones consumed, or when I roared all the day,

4 For thine hand is heavy upon me, day and night: and my moisture is turned into the drought of summer. Selah.

5 Then I acknowledged my sinne unto thee, neither hid I mine iniquitie: for I thought, I will confesse against my self my wickednesse unto the Lord, and thou shalt forgive the punishment of my sinne. Selah.

6 Therefore shall every one, that is godly, make his prayer unto thee in a time, when thou mayest be found: surely in the founte of great waters they shall not come nere him.

7 Thou art my secret place: thou preservest me from trouble: thou compassedst me about with ioyfull deliuerance. Selah.

8 I will instruct thee, and teach thee in the way, that thou shalt go, and I will guide thee with mine eye.

9 We be not like an horse, or like a mule, which understand not: whose mouths thou dost binde with bit and bridle, lest they come nere thee.

10 Many sorowes shall come to the wicked: but he, that trusteth in the Lords mercy shall compass him.

11 Be glad ye righteous, and reioyce in the Lord, and be ioyfull all ye, that are upright in heart.

12 He shall be like a tree, that is planted by the water, which shall bring forth his fruit in his season, and his leaf shall not wither, neither shall he be cut down, neither shall he be dry: because he hath said, I will trust in the Lords mercy for ever.

13 The Lord shall send forth his mercie, and shall declare his truth, and shall be praised in the congregation of the righteous, and shall be glorious in the assembly of the just.

14 The Lord shall be praised in the congregation of the righteous, and shall be glorious in the assembly of the just.

15 The Lord shall be praised in the congregation of the righteous, and shall be glorious in the assembly of the just.

16 The Lord shall be praised in the congregation of the righteous, and shall be glorious in the assembly of the just.

17 The Lord shall be praised in the congregation of the righteous, and shall be glorious in the assembly of the just.

18 The Lord shall be praised in the congregation of the righteous, and shall be glorious in the assembly of the just.

19 The Lord shall be praised in the congregation of the righteous, and shall be glorious in the assembly of the just.

20 The Lord shall be praised in the congregation of the righteous, and shall be glorious in the assembly of the just.

21 The Lord shall be praised in the congregation of the righteous, and shall be glorious in the assembly of the just.

22 The Lord shall be praised in the congregation of the righteous, and shall be glorious in the assembly of the just.

23 The Lord shall be praised in the congregation of the righteous, and shall be glorious in the assembly of the just.

24 The Lord shall be praised in the congregation of the righteous, and shall be glorious in the assembly of the just.

25 The Lord shall be praised in the congregation of the righteous, and shall be glorious in the assembly of the just.

to him with viol and instrument of ten strings.

3 Sing unto him a new song: sing cherefully with a loud voice.

4 For the word of the Lord is righteous, and all his workes are faithful.

5 He loveth righteousnes, and iudgement: the earth is full of the goodnes of the Lord.

6 As the word of the Lord were the heauen made, and all the host of them by the breath of his mouth.

7 He gathereth the waters of the sea together as upon an heap, and layeth by the depths in his treasures.

8 Let all the earth feare the Lord: let all them that dwell in the world, feare him.

9 For he spake, and it was done: he commanded, and it stood.

10 The Lord breaketh the counsel of the heathen, and bringeth to nought the devices of the people.

11 The counsel of the Lord shall stand forever, and the thoughtes of his heart throughout all ages.

12 Blessed is that nation, whose God is the Lord: even the people, that he hath chosen for his inheritance.

13 The Lord looketh downe from heauen, & beholdeth all the children of men.

14 From the habitation of his dwelling he beholdeth all them, that dwell in the earth.

15 He facioneth their heartes every one, and understandeth all their workes.

16 The King is not feared by the multitude of an hoste, neither is the mighty man delivred by great strength.

17 A horse is a vayne helpe, and shall not drive any by his great strength.

18 Behold, the eye of the Lord is upon them that feare him, and upon the, that trust in his mercie.

19 To delivrer their soules from death, & to preserve them in famine.

20 Our soule waiteth for the Lord: for he is our helpe and our shield.

21 Surely our heart shall reioyce in him, because we trusted in his holy Name.

22 Let thy mercie, O Lord, be upon us, as we trust in thee.

23 Therefore he knoweth their wicked enterprises. I If Kings and the mighty of this world cannot be saved by worldly means, but only by Gods providence, what have others to trust in, that have not like meanes? m God sheweth that toward his mercy, which man by no meanes is able to compass. n Thus he speaketh in the name of the whole Church, which onely depend on Gods providence.

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b To sing on instruments was a part of the ceremonial service of the Temple, which doth no more appertaine unto vs, then the sacrifices, censings and lights.

c That is, counsel or commandement in governing the world.

d That is, the effect and execution.

e Howsoever the world iudgeth of Gods workes, yet he doth all things according to iustice and mercy.

f By the creation of the heavens and beautiful ornament, with the gathering also of the waters he fettereth forth the power of God, that all creatures might feare him.

g Or, was created.

h No counsell can prevail against God, but he defeateth it and it shall have evil successe.

i He sheweth that all our felicity standeth in this, that God is our God.

j He proneth that all things are governed by Gods providence and not by fortune.

k If Kings and the mighty of this world cannot be saved by worldly means, but only by Gods providence, what have others to trust in, that have not like meanes? m God sheweth that toward his mercy, which man by no meanes is able to compass. n Thus he speaketh in the name of the whole Church, which onely depend on Gods providence.

o Thus he speaketh in the name of the whole Church, which onely depend on Gods providence.

p Thus he speaketh in the name of the whole Church, which onely depend on Gods providence.

q Thus he speaketh in the name of the whole Church, which onely depend on Gods providence.

r Thus he speaketh in the name of the whole Church, which onely depend on Gods providence.

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ad Thus he speaketh in the name of the whole Church, which onely depend on Gods providence.

ae Thus he speaketh in the name of the whole Church, which onely depend on Gods providence.

PSAL. XXXIII.

1 He exhortheth good men to prayse God for that he hath not only created all things and by his providence governeth the same, but also is faithfull in his promises, to He understandeth mans heart, & scattereth the counsell of the wicked, l So that no man can be preferred by any creature or mans strength: but they, that put their confidence in his mercy, shall be preferred from all adversities.

1 Reioyce in the Lord, O ye righteous: for it is become with you by right men to be thankfull.

2 Praise the Lord with harpe: sing unto

PSAL. XXXIII.

1 After David had escaped Achish, according as it is written in the 1. Sam. 21.

11, whome in this title he calleth Abimelech (which was a generall name to all the Kings of the Philistines) he praifeth GOD for his deliuerance, 3 Prouoking all others by his example to trust in God, to feare and serue him:

Ps. liii.

14 Wbo

14 Who defendeth the godly with his Angels, 15 And utterly destroyeth the wicked in their finnes.

¶ A Psalm of Dauid, when he changed his behaviour before Achislech, who dyone him away, and he departed.

1 I Will e alway give thanks vnto the Lord: his praise shall be in my mouth continually.

2 My soule shall glory in the Lord: the humble shall heare it, and be glad.

3 Praise ye the Lord with me, and let vs magnifie his Name together.

4 I sought the Lord, & he heard my cry: he deliuered me out of all my feare.

5 They shall looke vnto him, and runne to him: and their faces shall not be ashamed, saying,

6 This poore man cried, and the Lord heard him, and saued him out of all his troubles.

7 The Angel of the Lord pitcheth rod about them, that feare him, and deliuereth them.

8 Take ye and see, how gracious the Lord is: blessed is the man that trusteth in him.

9 Feare the Lord, ye his Saintes: for nothing awaiteth to them, but feare him.

10 The Lions do lacke and suffer hunger, but they, which seeke the Lord, shall want nothing that is good.

11 Come children, hearken vnto me: I wil teach you the feare of the Lord.

12 * What man is he, that desireth life, & loueth long dayes for to see good?

13 Keepe thy tongue from euil, & thy lips, that they speake no guile.

14 Eschew euil and do good: seeke peace & follow after it.

15 The eyes of the Lord are vpon the righteous, and his cares are open vnto their cry.

16 But the face of the Lord is against them that do euil, to cut of their remembrance from the earth.

17 The righteous cry, and the Lord heareth them, & deliuereth them out of all their troubles.

18 The Lord is nere vnto them that are of a contrite heart, and will saue such as be afflicted in spirit.

19 Great are the troubles of the righteous: but the Lord deliuereth him out of them all.

20 He keepeth all his bones: not one of them is broken.

21 But malice shall slay the wicked: & they that hate the righteous, shall perish.

22 The Lord redimeth the soules of his seruantes: and none, that trust in him, shall perish.

PSAL. XXXV.

1 So long as Saul was enemy to Dauid, all that had any autoritie vnder him to slander their King (as is the cause of the world) did also most cruelly persecute Dauid: against whom he prayeth God to plead and to auenge his cause, 8 That they may be taken in their nettes and snares, which they laied for him, that his innocencie may be declared, 27 And that the innocent, which taketh part with him, may reioyce and praise the Name of the Lord, that thus deliuereth his seruant. 28 And so he promisseth to speake forth the iustice of the Lord, and to magnifie his Name all the dayes of his life.

¶ A Psalm of Dauid.

1 Plead thou my cause, O Lord, with them that strue with mee: fight thou against the, that fight against me.

2 Lay hand vpon the shield & buckler, and stand by for mine helpe.

3 Rising out also the speare and stop the way against them, that persecute me: say vnto my soule, I am thy saluation.

4 Let the be confounded & put to shame, that seeke after my soule: let them be turned back and brought to confusion, that imagine mine hurt.

5 Let them be as chaffe before the wind, and let the Angel of the Lord scatter them.

6 Let their way be dark and slipperie: and let the Angel of the Lord persecute them.

7 For without cause they haue hid the pit and their net for me: without cause haue they digged a pit for my soule.

8 Let destruction come vpon him at vnwares, and let his net, that he hath laid principally, take him: let him fall into the same destruction.

9 Then my soule shall be ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuerest a poore from him, that is strong for him, peate the poore, and him that is in misery, from him that spoyleth him!

11 Cruel withoutnes did rise by: they asked of me things that I knew not.

12 They rewarded me euill for good, to haue spoiled my soule.

13 Yet I, when they were sicke, I was clothed with a sacke: I humbled my soule with fasting, and my prayer was turned vpon my bosome.

14 I behaned my selfe as to my friend, or as to my brother: I humbled my selfe, mourning as one that bewapleth his mother.

15 soule & body: that would not suffer me to purge myselfe, k To haue taken from me al comfort, & brought me into despair.

16 I prayed for them inwardly affected, as I would haue done for my selfe, I declared mine affection, by bowing down mine head.

a He desireth God to vnder take his cause against them that did persecute him & slander him.

b Albeit God can with his breath destroy all his enemies, yet the holy Ghost attributeth vnto him these outward weapons to assure vs of his present power.

c Assure me against these tentations, that thou art the author of my saluation.

d Smite them w the spirit of guidance that their enterprises may be foolish, and they receive iust reward.

e Shewing that we may not call God to be a reuenger, but only for his glory, and when our cause is iust.

f When he promisseth to himselfe peace.

g Which he prepared against the childre of God.

h He attributeth his deliuerance only to God, praising him therefore both in

17 But

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19

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24

a He promisseth neuer to become vnmindfull of Gods great benefite for his deliuerance.

b They that are beaten downe with the experience of their owne euils,

c Which I conceived for the dangers wherein I was.

d They shall be bold to flee to thee for succour, when they shall see thy mercies toward me.

e Though Gods power be sufficient to gouerne vs, yet for mans infirmitie he appointeth his Angels to watch ouer vs.

f The godly by their patient obedience profit more than they, which raise & spoyle.

g If they abide the last triall.

h That is, the true religion & worship of God.

i Pet. 3. 10.

j Seeing all men naturally desire felicitie, he wondereth why they cast themselves willingly into miserie.

k The anger of God doth not onely destroy the wicked, but also abolisheth their name for euer.

l When they seeme to be swallowed vp with afflictions, then God is at hand to deliuer them.

m And as Christ saith, all the heares of his head, n Their wicked enterprises shall come to their owne destruction. o For when they seeme to be overcome with great dangers and death it selfe, when God sheweth himselfe their redeemer,

m When they sawe me ready to slip and as one that halced for infirmicie.

n With their railing wordes.

o The word signifieth cakes: meaning that the proud courtiers at their deintie feastes scoffe, raile, and conspire his death.

p In token of contempt and mocking.

Or, cleaves of the earth: meaning himselfe and others in their miserie.

q They reioyced as though they had now seene David overthrowen.

r It is the justice of God to giue to the oppressors affliction & torment, and to the oppressed aide and reliefe.

2. The. 1. 6.

s Because we haue y, which we fought for, seeing he is destroyed.

t That is, at once, were they neuer so many or mightie.

u This prayer shall alwaies be verified against them, that persecute the faithfull.

x That at least fauour my right, though they be not able to helpe me.

y He exhorted the Church to praise God for the deliuerance of his seruantes, & for the destruction of his aduenaries.

15 But in mine ^m Aduersitie they reioyced, and gathered them selues together: the abiectes assembled themselues against me, and I knowe not: they rare ⁿ me and ceased not.

16 With the falsse ^o koffers at ^p bankets, gnashing their teeth against me.

17 Lord, how long wilt thou beholde this: deliuer my soule from their tumult, euen my desolate soule from the lions.

18 So will I giue thee thanks in a great Congregation: I wil praise thee among much people.

19 Not then that are mine enemies, but with reioyce ouer me, neither let them ^r wike with the eye, that hate me without a cause.

20 For they speake not as friendes: but they imagine deceitfull wordes against the ^s quiet of the laud.

21 And they gaped on me with their mouthes, saying, Aha, aha, ^t our eye hath seene.

22 Thou hast seene it, ^u Lord: keepe not silence: be not farre from me, ^v Lord.

23 Rise & wake to my iudgement, euen to my cause, ^w my God, and my Lord.

24 Iudge me, ^x Lord my God, according to thy ^y righteousnes, and let them not reioyce ouer me.

25 Let them not say in their hearts, ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g 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^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z

and having complained of his enemies, with good courage he calleth for ayde and succour.

To him that excelleth. A Psalm of David.

a Though God deferred his help yet he patiently abode, till he was heard. b He hath delivered me from most great dangers. c That is, a special occasion to praye him for Gods benefites are so many occasions for vs to praise his Name. d To followe their example, which he must needs do, that trusteth not only in the Lord. e David goeth from one kind of Gods fauour to the contemplation of his prouidence ouer all, & confesseth that his counsels towards vs are farre aboue our capacities: we can not so much as tell the in order. f Thou hast opened mine eares to vnderstand y spiritual meaning of the sacrifices: and here David esteemeth the ceremonies of the Law nothing in respect of the spiritual seruice. g When thou hadest opened mine eares and heart, I was ready to obey thee, that I was written in the booke of thine elect for this ende. h In the Church assembled in the Sanctuarie. i David here nombreth three degrees of our saluation: Gods mercy, whereby he pitieth vs: his righteousness, which significeth his continuall protection, and his truth, whereby appeareth his constant fauour, so that hereof proceedeth our saluation. k As touching y iudgement of the flesh, I was viterly destitute of all counsell: yet faith inwardly moued mine heart to pray. l He desireth that Gods mercy may contend for him against the rage of his enemies. m Let the same shame, and confusion light vpon them, which they intended to haue brought vpon me.

1 Waited patiently for the Loide, and he inclined vnto me, & heard my cry. 2 He brought me also out of the horrible pit, out of the nyrie claie, and set my feete vpon the rocke, and ordered my goings. 3 And he hath put in my mouth a new song of praise vnto our God: many shall see it and feare, & shall trust in the Loide. 4 Blessed is the man that maketh y Loide his trust, & regardeth not the proude, nor such as turne aside to lyes. 5 O Loide my God, thou hast made thy wonderfull workes so many, that none can count in order to thee thy thoughts toward vs: I would declare, & speake of them, but they are more then I am able to expresse. 6 Sacrifice and offering thou diddest not desire: (for mine eares hast thou prepared) burnt offering and sinne offering hast thou not required. 7 Then saide I, lo, I come: for in the rolle of the booke is written of me. 8 I desired to doe thy good will, O my God: pea, thy Lawe is within mine heart. 9 I haue declared thy righteousness in the great Congregation: loe, I will not reframe my lips: O Loide, thou knowest. 10 I haue not hid thy righteousness within mine heart, but I haue declared thy truth and thy saluation: I haue not concealed thy mercie & thy truth from the great Congregation. 11 Withdraw not thou thy tender mercie from me, O Loide: let thy mercie and thy truth alway preferre me. 12 For innumerable troubles haue compassed mee: my sinnes haue taken such holde vpon mee, that I am not able to looke vp: yea, they are more in number then the heares of mine head: therefore mine heart hath failed me. 13 Let it please thee, O Loide, to deliuer me: make haste, O Loide, to helpe me. 14 Let them be confounded and put to shame together, that seeke my soule to destroy it: let them be dyuic backward and put to rebuke, that desire mine hurt. 15 Let them be destroyed for a reward of their shame, which say vnto mee, Aha, aha.

h In the Church assembled in the Sanctuarie. i David here nombreth three degrees of our saluation: Gods mercy, whereby he pitieth vs: his righteousness, which significeth his continuall protection, and his truth, whereby appeareth his constant fauour, so that hereof proceedeth our saluation. k As touching y iudgement of the flesh, I was viterly destitute of all counsell: yet faith inwardly moued mine heart to pray. l He desireth that Gods mercy may contend for him against the rage of his enemies. m Let the same shame, and confusion light vpon them, which they intended to haue brought vpon me.

16 Let all them, that seeke thee, reioyce and be glad in thee: and let them, that loue thy saluation, say alway, The Loide be praised.

17 Though I be poore & needy, the Loide thinketh on mee: thou art mine helper and my deliuerer: my God, make no taryng.

PSAL. XLI.

1 David being grievously afflicted, blesteth them that pittie his case, 2 And complaineth of the treason of his owne friends and familiars, as came to passe in Iudas, Ioh. 13. 18. After he feeling the great mercies of God gently chastising him, and not suffering his enemies to triumph against him, 13 Giveth most hearty thanks vnto God.

To him that excelleth. A Psalm of David.

1 Blessed is he that judgeth wisely of the poore: the Loide shall deliuer him in the time of trouble. 2 The Loide will keepe him, and preferre him alme: he shall be blessed vpon the earth, and thou wilt not deliuer him vnto the will of his enemies. 3 The Loide will strengthen him vpon the bed of sorrow: thou hast turned all his bed in his sickness. 4 Therefore I said, Loide haue mercie vpon me: heale my soule, for I haue sinned against thee. 5 Mine enemies speake euil of me, saying, When shall he dye, and his name perish? 6 And if he come to see mee, he speaketh lies, but his heart heapeth iniquitie within him, & when he commeth forth, he telleth it. 7 Al they that hate me, whither together against mee: euen against mee doe they imagine mine hurt. 8 A mischief is light vpon him, and he that pereth, shall no more rise. 9 Psea, my familiar friend, whome I trusted, which did eate of my breade, hath lifted vp the heele against me. 10 Therefore, O Loide, haue mercie vpon me, and raise me vp: so I shall reward thee. 11 Thy this I knowe that thou fauourest mee, because mine enemy doth not triumph against me. 12 And as for me, thou vpholdest me in mine integritie, and dost let me besogge thy face for euer. 13 Blessed be the Loide God of Israel world without end, k So be it, euen so be it.

as it was chiefly accomplished in Christ, Iohn 13. 18. fo shall his members continually proue y same. h Meaning, either in prosperitie of life, or in y true feare of God against all tentations. i Shewing me euident signes of thy fatherly prouidence. k By this repetition he stirreth vp the faithfull to praise God.

n As the faithfull alwayes praise God for his benefites: so the wicked mocke Gods children in their afflictions.

a Not condemning him as accursed, whome God doeth visit, knowing y there are diuers causes, why God layeth his hand vpon vs: yea, and afterward he resteth vs. b When for sorrow & griefe of mind he casteth himselfe vpon his bed. c Thou hast restored him in his sicke bed & sent him comfort. d That is, curse me, and cannot haue their cruell hate quenched, but with my shamefull death. e For proceeding to comfort me, he conspireth my death in his heart, and braggeth thereof. f The enemies thought by his sharpe punishments that God was become his mortal enemy.

g As David felt this fallhood, & 13. 18. fo shall his members continually proue y same. h Meaning, either in prosperitie of life, or in y true feare of God against all tentations. i Shewing me euident signes of thy fatherly prouidence. k By this repetition he stirreth vp the faithfull to praise God.

I The Prophet grievously complaineth, that being lested by his persecutors, he could not be present in the Congregation of Gods people, professing that although he was separated in body from them, yet his heart was thitherward affectioned. 7 And last of all he sheweth, that he was not so farre overcome with these sorowes & thoughtes, 8 But that he continually put his confidence in the Lord.

I To him that exelleth. A Psalm to give instruction, committed to the sonnes of Korah.

A S the hart bairneth for the riuers of water, so b panted my soule after thee, O God.

2 My soule thirsteth for God, euen for the lising God: when shall I come and appeare before the presence of God?

3 My teares haue bene my meate day and night, while they dayly say vnto me, Where is thy God?

4 When I remembered these things, I poured out my verie heart, because I had gone with the multitude, and ledde them into the house of God with the voyce of singing, and psalle, as a multitude that keepeth a feast.

5 Why art thou cast downe, my soule, and binqueth within me? Waite on God: for I will yett giue him thanks for the helpe of his presence.

6 My God, my soule is cast downe within me, because I remember thee, from the land of Jordan, and Hermon, and from the mount Hizar.

7 One deepe calleth another deepe by the nosle of thy water spoutes: all thy waues and thy floodes are gone ouer me.

8 The Lord wil graunt his louing kindness in the day, and in the night shall I sing of him, euen a praier vnto the God of my life.

9 I will lay vnto God, which is my rocke, Why hast thou forgotten me: why goe I mourning, when the enemy oppiesseth me?

10 My bones are cut asunder, while mine enemies reproch me, saying daily vnto me, Where is thy God?

11 Why art thou cast downe, my soule? and why art thou disquieted within me? Waite on God: for I will yett giue him thanks: he is my present helpe, aid my God.

a As a treasure to be kept of the, which were of the number of the Leuites.
b By these similitudes of thirst and panting he sheweth his feruent desire to serue God in his Temple.
c As others take pleasure in eating and drinking, so he was altogether grieued to weeping.
d That is, how I led the people to serue thee in thy Tabernacle, and nowe seeing my contrarie estate, I die for sorowe.
e Though he sustained grievous assaults of the flesh to cast him into despair, yet his faith grounded on Gods accustomed mercies, getteth the victorie.
f That is, when I remember thee in this land of my banishment among the mountaines.
g Afflictions came to thiske vpon me, that I felt my selfe as overwhelmed: whereby he sheweth there is no end of our miserie, till God be pacified, and send remedie. i That is, I am afflicted himselfe of Gods helpe in time to come. k This repetition doth declare that David did not overcome at once: to teache vs to be constant for as much as God will certainly deliuer his.

I He praieih to be deliuered from them which conspire against him, that he might ioyfully praise God in his holy Congregation.

I Wadge me, O God, and defend me: I canse against the vniuersall people: deliuer me from the deceitfull and wicked man.

2 For thou art the God of my strength: why hast thou put me away? why goe I so mourning, when the enemy oppiesseth me?

3 Send thy light & thy truth: let them leade me: let them bring me vnto thine holy Mountaine & to thy Tabernacles.

4 Then will I goe vnto the altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe will I giue thanks vnto thee, O God, my God.

5 Why art thou cast downe, my soule? and why art thou disquieted within me? Waite on God: for I will yett giue him thanks, he is my present helpe, and my God.
e Whereby he admonisheth the liuerance. e Whereby he admonisheth the liuerance, but constantly to waite on the Lorde, though their troubles be long and great.

I The faithfull remember the great mercie of God toward his people. 9 After, they complain, because they seele it no more.

17 Also they alledge the couenant made with Abraham, for the keeping whereof they shewe what grievous things they suffered. 23 Finally they pray vnto God not to consume their afflictions, seeing the same redoundeth to the contempt of his honour.

I To him that exelleth. A Psalm to give instruction, committed to the sonnes of Korah.

W E haue heard with our eares, O God: our fathers haue tolde vs the woikes, that thou hast done in their dayes, in y old time:

2 How thou hast diuyn out the heathen with thine hand, and planted them: howe thou hast destroyed the people, and cauled them to growe.

3 For they inherited not y laude by their own sword, neither did their own arme save them: but thy right hand, & thine arme and the light of thy countenance, because thou didest fauour them.

4 Thou art my King, O God: send helpe vnto me, O Jaakob.

5 Though the haue we thrust backe our aduersaries: by thy name haue we troden downe them that rose vp against vs.

6 For I doe not trust in my bow, neither can my sword save me.

7 But thou hast laud vs from our aduersaries, and hast put them to confusion that hate vs.

8 Therefore will we praise God continually, and will confesse thy name forever. Selah.

Deut. 4 37. Because thou art our King, therefore deliuer thy people from their miserie. h Because they and their fathers had made both one Church, they apply that to themselves, which before they did attribute to their fathers.

1 As they confessed before, that their strength came of God, so now they acknowledge that this affliction came by his iudgement.

^{Or, at their pleasure.}
Rom. 8. 36.
k Knowing God to be autor of this calamitie, they murmure not, but seeke remedie at his hands, who wolded them.

l As flaues which are solde for a lowe price, neither lookest thou for him y^e offrech most, but takest the first chapman.

m I dare not lift vp mine head for shame.

n Meaning, the proud and cruell tyrant:
o They boast not of their vertues, but declare that they rest vpon God in the middes of their afflictions: who punished not now their finnes, but by hard afflictions called them to the consideration of the heavenly ioyes. ^{Or, whales meaning the bottomes seas of tentations.} here we see the power of faith, which can be overcome by no perils.

p They shewe that they honoured God aright because they trusted in him alone. q They take God to witness that they were vpright to himward. r The faithfull make this their comfort, that the wicked punish them not for their finnes, but for Gods cause, Mat. 5. 10. 1 Pet. 4. 14. f There is no hope of recouerie, except thou put to thine hand and rayse vs vp. t Which is the onely and sufficient ransom to deliuer both body and soule from all kinde of slauerie and miserie.

PSAL. XLV.

1 The maiestie of Salomon, his honour, strength, beautie, riches and power are praised, and also his marriage with the Egyptian being an heathen woman is blessed, 10 If that she can renouce her people and the loue of her countrey, and giue her selfe wholly to her husband. Vnder the which figure the wonderfull maiestie and increase of the kingdom of Christ and the Church his spouse now taken of the Gentiles is described.

¶ To him that excelleth on a Shofans win a song of b^e loue to give instructi on, committed to the sonnes of Asaph.

1 M^e heart will utter forth a good matter: I will intreate in my worshes of the King: my tongue is as the penne of a swift writer.

2 Thou art faire: then the children of men: grace is powred in thy lippes, because God hath blessed thee for euer.

3 Gird thy sword by in thy thigh, & most mightie, to wit, thy worship & thy glory.

4 And prosper with thy glory: ride vpon the worde of truth and of meekenes and of righteousnes: so thy right hand shall teache thee terrible things.

5 Thine arrows are sharpe to perce the heart of the Kinges enemies: therefore the people shall fall vnder thee.

6 Thy scepter, O God, is for euer and euer: the scepter of thy kingdom is a scepter of righteousnes.

7 Thou lovest righteousnes, and hatest wickednes, because God, euen thy God, hath iⁿanointed thee with the oyle of gladnes aboue thy fellows.

8 All thy garments smell of myrrhe and aloes, and cassia, when thou comest out of the puerie palaces, & where they haue made thee glad.

9 Kings daughters were among thine honorable wiues: vpon thy right hand did stand the Queene in a vesture of gold of Sphir.

10 Heareken, O daughter, and consider, and incline thine eare: forget also thine owne people and the fathers house.

11 So shall the King haue pleasure in thy beautie: for he is thy Lord, and reuerece thou him.

12 And the daughter of Cyprus with the riche of the people shall doe homage before thy face with presents.

13 The Kinges daughter is all glorious within: her clothing is of byppied gold.

14 She shall be brought vnto the King in rayment of needle worke: the virgins that followe after her, and her companions shall be brought vnto her.

15 With ioye and gladnesse shall thy be brought, and shall enter into the Kings palace.

16 In stead of thy fathers shall thy children be: thou shalt make them princes through all the earth.

17 I will make thy name to be renowned through all generacions: therefore shall all the people give thankes vnto thee without end.

fections to obey Christ only. k He signifieth that he riche, shall be benefactors to the Church, albeit they giue not perfitte obedience to the Gospel. ^{Or, 2or. 1} There is nothing fained, nor hypocriticall, but she is glorious both within and without: and howbeit the Church hath not at all times this outward glory, the fault is to be imputed only to their own ingratitude. m They shall haue greater graces then their fathers. n He signifieth the great compass of Christes kingdom, which shall be sufficient to enrich all his members. o This must onely be referred to Christ and not to Salomon.

a This was a certaine tune or an instrument.
b Of that perfitte loue that ought to be betwene the husband and the wife.
c Salomons beautie & eloquence to winne fauours with his people, & his power to ouercome his enemies, is here described.
d He alludeth to them that ride in chariots in their triumphes, shewing that the quiet state of a kingdom standeth in truch, meekenes & iustice, not in worldly pompe and vanitie.
e Vnder this figure of this Kingdome of iustice is set forth the euerlasting Kingdome of Christ.
f Hath established thy kingdom as the figure of Christ, which is y^e peace and ioy of the Church.
g In the which palace y^e people made thee ioyfull to see them giue thanks and reioyce for thee.
h Though he had many kinges daughters among his wiues, yet he loued Pharaohs daughter best.
i Vnder this figure of Pharaohs daughter he sheweth that the church must cast off all carnall affections of them that diuers of them that be riche, shall be benefactors to the Church, albeit they giue not perfitte obedience to the Gospel.
Or, 2or. 1 There is nothing fained, nor hypocriticall, but she is glorious both within and without: and howbeit the Church hath not at all times this outward glory, the fault is to be imputed only to their own ingratitude.
m They shall haue greater graces then their fathers.
n He signifieth the great compass of Christes kingdom, which shall be sufficient to enrich all his members.
o This must onely be referred to Christ and not to Salomon.

PSAL. XLVI.

1 *A Song of triumph or thanksgiving for the deliuerance of Ierusalem after Sennacherib with his armie was driuen away, or some other like sudden and marvelous deliuerance by the mighty hande of God.*
 2 *Whereby the Prophet commending this great benefite, doeth exhort the faithfull to giue themselues wholly into the hande of God, doubting nothing but that vnder his protection they shall be safe against all the assaults of their enemies, because this is his deliue to assuage the rage of the wicked, when they are most busie against the iust.*

¶ *To him that excelleth vpon a Masmoth a song committed to the sonnes of Kohath.*

1 **G**od is our hope & strength, & helpe in troubles, ready to be found.
 2 Therefore wil not we feare, though the earth be moued, and though the mountaines fall into the middes of the sea.

3 Though the waters thereof a rage and be troubled and the mountaines shake at the surges of the same, Selah,

4 Yet there is a Riuer, whose streames shall make glad the citie of God: euen the Sanctuarie of the Tabernacles of the most High,

5 God is in the middes of it: therefore shall it not be moued: God shall helpe it & vs vp earely.

6 When the nations raged, and the kings domes were moued, God thundred, and the earth melted.

7 The Lorde of hostes is with vs: the God of Iacob is our refuge, Selah.

8 Come, and behold the workes of the Lord, what desolations he hath made in the earth.

9 Hee maketh warres to cease vnto the ends of the world: he breaketh the bow and cutteth the speare, and burneth the chariots with fire,

10 We still and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

¶ *The Lord of hostes is with vs: the God of Iacob is our refuge, Selah.*

PSAL. XLVII.

1 *The Prophet exhorteth all people to the worship of the true and euerting God, commending the mercie of God toward the posteritie of Iacob: 9 And after propheticallie of the kingdome of Christ in his time of the Gospell.*

¶ *To him that excelleth. A Psalm committed to the sonnes of Kohath.*

1 **A**ll people clap your handes: sing aloud vnto God his a topfull voyce.
 2 For the Lord is high, and terrible: a great King ouer all the earth.

3 He hath subdued the people vnder vs, and the nations vnder our feete.

4 He hath choise our inheritance for vs: euen the glorie of Iacob whom he loued, Selah.

5 God is gone vp with triumph, euē the Lorde, with the sound of the trumpet.

6 Sing praises vnto God, sing praises: sing praises vnto our King, sing praises.

7 For God is the King of all the earth: sing praises eury one that hath vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy thione.

9 The princes of people are gathered vnto the people of God of Abraham: for the shieldes of the world belong to God: he is greatly to be exalted.

d He doeth allude vnto the trumpets that were blowne at solenne feastes: but hee doeth further signifie the triumph of Christ and his glorious ascension into the heauens. e He requieth that vnderstanding be ioyned with singing, least the Name of God be profaned with vaine crying. f He prayseth Gods highnes, for that he ioyneth the great princes of world (whom he calleth shieldes) to the fellowship of his Church.

PSAL. XLVIII.

1 *A notable deliuerance of Ierusalem from the hande of many kings is mentioned, for the which thanks are giuen to God, & the state of that citie is praised, that hath God so presently at all times ready to defende them. The Psalmee seemeth to be made in the time of Abaz, Iosaphat, Asa or Ezechiah: for in their times chiefly was the citie by force of princes assaulted.*

¶ *A song or Psalmee committed to the sonnes of Kohath.*

1 **G**reat is the Lorde, and greatly to be praised, in the Citie of our God, euen vpon his holp Mountaine.

2 Mount Zion, lying Northward, is faire in situation: it is the top of the whole earth, and the citie of the great King.

3 In the palaces therof God is knowne for a refuge.

4 For so, the kings were gathered, and went together.

5 When they saw it, they maruelled: they were astonied, & suddenly burne backe.

6 Feare came there vpon them, and sorrow, as vpon a woman in trauaile.

7 As with an East winde he breaketh the shippes of Tarshish, so were they destroyed.

8 As we haue heard, so haue we seene

be chiefly prayed in his Church c Because the word of saluation came thence to al them y should beleue. d Except God were the defence thereof, neither situation nor munition could preuaile. e They conspired, and went against Gods people. f The enemies were afraid at the sight of the Citie. g That is, of Cilicia, or of the sea called Mediterraneie. h To wit, of our fathers, so haue we prouided, or, god hath performed his promes. in the

a Here is figured Christ, vnto whome all his should giue willing obediēce, & who would shew himselfe terrible to the wicked. b He hath made the Iewes, who were the keepers of the Law and Prophetes, scholl maisters to the Gentiles, y they should w gladnes obey them. c God hath chosen vs above all other nations to enioy a most glorious inheritance. d He doeth allude vnto the trumpets that were blowne at solenne feastes: but hee doeth further signifie the triumph of Christ and his glorious ascension into the heauens. e He requieth that vnderstanding be ioyned with singing, least the Name of God be profaned with vaine crying. f He prayseth Gods highnes, for that he ioyneth the great princes of world (whom he calleth shieldes) to the fellowship of his Church.

a Some put this difference betwene a song, & Psalmee, saying that it is called a song, when there is no instrument, but y voyce: and the Psalmee, the contrary. The song of y Psalmee is when the instruments begin, and the voyce followeth. The Psalmee of the contrary. b Albeit God shew his wōders through all the world, yet he wil the word of saluation came thence to al them y should beleue. d Except God were the defence thereof, neither situation nor munition could preuaile. e They conspired, and went against Gods people. f The enemies were afraid at the sight of the Citie. g That is, of Cilicia, or of the sea called Mediterraneie. h To wit, of our fathers, so haue we prouided, or, god hath performed his promes. in the

a Which was either a muscal instrument or a solenne tune, vnto the which this Psalmee was sung. b In al manner of troubles God sheweth his speedy mercy and power in defending his. c That is, we will not be overcome with feare. d Though the afflictions rage neuer so much, yet the ricuers of Gods mercies bring sufficient comfort to his. e The riuer of Shiloah which passed through Ierusalem: meaning, though the defence seeme neuer so small, yet if God haue appointed it, it is sufficient. f Always when neede requireth. g Ebr. gaue his voyce.

i In all places where thy Name shall be heard of, men shall praye thee, when they heare of thy marvellous workes. k Let Ierusalem and the cities of Iudea reioyce for thy iust iudgements against thine enemies. l For in his outward defence & strength Gods blessings did also appeare: but the chiefe is to be referred to Gods fauour and secret defence, who neuer leaueh his.

in the Citie of the Lord of hostes, in the Citie of our God: God wil stablish it for ever. Selah.
 9 We waite for thy louing kindnes, O God, in the middes of thy Temple.
 10 O God, according vnto thy Name, so is thy praise vnto the worlds end: thy right hand is full of righteousness.
 11 Let mount Zion reioyce, and daughters of Iudah be glad, because of thy iudgements.
 12 Compassionate about Zion, and go round about it, and reid the towers thereof.
 13 Marke wel the walther of: behold her towers, that pe map tel your posteritie.
 14 For this Gods our God for euer & euer: he shall be our guide vnto the death.

"call their lands by their names.
 12 But man shall not continue in honour: he is like the beasts that dye.
 13 This their way vttereth their foolishnes: yet their posteritie delighte in thy talke. Selah.
 14 Like theepe thepe lie in graue: death denouret them, & the righteous shall haue donatation ouer them in p^m inoyning: for their beautie shall consume, when they shal goe from their house to graue.
 15 But God shall deliuer my soule from the power of the graue: for he will retriue me. Selah.
 16 We thot thou astrayd when one is made rich, and when the glorie of his house is increased.
 17 For he shal take nothing away when he dyeth, neither shall his vniuerse decrease after him.
 18 For while he liued, he reioyced him selfe: and men will praise thee, when thou makest mirth of thy selfe.
 19 He shal enter into the generation of his fathers, and they shall not liue for euer.
 20 Man is in honour, and vnderstandeth not: he is like to beastes that perish.

"Or, labour that their name may be famous in earth.
 h As touching the death of the bodye.
 i They speake and do the same thing that their fathers did.
 k As sheepe are gathered into y^e folde, so shall they be brought to the graue.
 l Because they haue no part of life euerslasting, m Christs comming is as the morning, when the elect shall reigne wth Christ their head ouer the wicked.
 n Or, because he hath reuenced me. l ob. 27. 19. 1. tim. 6. 7.

PSAL. XLIX.

1 The holy Ghost calleth al men to the consideration of mans life, 7 Shewing them not to be most blessed, that are most wealthy, and therefore not to be feared: but contrariwise he listeth up our mindes to consider how all things are ruled by Gods providence: 14 Who as he iudgerh these worldly misers to euerslasting torment, 15 So doth he preferue his & will reward them in the day of the resurrection, 2. Thess. 1. 6.

To him that excelleth. A Psalm committed to the sonnes of Korah.

1 **H**ere are this, all ye people: giue eare, all ye that dwell in the world, 2. Its wel lowe as he, both rich and poore.
 3 My mouth shall speake of wisdom, and the meditation of mine heart is of knowledge.
 4 I will incline mine eare to a parable, & utter in p^m graue matter vpon the harpe.
 5 Wherefore should I be feare in the euill dayes, when iniquitie shall compass me about, as at mine heeles?
 6 They trust in their goods, & boast themselves in the multitude of their riches.
 7 Yet a man can by no means redeeme his brother: he can not gue his ranne some to God.
 8 (So precious is the redemption of their soules, & and the continuance for euer)
 9 That he map liue still for euer, and not see the graue.
 10 For he seeth that wise men dye, & also that the ignorant and foolish perish, and leaue their riches for others.
 11 Yet they thinke, their houses, and their habitations shall continue for euer, euen from generation to generation, and

"Ebr. he blessed his soule. n The flatterers praise them that liue in delights and pleasures. o Or, his soule. o And not passe y^e terme appointed for lyfe. p Both they & their fathers shall liue here but a while, and at length dye for euer. q Hee condemneth mans ingratitude, who hauing received excellent gifts of God, abuse them like a beast to his owne condemnation.

PSAL. L.

1 Because the Church is alway full of hypocrites, 8 Which do imagine that God will be worshipped with outward ceremonies onely, without the heart: & especially the Iewes were of this opinion, because of their figures and ceremonies of the law, thinking that their sacrifices were sufficient, 21 They fore the Prophet doeth reprove this grosse error, and pronounceth the Name of God to be blasphemed, where holines is set in ceremonies, 23 For he declarath the worship of God to be spiritual, whereof are two principall partes, inuocation, & thanksgiving.

To him that excelleth. A Psalm.
 1 **T**he God of gods, euen the Lord hath spoken and called the earth from the rising vp of the sunne vnto the going downe thereof.
 2 Out of Zion, which is the perfection of beautie, hath God shined.
 3 Our God shall come and shal not keepe silence: a fire shall denoure before him, and a mighty tempest shall be moued round about him.

a Who was either the autor, or a chiefe singer, to whom it was committed.
 b To pleade against his displeasing people because heauen and earth.
 c Because God had chosen it to

e Meaning it is impossible to liue for euer: also that life & death are onely in Gods hands. f In that that death maketh no difference betweene the persons. g That is, not to their children, but to strangers. Yet the wicked profit not by these examples, but still dreame an immortalitie in earth.

haue his Name there called vpon, and also his image shined there in the doctrine of the law. d As when God gat his Law in mount Sinai, he appeared terrible with thunder & tempest, so wil he appeare terrible to take a count for y^e keeping thereof.

e As witnesses against the hypocrites.
 f God in respect of his elect, calleth the whole bodie holy, Saints and his people.
 g Which should know that sacrifices are seales of the covenant betwene God & his people, and not for religion therein.
 h For I passe not for sacrifices, except the true vic be there, which is to confirme your faith in my promises.
 i Though he did delide in sacrifice, yet had he no neede of mans help therunto.
 k Though mans life for the infirmite thereof hath neede of foode, yet God, whose life quickeneth all the world, hath no neede of such meanes.
 l Shew thy selfe mindful of Gods benefites by thanksgiving.
 m Why dost thou sayne to be of my people and talkest of my covenant, seeing thou art but an hypocrite?
 n And to live according to my word.
 o He sheweth what are the fruites of them that conteme Gods worl.
 p He noteth the crueltie of hypocrites, which spare not in their talke or iudgement their owne mothers sonne.
 q I will write all thy wicked deedes in a rolle, and make thee to reade & acknowledge them whether thou wilt or no.
 r Under the which is containe d faith and innocation.
 s As God hath appointed.
 t That is, declare my selfe to be his Saujour.

PSAL. LI.

I When Dauid was rebuked by the Prophet Nathan for his great offences, he did not only acknowledge the same to God with protestation of his naturall corruption & iniquitie, but also left a memoriall thereof

to his posteritie. 7 Therefore first he desireth God to forgive his finnes, 10 And so renue in him his holy Spirit, 13 With promises that he will not be vnderindesfull of those great graces. 18 Finally, fearing lest God woulde punish the whole Church for his faults, he requires that he woulde rather increase his graces towards the same.

To him that excelleth. A Psalm of Dauid, when the Prophet Nathan came vnto him, after he had gone in to Bath-sheba.

HAve mercy vpon me, O God, according to thy louing kindnes: according to the multitude of thy compassions put away mine iniquities.
 Wash mee ^c throughly from mine iniquitie, and cleanse me from my sinne.
 For I know mine iniquities, and my sinne is crier before me.
 Against thee, against thee only haue I sinned, and done euill in thy sight, that thou mayest be iust when thou speakest, and pure when thou iudgeth.
 Behold, I was borne in iniquitie, & in sinne hath my mother conceiued me.
 Behold, the louest trutheit in the inward affections: therefore hast thou taught me wisdom in the secret of mine heart.
 Purge me with hyssope, and I shall be cleane: wash mee, and I shall be whiter then snowe.
 Make mee to heare a ioy and gladnes, that the bones, which thou hast broken, may reioyce.
 Hide thy face from my finnes, and put away all mine iniquities.
 Create in me a cleane heart, O God, and reneue a right spirit within me.
 Cast me not away from thy presence, & take not thine holy Spirit from me.
 Restore to me the ioy of thy saluation, and stablish me with thy free Spirit.
 Then shall I teach thy waies vnto the wicked, and sinners shall be conuerted vnto thee.
 Deliver me from blood, O God, which art the God of my saluation, and my tongue shall sing ioyfully of thy righteousness.
 Open thou my lips, O Lord, and my mouth shall shew forth thy praise.
 For thou desirest no sacrifice, though I would giue it: thou desirest not in burnt offering.

a To reprove him because he had committed so horrible sins, and lyen in the same without repentance more then a whole yere.
 b As his finnes were manifold and great, so he requireth that God would giue him the feeling of his excellent and abundant mercies.
 c My finnes sticke so fast in me, that I haue neede of some singular kinde of washing.
 d My conscience accuseth me, so that I can haue no rest, till I be reconciled.
 e When thou giuest sentence against sinners, they must needs confesse thee to be iust & themselves sinners.
 f He confesseth that God, who loueth purenes of heart, may iustly destroye man, who of nature is a sinner, much more him whome he had instrued in his heavenly wisdom.

Leuit. 14. 6. g He meaneth Gods comfortable mercies towards repentant sinners. h By the bones he vnderstandeth all strength of soule and bodie, which by cares and mourning are consumed. i He confesseth that when Gods Spirit is colde in vs, to haue it agayne reuiued is as a newe creation. k Which may assure me that I am drawen out of the slauerie of sinne. l He promiseth to iudicour that others by his example may turne to God. m From the murder of Vriah, and the others that were slayne with him. 2 Sam. 11. 17. n By giuing mee occasion to prayse thee, when thou shalt forgie my finnes.

o Which is a wounding of the heart, proceeding of faith, which seekech vnto God for mercy. p He prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement. q That is, iust and lawfull, applied to their right end, which is the exercise of faith and repentance.

17 The sacrifices of God are a conrite spirit: a conrite and a broken heart, & God: thou wilt not despise.
18 Be favourable vnto ^o Zion for thy good pleasure: build the walles of Ierusalem.
19 Then shalt thou accept the sacrifices of a righteousnes, euen the burnt offering & oblation: then shall they offer calves vpon thine altar.
That is, iust and lawfull, applied to their right end, which is the exercise of faith and repentance.

PSAL. LII.

I Dauid describeth the arrogant tyrannie of his aduersarie Doeg who by false simises caused Ahimelech with the rest of the Priests to be slaine. 5 Dauid prophecieth his destruction, 6 And encourageth the faithfull to put their confidence in God, whose iudgements are most sharp against his aduersaries. 9 And finally he reuendeth thanks to God for his deliuerance. In this Psalme is lively set forth the kingdome of Amichriff.

To him that exelleth on a Psalme of Dauid to giue instruction. When does the Conrite came and shewed Saul, and spak to him, Dauid is come to the house of Ahimelech.

W^ho boasteth thou thy selfe in thy wickednes, & a man of power? the louing kindnes of God induereth daply.
2 Thy tongue imagineth mischief, & is like a tharp razor, p cutteth deceitfully.
3 Thou doest ioue euill more then good, & lies more then to speake the truth, Selah.
4 Thou locest all wordes that may destroy, & deceitfull tongue!
5 So shall God be true to thee for ever: he shall take thee and pincke thee out of thy tabernacle, & d roote thee out of the land of the liuing, Selah.
6 The righteous also shall see it, f and feare, and shall laugh at him, saying,
7 Behold the man that toke ior God for his strength, but trusted vnto the multitude of his riches, and put his strength in his malice.
8 But I shall be like a greene olive tree in the house of God: for I trusted in the mercie of God for ever and ener.
9 I will alway praise thee, for that thou hast done this, and I will hope in thy name, because it is good before thy Sautes.
He reioyeth to haue a place among the seruants of God, that he may grow in the knowledge of godlines.
Executed this vengeance. o Or, wayte vpon thy grace & promes.

PSAL. LIII.

I He describeth the crooked nature, & The crueltie, 5 And punishment of the wicked, when they looke not for it, 6 And describeth the deliuerance of the godly, that they may reioyce together.

To him that exelleth on a Psalme of Dauid to giue instruction.

1 The soile hath said in his heart, There is no God: they haue corrupted & done abominable wickednes: there is none that doeth good.
2 God looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and seeke God.
3 Every one is gone backe: they are also together corrupt: there is none that doeth good, no not one.
4 Do not the workers of iniquitie know that they rate by my people as they eat bicad? they call not vpon God.
5 Where they were afraid for feare, where no feare was: for God hath scattered the bones of him that belieged thee: thou hast put them to confusion, because God hath cast them of.
6 Oh giue saluation vnto Israel out of Zion: when God turneth the captiuitie of his people, then Iacob shall reioyce, and Israel shall be glad.
7 Oh giue saluation vnto Israel out of Zion: when God turneth the captiuitie of his people, then Iacob shall reioyce, and Israel shall be glad.
8 Oh giue saluation vnto Israel out of Zion: when God turneth the captiuitie of his people, then Iacob shall reioyce, and Israel shall be glad.
9 When they thought there was none crucelty to feare, the sudden vengeance of God lighed vpon them. f Be the enemies power neuer so great, nor the danger so fearefull, yet God deliuereth his in due time.

PSAL. LIII.

I Dauid brought into great danger by the reason of the Ziphims, 5 Calleth vpon the Name of God to destroy his enemies, 6 Promising sacrifice & free offerings for so great deliuerance.

To him that exelleth on a Psalme of Dauid, to giue instruction. When the Ziphims came & spak vnto Saul, Is not Dauid hid among vs?
1 Mine eye, & God, by thy name, and thy power iudge me.
2 O God, heare my prayer: hearken vnto the wordes of my mouth.
3 For strangers are risen vp against me, and e tyrants seick my soule: they haue not let God before them, Selah.
4 Behold, God is mine helper: the Lord is with a them that byhold my soule.
5 He shall rewarde euill vnto mine enemies: oh cut them of in thy truth!
6 Then I will sacrifice freely vnto thee: I will praise thy name, & laude, because it is good.
7 For he hath deliuered mee out of all trouble, and mine eye hath seene my desire vpon mine enemies.
8 Be they neuer so fewe, as he was with Ionathan. e According to thy faithfull promes for my defence. f We may lawfully reioyce for Gods iudgements against the wicked, if our affections be pure.

PSAL. LV.

I Dauid being in great heauines & distresse cōplaineth of the crueltie of Saul, 13 And of the falsehoode of his familiar acquaintance, 17 Vtering most ardent affections to moue

a Which was an instrument or kinde of note. b Whereas no regard is had of honestie or dishonestie, of vertue nor of vice, there the Prophet pronoieth that the people haue no God. c Whereby he condemneth all knowledge and vnderstandings, that tenderly not to seeke God. Rom. 3. 10. d Dauid pronoueth Gods vengeance against cruel gouerners, who hauing charge to defend and preferre Gods people, do most cruelly deuour them. e When they thought there was none crucelty to feare, the sudden vengeance of God lighed vpon them. f Be the enemies power neuer so great, nor the danger so fearefull, yet God deliuereth his in due time.

1. Sam. 23. 9. a He declareth that when all meanes do faile, God wil deliuer euen as it were by miracle them that call vnto him with an vpright conscience. b Thwitt, the Ziphims. c Saul and his armie, which were like cruel beastes & could not be satisfied but by his death. e According to thy faithfull promes for my defence. f We may lawfully reioyce for Gods iudgements against the wicked, if our affections be pure.

a O Doeg, which hast credit with tyrant Saul, & hast power to murder the Saints of God. b Thy malice moueth thee by craftie flatteries & lyes to accuse and destroy the innocents. c Though God forbear for a time, yet at length he will recompense thy falsehood. d Albeit thou seeme to be neuer so sure settled. e For the eyes of the reprobate are thus vp at gods iudgements. f With ioyfull reuerence, seeing that he taketh their part against the wicked. g He reioyeth to haue a place among the seruants of God, that he may grow in the knowledge of godlines. h Executed this vengeance. o Or, wayte vpon thy grace & promes.

mooue the Lord to pitee him. 22 After being aſſured of deliuerance, he ſetteth forth the grace of God as though he had already obtained his requeſt.

To him that excelleth on Bagimoth.

A Palme of Dauid to giue inſtruction.

a The earnestnes I
 c They have ima-
 d There was no
 e Feare had dri-
 f From the cruel
 g As in the con-
 h All lawes and
 i If mine open
 k Which was
 to me in friendship
 l As Korah, Dathan
 m Which ſigniſieth
 n Euen the Angels
 o But their prosperous
 p I did not pro-
 q Though for their
 r Though they some-
 a Being chased by
 b He ſheweth that
 c He ſayeth his
 d All my coun-
 e As all the
 f They think not
 g If God keepe
 h Having received
 i I promised.

1 **H**eare my prayer, O God, & hide not thy ſelf from my ſupplicatio. Hearken vnto me, and anſwere me: I mourne in my prayer, & make a noyſe.
 2 For the voyce of the enemy, & for the vexation of the wicked, becauſe they haue brought iniquitie vpon me, and ſcurrilouſly hate me.
 3 Mine heart trembleth within me, and the terrors of death are fallen vpon me. Feare and trembling are come vpon me, and an horrible feare hath covered me.
 4 And I ſayd, Oh p I had winges like a doue: then would I flee away and reſt.
 5 Behold, I would take my flight farre off, and lodge in the wilbernes, Selah.
 6 He would make halt for my deliuerance from the ſtorme winde and tempeſt.
 7 Deſtroy, O Loyde, and deſtroye their tongues: for I haue ſeene crueltie and ſtrife in the cite.
 8 Day and night they go about it vpon the walles thereof: both iniquitie and miſchiefe are in the middes of it.
 9 Wickedneſſe is in the middes thereof: deceit and guile depart not from her ſeruites.
 10 Surely mine enemye did not deſame me: for I would haue borne it: neither did mine aduerſarie crye: himſelfe as againſt me: for I would haue hid me fro him.
 11 But it was thou, O man, euen my kins-panton, my guide and my familiar.
 12 Which deſired in conſulting together, & went into the Houſe of God as companions.
 13 Let death leaſe vpon them: let them go downe quicke into the grave: for wickednes is in their dwellings, euen in the middes of them.
 14 But I will call vnto God, and the Lord will ſaue me.
 15 Evening and morning, and at noon: will I pray, and make a noyſe, and he will heare my voyce.
 16 He hath deliuered my ſoule in peace from the battell, that was againſt me: for many were with me.
 17 God ſhall heare and afflict them, euen he that reigneth of olde, Selah. becauſe they haue no changes, therefore they feare not God.

20 He ſlapd his hand vpon ſuch, as he at peace with him, and he brake his courſe.
 21 The wordes of his mouth were ſofter then butter, yet warre was in his heart: his wordes were moze gentle the oyle, yet they were wordes.
 22 Caſt thy burden vpon the Lord, and he ſhall nourith thee: he will not ſuffer the righteous to fall for a euer.
 23 And thou, O God, ſhalt bring them downe into the pit of corruption: the blood, and deceitfull men ſhal not liue halfe their daies: but I will truſt in thee.
 r Though they ſometime liue longer, yet their life is curſed of God, vnquiet and worſe then any death.

PSAL. LVI.

1 **Dauid being brought to Achiff the king of Gath, 2. Samuel, 21, 12. complaineth of his enemies, demaundeth ſuccour, 3. Puttereth his truſt in God and in his promiſes, 12. And promiſeth to performe his vowes, which he had taken vpon him, whereof this was the effect, ſo praife God in his Church.**
 ¶ To him that excelleth. A Palme of Dauid on Michram, concerning the diuine doue in a farre country, when the Philiftines took him in Gath.
 1 **B**eneuolent vnto me, O God, for I would haue ſwallowe me vp: hee fighteth continuall p & bereth me.
 2 Mine enemies would daily ſwallowe me vp: for many fight againſt me, O thou moſt High.
 3 When I was afraid, I truſted in thee.
 4 I will reioyce in God, becauſe of thy worde, I truſt in God, & wil not feare what ſuch can do vnto me.
 5 Mine owne wordes grieue me daily: all their thoughtes are agaynſt me to do me hurt.
 6 They gather together, & keepe themſelues cloſe: they make my ſteppes, becauſe they waite for my ſoule.
 7 They thinke they ſhall eſcape by iniquitie: O God, caſt theſe people downe in thine anger.
 8 Thou haſt counted my wandrings: put my teares into thy bottell: are they not in thy register?
 9 When I cry, then mine enemies ſhall turne backe: this I know, for God is with me.
 10 I will reioyce in God becauſe of his worde: in the Loyde will I reioyce becauſe of his worde.
 11 In God do I truſt: I will not be afraid what man can do vnto me.
 12 The wordes are vpon me, O God: I will reioyce praifeſs vnto thee.

the more wicked they are, the more impudent they waxe. g If God keepe the teares of his Saintes in ſtore, much more will he remember their blood to auenge it: and though tyrants burne the bones, yet can they not blot y teares & blood out of Gods register. h Having received that which I required, I am bound to pay my vowes of thankſgiving, as I promised.

i As mindefull of his great mercies, and giuing him thanks for the same.
k That is, in this life and light of the sunne.

13 For thou hast deliuered my soule from death, and also my feete from falling, that I may walke before God in the light of thy liuing.

ing that the iust shall reioice, when they see the punishment of the wicked to the glory of God.

To him that excellet. Destroy not. A Psalm of Dauid on Achitau.

PSAL. LVII.

1 David being in the desert of Ziph, where the inhabitantes did betray him, and at length in the same caue with Saul, 2 Cal-leth most earnestly vnto God with full confidence, that he will performe his promise and take his cause in hande: 3 Also that he will shew his glory in the heauens and the earth against his cruell enemies. 9 Therefore doth he render laud & prayse.

To him that excellet. Destroy not. A Psalm of Dauid on Achitau. * When he fled from Saul in the caue.

1 Hue mercy vpon me, O God, haue mercy vpon me for my soule trusteth in thee, and in the shadow of thy winges will I trust, till these ba-siftrious ouerpasse.

2 I will call vnto the most high God, euen to the God, that performeth his promise toward me,

3 He will send from heauen, and saue me fro the reproue of him that would swallow me. Selah. God will send his mercy, and his truth,

4 My soule is among lions: I lie among the children of men, that are set on fire: whose teeth are speeres and arrowes, and their tongue a sharpe sword.

5 Exalt thy selfe, O God, aboue the heauen, and let thy glory be vpon all the earth,

6 They haue layd a net for my steppes: & my soule is pressed downe: they haue digged a pit before me, and are fallen into the middes of it. Selah.

7 Mine heart is prepared, O God, mine heart is prepared: I will sing and giue prayse.

8 Awake my tongue, awake viole and harpe: I will awake early.

9 I will prayse thee, O Lord, among the people, and I will sing vnto thee among the nations,

10 For thy mercy is great vnto the heauens, and thy truth vnto the cloudes.

11 Exalt thy selfe, O God, aboue the heauen, and let thy glory be vpon all the earth.

He sheweth that both his heart shall praise God, and his tongue shall confesse him, and also that he will vse other meanes to prouoke himselfe forward to the same. k Thy mercies do not onely appertayne to the Iewes, but also to the Gentiles.

PSAL. LVIII.

1 He describeth the malice of his enemies, the flatterers of Saul, who both secretly & openly sought his destruction, from whome he appealeth to Gods iudgement, 10 Shew-

1 I pe iustly: O sonnes of men, iudge ye vnghtly?

2 Pea, rather ye imagine mischief in your heart: pour handes execute crueltie vpon the earth.

3 The wicked are strangers from the wombe: euen from the belly haue they erred, and speake lies.

4 Their popson is euen like the popson of a serpent: like the deafe adder that stoppeth his eare.

5 Which heareth not the voyce of pi-chaunter, though he be most expert in charming.

6 Breake their teeth, O God, in their mouthe: breake the lawes of the prou- lions, O Lord.

7 Let them melt like the waters, let the passe away: when he shooteth his ar- rowes, let them be as broken.

8 Let him consume like a staille mel- teth, and like the butinely fruit of a wo- man, that hath not seene the sunne.

9 As raw flesh before pour pots seale the fire of thornes: so let him carry them away as a whirlewind in his wrath.

10 The righteous shall reioice when he seeth the vengeance: he shall washe his feete in the blood of the wicked.

11 And men shal say, Wherey there is fruit for the righteous: doubtles there is a God that iudgeth in the earth.

Gods diuine power he sheweth that God in a moment can destroy their force whereof they bragge. g As flesh is taken rawe out of the pot before the water seeth: so he desireth God to destroy their enterprises before they bring them to passe. h With a pure affection. i Their punishment and slaughter shall be so great. k Seeing God gouerneth all by his prouidence, he must needs put difference betweene the godly and the wicked.

PSAL. LIX.

1 David being in great danger of Saul, who sent to slay him in his bedde, prayeth vnto God: 3 Declareth his innocencie, & their fury, 5 Desiring God to destroy all those that sine of malicious wickednes. 11 Whō though he keepe a line for a tyme to exer-

cise his people, yet in the ende he will consume them in his wrath, 13 That he may be knowne to be the God of Iaaqob to the ende of the world. 16 For this he singeth praises to God, assured of his mercies.

To him that excellet. Destroy not. A Psalm of Dauid on Achitau.

When Saul sent and they did warch the house to kill him.

1 O My God, deliuer me from myne enemies: defend me from the that rise vp against me.

a Ye counsellors of Saul, who vnder pretence of consulting for the common welch cōspire my death being an innocent. b Ye are not ashamed to execute that crueltie publicly, which ye haue imagined in your hearts.

c That is, enemies to the people of God, euen from their birth. d They paine in malice, and subtiltie the crafty serpent, which could prelerue himselfe by stopping his eare from the incha-

e Take away all occasions and meanes, wherby they hurt.

f Considering Gods diuine power he sheweth that God in a moment can destroy their force whereof they bragge. g As flesh is taken rawe out of the pot before the water seeth: so he desireth God to destroy their enterprises before they bring them to passe. h With a pure affection. i Their punishment and slaughter shall be so great. k Seeing God gouerneth all by his prouidence, he must needs put difference betweene the godly and the wicked.

2 Read Psal. 16. i. Sam. 19. 11.

b Though his enemies were euen at hand to destroy him, yet he assured himselfe that God had wayes ynowe in his hand to deliuer him.

a This was either the beginning of a certain song, or 3 wordes which David vtred when he stayed his affection.

1. Sam. 24. 4. Or, Awell moß sech.

b He compareth the afflictions, which God layeth vpon his children, to a forme that commeth and goeth.

c Who leaueh not his workes begun vnperfite. d He would rather deliuer me by a miracle, thō that I should be ouercome.

e He meaneth their calumnies and false reportes.

f Suffer me not to be destroyed of thy Name.

g For very feare, seying the great dangers on all sides.

h That is, wholly bent to giue thee praise for my deliuerance.

i He sheweth that both his heart shall praise God, and his tongue shall confesse him, and also that he will vse other meanes to prouoke himselfe forward to the same. k Thy mercies do not onely appertayne to the Iewes, but also to the Gentiles.

c For I am innocent to them-
 wardes, and haue not offended
 them.
 d Seeing it appertayneth to Gods
 iudgements to punish the wicked,
 he desireth God to execute
 his vengeance on the reprobate,
 who maliciously persecute his
 Church.
 e He compareth their crueltie to
 hungry dogs, shewing that
 they are neuer wearie in doing
 euill.
 f They boast openly of their
 wicked devices, and euery word
 is as a sword: for they neither
 feare God, nor are ashamed of
 men.
 g Though Saul haue neuer so
 great power, yet I know that thou
 dost bridle him: therefore will I
 patiently hope on thee.
 h He will not fayle to succour
 me, when neede requireth.
 i Altogether, but by lile and
 lile, that y people seeing often-
 times thy iudgements, may be
 min: full of thee.
 k That in their miserie & shame
 they may be as glasse & exam-
 ples of Gods vengeance. l When
 thy time shal come, and when
 they haue sufficientely serued for
 their vice, being assured that
 they shall not bring their purpose
 to passe. n Which disceit vs
 the policie of a weakē womā
 to cōfound the enemies strength,
 as 1. Sam. 19. 12. o Confessing
 himselfe to be voyde of all vertue
 and strength, he attributeth the
 whole to God.

Deliver mee from the wicked doers,
 & saue me from the bloodie men.
 For lo, they haue layde waite for
 my soule: the mightie men are
 gathered against me, nor for mine
 offence, nor for my sinne,
 & Lord.
 They runne and prepare themselves
 without a fault on my part:
 arise therefore to assist me,
 and behold.
 Euen thou, O Lord God of
 hostes, O God of Israel awake
 to visit all the heathen, and be
 not mercifull vnto all that
 transgresse maliciously. Selah.
 They goe to and fro in the evening:
 they barke like dogs, and go
 about the citie.
 Beholde, they brag in their
 talke, and swoobers are in their
 types: for Who, say they,
 doeth heare?
 But thou, O Lord, shalt haue
 them in derision, and thou shalt
 laugh at all the heathen.
 He is wrong: but I will waite
 vpon thee: for God is my defence.
 My mercifull God will reuenge
 me: God will let me see my
 desire vpon mine enemies.
 Slay them: not least my
 people forget it: but scatter
 them abroad by thy power,
 and put them downe, O Lord
 our shield,
 For the same of their mouth,
 and the words of their lips:
 and let them be taken in
 their pride, euen for their
 perniur and lies, that they
 speake.
 Consume them in thy wrath:
 consume them that they be no
 more: and let them know
 that God ruleth in Iacob,
 euen vnto the endes of the
 world. Selah.
 And in the evening they
 shall goe to and fro, and
 barke like dogs, & go about
 the citie.
 They shall runne here & there
 for meate: and surely they
 shall not be satisfied, though
 they eat all night.
 But I will sing of thy power,
 & will praise thy mercie in the
 morning: for thou hast bene
 my defence and refuge in
 the day of my trouble.
 Vnto thee, O my strength,
 will I sing: for God is my
 defence, & my mercifull
 God.

PSAL. LX.

David beinge now Kinge ouer Iudah
 and hauing had many victories,
 sheweth by euident signes,
 that God elected him Kinge,
 assuring the people that God
 will prosper them, if they
 approue the same. 11 After
 he prayeth vnto God to
 finishe that that he hath
 begunne.

To him that excelleth vpon Sion

a These were certaine songs,
 after the note whereof this
 psalme was sung.

Eduth, or Michtam. A Psalm of David
 to teach. ^a While he fought against
 Iraam, Maharaam, & against Iraam,
 b Zobah, when Iobab returned and
 slew twelue thousand Edomites
 in the salt valley.
 God, thou hast cast vs out,
 thou hast scattered vs, thou
 hast bene angry, turne
 againe vnto vs.
 Thou hast made the lande
 to tremble, and hast made it
 to gape: heale the breach
 thereof, for it is shaken.
 Thou hast c shewed thy
 people heauitie things: thou
 hast made vs to drinke the
 wine of gidions.
 But nowe thou hast giuen
 a banner to them that feare
 thee, that it may be displayed
 because of thy truth. Selah.
 That thy beloued may be
 deliuered, helpe with thy
 right hand & heare me.
 God hath spoken in his
 holines: therefore I will
 reioyce: I shall denide
 Shechem, & measure the
 valley of Succoth.
 Gilead shall be mine, &
 Manasse shall be mine:
 Ephraim also shall be
 my strength of mine head:
 Iudah is my lawgiver.
 Iobab shall imphally por-
 ceuse Edom: I will cast
 out my spore: Palastina
 shall be my selfe vsfull
 for me.
 Who will leade me into
 the strong citie? who will
 bring me vnto Edom?
 Wait not thou, O God,
 which haddest cast vs
 of, & didst not goe forth,
 O God, with our armies?
 Gine vs help against
 trouble: for vaine is the
 helpe of man.
 Though God we shall
 doe valiantly: for he shall
 tread downe our enemies.

1. Sam. 17.
 & 10. 1.
 1. chro. 18. 3.
 Or, Syria, called Mesopotamia.
 b Called also Sophene which standeth by Euphrates.
 c For when Saul was not able to resist y enemy, the people fled: luther and thither: for they could not be safe in their owne houses.
 d As clef with an earthquake.
 e Thou hast had led thy people sharply in taking from them sense and iudgement, in that they ayded Saul the wicked King, and purified him, to whome God had giuen the iust title of the realme.
 f In making me King, thou hast performed thy promes, which

seemed to haue lost the force. g It is so certain, as if it were spoken by an oracle, that I shall possesse these places, which Saul had left to his children. h For it was strong and well peopled. i David meaneth, that in this tribe his kingdom should be established, Gen. 49. 10. k In most vile subiection. l For thou wilt dissemble, & fayne as though thou werest glad. m He was assured that God would giue him the strong cities of his enemies wherein they thought themselves sure.

PSAL. LXI.

Whether that hee were in danger of the Ammonites, or being pursued of Absalom, here hee cryeth to be heard and deliuered, 7 And confirmed in his kingdom. 8 Hee promiseth perpetuall prayes.

To him that excelleth on Sion, A Psalm of David.
 I Care my eye, O God: gine care vnto my prayer.
 From the endes of the earth will I crye vnto thee: when mine heart is opprest, being me vpon the rock that is higher then I.
 For thou hast bene mine hope, & a strong towne against the enemy.
 I will dwell in thy Tabernacle for euer, and my trust shall be vnder the covering of thy wings. Selah.
 For thou, O God, hast heard my desiring that doeth more strengthen our faith, then the remembrance of Gods succour in times past.

a Fro the place, where I was banished, being driven out of the Citie & Temple by my sonne Absalom.
 b Vnto the which without thy helpe I can not attayne.
 c There is nothing that doeth more strengthen our faith, then the remembrance of Gods succour in times past.

d This chiefly is referred to Christ, who liueth eternally, not only in himselfe, but also in his members. e For the stabilitie of my kingdome

6 Thou shalt giue an heritage vnto those that feare thy name. 7 He shall dwell before God for ever: me: pare e mercy and faithfulness that they may preserve him. 8 So will I alway sing praise vnto thy name in performing daily my vowes. standeth in thy mercy and truth.

PSAL. LXII.

This Psalme partly containeth meditations, whereby David encourageth himselfe to trust in God against the assaults of sensations. And because our mindes are easily drawn from God by the allowments of the worlde, he sharply reproveth this vanitie, to the intent hee myght cleave fast to the Lorde.

To the excellent musician * Jeduthun, A Psalme of David.

1 YET my soule keepeth silence vnto God: of him cometh my saluation. 2 For he is my strength & my saluation, and my defence: therefore I shall not much be moued. 3 Howe long will ye imagine mischief against a man: ye shall be all flaine: ye shall be as a bowled wall, or as a wall shaken. 4 Yet they consult to cast him downe from his dignitie: their delight is in lies, they blasse with their mouthes, but curse with their hearts. Selah. 5 Yet my soule keepe thy silence vnto God: for my hope is in him. 6 Yet is he my strength, & my saluation, and my defence: therefore I shall not be moued. 7 In God is my saluation and my glorie, the rocke of my strength: in God is my trust. 8 Trust in him alway, ye people: his powre our our hearts before him, for God is our hope. Selah. 9 Yet the children of men are vanitie, the chiefe men are lyes: to lay them vpon a balance they are altogether lighter then vannie.

10 Trust not in oppression nor in robbery: he is not vayne: if riches increase, set not your heart thereon.

11 God spake once or twice, I haue heard it, that power belongeth vnto God, 12 And to thee, O Lorde, mercie: for thou shalt rewardest every one according to his worke.

a Though Satan tempted him to murmure against God, yet he bridled his affections, and resting vpon Gods promises, beareth his crosse patiently. b It appeareth by the oft repetition of this word, that the prophet abode manifeste contentions, but by resting on God and by patience he ouercame them all. c He meant himselfe, being the man whome god had appointed to the kingdome. d Though ye seeme to be in honour, yet God will suddenly destroy you. e David was greatly moued with these troubles: therefore he stirreth vp himselfe to trust in God. f These vehement and often repetitions were necessary to strengthen his faith against the horrible assaults of Satan. g He admonisheth vs of our wicked nature, which rather huyde our sorowe, and bite on the bridle, then vtter our griefe to God to obtaine remedie. h Giue your selues wholly to God by putting away all things that are contrary to his Lawe. i He hath playnly borne witness of his power, so that none needeth to doubt thereof. k So that the wicked shall feele thy power, and the godly thy mercie.

PSAL. LXIII.

1 David after he had bene in great danger by Saul in the desert of Ziph, made this psalme, 3 Wherein he giueth thanks to God for his wonderfull deliuerance, in whose mercies he trusted, euen in the midst of his miseries, 9 Propheying the destruction of Gods enemies: 11 And contrariwise happinesse to all them that trust in the Lord.

To the Psalme of David, When he was in the wilderness of Iudah.

1 O I seeke thee: my soule b thirsteth for thee: my flesh the longeth greatly after thee in a barren and drye lande without water.

2 Thus I beholde thee as in the Sanctuary, when I beholde thy power and thy glorie.

3 For thy louing kindnesse is better then life: therefore my lippes shall praise thee.

4 Thus will I magnifie thee all my life, and lift vp mine hands in thy name.

5 My soule shall be satisfied, as with manna: and fatnesse, and my mouth shall praise thee with ioyfull lippes,

6 When I remember thee on my bed, & when I thinke vpon thee in the nyght watches.

7 Because thou hast bene mine helper, therefore vnder the shadow of thy wings will I reioyce.

8 My soule cleaueth vnto thee: for thy right hand by holdeth me.

9 Therefore thy heart seeke my soule to destrope it, they shall go into the lowest parts of the earth.

10 They shall call him downe with the edge of the sword, and they shall be a portion for fores.

11 But the King shall reioyce in God, & all that sweare by him shall reioyce in him: for the mouth of them that speake lyes, shall be stopped.

whose bodies shall not be buryed, but be deuoured with wyld beasts. g All that sweare by God aright, or professe him, shall reioyce in this worthe King.

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PSAL. LXIII.

1 David prayeth against the fierie & false reports of his enemies. 7 He declareth their punishment and destruction, 10 To the comfort of the iust and the glory of God.

To him that excelleth. A Psalme of David.

1 H Care my voice, O God, in my prayer: preserve my life from feare of the enemy.

2 Hide me from the conspiracie of the wicked, and from the rage of the workers of iniquitie.

danger. b That is, from their secreete malice. c To wit, their outward violence.

a To wit, of Ziph, 1. Sam. 23. 14

b Though he was both hungry and in great distress, yet hee made God his sufficience and all meate and drinke.

c In this miserie I exercise my selfe in the contemplation of thy power and glory, as if I were in thy Sanctuary.

d The Remembrance of thy fauour is more sweete vnto me then all the pleasures & deinties of the world.

e He assureth himselfe by the Spirit of God to haue the gift of constancie.

f He prophecieth of the destruction of Saul and them that take his part,

and them that were deuoured with wyld beasts.

g All that sweare by God aright, or professe him, shall reioyce in this worthe King.

whose bodies shall not be buryed, but be deuoured with wyld beasts.

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whose bodies shall not be buryed, but be deuoured with wyld beasts.

g All that sweare by God aright, or professe him, shall reioyce in this worthe King.

d False reportes and slanders. e To be without feare of God & reuerence of man, is a signe of reprobation. f The more that the wicked see Gods children in miserie, y more bold and impudent are they in oppressing the. g There is no way to secret & subtil to do hurt, which they inuented not for his destruction. h To see Gods heavy iudgements against them, and how he hath caught them in their owne snares. i When they shall consider that he will be fauourable to them, as he was to his seruant Dauid.

signes: thou shalt make" the Call and "Ebr. the going forth of the morning and of the evening. g To wit, with rayne. h That is, Shiloah, or, the rayne. i Thou hast appointed y earth to bring forth food to mans vse. k By this description he sheweth that all the order of nature is a testimonie of Gods loue toward vs, who 1 That is, the a tyme for Gods benefites, but shall continually sing.

PSAL. LXV.

1 A praise and thanksgiving unto God by the faithfull, who are signified by Zion, 4 For the chusing, preferation and gouernance of them, 9 And for the plentiful blessing poured forth upon all the earth, but specially toward his Church.

10 Thou hast crowned the peere with thy goodnes, and thy steps drop fatnes. 11 Thou droy vpon the pastures of y wilderness: and the hilles shall be compassed with gladnes. 12 The pastures are clad with sheepe: the halleys also shall be conuered with corne: therefore they shoute for ioy, and sing, causeth all creatures to serue our necessitie. 13 The dumme creatures shall not onely reioyce for benefites, but shall continually sing.

PSAL. LXVI.

1 He prouoketh all men to praise the Lord, and to consider his workes. 6 He setteth forth the power of God to affray the rebells, 10 And sheweth how God hath deliuered Israel from great bondage and afflictions. 13 He promiseth to giue sacrifice, 16 And prouoketh all men to heare what God hath done for him & to praise his Name. I To him that excelleth. A song, or Psalm. 1 Reioyce in God, all pe inhabitants of the earth. 2 Sing forth y glory of his name: make his praise glorious. 3 Say vnto God, How terrible art thou in thy workes: through the greatnes of thy power shall thine enemies be b in subiection vnto thee. 4 All the world shall worship thee, and sing vnto thee, euen sing of thy Name. Selah. 5 Come & behold the workes of God: he is terrible in his doing toward d the sonnes of men. 6 He hath turned the Sea into dry land: they passe through the riuer on foote: there did we reioyce in him. 7 He ruleth the world with his power: his eyes behold the nations: the rebellious shall not e exalt themselves. Selah. 8 Praise our God, ye people, and make the voyce of his praise to be heard. 9 Whiche holdeth our soules in life, and suffreth not our feete to slip. 10 For thou, O God, hast proued vs, thou hast tried vs as siluer is tried.

a Thou guest daily new occasion to thy church to prayse thee. b Not onely the Iewes, but also y Gentiles in the kingdom of Christ. c He imputeth it to his finnes and to the finnes of the people, that God, who was accustomed to affli them, withdraweth his succour from them. d Thou wilt declare thy selfe to be the preferer of thy Church in destroying thine enemies, as thou didst in the red Sea. e As of all barbarous nations and farre of. f He sheweth y there is no part nor creature in the world, which is not gouerned by Gods power and prouidence.

He prophesieth that all nations shall come to y knowledge of God, who then was onely known in Iudea. b As the faithfull shall obey God willingly: so the infidels feare shall discipline them selues to be subiect. c He reoucheth the slothfull dulnes of man, who is colde in the consideration of Gods workes. d His prouidence is wonderful in maintaining their estate. e He proueth y God will extend his grace also to y Gentils, because he punisheth among the such as wil not obey his calling. f He signifieth some special benefites, y God had shewed to his church of y Iewes, in deliuering the fro some great danger: whereof or of y like, he promiseth that the Gentils shall be partakers.

g The condition of the Church is here described, which is to be led by gods providence into troubles, to be subiect vnder tyrants, & to enter into manifold dangers.

h The duetie of the faithfull is here described, which are neuer vniuersall to render God praise for his benefites.

i It is not inough to haue receiued Gods benefites and to be mindfull thereof, but also we are bound to make others to profit thereby, & praise God. k If I deliue in wickednes, God wil not heare me: but if I confesse it, he wil receiue me.

11 Thou hast brought vs into the sinitare, and laid a trait chaine vpon our lonnes.

12 Thou hast caused me to ride ouer our heads: we went into fire and into water, but thou broughtest vs out into a wealthy place.

13 I wil go into thine house with burnt offerings, and wil pay thee my vowes,

14 Which my lippes haue promised, and my mouth hath spoken in mine affliction.

15 I will offer vnto thee þ burnt offerings of fat rammes with incense: I wil prepare bullocks and goats. Selah.

16 Come and hearken, all ye þ feare God, and I wil tel you what he hath done to my soule.

17 I called vnto him with my mouth, & he was created with my tongue.

18 If I regard wickednes in mine hart, the Lord wil not heare me.

19 But God hath heard me, and considered the voyce of my prayer.

20 Pleased be God, which hath not put backe my prayer, nor his mercie from me.

21 If I deliue in wickednes, & praise God, k If I deliue in wickednes, God wil not heare me: but if I confesse it, he wil receiue me.

PSAL. LXVII.

1 A prayer of the Church to obtaine the fauour of God and to be lighened with his countenance, 2 To the end that his way & iudgements may be knowne throughout the earth. 7 And finally is declared the kingdom of God, which should be vniuersally erected at the coming of Christ.

¶ To him that excelleth our Regimoty. A Psalm or song.

1 God be merciful vnto vs, and blesse vs, & cause his face to shine among vs. Selah.

2 That he may know thy way vpon earth, and thy saving health among all nations.

3 Let the people praise thee, O God: let all the people praise thee.

4 Let the people be glad and reioyce: for thou shalt iudge the people righteously, and governe the nations vpon þ earth. Selah.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall all the earth bring forth her increase, and God, euen our God shall blesse vs.

7 God shall blesse vs, and all the endes of the earth: shall feare him.

PSAL. LXVIII.

1 In this Psalm David setteth forth as in a glasse the wonderful mercies of God towards his people: 5 Who by all meanes & most strange sores declared himselfe to them. 15 And therefore Gods Church by

reason of his promises, graces and victories doth excell without comparison all worldly things. 34 He exhorteth therefore all men to praise God for euer.

¶ To him that excelleth. A Psalm or song of David.

1 God be scattered: they also that hate him, shall see before him.

2 As the smoke vanissheth, so shall thou daine them away: and as ware melted before the fire, so shall the wicked perish at the presence of God.

3 But the righteous shall be glad, and reioyce before God: yea, they shall leape for ioy.

4 Sing vnto God, and sing praises vnto his name: exalt him, that rideth vpon the heauens, in his name Jah, & reioyce before him.

5 He is a father of the fatherles, and a Judge of the widowes, euen God in his holy habitation.

6 God maketh the solitarie to dwell in families, & deliuereth them that were prisoners in stocks: but the rebellious shall dwell in a byland.

7 O God, when thou wentest forth before thy people: when thou wentest through the wilderness, (Selah)

8 The earth shooke, and the heauens droppd at the presence of this God: euen Sinai was moued at the presence of God, euen the God of Israel.

9 Thou, O God,steddst a gracious raine vpon thine inheritance, and thou didst refresh it when it was weary.

10 Thy Congregation dwelled therein: for thou, O God, halt of thy goodness prepared it for the poore.

11 The Lord gaue matter to the women to tell of the great army.

12 Kings of the armies did flee: they did flee as they that remained in the house, denied the spoyle.

13 Though ye haue lien among pots, yet shall ye be as the wings of a dove that is couered with silver, & whose fetters are like yelow golde.

14 When þ blinightie scattered kings in it, it was white as þ snow in Zalmon.

15 The mountaine of God is like the mountaine of Basan: it is an high mountaine, as mount Basan.

16 Why leape ye, ye high mountaines: as for this mountaine, God deliureth it to dwell in it: yea, the Lord will dwell in it for euer.

17 The lande of Canaan because he had chosen that place for his Church, h The facion then was that women sang songs after the victorie, as Miriam, Deborah, Iudith & others. i The pray was so great, that not onely the soldiers, but women also had part thereof. k Though God suffer his Church for a tyme to lie in blacke darkenes, yet he will restore it, and make it most shining and white. l In the land of Canaan, where his Church was. m Zion the Church of God doth excel all worldly things, not in pompe & outward shew, but by inward grace of God, which there remaineth because of his dwelling there. n Why boast ye of your strength & beautie against this Mountaine of God?

a The Prophet sheweth that albeit God suffreth the wicked tyrants to oppress his Church for a time, yet at length he will be reuenged of them.

b He sheweth that when God declareth his power against the wicked, that it is for the common good and saluation of his Church, which praise him therefore.

c Jah & Iehouah are the names of God, which do signifie his essence & maiestie incomprehensible, so that hereby is declared, that all idols are but vanitie, and that the God of Israel is the only true God.

d He giueth children to them that be childles, and increaseth their families. e Which is barren of Gods blessings, which before they had abused.

f He teacheth that gods fauour peculiarly belongeth to his Church, as appeareth by their wonderful deliuerance out of Egypt.

g God blessed the lande of Canaan because he had chosen that place for his Church, h The facion then was that women sang songs after the victorie, as Miriam, Deborah, Iudith & others. i The pray was so great, that not onely the soldiers, but women also had part thereof. k Though God suffer his Church for a tyme to lie in blacke darkenes, yet he will restore it, and make it most shining and white. l In the land of Canaan, where his Church was. m Zion the Church of God doth excel all worldly things, not in pompe & outward shew, but by inward grace of God, which there remaineth because of his dwelling there. n Why boast ye of your strength & beautie against this Mountaine of God?

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17 The

a That is, mouete our hearts with his holy Spirit, that we may feele his fauour towards vs.

b That both Iewes and Gentiles may know Gods couenant made with the.

c By these repetitions he sheweth, that the people can neuer reioyce sufficienly, and giue thanks for the great benefites that they shall receiue vnder the kingdom of Christ. d He sheweth that where God fauoreth, there shall be abundance of all other things. e When they feele his great benefites both spirituall and corporall towards them.

f He teacheth that gods fauour peculiarly belongeth to his Church, as appeareth by their wonderful deliuerance out of Egypt. g God blessed the lande of Canaan because he had chosen that place for his Church, h The facion then was that women sang songs after the victorie, as Miriam, Deborah, Iudith & others. i The pray was so great, that not onely the soldiers, but women also had part thereof. k Though God suffer his Church for a tyme to lie in blacke darkenes, yet he will restore it, and make it most shining and white. l In the land of Canaan, where his Church was. m Zion the Church of God doth excel all worldly things, not in pompe & outward shew, but by inward grace of God, which there remaineth because of his dwelling there. n Why boast ye of your strength & beautie against this Mountaine of God?

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o As God overcame enemies of his Church, took them prisoners, and made them tributaries: so Christ, by his God manifested in flesh, subdued Satan and sinne vnder vs, and gaue vnto his Church most liberal gifts of his spirit, Eph. 4. 8. p In most extreme dangers God hath infinit waies to deliuer his. q As he deliuered his Church once from Og of Bashan, & other tyrants, & from the dangers of the red Sea, so will he still do as oft as necessitie requireth. r That is, in the blood of that great slaughter, where dogs shall lap blood. s That is, howe thou, which art chiefe King, goest out with thy people to warre, and giuest them the victorie. t He describeth the order of the people, whē they went to y Temple to giue thanks for the victorie. u Which come of the Patriarke Iacob. x Benjamin is called lile, because he was the yongest sonne of Iacob. y Whoe as some chiefe ruler of the tribe. z Declaie out of thine holy palace thy power

17 The charrets of God are twentie thousand thousand Angles, and the Lord is among them, as in the Sanctuary of Sion.
 18 Thou art gone by on high: thou hast o led captiuitie captiue, and receiued gifts for men: yea, euen the rebellious hast thou led, that the Lord God might dwell there.
 19 Praised be the Lord, euen the God of our saluation, which labeth vs daily with benefites, Selah.
 20 This is our God, euen the God that saureth vs: and to the Lord God belong the p illuses of death.
 21 Surely God will wound the head of his enemies, and the hearie pate of him that walketh in his finnes.
 22 The Lord hath saide, I will bring my people againe from y Bathan: I will bring them againe from the depths of the Sea:
 23 That thy foote may be dipped in blood, and the tongue of thy dogges in the blood of the enemies, euen in it.
 24 They haue lerne, O God, thy goings, the goings of my God, and my King, which are in the Sanctuary.
 25 The fingers went before, the plaiers of instruments after: in the middes were y instruments playing with trumels.
 26 Praise ye God in the assembles, and the Lord, ye that are of the fourtame of Israel.
 27 There was a lile Benjamin with their y ruler, and the princes of Iudah with their assemble, the princes of Zebulun, and the princes of Naphtali.
 28 Thy God hath appointed thy strength: stably, O God, that, which thou hast wrought in vs,
 29 Dur of thy Temple vpon Ierusalem: and kings shall bring presents vnto thee.
 30 Destroy the companie of the speares men, and multitude of y mightie bulles with the calnes of y people, that tread vnder feete pieces of silver: scatter the people that delite in warre.
 31 Then shall the princes come out of Egypt: Ethiopia shall haste to stretch her handes vnto God.
 32 Sing vnto God, O ye kindomes of the earth: sing praise vnto the Lord, (Selah)
 33 To him that rideth vpon y most high heauens, which were from the beginning: beholde, he will sende out by his voice a mightie sound.
 34 Ascribe the power to God: for his majesty is vpon Israel, and his strength is in the cloudes.

35 O God, thou art terrible out of thine holie places: the God of Israel is he fearful againt that queth strength and power vnto the people: praised be God.
 of thy people. c He alludeth to the Tabernacle which was deduced into three partes.

PSAL. LXIX.

1 The complaints, prayers, seruent zeale and great anguish of Dauid is set forth as a figure of Christ and all his members: 21 The malicious crueltie of the enemies, 22 And their punishment also, 26 Where Iudas and such traytours are accused. 30 He gathereth courage in his affliction, and of fresh praises vnto God, 32 Which are more acceptable then all sacrifices: where of all the afflicted may take consore. 35 Finally he doeth prouoke all creatures to praises, prophecieng of the kingdome of Christ, & the preservation of the Church, where all the faithfull, 37 And their seede shall dwell for euer.

To him that exalseth vpon a Shofhanim, A Psalm of Dauid.

1 Save me, O God: for the waters are entred euen to my soule.
 2 I sticke fast in the deepe myre, where no hope is: I am come into deepe waters, and the streames runne ouer me.
 3 I am wearie of crying: my throte is drie: mine eyes faue, whiles I waite for my God.
 4 They that hate me without a cause, are moe then the heares of mine head: they that would destroy me, and are mine enemies, falsly, are mightie, so that I restored that which I tooke not.
 5 O God, thou knowest my foolishnes, and my fautes are not hid from thee.
 6 Let not them that trust in thee, O Lord God of hostes, be ashamed for me: let not those that see thee, be confounded through me, O God of Israel.
 7 For thy sake haue I suffred reproose: shame hath couered my face.
 8 I am become a stranger vnto my brethren, euen an alien vnto my mothers finnes.
 9 For the zeale of thine house hath rebuked thee, and the rebukes of them that rebuked thee, are fallen vpon me.
 10 I wept and my soule fasted, but that was to my reproose.
 11 I put on a sacke also: and I became a prouerbe vnto them.
 12 They that I sate in the gate, make of me, and the drunkards sing of me.
 13 But Lord, I make my prayer vnto thee

the faithfull fall from thee. i When I sawe thine enemies pretend thine Name onely in mouth, and in their life denie the same, thine holy Spirit thrust me forward, to reprove them and defend thy glory. k My zeale moued me to lament and pray for my saluation. l The more he sought to winne them to God, the more they were against him both poore and riche.

in Knowing that albeit I suffer now trouble, yet thou hast a time wherein thou hast appointed my deliuerance. n He heareth a liuely faith, in that that he assured himselfe, that God is fauorable to him, whē he seemeth to be angry: & at hand, when he seemeth to be faire of.

o Not that he feared that God would not heare him, but that care, made him to thinke that God deferred long.

p Thou feest that I am beset as a sheepe among manie wolues.

q He sheweth that it is in vaine to put our trust in men in our great necessities, but that our comfort onely dependeth of God: for man rather increaseth our sorowes, then diminisheth them, Ioh. 19. 29.

r He desireth God to execute his iudgements against the reprobate, which cannot by anie means be turned, Rom 11. 9.

s Take both iudgement and power fro them. Actes 12. 20.

t Punish not onely them, but their posteritie, which shall be like vnto them.

u By their continuance and increasing in their sinnes let it be known that they be of the reprobate, x They which seemed by their profession to haue bene written in thy booke, yet by their fruites poue the contrary, let them be known as reprobate, y There is no sacrifice, which God more esteemeth, then thankesgiving for his benefites. z For as he, deliuered his seruant Dauid, so will he doe all that are in distress, and call vpon him,

in an acceptable time, even in the multitude of thy mercie: O God, heare me in the tract of thy saluation.

14 Deliuere me out of the nyxe, that I sinke not: let me be deliuered from them that hate me, and out of the deepe waters.

15 Let not the water flood drowne me, neither let the deepe swallowe me up: and let not the pit shut her mouth vpon me.

16 Heare me, O Lord, for thy louing kinde- nesse is good: turne vnto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy seruant, for I am in trouble: make haste and heare me.

18 Draw nere vnto my soule and redeme it: deliuer me because of mine euemies.

19 Thou hast known my reproofe and my shame, and my dishonour: all mine aduersaries are before thee.

20 Rebuke hath broken mine heart, and I am full of heauynesse, and I looked for some to haue pittie on me, but there was none: and for comforters, but I found none.

21 For they gaue me gall in my meate, and in my thirst they gaue me vineger to drinke.

22 Let their prosperitie be a snare before them, and their prosperitie their ruine.

23 Let their eyes be blinded that they see not: and make their fopnes alway to tremble.

24 Bowe out thine anger vpon them, and let thy wrathfull displeasure take them.

25 Let their habitation be voide, and let none dwell in their tents.

26 For they persecute him, whom thou hast siniten: and they adde vnto the sorow of them, whom thou hast wounded.

27 Lay iniquitie vpon their iniquitie, and let them not come into thy righteousnesse.

28 Let them be put out of the booke of life, neither let their names be written with the righteous.

29 When I am poue and in beautinesse, thine helpe, O God, shall exalt me.

30 I will praise the name of God with a song, and inagnifie him with thankesgiving.

31 This also shall please the Lorde better then a yong bullock, that hath hoines and hooves.

32 The humble shall see this, and they that seeke God, shall be glad, and pour heart shall lute.

33 For the Lorde heareth the poue, and despiiseth not his prisoners.

34 Let heauen and earth praise him: the seas and all that in them, in them,

35 For God will saue Zion, and build the ciuities of Iudah, that men may dwell there and haue it in possession.

36 The seede also of his seruants shall inherite it: & they that loue his name, shall dwell therein.

PSAL. LXX.

1 He praiech to be right speedily deliuered.

2 He desireth the shame of his enemies, 4 And the ioyfull comfort of all those that seeke the Lord.

¶ To him that excelleth, A Psalm of David to put in remembrance.

1 O God, haste thee to deliuer me: make haste to helpe me, O Lord.

2 Let them be confounded and put to shame, that seeke my soule: let them be turned backward and put to rebuke, that desire mine hurt.

3 Let them be turned backe for a reward of their shame, which said, Aha, aha.

4 But let all those that seeke thee, be ioyfull and glad in thee, and let all that loue thy saluation, say alwayes, God be praised.

5 Now I am poue & needie: O God, make haste to me: thou art mine helper, and my deliuerer: O Lord, make no taryng.

he the neerer to his deliuerance. d Hereby we are taught not to mocke at others in their miserie, least the same fall on our owne neckes. e Because he had felt Gods helpe before, he groundeth on experience and boldly seeketh vnto him for succour.

PSAL. LXXI.

1 He praiech in faith, established by word of the promes, 9 And confirmed by the worke of God from his youth, 10 He complaineth of the crueltie of his enemies, 17 And desireth God to continue his graces toward him, 22 Promising to be mindfull and thankfull for the same.

1 In trust, O Lord, I trust: let me neuer be ashamed.

2 Rescue me and deliuer me in thy righteousnesse: incline thine eare vnto me and saue me.

3 Be thou my strong rocke, whereminto I may alway repose: thou hast giuen me commandement to saue me: for thou art my rocke, and my fortress.

4 Deliuere me, O my God, out of the hand of the wicked: out of the hand of the euill and cruel man.

5 For thou art mine hope, O Lord God, euen my trust from my mouth.

6 Vpon thee haue I bene staid from the wombe: thou art he that tooke me out of my mothers bowels: my praise shall be alwayes of thee.

a Under the temporal promes of the land of Canaan he comprehendeth the promes of life everlasting to the faithfull and their posteritie.

a Which might put him in remembrance of his deliuerance, Psal. 90. 13.

b He reacheth vs to be earnest in praier, though God seeme to stay: for at his time he will heare vs.

c He was assured that more they raged, the neerer they were to destruction, & he they are taught not to mocke at others in their miserie, least the same fall on our owne neckes. e Because he had felt Gods helpe before, he groundeth on experience and boldly seeketh vnto him for succour.

Psalme 37. 1.

a He praiech to God with full assurance of faith, that he will deliuer him from his aduersaries.

b By declaring thy selfe true of promes.

c Thou hast infinite meanes, and all creatures are at thy commandement: therefore shewe some signe, whereby I shall be deliuered.

d That is, from Absalom, Ahithophel and that conspiracie.

e He strengtheneth his faith by the experience of Gods benefites, who did not onely preserue him in his mothers belly, but tooke him thence, and euer since hath preserued him,

f All the worlde wondereth at me because of my miseries, as wel they in autorities, as y^e common people, yee being assured of chy favour I remained stedfast. **g** Thou y didest helpe me in my youth, when I had more strength, helpe me now so much the more in mine old age and weakenes. **h** Thus the wicked both blaspheme God and triumph against his Saintes, as though he had forsaken them, if he suffer them to fall into their hands. **i** In calling him his God, he putteth backe the false reportes of the aduersaries, that said, God had forsake him. **k** Accuse thy benefices toward me are innumerable, I cannot but continually meditate and rehearse them. **l** I will remaine stedfast, being vpholden wth the power of God. **m** He desireth that as he hath begun, he would so continue his benefices, y^e his liberaltie may haue perfit praise. **n** Thy iust performance of thy promises. **o** His faith breaketh through all tentations, and by this exclamation hee prayeth the power of God. **p** As he confesseth that God is he onely autour of his deliuerance: so he acknowledgeth that these euils were sent vnto him by Gods prouidence. **q** He confesseth, that his long tariance was well recompensed, when God performed his promises. **r** For there is no true praising of God, except it come from the heart: & therefore he promisseth to delight in nothing, but wherein God may be glorified.

PSAL. LXXII.

1 Hee prayeth for the prosperous estate of the kingdome of Salomon, who was the figure of Christ. **4** Vnder whome shall be

righteousnes, peace and felicitie, 10 Vnto whome all Kinges and all nations shall doe homage, 17 Whose name and power shall indure for ever, and in whome all nations shall be blessed.

A Psalme of Salomon.

1 Give thy b^endgements to the King, **2** O God, & thy righteousness to the Kings. **3** Then shall he iudge thy people in righteousness, and thy poore with equitie. **4** The mountaines and the hills shall bring praise to the people by iustice. **5** He shall iudge the poore of the people; he shall saue the children of the needie, and shall subdue the oppressor. **6** They shall feare thee as long as the sunne and moone endureth, from generation to generation. **7** Yee shall come s^o downe like the rapne vpon the molwen grasse, and as the showres that water the earth. **8** In his daies shall the righteous flourish, and abundance of peace shall be so long as the moone endureth. **9** His dominion shall be also from sea to sea, and from the River vnto the Indies of the land. **10** They that dwell in the wilderness, shall kneele before him, and his enemies shall like the dust. **11** The Kings of the East shall bring presents: the Kings of Sheba and Seba shall bring gifts. **12** Vnto him shall all Kings fall: vnto him shall all Nations call. **13** For he shall deliuer the poore when he crieth; the needie also, & him that hath no helper. **14** He shall be mercifull to the poore and needie, and shall preserve the soules of the poore. **15** He shall redeme their soules from deceit and violence, and I deare shall their blood be in his sight. **16** Peace, he shall liue, & vnto him shall the prayer of the godde of Sheba: they shall also pray for him continually, and daily bless him. **17** Vnto him shall the handfull of coyne shall be sowne in the earth, euen in the toppe of mountaines, and the fruite thereof shall shake like the trees of Lebanon: and the children shall flourish out of the citie like the grasse of the earth. **18** His name shall be for ever: his name shall indure as long as the sunne: all nations shall bless him, and be blessed in him.

A Composed by David as touching the reigne of his sonne Salomon.

1 Ende the King with Spirit of wisdom and iustice that he reigne not as do the worldly tyrants.

2 To wit, to his posteritie.

3 When iustice reigneth, euen the places most barren shall be enriched with thy blessings.

4 He shall ouerthrow the sword is committed to Kings to wit, to defend the innocent & suppress the wicked.

5 The people shall embrace thy true religion, when thou giuest a king, that ruleth according to thy word.

6 As this is true in all godly Kings: so is it chiefly verified in Christ, who with his heauy dewe make his Church euer to flourish.

7 That is, from the red sea to y^e sea called Syria, and from Euphrates forward: meaning, that Christes kingdome should be large & vniuersal.

8 Of Cilicia and of all other countries beyond the sea, which he meaneth by the yles. **9** That is, of Arabia y^e rich country, whereof Sheba was a part bordering vpon Ethiopia. **10** Though tyrants passe not to shed blood, yet this godly king shall preserve his subiects from all kind of wrong. **11** God will both prosper his life, and also make the people most willing to obey him.

12 Vnder such a king shall be most great plenty, both of fruit & also of y^e encrease of mankind. **13** They shall pray to God for his continuance, & know that God doth prosper them for his sake.

p He confesseth that except God miraculously preserve his people, that neither the King nor Kingdom can continue. q Concerning his soune Salomon.

18 Blessed be the Lord God, euen the God of Israel, which onely doeth wonders & marvellous things.
19 And blessed be his glorious Name for ever: and let all the earth be filled with his glorie. So be it, euen so be it.
HERE END THE 4 PAPERS OF DAVID, THE SONNE OF ISHAI.

PSAL. LXXXIII.

1 The Prophet teacheth by his example that neither the worldly prosperitie of the vngodly, 14 Nor yet the affliction of the good ought to discourage Gods children: but rather ought to moue vs to consider our Fathers providence, and to cause vs to reuerence Gods iudgements, 19 Forasmuch as the wicked vanishes away, 24 And the godly enter into life euerlasting, 28 In hope whereof hee resigneth himselfe into Gods hands.

¶ A Psalm committed to Asaph.

1 **Y**ET God is good to Israel: euen, to the pure in heart.

2 As for me, my feete were almost gone: my steps had welnere slipt.

3 For I feared at the foolish, when I saw the prosperitie of the wicked.

4 For there are many bands in their death, but they are lustie and strong.

5 They are not in trouble as other men, neither are they plagued wth other men.

6 Therefore pride is as a chape vnto them, & crueltie couereth them as a garment.

7 Their eyes stand out for fatnes: they haue more then heart can wth.

8 They are licentious, & speake wickedly of their oppression: they talke presumptuously.

9 They^d feare their mouth against heauen, and their tongue walketh through the earth.

10 Therefore his people turne hither: for waters of a full cup are wring out to them.

11 And they say, How doth God know it? or is there knowledge in the most High.

12 Lo, these are the wicked, yet prosper they all way, and increase in riches.

13 Certainely I haue cleansed mine heart in innocencie, and washed mine handes in innocencie.

14 For daily haue I bene punished, and chastened euery morning.

15 If I say, I will iudge thus, behold the generation of thy children: I haue refused.

¶ Not onely the reprobate, but also the people of God offendings fall backe, seeing the prosperous estate of the wicked, and are overwhelmed with sorowes, thinking that God considereth not aright the state of the godly.

f Thus the flesh moueth euen the godly to dispute with God touching their poore estate & the prosperitie of the wicked. g If I giue place to this wicked thought, I offend against thy providence, seeing thou disposest all things most wisely, and preservest thy children in their greatest dangers.

16 Then thought I to know this, but it was to painefull for me,
17 Vntill I went into the Sanctuary of God: then understoode I thy end,
18 Surely thou hast set them in slippery places, and castest them downe into desolation.

19 How suddenly are they destroyed, perished and horribly consumed,

20 As a dreame when one awaketh! O Lord, when thou raisest vs vp, thou shalt make their image desipt.

21 Certainely mine heart was vexed, and I was p^ucked in my reines:

22 So foolishly was I and ignorant: I was as a beast before thee.

23 Yet I was alway^m with thee: thou hast holden me by my right hand.

24 Thou wilt guide mee by thy counsell, and afterward receive me to glorie.

25 Whome haue I inⁿ heauen but thee? and I haue desired none in the earth with thee.

26 My flesh faileth and mine heart also: but Gods is the strength of mine heart, and myⁿ portion for euer.

27 For loe, they that with diuine thensities from thee, shall perish: thou destroyest all them that goe a whoring from thee.

28 As for me, it is good for me to trust in God: therefore I haue put my trust in the Lord God, that I may declare all thy workes.

¶ He teacheth vs to denie our selues, to haue God our whole sufficiency, and onely contentment. p That is, forsake thee to seeke others. q Though all the world thinke from God, yet he promiseth to trust in him and to magnific his workes.

¶ He teacheth vs to denie our selues, to haue God our whole sufficiency, and onely contentment. p That is, forsake thee to seeke others. q Though all the world thinke from God, yet he promiseth to trust in him and to magnific his workes.

PSAL. LXXXIII.

1 The faithfull complaint of the destruction of the Church and true religion, 2 Vnder the name of Zion, and the Temple destroyed: 11 And trusting in the might & free mercie of God, 20 By his covenant,

21 They require helpe and succour for the glorie of Gods holy Name, for the salvation of his poore afflicted seruantes,

23 And the confusion of his proud enemies.

¶ A Psalm to giue instruction, committed to Asaph.

1 **O** God, why hast thou put vs away for euer? why is thy wrath kindled against the sheepe of thy pasture?

2 Think vpon thy Congregation, which thou hast possessed of old, & on the^b rod of thine inheritance, which thou hast redeemed, & on this mount Zion, where in thou hast dwelt.

3 Lift vp thy strokes, that thou mayest for euer destroy euery enemy that doth euill to the Sanctuary.

4 Thine aduersaries roare in the middes

h Vntill I entered into thy schole & learned by thy word and holie Spirit, that thou ordrest all things most wisely and iustly.

i By thy fearful iudgement. k When thou openest our eyes to consider thy heavenly felicitie, we contemne all their vaine pompe.

l For the more that man goeth about by his owne reason to seeke out Gods iudgements, the more doeth he declare himselfe a beast.

m By faith I was assured that thy providence did watch alwayes ouer mee to preserve me.

n He sought neither help nor comfort of any

o He teacheth vs to denie our selues, to haue God our whole sufficiency, and onely contentment.

p That is, forsake thee to seeke others. q Though all the world thinke from God, yet he promiseth to trust in him and to magnific his workes.

r He teacheth vs to denie our selues, to haue God our whole sufficiency, and onely contentment.

s Though all the world thinke from God, yet he promiseth to trust in him and to magnific his workes.

t He teacheth vs to denie our selues, to haue God our whole sufficiency, and onely contentment.

u He teacheth vs to denie our selues, to haue God our whole sufficiency, and onely contentment.

v He teacheth vs to denie our selues, to haue God our whole sufficiency, and onely contentment.

w He teacheth vs to denie our selues, to haue God our whole sufficiency, and onely contentment.

x He teacheth vs to denie our selues, to haue God our whole sufficiency, and onely contentment.

y He teacheth vs to denie our selues, to haue God our whole sufficiency, and onely contentment.

z He teacheth vs to denie our selues, to haue God our whole sufficiency, and onely contentment.

measured out for thy selfe as with a line or rod. Or, seeke of

c They have destroyed thy true religion & spread their banners in signe of defiance. d He commended the Temple for the costly matter, the excellent workmanship & beautie thereof, which notwithstanding the enemies did destroy. e They encouraged one another to crueltye, that not onely Gods people might be destroyed, but also his religion wretly in all places suppressed. f They lament that they have no Prophet among them to shew them how long their miseries should endure. g They loyne their deliuerance with Gods glory and power, knowing that the punishment of the enemy should be their deliuerance. h Meaning, in the sight of all the world. i To wit, Pharaohs armie. k Which was a great monster of sea, or whale, meaning Pharaoh. l His destruction did reioyce them as meate refresheth the body. m Seeing that God by his prouidence gouerneth and disposeth all things, he will take care chiefly for his childre. n He meaneth the Church of God, which is exposed as pray to the wicked. o That is, all places where thy word shineth not, here reigneth tyrannie and ambition. p He stewart that God can not suffer his Church to be oppressed, except he lose his owne right. *Or, increaseth more and more.*

of thy Congregation, and set by their banners for signes. He that lifted the arcs vpon the thicke trees, was renoumed, as one, that brought a tyeing to perfection: But nowe they brake downe the carued worke thereof with ares and hammers. They haue cast thy Sanctuarie into the fire, and raised it to the ground, and haue desied the dwelling place of thy Name. They saide in their hearts, let vs destroy them altogether: they haue burnt all the Synagogues of God in þ land. We see not our signes: there is not one Prophet more, nor anie with vs that knoweth how long. O God, howe long shall the aduersarie reproche thee: shall þ enemy blaspheme thy Name for euer? Why withyaddest thou thine hand, euen thy right hand? drawe it out of thy bosome, and consume them. Euen God is my King of old, working saluation in the nuddes of the earth. Thou didest bewte þ sea by thy power: thou brakest the heads of the dragons in the waters. Thou brakest the head of Luyathan in pieces, and gauest him to be meate for the people in wilderness. Thou brakest by the fontaine and riuier: thou dyedst by mightie riuers. The dap is thine, and the night is thine: thou hast prepared the light and the sunne. Thou hast set all the borders of the earth: thou hast made summer and winter. Remember this, that the enemy hath reproched the Lord, and the foolish people hath blasphemed thy Name. Giue not the soule of thy turtle dove unto the beast, and forget not the Congregation of thy poore for euer. Consider thy covenant: for the darke places of the earth are full of the habitations of the cruell. Wh let not the oppressed returne ashamed, but let the poore and needie praise thy Name. Arise, O God: mainteine thine owne cause; remember thy daily reproche by the foolish man. Forget not the voice of thine enemies: for the tumult of them, that rise aganust thee, ascendeth continually.

PSAL. LXXXV.

I The faithfull doe praise the name of the Lord, 2 Which shall come to iudice at the same appointed, 3 When the wicked shall

be put to confusion, and drinke of the cup of his wrath. 10 Their pride shall be abolished, and the righteous shall be exalted to honour. ¶ To him that excellet. a Destroy not. b Praise or song committed to Blaph. c I wil praise thee, O God, we will praise thee, for thy Name is next: therefore b they will declare thy wonderous workes. d When I shall take a conuenient time, I wil iudge righteously. e The earth and all the inhabitants thereof are dissolved: but I wil establish the pillars of it. Selah. f I said vnto þ foolishhe, Be not so foolishly, and to þ wicked, list not by the hoine. g list not by pouer e hoine on high, neither speake with a stiffe necke. h For to come to preferment is neither from the East, nor from the West, nor from the South, i But God is the iudge: he maketh lowe and he maketh hie. k For in the hand of the Lord is a cup, and the wine is red: it is full mixt, and he pouereth out of þ same: surely all the wicked of the earth shall wyng out and drinke the dregges thereof. l But I will declare for euer, and sing praises vnto the God of Iacob. m All the homes of the wicked also wil I breake: but þ homes of the righteous shall be exalted. n Gods wrath is compared to a cup of strong & delicate wine, wherewith the wicked are made so drunke, that by drinking till they come to the very dregges, they are vterly destroyed. o The godly shall better prosper by their innocent simplicitie, then the wicked shall by all their craft, and subtiltie.

PSAL. LXXXVI.

I This Psalm setteth forth the power of God and care for the defence of his people in Ierusalem, in the destruction of the armie of Sennacherib: 11 And exhorteth the faithfull to be thankfull for the same. ¶ To him that excellet on Babinoth. a Praise or song committed to Blaph. b O D is known in Iudah: his Name is great in Israel. c For in B Shalem is his Tabernacle, and his dwelling in Zion. d There brake he þ arrowes of the bow, the shield and the sword and the battel. Selah. e Thou art more bright and puissant, then the mountaines of syay. f The stout hearted are spoiled: they haue slept their sleepe, and all the men of strength haue not found their hands. g At thy rebuke, O God of Iacob, both the chariot and horse are call a sleepe. h Thou, euen thou art to be feared: and who shall stand in thy sight, when thou art angrie? i Thou didest cause thy iudgement to be heard from heauen: therefore the earth feared and was still, j When

a Read Psal. 57. b He declareth how the faithfull shall euer haue iust occasion to praise God, forasmuch as in their neede they shall feele his power at hand to helpe them. c When I see my time (saith God) to helpe your miseries, I will come & set all things in good order. d Though all things be brought to ruine yet I can restore and preferue them. e The Prophet warneth the wicked that they would not set themselves against Gods people, seeing that God at his time, destroyeth them that rule wickedly. f Gods wrath is compared to a cup of strong & delicate wine, wherewith the wicked are made so drunke, that by drinking till they come to the very dregges, they are vterly destroyed. g The godly shall better prosper by their innocent simplicitie, then the wicked shall by all their craft, and subtiltie. h He declareth Gods power is evidently seene in preserving his people & destroying his enemies. i Which afterward was called Ierusalem. j He compareth the Kingdome full of extortion and rapine to the mountaines that are full of raucing beastes. k God hath taken their spirits & strength from them, as though their hands were cut off. l God w a looke is desirous to destroy all þ power & actiuitie of the enemies, were they neuer so manie or mightie.

f To reuenge the wrongs done to thy Church.
 g For the ende shall shewe that the enemy was able to bring no thing to passe: also thou shalt bridle their rage, that they shall not compass their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people, among whom he doth dwell. i The Hebrew word signifieth, to vintage, or gather grapes: meaning that he shall make the counsels and enterprises of wicked tyrants foolish and vaine.

9 When thou, O God, arose to indignet, to helpe alþ meeke of the earth. Selah.
 10 Surely the rage of man that turne to thy wrath: the remnant of the rage shalt thou restrain.
 11 Dolue and performe vnto the Loide pour God, alþ ye that be rounde about him: let them bring presents vnto him that ought to be feared.
 12 He shall cut of the spirit of princes: he is terrible to the kings of the earth.

14 Thou art the God that doest wonders: thou hast declared thy power among the people.
 15 Thou hast redeemed thy people with chine arme, enen the sonnes of Jaakob and Joseph. Selah.
 16 The waters sawe the, O God: the waters sawe thee, and were afraid: yea, the depths trembled.
 17 The cloudes poured out water: the heauens gaue a found: yea, thine arrows went abroad.
 18 The voyce of thy thunder was round about: the lightnings lightened the world: the earth trembled and shooke.
 19 Thy way is in the Sea, and thy paths in the great waters, and thy footsteps are not knownen.
 20 Thou didest leade thy people like sheepe by the hand of Moses and Aaron followed them, could not passe through, Exod. 14.28,29.

k He declareth wherein y power of God was declared, when he deliuered the Israclites through the red Sea.
 l That is, thundred and lightened.
 m For whẽ thou hadest brought ouer thy people, the water returned to her course, and the enemies that thou thought to haue followed them, could not passe through, Exod. 14.28,29.

PSAL LXXVII.

1 The Prophet in the name of the Church rehearseth the greatnes of his affliction, and his grieuous tentations, 6 Whereby he was driven to this ende to consider his former conuersation, 11 And the continuall course of Gods workes in the preservation of his seruantes, and so he confirmeth his faith against these tentations.

¶ For the excellent musician ⁊ Jeduthun.

A Psalm committed to Asaph.

1 My voyce came to God, when I cried: my voyce came to God, and he heard me.
 2 In the day of my trouble I sought the Lord: my force ranne and ceased not in the night: my soule refused comfort.
 3 I did thinke vpon God, ⁊ was troubled: I weied, and my spirit was full of anguish. Selah.
 4 Thou keptest mine eyes waking: I was affoorded and could not speake.
 5 Then I considered the daies of olde, and the yeres of ancient tyme.
 6 I called to remembrance my song in the night: I communed with mine owne heart, and my spirit searched diligently.
 7 Will the Lord absent him selfe for euer: and will he shewe no more fauour?
 8 Is his mercie cleane gone for euer: both his ymeries faile for enermores?
 9 Vath God forgotten to be mercifull: hath he shut by his tender mercies in displeasure. Selah.
 10 And I saide, This is my death: yet I remembered the yeres of þ right hand of the most High.
 11 I remembered the workes of the Lord: certainly I remembered thy wonders of olde.
 12 I did also meditate alþ thy workes, and did denie of thine actes, saying,
 13 Thy way, O God, is in the Sanctuarie: who is to great a God as ou: God!

PSAL LXXVIII.

1 He sheweth howe God of his mercie chose his Church of the posteritie of Abraham, 8 Reproching the stubburne rebellion of their fathers, that the children might not only vnderstand, 11 That God of his free mercie made his couenant with their ancestors, 17 But also seeing them so malicious and peruerse, might be ashamed and so turne wholly to God. In this Psalme the holy Ghost hath comprehended, as it were, the summe of all Gods benefites, to the intent the ignorant and grosse people might see in fewe wordes the effect of the whole histories of the Bible.

¶ A Psalm to giue instruction, committed to Asaph.

1 Heare our doctrine, O my people: incline your eares vnto the words of my mouth.
 2 I will open my mouth in a parable: I will declare high sentences of olde.
 3 Which we haue heard and knowen, and our fathers haue told vs.
 4 We will not hide them from their children, but to the generation to come we will shewe the praises of the Loide, his power also, and his wonderful workes that he hath done.
 5 Youe he established a testimonie in Jaakob, and ordemed a Law in Israel, which he commanded our fathers, that they should teach their children:
 6 That the posteritie might knowe it, and the children, which should be borne, should stand by, and declare it to their children:
 7 That they might set their hope on God, and not forget the workes of God but keepe his commandments:

a Reade Psalm, 32.
 b The Prophet vnder the Name of a teacher calleth the people his, and the doctrine his, as Paul calleth y Gospel his, whereof he was but the preacher, as Rom. 2. 16. ⁊ 16. 25.
 c Which were the people of God.
 d By the testimonie and lawe, he meaneth the lawe written, which they were commanded to teach their children; Deut. 6. 7.

¶ Psal. 39. and 61. s. chro. 26. 41.
 a The Prophet teacheth vs by his example to see vnto God for helpe in our necessities.
 b Or myne hand was stretched out.
 c He sheweth y we must patiently abide, although God delauer vs not out of our troubles at the first tyme.
 d Meaning, that his sorowes were as watchmen that kept his eyes fro sleeping.
 e Of thanksgiving, which I was accustomed to sing in my prosperitie.
 f Both the causes why I was chastened, and when my sorowes should haue an ende.
 g As if he should say, It is impossible: whereby he exhortheth himselfe to pacience. h Though I first doubted of my life, yet considering that God had his veeres, that is, change of times, and was accustomed also to lift vp them, whom he hath beaten, I tooke heart againe. i That is, in heauen, wherunto we must ascend by faith, if we will knowe the waies of G O D. k He condemneth all that worship anie thing saue the only true God, whose glorie appeareth through the world.

e He sheweth wherein the children should be like their fathers, that is, in maintaining Gods pure religion. f He sheweth wherein the vse of this doctrine standeth: in faith, in the meditation of Gods benefites and in obedience, 8 ⁊ 10.

g Though these
 fathers were the
 seed of Abra-
 ham & the cho-
 sen people, yet
 he kneweth by
 their rebellion,
 pronoucatiō, fal-
 shode, and hypo-
 crisie, that the
 children ought
 not to followe
 their exam-
 ples.
 h By Ephraim
 he meaneth also
 the rest of the
 tribes, because
 they were most
 in number:
 whose punish-
 ment declar-
 eth that they were
 vnfaithfull to
 God, & by their
 multitude and
 auiditie had
 corrupted all o-
 thers.
 i He proueth
 that not onely
 posteritie, but
 also their forefa-
 thers were wic-
 ked and rebelli-
 ous to God,
Exod. 17. 9.
Exod. 17. 24.
Exod. 17. 5.
Nomb. 20. 11.
psal. 105. 41.
1. cor. 10. 46.
1. iud. 11. 4.
 k Their wicked
 malice could be
 overcome by no
 benefites, which
 were great and
 many.
 l Then to re-
 quire more then
 is necessarie, and
 to separate Gods
 power from his
 wil, is to tempt
 God.
Nomb. 16. 7.
 m Thus when we
 give place to
 sinne, we are
 moued to doubt
 of Gods power,
 except hee will
 alwayes be readie
 to serue our
 lust. * *Exod. 17. 6.* *Nomb. 20. 11.* *psalms 105. 41.* *1. cor. 10. 4.* * *Nomb. 16. 7.*
 n That is, in his
 Fatherly prouidence,
 whereby hee careth
 for his and prouideth
 insufficiently. o So
 that they had that,
 which was necessarie
 and sufficient: but
 their lust made them
 to couet that which
 they knew God had
 denied them *Iohn 6. 31. 1. cor. 10. 3.*
 p God viued the
 means of the winde
 to teache them,
 that all elements
 were at his comma-
 ndement, and that
 no distance
 of place could let
 his working.

8 And not to be as their fathers, a disobedient and rebellious generation: a generation þ let not their heart ariage, and whose spirit was not faithful vnto God.
 9 The children of Ephraim being armed and shooting with the bowe, turned backe in the day of battel.
 10 They kept not the couenant of God, but refused to walke in his lawe,
 11 And forgaue his statutes, & his wonders full workes that he had shewed them.
 12 He did matriculous things in the sight of their fathers in the land of Egypt: euen in the field of Zoan.
 13 * He deuided the Sea, and led them througħ: hee made also the waters to stand as an heape.
 14 * In þ day time also he led them with a cloude, and all the night with a light of fire.
 15 * He clane the rocks in the wilderness, and gaue them drinke as of the great depths.
 16 * He brought floods also out of the stou- per rocke, so that he made the waters to descend like the riuers.
 17 Yet they sinned still against him, and prouoked the Highest in the wilderness,
 18 And tempted God in their heartes in requiring meat for their lust.
 19 * They spake against God also, saying, Can God prepare a table in the wilderness?
 20 * Beside, he smote the rocks, that the water gusheth out, and the streames ouerflowed: can he giue bread also? or prepare flesh for his people?
 21 Therefore the Lord heard and was angrie, & the fire was kindled in Iacob, and also wrath came vpon Israel.
 22 Because they believed not in God, & trusted not in his helpe.
 23 Yet he had commanded the cloudes aboue, and had opened the doores of heauen,
 24 And had rained downe MAN vpon them for to eate, and had giuen them of the wheat of heauen.
 25 * Man did eate the bread of Angels: he sent them meat nowh.
 26 He caused the Eastwinde to passe in the heauen, and through his power he brought in the Southwinde,
 27 He rained flesh also vpon them as dust, and feathered foule as the saide of the sea.
 28 And hee made it fall in the middes of their campe, euen round about their habitations.

29 So they did eate and were well filled: for he gaue them their desire.
 30 They were not turned fro their lust, þ the meat was set in their mouthes,
 31 When the wrath of God came euen vpon them, and slew the strongest of them, & smote downe the chosen men in Israel.
 32 For all this, they sinned still, and believed not in his wonderous workes.
 33 Therefore their dayes did he continue in banitic, and their yeeres halitt.
 34 And when he slew them, they sought him and they returned, & sought God earli.
 35 And they remembered that God was their strength, and the most high God their redeemer.
 36 But they flattered him with their mouth, and dissembled with him with their tongue.
 37 For their heart was not brought with him: neither were they faithful in his couenant.
 38 Yet he being mercifull, forgaueth their iniquitie, and destroyed them not, but oft times called backe his anger, & did not stirre by all his wrath.
 39 For he remebred that they were flesh: yea, a winde that passeth and cometh not againe.
 40 How oft did they prouoke him in the wilderness: & grieue him in the desert?
 41 Yea, they returned, & tempted God, and sinned the holie one of Israel.
 42 They remembered not his hande, nor the day when he deliuered them from the enemye,
 43 Nor him that set his signes in Egypt, and his wonders in the field of Zoan,
 44 And turned their riuers into blood, & their floods, that they could not drinke.
 45 Hee sent þ swarme of flies among them, which denoued them, & frogs, which destroyed them.
 46 He gaue also their fruits vnto the caterpillar, & their labour vnto the grasshopper.
 47 He destroyed their kine with haille, and their wilde figge trees with the hallestone.
 48 He gaue their cattell also to the haille, and their flockes to the thunderboltes,
 49 Yee call vpon them the fiercenes of his anger, indignation and wrath, and venation by the sending out of euill Angels.
 50 He made a way to his anger: he spared not their soule from death, but gaue them life to the pestilence.
 51 And smote all the first borne in Egypt, euen the beginning of their strength.

g Such is the nature of concupiscence, that y more it hath, the more it lusteth.
 r Though other were not spared, yet chiefly they suffred, which trusted in their strength against God.
 s Thus sinne by continuance maketh men insensible, so that by no plagues they can be amended.
 t Such was their hypoerisie, that they fought vnto God for feare of punishment, though in their heart they loued him not.
 u Whatsoeuer cometh not from the pure fountaine of the heart, is hypoerisie.
 x Because he would euer haue some remnant of a Church to praise his Name in earth, he suffered not their sinnes to overcome his mercie.
 y That is, they tempted him oft times.
 z As they all do that measure the power of God by their capacitie.
 a The forgetfulness of Gods benefites is the roote of rebellion and all vice.
 b This worde signifieth a confused mixture of flies and venomous wormes.
 c He repeateth no here all the miracles that God did in Egypt, but certain which might be sufficient to conuince the people of malice and ingratitude.
 d So called, either of the effect that is, of punishing the wicked, or els because they were wicked spirits, whom God permitted to vex men.
 e The first borne are so called, as Genesis 49. 3.

f That is, Egypt: for it was called Mizraim or Egypt of Mizraim, that was the sonne of Ham.

g That is, they had none occasion to feare, for as much as God destroyed their enemies and deliuered them safely.

h Meaning Canaan, which God had consecrate to himselfe, and appointed to his people.

10h. 11. 6. and 12. 6

i Nothing more displeaseth God in the children, then when they continue in that wickednes, which their fathers had begun. k By seruing God otherwise then he had appointed.

l For their ingratitude he suffered the Philistines to take the Arke, which was the signe of his presence, from among them.

m The Arke is called his power and beautie, because thereby he defended his people, and beautifully appeared vnto them.

n They were suddenly destroyed, 1. Sam. 4. 10

o They had no marriage songs: that is, they were not married.

p Either they were slaine before, or taken prisoners of their enemies, and so were forbidden. q Because they were drunken in their finnes, they iudged Gods pience to be a slumbering, as though he were drunken: therefore he answering their beastly iudgement, saith, he will awake and take sudden vengeance. r Shewing that he feared not altogether the Israelites, though he punished their enemies. s By building the Temple and establishing the kingdom, he declareth that the signes of his fauour were among them. t He sheweth wherein a Kings charge standeth to wit, to promi he faithfully for his people, to guide them by counsell, and defend them by power.

in the tabernacles of Ham.

52 But he made his people to go out like sheepe, and led them in the wilderness like a flocke.

53 Hea, he caried them out safely, & thep feared not, and the Sea covered their enemies.

54 And he brought them vnto the borders of his Sanctuarie: eue to this Mountaine, which his right hande purchased.

55 Hee cast out the heathen also before them, and caused them to fall to the lot of his inheritance, and made the tribes of Israel to dwell in their tabernacles.

56 Hee tempted, and prouoked the most high God, and kept not his testimonies,

57 But turned backe and delt falsely like their fathers: they turned like a deceitfull bowe.

58 And they prouoked him to anger with their high places, and moued him to wrath with their grauen images.

59 God heard this and was wroth, and greatly abhorred Israel.

60 So that hee forooke the habitation of Shilo, euen the Tabernacle where hee dwelt among men,

61 And deliuered his power into captiuitie, and his beautie into the enemies hande.

62 And hee gaue by his people to the sword, and was angrie with his inheritance.

63 The fire denoured their chosen men, and their maides were not praised.

64 Their Widues fell by the sword, and their p Widoues lamented not.

65 But the Loyde awaked as one out of sleepe, and as a strong man that after his wine crieth out,

66 And smote his enemies in the hinder partes, and put them to a perpetuall shame.

67 Yet he refused the tabernacle of Joseph, & chose not the tribe of Ephraim:

68 But chose the tribe of Iudah, & mount Zion which hee loued.

69 And hee built his Sanctuarie as a high palace, like the earth, which hee shall blisse for euer.

70 Hee chose Dauid also his servant, and took him from the sheepefoldes.

71 Euen from behind sheewes with yong brought he him to feede his people in Jaakob, and his inheritance in Israel.

72 So hee fed them according to the simplicitie of his heart, and guided them by the discretion of his hands.

PSAL. LXXIX.

1 The Israelites complaine to God for the great calamitie and oppression that they suffered by Gods enemies, 8 And confessing their finnes, flee to Gods mercies with full hope of deliuerance, 10 Because their calamities were ioyned with the contemp of his Name, 13 For the which they promise to be thankfull.

A Psalm committed to David.

1 O God, the heathen are come into thine inheritance: thine holy Temple haue they defiled, and made Ierusalem heapes of stones.

2 The dead bodies of thy seruants haue they giuen to be meate vnto foules of the heauen: and the flesh of thy Saintes vnto the beastes of the earth.

3 Their blood haue they shed like waters round about Ierusalem, and there was none to burie them.

4 We are a reproch to our neighbours: euen a scoffe & derision vnto them: that are round about vs.

5 Lord, how long wilt thou be angrie, for euer? shall thy gelousie burie like fire?

6 Downe out thy wrath vpon the heathen that haue not knowne thee, and vpon the kingdomes that haue not called vpon thy Name.

7 For thy wrath denoured Jaakob and made his dwelling place desolate.

8 Remember not against vs the former iniquities, but make haste and let thy tender mercies preuaile vs: for we are in great miserie.

9 Helpe vs, O God of our saluation, for the glorie of thy Name, and deliuer vs, and be mercifull vnto our finnes for thy Names sake.

10 Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight by the vengeance of the blood of thy seruants that is shed.

11 Let the sighing of the prisoners come before thee: according to thy mightie arme preserue the children of death,

12 And render to our neighbours sentence vnto their bosome their reproche, wherewith they haue reproched thee, O Lord.

13 So we thy people, and sheepe of thy pasture shall praise thee for euer: & from generation to generation we will set forth thy praise.

a The people criue vnto God against the barbarous tyrannie of the Babylonians, who spoiled Gods inheritance, polluted his Temple, destroyed his religion and murdered his people. b The Prophet sheweth to what extremities God suffred sometime his Church to fall, to exercise their faith before hee set to his hand to deliuer them. c Their friends and kinsfolkes durst not burie them for feare of the enemies. d Wherof some came of Abraham, but were degenerate: & others were open enemies, but they the religion, but they both laughed at our miseries. e Wilt thou venterly consume vs for our finnes, before thou takest vs to mercie? here. 10. 2. f Which we and our fathers haue committed. g And stay not til we haue repented for our finnes. h Seeing we haue none other Saviour, neither can we helpe our selues, and also by our saluation thy Name shall be praised, therefore, O Lord, helpe vs. i Who though in respect of God they were iustly punished for their finnes, yet in consideration of their cause, were vniustly murdered. k Which were captiues among their enemies, and could looke for nothing but death. l We ought to desire no benefite of God, but on this condition to praise his Name, Isa. 43. 21.

PSAL. LXXX.

I A lamentable prayer to God to helpe the miseries of his Church, 8 Desiring him to consider their first estate, when his fauour shined towards them, to the intent that he might finishe that worke which he had begonne.

To him that excelleth on Shohauaim Countie, A Psalm committed to Asaph.

Hear, O thou Shepherde of Israel, thou that ledest Joseph like a shepe: shewe thy brightnes, thou that sittest betwene the Cherubims.

2 Besoee Ephraim and Benjamin and Manasse stirre by thy strength, and come to helpe vs.

3 O Turne vs againe, O God, & cause thy face to shine that we may be saued.

4 O Lord God of hostes, howe long wilt thou bee ^a angry against the prayer of thy people?

5 Thou hast fed them with the bread of teares, and ginen them teares to drinke with great measure.

6 Thou hast made vs a strife vnto our neighbours, and our enemies laugh at vs among themselves.

7 O Turne vs againe, O God of hostes: cause thy face to shine, and wee shall be saued.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, & planted it.

9 Thou madest rounne for it, and diddest cause it to take roote, and it filled the lande.

10 The mountains were covered with the shadow of it, & the boughes thereof were like the goodly cedars.

11 He stretched out her braches vnto the Sea, & her boughes vnto the River.

12 Why hast thou then broken downe her hedges, so that all they, which passe by the way, haue plucked her?

13 The wilde boye out of the wood hath destroyed it, and the wilde beasts of the field haue eaten it vp.

14 Returne we beseeche thee, O God of hostes: looke downe from heauen and behold and visite this vine,

15 And the vineyard, that thy right hand hath planted, and the pong vine, which thou madest strong for thy selfe.

16 It is burnt with fire & cut downe: and they perish at the rebuke of thy countenance.

17 Let thine haube be vpon the man of Euphrates. ^a That is, asuel they that hate our religion as they that hate our persons. ^b They gaue not place to temptation, knowing that albeit there were no helpe in earth, yet God was able to succour them from heauen. ^c I So that no power can preuaile agaynst it, and which as a yong budde thou raystest vp againe as out of the burnt ashes. ^d Onely when thou art angry, and not with the sword of the enemy. ^e That is, vpon this vine, or people, whom thou hast planted with thy right hand, that they should be as one man or one bodie.

thy right hande, and vpon the soune of man, whom thou madest strong for thine owne selfe.

18 So wilt not we go backe from thee: reuiue thou vs, and we shall call vpon thy name.

19 Turne vs againe, O Lord God of hostes: cause thy face to shine and wee shall be saued.

PSAL. LXXXI.

I An exhortation to prayse God both in heart and voyce for his benefites, 8 And to worship him onely. 11 God condemneth their ingratitude, 12 And sheweth what great benefites they haue lost through their owne malice.

To him that excelleth vpon Sittith. A Psalm committed to Asaph.

Sing psalms vnto God our strength: sing loude vnto the God of Jaakob.

2 Take the long and bying forth the timbrell, the pleasant harpe with the viole.

3 Blow the trumpet in the new moone, euen in the time appoynted, at our feast day.

4 For this is a statute for Israel, and a lawe of the God of Jaakob.

5 Ye let this in Joseph for a testimonie, when he came out of the lande of Egypt, where I heard a language, that I vnderstood not.

6 I haue withdrawen his shoulder from the burden, and his hands haue left the spottes.

7 Thou calledst in affliction and I deliuered thee, and answered thee in the secret of the thunder: I vnioued thee at the waters of Meribah. Selah.

8 Heare, O my people, and I will protest vnto thee: O Israel, if thou wylt hearken vnto me,

9 Let there bee no strange god in thee, neyther worshippe thou any strange god.

10 For I am the Lord thy God, which brought thee out of the lande of Egypt: open thy mouth wide and I will fill it.

11 But my people would not heare my voyce, and Israel would none of me.

12 So I gaue them vp vnto the hardnesse of their heart, and they haue walked in their owne counsels.

13 Wh that my people had hearkened vnto mee, and Israel had walked in my wayes.

more are we indebted to him for our spiritual deliuerance from the tyrannie of Satan and sinnes. ^g By a strange and wonderful facion. ^h Or contention, Exod. 17.7. ⁱ He condemneth all assemblies, where the people are not attentive to heare Gods voyce, and to giue obedience to the same. ^j God accuseth their incredulitie, because they opened not their mouthes to receiue Gods benefites in such abundance as he powreth them out. ^k God by his word collecteth all, but his secret election appoynteth, who shall heare with fruit.

^a An instrument of musike brought from Geth. ^b It seemeth that this Psalm was appointed for soleme feasts and assemblies of the people, to whom for a tyme these ceremonies were ordeined, but now vnder the Gospel are abolished. ^c Vnder this feaste he comprehendeth all other soleme dayes. ^d That is, in Israel: for Iosephs familie was coited the chief before that Iudah was preferred. ^e God speaketh in the person of the people, because he was their leader. ^f If they were neuer able to giue sufficient thanks to God for this deliuerance from corporal bondage, howe much

1 If their finnes had not letted, m If y^e Israelites had not broken couenant wth god, he would haue giuen the victorie against their enemies. n That is, with most fine wheate and abundance of honie.

14 I would fone haue humbled their enemies, and turned mine hand against their aduersaries.

15 The haters of the Lorde shoulde haue bene subiect vnto him, and their tyme should haue endured for euer.

16 And God woulde haue fed them with the fette of wheate, and with honie out of the rocke woulde I haue sufficed thee.

PSAL. LXXXII.

1 The Prophet declaring God to be present among the Iudges & Magistrates, 2 Reproueth their partialitie, 3 And exhorteth them to do iustice, 5 But seeth none amendment, 8 He desireth God to undertake the matter and execute iustice himselfe.

¶ A Psalm committed to Asaph, 1 God standeth in the assemblie of gods: he iudgeth among gods. 2 Y^e loue long will pe iudge vniustly, and accept the persons of the wicked: Selah.

3 Do right to the poore and fatherles: do iustice to the poore and needy.

4 Deliuert the poore and needy: saue them from the hande of the wicked.

5 They know not a vnderland nothing: they walke in darkenesse, albeit all the foundations of the earth be moued.

6 I haue said, Pe are gods, and pe are all children of the most High.

7 But pe shall dye as a man, & pe princes, shal fall like others.

8 O God, arise, therefore iudge thou the earth: for thou shalt inherite all nations.

a The Prophet sheweth that if princes and Iudges do not their duetie, God, whose autoritie is about them, will take vengeance on the. b For thieues & murderers finde fauour in judgement, when the cause of the godly can not be heard. c Not only when they cry for helpe, but when their cause requirith aide & support. d That is, al things are out of order, either by their tyrannie, or carelesse negligence. e No title of honour shall excuse you, but you shall be subiect to Gods iudgements, & render accompt as well as other men. f Therefore no tyrant shal plucke thy right and autoritie from thee.

PSAL. LXXXIII.

1 The people of Israel pray vnto the Lorde to deliuer them from their enemies both at home & farre of which imagined nothing but their destruction. 9 And they desire that all such wicked people may, according as God was accustomed, be stricken with the stormy tempest of Gods wrath, 18 That they may know that the Lord is most high vpon the earth.

¶ A song, or Psalm committed to Asaph.

1 Kepe not thou silence, O God: be not still and cease not, O God.

2 For lo, thine enemies make a tumult: and they that hate thee, haue lifted vp the head.

3 They haue taken craftie counsel against thy people, and haue consulted against in, in the dayes of Iosaphat. b He calleth them Gods enemies, which are enemies to his Church,

a This Psalm seemeth to haue bene composed, as a forme of prayer against the dangers that the Church was in, in the dayes of Iosaphat. b He calleth them Gods enemies, which are enemies to his Church,

thy secret ones.

4 They haue said, Come and let vs cut them off from being a nation: and let the name of Israel be no more in remembrance.

5 For they haue consulted together in heart, and haue made a league against thee:

6 The tabernacles of Edom, & the Ishmaelites, Moab and the Agarims: Gebal and Ammon, and Amalech, the Philistines with the inhabitants of Tyris:

8 Asshur also is iopned with them: they haue bene an arme to the children of Lot, & Elah.

9 Do thou to them as vnto the Midianites: as to Siser & as to Zabim at the riuert of Aishon.

10 They perished at En-dor, and were dung for the earth.

11 Make them, euen their princes like Asoreb and like Zeeb: yea, all their princes like Zebah and like Zalmana.

12 Which haue aide, let vs take for our possession the habitations of God.

13 O my God, make them like vnto a wheate, and as the stubble before the winde.

14 As the fire burneth the forest, & as the flame setteth the mountaynes on fire:

15 So persecute them with thy tempest, & make them afraid with thy storme.

16 Fill their faces with shame, that they may seeke thy name, O Lord.

17 Let them be confounded and troubled for euer: yea, let them be put to shame and perish.

18 That they may knowe that thou, which art called Jehouah, art alone, euen the most High ouer all the earth.

feete as myre. *1st. 7. 25. & 8. 21. k That is, Iudca: for where his Church is, there dwelleth he among them. l Because the reprobate could by no means be amended, he prayeth that they may vterly be destroyed, be vnstable and led with all windes. m That is, be compelled by thy plagues to confesse thy power. n Though they beleuee not, yet they may proue by experience, that it is in vaine to resist against thy counsel in establishing thy Church.

PSAL. LXXXIII.

1 David driuen forth of his country, 2 Desires most ardently to come againe to the Tabernacle of the Lorde & the assemblie of the Saintes to praise God, 4 Pronouncing them blessed that may so doe. 6 Then he prayeth the courage of the people, that passe through the wilderness to assemblie themselves in Zion. 10 Finally with praise of this matter & confidence of Gods goodnes he endeth the Psalm.

¶ To him that excelleth vpon Sittith, A Psalm committed to the sonnes of Korah.

1 O Lord of hostes, howe amiable are thy Tabernacles!

2 My soule logeth for, & fainteth for to the Church of God to make profession of his faith and to professe in religion.

c The elect of God are his secret ones: for he hideth them in the secret of his tabernacle, and preferueth them from all dangers. d They were not content to take y^e Church as prisoner, but sought vterly to destroy it. e By all secret means. f They thought to haue subuerted thy counsel, wherein y^e perpetuity of y^e church was established. *Or, Zor.

g The wickednes of y^e Ammonites and Moabites is described, in that they prouoked these other nations to fight against y^e Israelites their brethern. h By these examples, they were confirmed y^e God would not suffer his people to be vterly destroyed. Iudg. 7. 21. & 4. 15.

i Troden vnder feete as myre. *1st. 7. 25. & 8. 21. k That is, Iudca: for where his Church is, there dwelleth he among them. l Because the reprobate could by no means be amended, he prayeth that they may vterly be destroyed, be vnstable and led with all windes. m That is, be compelled by thy plagues to confesse thy power. n Though they beleuee not, yet they may proue by experience, that it is in vaine to resist against thy counsel in establishing thy Church.

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a David coplay- neth that he can not haue access to the Church of God to make profession of his faith and to professe in religion. the

b For none but the priests could enter into the Sanctuary, & the rest of y^e people into the courtes. c So y^e the poore birds haue more liberie then I. d Who trusteth nothing in himselfe, but in thee onely, and lea- rneeth of thee to rule his life. e That is, of mul- berry trees which was a bare place so y^e they which passed through, must dig pits for water: signifying that no less can hinder the that are fully bent to come to Christes Church, neither yet that God will euer faile them. f They are neuer weary, but in- crease in strength & cou- rage till they come to Gods house. g That is, for Christes sake, whose figure I represent. h He would wish to liue but one day rather in Gods Church, then a thousand among the worldlings. i But will from tyme to tyme increase his blessings towards his more and more.

the courtes of the Lord: for mine heart and my flesh reioyce in the living God. 3 Pea, the sparrow hath founde her an house, and the swallow a nest for her, where she may lay her yong: euen by thine altars, O Lord of hostes, my king and my God. 4 Blessed are they that dwell in thine house: they will euer praise thee. Selah. 5 Blessed is the man, whose strength is in thee, and in whose heart are thy wayes. 6 They going through the vale of Baca, make welles therein: the raine also conereth the pooles. 7 They go from strength to strength, till euery one appeare before God in Zion. 8 O Lord God of hostes, heare my pray- er: hearken, O God of Iacob. Selah. 9 Behold, O God, our shield, and looke vpon the face of thine s^cruoued. 10 For a day in thy courtes is better then a thousand other where: I had rather be a doie keeper in the house of my God, then to dwell in the Tabernacles of wickednes. 11 For the Lord God is the sunne and shield vnto vs: the Lord will giue grace and gloiy, and no good thing will he withholde from them that walke by right. 12 O Lord of hostes, blessed is the man that trusteth in thee.

PSAL. LXXXV.

1 Because God withdrew not his rods from his Church after their returne from Baby- lon, first they put him in mind of their deli- uerance, to the intent that he should not leaue the worke of his grace unperfie. 5 Next they complaine of their long affliction: 8 And thirdly they reioyce in hope of felicitie promised. 9 For their deli- uerance was a figure of Christes kingdom, vnder the which should be perfie felicitie.

To him that excellet. 10 Psalme com- mitted to the sonnes of Iozab.

1 **L**orde, thou hast bene fauourable vnto thy land: thou hast brought againe the captiuitie of Iacob. 2 Thou hast forgiven the iniquitie of thy people, and b^e covered all their finnes. Selah. 3 Thou hast withdrawen all thine anger, & halt turned backe fro the fierces- nes of thy wrath. 4 Turne vs, O God of our saluatiō, and releafe thine anger towards vs.

b They confesse that Gods free mercy was the cause of their deliuerance, be- cause he loued the land, which he had chosen. b Thou hast bur- ied them that they shall not come into judge- ment. c Not only in withdrawing thy rod, but in forgiving our finnes, and in touching our hearts to confesse them.

5 Wilt thou be angry with vs for euer? and wilt thou prolong thy wrath from one generation to another? 6 Wilt thou not turne agayne & quiete vs, that thy people may reioyce in thee? 7 Shew vs thy mercie, O Lord, & graunt vs thy saluation. 8 I will hearken what the Lord God will say: for he will speake peace vnto his people, and to his s^cruantes, y^e they turne not agayne to follie. 9 Surely his saluation is neere to them that feare him, that gloiy may dwell in our land. 10 Mercie and truth shall mete: righte- ousnes and peace shall kisse one another. 11 Truth shall bid out of the earth, and righteousnes shall looke downe from heauen. 12 Pea, the Lord shall giue good things, and our land shall giue her increase. 13 Righteousnes shall go before him, and shall set her steppes in the way.

d As in tymes past they had felt Gods mer- cies: so now be- lying oppressed by the long conti- nuance of euils, they pray vnto God, that accord- ing to his nature he would be mercifull vnto them. e He confesseth that our saluatiō commeth only of Gods mercy. f He will send all prosperitie to his church, when he hath sufficiently corrected them. g Also by his pun- ishmentes the faithfull shall learne to beware y^e they retune not to like offences. g Though for a tyme God thus exercise them with his rods, yet vnder the kingdom of Christ they should haue peace and ioy. h Iustice shall then flourish and haue free course & passage in euery place.

PSAL. LXXXVI.

1 David sore afflicted and forsaken of all, prayeth seruenly for deliuerance: some- tymes rehearsing his miseries, 5 Some- tymes the mercies received, 11 Desiring also to be instructed of the Lord, that he may feare him and glorifie his Name. 14 He complaineth also of his aduersaries, & requireth to be deliuered from them.

A prayer of David.

1 **I**ncline thine eare, O Lord, & heare me: for I am poore and needie. 2 Pieserne thou my soule, for I am mercifull: my God, saue thou thy ser- uant, that trusteth in thee. 3 Be mercifull vnto me, O Lord: for I cry vpon thee continually. 4 Reioice the soule of thy seruant: for vs to thee, O Lord, do I lift vp my soule. 5 For thou, Lord, art good and mercifull, and of great kindnes vnto all them, that call vpon thee. 6 Giue care, Lord, vnto my prayer, and hearken to the voyce of my supplica- tion.

7 In the day of my trouble I will call vpon thee: for thou hearest me. 8 Among the gods there is none like thee, O Lord, and there is none that can do like thy workes. 9 All nations, whom thou hast made, shall come and swoyship before thee, O

a David perse- cuted of Saul, thus prayed, lea- ving the same to the Church as a monument, how to seeke redresse against their miseries. b I am not ene- mie to them, but pitie the, though they be cruel to- ward me. c Which was a sure token that he beleued that God would deli- uer him. d He doth con- fesse that God is good to all, but onely mercifull to poore sinners. e By crying & calling continually, he sheweth how we may not be weary, though God graunt not forthwith our request, but y^e we must earnestly, & ofte call vpo him. f He cō- deneth all idols, forasmuch as they can do no works to declare y^e they are gods. g This proueth y^e David praied in the name of Christ, y^e Messias, of whose kingdom he doth here prophesie.

li He confesseth himselfe feign: rant till God hath taught him, & his heart variable and separate fro God, till God ioyne it to him, and confirme it in his obedience. i That is, from most great danger of death: out of the which none, but onely the mighty hand of God, could deliuer him. k He sheweth that there can be no moderatio nor equitie, where proud tyrants reigne: and that the lacke of Gods feare is as priuiledge to all vice and crueltie. l He boasteth not of his owne vertues, but confesseth that God of his free goodnes hath euer bene merciful vnto him, and giuen him power against his enemies, as to one of his owne houshold.

Lord, and shal glorifie thy Name.
 10 For thou art great and doest wondrous things: thou art God alone.
 11 Teach me thy way, O Lord, & I will walke in thy truth: knit mine heart vnto thee, that I may feare thy Name.
 12 I will praise thee, O Lord my God, with all mine heart: yea, I will glorifie thy Name for euer.
 13 For great is thy mercy toward me, & thou hast deliuered my soule from the lowest graue.
 14 O God, thy psonde are risen agaynst me, and the assemblies of violent men haue kought my soule, and haue not set thee before them.
 15 But thou, O Lord, art a pitifull God & mercifull, slowe to anger and great in kindnes and truth.
 16 Turne vnto me, and haue mercy vpon me: giue thy strength vnto thy seruant, and saue the soune of thine hands made.
 17 Shew a token of thy goodnes toward me, that they which hate me, may see it, and be ashamed, because thou, O Lord, hast holpen me and comforted me.
 1 He boasteth not of his owne vertues, but confesseth that God of his free goodnes hath euer bene merciful vnto him, and giuen him power against his enemies, as to one of his owne houshold.

PSAL. LXXXVII.

The holy Ghost promisseth that the condition of the church, which was in miserie after the captiuitie of Babylon, should be restored to great excellencie, & so that there should be nothing more comfortable, then to be nombred among the members thereof.

A Psalm or song committed to the sonnes of Iozab.

God laid his foundations among the holy mountains.
 2 The Lord loueth the gates of Zion above all the habitations of Iacob.
 3 Glorious things are spoken of thee, O citie of God, Selah.
 4 I will make mention of Rahab and Babel among them that know me: behold Palestina & Cyprus with Ethiopia, there is he borne.
 5 And of Zion it shall be sayd, Many are borne in her: and he, euen the most high shall stablish her.
 6 The Lord shall count, when he visiteth the people, he was borne there, Selah.
 7 As well the singers as the players on instruments shall praise thee: all thy springs are in thee.

PSAL. LXXXVIII.

A grievous complaint of the faithfull, sore

afflicted by sicknesse, persecutions & aduersitie: 7 Being as it were left of God without any consolation, 13 Yet he calleth on God by faith and striueth against desperation, 18 Complaining himselfe to be forsaken of all earthly helpe.

A long or Psalm of Heman the Ezrahite to giue instruction, committed to the sonnes of Iozab for him that excheleth vpon Salath & Aiamoth.

1 O Lord God of my saluation, I cry day and night before thee.
 2 Let my prayer enter into thy presence: incline thine eare vnto my cry.
 3 For my soule is filled with euils, and my life draweth nere to the graue.
 4 I am counted among them that goe downe vnto the pitte, and am as a man without strength.
 5 Free among the dead, like the slayne lying in the graue, whom thou remembrest no more, and they are cut of from thine hand.
 6 Thou hast laid me in the lowest pit, in darkenes, and in the deep.
 7 Thine indignation drieth vpon me, & thou hast bered me with all thy waues, Selah.
 8 Thou hast put away mine acquaintance farre from me, and made me to be abhorred of them: I am thus by, and cannot get forth.

1. King. 4. 32. psal. 13.

a That is, to humble. i That is, the beginning of a song, by the tune whereof this Psalm was sung. b Though many cry in their sorrows, yet they cry not earnestly to God for remedie as he did: whom he confessed to be the autor of his saluation. c For he that is dead, is free fro all cares and busines of this life: & thus he sayth, because he is vnprofitable for all matters concerning mans life, and as it were cut of from this world. d That is, from thy providence and care, which is meant according to judgement of flesh. e The stormes of thy wrath haue overwhelmed me. f He attributeth the losse and displeasure of his friends to Gods providence, whereby he partly punisheth and partly trieth his. g I see none ende away from me, and mine acquaintance hid themselves. h Mine eyes and face declare my sorrows. i He sheweth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to tary till they be dead & then raise them vp againe. k That is, in the graue, where onely the body lieth without all sense & remembrance. l I am euer in great dangers & sorrows, as though my life should vterly be cut of euery moment. m Ebr. were in darkenes.

9 Mine eie is sorrowfull through mine affliction: Lord, I call daily vnto thee: I stretch out mine hands vnto thee.
 10 Wilt thou shew a miracle to the dead? or shall the dead rise and praise thee? Selah.
 11 Shall thy louing kindnes be declared in the graue? or thy faithfulness in destruction?
 12 Shall thy wonderous workes be known in the darke? and the righteousness in the land of oblivion?
 13 But vnto thee haue I cryed, O Lord, and early shall my prayer come before thee.
 14 Lord, why dost thou reiect my soule, and hidest thy face from me?
 15 I am afflicted & at the point of death: from my mouth I suffer thy terrors, doubting of my life.
 16 Thine indignations go ouer me, & thy feare hath cut me of.
 17 They came round about me daily like water, and compassed me together.
 18 My louers and friends haist thou put away from me, and mine acquaintance hid themselves.
 19 Mine eyes and face declare my sorrows. i He sheweth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to tary till they be dead & then raise them vp againe. k That is, in the graue, where onely the body lieth without all sense & remembrance. l I am euer in great dangers & sorrows, as though my life should vterly be cut of euery moment. m Ebr. were in darkenes.

PSAL. LXXXIX.

With many wordes doth the Prophet prayse

a God did chuse that place among the hills to establish Ierusalem and his Temple. b Though thy glorious estate do not yet appeare, yet waite with patience & God will accomplish his promes. c That is, Egypt and these other countreys shall come to thy knowledge of God. d It shall be sayd of him, that is regenerate and come to the Church, that he is as one that was borne in thy church. e Out of all quarters they shall come into the Church and be counted as citizens. f When he calleth by his word them into thy Church, whom he had elected and written in thy booke. g The Prophet setteth his whole affections & comfort in the Church.

praise the goodnesse of God, 23 For his re-
 flamm and covenant, that hee had made
 betwene him and his elect by Iesus Christ
 the sonne of Dauid. 28 Then doeth he co-
 plaime of the great ruine, & desolation of
 the kingdome of Dauid, so that to the out-
 ward appearance the promises were broken.
 46 Finally he praisth to be delivered from
 his afflictions, making mention of the short-
 nes of mans life, & confirming himselfe by
 Gods promises.

A Psalme to give instruction, of Ethan
 the Ezrahite.

I Will sing the mercies of y^e Lord for ever
 with my mouth wil I declare thy
 trueth from generation to generation.
 2 For I b sayde, Wherbie shalbe set vp for
 ever: thy trueth shalt thou esttablith in
 the very heauens.
 3 I have made a covenant with my cho-
 sen: I have swoyne to Dauid my serua^t,
 4 Thy seede wil I stablish for ever, & set
 vp thy thione from generation to gene-
 ration. Selah.
 5 O Lord, even the est heavens shall pra^{ise}
 thy wondrous waye: pra, thy trueth
 in the Congregation of the Saints.
 6 For who is equal to the Lord in the
 heauen? and who is like the Lord among
 the est sonnes of the gods?
 7 God is very terrible in the assembly of
 the h^{est} Sautes, & to be reuerenced aboue
 all that are about him.
 8 O Lord God of holtes, who is like unto
 thee, which art a mightie Lord, and thy
 trueth is about thee?
 9 Thou rulest the raging of the sea: wheⁿ
 the waues thereof arise, thou stillest
 them.
 10 Thou hast beaten downe Rahab as a
 man slayne: thou hast scattered thine est
 enemies with thy mightie arme.
 11 The heauens are thine, the earth also is
 thine: thou hast layed the foundation of
 the world, and all that therein is.
 12 Thou hast created the North and the
 South: Tabor & Hermon shall reioyce
 in thy Name.
 13 Thou hast a mightie arme: strong is
 thine hand, & high is thy right hand.
 14 Righteousnes and equitie are the sta-
 blishment of thy thione: mercie & trueth
 go before thy face.
 15 Blessed is the people, that can reioyce
 in thee: they shall walke in the light of
 thy countenance, O Lord.

infinite iustice, what earthly creature by oppressing the Church,
 dare set him selfe against God? i For as hee delivered y^e Church
 by the red Sea, and by destroying Rahab, that is, the Egyptians: so
 wil hee estoone deliuer it, when the dangers be great. k Tabor
 is a mountaine Westward from Ierusalem, & Hermon Eastward:
 so the Prophet signifieth that all parts and places of the worlde
 shall obey Gods power for the deliuerance of his Church. l For
 hereby he iudgeth the world, & sheweth himselfe a mercifull Fa-
 ther & faithfull protector vnto his. m Feeling in their consci-
 ence that God is their father. n They shalbe preferred by thy Fa-
 therly prouidence.

They shall reioyce continually in thy
 Name, & in thy righteousness shall they
 exalt themselves.
 17 For thou art the glory of their strength,
 and by thy fauour our hopes shall bee
 exalted.
 18 For our shielde appertayneth to the
 Lord, and our King to the holie one of
 Israel.
 19 Thou spakest then in a vision vnto
 y^e thine Holie one, and saydest, I haue
 lapid helpe vpon one thine is: inghrie:
 I haue exalted one chosen out of
 the people.
 20 I haue found Dauid my serua^t: with
 mine holp opie haue I anointed him.
 21 Therefore mine hand shalbe established
 with him, and mine arme shall strength
 then him.
 22 The enemye shal not oppresse him, nei-
 ther shal they wicked hurt him.
 23 But I wil d^{est}rope his foes before his
 face, and plague them that hate him.
 24 My trueth also and my estmercie shalbe
 with him, and in my Name shall his
 hope be exalted.
 25 I will set his hand also in the sea, and
 his right hand in the est floods.
 26 He shall crye vnto mee, Thou art my
 Father, my God, and the rocke of my
 saluation.
 27 Also I will make him my first borne,
 higher then the kings of the earth.
 28 My mercie will I keepe for him for e-
 uermore, and my covenant shall stande
 fast with him.
 29 His seede also will I make to endure
 for ever, and his thione as the dayes
 of heauen.
 30 But if his children forsake my Law, and
 walke not in my iudgements:
 31 * If they breake my statutes, and keepe
 not my commandements:
 32 Then wil I visite their transgression
 with the rodde, and their iniquitie with
 strokes.
 33 * Yet my louing kindenesse wil I not
 take from him, neither wil I falsifie my
 trueth.
 34 My covenant wil I not breake, nor
 alter the thing that is gone out of my
 lippes.
 35 I haue swoyne once by mine holinesse,
 * that I wil not falspe Dauid, saying,
 36 His seede shal endure for ever, and his
 thione shalbe as the sunne before me.
 37 He shalbe established for evermore as
 the moone, and as a faithful est witness
 in the heauen. Selah.
 38 But thou hast reiected and abhorred,
 thou hast bene angrie with thine An-
 ointed.
 39 Thou hast broken the covenant of thy

o In that they
 are preferred &
 continue, they
 ought to giue y^e
 praise and glorie
 onely to thee.
 p In that that
 our King hath
 power to defend
 vs: it is the gift of
 God.
 q To Samuel and
 to others, to as-
 sure y^e Dauid was
 thy chosen one.
 r Whome I haue
 both chosen and
 giue him Ar^{ch}tye
 to execute his
 office, as vers. 21.
 s Though there
 shalbe euermore
 enemies against
 Gods kingdome,
 yet hee promiseth
 to ouercome the^m
 t I wil merciful-
 ly performe my
 promises to him
 notwithstanding
 his infirmities &
 offences.
 u His power,
 plury & estate.
 x He shall crye
 the Lord round
 about.
 y His excellent
 dignitie shall ap-
 peare herein y^e
 he shalbe name^d
 the sonne of god
 & the first borne,
 wherein he is a
 figure of Christ.
 z Though for
 the finnes of the
 people the state
 of this kingdome
 decayed: yet God
 referued still a
 roote, till he had
 accomplished this
 promise in Christ
 . . . Sam. 7. 14.
 a Though the
 faithfull answere
 not in all poyntes
 to their professi-
 on, yet God wil
 not breake his
 covenant wth the^m,
 b For God in
 promising hath
 performed. * Eb-
 iff he vnto Dauid: which is a manner of othe. c As long as y^e sun &
 moone endure, they shalbe witnesses to me of this promise. d Be-
 cause of y^e horrible confusion of things, y^e Prophet complaineth
 to God as though he saw not y^e performace of his promise. And thus
 discharging his cares on God, he resisteth doubt & impacience.

c By this he meaneth y horrible dissipation and renting of the kingdome, which was vnder Teroboam; or els by the Spirit of prophetic Ethan spekech of those great miseries, which came soone afterward to passe at y captiuitie of Babylon.

f He sheweth y the kingdome fell before it came to perfection or was ripe.

g The Prophet in ioyning praiser w his complaint, sheweth that his faith neuer failed h Seeing mans life is short, and thou hast created man to beflowe thy benefites vpo him, except thou hast to helpe, death will preuent thee.

i He meaneth that Gods enemies did not only slander him behinde his backe: but also mocked him to his face, and as it were cast their iniuries in his bosome. k So he calleth them that persecute the Church. l They laugh at vs, which patiently wayte for the comming of thy Christ.

1 Thou hast profaned his crowne, casting it ou the ground.

2 Thou hast broke down al his wallles: thou hast layd his fortresses in ruine.

3 All that go by the way, spople him: he is a rebuke vnto his neighbours.

4 Thou hast let up the right hand of his enemies, and made all his aduersaries to reioyce.

5 Thou hast also turned the edge of his sword, and hast not made him to stande in the battel.

6 Thou hast caused his dignitie to despay, and cast his throno to the ground.

7 The dapes of his youth hast thou shortend, & couered him with shame, Selah.

8 Loide, howe long wilt thou hyde thy selfe, for euer? shal thy wrath burne like fire?

9 Remember of what time I am: wherefore thoudest thou create in vaine al the children of men?

10 What man lyueth, and shall not see death? shal he deliuer his soule from the hand of the graue? Selah.

11 Loide, where are thy former mercies, which thou swauest vnto Dauid in thy trueth?

12 Remember, O Lord, the rebuke of thy seruantes, which I beare in my bosome of all the nightie people.

13 For thine enemies haue reproched thee, O Loide, because they haue reioyced the footesteps of thine Anointed.

14 Praised be the Loide for euermore. So be it, euen so be it.

15 Thou takest them away suddenly as with a flood.

16 Thou callest vs by thy rods to consider the shortnes of our life, and for our finnes thou abridgest our dayes.

17 Our dayes are not oonly short, but miserable, for as much as our finnes daily prouoke thy wrath.

18 Meaning, according to the common state of life.

19 If mans life for the breuitie be miserable, much more, if thy wrath lye vpon it, as they, which fear thee, onely knowe.

20 Which is, by considering the shortnes of our life, & by meditating the heauenly ioyes.

21 Meaning, wilt thou be angry with us, or, take comfort in thy seruants.

22 A Euen thy mercie, which is thy chiefest work, as Gods promises appertained aswel to thy posteritie, as to them, so Moses prayech for the posteritie.

23 Meaning, that it was obscured, when he ceased to do good to his Church.

24 For except thou guyde vs with thine holy Spirit, our enterprises can haue no good successe.

PSAL. XC.

1 Moses in his prayer setteth before vs the eternall fauour of God toward his, 3 Who are neither admonished by the breuitie of their life, 7 Nor by his plagues to be thankfull, 12 Therefore Moses prayeth God to turne their hearts & continue his mercies toward them, and their posteritie for euer.

L A prayer of Moses, the man of God.

1 Did, thou hast bene our habitatio from generation to generation.

2 Before y mountaines were made, and before thou hadst formed the earth, and the world, euen from euerlasting to euerlasting thou art our God.

3 Thou turnest man to destruction: as garnie thou sapest, Returne, pee sonnes of Adam.

4 For a thousand peeres in thy sight are as yesterday when it is past, and as a watch in the night.

5 Moses by lamenting the frailtie and shortnes of mans life moueth God to pitie.

6 Though man thinke his life long, which is in deed most short, yea though it were a thousand yeres: yet in Gods sight it is as nothing, and as the watch that lasteth but three houres.

7 Thou hast ouerflowed them: they are as a sleepe: in the morning hee growteth like the grasse.

8 In the morning it flourisheth & growteth, but in the evening it is cut downe and withereth.

9 For we are consumed by thine anger, and by thy wrath are we troubled.

10 Thou hast let our iniquities before thee, and our secreete finnes in the light of thy countenance.

11 For al our dapes are past in thine anger: we haue spent our peeres as a thought.

12 The time of our life is thre score yeres and ten, and if they be of strength, four score yeres: yet their strength is but labour and sorrow: for it is cut of quickly, and we slee awap.

13 Who knoweth the power of thy wrath? for according to thy feare is thine anger.

14 Teach vs so to number our daies, y we may apply our hearts vnto wisdomie.

15 Returne, O Lord, how long? and be pacified toward thy seruantes.

16 Fill vs with thy mercie in the morning: so shall we reioyce and be glad al our dapes.

17 Comfort vs according to the daies that thou hast afflicted vs, & according to the peeres that we haue scene euill.

18 Let thy worke be scene towarde thy seruantes, and thy glorie vpon their children.

19 And let the beautie of the Loide our God be vpon vs, and direct thou the worke of our hands vpon vs, euen direct the worke of our hands.

20 As Gods promises appertained aswel to thy posteritie, as to them, so Moses prayech for the posteritie.

21 Meaning, that it was obscured, when he ceased to do good to his Church.

22 For except thou guyde vs with thine holy Spirit, our enterprises can haue no good successe.

PSAL. XCI.

1 Here is described in what assurance hee liueth that putteth his whole trust in God, and committeth himselfe wholly to his protection in all tentations. 14 A promes of God to those that loue him, knowe him and trust in him, to deliuer them & giue them immortal glorie.

Who so dwelleth in the secreete of the most High, shall abide in the shadow of the Almighty.

2 I will say vnto the Lord, O mine hope, and my trustresse: he is my God, in him will I trust.

3 Surely he will deliuer thee from the snare of the hunter, and from the noyse some pestilence.

4 He will coner thee vnder his wynges, and thou shalt bee sure vnder his fea.

5 That is, Gods helpe is most readie for vs, whether Satan as sayle vs secretly, which he calleth a snare: or openly, which is here meant by the pestilence.

Thou takest them away suddenly as with a flood.

Thou callest vs by thy rods to consider the shortnes of our life, and for our finnes thou abridgest our dayes.

Our dayes are not oonly short, but miserable, for as much as our finnes daily prouoke thy wrath.

Meaning, according to the common state of life.

If mans life for the breuitie be miserable, much more, if thy wrath lye vpon it, as they, which fear thee, onely knowe.

Which is, by considering the shortnes of our life, & by meditating the heauenly ioyes.

Meaning, wilt thou be angry with us, or, take comfort in thy seruants.

A Euen thy mercie, which is thy chiefest work, as Gods promises appertained aswel to thy posteritie, as to them, so Moses prayech for the posteritie.

Meaning, that it was obscured, when he ceased to do good to his Church.

For except thou guyde vs with thine holy Spirit, our enterprises can haue no good successe.

He that maketh God his defence and trust, shall perceiue his protection to be a most sure safeguard.

Being assured of this protection, he prayeth vnto the Lord.

Whether Satan as sayle vs secretly, which he calleth a snare: or openly, which is here meant by the pestilence.

d That is, his faithful keeping of promises to helpe thee in thy necessitie.

e The care that God hathouer his, is most sufficient to defend them from all dangers.

f The godly shal have some experience of Gods judgements against the wicked euen in this life, but fully they shal see it at that day, whē all things shalbe reuicled.

g God hath not appointed carey man one Angell, but many to be ministers of his providence to keepe his & defend them in their vocation, which is the way to walke in without tepting God.

h Thou shalt not only be preferred from al euil, but overcome it whether it be secret or open.

i To assure the faithfull of Gods protection, he bringeth in God to confirme the same.

k For he is contented with that life, that God giueth: for by death the shortnes of this life is recompensed with immortallitie.

thers: his ^d truth shalbe thy shield and buckler.

5 ^e Thou shalt not be afraid of the feare of the night, nor of the arrow that flieth by day:

6 Nor of the pestilence ^f walketh in the darkness: nor of the plague that destroyeth at noone day.

7 A thousand shall fall at thy side, & ten thousand at thy right hand, but it shall not come nere thee.

8 Doubtles with thine ^g eyes shalt thou beholde and see the reward of the wicked.

9 For thou hast said, The Lorde is myne hope: thou hast said for the most high for thy refuge.

10 There shall none euill come vnto thee, neither shall any plague come nere thy tabernacle.

11 ^h For he shall giue his Angells charge ouer thee to keepe thee in all thy wayes.

12 They shall beare thee in their handes, that thou hurt not thy foote agaynst a stone.

13 Thou shalt walke vpon the lion and aspe: the ⁱ pong lion and the dragon shalt thou tread vnder feete.

14 ^k Because he hath loued me, therefore wil I deliuer him: I wil exalt him because he hath known my name.

15 He shall call vpon me, and I wil heare him: I will be with him in trouble: I wil deliuer him, and glorifie him.

16 With long life wil I satisfie him, and shew him my saluation.

PSAL. XCII.

1 *This Psalme was made to be sung on the Sabbath, to stirre vp the people to acknowledgement God and to praise him in his workes: the Prophete reioyceth therein.*

6 *But the wicked is not able to consider that the vngodly, when he is most flourishing, shall most speedily perish.* 12 *In the ende is described the felicitie of the iust, planted in the house of God to praise the Lord.*

A Psalme or song for the Sabbath day.

1 **I**t is a good thing to praise the Lorde, and to sing vnto thy Name, O most High,

2 To declare thy louing kindnes in the bmoyning, and thy truth in the night,

3 Vpon an instrument of ten stringes, and vpon the viole with the song vpon the harpe.

4 For thou, Lord, hast made me glad by thy ^a workes, and I will reioyce in the

c These instruments were then permitted, but at Christes comming abolished.

d He sheweth what is the vse of the Sabbath day: to wit, to meditate Gods workes.

workes of thine handes.

5 O Lord, how glorious are thy workes! and thy thoughts are very deepe.

6 An vnwise man knoweth it not, and a fool doth not vnderstand this,

7 (Whē the wicked grow as the grasse, and all the workes of wickednes do flourish) that they shall be destroyed for euer.

8 But thou, O Lord, art most high for euermore.

9 For lo, thine enemies, O Lord: for lo, thyne enemies shall perish: all the workes of iniquitie shall be destroyed.

10 ^e But thou shalt exalt mine home, like the unicorne, and I shall be anointed with fresh oyle.

11 ^f Hence epe also I shall see my desire agaynst mine enemies: & mine eares shal heare my wisde agaynst the wicked, that repley by agaynst me.

12 The righteous shall flourish like a palme tree, & shall growe like a cedar in Lebanon.

13 Such as be planted in the House of the Lord, shall flourish in the courtes of our God.

14 They shall sit bring forth fruit in their age: they shall be fat and flourishing,

15 To declare that the Lord my rocke is righteous, and that none iniquitie is in him.

PSAL. XCIII.

1 *He prayeth the power of God in the creation of the world, and beatech downe all people which lift them up against his maiestie, & And prouoketh to consider his promises.*

1 **T**he Lord reigneth, and is clothed with maiestie: the Lord is clothed, and girded with power: the world also shall be established, that it cannot be moued.

2 ^a Thy throne is established of old: thou art from euerlasting.

3 ^b The floods haue lifted vp, O Lord: the floods haue lifted by their voyce: the floods lift by their waues.

4 ^c The waues of the sea are maruclous through the noise of many waters, yet the Lord on high is more mighty.

5 ^d Thy testimonies are very sure: holines becommeth thine House, O Lorde, for euer.

e Besides Gods power and wisdom in creating and governing, his great mercy also appeareth in that he hath giuen his people his word and covenant.

PSAL. XCIIII.

1 *He prayeth vnto God against the violence and arrogancie of tyrants,* 10 *Warning them of Gods iudgements.* 12 *Then doth he comfort the afflicted by the good issue of their afflictions, as he felt in himselfe, and did see in others, and by the ruine of the wicked,* 23 *Whom the Lord will destroy.*

a Whose office it is to take vengeance on the wicked.
 b Shew by effect thou art Iudge of the world to punish the wicked.
 c That is, brag of their crueltie & oppression: or esteeme themselves above all other.
 d Seeing the Church was the so f. reoppressed it ought not to seeme strange to vs, if we see it so now, & therefore we must call to God to take our cause in had.
 e He sheweth if they are desperate in malice, for as much as they feared not God, but gave themselves wholly to do wickedly.
 f He sheweth, that it is impossible, but God should heare, see and understand their wickednes.
 g If God punish whole nations for their finnes, it is meere folly for any one man, or els a fewe to thinke that God will spare them.
 h God hath care ouer his & chastiseth them for their welth, that they should not perish for euer w the wicked.
 i God will restore the state and gouernement of their things to their right vse, & then the godly shall follow him
 k He complaineth of them, which would not help him to resist the enemies: yet was assured that Gods helpe would not faile. l When I thought there was no way but death. m In my trouble & distresse I euer found thy present helpe. n Though the wicked iudges pretend iustice in oppressing the church, yet they haue not that autoritie of God. o It is a great token of Gods iudgement, when the purpose of the wicked is broken, but most when they are destroyed in their owne malice.

O Lord God the auenger, O God the auenger, shew thy selfe clerely.
 2 **Exalt thy selfe, O Iudge of the world,** and render a reward to the proude.
 3 **Lord, how long shall the wicked, how long shall the wicked triumph?**
 4 **They prate & speake fiercely: all the workers of iniquity vaunt themselves.**
 5 **They smite downe the thy people, O Lord, and trouble thine heritage.**
 6 **They slap the widow & the stranger, and murder the fatherlesse.**
 7 **Yet they say, The lord shall not see: neither will the God of Jaakob regard it.**
 8 **Understand ye vnwise among y people: and ye fooles, when wil ye be wise?**
 9 **Is that y planted the eare, shall he not heare: or he that sowed the eye, shall he not see?**
 10 **Or he that chastiseth the snations, shall he not correct? he that teacheth man knowledge, shall he not know?**
 11 **The Lord knoweth the thoughtes of man, that they are vanitie.**
 12 **Blessed is the man, when thou chastisest, O Lord, and teachest him in thy Law,**
 13 **That thou mayest giue him rest from the dapes of euil, whyles the pit is digged for the wicked.**
 14 **Surely the Lord will not faile his people, nether will he forsake his inheritance.**
 15 **For y iudgement shall returne to iustice, and all the vpyght in heart shall follow after it.**
 16 **Who will rise vp with me agaynst the wicked? or who will take my part against the workers of iniquity?**
 17 **If the Lord had not holpen me, my soule had almost dwelt in silence.**
 18 **When I said, My foote slideth, thy mercy, O Lord, stayed me.**
 19 **In the multitude of my thoughts in mine heart, thy comfortes haue reioyced my soule.**
 20 **Wath the throne of iniquitie fellowshipp with thee, which forgett wrong for a Law?**
 21 **They gather them together against y soule of the righteous, and condemne the innocent bloud.**
 22 **But the Lord is my refuge, & my God is the rocke of mine hope.**
 23 **And he will recompence them their wickednes, and destroy them in their owne malice: yea, the Lord our God shall destroy them.**

PSAL. XCV.

An earnest exhortation to praise God

4 *For the gouernement of the world, and the election of his Church.* 8 *An admonition not to follow the rebellion of the old fathers, that tempted God in the wilderness: 11 For the which they might not enter into the land of promise.*

Come, let vs reioyce vnto the Lord: let vs sing: & aloud vnto the rocke of our saluation.
 2 **Let vs come before his face with prayse: let vs sing loud vnto him with Psalmes.**
 3 **For the Lord is a great God, & a great King about all gods.**
 4 **In whose hand are the deepe places of the earth, and the heights of y mountains are his:**
 5 **To whom the Sea belongeth: for he made it, and his handes sowed the dylland.**
 6 **Come, let vs worship and fall downe, & kneele before the Lord our maker.**
 7 **For he is our God, & we are y people of his pasture, & the sheepe of his hand: to day, if ye wil heare his voyce,**
 8 **Yarden not your heart, as in Meribah, and as in the day of Massah in the wilderness.**
 9 **Where your fathers tempted me, prouided me, though they had seene my woike.**
 10 **For fourte yeres haue I contended with this generation, and sayd, They are a people that erre in heart, for they haue not known my wayes.**
 11 **Wherefore I ware in my wrath, saying, Surely they shall not enter into my rest.**
 He sheweth wherein they are Gods flocke: that is, if they heare his voyce. f By the contemning of Gods word. *Or, in strife: whereof the place was so called.* *Or, tentation, read Exod. 17. 7. Exod. 17. 2. numb. 14. 32.* g They were without iudgement and reason. h That is, into the land of Canaan, where he promised them rest.

PSAL. XCVI.

An exhortation both to the Iewes and Gentiles to praise God for his mercy. And this specially ought to be referred to the kingdom of Christ.
 1 **Sing vnto the Lord a new song: sing vnto the Lord, all the earth.**
 2 **Sing vnto the Lord, and prayse his Name: declare his saluation from day to day.**
 3 **Declare his glory among all nations, and his wonders among all people.**
 4 **For the Lord is great and much to be praised: he is to be feared about all gods.**
 5 **For all the gods of the people are idols: but the Lord made the heauens.**
 6 **Strength & glory are before him: power & beautie are in his Sanctuary.**
 7 **Giue vnto the Lord, ye families of the world: giue vnto the Lord glory contrary to their owne imaginations, and onely as he hath appointed. *Or, vanities.* c Then the Idoles, or whatsoeuer made not the heauens, are not God. d God cannot be known, but by his strength and glory: the signes whereof appeare in his Sanctuary.**

a He sheweth that Gods seruice is dead in dead ceremonies, but chiefly in y sacrifice of praise & thanksgiving.
 b Euen the Angels (who in respect of men are thought as gods) are nothing in his sight: much lesse the idols, which mans braine inuenteth.
 c All things are governed by his providence.
 d By these three wordes he significeth one thing: meaning, that they must wholly giue themselves to serue God.
 e That is, the flocke whom he gouerneth with his owne hand.
 f He sheweth that is, if they heare his voyce. g By the contemning of Gods word. *Or, in strife: whereof the place was so called.* *Or, tentation, read Exod. 17. 7. Exod. 17. 2. numb. 14. 32.* g They were without iudgement and reason. h That is, into the land of Canaan, where he promised them rest.
 a The Prophet sheweth that the time shall come, that all nations shall haue occasio to praise y Lord for the reueiling of his Gospell.
 b Seeing he wil reuile himselfe to al nations contrary to their owne expectatio, of they ought al to the Lord worship him contrary to their owne imaginations, and onely as he hath appointed.
 c Then the Idoles, or whatsoeuer made not the heauens, are not God. d God cannot be known, but by his strength and glory: the signes whereof appeare in his Sanctuary.

e As by experience ye see that it is only due vnto him.
 f By offering vp your selues who lyvnto God, declare y^e worship him onely.
 g He prophecieth that the Gentiles shalbe partakers with the Iowes of Gods promes.
 h He shall regenerate them anewe with his Spirit, and restore them to the image of God.
 i If the insensible creatures shall have cause to reioyce, when God appeareth, much more we, from whom he hath taken malediction and sinne.

and e potuer.
 8 Sitte vnto the Lorde the glorie of his Name: bying f an offering, and enter into to his courttes.
 9 Worship the Lord in p glorious Sanctuarie: tremble befoze him all the earth.
 10 Say among the e nations, The Lorde reigneth: surely the world shall be stable, and not moue, and he shall iudge the people in righteoulines.
 11 Let the heauens reioyce, and let the earth be glad: let the sea roare, and all that therein is.
 12 Let the field be ioyfull, and all that is in it: let all the t^rees of the wood then reioyce
 13 Befoze the Lord: for he commeth, for he commeth to iudge the earth: he will iudge the world with righteoulines, and the people in his truth.

PSAL XCVII.

1 The Prophet exhorteeth all to reioyce for the comming of the kingdome of Christ, 7 Dreadfull to the rebels and idolaters, 8 And ioyfull to the iust, whom he exhorteeth to innocencie, 12 To reioycing & thanksgiving.

1 T^RY C^E Lorde reigneth: let the earth reioyce: let the multitude of the ples be glad.
 2 Cloudes and darkenes are rounde about him: righteoulines and iudgement are the fundation of his tyone.
 3 There shall goe a fire befoze him, and burne by his enemies round about.
 4 His lightnings gaue light vnto the world: the earth sawe it & was afraid.
 5 The mountaines melted like wate at the presence of the Lorde, at the piencie of the Lorde of the whole earth.
 6 The heauens declare his righteoulines, and all the people see his glorie.
 7 Confounded be all they that serue grauen images, & that glorie in idoles: worship him f all pe gods.
 8 Zion heard of it, and was glad: and the e daughters of Iudah reioiced, because of thy iudgements, O Lord.
 9 For thou, Lord, art most high above all the earth: thou art much exalted above all gods.
 10 Be that loue the Lord, hate euill: he preferueth the soules of his Saintes: he will deliuer them from the hand of the wicked.
 11 Light is soken for the righteous, and ioy for the vpright in heart.
 12 Reioyce pe righteous in the Lord, and giue thanks for his holp & reuincance.

g The Iewes shall haue occasion to reioyce that the Gentiles are made partakers with them of Gods fauour, h He requieth two things of his children: the one that they detest vce, the other, that they put their trust in God for their deliuerance. i Though Gods deliuerance appeare not suddenly, yet it is soken and laud vp in store for them, k Be mindfull of his benefices and onely trust in his defence.

PSAL. XCVIII.

1 An earnest exhortation to all creatures to praise the Lord for his power, mercie & fidelitie in his promes by Christ, 10 By whom he hath communicated his saluati-on to all nations.

A Psalm.

1 Sing vnto the Lord a newe song: for he hath done maruellous things: his right hand, and his holp arme haue gotten him the victory.
 2 The Lord declared his saluation: his righteoulines hath he reuieled in p sight of the nations.
 3 He hath remembered his mercie & his truth toward the house of Israel: at the endes of the earth haue scene the saluation of our God.
 4 All the earth, sing ye loude vnto the Lorde: criie out and reioyce, and sing praises.
 5 Sing praise to the Lord vpon p harpe, euen vpon the harpe with a singing voyce.
 6 With e shalmes and sounde of trumpets sing loud befoze the Lord the King.
 7 Let the sea roare, and all that therein is, the world, and they that dwell therein.
 8 Let the floods clap their hands, and let the mountaines reioyce together
 9 Befoze p Lord: for he is come to iudge the earth: with righteoulines shall he iudge the world, and the people with equitie.

PSAL XCIX.

1 He commendeth the power, equitie & excellencie of the kingdome of God by Christ ouer the Iewes and Gentiles, 5 And prouoketh them to magnifie the same & to serue the Lord, 6 Following the example of the ancient Fathers, Moses, Aaron, Samuel, who calling vpon God, were heard in their prayers.

1 T^HE Lorde rigneth, let the people tremble: he stretch beewene p Cherubims, let the earth be moued.
 2 The Lorde is great in Zion, and he is high above all the people.
 3 They shall praise thy great and fearesfull Name (for it is holp)
 4 And the Kings power, that toucheth iudgement: for thou hast prepared equitie: thou hast exouted iudgement and iustice in Iacob.
 5 Exalt the Lord our God, and sal downe befoze his footstool: for he is holy.
 6 Moses and Aaron were among his Priestes, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.
 7 He spake vnto them in the cloudie pillar: they kept his testimonies, and the lawe that he gaue them.

a That is, some fog newly made in token of their wonderfull deliuerance by Christ.

1sa. 9. 16.

b He preferueth his Church miraculously.

c For the deliuerance of his Church.

d God was moued by none other meanes to gather his Church of the Iewes and Gen- tiles, but because he would performe his promes.

e By this repetition and earnest exhortation to giue praises with instruments, and also of y^e dumme creatures, he signifieth that the world is neuer able to praise God sufficiently for their deliuerance.

a When God deliuereth his Church, al the enemies shal haue cause to tremble. Exod. 25. 22.

b Though the wicked rage against God, yet the godly shall praise his Name and mightie power.

c That is, before his Temple or arke, where he promised to heare, when they worshipped him, as now he promised his Church is assembled. d Vnder these three he comprehendeth the whole people of Israel, with whom God made his promes.

e For the more liberally & God dealeth with his people, & more doeth he punish them that abuse his benefices.

8 Thou hearest them, O Lord our God: thou wast a favourable God unto the, though thou didst take vengeance for their inventions.
9 Exalt the Lord our God, and fall down before his holy mountaine: for the Lord our God is holy.

PSAL. C.

1 He exhorteth al to serue the Lord, 2 Who hath chosen vs and preferred vs, 4 And so enter into his assemblies to praise his Name.

A Psalm of praise.

1 Sing ye loude vnto the Lord, all the earth.
2 Serue the Lord with gladnes: come before him with ioyfullness.
3 Knowe ye that euen the Loide is God: he hath made vs, & not we our felues: we are his people, and the sheepe of his pasture.
4 Enter into his gates with praise, and into his courtes with reioycing: praise him and blese his Name.
5 For the Loide is good: his mercie is euerlasting, and his truth is from generation to generation.
6 Enter into his gates with praise, and into his courtes with reioycing: praise him and blese his Name.
7 For the Loide is good: his mercie is euerlasting, and his truth is from generation to generation.
8 He sheweth that God will not be worshipped, but by that meanes, which he hath appointed. d He declareth that we ought neuer to be wearie in praising him, seeing his merciestoward vs last for euer.

PSAL. C I.

1 David describeth what gouernement he will obserue in his house and kingdome. 5 He will punish & correct, by rooting forth the wicked, 6 And cherishing the godly persons.

A Psalm of David.

1 I will sing mercie and iudgement vnto thee, O Lord, will I sing.
2 I will doe wisely in the perfitte way: till thou comest to me: I will walke in the vprightnes of mine heart in the middes of mine house.
3 I will let no wicked thing before mine eyes: I hate the worke of them that sal away: it shall not cleaue vnto me.
4 A froward heart shall depart from me: I will knowe none euill.
5 Him, that prouille & slandereth his neighbour, will I bestroy: him that hath a proude looke and high heart, I cannot suffer.
6 Mine eyes shall vnto the faithfull of the land, that they may dwell with me: he that walketh in a perfitte way, he shall serue me.
7 There shall no deceitfull person dwell within mine house: he that telleth lies, shall not remaine in my sight.
8 Sometimes will I bestroy all the wicked of the land, & I may cut off all the heers of iniquitie from the Citie of the Lord.

a He propheticeth that Gods benefite in calling the Gentiles, shalbe so great that they shall haue wonderful occasion to praise his mercie, and reioyce.
b He chiefly meaneth, touching the spiritual regeneration, whereby we are his sheepe and people. c He sheweth that God will not be worshipped, but by that meanes, which he hath appointed. d He declareth that we ought neuer to be wearie in praising him, seeing his merciestoward vs last for euer.
a David considereth what manner of king he would be, when God should place him in the throne, promising openly, that he would be mercifull and iust.
b Though as yet thou deferrest to place me in the kingly dignitie, yet will I giue my selfe to wisdom and vprightnes being a priuate man.
c He sheweth that magistrates doe not their duties, except they be enemies to all vice.
d In promising to punish these vices, which are most pernicious in them that are about Kinges, he declareth that he will punish all.
e He sheweth what is the true vse of the sword: to punish the wicked, and to mainteine the good.
f Magistrates must immediately punish vice, lest it grow to farther inconuenience: and as if heauenly Magistrates are bound to do this, howe much more they that haue the charge of the Church of Gods

PSAL. C II.

1 It seemeth that this prayer was appointed to the faithfull to pray in the captiuitie of Babylon. 16 A consolation for the building of the Church: 18 Whereof followeth the praise of God to be published vnto all posteritie. 22 The conuersion of the Gentiles, 28 And the stabilitie of the Church.

1 My prayer is of the afflicted, when he shall be in distresse, and poure forth his meditation before the Lord.
1 O Lord, heare my prayer, and let my cry come vnto thee.
2 Hide not thy face from me in the time of my trouble: incline thine eares vnto me: when I call, make haste to heare me.
3 For my daies are consumed like smoke, and my bones are burnt like an hert.
4 Mine heart is smitten and withereth like grasse, because I forgate to eat my bread.
5 For the voice of my groning my bones do cleaue to my skinne.
6 I am like a pellicane of the wilderness: I am like an owle of the deserts.
7 I watche and am as a sparowe alone vpon the house toyle.
8 Mine enemies reuile me daily, and they that rage against me, haue sworn against me.
9 Surely I haue eaten ashes as bread, and mingled my drinke with weeping.
10 Because of thine indignation & thy wrath: for thou hast heaued me vp, and cast me downe.
11 My daies are like a shadowe that fadeth, and I am withered like grasse.
12 But thou, O Lord, dost remaine for euer, and thy remembrance from generation to generation.
13 Thou wilt arise and haue mercie vpon Zion: for the time to haue mercie thereon, for the appointed time is come.
14 For thy seruants desire in the stones thereof, & haue pitie on the dust thereof.
15 Then the heathen shall feare the Name of the Lord, & all the Kinges of the earth thy glory.
16 When the Loide shall build vp Zion, and shall appeare in his glory,
17 And shall turne vnto the prayer of the desolate, and not despise their prayer.
18 This shall be written for the generation to come: and the people, which shall be created, shall praise the Lord.

a Whereby is signified, that albeit we be neuer so great miseries, yet there is euer place left for praier.
b He declareth that in our praier we must liuely feele that, which we desire and stedfastly beleue to obtaine.
c These excessive kindes of speech shew how much the affliction of the Church ought to wound the heartes of the godlie.
d My sorowes were so great, that I passed not for mine ordinarie foode.
e Euer mourning, & solitarie, calling out fearfull cries.
f Haue conspired my death.
g I haue not risen out of my mourning to take my refection.
h He sheweth that the afflictions did not onely thus moue him, but chiefly the feeling of Gods displeasure.
i Howsoeuer we haue promised to be true: yet they promises is sure & the remembrance thereof shal confirme vs for euer.
k That is, the Ieremie yeeres, which by the Prophet Ieremie thou didst appoint, Iere. 29. 12.
l The more that the Church is in miserie and desolation, the more ought the faithfull to loue and pittie it.
m That is, when he shal haue drawn his Church out of the darkenes of death.
n The deliuerance of the Church is a most excellent benefite, and therefore he compareth it to a new creation: for in their banishment the body of the Church seemed to haue bene dead, which by deliuerance was as it were created anewe.

o Who now in their banishment could looke for nothing but death
 p He sheweth that Gods Name is neuer more praised, then when religio flourisheth and the Church increaseth: which thing is chiefly accomplished vnder the kingdome of Christ.
 q The Church Iamēt that they see not the time of Christ, which was promised, but haue but fewe yeres and short dayes.
 r If heauen and earth perish, much more man shall perish: but the Church by reason of Gods promes endureth for euer. f Seeing thou hast chosen thy Church out of the world, and loyned it to thee, it cannot but continue for euer: for thou art euerlasting.

19 For he hath looked downe from the height of his Dictatorie: out of the heauens did the Lord behold the earth,
 20 That he might heare the mourning of the prisoner, and deliuer the children of death:
 21 That they may declare the name of the Lord in Zion, and his praise in Jerusalem,
 22 When the people shall be gathered together, and the kingdomes to serue the Lord.
 23 Hee abated my strength in the way, and shortened my dayes.
 24 And I said, O my God, take me not away in the middes of my dayes: thy peeres endure from generation to generation.
 25 Thou hast afogetime laid the fundation of the earth, and the heauens are the worke of thine hands.
 26 They shall perish, but thou shalt endure: euen they all shall ware out as both a garment: as a vesture shalt thou change them, and they shall be changed.
 27 But thou art the same, and thy peeres shall not faile.
 28 The children of thy seruants shall continue, and their seede shall stand fast in thy sight.
 f Seeing thou hast chosen thy Church out of the world, and loyned it to thee, it cannot but continue for euer: for thou art euerlasting.

PSAL. CIII.

I He prouoketh all to praise the Lord, which hath pardoned his sinnes, deliuered him from destruction, and giuen him sufficient of all good things. 10 Then he addeth the tender mercies of God, which he sheweth like a most tender Father towards his children, 14 The frailtie of mans life. 20 An exhortation to man and Angels to praise the Lord.

A Psalm of David.

a He wakeneth his dulnes to praise God, shewing both vnderstanding & affections, minde and heart are to litle to set forth his praise.
 b This is the beginning & chiefest of all benefites: remission of sinne.
 c For before that we haue remission of our sinnes, we are as dead men in the graue.
 d As the eagle, when her beake ouergroweth, sucketh blood, and so is renewed in strength, euen so God miraculously giueth strength to his Church aboue all mans expectation. e As to his chiefe minister and next to his people.

1 My soule, praise thou the Lord, and all that is within me, praise his holy name.
 2 My soule, praise thou the Lord, & forget not all his benefites.
 3 Which forgineth all thine iniquitie, and healeth all thine infirmities.
 4 Which redreumeth thy life from the graue, and crowneth thee with mercy and compassions.
 5 Which satisfieth thy mouth with good things: and thy pouth is renewed like the eagles.
 6 The Lord executeth righteousnesse and iudgement to all that are oppressed.
 7 Hee made his wayes known vnto Moses, and his workes vnto the children of Israel.
 8 The Lord is full of compassion and mercie, slow to anger and of great kindnesses.

9 He will not alwaye hide, neither keepe his anger for euer.
 10 He hath not dealt with vs after our sinnes, nor rewarded vs according to our iniquities.
 11 For as high as the heauen is aboue the earth, so great is his mercie toward them that feare him.
 12 As farre as the East is fro the West: so farre hath he remooued our sinnes from vs.
 13 As a father hath compassion on his children, so hath the Lord compassion on them that feare him.
 14 For he knoweth whereof we be made: he remembereth that we are but dust.
 15 The dayes of man are as grasse: as a flower of the field, so flourisheth he.
 16 For the winde goeth ouer it, and it is gone, and the place thereof shall knowe it no more.
 17 But the louing kindnes of the Lord endureth for euer and euer vpon them that feare him, and his righteousnes vpon childrens children.
 18 Vnto them that keepe his couenant, and thinke vpon his commandements to do them.
 19 The Lord hath prepared his throne in heauen, and his kingdome rideth ouer all.
 20 Praise the Lord, ye his Angels, that excell in strength, that do his commandement in obeying the voyce of his worde.
 21 Praise the Lord, all ye his hostes, ye his seruants that do his pleasure.
 22 Praise the Lord, all ye his workes, in all places of his dominion: my soule, praise thou the Lord.
 we, which naturally are slow to praise God, exhort the Angels, which willingly doe it, we stirre vp our selues to consider our dutie, and awake out of our sluggishnes.

PSAL. CIIII.

1 An excellent Psalm to praise God for the creation of the world, & the gouernance of the same by his marueilous providence, 35 Wherein the Prophet prayeth against the wicked, who are occasions that God diminished his blessings.
 1 My soule, praise thou the Lord: O Lord my God, thou art exceeding great, thou art clothed with glory and honour.
 2 Which couereth himselfe with light as with a garment, and spreadeth the heauens like a curtaine.
 3 Which lapeth y beams of his charibers in the waters, and maketh the cloudes his chariot, and walketh vpon the wings of the winde.
 4 Which maketh the spirits his messengers, & a flaming fire his ministers.
 a The Prophet sheweth that we neede not to enter into the heauens to seeke God, for as much as all the order of nature, with y prepetiue and placing of the elements, are most liuely mirrours to see his maiestie in. b As the Prophet here sheweth that all visible powers are ready to serue God: so the Apostle to the Ebr. 1. beholdeth in this glasse, how the verie Angels also are obedient to his commandement.
 5 The

c Thou makest ⁵ sea to be an ornament vnto the earth.
 d If by thy power thou dost not bridle ⁶ the rage of the waters, it were not possible, but ⁷ the whole world should be destroyed.
 e If God provide for the very beasts, much more will he extend care to man.
 f There is no part of ⁸ the world so barren, where most euident signes of Gods blessings appeare not.
 g From the clouds.
 h He describeth Gods provident care ouer man, who doeth not onely prouide necessarie things for him, as herbs and other meate: but also things to reioyce and comfort him, as wine and oyle or oyments.
⁹ Or, does, roes, and such like.
 i As to separate the night from the day, and to note dayes, moethes & yeeres.
 k That is, by his course, either farre or neere, it noteth sommer, winter & other seasons.
 l That is, they onely find meate according to Gods prouidence, who careth euen for the brute beasts.
 m To wit, when the day springeth: for ¹⁰ light is as it were a shield to defend man against the tyrannie & fiercenes of beasts.
 n He confesseth that no tongue is able to expresse Gods works, nor mind to comprehend them. ¹¹ Or, whole. O God is a most nourishing Father, who prouideth for all creatures their daily foode.

are filled with good things.
 29 But if thou ¹² shide thy face, they are troubled: if thou take away their breath, they dye and returne to their dust.
 30 Again: if thou ¹³ sende forth thy spirit, they are created, and thou renewest the face of the earth.
 31 ¹⁴ Glo: be to the Lord for euer: let the Lord reioyce in his workes.
 32 He looketh on the earth and it trembleth: he toucheth the mountaines, and they ¹⁵ smoke.
 33 ¹⁶ I will sing vnto the Lord all my liue: I will praise my God, while I liue.
 34 ¹⁷ Let my wordes be acceptable vnto him: I will reioyce in the Lord.
 35 ¹⁸ Let the sinners be consumed out of the earth, and the wicked till there be no more: O my soule, praise thou the Lord. Praise ye the Lord.
 19 ¹⁹ Hee prayeth the singular grace of God, who hath of all the people of the worlde chosen a peculiar people to himselfe, and having chosen them, neuer ceaseth to doe them good, enen for his promises sake.

PSAL. CV.

20 ²⁰ Praise the Lord, and call upon his name: declare his workes among the people.
 21 ²¹ Sing vnto him, sing praise vnto him, and talke of all his wonderful workes.
 22 ²² Reioyce in his holy name: let ²³ the heart of them that seeke the Lord, reioyce.
 24 ²⁴ Serke the Lord and his strength: let his face continually.
 25 ²⁵ Remember his maruailous workes, that he hath done, his wonders and the ²⁶ iudgements of his mouth.
 26 ²⁶ Hee feede of Abraham his seruant, pe children of Iacob, which are his elect.
 27 ²⁷ He is the Lord our God: his iudgements are through all the earth.
 28 ²⁸ Hee hath alway remembered his covenant and promises, that he made to a thousand generations.
 29 ²⁹ Euen that which he made with Abraham, and his othe vnto Izhak:
 30 ³⁰ And since hath confirmed it to Iacob for a law, & to Israel for an everlasting covenant.
 31 ³¹ Saying, Vnto thee will I give ³² the land of Canaan, the lot of your inheritance.
 32 ³² Albeit they were fewe in number, yet fewe and strangers in the land,
 33 ³³ And walked about from nation to nation, from one kingdome to another people.
 34 ³⁴ Yet suffered hee no man to doe them wrong, but reioyced ³⁵ kings for their sakes, saying,
 35 ³⁵ Touch not mine anointed, and doe to his seed after him. f He sheweth that they should not enjoy the land of Canaan by any other means, but by reason of his covenant made with their fathers. g That is, the King of Egypt and the king of Gerar, Genesis 12. 17 and 20. 3.
 h Those whome I have sanctified to be my people,

p As by thy preface all things haue life: so if thou withdrawe thy blessings, they all perish.
 q As the death of creatures the- weeth that we are nothing of our selues: so their generation declareth that we receive all things of our Creator.
 r Gods mercifull face giueth strength to the earth, but his seuerer countenance burneth the mountaynes.
 s Who infecte the world, & so cause God that he cannot reioyce in his workes.
 a Forasmuch as the Israelites were exempted from the common condemnation of the world, & were elected to be Gods people, the Prophet willect them to shewe themselves mindful by thanksgiving.
 b By the strength & face, he meaneth the Arke where God declared his power & his presence.
 c Which he hath wrought in the deliuerance of his people.
 d Because his power was thereby as liuely declared, as if he should have declared it by mouth.
 e The promises which God made to Abraham to be his God, and the God of his feed after him, he renewed & repeated it againe.

- i Meaning the olde fathers, to whom God shewed himselfe plainly, & who were fetters forth of his word.
- k Either by sending scarcity, or by taking away the strength and nourishment thereof.
- l So long he suffered aduersitie, as God had appointed, and till he had tried sufficiently his patience.
- m That the very princes of the country should be at Iosephs commandement and learne wisdom at him.
- n So it is in God, either to moue the hearts of the wicked to loue or to hate Gods children.
- o Meaning, Moses and Aaron.
- Exod. 7. 29.
- p So that this vermine came not by fortune, but as God had appointed, and his Prophet Moses spake.
- q It was strange to see raine in Egypt, much more it was fearful to see hayle.
- r He sheweth that all creatures are armed against man, whē God is his enemy: as at his commandement the grasshoppers destroyed the land.
- Exo. 12. 29.
- s When their enemies felt Gods plagues, his children by his providence were exempted.
- t For Gods plagues caused them rather to depart with the Israe- lites then with their liues. u Not for necessitie, but for satisfi- ing of their lust.
- 16 ¹ **W**ho sooner he called a famine vpon the land, and utterly brake the ^k staffe of bread.
- 17 But he sent a man befoze them: Ioseph was solde for a slaue.
- 18 They held his feet in the stocks, and he was laied in prisons,
- 19 **U**ntill his appointed time came, and the counsell of the Lord had tried him.
- 20 The King sent and looked him: euen the Kuler of the people deliuered him.
- 21 He made him lord of his house, and ruler of all his substance.
- 22 That he should bind his ^m princes vnto his will, and teache his Ancientes wisdom.
- 23 Then Israel came to Egypt, & Jaasob was astronomer in the land of Ham.
- 24 And he increased his people exceedingly, and made them stronger then their opprellours.
- 25 ^a He turned their heart to hate his people, and to deale craftily wth his seruants.
- 26 Then sent he Moses his seruant, and Aaron whom he had chosen.
- 27 They shewed among them ^b message of his signes, and wonders in the land of Ham.
- 28 He sent darkenes, and made it darker: and they were not ^c disobedient vnto his commission.
- 29 ^d He turned their waters into blood, and slew their fish.
- 30 ^e Their land brought forth frogs, euen in their Kings chambers.
- 31 He ^f spake, and there came swarmines of flies and lice in all their quarters.
- 32 He gaue them ^g haile for raine, and flames of fire in their land.
- 33 He smote their vines also and their fig trees, and brake downe the trees in their coastes.
- 34 ^h He spake, and the grasshoppers came, and caterpillers innumerable,
- 35 And did eate vp all the grasse in their land, and deuoured the fruite of their ground.
- 36 ⁱ He smote also all the first borne in their land, euen the beginning of all their strength.
- 37 He brought them forth also with silver and golde, and there was ^j none feeble among their tribes.
- 38 Egypt was ^k glad at their departing: for the feare of them had fallen vpon them.
- 39 He spied a cloude to be a covering, and fire to giue light in the night.
- 40 They ^l asked, and he brought quailles, and he filled them with the bread of heauen.
- 41 He opened the rocks, and the waters flowed out, and raine in the dry places like a river.
- 42 For he remembered his hoip ^m pmoines to Abraham his seruant,
- 43 And he brought forth his people with ⁿ joy, and his chosen with gladnes,
- 44 And gaue them ^o lands of the heathē, and they tooke the labours of the people in possession,
- 45 That they might ^p keepe his statutes, and obserue his Lawes. Praise ye the Lord.

PSAL. CVI.

1 The people dispersed vnder Antiochus do magnifie the goodnes of God among the iust and penitent: 4 Desiring to be brought againe into the land by Gods mercifull visitation. 8 And after the manifolde marvelles of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people rehearsed, 47 They doe pray and desire to be gathered from among the heathen, to the intent they may praise the Name of the God of Israel.

¶ Praise ye the Lord.

- 1 Praise ^a ye the Lorde because he is good, ^b for his mercie endureth forever.
- 2 Who can expresse the noble acts of the Lord, or shew forth all his praise?
- 3 Blessed are they that ^c keepe iudgement, and doe righteousness at all times.
- 4 Remember me, O Lorde, with the ^d fauour of thy people: visite me with thy saluation,
- 5 That I may see the felicitie of thy chosen, and reioyce in the joy of thy people, and glory with thine inheritance.
- 6 We haue ^e sinned with our fathers: we haue committed iniquitie, and done wickedly.
- 7 Our fathers vnderstood not thy wonders in Egypt, neither remembered they the multitude of thy mercies, but rebelled at the Sea, euen at the red Sea.
- 8 ^f Menethelasse he ^g saued them for his names sake, that he might make his power to be knowne.
- 9 And he rebuked the red Sea, & it was dyed vp, and he led them in the drye, as in the wilderness.
- 10 And he saued them from the aduersaries hand, and deliuered them from the hand of the enemy.
- 11 ^h And the waters covered their opprellours: not one of them was left.
- 12 Then ⁱ beleneed they his wordes, and sang praise vnto him.
- 13 But incontinently they forgate his workes: they waited not for his ^j conu- sion,
- 14 But lusted with concupiscence in the wilderness, and tempted God in the desert.
- 15 ^k Which he com- smeth to the posteritie, in whom after a sorte the dead liue and enioy the promises.
- 16 ^l When the Egyptians lamented and were destroyed.
- 17 ^m This is the end, why God preferueth his Church, because they should worship, and call vpon him in this world.
- 18 ⁿ The Prophete exhorteth the people to praise God for his benefites past, that thereby their minds may be strengthened against all present troubles and despaire.
- 19 ^o He sheweth that it is not ynough to praise God wth mouth, except the whole heart agree therunto, and all our life be therunto framed.
- 20 ^p Let the good will that thou bearest to thy people, extend vnto me, that thereby I may be receiued into the number of thine.
- 21 ^q By earnest confession aswell of their owne, as of their fathers sinnes, they shew that they had hope that God according to his promises would p^{ro}uise them.
- 22 ^r The inestimable goodnes of God appeareth in this, that he woulde change the order of nature, rather then his people should not be deliuered, although they were wicked. Exod. 14. 27.
- 23 ^s The wonderfull workes of God caused them to beleue for a time, and to praise him. ^t They would preuent his wisdom & providence.

h The abundance that God gave them, profited not, but made them pine away, because God curfed it. i By the greatness of the punishment the heinous offence may be considered: for they that rise against Gods ministers, rebell against him, k He sheweth that all idolaters renounce God to be their glory, when in stead of him they worship any creature, much more wood, stone, metall orcales. l If Moses by his intercession had not obtained Gods fauour against their rebellions. m That is, Canaan, which was as it were an earnest peny of the heavenly inheritance. n. That is, he sheweth. Sometime also it meaneth to punish. o Which was the Idole of the Moabites. p Sacrifices offered so y dead idoles. q Signifying, that whatsoever man inuenteth of himselfe to serue God by, is detestable and prouoketh his anger. r When al other neglected Gods glorie, he in his zeale killed the adulterers and preuented Gods wrath. s When al other neglected Gods glorie, he in his zeale killed the adulterers and preuented Gods wrath. t This act declared his liuely faith, & for his faiths sake was accepted. Num. 20. 23. p. sal. 95. 8. u If so notable a Prophet of God escape not punishment though others prouoked him to sinne, how much more shall they be subiect to Gods iudgement, whicheuse Gods childre to sinne: u He sheweth how monstrous a thing idolatrie is, which can winne vs to things abhorring to nature, whereas Gods word cannot obtaine most small things.

15 When he gave them their desire: but he sent a leaues into their soule.
 16 They enuied Moses also in the tentes, and Aaron the holy one of the Lord.
 17 Therefore the earth opened and swallowed by Dathan, & covered the company of Abiram.
 18 And the fire was kindled in their assembly: the flame burnt vp the wicked.
 19 They made a calf in Horeb, and worshipped the molten image.
 20 Thus they turned their k glorie into the similitude of a bullocke, that eateth grasse.
 21 They forgate God their Saviour, which had done great things in Egypt.
 22 Wonderous workes in the lande of Ham, and fearefull things by the red Sea.
 23 Therefore he minded to destroy them, had not Moses his chosen stand in the breach: he shole him to turne away his wrath, lest he should destroy them.
 24 Also they contemned that m pleasant land, and beleened not his word.
 25 But murmured in their tentes, and hearkened not vnto the voyce of the Lord.
 26 Therefore he lifted by his hand against them, to destroy them in the wilderness.
 27 And to destroy their seed among the nations, and to scatter them throughout the countries.
 28 They ioynd themselves also vnto o Baal-peor, and did eate the offerings of the dead.
 29 Thus they prouoked him vnto anger with their owne inuentions, and the plague brake in vpon them.
 30 But p Phinehas stood by, and executed iudgement, and the plague was stayed.
 31 * And it was f imputed vnto him for righteousness from generation to generation for euer.
 32 They angered him also at the waters of Meribah, so that a Moses was punished for their sakes.
 33 Because they vered his spirit, so that he spake vnadvisedly with his lippes.
 34 Neither destroyed they the people, as the Lord had commanded them.
 35 But were mingled among the heathen, and learned their workes.
 36 And serued their idoles, which were their ruine.
 37 Yea, they offered their s sonnes, and their daughters vnto deuils.
 38 And shed innocent blood, euen b blood of their sonnes, and of their daughters, whom they offered vnto the idoles of Canaan, and the land was defiled with blood.

39 Thus were they stoned with their owne workes, and went a whoying with their owne inuentions.
 40 Therefore was the wrath of the Lord kindled against his people, and he abhorred his owne inheritance.
 41 And he gaue them into the hand of the heathen: and they that hated them, were lordes ouer them.
 42 Their enemies also oppressed them, and they were humbled vnder their hand.
 43 Many a time did he deliuer them, but they prouoked him by their counsels: therefore they were brought down by their iniquitie.
 44 Yet he saw when they were in affliction, and he heard their crye.
 45 And he remembered his covenant to ward them, and repented according to the multitude of his mercies.
 46 And gaue them fauour in the sight of all them, that ledde them captiues.
 47 Saue vs, O Lord our God, and gather vs from among the heathen, that we may praise thine holie Name, and glorie in thy praise.
 48 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

PSAL. CVII.

I The Prophet exhorteth all those that are redeemed by the Lord, and gathered vnto him, to giue thanks. 9 For this mercifull providence of God, governing all things at his good pleasure, 20 Sending good and euill, prosperitie & aduersitie to bring men vnto him. 42 Therefore as the righteous therein reioyce, so shall the wicked haue their mouthes stopped.
 I Praise a the Lord, because he is good: for his mercie endureth for euer.
 2 Let them, b which haue bene redeemed of the Lord, shewe how he hath deliuered them from the hand of the oppressour.
 3 And gathered them out of the landes, from the East and from the West, from the North and from the South.
 4 When they wandered in the desert and wilderness out of the way, and found no citie to dwell in,
 5 Both hungrie and thirstie, their soules fainted in them.
 6 Then they cried vnto the Lord in their trouble, & he deliuered them from their distresse.
 7 And led them forth by the right way, that they might goe to a citie of habitation.
 8 Let them therefore confesse before the Lord his saving kindnes, and his wonderful workes before the sonnes of men.
 9 For he satisfied the thirstie soule, and filled the hungrie soules with goodnes.
 10 They,

x Thentue chastitie is to cleaue wholly and onely vnto God.
 y The Prophet sheweth y neither by menaces, nor promises we can come to God, except we be altogether newly reformed, and that his mercie ouer-couer and hide our malice.
 z Not that God is changeable in himselfe, but that then he seemeth to vs to repent, when he altereth his punishment, and forgiveness.
 a Gather thy Church, which is dispersed, & giue vs constancie vnder the crosse, that with one consent we may all praise thee.
 a This notable sentence was in the beginning vied, as y foote or tenor of the song, which was oftentimes repeated.
 b As this was true in y Iewes, so is there none of Gods elect, that feele not his helpe in their necessitie.
 c Or, from the sea meaning the red sea, which is on the South part of the land.
 c He sheweth y there is none affliction so grievous, out of the which God will not deliuer his, and also exhorteth them, that are deliuered, to be mindfull of so great a benefite.

Then the true way to obey God, is to follow his expresse commandment: also hereby all are exhorted to defend into theſelues, for as much as none are puniſhed, but for their finnes, e He ſheweth that the cauſe why God doeth puniſh vs extremely, is becauſe we can be brought vnto him by none other meanes. f When there ſeemeth to mans iudgement no recouerie, but all things are brought to deſpaire, then God chiefly ſheweth his mighty power. They haue no feare of God, by his ſhape rods are broghe to call vpon him and to find mercie. h By healing them he declarerh his good will towards them. i Meaning, their diſeaſes, which had almoſt brought them to the graue and corruption. k Praiſe and confeſſion of Gods benefites are the true ſacrifices of the godly. l He ſheweth by the ſea what care God hath ouer man, for in that that he deliuereth them from the great dangers of the ſea, he deliuereth them, as it were, from a thouſand deaths, m Their feare and danger is ſo great, n When their arte and meanes fail them, they are compelled to confeſſe that onely Gods providence doeth preſerue them o Though before euery droppe ſeemed to fight one againſt another, yet at his commandment they are aſſail, as though they were froen, p This great benefite ought not onely to be conſidered particularly, but magnified in all places and aſſemblies.

10 They, that dwell in darknes and in the ſhadow of death, being bound in miſery and piron,
 11 Becauſe they rebelled againſt the wordes of the Loide, and deſpised the counſel of the moſt High,
 12 When hee humbled their heart with heauines, then they ſel downe and there was no helper.
 13 Then they cryed vnto the Loide in their trouble, & he deliuered them from their diſtreſſe.
 14 He brought them out of darknes, and out of the ſhadowe of death, and brake their bandes aſunder.
 15 Let them therefore confeſſe before the Loide his louing kindnes, and his wonderful woiks before the ſonnes of men.
 16 For he hath broken the gates of braſſe, and braſt the barres of piron aſunder.
 17 & Fooles by reaſon of their tranſgreſſion and becauſe of their iniquities are afflicted.
 18 Their ſoule abhorreth all meate, and they are brought to deaths doore,
 19 Then they crye vnto the Loide in their trouble, and hee deliuereth them from their diſtreſſe.
 20 Hee ſendeth his worde and healeth them, and deliuereth them from their i graues,
 21 Let them therefore confeſſe before the Loide his louing kindnes, and his wonderful woiks before the ſonnes of men,
 22 And let them offer ſacrifices of praife, and declare his woiks with reioycing.
 23 They ſhall goe downe to the ſea in ſhips, and occupy by the great waters,
 24 They ſee the workes of the Loide, and his wonders in the deepe.
 25 For he commaundeth and rapterh the ſtonnie winde, & it liſteth by the waues thereof.
 26 They mount by to the heauen, & deſcende to the deepe, ſo that their ſoule melteth for trouble.
 27 They are toſſed to and fro, and ſtagger like a drunken man, and all their cunning is gone.
 28 Then they cry vnto the Loide in their trouble, and he bringeth them out of their diſtreſſe.
 29 Hee turneth the ſtonnie to calme, ſo that the waues thereof are ſtill.
 30 Why they are quieted, they are glad, and he bringeth them vnto the hauen, where they would be.
 31 Let them therefore confeſſe before the Loide his louing kindnes, and his wonderful woiks before the ſonnes of men.
 32 And let them craie him in the Congregation of the people, and praife him in the aſſemble of the Elders.

33 Hee turneth the floods into a wildernes, and the ſprings of waters into dryneſſe,
 34 And a fruitfull lande into barrennes for the wickednes of them that dwell therein.
 35 Again hee turneth the wildernes into pooles of water, and the drye land into water ſprings.
 36 And there he placeth the hungry, and they build a citie to dwell in,
 37 And ſow the fields, & plant vineyards, which bring forth fruitfull increaſe.
 38 Hee joyeth theſtly them, and they multitypreeceedingly, and hee dunnultheth not their cattel.
 39 Again men are diminiſhed, & brought low by oppreſſion, euil and ſorrow.
 40 Hee powreth contempt vpon princes, and cauſeth them to erre in deſert places out of the way.
 41 Yet hee raiſeth by the poore out of miſerie, and maketh him families like a ſlocke of ſheepe.
 42 The righteous ſhall ſee it, & reioyce, and all iniquity ſhall ſtop her mouth.
 43 Who is wiſe that he may obſerue theſe things? for they ſhall vnderſtand the louing kindnes of the Loide.
 by Gods Spirit, ſhall reioyce to ſee Gods iudgements againſt the wicked and vngodly.

PSAL. CVIII.

This Pſalme is copoſed of two other Pſalmes before, the ſeuē and fiftieth and the ſixtieth. The matter here conained, is,
 1 That David giueth himſelf with heare and voyce to praife the Lord, 7 And aſſureth himſelfe of the promes of God concerning his kingdome ouer Iſrael, and his power againſt other nations: I I Who though hee ſeeme to forſake vs for a time, yet he alone will in the ende caſt downe our enemies.

A ſong or Pſalme of Dauid.
 1 O God, mine heart is prepared, ſo is my tongue: I will ſing and giue praife.
 2 Awake diuole and harpe: I will awake earely.
 3 I will praife thee, O Loide, among the people, & I will ſing vnto thee among the nations.
 4 For thy mercy is great about the heauens, and thy cunctiety vnto the cloudes.
 5 Creaſt thy ſelfe, O God, about the heauens, and let thy glorie be vpon all the earth.
 6 That thy beloued may be deliuered: helpe with thy right hand and heare mee.
 the goodnes of God. c Let all the world ſee thy iudgements, in that that thou art God ouer all, and fo confeſſe thy our art glorious. d When God by his benefites maketh vs partakers of his mercies, he admoniſteth vs to be earneſt in prayer to deſire him to continue and finiſh his graces.

Or, ſalmes.
 q For the loue that he beareth to his Church hee changeth the order of nature for their com-moditie.
 r Continual increaſe & yerely.
 ſ As God by his providence doeth exalt men, ſo doeth he alſo humble them by afflictions to knowe themſelues.
 t For their wickednes and tyrannie he cauſeth the people and ſubiects to contemne them.
 u They, whoſe faith is lightened againſt the wicked and vngodly.
 a This earneſt affection declarerh that he is free from hypocriſie, and that ſuggiſſines ſtayerh him not.
 Or, my glorie, becauſe it chiefly ſerueth forth the glorie of God.
 b Hee prophecyeth of the calling of the Gentiles: for except they were called, they could not heare the goodnes of God.

e As he hath spok
ken to Samuel
concerning me,
ſo wil he ſhew
himſelfe coſtant,
and holy in his
promes, ſo that
theſe nations fol
lowing ſhalbe
ſubject vnto me.
Psal. 60. 5.
f From the fixt
verſe of this
Pſalme vnto the
laſt, read the ex
poſition in the
ix. Pſalme, and
ſit verſe.

7 God hath ſpoken in his holines: there
fore I will reioyce, I ſhall deuide the
earth & meaſure the valley of Succoth.
8 Gilead ſhalbe mine, and Manaſſeh ſhal
be mine: Ephraim alſo ſhalbe by ſtrength
of mine hand: Juda is my lawgiver.
9 *Doab ſhalbe my waſhyng: ouer Edom
wil I caſt out my ſhoe: vpon Paleſtina
wil I triumph.
10 Who wil leade me into the ſtrong ci
ties? who wil bring me vnto Edom?
11 *What not thou, O God, which haſt
for taken vs, and didſt not goe forth, O
God, with our armies?
12 *Gie vs help againſt trouble: for vaine
is the helpe of man.
13 *Through God we ſhall doe valiantly:
for he ſhal tread downe our enemies.

the generation folowing let their name
be put out.
14 *Let the iniquitie of his fathers be had
in remembrance with the Lord: and let
not þ ſin of his mother be done away.
15 But let them alway be before the Lord,
that he may cut of their memorial from
the earth.
16 *Because he remembred not to ſhewe
mercy, but perſecuted the afflicted and
poore man, and the ſoyful hearted to
flay him.
17 *As hee loued curſing, ſo ſhall it come
vnto him, and as hee loued not bleſſing,
ſo ſhall it be farre from him.
18 *As hee clothed himſelfe with curſing
like a raiment, ſo ſhall it come into his
bowels like water, & like oyle into his
bones.
19 Let it be vnto him as a garment to co
uer him, and for a girdle, wchewiſhly he
ſhalbe alway guided.
20 *Let this be the reward of mine aduer
ſarie from the Lord, and of them, that
ſpeake euil againſt my ſoule.
21 *But thou, O Lord my God, deale with
me according vnto thy name: deliuer
me, (for thy mercie is good)
22 *Because I am poore and needie, and
mine heart is wounded withiu me.
23 *I depart like þ ſhadow that declineth,
and am ſhaken as of the grafhopper.
24 *My knees are weake through falling,
and my fleſh hath loſt all ſtrength.
25 *I became alſo a rebuke vnto them:
they that looked vpon me, ſhaked their
heads.
26 *Helpe me, O Lord my God: ſaue mee
according to thy mercie.
27 *And they ſhal know, that this is thine
hand, and that thou, Lord, haſt done it.
28 *Though they percurle, yet þ wilt bleſſe:
they ſhall riſe and be confounded, but
thy ſeruant ſhal reioyce.
29 *Let mine aduerſaries be clothed with
ſhame, and let them coner themſelues
with their confuſion, as with a cloke.
30 *I will giue thanks vnto the Lord
greatly with my mouth, & praife him
among the multitude.
31 *For hee wil ſtand at the right hande of
the poore, to ſaue him from them that
would condemne his ſoule.
Satan aſſayed him, the more earnest and
inſtant was hee in
prayer. p They ſhall gaine nothing by curſing mee. q Not
onely in confeſſing it ſecretly in my ſelfe, but alſo in declaring it
before all the Congregation. r Hereby he ſheweth that hee
had not to do with them, that were of litle power, but with the
iudges and princes of the world.

g Thus puni
ſheth the Lorde
to the third, and
fourth generati
on the wicked
nes of the pa
rents in their
wicked children.
h He ſheweth
that God accu
ſometh to
plague them af
ter a ſtraße ſort,
that ſlew them
ſelues cruel to
ward other.
i Thus giueth
the Lorde to
euery man the
thing, wherein
he delireth, that
the reprobate
cannot accuſe
God of wrong,
when they are
giuen vp to their
luſts and repro
bate mindes.
k For being de
ſtitute of mans
helpe, hee fully
truſted in the
Lord, that he
would deliuer
him.
l As thou art
named merciful,
gracious & long
ſuffering, ſo ſhew
thy ſelf in effect.
m Meaning that
he hath no itay
nor aſſurance in
this world.
n For hunger,
that came of ſo
wry, he was
leane, and his na
tural moiſture
failed him.
o The more
griuous that
Satan aſſayed
him, the more
earnest and in
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s of the
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PSAL. CIX.

1 *David being faſly accuſed by flatterers
vnto Saül, prayeth God to helpe him and
to deſtroy his enemies. 8 And vnder them
he ſpeaketh of Iudas the traitor vnto Ie
ſus Chriſt, and of all the like enemies of the
children of God: 27 And deſireth ſo to be
deliuered, that his enemies may knowe the
worke to be of God. 30 Then doth he pro
miſe to giue praifes vnto God.*
¶ To him that excellety. A Pſalme
of Dauid.

r Though al the
world cõdemne
me, yet thou wilt
approve mine
innocencie, and
that is a ſufficiẽt
praiſe to me.
b To declare
that I had none
other refuge, but
thee, in whome
my conſcience
was at reſt.
c Whether it
were Doeg or
Saul, or ſome fa
miliar friende
y had betrayed
him, he prayeth
not of priuate
affectiõ, but ſpo
ued by gods Spi
rit, y God would
take vengeance
vpon him.
d Aſto the e
lect all things
turne to their
profite: ſo to the
reprobate, euen
thoſe things,
that are good,
turne to their
damnation. e This
was chiefly accompliſhed in Iudas, Act. 1. 10.
f Hee declareth
that the curſe of
God lyeth vpon
the extortioners:
who thinking to
enriche their
children by their
vnlawfull
gotten goods,
are by Gods juſt
iudgement de
prived of all.

1 **H**oſde not thy tongue, O God of my
praiſe.
2 For the mouth of the wicked, and
the mouth full of deceit are opened vpon
me: they haue ſpoken to me with a
lying tongue.
3 They compaſſed mee about alſo with
woydes of hatred, and fought againſt
me without a cauſe.
4 For my friendſhip they were mine ad
uerſaries, but I gaue my ſelf to prayer.
5 And they haue rewarded mee euill for
good, and hatred for my friendſhip.
6 *Set thou the wicked ouer him, and let
the aduerſarie ſtand at his right hand.
7 When he ſhalbe indged, let him be con
demned, and let his prayer be turned
into ſinne.
8 Let his dapes be fetwe, and let another
take his charge.
9 Let his children be fatherles, and his
wyfe a widow.
10 Let his children be vagabunds and
begge & ſecke bread, coming out of their
places deſtroyed.
11 Let the extortioner catche all that he
hath, and let the ſtrangers ſpoyle his
labour.
12 Let there be none to extend mercie vnto
him: neither let there be any to ſhewe
mercy vpon his fatherles childern.
13 Let his poſteritie be deſtroyed, and in
damnation.

14 *David prophecyeth of the power and e
uerlaſting kingdomes giuen to Chriſt, 4 And
of his Prieſthood, which ſhould put an end
to the Prieſthood of Levi.*
¶ A Pſalme of Dauid.
1 **T**he Lord ſaid vnto my Lord, Sitte
thou at my right hand, vntill I make
thine enemies thy footſtoole.
that this canõt properly be applied vnto Dauid,
but to himſelf.

PSAL. CX.

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but to himſelf.

a Ieſus Chriſt in
the two & twen
tie of Matt. verſ.
44. giueth y in
terpretatiõ here
of, and ſheweth
that hee
did not to
do with
them, that
were of
litle power,
but with
the iudges
and prince
s of the
world.

b And thence it shall stretch through all the world: & this power chiefly standeth in the preaching of his worde.

c By thy word thy people shall be assembled into thy Church, whole increase shall be so abundant and wonderful, as the drops of y dewe.

d As Melchizedek the figure of Christ was both King and Priest: so the effect cannot be accomplished in any King, save onely in Christ, 2. Chro. 26. 21. e No power shall be able to resist him. f Under this similitude of a captaine, that is so greedy to destroye his enemies, that he will not scarce drinke by the way, he sheweth howe God will destroy his enemies.

2 The Loide shall lend the robbe of thy power out of Zion: see thou ruler in the muddes of thine enemies.

3 Thy people shall come willingly at the time of assembling: & thine arinne in holie beautie: the poult of thy wombe shall be as the moynng dewe.

4 The Loide swaue and will not repent, Thou art a Wyetl for euer after the order of Melchizedek.

5 The Loide, that is at thy right hande, shall wounde kings in the dape of his wyath.

6 He shall be Iudge among the heathen: he shall fill all with dead bodies, & smite the head ouer great countries.

7 He shall drinke of the booke in the way: therefore shall he lye by his head.

PSAL. CXI.

1 Hee giueth thanks to the Lorde for his mercifull works toward his Church, 10. And declaveth wherein true wislome & right knowledge consisteth.

¶ Verse the Loide.

1 I will praise the Loide with my whole heart in the assemble and Congregation of the iust.

2 The workes of the Loide are great, and ought to be sought out of all them that loue them.

3 His worke is beautiful & glorious, and his righteousness endureth for euer.

4 He hath made his wonderfull works to be had in remembrance: the Loide is mercifull and full of compassion.

5 He hath giuen a portion vnto the that feare him: he will euer be mindful of his covenant.

6 He hath shewed to his people his power of his workes in giuing vnto them the heritage of the heathen.

7 The workes of his handes are truely and iudgemental: his statutes are true.

8 They are stablished for euer and euer, & are done in truely and equitie.

9 He sent redemption vnto his people: he hath commanded his covenant for euer: boie and feareful is his Name.

10 The beginning of wisdome is the feare of the Loide: all they that obserue them, haue good vnderstanding: his piety endureth for euer.

d As God promised to take the care of his Church: so in effect doeth he declare himselfe iust and true in the government of the same. e They onely are wise, that feare God, and none haue vnderstanding, but they that obey his worde. f To wit, his commandments as vers 7.

PSAL. CXII.

1 Hee prayeth the felicitie of them that feare God, 10. And condemneth the cursed state of the conuerrers of God.

¶ Verse the Loide.

1 Blessed is the man, that feareth the Loide, & deliuetly great in his commandments.

2 His leede shall be mightie vpon earth: the generation of the righteous shall be blessed.

3 Riches & treasures shall be in his house, & his righteousness endureth for euer.

4 Vnto the righteous ariseth light in darkness: he is mercifull and full of compassion and righteous.

5 A good man is mercifull and lendeth, and will measure his affaires by iudgement.

6 Surely he shall neuer be moued: but the righteous shall be in euertlasting remembrance.

7 He will not be afraid of euill tidings: for his heart is fixed, & belieueth in the Loide.

8 His heart is stablished: therefore he will not feare, vntill he see his desire vpon his enemies.

9 He hath distributed and giuen to the poore: his righteousness remaineth for euer: his hoine shall be exalted with glorie.

10 The wicked shall see it and be angry: he shall gnathe with his teeth, & consume away: the desire of the wicked shall perish.

e The godly pinche not niggardly, but distribute liberally, as the necessity of the poore requireth, and as his power is able. f His power and prosperous estate. g The blessings of God vpon his children shall cause the wicked to dye for enuie.

PSAL. CXIII.

1 An exhortation to praise the Loide for his providence, 7. In that that contrary to the course of nature he worketh in his Church.

¶ Verse the Loide.

1 Praise ye the Loide, O pee seruants of the Loide, praise the Name of the Loide.

2 Blessed be the Name of the Loide from henceforth and for euer.

3 The Lords Name is praised from the rising of the sunne vnto going downe of the same.

4 The Loide is high above all nations, and his glorie above the heauens.

5 Who is like vnto the Loide our God, that hath his dwelling on high?

6 Who abaseth himselfe to be hold things in the heauen and in the earth.

7 He raiseth the neyby out of the dust, and lifteth by the poore out of the dung,

8 That he may set him with the princes, euen with the princes of his people.

9 He maketh the barren woman to dwell with a familie, and a iopfull mother of children. Praise ye the Loide.

a Hemeaneth that reuerent feare, which is in the children of God, which causeth the to delight only in the word of God.

b The godly shall haue abundance & contentment, because their heart is satisfied in God onely.

c The faithfull in all their adversities know that all shall go well with them: for God will be mercifull and iust.

d He sheweth what is the fruite of mercy: to lend freely and not for gaine, and so to measure his doings, that he may be able to help where need requireth, & not to bestowe all on himselfe.

e The godly pinche not niggardly, but distribute liberally, as the necessity of the poore requireth, and as his power is able. f His power and prosperous estate. g The blessings of God vpon his children shall cause the wicked to dye for enuie.

a By this often repetition he stirreth vp our colde dulnes to praise God, seing his workes are so wonderful, & that we are created for the same cause.

b If Gods glorie shine through all the worlde, and therefore of all ought to be prayed, what great commendation were it to his people, among whom chiefly it shineth, if they should not earnestly extoll his Name? c By preferring the poore to high honour, and giuing the barren children, he sheweth that God worketh not onely in his Church by ordinarie means, but also by miracles.

PSAL. CXIII.

1 Howe the Israelites were deliuered forth of Egypt, & of the wonderfull miracles, that God wrought at that tyme. Which put vs in remembrance of Gods great mercie toward his Church, who, whe the course of nature sayleth, preferieth his miraculously.

1 **W**hen Israel went out of Egypt, & the house of Jaakob from the barbarous people,
2 **J**udah was his sanctification, and Israel his dominion.
3 **T**he Sea saue it and fled: Jordan was turned backe.
4 **T**he mountaines leaped like rams, & the hills as lambes.
5 **W**hat ailed thee, O Sea, that thou fleddest? O Jordan, why wast thou turned backe?
6 **P**ee mountaines, why leaped pee like rams, and ye hills as lambs?
7 **T**he earth trembled at the presence of the Lorde, at the presence of the God of Jaakob,
8 **W**hich turneth the rocke into water, pooles, and the flint into a fountayne of water.

Exod. 17. 1.
a That is, from them that were of a strange language.
b The whole people were witnesses of his holie maiestie in adopting them, & of his mightie power in deliueing them.
c Seeing that these dead creatures felt Gods power, and after a sort saue it, much more his people ought to consider it and glorifie him for the same.
d Ought then his people to be insensible, whe they see his power and maiestie?
e That is, caused miraculously water to come out of the rocke in most abundance. Exod. 17. 6.

PSAL. CXV.

1 A praier of the faithfull oppressed by idolatrous tyrants, against whom they desire that God would succour them, 9 Trusting most constantly that God wil preserue the in this their neede, seeing that he hath adopted & receined them to his fauour, 18 Promising finally that they will not be vnrmindfull of so great a benefite, if it should please God to heare their prayer, & deliuer them by his omnipotent power.

1 **N**ot vnto vs, O Lorde, not vnto vs, but vnto thy Name giue the glorie, for thy louing mercie & for thy trueths sake.
2 **W**herfore shal the heathen say, Where is now thy God?
3 **B**ut our God is in heauen: hee doeth whatsoeuer he will.
4 **T**heir idoles are of silver and gold, euen the worke of mens hands.
5 **T**hey haue a mouth & speake not: they haue eyes and see not.
6 **T**hey haue eares & heare not: they haue noses and smell not.
7 **T**hey haue hands and touch not: they haue feete and walke not: neither make

a Because God promised to deliuer them, not for their sakes, but for his name, Isa. 48. 11, therefore they groude their praier vpon this promise.
b When the wicked see that god accomplisheth not his promises, as they imagine, they think there is no God.
c No impediments can let his worke, but he vseth euen the impediments to serue his will.
d Seeing that neither the matter, nor the forme can commend the idoles, it followeth that there is nothing, why they should be esteemed.
e He sheweth what great vanitie it is to aske helpe of them, which not only haue no helpe in them, but lacke sense and reason.

9 they a sound with their throte.
8 **T**hey that make them are like vnto them: so are all that trust in them.
9 **I**srael, trust thou in the Lorde: for he is their helpe and their shield.
10 **T**he house of Aaron, trust pe in the Lorde: for he is their helpe and their shield.
11 **P**ee that feare the Lorde, trust in the Lorde: for hee is their helper and their shield.
12 **T**he Lorde hath bene mindefull of vs: he will blesse, he will blesse the house of Israel, he will blesse the house of Aaron.
13 **H**e wil blesse them that feare the Lorde, both small and great.
14 **T**he Lorde will increase his graces toward you, euen toward you & toward your children.
15 **P**ee are blessed of the Lorde, which made the heauen and the earth.
16 **T**he heauens, euen the heauens are the Lordes: but he hath giuen the earth to the sonnes of men.
17 **T**he dead praise not the Lorde, neyther any that go downe into the place of silence.
18 **B**ut wee will praise the Lorde from henceforth and for euer. Praise pee the Lorde, here, that they prayse him not in his Church & Congregation.

f As much without sense, as blocks & stones.
g For they were appointed by God as instructors & teachers of faith & religion for others to followe.
h That is, he will continue his graces toward his people.
i And therefore doth Jh gouerne and continue all things therein.
k And they declare ynough his sufficiency, so that the world serueth him nothing but to shew his fatherly care toward me.
l Though the dead set forth Gods glorie, yet hee meaneth
& Congregation.

PSAL. CXVI.

1 David being in great danger of Saul in the desert of Maon, perceyuing the great and inestimable loue of God towards him, magnifieth such great mercies, 13 And professeth that he will be thankefull for the same.

1 **I** loue the Lorde, because he hath heard my voyce and my prayers.
2 **F**or hee hath inclined his eare vnto mine, when I did call vpon him in my dayes.
3 **W**hen the snares of death compassed me, and the griefes of the graue caught me: when I found trouble and sorow,
4 **T**hen I called vpon the Name of the Lorde, saying, I beseech thee, O Lorde, deliuer my soule.
5 **T**he Lorde is mercifull and righteous, and our God is full of compassion.
6 **T**he Lorde preferieth the simple: I was in miserie and he saued me.
7 **R**eturne vnto thy rest, O my soule: for the Lorde hath bene beneficiall vnto thee.
8 **B**ecause thou hast deliuered my soule from death, mine eyes from teares, and my feete from falling.
9 **I** shall walke before the Lorde in the land of the liuing.
10 **I** beseeued, therefore did I speake: for and counsell. d Which was vnquiered before, nowe rest vpon the Lorde: for he hath bene beneficiall towards thee.
e The Lorde will preserue mee, and saue my life. f I felt all these things, and therefore was moued by faith to confesse them, 2. Cor. 4. 13.

a He granteth that no pleasure is so great, as to feele Gods helpe in our necessitie, neither that any thing more surereth vp our loue toward him.
b That is, in convenient time to seeke helpe, which was when hee was in distresse.
c He sheweth forth the fruit of his loue in calling vpon him, confessing him to be iust and mercifull, and to helpe them that are destitute of ayde
d Which was vnquiered before, nowe rest vpon the Lorde: for he hath bene beneficiall towards thee.
e The Lorde will preserue mee, and saue my life. f I felt all these things, and therefore was moued by faith to confesse them, 2. Cor. 4. 13.

In my great distresse I thought God would not regard man, which is but lies and vanities, yet I overcame this temptation, and felt the contrary. In the Lawe they vsed to make a banquet, when they gaue solemne thanks to God, and to take the cup and drinke in signe of thanksgiving. I perceiue that God hath a care ouer his, so he both disposeth their death & taketh an account. I will thanke him for his benefits for that is a iust payment, to confesse that we owe all to God.

11 I said in my feare, All men are liars.
12 What shall I render vnto the Lorde for all his benefites toward me?
13 I will take the cup of saluation, & call vpon the Name of the Lorde.
14 I will pay my bowes vnto the Lorde, euen now in the presence of all his people.
15 Precious is the sight of the Lorde is the death of his Sauiours.
16 Behold, Lorde: for I am thy seruant, I am thy seruant, and the sonne of thine handmaid: thou hast broken my bowes.
17 I will offer to thee a sacrifice of praise, and will call vpon the Name of the Lorde.
18 I will pay my bowes vnto the Lorde, euen now in the presence of all his people.
19 In the courtes of the Lorges house, euen in the middes of thee, O Ierusalem. Praise ye the Lorde.

9 It is better to trust in the Lorde, then to haue confidence in princes.
10 All nations haue compassed me: but in the Name of the Lorde shall I destroy them.
11 They haue compassed me, yea, they haue compassed me: but in the Name of the Lorde I shall destroy them.
12 They came about me like bees, but they were quenched as a fire of thornes: for in the Name of the Lorde I shall destroy them.
13 Thou hast thrust sore at me, that I might fall: but the Lorde hath holpen me.
14 The Lorde is my strength and song: for he hath bene my deliuerance.
15 The hope of Ioy and deliuerance shall be in the tabernacles of the righteous, saying, The right hand of the Lorde hath done valiantly.
16 The right hand of the Lorde is exalted: the right hand of the Lorde hath done valiantly.
17 I shall not die, but liue, and declare the workes of the Lorde.
18 The Lorde hath chastened me sore, but he hath not deliuered me to death.
19 Open ye vnto me the gates of righteousness, that I may go into them, and praise the Lorde.
20 This is the gate of the Lorde: the righteous shall enter into it.
21 I will praise thee: for thou hast heard me, and hast bene my deliuerance.
22 The stone, which the builders refused, is the head of the corner.
23 This was the Lorges doing, and it is maruclous in our eyes.
24 This is the day, which the Lorde hath made: let vs reioyce and be glad in it.
25 O Lorde, I pray thee, saue now: O Lorde, I pray thee now, giue prosperitie.
26 Blessed be he, that cometh in the Name of the Lorde: we haue blessed you out of the house of the Lorde.
27 The Lorde is mightie, and hath giuen vs light: binde the sacrifice with cordes vnto the hornes of the altar.
28 Thou art my God, and I will praise thee, euen my God: therefore I will exalt thee.
29 Praise ye the Lorde, because he is good: for his mercy endureth for euer.

e He noweth Saul his chiefe enemy.
f In that he was deliuered, it came not of himselfe, nor of the power of man, but only of Gods fauour: therefore he will praise him.
g He promisseth both to render graces himselfe, and to cause others to doe the same, because that in his person the Church was restored.
h So that all, that are both faire and nere, may see his mightie power.
i He willeth the dores of the Tabernacle to be opened, that he may declare his thankfull mind.

PSAL. CXVII.

I He exhortheth the Gentiles to praise God, because he hath accomplished as well to them as to the Iewes, the promise of life enduring by Iesu Christ.

1 All nations, praise ye the Lorde: all ye people, praise him.
2 For his louing kindenes is great toward vs, and the trueth of the Lorde endureth for euer. Praise ye the Lorde.

PSAL. CXVIII.

I David reiected of Saul and of the people, at the tyme appointed obtayned the kingdome. For the which he biddeth al the, that feare the Lord, to be thankfull. And vnder his person in all this was Christ liuely set forth, who should be of his people reiected.

1 Praise ye the Lorde, because he is good: for his mercy endureth for euer.
2 Let Israel now say, That his mercy endureth for euer.
3 Let the house of Aaron now say, That his mercy endureth for euer.
4 Let them, that feare the Lorde, now say, That his mercy endureth for euer.
5 I called vpon the Lorde in trouble, and the Lorde heard me, and set me at large.
6 The Lorde is with me: therefore I will not feare what man can do vnto me.
7 The Lorde is with me among the that helpe me: therefore shall I see my desire vpon mine enemies.

18 The Lorde hath chastened me sore, but he hath not deliuered me to death.
19 Open ye vnto me the gates of righteousness, that I may go into them, and praise the Lorde.
20 This is the gate of the Lorde: the righteous shall enter into it.
21 I will praise thee: for thou hast heard me, and hast bene my deliuerance.
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29 Praise ye the Lorde, because he is good: for his mercy endureth for euer.

1sa. 28. 16.
mat. 21. 42.
act. 4. 11.
rom. 9. 33.
1. pet. 2. 6, 7.

a Because God by creating David King, shewed his mercy toward his afflicted Church, the Prophet doth not onely him selfe thank God, but exhortheth all the people to do the same.
b We are here taught that the more that troubles oppress vs, the more ought we to be instant in prayer. c Being exalted to this estate, he assured himselfe to haue man euer to be his enemy. Yet he doubted not, but God would mainteyne him because he had placed him,

hath shewed chiefly his mercy by appointing me King, and deliuering his Church. m The people pray for the prosperitie of Dauids kingdome, who was the figure of Christ. n Which are the Priests and haue the charge thereof, as Nomb. 6. 23. o Because he hath restored vs from darkenes to light, we will offer sacrifices and praises vnto him.

PSAL. CXIX.

I The Prophet exhortheth the children of God to frame their lines according to his holy word. 123 Also he sheweth wherein the true seruice of God standeth: that is,

when we serue him according to his worde,
and not after our owne fantasies.

A L E P H.

a Here they are
not called bles-
sed, which think
themselves wise
in their owne
iudgement, nor
which imagine
to themselves a
certaine holines,
but they whose
conseruation is
without hypo-
cricise.

- 1 Blessed are **B** those that are vpight
in their way, and walke in the Law
of the Lord.
- 2 Blessed are they that keepe his testi-
monies, and seeke him with their whole
heart.
- 3 Surely they worke **b** none iniquitie,
that walke in his wayes.
- 4 Thou hast commaunded to keepe thy
precepts diligently.
- 5 **W**hy that my wayes were directed
to keepe thy statutes.
- 6 Then should I not be confounded,
when I haue respect vnto all thy com-
maundements.
- 7 I will praise thee with an vpight
heart, when I shall learne the iudges-
ments of thy righteousness.
- 8 I will keepe thy statutes: forsaake me
not ouerlong.

b For they are
ruled by Gods
Spirit and im-
brace no do-
ctine but his.
c David acknow-
ledgeth his im-
perfection, desi-
ring God to reforme it, that his life may be conformable to Gods
word. d For true religion standeth in seruing God without hypo-
cricise. e That is, thy precepts, which containe perfit righte-
ousnes. f He refuseth not to be tried by tentations, but he fea-
reth to faint, if God succour not his infirmities in tyme.

B E T H.

- 9 Wherewith shall a yong man re-
dresse his way? in taking heede thereto
according to thy worde.
- 10 With my whole heart haue I sought
thee: let me not wander from thy com-
maundements.
- 11 I haue hid thy promise in mine heart,
that I might not sinne against thee.
- 12 Blessed art thou, O Lord: teach me thy
statutes.
- 13 With my lips haue I declared all the
iudgements of thy mouth.
- 14 I haue had as great delight in thy way
of thy testimonies, as in all riches.
- 15 I will meditate in thy precepts, & con-
sider thy wayes.
- 16 I will delight in thy statutes, and I will
not forget thy word.

a Because youth
is most giuen to
licentiousnes, he
chiefly warneth
them to frame
their liues be-
time to Gods
worde.
b If Gods word
be grauen in our
hearts, we shall
be more able to
resist the assaults
of Satan: and
therefore the
Prophet desi-
reth God to in-
struct him daily
more and more
therein. c The Prophet doth not boast of his ver-
ties, but setteth forth an example for others to folow Gods word
and leaue worldly vanities.

G I M E L.

- 17 Be beneficial vnto thy seruant, that I
may liue and keepe thy worde.
- 18 Ope mine eyes, that I may see thy won-
ders of thy Law.
- 19 I am a stranger vpon earth: hide not
thy commaundements from me.
- 20 Mine heart breaketh for the desire to
thy iudgements alway.
- 21 Thou shalt detroped the pounce: curs-
ed are they that do erre from thy com-
maundements.

a He sheweth
e ought not to
desire to liue
but to serue
God, and that we
cannot serue him
aright, except he
open our eyes &
minds.
b Seeing mans
life in this world
is but a passage, what should become of him, if thy word were not
his guide? c In all ages thou hast plagued all such, which malici-
ously and contemptuously depart from thy truth.

- 22 Remoue from me shame & contempt:
for I haue kept thy testimonies.
- 23 **W**inces also did sit, & speake against
me: but thy seruant did meditate in thy
statutes.
- 24 Also thy testimonies are my delight, and
my counsellors.

ler to teach me what to doe, and to comfort

D A L E T H.

- 25 My soule cleaueth to the dust: quicken
me according to thy word.
- 26 I haue declared my wayes, & thou
hast heard me: teach me thy statutes.
- 27 Make me to vnderstand the way of thy
precepts, and I will meditate in thy
wonderous wayes.
- 28 My soule melteth for heauities: rapse
me vp according vnto thy worde.
- 29 Take from me the way of lying, and
graunt me graciously thy Law.
- 30 I haue chosen the way of truth, & thy
iudgements haue I lapd before me.
- 31 I haue cleaued to thy testimonies, O
Lord: confound me not.
- 32 I will runne the way of thy comma-
ndements, when thou shalt enlarge
mine heart.

d When y pow-
ers of the worlde
gaue false sen-
tence against me,
thy word was a
guide & counsel-
me.
a That is, it is al-
most brought to
the graue, and
without thy
word I cannot
liue.
b I haue confes-
sed mine offen-
ces, and now de-
pend wholly on
thee.
c If God did not
mainteine vs by
his word, our life
would drop a-
way like water.
d Instruct me in
thy word, where-
by my mind may be purged from vanitie & taught to obey thy
wil. e By this he sheweth y we can neither chuse good, cleaue
to Gods word, nor run forward in his way, except he make our
hearts large to receiue his grace, and willing to obey.

H E.

- 33 Teache me, O Lord, the way of thy
statutes, and I will keepe it vnto the
ende.
- 34 Giue me vnderstanding, and I will
keepe thy Law: yea, I will keepe it with
my whole heart.
- 35 Direct me in the path of thy comma-
ndements: for therein is my delight.
- 36 Incline mine heart vnto thy testimo-
nies, and not to conuotousies.
- 37 Turne away mine eyes from regar-
ding banitie, & quicken me in thy way.
- 38 Stablish thy promise to thy seruant,
because he feareth thee.
- 39 Take away my rebuke that I feare:
for thy iudgements are good.
- 40 Beholde, I desire thy commaundes
ments: quicken me in thy righteous-
nes.

a He sheweth
he cannot follow
on to the ende,
except God
teach him oft
tymes and leade
him forward.
b Not onely in
outward couer-
sation, but also
with inward af-
fection.
c Hereby mean-
ing al other vici-
es, because that
conuotousies is
the roote of all
euill.
d Meaning all
his senses. e Let me not fall to thy dishonor, but let mine heart
stil delight in thy gracious worde. f Giue me strength to conti-
nue in thy word euen to the ende.

V A V.

- 41 And let thy louing kindnes come vnto
me, O Lord, and thy saluation accord-
ing to thy promise.
- 42 So shall I make answer vnto my
blasphemers: for I trust in thy word.
- 43 And take not the word of truth vtter-
ly out of my mouth: for I waite for
thy iudgements.
- 44 So shall I alway keepe thy Law for
euer and euer.

a He sheweth
that Gods mercy
and loue is the
first cause of our
saluation.
b By trusting in
Gods worde, he
assureth himself
to be able to
confute the
slanders of his
aduerfaries.

c They, that simply walke after Gods worde, haue no lees to intangle them, where as they, that do contrary, are euer in nets and snares.
 d He sheweth that the children of God ought not to suffer their Fathers glory to be obscured by the wayne pompe of princes.

68 Thou art good and gracious: teache me thy statutes.
 69 The proude haue imagined a lye against me: but I wil keepe thy precepts with my whole heart.
 70 Their heart is fat as greafe: but my delight is in thy Lawe.
 71 It is good for mee that I haue bene afflicted, for I may learne thy statutes.
 72 The law of thy mouth is better vnto me, then thousands of golde and siluer, that before that he was chastened, he was rebellious, as man by nature is,

Z A I N.

a Though he feele Gods hand still to lye vpon him, yet he resteth on his promises and comforteth himselfe therein.
 b Meaning the wicked, which contemne Gods word, & treade his religion vnder foote.
 c That is, the examples, whereby thou declarest thy selfe to be iudge of the world.
 d That is, a vehement zeale to thy glory, & indignation against the wicked.
 e In the course of this life and forrowfull exile,
 f Euen when other sleepe.
 g That is, all these benefites,

73 Thine hands haue made me and fashioned me: giue me understanding therefore, that I may learne thy commandments.
 74 So thy that feare thee, sleeping mee, shall reioyce, because I haue trusted in thy worde.
 75 I know, O Lord, that thy iudgements are right, and that thou hast afflicted me: iustly.
 76 I pray thee that thy mercy may comfort mee according to thy promises vnto thy seruant.
 77 Let thy tender mercies come vnto me, that I may liue: for thy Lawe is my delight.
 78 Let the proude be ashamed: for they haue dealt wickedly and falsly with me: but I meditate in thy precepts.
 79 Let such as feare thee turne vnto me, and they shall knowe thy testimonies.
 80 Let mine heart bee vpight in thy statutes, that I be not ashamed.
 81 Let me be comforted by mine example.
 82 He sheweth that there can be no true feare of God without the knowledge of his worde.

C H E T H.

a I am persuaded that to keepe thy Lawe is an heritage & great gaine for me.
 b He sheweth that none can embrace the worde of God, except he confesse his owne imperfections and wayes.
 c They haue gone about to drawe me into their companie.
 d Not onely in mutual consent, but also with ayde and succour.
 e For the knowledge of Gods worde is a singular token of his fauour.

81 My soule sayneth for thy saluation: yet I waite for thy word.
 82 Mine eyes saile for thy promises, saying, When wilt thou comfort me?
 83 For I am like a bottell in the smoke: yet do I not forget thy statutes.
 84 How many are the dapes of thy seruant? When wilt thou execute iudgement on them that persecute mee?
 85 The proude haue digged pits for me, which is not after thy Lawe.
 86 All thy commandments are true: thy persecute me falsely: helpe me.
 87 They had almost consumed me vpon the earth: but I forsooke not thy precepts.
 88 Quicken mee according to thy louing kindness: so shall I keepe the testimonie of thy mouth.
 89 He assureth himselfe, that God will deliuer his and destroye such as vniufully persecute them.
 f Finding no help in earth, he lifteth vp his eyes to heauen.

C A P H.

T E T H.

a Having proceeded by experience that God was true in his promises, he desireth that he would increase in him knowledge and iudgement.
 b So Jeremie saith, that before the Lord touched him, he was like a calfe vntrained: so that the use of Gods rods is to call vs home to God.

I A M E D.

89 O Lord, thy word endureth forever in a heart.
 90 Thy truth is from generation to generation: according to the changes of things in this world, he sheweth that it abideth in heauen and therefore is immutable.

b Seeing y^e earth
and all creatures
remain in that
estate, wherein
thou hast crea-
ted them, much
more thy truth
remaineth con-
stant and va-
changeable.
c He p^rouchech by
effect, that he is
Gods child, be-
cause he seeketh
to vnderstand
his word.
d There is no-
thing lo perfect in
earth, but it hath
an ende: onely
Gods worde la-
seth for cure.

eration: thou hast layd the foundation
of the earth, and it abideth.
91 They b^e continue euē to this day by thine
ordinauces: for all are thy seruants.
92 Except thy lawe had bene my delite,
I thould nowe haue perished in mine
affliction.
93 I wil neuer forget thy precepts: for by
them thou hast quickened mee.
94 I am r^egine, saue mee: for I haue
sought thy precepts.
95 The wicked haue waited for me to des-
troy mee: but I will consider thy testi-
monies.
96 I haue scene an ende of all perfecti-
on: but thy commandement is exceeding
large.

MEM.

a He sheweth
that we cannot
loue Gods word,
except we exer-
cise our selues
therein and
p^rofaiteit.
b Whosoever
doeth submit
himselfe onely
to Gods worde,
shal not onely
be safe againt
the perils of
his enemies, but
also learne more
wisdom, then
they that p^r-
fesse it, and are
men of experi-
ence.
c So then of our
selues we can do
nothing, but when
God doeth
inwardly instr-
uct vs with his
Spirite, we feele
his graces sweeter
then honie.

97 Oh howe loue I thy lawe! a it is my
meditation continually.
98 Thy commandements thou hast
made me wiser then mine enemies: for
they are euer wity me.
99 I haue had more b^e vnderstanding then
all my teachers: for thy testimonies are
my meditation.
100 I vnderstoode more then the ancient,
because I kept thy precepts.
101 I haue refrayned my feete from eny
erie euill waye, that I might keepe thy
worde.
102 I haue not declined from thy iudge-
ments: for c^e thou didst teach me.
103 Howe sweete are thy promises vnto
my mouth! yea, more then honie vnto
my mouth.
104 Thy thy precepts I haue gotten vnder-
standing: therefore I hate all the
wayes of falshe woode.

NVN.

a Of our selues
we are but dark-
nesse, and can
not see, except
we be lightened
with Gods word.
b So all the
faithfull ought
to binde them-
selues to God
by a solemne
oath and p^r-
mise, to stirre vp
their zeale to
imbrace Gods
word.
c That is, my
prayers and
thankesgiuing,
which sacrificie
Hofea calleth
the calues of the
lippes, Chap. 14.
verse 2. d That
is, I am in
continual danger
of my life. e I
esteemed no
worldly things,
but made: thy
word mine inheri-
tance.

105 Thy worde is a^a lanterne vnto my
feete, and a light vnto my path.
106 I haue b^e sworne & wil performe it,
that I will keepe thy vprighteous iudge-
ments.
107 I am very soye afflicted: O Lord, quie-
ken me according to thy worde.
108 O Lord, I beseeche thee accept the
free offerings of my mouth, and teach
me thy iudgements.
109 My d^e soule is continually in myne
hand: per do I not forget thy lawe.
110 The wicked haue layed a snare for
mee: but I swarued not from thy p^r-
cepts.
111 Thy testimonies haue I taken as an
e^e heritage for cure: for they are the ioye
of mine heart.
112 I haue applyed mine heart to fulfill
thy statutes allway, euen vnto the ende.

113 I hate vaine inuentions: but thy lawe
do I loue.
114 Thy lawe art my refuge and shield, & I
trust in thy word.
115 b^e Sway from me, ye wicked: for I wil
keepe the commandements of my God.
116 Establish me according to thy p^r-
mises, that I may liue, and disappoynt
me not of mine hope.
117 Stay thou me, & I shal be safe, and I
wil delite continually in thy statutes.
118 Thou hast troden downe all them that
depart from thy statutes: for their d^e des-
tete is vaine.
119 Thou hast taken awaye all the wicked
of the earth like e^e dross: therfore I loue
thy testimonies.
120 My fleshy trembleth for feare of thee,
and I am afrayde of thy iudgements.
d The crasie praifiles of them that contemne thy
Law, shalbe
brought to nought. e Which infected thy
people, as drosse
doeth the metall. f Thy iudgements do
not onely teache
me obedience,
but cause me to
feare, cōsidering
mine own weak-
nes, which feare
causeth repen-
tance.

AIN.

121 I haue executed iudgement & iustice:
leauie me not to mine oppresseours.
122 a^a Answer for thy seruāt in that, which
is good, & let not b^e p^roude oppresse me.
123 Mine eies haue failed in waiting for thy
saluation, and for thy iust p^romises.
124 Deale with thy b^e seruāt according
to thy mercie, & teach me thy statutes.
125 I am thy seruāt: grant me therefore
vnderstanding, that I may knowe thy
testimonies.
126 It is c^e time for thee Ioye to worke:
for they haue destroyed thy lawe.
127 Therfore loue I thy commandements
aboue golde, yea, aboue most fine gold.
128 Therfore I esteeme all thy p^rcepts
most iust, and hate all fals^e d^e wapes.
brought all things to confusion, & Gods
word to vtter cōtempt,
then is it Gods
time to help & send
remedie. d That
is, what-
foucer dissenteth
from the puritie
of thy word.

PE.

129 Thy testimonies are a^a wonderfull:
therefore doeth my soule keepe them.
130 The entrance vnto thy words sheweth
light, & giueth vnderstanding to p^r sunyle.
131 I opened my mouth and p^r painted, be-
cause I loued thy commandements.
132 Looke vpon me and be merciful vnto
me, as thou vnest to doe vnto those that
loue thy Name.
133 Direct my steps in thy worde, and let
mine iniquitie haue dominion ouer me.
134 Deliuer me frō the oppression of mē,
and I wil keepe thy precepts.
135 Shew p^r light of thy countenance vpon
thy seruāt, & teache me thy statutes.
136 Mine eies gush d^e out in riuers of wa-
ter, because they keepe not thy lawe.
was so great. d He sheweth what ought to
be the zeale of
Gods children,
when they see
his word contemned.

TSADDI.

137 Righteous art thou, O Lord, and iust
arc

a Whosoever
wil embrace
Gods worde
right, must
abhorre all fan-
tasies & imagi-
nations both of
himselfe and of
others.
b And hinder me
not to keepe the
Lawe of the
Lord.
c He desireth
Gods continual
assistance least
he should fayne
in this race,
which he had
begun.
d The crasie praifiles
of them that
contemne thy
Law, shalbe
brought to nought.
e Which infected
thy people, as
drosse doeth the
metall. f Thy
iudgements do
not onely teache
me obedience,
but cause me to
feare, cōsidering
mine own weak-
nes, which feare
causeth repen-
tance.

a Put thy selfe
betwene mine
enemies and me,
as if thou were
my pledge.
b He boasteth
not that he is
Gods seruāt,
but hereby put-
teth god in mind
that as he made
him his by his
grace, so he hold
continue his fa-
uor toward him.
c The Prophet
sheweth y^e when
the wicked haue
brought all things
to confusion, &
Gods word to
vtter cōtempt,
then is it Gods
time to help &
send remedie.
d That is, what-
foucer dissenteth
from the puritie
of thy word.

a Containing
high and secre-
te mysteries, so
that I am moued
with admiration
and reuerence.
b The simple
idiots, that submit
themselues to
God, haue their
eyes opened, and
their minds illu-
minated w^osoone
as they begin to
read Gods word.
c My zeale to-
ward thy worde
be the zeale of
Gods children,
when they see
his word contemned.

2248670

a We cannot confesse God to be righteous, except we liue vp rightly & truly, as he hath commaunded.

Plalms 69. 9.
iobns 1. 17.

b Gold hath need to be fined, but thy worde is perfectio it selfe.

c This is the true triallo, to prayse God in aduersitie.

d So y the life of man without the knowledge of God is death.

are thy iudgements.

138 Thou hast commaunded iustice by thy testimonies and truth especially.

139 Thy zeale hath euen consumed me, because mine enemies haue forgotten thy wordes.

140 Thy worde is proued most pure, & thy seruant loueth it.

141 I am small and despised: yet doe I not forget thy precepts.

142 The righteousnes is an euerlasting righteousnes, and thy law is truth.

143 Trouble and anguish are come upon me: yet are thy commaundementes my delite.

144 The righteousnes of thy testimonies is euerlasting: graunt me vnderstanding, and I shall haue.

K O P H.

a He sheweth that all his affections and whole heart were bent to Godward for to haue helpe in his dangers.

b He was more earnest in the study of Gods word, then they that kept the watch, were in their charge.

Or custome.

c He sheweth the nature of the wicked to be to persecute against their conscience.

d His faith is grounded vpon Gods worde, that he would euer be at hand when his children be oppressed.

145 I haue cried with my whole heart: heare me, O Lord, and I wil keepe thy statutes.

146 I called vpon thee: saue me, and I wil keepe thy testimonies.

147 I prevented the morning light, & cried: for I waited on thy word.

148 Mine eyes prevented the night watches to meditate in thy word.

149 Heare my voyce according to thy louing kindnes: O Lord, quicken me according to thy iudgement.

150 They draw nere, that follow after malice, & are farre from thy Law.

151 Thou art nere, O Lord: for all thy commaundementes are true.

152 I haue knowen long since by thy testimonies, that thou hast established them for euer.

R E S H.

a For without Gods promise there is no hope of deliuerance.

b According to thy promise made in thy Law, which because the wicked lack, they can haue no hope of saluation.

c My zeale consumed me, when I saw their malice & contempt of thy glory.

d It is a sure signe of our adoption, whē we loue the Law of God.

e Since thou first promisedst, euen to the ende all thy sayings are true,

153 Beholde mine affliction, and deliuer me: for I haue not forgotten thy Law.

154 Plead my cause, & deliuer me: quicken me according vnto thy word.

155 Saluation is farre from the wicked, because they seeke not thy statutes.

156 Great are thy tender mercies, O Lord: quicken me according to thy iudgements.

157 Thy persecutours & mine oppressors are many: yet do I not swaue fro thy testimonies.

158 I saw the transgressours and was grieved, because they kept not thy worde.

159 Consider, O Lord, how I loue thy precepts: quicken me according to thy louing kindnes.

160 The beginning of thy word is truth, and all the iudgements of thy righteousnes endure for euer.

S C H I N.

161 Princes haue persecuted me without cause, but mine heart stood in awe of thy wordes.

162 I reioice at thy worde, as one that findeth a great tpyole.

163 I hate falshe worde and abhorre it, but thy law do I loue.

164 Benen vtines a lay do I prayse thee, because of thy righteous iudgements.

165 They, that loue thy Lawe, shall haue great prosperitie, and they shall haue noyne hurt.

166 Lord, I haue trusted in thy saluatio, and haue done thy commaundementes.

167 My soule hath kept thy testimonies: for I loue them exceedingly.

168 I haue kept thy precepts and thy testimonies: for all my wayes are besoye thee.

a The threatenings & persecutions of princes could not cause me to shrinke to confesse thee, whome I more feare then men.

b That is, often and sundry tymes.

c For their conscience assureth them, that they please thee, whereas they, that loue not thee, haue the contrary.

d He sheweth that we must

first haue faith, before we can worke and please God. e I had no respect of men, but set thee alwayes before mine eyes, as the iudge of my doings.

T A V.

169 Let my complaint come before thee, O Lord, & giue me vnderstanding, according vnto thy worde.

170 Let my supplication come before thee, and deliuer me according to thy promise.

171 Thy hippes shall bite cake prayse, when thou hast taught me thy statutes.

172 Thy tongue shall intreat of thy word: for all thy commaundementes are righteous.

173 Let thine hand helpe me: for I haue chosen thy precepts.

174 I haue longed for thy saluation, O Lord, and thy law is my delite.

175 Let my soule liue, and it shall prayse thee, and thy iudgements shall helpe me.

176 I haue gone astray like a lost sheepe: seeke thy seruat, for I do not forget thy commaundementes.

a As thou hast promised to be the scholemaster vnto all the, that depend vpon thee.

b The word signifieh to poure forth continual-ly.

c All his prayer, and desire is, to profite in the worde of God.

d That is, thy prominent care ouer me, and uherewith thou wilt iudge mine enemies.

e Being chased to and fro by mine enemy, and hauing no place to rest in.

P S A L. C X X.

The prayer of Dauid being vexed by the falsse reportes of Saules flaterers. 5 And therefore he lamenteth his long abode among those infidels, 7 Who were giuen to all kinde of wickednes and conuention.

A long of degrees.

1 Called vnto the Lord in my trouble, and he heard me.

2 Deliuer my soule, O Lord, from lying lips, and from a deceitfull tongue.

3 What doeth thy deceitfull tongue bring vnto thee? or what doth it auail thee?

a That is, of lifting vp the tune and rising in singing.

b Albeit y children of God ought to reioyce when they suffer for righteousnes sake, yet it is a great grieft to the flesh to heare euill for well doing.

c He assured himselfe that God would turne their craft to their owne destruction.

Godst, euen to the ende all thy sayings are true,

4 He sheweth that there is nothing so sharpe to peace, nor so hote to set on fire as a flaunderous tongue.
 e These were people of Arabia, which came of Iaphet, Gen. 10. 2. f That is, of the Ishmaelites. g He declared what he meaneth by Meshech, and Kedar: to wit, the Israelites, which had degenerate from their godly fathers and hated and contended against the faithfull.

5 For there are thrones set for iudgement, euen the thrones of the house of Dauid.
 6 Pray for the peace of Jerusalem: let them prosper that loue thee.
 7 Peace be within thy walles, & prosperitie within thy palaces.
 8 For my brethren & neighbours sakes I will with thee now prosperitie.
 9 Because of the House of the Lord our God, I will procure thy wealth.

e In whose house God placed the throne of Justice, and made it a figure of Christes kingdom.
 f The fauour of God prosper thee both within and without.

PSAL. CXXI.

1 This Psalm teacheth that the faithfull ought onely to looke for helpe at God, & Which onely doth maintaine, preserve & prosper his Church.

A Song of deგრ&eas.

1 I Will lift mine eyes vnto the mountaines, from whence mine helpe shall come.
 2 Mine helpe commeth from the Lord, which hath made the heauen and the earth.
 3 He will not suffer thy foote to slippe: for he that keepeth thee, will not slumber.
 4 Beholde, he that keepeth Israel, will neither slumber nor sleepe.
 5 The Lord is thy keeper: the Lord is thy shadow at thy right hand.
 6 The sunne shall not smite thee by day, nor the moone by night.
 7 The Lord shall preserve thee from all euill: he shall keepe thy soule.
 8 The Lord shall preserve thy going out, and thy coming in from henceforth and for euer.

* Or, bene the mountaines: meaning, that there is nothing so high in this world, wherein he can trust, but onely in God.
 a He accuseth mans ingratitude, which cannot depend on Gods power.
 b He sheweth that Gods providence not onely watcheth ouer his Church in general, but also ouer euery member thereof.
 c Neither heate nor colde, nor any incommoditie shall be able to destroy Gods Church: albeit for a tyme they may molest it.

g Not onely for mine owne sake, but for all the faithfull.

PSAL. CXXIII.

8 A prayer of the faithfull, which were afflicted either in Babylon or vnder Antiochus by the wicked worldlings and contemners of God.

A Song of deგრ&eas.

1 I lift vp mine eyes to thee, that dwelst in the heauens.
 2 Beholde, as the eyes of a seruantes looke vnto the hand of their masters, & as the eyes of a man vnto the hand of her mistresse: so our eyes wayte vpon the Lord our God vntill he haue mercy vpon vs.
 3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we haue suffered to much contentment.
 4 Our soule is filled to full of the mors king of the wealthy, and of the despites faulnes of the proude.

a He comparoth the condition of the godly to seruantes that are destitute of all helpe, assuring that when all other helps faile, God is euer at hand and like himselfe.
 b He declareth that when the

faithfull are so full, that they can no more endure the oppressions, and scornings of the wicked, there is alway helpe aboue, if with hungry desires they call for it.

PSAL. CXXIII.

1 The people of God, escaping a great peril, do acknowledge themselves to be deliuered, not by their own force, but by the power of God. 4 They declare the greatnes of the perill, 6 And praise the Name of God.

A Song of deგრ&eas or Psalmc of Dauid.

1 If the Lord had not bene on our side, (I may Israel now say)
 2 If the Lord had not bene on our side, when men rose vp against vs,
 3 They had the swallowed vs by quick, when their wjath was kindled against vs.
 4 When the waters had drowned vs, and the streame had gone ouer our soule:
 5 When had the swelling waters gone ouer our soule.
 6 Praise be the Lord, which hath not giuen vs as a pray vnto their teeth.
 7 Our soule is escaped, euen as a bird out of the snare of the fowlers: y snare is broken and we are deliuered.
 8 Our helpe is in the Name of the Lord, which hath made heauen and earth, which hath deliuered them.

a He sheweth y God was redy to helpe at neede, & that there was none other way to be saued, but by his onely means.
 b So vnable were we to resist.
 c He vseth most proper similitudes to expresse the great danger that the church was in, and out of the which God miraculously deliuered them.
 d For the wicked did not onely furiously rage agaynst the faithfull, but craftily imagined to destroy them.

PSAL.

PSAL. CXXII.

1 David reioyceth in the name of the faithfull, that God hath accomplished his promise, and placed his Arke in Zion. 5 For the which he giueth shankes, 8 And praieth for the prosperitie of the Church.

A Song of deგრ&eas, or Psalmc of Dauid.

1 I * Hieropce, when they sayd to me, We will goe into the house of the Loide.
 2 Our feete shall stand in thy gates, O Jerusalem.
 3 Jerusalem is builded as a citie, that is compact together in it selfe:
 4 Whereunto the Tribes, euen the Tribes of the Loide go by according to the testimonie to Israel, to prayse the Name of the Loide.

e. Mo. 3. 0. 0.
 a He reioyceth that God had appointed a place, where the Arke should still remayne.
 b Which were wont to wander to and fro, as the Arke remoued.
 c By the artificial ioyning and beautie of the houses, he meaneth the concord, and loue that was betwene the citizens.
 d All the Tribes according to Gods couenant shall come and pray there.

PSAL. CXXV.

1 He describeth the assurance of the faithful in their afflictions, 4 And desireth their welth, 5 And the destruction of the wicked.

¶ A song of degrees.

1 **T**hy that trust in the Lord, shall be as mount Zion, which can not be remoued, but remaineth for euer.

2 As the mountaines are about Ierusalem: so is the Loyde about his people from henceforth and for euer.

3 For the rod of the wicked shall not rest on the lot of the righteous, lest the righteous put forth their hand into wickednes.

4 Doe well, O Loyde, unto those that be good and true in their hearts.

5 But these that turne aside by their crooked waies, they shall the Lord leade with the wothers of iniquitie: but peace shall be vpon Israel.

PSAL. CXXVI.

1 This Psalme was made after the returne of the people from Babylon, and sheweth that the meane of their deliuerance was wonderfull after the seuentie yeeres of captiuitie forespoken by Ieremie chap. 25. 12. and 29. 10.

¶ A song of degrees or Psalme of David.

1 **W**hen the Lord brought againe the captiuitie of Zion, we were like them that dreame.

2 Then was our mouth filled with laughter, and our tongue with ioy: then said they among themselves, he hath done great things for them.

3 The Lord hath done great things for vs, whereof we reioyce.

4 O Lord, bring againe our captiuitie, as the riuers in the South.

5 They that sowe in teares, shall reape in ioye.

6 They went weeping and caried precious seede: but they shall returne with ioy and bring their sheanes.

PSAL. CXXVII.

1 He sheweth that the whole estate of the world, both domesticall and politicall standeth by Gods mere providence and blessing, 3 And that so haue children wel nurtred is an especiall grace and gift of God.

¶ A song of degrees or Psalme of Salomon.

1 **E**xcept the Lord build house, they labour in vaine that build it: except the Lord keepe the citie, the keeper watcheth in vaine.

a Though the world be subject to mutations, yet the people of God shall stand sure and be defended by Gods providence.

b Though God suffer his to be vnder the crosse, least they should embrace wickednes, yet this crosse shall not so rest vpon them, that it should driue them from hope.

c He desireth God to purge his Church from hypocrites and such as haue no zeale of truth.

a Their deliuerance was as a thing incredible, and thereforeooke away all excuse of ingratitude.

b He sheweth how the godly ought to reioyce, when God gathereth his Church or deliuereth it.

c If the Infidels confesse Gods wonderfull worke, faithful can neuer shew themselves sufficiently thankfull.

d It is no more impossible to God to deliuer his people, then to cause the riuers in the wilderness and barren places.

e That is, seede which was scarce and deare: meaning, that they which trusted in Gods promes to returne, had their desire.

a That is, gouerne and dispose all things pertaining to the familie.

b The publike estate of the common welth.

2 It is in vaine for you to rise early, and to lie downe late, and eate the bread of sorrowe: but he will surely giue rest to his beloued.

3 Beholde, children are the inheritance of the Lord, and the fruite of the wombe his rewarde.

4 As are the arrows in the hand of the strong man: so are the children of pouerty.

5 Blessed is the man, that hath his quier full of them: for they shall not be ashamed, when they speake with their enemies in the gate.

making their labours comfortable, and as it were a rest. f That is, indued with strength and vertues from God: for these are signes of Gods blessings, and not the number. g Such children shall be able to stoppe their aduersaries mouths, when their godly life is maliciously accused before iudges.

PSAL. CXXVIII.

1 He sheweth that blessednes appertaineth not to all vniuersally, but to them only that feare the Lord, and walke in his waies.

¶ A song of degrees.

1 **B**lessed is euery one that feareth the Loyde and walketh in his waies.

2 When thou eatest the labours of thine hands, thou shalt be blessed, and it shall be well with thee.

3 Thy wife shall be as the fruitfull vine on the sides of thine house, & thy children like the oliue plantes round about thy table.

4 Also, surely thus shall the man be blessed, that feareth the Lord.

5 The Lord out of Zion shall blesse thee, and thou shalt see the wealth of Ierusalem all the dayes of thy life.

6 Pea, thou shalt see thy children children, and peace vpon Israel.

a God approueth not our life except it be reformed, according to his word. b The worlde esteemeth them happie, which live in wealth, and idleness: but the holy Ghost approueth them best, that live of the meane profit of their labours.

c Because Gods fauour appeareth in none outward thing more then in increase of children, he promisseth to enrich the faithful with this gift. d Because of the spirituall blessing, which God hath made to his Church, these temporall things shall be granted. e For except God blessed his Church publicly, this priuate blessing were nothing.

PSAL. CXXIX.

1 He admonisheth the Church to reioyce though it be afflicted, 4 For by the righteous Lord it shall be deliuered, 6 And the enemies for all their glorious shewe, shall suddenly be destroyed.

¶ A song of degrees.

1 **T**hey haue often times afflicted mee from my pouth (map^a Israel nowe sape)

2 They haue oftentimes afflicted mee from my pouth: but they could not preuaile against mee.

3 The plowers plowed vpon my backe, and made long furrowes.

4 But the righteous Loyde hath cut the cordes of the wicked.

5 They that hate Zion, shall all ashamed and turned backward.

a The Church now afflicted ought to remember, how her condition hath euer bene such from the beginning: to be molested most grieuouly yet in time it hath euer bene deliuered.

b Because God is righteous, he cannot but plague his aduersaries, and deliuer his, as oxen out of the plowe.

6 They

The enemies of
life themselves
most high & as
they were appoche
neere to y sunne
are consumed w
the heate of
Gods wrath, be-
cause they are
not grounded in
godly humilitie.
That is, y wick-
ed shall perih
and none shall
passe for them.

6 They shalbe as the grasse on the houte
toppes, which withereth afoze it coms
meth forth,
7 Whereof the mower filerth not his
hand, neither the glainer his lay:
8 Neither they, which go by, say, The
blessing of the Lord be vpon you, or, We
bless you in the name of the Lord,
PSAL. CXXX.
1 The people of God from their bottoms
miferies doe crie vnto God, and are heard,
3 They confesse their finnes and flee vnto
Gods merie.

¶ A song of degrees.
1 O We of the deepe places haue I
called vnto thee, O Lord,
2 Lozde, heare my voice: let thine
eares attend to p voyce of my prayers,
3 If thou, O Lozde, straitly market in
quities, O Lord, who shall stand?
4 But mercie is with thee, that thou
w maiest be feared.
5 I haue waited on the Lozde: my soule
hath waited, and I haue trusted in his
word,
6 My soule waiteth on the Lozde more then
the morning watch watcheth for the
morning.
7 Let Israel waite on the Lozde: for with
the Lozde is mercie, and with him is
great redemption.
8 And he shall redeme Israel from all
his iniquities.

PSAL. CXXXI.

1 David charged with ambition and gree-
die desire to reigne, protesteth his humilitie
and modestie before God, and teacheth all
men, what they should doe.

¶ A song of degrees or Psalme
of Dauid.
1 L Ord, anie heart is not hauntie, nei-
ther are mine eyes loftie, neither
haue I walked in great matters
and hid from me.
2 Surely I haue behaued my selfe, like
one wanted from his mother, and kept
silence: I am in my selfe as one that is
wained.
3 Let Israel waite on p Lozde from hence-
forth and for euer.

PSAL. CXXXII.

1 The faithfull, grounding on Gods promes
made vnto Dauid, desire that he woulde
establish the same, both as touching his po-
steritie and the building of the Temple, so
pray there as was forespoken, Deut. 12.5.

¶ A song of degrees.
1 L Ord, remember Dauid with all his
w affliction,
2 Who swaue vnto the Lozde, and
vowed vnto p mightie God of Iakob,
saying,
3 I will not enter into the tabernacle
care he went about to build thy Temple. b Because the chiefe
charge of the King was to set forth Gods glorie, he sheweth, that
he coulde take no rest, neither woulde goe about anie worldly
things, were it neuer so necessarie, before he had executed his
office.

of mine house, nor come vpon my palet
or bed,
4 Nor suffer mine eyes to sleepe, nor urine
eye lids to slumber,
5 Vntil I finde out a place for the Lozde,
an habitation for the mighty God of
Iakob.
6 Lozde, we heard of it in Ephrathah, and
found it in the fieldes of the forest.
7 We will enter into his Tabernacles,
and worship before his footestool,
8 Wife, O Lozde, to come into thy rest,
thou, and the Arche of thy strenght,
9 Let thy Priests be clothed with righ-
teousnesse, and let thy Santes reioyce,
10 For thy seruant Dauid sake refuse
not the face of thine Anointed,
11 The Lozde hath swome in trieth vnto
Dauid, and he will not thinke from it,
saying, Of the fruite of thy bodie will I
set vpon thy throne.
12 If thy sonnes keepe my covenant, and
my testimonies, that I shal teach them,
their sonnes also shal sit vpon thy throne
for euer.
13 For the Lozde hath chosen Zion, and lo-
ued to dwell in it, saying,
14 This is my rest for euer: here will I
dwell, for I haue a delight therein.
15 I will surely blesse her vitales, and will
satisfie her poore with bread,
16 And will clothe her Priests with k sal-
uation, and her Santes shall shoute for
ioye.
17 There will I make the home of Da-
uid to bud: for I haue ordered a light
for mine Anointed.
18 His enemies will I clothe with shame,
but on him his crowne shall flourish.

h Because this cannot be accomplished but in Christ, it follo-
weth that the promes was spirituall. i Meaning, for his owne
sake, and not for the plentifulnesse of the place: for he promi-
seth to blesse it, declaring before, that it was barren, k That is,
with my protection, whereby they shalbe safe. l Though his
force for a time seemed to be broken, yet he promiseth to re-
store it.

PSAL. CXXXIII.

1 This Psalme containeth the commendati-
on of brotherly amitie among the seruants
of God.

¶ A song of degrees or Psalme of Dauid.
1 B ehold, holy god and howe comes
a together it is, byethie to dwell euen
a Because the
2 It is like to the precious ointment by
greatest part
on the head, that runneth downe vpon
were against
the beard, euen vnto Aarons beard,
Dauid, though
which went downe on the border of his
some faoured
garment:
him, yet when
3 And as the dewe of Hermon, which he was establi-
shed King, at
salleth vpon the mountaines of Zion: for
length they ioy-
4 there the Lozde appointed the bles-
ned all together
sing and life for euer, therefore he sheweth by these similitudes
the commoditie of brotherly loue. b The ointment was a figure of
the graces, which come from Christ the head vnto his Church.
c By Hermon and Zion he meaneth the plentifull cuntry a-
bout Ierusalem. d Where there is such concord.

a Being in great
distresse and so-
rowe.
b He declareth
that we cannot
be iust before
God, but by for-
giuennesse of
finnes.
c Because of na-
ture thou art
mercifull: there-
fore the faithfull
reuerence thee.
d He sheweth to
whom the mercie
of God doeth
appertaine: to
Israel, that is, to
the Church, and
not to the re-
probate.

a He setteth
forth his great
humilitie, as an
example to alu-
lers and gouer-
nours.
b Which passe
the measure and
limits of his vo-
cation.
c He was void
of ambition and
wicked desires.

a That is, with
how great diffi-
culty he came to
the kingdom,
and with howe
great zeale and
care he went about
to build thy Temple.
b Because the chiefe
charge of the King
was to set forth
Gods glorie, he
sheweth, that
he coulde take
no rest, neither
woulde goe
about anie
worldly things,
were it neuer
so necessarie,
before he had
executed his
office.

1 He exhorteth the Levites, watching in the Temple, to praise the Lord.

¶ A song of degrees.

1 **B**ehold, praise ye the Lord, all ye servants of the Lord, ye that by night stand in the house of the Lord.

2 **L**ift up your hands to the Sanctuarie, and praise the Lord.

3 **T**he Lord, that hath made heauen and earth, bleſſe thee out of Zion.

a Ye that are Levites & chiefly appointed to this office.
b For their charge was not onely to keepe the Temple, but to pray there and to give God thanks. c And therefore hath all power, bleſſe thee with his Fatherly loue declared in Zion. Thus the Levites vsed to praise the Lord, and bleſſe the people.

PSAL. CXXXV.

1 He exhorteth all the faithfull, of what estate soener they be, to praise God for his marvellous workes, 12 And ſpecially for his graces towards his people, wherein hee hath declared his maiestie, 15 To the confuſion of all idolaters, and their idoles.

¶ Praise ye the Lord.

1 **P**raise the name of the Lord: ye servants of the Lord, praise him.

2 **Y**e that stand in the house of the Lord, and in the courts of the house of our God,

3 **P**raise ye the Lord: for the Lord is good: sing praises unto his name: for it is a comely thing.

4 **F**or the Lord hath chosen Jaakob to himselfe, and Israel for his chiefe treasure.

5 **F**or I know that the Lord is great, and that our Lord is above all gods.

6 **W**hatsoever pleased the Lord, that did he in heauen and in earth, in the sea, and in all the depths.

7 **H**ee bringeth by the cloudes from the ends of the earth, & maketh the lightsnings with the raine: he draweth forth the winde out of his treasures.

8 **H**e smote the first borne of Egypt both of man and beast.

9 **H**e hath sent tokens and wonders into the middes of thee, O Egypt, vpon Pharaoh, and vpon all his seruants.

10 **H**e smote many nations, and slew mightie kings:

11 **A**s Sihon King of the Amorites, & Og King of Bashan, and all the kingdomes of Canaan:

12 **A**nd he gaue their lande for an inheritance, euen an inheritance vnto Israel his people.

13 **T**hy name, O Lord, endureth for euer: O Lord, thy remembrance is from generation to generation.

14 **F**or the Lord will iudge his people, and be pacified towards his seruants.

15 **T**he idoles of the heathen are silver &

a Ye Levites that are in his Sanctuarie.
b Meaning the people: for the people and Levites had their courtes, which were places of the Temple separate.
c That is, hath freely loued the posteritie of Abraham.
d Heiointed Gods power & his will, to the intent that we should not separate them: and hereby he willett Gods people to depend on his power, which he confirmeth by examples. Iere. 10. 13. Exod. 12. 29. Nomb. 31. 24, 27.
e He sheweth what fruiteth the godly education of Gods power, whereby they see how he destroyeth his enemies, and deliuereth his people.
f That is, gouerne & defende his people.
g By shewing what punishment God appointeth for the heathen idolaters, hee warneth his people to beware of like offence, seeing that idoles haue neither power nor life, & that their deliuerance came not by idoles, but by the mightie power of God, read Psal. 115. vers. 4.

golde, euen the worke of iuncos hands.
16 **T**hey haue a mouth, and speake not: they haue eyes and see not.
17 **T**hey haue eares and heare not, neither is there any breath in their mouth.
18 **T**hey that make them, are like vnto them: so are all that trust in them.
19 **P**raise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.
20 **P**raise the Lord, ye house of Levi: ye that feared the Lord, praise the Lord.
21 **P**raised be the Lord out of Zion, which dwelleth in Ierusalem. Praise ye the Lord.

PSAL. CXXXVI.

1 A most earnest exhortation to giue thanks vnto God for the creation and gouernance of all things, which standeth in confessing that hee giueth vs all of his mere liberallitie.

1 **P**raise ye the Lord, because he is good: for his mercie endureth for euer.

2 **P**raise ye the God of gods: for his mercie endureth for euer.

3 **P**raise ye the Lord of lords: for his mercie endureth for euer.

4 **W**hich onely doeth great wonders: for his mercie endureth for euer.

5 **W**hich by his wisdom made the heauens: for his mercie endureth for euer.

6 **W**hich hath stretched out the earth vpon the waters: for his mercie endureth for euer.

7 **W**hich made great lights: for his mercie endureth for euer.

8 **A**s the sunne to rule the daye: for his mercie endureth for euer.

9 **T**he moone and the starres to gouerne the night: for his mercie endureth for euer.

10 **W**hich smote Egypt with their first borne (for his mercie endureth for euer)

11 **A**nd brought out Israel from among them (for his mercie endureth for euer)

12 **W**ith a mightie hande and stretched out arme: for his mercie endureth for euer.

13 **W**hich deuised the red Sea in two parts: for his mercie endureth for euer.

14 **A**nd made Israel to passe throughe the middes of it: for his mercie endureth for euer.

15 **A**nd ouerthelwe Pharaoh and his hoste in the red Sea: for his mercie endureth for euer.

16 **W**hich ledde his people throughe the wilderness: for his mercie endureth for euer.

17 **W**hich smote great kings: for his mercie endureth for euer.

18 **A**nd slew mightie kings: for his mercie

endureth

endureth

endureth

endureth

endureth

endureth

a By this repetition he sheweth that the least of Gods benefites binde vs to thankesgiuing: but chiefly his mercie, which is principally declared towards his Church.
b This was a common kind of thankesgiuing, which the whole people vsed, when they had receiued any benefite of God, as 2. Chro. 7. 6. and 20. 21: meaning that God was not onely merciful to their fathers, but also continued the same to their posteritie.
c Gods mercie: full prouidence toward man appeareth in all his creatures, but chiefly in that that he deliuered his Church from the thraldome of their enemies.
d In doing such a worke as was neuer done before, nor that anie other coulde doe. e Where for the space of fourtie yeeres he shewed infinite and most strange wonders.
f Declaring thereby that no power nor autoritie was so decreed vnto him, as the loue of his Church.

rie endureth for euer:
 19 As **S**iljon King of the Amozites: for
 his mercie endureth for euer:
 20 And **D**g the King of Balhan: for his
 mercie endureth for euer:
 21 And gaue their lande for an heritage:
 for his mercie endureth for euer:
 22 Euen an heritage vnto **I**saac his fern
 uant: for his mercie endureth for euer:
 23 Which remembered vs in our s base es
 tate: for his mercie endureth for euer:
 24 And hath refused vs from our oppres-
 sours: for his mercie endureth for euer:
 25 Which giueth food to all b fely: for his
 mercie endureth for euer.
 26 Praise ye the God of heauen: for his
 mercie endureth for euer.

PSAL. CXXXVII.

1 The people of God in their banishment
 seeing Gods true religion decaye, liued in
 great anguish & sorrow of heart: the which
 grieffe the Chaldeans did so litle pittie,
 3 That they rather increafed the same
 daily with taunts, reproches and blasphe-
 mies against God. 7 Wherefore the Israe-
 lites desire God first to punish the Edomites,
 who prouoked the Babylonians against the,
 8 And moued by the Spirit of God, pro-
 pheticie the destruction of Babylon, where
 they were handled so tyrannously.

BY the ruers of Babel we sate, and
 there we wept, when wee remem-
 bered Zion.

2 We hangd our harpes vpon the will-
 lowes in the middes thereof.
 3 Then they that led vs captiues, c require
 re of vs songs & mirth, when we had
 hangd by our harps, saying, Sing vs one
 of the songs of Zion.
 4 How shall we sing, said we, a song of the
 Lord in a strange land?
 5 If I forget thee, O Jerusalem, let my
 right hand forget to play.
 6 If I doe not remember thee, let my
 tongue cleaue to the rooffe of my mouth:
 yea, if I preferre not Jerusalem to my
 chiefe top.
 7 Remember the children of E dom, O
 Lord, in the day of Jerusalem, which
 saide, Make it, raise it to the foundation
 thereof.
 8 daughter of Babel, worthy to be de-
 stroyed, blessed shal he be that rewardeth
 thee, as thou hast serued vs.
 9 Blessed shall he be that taketh & dash-
 eth thy children against the stones.

a That is, we a-
bode a long time:
& albeit that the
country was
pleasant, yet
coulede it not stay
our teares, nor
turne vs from
the true seruice
of our God.
b To wit, of that
country.
c The Babylonians
spake thus in
mocking vs, as
though by our
silence we should
signifie that we
hoped no more
in God.
d Albeit the
faithfull are tou-
ched with their
particular griefs,
yet the common
sorrowe of the
Church is most
griuous vnto them, and are such as they can not but remember
and lament. e The decay of Gods religion in their country
was so griuous, f no ioye could make them glad, except it were
restored. f According as Ezekiel 25. 13, and Ieremie 49. 7. verse
prophecied: and Obadiah vers. 10 sheweth f the Edomites, which
came of Esau, conspired w the Babylonians against their brethre
and Kinsfolke. g When thou didest visite Ierusalem. h He al-
lideth to Isaies prophecie cha. 13 & 16. vers. promising good suc-
cesse to Cyrus & Darius, whom ambition moued to fight, against
Babylon: but God vsed them as his rods to punish his enemies,

1 David with great courage praifeth the
 goodnes of God toward him, the which is so
 great, 4 That it is knowne to forren prin-
 ces, who shal praise the Lord together with
 him. 6 And he is assured to haue like com-
 fort of God in the time following, as he hath
 had heretofore.

PSALME OF DAVID.

I Will praise thee with my whole heart:
 euen before the 2 goddess will I praise
 thee.
 2 I will worship towards thine holy
 Temple & praise thy Name, because
 of thy louing kindnes & for thy truthy:
 for thou hast magnified thy Name as
 thoue all things by thy word.
 3 When I called, then thou heardest me,
 & hast e increased strength in my soule.
 4 All the 4 kings of the earth shall praise
 thee, O Lord: for they haue hearde the
 words of thy mouth.
 5 And they shall sing of the wayes of the
 Lord, because the glory of the Lord is
 great.
 6 For the Lord is high: yet he beholdeth
 the lowly, but the proude he knoweth
 as farre of.
 7 Though I walke in d middes of trouble,
 yet wilt thou reuie me: thou wilt
 stretch forth thine hand vpon d
 waight of mine enemies, and thy right hande
 shall saue me.
 8 The Lord will pforme his worke to-
 ward me: O Lord, thy mercie endureth
 for euer: forsake not the workes of thine
 handes.

a Euen in the
 presence of Ang-
 els & of them,
 that haue auto-
 ritie among men.
 b Both the
 Temple and ce-
 remonial ser-
 uice at Christs
 comming were
 abolished: so
 that noy God
 will be worship-
 ped onely in spi-
 rite and truth.
 c Thou hast
 strenghtened me
 against mine out-
 ward and inward
 enemies.
 d All the world
 shall confesse
 that thou hast
 wonderfully
 preferred me,
 and performed
 thy promes.
 e Distance of
 place can not hinder God to shewe mercie to his, and to iudge
 the wicked, though they thinke that he is farre of. f Though
 mine enemies rage neuer so much, yet the Lord, which hath
 begun his worke in me, will continue his grace to the end.

PSAL. CXXXIX.

1 David to cleanse his heart from all hy-
 pocrisse, sheweth that there is nothing so
 hid, which God seeth nor, 13 Which hee
 confirmeth by the creation of man. 14 Af-
 ter declaring his zeale and feare of God,
 he protesteth to be enemy to all them that
 contemne God.
 I To him that excelleth. A Psalmie
 of David.
 O Lord, thou hast tryed me & knowen
 mee.
 2 Thou knowest my sitting and my
 rising: thou understandest my thought
 as farre of.
 3 Thou compasseth my pathes, and my
 lying downe, and art accustomed to all
 my wayes.
 4 For there is not a word in my c togue,
 but lo, thou knowest it to wholy, O Lord.
 5 Thou holdest me strait behind and bes-
 fore, and layest thine d hand vpon me.
 6 Thy knowledge is to wonderfull for me:
 it is so high that I cannot attaine vnto it.
 7 Whi pointest me.

a He confesseth
 that neither our
 actions, thoughts
 or any part of
 our life can be
 hid to God,
 though he seeme
 to be farre of.
 b So that they
 are evidently
 known to thee.
 c Thou knowest
 my meaning be-
 fore I speake.
 d Thou so guide
 dost me w thine
 hand, that I can-
 turne no way, but
 where thou ap-
 pointest me.

e From thy power and knowledge:

f Thy power doth so fast hold me, that I can escape by no means from thee.

g Though darknes be an hinderance to mans sight, yet it serueth thine eyes as well as the light.

h Thou hast made me in all parts and therefore must needs knowe me, i Considering thy wonderful worke in forming me, I can not but praise thee, and feare thy mightie power.

k That is, in my mothers womb: which he compareth to the inward partes of the earth.

l Seeing that thou didst know me before I was composed of either flesh or bone, much more now must thou know me when thou hast facioned me.

m How ought we to esteeme the excellent declaration of thy wisdom in the creation of man!

n I continually see new occasions to meditate in thy wisdom & to praise thee. o He teacheth vs boldly to conteme all the hatred of the wicked and friendship of the world, when they would let vs to serue God sincerely. p Or anie heinous way or rebellious: meaning, that though he were subiect to sinne: yet was he not giuen to wickednesse and to prouoke God by rebellion. q That is, continue thy fauour towards me to the end.

7 Whether shall I goe from thy Spirit: or whither shall I flee from thy presence?

8 If I ascend into heauē, thou art there: if I lie downe in hell, thou art there.

9 Let me take the wings of the morning, and dwell in the uttermost parts of the sea:

10 Yet thither shall thine hand leade me, and thy right hand hold me.

11 If I say, Per the darkenes shall hide me, euen the night shall be light about me.

12 Yea, the darkenes hideth not from thee: but the night shineth as the day: the darkenes and light are both alike.

13 For thou hast possessed my reins: thou hast covered me in my mothers wombe.

14 I will praise thee, for I am fearefully and wonderously made: maruiculous are thy workes, and my soule knoweth it well.

15 My bones are not hid fro thee, though I was made in a secreete place, and facioned* beneath in the earth.

16 Thine eyes did see me, when I was without forme: I fog in thy booke were all things written, which in continuance were facioned, when there was none of them before.

17 How deare therefore are thy thoughts vnto me, O God! howe great is the sinne of them!

18 If I should count them, they are moe then the sand: when I awake, I am still with thee.

19 Oh that thou wouldst slay, O God, the wicked and bloodie men, to whom I say, Depart ye from me:

20 Which speake wickedly of thee, & besing thine enemies are lifted vp in vaine.

21 Doe not I hate them, O Loide, that hate thee: and doe not I earnestly conserue with those that rise vp against thee?

22 I hate them with an vnfaigned hatred, as they were mine vter enemies.

23 Crie me, O God, and knowe mine heart: proue me & know my thoughts,

24 And consider if there be anie way of wickednes in me, & lead me in the way for euil.

PSAL CXL

I Dauid complaineth of the crueltie, falsehood and iniuries of his enemies. 8 Against the which he praieth vnto the Lord and assureth himselfe of his helpe and succour. 12 Wherefore he prouoketh the iust to praise the Lord, and so assure themselves of his iudicium.

To him that excelleth. A Psalm of Dauid.

1 Deliver me, O Loide, from the cruell man: preserue me from the cruell man:

2 Which imagine euill things in their heart, and inuade warre continually.

3 They haue tharpned their tongues like a serpent: adders poison is vnder their lippes. Selah.

4 Keepe me, O Loide, from the handes of the wicked: preserue me from the cruell man, which purposeth to cause my steppes to slide.

5 The yuond haue laid a snare for me and spied a net with cords in my pathway, and set genneses for me. Selah.

6 Therefore I saide vnto the Loide, Thou art my God: heare, O Loide, the voyce of my prayers.

7 O Loide God the strength of my saluation, thou hast covered mine head in the day of battell.

8 Let not the wicked haue his desire, O Loide: I performe not his wicked thought, lest they be proude. Selah.

9 As for the chiefe of them, that compass me about, let the mischiefe of their owne lippes come vpon them.

10 Let coles fall vpon them: let him cast them into the fire, and into deepe cast, that they rise not.

11 For the backbiter shall not be established vpon the earth: euill shall hunt the cruell man to destruction.

12 I know that the Loide will avenge the afflicted, and iudge the poore.

13 Surely the righteous shall praise thy name, and the iust shall dwell in thy presence.

h To wit, God: for Dauid sawe that they were reprobate, and that there was no hope of repentance in them. i Gods plagues shall light vpon him in such sort, that he shall not escape. k That is, shall be defended and preserued by thy fatherly prouidence and care.

PSAL CXLII

1 Dauid being grieuously persecuted vnder Saul, only fleeth vnto God so haue succour, 3 desiring him to bridle his affections, that he may patiently abide till God take vengeance of his enemies.

1 O Loide, I call vpon thee: haste thee vnto me: heare my voyce, when I crie vnto thee.

2 Let my prayer be directed in thy sight as incense, and the lifting vp of mine handes as an euening sacrifice.

3 Set a watch, O Loide, before my mouth, and keepe the doore of my lippes.

4 Incline not mine heart to euill, that I should not commit wicked workes with

a Which persecuteth me of malice and without cause.

b That is, by their false cauilations and lies they kindle the hatred of the wicked against me.

c He sheweth what weapons the wicked vse, when power and force fayle them.

d He declareth what is the remedie of the godly, when they are oppressed by the worldlings.

e He calleth to God with liuely faith, being assured of his mercies, because he had beforetime proued, that God helped him euer in his dangers.

f For it is in Gods hand to ouerthrowe the counsells and enterprises of the wicked.

g It seemeth that he alludeth to Saull, that they were reprobate, and that there was no hope of repentance in them. i Gods plagues shall light vpon him in such sort, that he shall not escape. k That is, shall be defended and preserued by thy fatherly prouidence and care.

1 O Loide, I call vpon thee: haste thee vnto me: heare my voyce, when I crie vnto thee.

2 Let my prayer be directed in thy sight as incense, and the lifting vp of mine handes as an euening sacrifice.

3 Set a watch, O Loide, before my mouth, and keepe the doore of my lippes.

4 Incline not mine heart to euill, that I should not commit wicked workes with which he vsed in prayer: alluding to the sacrifices, which were by Gods commandement offered in the olde lawe. c He desireth God to keepe his thoughtes and waies either from thinking or executing vengeance.

d Let not their proferiticall me to be wickeds they are.
 e He coule abide all correcti- ons, that came of a loving heart.
 f By patience I shall see the wick- ed so sharply handled, that I shall for pitie pray for them.
 g The people, which followed their wicked rul- ers in persecu- ting y Prophet; shall repent and tume to God, when they see their wicked rulers punished.
 h Here appeareth that David was miraculously deliuered our of many deaths, as 2. Cor. 1. 9, 10. i In- to Gods nettes, whereby he catched the wicked in their owne malice. k So that none of them escape.

men that worke iniquite : and let me not care of their delicates.
 Let the righteous smite me: for that is a benefite: and let e him rejoyne me, and it shalbe a precious ople, that shall not breake mine head: for within a while I shall euen pray in their miseries.
 When then iudges shalbe cast downe in stonie places, they shall e heare my words, for they are swete.
 Our bones lie cattered at the graues mouth, as he that beweth wood of dig- geth in the earth.
 But mine eyes looke vnto thee, O Lord God: in thee is my trust: leaue not my soule destitute.
 Keepe me from the snare, which they haue laide for me, and from the gremies of the workers of iniquite.
 Let the wicked fall into his nettes together, wyles I escape.

cruelly persecute him by Gods iust iudgement. 8 He desireth to be restored to grace, 10 To be gouerned by his holy Spirit, that he may spend the remnant of his life in the true feare and seruice of God.

A Psalm of David.

Heare my prayer, O Lord, and hearken vnto my supplicatio: answere me in thy crierie and in thy righte-ousnes.
 And enter not into iudgement with thy seruant: for in thy sight shall none that lieth, be iustificed.
 For the enimie hath persecuted my soule: he hath smitten my life downe to the earth: he hath lab me in the darke- nesse, as they that haue bpn dead long agoe:
 And my spirite was in perplexitie in me, and mine heart within me was as made.

a That is, as thou hast prom- ised to be faith- full in thy prom- es to all that trust in thee.
 b That is, accord- ing to thy free goodnes, where- by thou defend- est thine.
 c He knew that his afflictions were Gods mess- sengers to call him to repen- tance for his sinnes, though toward his ene- mies he was in- nocent, and that in Gods sight all men are sinners.
 d He acknow- ledgeth that God is the onely and true physici- on to heale him: and that he is a- ble to raise him to life, though he were dead long agoe, and turned to ashes.
 e So that onely by faith, and by the grace of Gods spirite he was vpholden,

a Davids pati- ence and instant praier to God condemneth their wicked rage, which in their troubles either despaire and murmure a- gainst God, or els seeke to o- thers, lien to God, to haue redresse in their miseries.
 b Ebr. was folded or wrapped in me: meaning, as a thing that coulde haue none issue.
 c Or, sought for my soule.
 d Though all meanes failed him, yet he knew that God would neuer forsake him. e For he was on all sides beset with his enemies, as though he had bene in a most straight prison. d Either to rejoyce at my wonderful deliuerance, or to set a crowne vpon mine head.

PSAL. CXLII.

The Prophet neither astonied with feare, nor caried away with anger, nor forced by desperation, would kil Saul, but with a quiet mind directed his earnest praier to God, who did preferre him.

A Psalm of David, to giue instructi- on, and a praier, when he was in the caue.

I Cried vnto the Lord with my voyce: with my voice I prayed vnto the Lord.
 I powred out my meditation before him, and declared mine affliction in his presence.
 Though my spirit was in perplexitie in me, yet thou knewest my path: in the wap, wherein I walked, haue they pri- uily laide a snare for me.
 I looked vpon my right hand, and beselbe, but there was none that woulde know me: all refuge failed me, & none cared for my soule.
 Then cried I vnto thee, O Lord, & laide, Thou art mine hope, and my portion in the land of the liuing.
 Hearken vnto my cry, for I am brought verie lowe: deliuer me from my persecuters, for they are to strong for me.
 Asing my soule out of prison, that I may praise thy Name: then shall the righteous come about me, when thou art beneficiall vnto me.

Yer doe I remember the time past: I meditate in all thy workes, yea, I doe meditate in the workes of thine hands.
 I stretche forth mine handes vnto thee: my soule do stretch after thee, as the thirite land. Selah.
 Heare me speedily, O Lord, for my spirite faileth: hide not thy face from me, else I shalbe like vnto them that goe downe into the pit.
 Let me heare thy louing kindnes in the morning, for in thee is my trust: blesse me the way, that I should walke in, for I lift vp my soule vnto thee.
 Deliuer me, O Lord, from mine ene- mies: for I hid me with thee.
 Teache me to do thy wil, for thou art my God: let thy good Spirit leade me vnto the land of righteoulnes.
 Quicken me, O Lord, for thy Names sake, and for thy righteoulnes bring my soule out of trouble.
 And for thy mercie slay mine ene- mies, and destroy all them that oppresse my soule: for I am thy seruant.

f To wit, thy great benefites of olde, and the manifold examples of thy fauour toward thine. g That is, speedily and in due sea- son. h Let thine holy Spirit counsell me howe to come forth of these great cares & troubles. i I hid my selfe vnder the shadow of thy wings, that I might be defended by thy power. k He confesseth that both the knowledge and obedience of Gods will cometh by the Spirit of God, who teacheth vs by his word, giueth vnderstanding by his Spirit, and frameth our heares by his grace to obey him. l That is, iustly and aught: for so soone as we decline from Gods will, we fall into errour. m Which shalbe a signe of thy fatherly kindnes toward me. n Resigning my selfe wholly vnto thee, and trusting in thy protection.

PSAL. CXLIIII.

He praiseth the Lord with great affecti- on and humilitie for his kingdom restored, and for his victories obtained, 5 Deman- ding helpe and the destruction of the wick- ed, 9 Promising to acknowledge the same with songs of praises, 15 And declareth wherein the felicitie of any people consisteth.

A Psalm of

PSAL. CXLIII.

An earnest praier for remission of finnes, acknowledging that the enemies did thus

A Psalme of Dauid.

a Who of a poore shepheard hath made me a valiant warrior and mightie conquerour.
 b He confessed that neither by his owne autoritie, power nor policie his kingdome was quiet, but by the secret grace of God.
 c To giue vnto God iust praise, is to confesse our selues to be vnworthie of so excellent benefices, and that he bestoweth them vpon vs of his free mercie.
 d He desireth God to continue his graces and to send helpe for the present necessitie.
 e By these manner of speeches he sheweth that all the lets in the world can not hinder Gods power, which he apprehended by faith.
 f That is, deliuer me from the rumalts of them that should be my people, but are corrupt in their iudgement and enterprises, as though they were strangers.
 g For though they shake hands, yet they keepe not promises.
 h That is, a rare and excellent song, as thy great benefices deserue.
 i Though wicked kings be called Gods seruants, as Cyrus, *Isai 45. 1.* forasmuch as hee vseth them to execute his iudgements: yet Dauid becaue of Gods promises, and they, that rule godly, are properly so called, because they serue not their owne affections, but set forth Gods glorie.
 k He desireth God to continue his benefites toward his people, counting y procreation of children and their good education among the chiefest of Gods benefices.
 l That the very corners of our houses may be full of store for the great abundance of thy blessings.
 m He attributed not only the great commodities, but euen the least also to Gods fauour.
 n And if God giue not to all his children all these blessings, yet he recompenseth them with better things.

Blessed be ^a Lord my strength, which teacheth mine handes to fight, and my fingers to battel.
 2 He is my goodnes and my fortresse, my towre and my deliuerer, my shield, and in him I trust, which subdueth my people vnder me.
 3 Loyde, what is man that thou carest best him! or the sonne of man that thou thinkst vpon him!
 4 Man is like to vanitie: his dayes are like a shadow, that vauiltheth.
 5 ^a Bow thine heaurns, O Lord, & come downe: touch the mountains and they shall smoke.
 6 ^b Cast forth the lightening and scatter them: shoote our thine arrowes, and consume them.
 7 Send thine hand from aboue: deliuer mee, and take me out of the great waters, and from the hand of strangers.
 8 Whose mouth talketh vanitie, & their right hande is a right hande of falsche hoohe.
 9 I will sing a newe song vnto thee, O God, and sing vnto thee by a viole, and an instrument of ten strings.
 10 It is he that giueth deliuerance vnto kings, and rescueth Dauid his seruant from the hurtfull sword.
 11 Rescue mee, and deliuer mee from the hande of strangers, whose mouth talketh vanitie, and their right hande is a right hand of falsche hoohe:
 12 That our founnes may be as p plants growing by in their pouth, and our daughters as the corner stones, grauen after the similitude of a palace:
 13 That our corners may be full, and abounding with diuers sorts, & that our sheepe may bring forth thousands and ten thousand in our streetes:
 14 That our oren may be strong to labour: that there be none imitation, nor going out, nor crying in our streetes.
 15 Blessed are the people, that be so, yea, blessed are the people, whose God is the Lord.

describeth the wonderfull providence of God, as well in governing man, as in preserving all the rest of his creatures. 17 Hee praifeth God for his iustice and mercie, 18 But specially for his louing kindnes toward those that call vpon him, that feare him, and loeue him: 21 For the which he promiseth to praise him for euer.

A Psalme of Dauid of praise.

Oppraise God and King, I will extoll thee, and will blisse thy name for euer and euer.
 2 I will blisse thee dayly, and praise thy name for euer and euer.
 3 Great is the Lord, and most worthy to be praised, and his greatnes is incomprehensible.
 4 Generation shall praise thy workes vnto generation, and declare thy power.
 5 I will meditate of the beautie of thy glorious manstie, and thy wonderfull workes.
 6 And thy shall speake of the power of thy fearefull actes, and I will declare thy greatnes.
 7 They shall breake out into the mention of thy great goodnes, and shall sing as loude of thy righteousnes.
 8 The Lord is gracious and mercifull, slow to anger, and of great mercie.
 9 The Loyde is good to all, and his mercies are ouer all his workes.
 10 All thy workes praise thee, O Lord, and thy Saintes blisse thee.
 11 They shew the glory of thy kingdome and speake of thy power,
 12 To cause his power to be knowne to the sonnes of men, and the glorious renowne of his kingdome.
 13 Thy kingdome is an euerlasting kingdome, & thy dominion endureth throughout all ages.
 14 The Lord vpholdeth all that fall, and lifreth vp all that are ready to fall.
 15 The eyes of all waite vpon thee, and thou gnest them their meat in due season.
 16 Thou openest thine hand, and fillest all things liuing of thy good pleasure.
 17 The Loyde is righteous in all his wayes, and holp in all his workes.

a He sheweth what sacrifices are pleasant and acceptable vnto God: euen praise and thanksgiving, and seeing that God fill continueth his benefices toward vs, we ought neuer to be wearie in praising him for the same.
 b Hereby he declareth that all power is subiect vnto God, and that no worldly promotion ought to obscure Gods glorie.
 c Forasmuch as the end of mans creation, and of his preservation in this life is to praise God, therefore he requireth y not onely we our selues do this, but cause all other to do the same.
 d Of thy terrible iudgements against the wicked, *Exod. 34. 6.*
 e He describeth after what sort God sheweth himselfe to all his creatures,

though our finnes have provoked his vengeance against all: to wit, mercifull, not only in pardoning the finnes of his elect, but in doing good euen to the reprobate, albeit they cannot feele the sweete comfort of the same. f The praise of thy glorie appeareth in all thy creatures: and though the wicked would obscure the same by their silence, yet the faithfull are euer mindful of the same. g Hee sheweth that all things are out of order, but onely where God reigneth. *Luke 11. 33 dan. 7. 14.* h Who being in miserie and affliction would faint and fall away, if God did not vphold them, and therefore they ought to reuerence him, that reigneth in heauen, & suffer themselves to be gouerned by him. i To wit, as well of man, as of beast. k He praifeth God, not only for y he is beneficial to all his creatures, but also in that y he iustly punisheth y wicked, & mercifully examineth his by the crosse, giuing them strength & deliuering them.

PSAL. CXLV.

This Psalme was composed, when the kingdome of Dauid flourished, & wherein he

- 1 Which onely appertaineth to the faithfull: and this vertue is contrary to infidelitie, doubting, impacience and murmuring. m For they will aske or wish for nothing, but according to his will, bound to praise him.
- 18 The *Loide* is neere vnto all that call vpon him: yea, to all that call vpon him in truth.
- 19 He will fulfill the desire of them that feare him: he also will heare their cry, and will save them.
- 20 The *Loide* preferueth all them that loue him: but he will destroy all the wicked.
- 21 By mouth shall speake the praise of the *Loide*, and all flesh shall blisse his holy Name for euer and euer.

1. Iohn 5. 14. n That is, all men shalbe

PSAL. CXLVI.

- 4 *Dauid* declareth his great zeale that he hath to praise God, 3 And teacheth, not to trust in man, but onely in God almightie, 7 Which deliuereth the afflicted, 9 Defendeth the strangers, comforteth the fatherles, and the widower, 10 And reigneth for euer.

Praise ye the *Loide*.

- a He stirereth vp himselfe and all his affections to praise God. b That God may haue the whole praise: wherein he forbiddeh al vaine confidence, shewing that of nature we are more inclined to put our trust in creatures, then in God the Creator. c As their vaine opinions, whereby they flattered themselves, and so imagined wicked enterprises. d He encourageth the godly to trust onely in the *Loide*, both for his power is able to deliuer them from al danger, and for his promises sake his wil is most ready to do it. e Whose faith and patience for a while he tryeth, but at length he punisheth the aduersaries, that he may be knowne to be iudge of the world. f Though he visit them by affliction, hunger, imprisonment & such like, yet his Fatherly loue and pitie neuer faileth them, yea rather, to his these are signes of his loue. g Meaning all they, that are defitute of worldly meanes and succour. h He assureth the Church that God reigneth for euer for the preferuation of the fame.
- 1 Praise thou the *Loide*, O my soule. I will praise the *Loide* during my life: as long as I haue any being, I will sing vnto my God.
- 2 But not your trust in princes, nor in the sonne of man, for there is none help in him.
- 3 His breath departeth, and he returneth to his earth: then his thoughts perish.
- 4 Blessed is he, that hath the God of *Jaakob* for his helpe, whose hope is in the *Loide* his God.
- 5 Which made heauen and earth, the sea, and all that therein is: which keepeth his fidelitie for euer.
- 6 Which executeth iustice for the oppressed: which giueth bread to the hungry: the *Loide* lootheth the prisoners.
- 7 The *Loide* giueth sight to the blind: the *Loide* raiseth vp the crooked: the *Loide* loveth the righteous.
- 8 The *Loide* keepeth the strangers: he reliueth the fatherles & a widow: but he overthroweth the way of the wicked.
- 9 The *Loide* shall reigne for euer: O *Zion*, thy God endureth from generation to generation. Praise ye the *Loide*.

PSAL. CXLVII.

- 1 The Prophet praiseh the bonnie, wisdom, power, iustice and providence of God vpon all his creatures, 2 But specially vpon his Church, which he gathereth together after their dispersion, 19 Decla-

ring his word & iudgements: so vnto them, as he hath done to none other people.

- 1 Praise ye the *Loide*, for it is good to sing vnto our God: for it is a pleasant thing, and praise is comely.
- 2 The *Loide* doeth build vp *Jerusalem*, and gather together the dispersed of *Israel*.
- 3 He healeth those that are broken in heart, and bindeth by their loyes.
- 4 He counteth the number of the starres, and calleth them all by their names.
- 5 Great is our *Loide*, & great is his power: his wisdom is infinite.
- 6 The *Loide* reliueth the meeke, and abaseth the wicked to the ground.
- 7 Sing vnto the *Loide* with praise: sing vpon the harpe vnto our God.
- 8 Which couereth the heauen with cloudes, and prepareth raine for the earth, and maketh the grasse to grow vpon the mountaines:
- 9 Which giueth to beasts their foode, and to the pongraues that cry.
- 10 He hath not pleasure in the strength of an horse, neither delighteth hee in the legs of man.
- 11 But the *Loide* delighteth in them that feare him, and attend vpon his mercie.
- 12 Praise the *Loide*, O *Jerusalem*: praise thy God, O *Zion*.
- 13 For hee hath made the barres of thy gates strong, and hath blessed thy children within thine.
- 14 He setteth peace in thy borders, and satisfieth thee with the flour of wheat.
- 15 He sendeth forth his commandement vpon earth, and his word runneth verie swiftly.
- 16 He giueth snow like wool, and scattereth the hoare frost like ashes.
- 17 He casteth forth his pee like moyses: who can abide the cold thereof?
- 18 Hee sendeth his word & melteth them: he causeth his winde to blowe, and the waters flowe.
- 19 He sheweth his word vnto *Jaakob*, his statutes and his iudgements vnto *Israel*.
- 20 He hath not delt with euery nation, neither haue they known his iudgements. Praise ye the *Loide*.

which can not be rescued, but by God only: then if God shew himselfe mindfull of the most contemptible foules, can he suffer them to die with famine, whom he hath assured of life euer lasting? h Thought to vse lawfull meanes is both profitable and pleafeh God, yet to put our trust in them, is to disgrace God of his honour. i He doth not onely furnish his Church with all things necessarie, but preferueth also the same, & maketh it strong against all outward force. *Ebr. far.* k His secret working in all creatures is as a commandement to keepe them in order, and to giue them moouing and force. l For immediately and without resisting, all things obey him. m As before he called Gods secret working in all his creatures his word: so he meaneth here, by his word, his doctrine of life euerlasting, which he hath left to his Church, as a most precious treasure. n The cause of this difference is Gods free mercy, which hath elected his in his sonne Christ Iesus to salvation: and his iust iudgements, whereby he hath appointed y reprobate to eternal damnation.

PSAL. CXLVIII.

1 He prouoketh all creatures to praise the
Lord in heauen and earth and all places,
 14 Specially his Church, for the power
 that he hath giuen to the same after that
 he had chosen them and ioyned them vnto
 him.

¶ Praise ye the Lord.

1 Praise ye the Lord from the hea-
 uen: praise ye him in the high plas-
 ces,
 2 Praise ye him, as ye his Angels: praise
 him, all his armie,
 3 Praise ye him, b sunne & moone: praise
 ye him all bright starres,
 4 Praise ye him, c heauens of heauens,
 and d waters, that be aboue the hea-
 uens,
 5 Let them praise the Name of the Lord:
 for he commanded, and they were cre-
 ated,
 6 And he hath established them for euer and
 euer: hee hath made an ordinance,
 which shall not passe,
 7 Praise ye the Lord from the earth, ye
 e dragons and all depths:
 8 f ffre and hable, smolue and vapours,
 storme winde, which execute his
 word:
 9 Mountaines & all hills, fruitfull trees
 and all cedars:
 10 Beasts and all cattel, creeping things
 and fethered fowles:
 11 s Kings of the earth & all people, prin-
 ces and all iudges of the world:
 12 Pong men & mapdens, also olde men
 and children:
 13 Let them praise the Name of the Lord:
 for his Name onely is to bee exalted,
 and his praise aboue the earth and the
 heauens,
 14 For he hath exalted the h home of his
 people, which is a praise for all his
 Santes, euen for the i children of Israel,
 a people that is weere vnto him. Praise
 ye the Lord.

a Because they are members of the same bodie, he seetheth them before our eyes, which are most willing herein-to, and by their prompt obedience teache vs to doe our dutie,
 b In that Gods glorie shineth in these insensibible creatures, this their beautie is as a continuall praying of God.
 c Not that there are diuers heaues, but because of the spheres and of the situa-tion of the fixed starres and plan-ets: he compre-hendeth by this word the whole heauen.
 d That is, the rayne, which is in the middle region of the ayre, which he here comprehendeth vnder the name of the heauens. e Mean-ing, the great and monstrous fishes, as whales and such like.
 f Which come not by chance or fortune, but by Gods appoynted ordinance. g For the greater gifts that any hath receyued, and the more high that one is preferred, the more bounde is he to praise God for the same: but neyther high nor lowe condition or degree can be exempted from this dutie. h That is, the dignitie, power and glorie of his Church. i By reason of his coucnant made with Abraham.

¶ Praise ye the Lord.

1 Sing ye vnto the Lord a new song:
 let his praise be heard in the Congre-
 gation of Santes,
 2 Let Israel reioyce in him that b made
 him, and let the children of Zion reioyce
 in their c King,
 3 Let them praise his Name with d flute:
 let them sing praises vnto him with the
 timbell and harpe,
 4 For the Lord hath pleasure in his pro-
 pte: he wil inake the meeke gloriou by
 deliuerance,
 5 Let the Santes be ioyfull with glorie:
 let them sing loude vpon their d beddes,
 6 Let the high Actes of God be in their
 mouth, and a two edged sword in their
 handes,
 7 c To execute vengeance vpon the hea-
 then, and corrections among the peo-
 ple:
 8 To binde f their Kings in chaines, and
 their nobles with fetters of yron,
 9 That they may execute vpon them the
 iudgement that is written: this hoz-
 nour shall be to all his Santes. Praise
 ye the Lord.
 To that continuall rest, and quietnes, which they shoulde haue, if they would suffer God to rule them. e This is chiefly ac-complished in the kingdome of Christ, when Gods people for iust causes execute Gods iudgements against his enemies: and it giueth no libertie to any to reuege their priuate iniuries. f Not only the people, but the Kings that were their enemies, shoulde be destroyed. g Her. by God bindeth the hands & mindes of all his to enterprise no farther then he appoynteth.

PSAL. CL.

1 An exhortation to praise the Lord with-
 out cease by all manner of wayes for all his
 mightie, and wonderfull workes.

¶ Praise ye the Lord.

1 Praise ye God in his a Sanctuarie: a That is, in the heauen.
 praise ye him in the b firmament of b For his wonderfull power
 his power. appeareth in the
 2 Praise ye him in his mightie Actes: firmamēt, which
 praise ye him according to his excellent is in Ebrewe is cal-
 greates. led a stretching
 3 Praise ye him in the found of the c tru- out, or spreading
 pet: praise ye him vpon the viol and abroad, wherein
 the harpe. the myghtie
 4 Praise ye him with timbell and flute: worke of God
 praise ye him with virginales and oys- shineth.
 gans.
 5 Praise ye him with sounding cymbals: c Exhorting the
 praise ye him with high sounding cyms- people onely to
 bales. reioyce in pray-
 6 Let every thing that hath d breath praise sing God, he ma-
 the Lord. Praise ye the Lord. keth mention of
 those instruments which by Gods commandement were appoin-
 ted in the olde Lawe, but vnder Christ the vse thereof is abol-
 ished in the Church. d He sheweth that all the order of nature
 is bound to this dutie, & much more Gods children, who ought
 neuer to cease to praise him, til they be gathered into that king-
 dome, which he hath prepared for his, where they shall sing
 euerlasting praye.

a For his rare and maniable benefites bestowed on his Church.
 b In that that they were preferred before all other nations, it was as a newe creation, and therefore Psal. 95.7, they were called the sheep of Gods hands.
 c For God as he is the Creator of the soule and bodie, so wil he be that both two serue him, and that his people be continually subiect vnto him, as to their most iust King.
 d He aludeth that his people be continually subiect vnto him, as to their most iust King.
 e He aludeth that his people be continually subiect vnto him, as to their most iust King.
 f He aludeth that his people be continually subiect vnto him, as to their most iust King.
 g He aludeth that his people be continually subiect vnto him, as to their most iust King.
 h He aludeth that his people be continually subiect vnto him, as to their most iust King.
 i He aludeth that his people be continually subiect vnto him, as to their most iust King.
 k He aludeth that his people be continually subiect vnto him, as to their most iust King.

PSAL. CXLIX.

1 An exhortation to the Church to praise
 the Lord for his victorie & conquest that
 he giueth his Santes agaynst all mans
 power.

THE *PROVERBES OF Salomon.

THE ARGVMENT.

* This word Proverbe, or parable signifieth a graue & notable sentēce, worthy to be kept in memorie: and is sometime taken in ſ̄ cuill part for a mock, or scoffe

THe wonderfull loue of God towards his Church is declared in this booke: forasmuch as the summe and esse& of the whole Scriptures is here set forth in these briefe sentences, which partly containe doctrine, and partly maners, & also exhortations to both. Whereof the nine first chapters are as a preface full of graue sentences, and deepe mysteries, to allure the hearts of men to the diligent reading of the parables that followe: which are left as a most precious iewel to the Church, of those three thousand parables mentioned 1. King. 4. 32, & were gathered and committed to writing by Salomons seruants, and indited by him.

CHAP. I.

1 The power and vse of the worde of God. 7 Of the feare of God and knowledge of his worde. 10 VV e may not consent to the insings of sinners. 10 VV is done complaineth that she is contemned. 24 The punishment of them that contemne her.

a That is, what wee ought to know & followe, and what we ought to refuse.
b Meaning, the word of God wherein is ſ̄ only true knowledge.
c To learne to submit our selues to the correction of those that are wise.
d By liuing iustly, and rendering to euery man that which appertaineth vnto him, & To such as haue not disered on to rule themselves.
e Aske sheweth that these parables containing the effect of religion as touching maners & doctrine do appertaine to the simple people: so doth he declare that the same is also necessarie for them that are wise and learned.
f *Sal. 111. 10. eccles. 1. 16.*
g He speaketh this in the Name of God, which is the vniuersal Father of al creatures, or in the name of the pastor of ſ̄ church, who is as a father, h That is, of the Church, wherein the faithfull are begotten by ſ̄ incorruptible seede of Gods word. *" Ebr. increase of grace. i* To wit, the wicked, which haue not ſ̄ feare of God. k He speaketh not only of the sheading of blood with hand, but of al crafty practices which tend to the detriment of our neighbour. l As the graue is neuer satiate, so the auaice of the wicked & their crueltie hath none end. m He sheweth whereby ſ̄ wicked are alured to ioyne together, because they haue euery one part of the spoyle of the innocēt.



The Parables of Salomon the soene of Dauid King of Isracl,

- 2 To knowe wisdom, and instruction, to vnderstand þ words of knowledge,
- 3 To receiue instruction to do wisely, by iustice and iudgement and equitie,
- 4 To giue vnto the simple shar ptes of witte, and to the childe knowledge and discreton,
- 5 A wise man shall heare and increase in learning, and a man of vnderstanding shall attaine vnto wise counsels,
- 6 To vnderstande a parable, and the interpretation, the words of the wise, and their darke sayings.
- 7 ¶ The feare of the Lord is the beginning of knowledge: but foolles despise wisdom and instruction.
- 8 My sonne, heare thy fathers instruction, and forsake not thy mothers teaching.
- 9 For thy shall be a comely ornament vnto thine head, and as chames for thy necke.
- 10 ¶ My sonne, if sinners do intise thee, consent thou not.
- 11 If they say, Come with vs, we will lay waite for blood, and we will pray for the innocent without a cause:
- 12 We wil swallowe them up aliuē like a grane euen whole, as those that goe downe into the pit:
- 13 We shall finde all precious riches, & fill our houses with spoyle:
- 14 Cast in thy lot among vs: we will all haue one purie:

- 15 My sonne, walke not thou in the waie with them: reſtaine thy foote from their path,
- 16 For their feete runne to enill, & make haste to the deede blood.
- 17 Certainly as without cause the nette is spread befoze the eyes of all that hath wyng:
- 18 So they lay waite for blood and lye in wait for their lues.
- 19 Such are the waies of euery one that is gredie of gaine: he would take away the life of the owners thereof.
- 20 ¶ A Wisdome crieth without: she vttereth her voyce in the streets,
- 21 She calleth in the hye streete among the pease in the entring of the gates, and bittereth her wordes in the citie, saying,
- 22 ¶ Foolish, how long wilt thou continue in thy foolishnes: and the scofnful take their pleasure in scoping, and they foole hate knowledge?
- 23 Turne you at my correction: lo, I will poure out my minde vnto you, & make you vnderstand and my words)
- 24 Because I haue called, and ye refused: I haue stretched out mine hande, and none would regard.
- 25 But ye haue despised all my counsell, and would none of my correction.
- 26 I wil also laugh at your destruction, and mocke, when your feare cometh,
- 27 When your feare cometh like sudden desolation, and your destruction shall come like a whirlewinde: when affliction and anguish shall come vpon you,
- 28 Then shall they call vpon me, but I wil not answere: they shall seeke mee early, but they shall not finde me,
- 29 Because they hated knowledge, & did not chuse the feare of the Lord.
- 30 They would none of my counsell, but they despised all my correction.
- 31 Therefore shall they eate of the fruite of their owne way, & be filled with their owne deuices.
- 32 For a scapeth the foolish, and the prosperitie of foolles destrogeth them.
- 33 But hee that obeyeth mee, shall dwell safely: and be quiet from feare of euill.

n That is, haue nothing at all to doe with them.
o He sheweth that there is no cause to moue these wicked to spoyle the innocent, but their auaice and crueltie.
p Whereby he concludeth that the couetous mā is a murderer.
q This wisdom is the eternall word of God.
r So that none can pretende ignorance.
s Wisdom reprooueth three kindes of men: ſ̄ foolish or simple, which erre of ignorance, & the mockers, that canot suffer to be taught, and the foolles which are drowned in worldly lufes, and haue the knowledge of godlines.
t This is spoken according to our capacitie, signifying that ſ̄ wicked, which mocke and jest at Gods word, shall haue the iust reward of their mocking.
u That is, your destruction, which thing you feare.
x Because they sought not with an affection to God, but for ease of their owne griefe.
y Shewing that without faith and obedience we cannot call vpon God aright.
z They shall feele what commoditie their wicked life shall giue them.
a That is, the prosperitie, and sensualitie, wherein they delite.

CHAP. II.

1 *Wisdomne exhorteth to obey her.* 3 *She teacheth the feare of God.* 6 *She is giuen of God.* 10 *She preserveth from wickednes.*

1 **M**oune, if thou wilt receiue my wordes, and hide my commandments within thee,
2 And cause thine eares to hearken vnto wisdom, and encline thine heart to vnderstanding,
3 (For if thou callest after knowledge, and criest for vnderstanding:
4 If thou seekest her as silver, and searchest for her as for treasures,
5 Then shalt thou vnderstand the feare of the Lord, and finde the knowledge of God.
6 For the Lord giueth wisdom, out of his mouth commeth knowledge & vnderstanding.
7 He preferreth the state of the righteous: hee is a shield to them that walke by right.
8 That they may keepe the wayes of iudgement: and he preferreth the way of his Sauour.
9 Then shalt thou vnderstand rightnes, outnes, and iudgement, and equitie, & shierp good path.
10 When wisdom enutrech into thine heart, & knowledge delireth thy soule,
11 Then shalt counsel preserue thee, & vnderstanding shall keepe thee,
12 And deliuer thee from the euil way, & from the man that speaketh froward things,
13 And from them that leaue the wayes of righteoulnesse to walke in the wayes of darkenes:
14 Which riouce in doyng euil, and desire in the frowardnes of the wicked,
15 Whose wayes are crooked & they are set in their paths.
16 And it shall deliuer thee from the strange woman, euen from the stranger, which flattereth with her wordes.
17 Which forsaketh the covenant of her God.
18 Surely her house tendeth to death, & her paths vnto the dead.
19 All they that go vnto her, retorne not againe, neither take they holde of the wayes of life.
20 Therefore walke thou in the way of good men, and keepe the wayes of the righteous.
21 For of the lust shall dwell in the land, and the byright men shall remaine in it.
22 But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

a That is, keepe them in thine heart.
b If thou giue thy selfe to the true knowledge of God without hypocricie.
c Meaning, that we must seeke the knowledge of God with care and diligence.
d Shewing that no labour must be spared.
e This (saith he) is the true wisdom, to know and feare God.
f Or hideth the saluation.

f The worde of God shall teach thee and counsel thee how to gouerne thy selfe.
g That is, the worde of God, which is y only light, to follow their owne fantasies which are darkenes.
h When they see any giuen to euil as they are.
i Meaning, that wisdom, which is the worde of God, shall preserue vs from all vices: naming this vice of whoredome where vnto man is most prone.
k That is, her husband, which is her head and guide to gouern her, from whom she ought not to depart, but remaine in his subiection. l Which is, the promise made in marriage. m Her acquaintance with her familiars and the that haunt her. n To them that are dead in body and soule. o They shall enioy the temporal and spirital promises of God, as the wicked shall be voyde of them.

CHAP. III.

1 *The word of God giueth life.* 5 *Trust in God.* 7 *Fears him.* 9 *Honour him.* 11 *Suffer his correction.* 32 *To them that follow the worde of God, all things shall succede well.*

1 **M**oune, forget not thou my law, but let thine heart keepe my commandments.
2 For they shall increase the length of thy dayes and the peeres of life, and thy prosperitie.
3 Let not bineray and truty forsake thee: binde them on thy necke, & write them vpon the table of thine heart.
4 So shalt thou finde fauour and good vnderstanding in the sight of God and man.
5 Trust in the Lord with all thine heart, and leane not vnto thine owne wises done.
6 In all thy wayes acknowledge him, and he shall direct thy wayes.
7 Be not wise in thine owne eyes: but feare the Lord, and depart from euil.
8 So health shall be vnto thy nauell, and marrow vnto thy bones.
9 Honour the Lord with thy riches, and with the first frutes of all thine increase.
10 So shall thy barnes be filled with abundance, and thy presses shall burst with new wine.
11 If thou refuse, refuse not the chastening of the Lord, neither be grieued with his correction.
12 For if the Lord correcteth him, whom he loneth, euen as the father doeth the childe in whom he delireth.
13 Blessed is the man that findeth wisdom, and the man that getteth vnderstanding.
14 For the marchandise thereof is better then the marchandise of silver, and the gaue thereof is better then gold.
15 It is more perious then pearles: and all things that thou canst desire, are not to be compared vnto her.
16 Length of dayes is in her right hand, and in her left hand riches and glory.
17 Her wayes are wayes of pleasure, and all her paths prosperitie.
18 She is a tree of life to them that laye hold on her, and blessed is he that retapneth her.
19 The Lord by wisdom hath layed the foundation of the earth, and hath stablished the heauens through vnderstanding.
20 By his knowledge the depths are broken by, and the cloudes droppe downe the dew.
21 If thou sleepe, let not these things depart

Deut. 32. & 30. 18
a Long life is the blessing of God which he giueth to his, so farre forth as it is expedient for the. b By mercy and truth, he meaneth the commandments of the table: or els y mercy & faithfulness that we ought to vse toward our neighbours. c Keep them as a most precious iewel. d Haue them cuer in remembrance.

e By this part he comprehendeth the whole body, as by health he meaneth all the benefites promised in the Lawe both corporall & spirital.
f As was commanded in the Lawe, Exod. 23. 19. Deut. 26. 2. & by this they acknowledged y God was the giuer of all things, and y they were redy to bestow all at his commandement.
g For to y faithful distributor. God giueth in greater abundance. Hebr. 12. 5.

rome. 3. 19.

h Meaning, that he that seeketh wisdom: that is, suffreth himselfe to be gouerned by the worde of God, shall haue all prosperitie both corporall and spirital. i Which bringeth forth such fruite that they that eate thereof, haue life: and he alloweth to y tree of life in Paradise. k Hereby he sheweth that this wisdom, whereof he speaketh, is cuerlasting, because it was before all creatures, and that all things, euen the whole worlde were made by it.

from thine eyes, but observe wisdome, and counsel.
 22 So thy shalbe life to thy soule, & grace vnto thy necke.
 23 When thalt thou walke safely by thy way: and thy foote shal not stumble.
 24 If thou sleepest, thou shalt not be afraid, and when thou sleepest, thy sleepe shalbe swete.
 25 Thou shalt not feare for any sudder feare, neither for the destruction of the wicked, when it commeth.
 26 For the Lorde shalbe thy thine assurance, and shall preferre thy foote from taking.
 27 Withholde not the good from the owners thereof, though there be power in thine hand to do it.
 28 Say not vnto thy neighbour, Go and come againe, and to morrow will I giue thee, if thou now haue it.
 29 Intend none hurt against thy neighbour, seeing he doth dwell without feare by thee.
 30 Strive not with a man causeles, whē he hath done thee no harme.
 31 Be not enuious for the wicked man, neither chuse any of his wayes.
 32 For the forward is abomination vnto the Lorde: but his secret is with the righteous.
 33 The curse of the Lorde is in the house of the wicked: but he blesteth the habitation of the righteous.
 34 With the righteous the scoorneth, but he giueth grace vnto the humble.
 35 The wise shal inherite glory: but fooles dishonour, though they be exalted.

CHAP. IIII.

1 VVisdome and her fruites ought to be searched. 2 The way of the wicked must be refused. 30 By the worde of God the heart, eyes and course of life must be guided.

1 **H**ear, O ye children, the instruction of a father, and giue eare to learne understanding.
 2 For I do giue you a good doctrine: therefore forsake pe not my law.
 3 For I was my fathers soune, tender and deare in the sight of my mother,
 4 When he taught me, and sayd vnto me, Let thine hart hold fast my words: keepe my commandements, and thou shalt liue.
 5 Get wisdome, get vnderstanding: for thou get not, neither decline from the wordes of my mouth.
 6 Forsake her not, & she shall keepe thee: loue her, and she shal preferre thee.
 7 Wisdome is the beginning: get wisdome therefore: and aboute all thy possession get vnderstanding.
 8 Exalt her, and she shal exalt thee: she shall bring thee to honour, if thou embrace her.
 9 She shal giue a comely ornament vnto

to thine head, yea, she shall giue thee a crowne of glory.
 10 Heare, my soune, and receiue my wordes, and the peres of thy life shalbe many.
 11 I haue taught thee in the way of wisdome, and led thee in the paths of righteousness.
 12 When thou goest, thy gate shall not be strait, & when thou sleepest, thou shalt not fall.
 13 Take hold of instruction, & leaue not: keepe her, for she is thy life.
 14 Enter not into the way of the wicked, & walke not in the way of euill men.
 15 Know it, & go not by it: turne from it, and passe by.
 16 For they can not sleepe, except they haue done euill, and their sleepe departeth, except they cause some to fall.
 17 For they eate the bread of wickednes, and drinke the wine of violence.
 18 But the way of the righteous shineth as the light, that shineth more & more vnto the perfitt day.
 19 The way of the wicked is as the darkness: they know not wherein they shall fall.
 20 Heepr soune, hearken vnto my wordes, incline thine eare vnto my sayings.
 21 Let them not depart from thine eyes, but keepe them in the middes of thine heart.
 22 For they are life vnto those that finde them, and health vnto all their flesh.
 23 Keepe thine hart with all diligence: for therout commeth lyfe.
 24 But away fro thee a froward mouth, and put wicked lips farre from thee.
 25 Let thine eyes behold the right, and let thine eyeliddes direct thy way before thee.
 26 Wonder the path of thy foete, and let all thy wayes be ordered aright.
 27 Turne not to the right hand, nor to the left, but remove thy foote from euill.

CHAP. V.

1 VVhoredome forbidden, 9 And prodigalitye, 15 He willett a man to liue on his labours & to helpe others, 18 To loue his wife. 22 The wicked taken in their owne wickednes.

1 **M**y soune, hearken vnto my wisdome, & incline thine eare vnto my knowledge,
 2 That thou mayest regard counsel, and thy lips obserue knowledge.
 3 For the lips of a strange woman drop as an honye combe, and her mouth is more soft then bopie.
 4 But the end of her is bitter as worme wood, and sharpe as a two edged sword.
 5 Her foete go down to deatch, and her steps take hold on hell.
 6 She weigheth not the way of lyfe: her paths are moueable: thou canst not know them.
 7 Heare ye me now therefore, O childre, and depart not from the wordes of my mouth.

e Salomō declarith what care his father had to bring him vp in the true feare of God: for this was Dauids protestation.
 f Thou shalt walke at libertie without offence.
 g Meaning, y do do euil is more proper and natural to y wicked, then to sleepe, eate or drinke.
 h Gotē by wicked meanes and cruel oppression.
 i Signifying that y godly increase daily in knowledge & perfection, til they come to full perfection, which is, when they shall be ioyned to their head in the beatens.
 k That is, they shal haue health of body, vnder the which all other blessings promised in the law are conteyned.
 l For as y heart is either pure or corrupt, so is the whole course of mans life.
 m Keepe a measure in all thy doings.

Or, throte, read Chap. 19. l For when God destroyeth the wicked, he will saue his, as he did Lot in Sodom.
 m Not onely from them to whom the possession belögeth, but also thou shalt not keepe it from the, which haue need of the vse thereof.
 n That is, putteth his trust in thee.
 o Desire not to be like vnto him.
 p That is, his countenance & fatherly affection which is hid and secret from the world.
 q He will shew by his plagues y their scornes shal turne to their owne destruction, as Chap. 1. 26.

a He speaketh this in the person of a preacher & minister, which is as a father vnto the people, read Chap. 1. 8. b In Ebrew it is Only: for though she had three others by Vriah, yet Salomon was onely her sonne by Dauid.
 c Meaning, Dauid his father.
 d He sheweth that we must first begin at Gods word, if so be we will that other things prosper with vs, contrary to the iudgement of the worlde, which make it their last study, or els, care not for it at all.

Or, vnderstanding.
 a That is, an harlot which giueth her selfe to another then to her husband.
 b By oyle & honye he meaneth flattering and crafty incitements.
 c All her doings lead to destruction.
 d She hath euer new meanes to allure to wickednes.

e That is thy strength & goods to her that will haue no pittie vpon thee: as is read of Samfon, & the prodigall sonne.

f The goods gotten by thy trauell.

g Although I was faithfully instructed in the crutch, yet had I almost fallen to vtter shame and destruction, notwithstanding my good bringing vp in the assemblie of the godly.

h He teacheth vs sobriety, exhorting vs to liue of our owne labours and to be beneficiall to the goodly that want.

i Distribute the not to the wicked and infidels, but reuerse them for thy selfe, thy familie and them that are of the household of faith.

k Thy children which shall come of thee in great abundance, blessing that God blesteth marriage & curseth whoredome. I Which thou didst marrie in thy youth.

m He declareth that except man doe ioyne to his wife both in heart and in outward conuerfation, that he shall not escape the iudgements of God.

n Because he will not giue eare to Gods worde and be admonished.

8 Keepe thy way farre from her, & come not nere the core of her house,

9 Least thou give thine e honour vnto others, and thynnes to the crutch:

10 Least thy stranger should be filled with thy strength, and thy labours be in the house of a stranger,

11 And thou mourne at thine end, (when thou shalt haue consumed thy selfe and thy bodie)

12 And say, How haue I hated instruction, and mine heart despised correction!

13 And haue not obeyed the voyce of the crutch that taught me, nor euilned mine eare to them that instructed me!

14 I was almost brought into all euill in the middes of the Congregation and assemblie,

15 Drink the water of thy cistern, and of the riuers out of the middes of thine owne well,

16 Let thy fountaines flow forth, and the riuers of waters in the streets,

17 But let them be thine, euen thine only, and not the strangers with thee,

18 Let thy fountaine be blessed, & reioyce with the wife of thy youth,

19 Let her be as the louing hynde and pleasant roe: let her by calves sacrifice thee at all tymes, and delight in her soue continually,

20 For why shouldst thou delite, my sonne, in a strange woman, or embrace the bosome of a stranger?

21 For the wapes of man are before the eyes of the Lord, and he pondereth all his paths,

22 His own iniquities shall take the wicked himselfe, & he shall holde vnto the codes of his owne sinne,

23 He shall die for fault of instruction, & shall goe throught through his great follie,

Which thou didst marrie in thy youth. *Or, go astray with a stranger?*

m He declareth that except man doe ioyne to his wife both in heart and in outward conuerfation, that he shall not escape the iudgements of God.

n Because he will not giue eare to Gods worde and be admonished.

CHAP. VI.

1 Instruction for Sureties. 2 The foolish & fluggish as hired to worke. 3 He deserveth the name of the wicked. 4 The things that God hateth. 5 To observe the word of God. 6 To see adulterie.

Man is to be suretie for thy neighbour, & hath streicken hands with the stranger,

2 Thou art shared with the wordes of thy mouth: thou art euen taken with the wordes of thine owne mouth,

3 Do this neighbourly seruice, and be better thy selfe: seeing thou art come into the hand of thy neighbour, as a frumble thy selfe, and as a stone to thy neighbour,

4 Sine thou shalt not see thine eyes, nor shalt thou see thine hands,

5 Do not see the hand of the hand, as a bird from the

hand of the fowler,

6 Go to the pleasure, & fluggarde: behold her wapes, and be wise,

7 For shee hauing no guide, gouernour, nor ruler,

8 Prepareth her meate in the sommer, & gathereth her fowle in harvest,

9 How long wilt thou sleepe, & fluggarde? when wilt thou arise out of thy sleepe?

10 Yet a litle sleepe, a litle slumber, a litle folding of the hands to sleepe,

11 Therefore thy pouertie cometh as one that tranalyteth by the wape, & thy necessitie like an armed man,

12 The vntimely man and the wicked man maketh a signe with his eyes: he signifieth with his feete: he is instructed with his fingers,

13 Hee maketh a signe with his eyes: he signifieth with his feete: he is instructed with his fingers,

14 Hee knoweth things are in his heart: he imagineth euill at all times, and rapseth by contentions,

15 Therefore shall his destruction come in speedily: he shall be destroyed suddenly without recouerie,

16 These five things doeth the Lord hate: pea, his soule abhorreth leuen:

17 The haucie eyes, a lying tongue, and the hands that shed innocent blood,

18 An heart that imagineth wicked enterpises, & feete that be swift in running to mischief,

19 A false witness that speaketh lies, and him that raiseth by contentions aing his brethren,

20 A yong man, keepe thy fathers commandment, & forsake not thy mothers instruction,

21 Bind them about vpon thine heart, and tye them about thy necke,

22 It shall leade thee, when thou walkest: it shall watche for thee, when thou sleepest, and when thou wakest, it shall talke with thee,

23 For the commandment is a lantern, and instruction a light: and corrections for instruction are the wape of life,

24 To keepe thee from the wicked woman, and from the flatterie of the tongue of a strange woman,

25 Desire not her beautie in thine heart, neyther let her take thee with her eyes lides,

26 For because of the whoisly woman, a man is brought to a morsell of bread, and a woman wil hunt for the precious life of a man,

27 Can a man take fire in his bosome, and his clothes not be burnt?

28 Can a man goe vpon coles, and his feete not be burnt?

29 So be that goeth in to his neighbours wife, shall not be innocent, who soeuer toucheth her,

b If the worle of God can not instruct thee, yet learne at the hile pismire to labour for thy selfe and not to burden others.

Chap. 24-33.

c He expresth liuely the nature of the fluggards, which though they sleepe neuer so long, yet haue neuer ynough, but ever seeke occasions thereunto.

d That is, suddenly, and when thou lookest not for it.

e It shall come in such sort as thou art not able to resist it.

f He sheweth to what inconuenience the idle persons and fluggards come, by calling them vntimely or the men of Belial, & slanderous.

Ebr. speaketh.

g Thus all his gesture tendeth to wickednes.

h Meaning, the raging affectiōs, which carry a mā away in such sort that he cannot tell what he doeth.

Or, neighbours.

i Reade Chap. 33.

k By the commandment he meaneth y word of God: and by the instruction, the preaching & declaration of the same, which is committed to the Church.

l And reprehensions when the worde is preached bring vs to life.

m With her wanton looks and gesture.

n Meaning, that shee will neuer cease tyll shee haue brought thee to beggerie, and then seeke thy destruction.

a He forbiddeth vs not to become suretie one for another, according to the rule of charitie, but that we consider for whom and after what sort, so that the creditoure may not be defrauded.

o He approueth not that, but sheweth that it is not so abominable as whoredom, forasmuch as theft might be redemed: but adultery was a perpetual infamie, & death by the lawe of God.
 p Meaning, for very necessitie.
 q. That is, death appointed by the Law. r He sheweth that man by nature seekech his death, that hath abused his wife, & so concludeth that neither Gods Law nor the law of nature admitteth any ransome for the adulterice.

30 When do not despise a thiefe, when he stealeth, to satisfie his p soule, because he he is hungry.
 31 But if he be found, he shal restore tenen folde, or he shall giue all the substance of his house.
 32 But he that counteth adultery with a womā, he is destitute of vnderstanding: he p doeth it, destroynth his own soule.
 33 Ifc shall finde a wound & dishonour, & his reproch shall neuer be put away.
 34 For ielousie is the rage of a man: therefore he wil not spare in the day of vengeance.
 35 He cannot beare the sight of any ransome: neyther wil hee consent, though thou augment the giftes.

r He sheweth that man by nature seekech his death, that hath abused his wife, & so concludeth that neither Gods Law nor the law of nature admitteth any ransome for the adulterice.

CHAP. VII.

1 An exhortation to wisdome & to the worde of God, 5 VVhich will preserue vs from the harlot, 6 VVhose maneri are described.

1 Myp soule, keepe my wordes, & hide myp commandementes with thee.
 2 Keepe my commandementes, and thou shalt liue, and mine instruction as the apple of thine eyes.
 3 Binde them vpon thy fingers, & write them vpon the table of thine heart.

4 Say vnto wisdome, Thou art myp sister: and call vnderstanding thy kinsewomā,
 5 That they may keepe thee from the strange woman, euen from the stranger that is smooth in her wordes.

6 If I was in the windowe of myne house, I looked through myp windowe,
 7 And I sawe among the foolcs, & considered among the children a pong man destitute of vnderstanding,
 8 Who passed through the streete by her corner, and went toward her house,
 9 In the twilight in the euening, when p night began to be blacke and darke.

10 And beholde, there met him a woman with an harlots behaviour, & subtil in heart.
 11 She is babbling & loud: whose face cannot abide in her house,
 12 Now she is without, now in p streetes, and ineth in waite at euery corner.

13 So she caught him and kissed him and with an impudent face said vnto him,
 14 I haue a peace offrings: this dape haue I payed my bowes.
 15 Therefore came I forth to meete thee, that I might seeke thy face: and I haue found thee.

16 I haue deckt my bed with ornāments, & carpets and laces of Egypt.
 17 I haue perfumed my bed w nyrthe,

she sheweth him that she hath meate at home to make good chere, or els she would vse some cloke of holines til she had gotte him in her snare. f Which declareth y harlots outwardly will seeme holy & religious: both because they may the better deceiue others, & also thinking by obscuring of ceremonies & offrings, to make satisfaction for their finnes. *Or, earnest worke.*

aloes, and cymnoin.
 18 Come, let vs take our fill of loue vntill the morning: let vs take our pleasure in ballance.
 19 For mine husbarde is not at home: he is gone a iourney farre of.
 20 Hee hath taken with him a bagge of siluer, and wil come home at the day appointed.

21 Thus with her great craft shee caused him to peeble, and with her flattering lippes he entred him.
 22 And he followed her straght wayes, as an oxe that goeth to the slaughter, and as a foole to the stockes for correction,
 23 Till a dart strike through his liver, as a bird halseth to the snare, not knowing that he is in danger.
 24 Heare me now therefore, o children, & hearken to the wordes of myp mouth.
 25 Let not thine heart decline to her wordes: wander thou not in her paths.

26 For she hath caused many to fall down wounded, and the strong men are all slayne by her.
 27 Her house is the way vnto the graue, which goeth downe to the chambers of death.

CHAP. VIII.

1 VVisdome declareth her excellencie, 11 Riches, 15 Power, 22 Eternitie. 32 She exhorteth all to loue and follow her.

1 Deth is not wisdome cryed and vnderstanding vnter her voyce?
 2 She standeth in the top of p high places by the waye in the place of the paths.

3 Shee cryeth besides the gates befoze the citie at the entrie of the droies,
 4 O men, I call vnto you, and vnter my voyce to the children of men,
 5 O ye foolish men, vnderstand wisdome, and ye, o foolcs, be wise in heart.

6 Gie care, for I wil speake of excellent things, & the opening of my lippes shall teach things that be right.
 7 For my mouth shall speake the trueth, and my lippes abhoire wickednes.

8 All the wordes of myp mouth are righteous: there is no lewdnes, nor frowardnes in them.
 9 They are all p plaine to him that will vnderstande, and straight to them that would finde knowledge.

10 Receiue mine instruction, & not siluer, and knowlege rather then fine golde,
 11 For wisdome is better then precious stones: and all pleasures are not to be compared vnto her.

12 I wisdome dwell with p prudencie, & I finde forth knowlege and counsell.
 13 The feare of the Lord is to hate euill as pride, and arrogancie, and the enill way: and a mouth that speakech lewd things, I do hate.

14 I haue counsell & wisdome: I am vnderstanding, and I haue strength.

e So that he that doeth not hate euill, feareth not God.

Ebr. in his hande.

g Which thinking he goeth to y pasture, goeth willingly to his own destruction,
 h Which goeth cheerfully, not knowing that he shalbe chastised.
Ebr. it is for his life.

i Neicher wit nor strength can deliuer the that fall into the hands of the harlot.
Chap. 7. 8.

Chap. 1. 20.

a Salomon declareth that mans cause of his owne perdition, and that he can pretend no ignorance, forasmuch as God calleth to all men by his worde, & by his works to follow vertue and to flee from vice,
 b Where the people did most resort, & which was the place of iustice,
 c Meaning, that the word of God is easie vnto all, that haue a desire vnto it, and which are not blinded by the prince of this worlde,
 d That is, except a man haue wisdom, which is y true knowlege of God, he can neither be prudent nor good counsellor.

f Whereby he declareth that honor, dignitie or riches come not of mans wisdom or industrie, but by the prouidence of God.
 g That is, study the worde of God diligently, and with a desire to profit.
 h Signifying, that he chiefly meaneth the spirital treasures and heavenly riches.
 i For there can be no true iustice or iudgement, which is not decreed by this wisdom.
 k He declareth hereby the diuinitie and eternitie of this wisdom, which he magnified and praised through this booke: meaning thereby the eternal Sonne of God Iesus Christ our Saniour, whom Saint Iohn called the worde that was in the beginning, Iohn. 1. 1. I He declareth the eternitie of the Sonne of God, which is met by this worde Wisdom, who was before all tyme and euer present with the Father.
 m Some reade a chiefe woken signifying that this Wisdom, euen Christ Iesus, was equall with God his father, & created, preferred and stil worketh with him, as Iohn. 5. 17. n Whereby is declared that the worke of the creation was no paine, but a solace vnto the wisdom of God. o By earth he meaneth man, which is the worke of God in whome wisdom tooke pleasure. in so much as for mans sake the Diuine Wisdom tooke mans nature, and dwelt among vs, and filled vs with vnspokeable treasures: and this is that solace and pastime whereof is here spoken.

CHAP. IX.

¶ *Wisdome calleth all to her feast. 7 The scorner will not be corrected. 10 The fate of GOD.*

The condicions of the harlot.

1 **W**isdom hath built her house, & haen open it her seven pillars.
 2 She hath killed her virgines, & drawen her wine, and prepared her table.
 3 She hath sent forth her maidens and crieth vpon the highest places of the citie, saying,
 4 Who is simple, let him come hither, and to him that is destitute of wisdom, the faith,
 5 Come, & eate of my meat, and drinke of the wine that I haue drawen.
 6 For sake your way, ye foolish, & ye shall liue: and walke in the way of vnderstanding.
 7 Ye that reuoueth a scojner, purchaseth to himselfe shame: & he that rebuketh þ wicked, getteth himselfe a blot.
 8 Rebuke not a scojner, lest he hate thee: but rebuke a wise man, and he will love thee.
 9 Gie admonition to the wise, and he will be the wiser: teach a righteous mā, and he will increase in learning.
 10 The beginning of wisdom is the feare of the Lord, and the knowledge of holy things, is vnderstanding.
 11 For thy daies shall be multiplied by me, and the peeces of thy life shall be augmented.
 12 If thou be wise, thou shalt be wise for thy selfe, and if thou be a scojner, thou alone shalt suffer.
 13 A foolish woman is troublesome: she is ignorant, and knoweth nothing.
 14 But she sitteth at þ doore of her house on a seat in the big places of the citie,
 15 To call them that passe by the way, & go right on their way, laying,
 16 Who so is simple, let him come hither, and to him that is destitute of wisdom, the faith also,
 17 Stollen waters are swete, and hidde bread is pleasant.
 18 But he knoweth not, that the dead are there, and that her ghestes are in þ depth of hell.
 For, not that the wicked should not be rebuked, but he sheweth their malice, and the smal hope of profit. i He sheweth what true vnderstanding is, to know vs will of God in his word, which is ment by holy things. k Thou shalt haue the chiefe profite & commoditie thereof. l By the foolish woman, some vnderstand the wicked preachers, who counterfete the worde of God, as appeareth vers. 16, which were the wordes of the true preachers as vers. 4: but their doctrine is but as stollen waters: meaning that they are but mens traditions, which are more pleasant to the flesh then the worde of God: and therefore they themselves boare thereof.

CHAP. X.

In this chapter & altho follow vnto the thirtieth, the wise man exhorteth by diuers sentence, which he calleth parables, so follow vertue, & flee vice: & sheweth also what profits cometh of wisdom, & what hindrance proceedeth of foolishnes.

THE PARABLES OF SALOMON. Chap. 10.

1 **A** wise man maketh a glad father: but a foolish sonne is an heauinesse to his mother.

a That is, wickedly gotten.

2 The treasures of wickednesse profit nothing : but righteousnes deliuereth from death.

ruerlasting foundation.
26 As vinegar is to the teeth, & as smoke to the eyes, so is the mouth full to them that send him.

l He is but a trouble, & grief to him that seeketh him about any busines.

b Though he suffer the iust to want for a tyme, yet he will find him comfort in due season.
* Or, deceitful.

3 The Lord wil not famish the soule of the righteous: but he casteth away the substance of the wicked.

27 The feare of the Lord increaseth the dayes: but the peres of þ wicked shall be diminished.

m The tyme of their prosperitie shalbe short, because of their great fall, though they seeme to liue long.

c When their wickednes shall be discovered, they shall be as dunnie, and not know what ro fay.

4 A slothful hand maketh poore: but þ hand of the diligent maketh riche.

28 The patient abiding of the righteous shalbe gladnes: but the hope of the wicked shall perish.

n They enjoy in this life by fayth and hope, their cuerlasting life.

d Shalbe vile & abhorred both of God and man, contrary to their own expectation, which thinke to make their name immortal.

5 He þ gathereth in sommer, is þ soure of wisdom: but he that sleepech in harvest, is the soure of confusion.

29 The way of the Lord is strength to the upright man: but feare shall be for the workers of iniquitie.

o They enjoy in this life by fayth and hope, their cuerlasting life.

e He that beareth a faire countenance, & imagineth mischief in his heart, as Chap. 6. 13.

6 Blessings are vpon the head of þ righteous: but iniquitie shal couer þ mouth of the wicked.

30 The righteous shall neuer be remoued: but the wicked shall not dwell in the land.

p Under this worde he commendeth all false weights, measures & deceit.

f For the corruption of his heart is known by his talke.

7 The memoriall of the iust shall be blessed: but the name of the wicked shall rotte.

31 The mouth of the iust shall be scrupfull in wisdom: but the tongue of the froward shalbe cut out.

q When man forgetteth himself, and thinketh to be exalted about his vocation, then God bringeth him to confusion.

g That is, God will finde him out to punish him. And so maketh him bold to do euil, whereas poeerty bridleth the poore from many euil things.

8 The wise in heart wil receive commandments: but the foolish in talke shalbe beaten.

32 The lips of the righteous know what is acceptable: but the mouth of þ wicked speaketh froward things.

r Under this worde he commendeth all false weights, measures & deceit.

h And so maketh him bold to do euil, whereas poeerty bridleth the poore from many euil things.

9 He that walketh uprightly, walketh boldely: but he that peruerteth his wayes, shalbe known.

33 The righteous shall neuer be remoued: but the wicked shall not dwell in the land.

s Under this worde he commendeth all false weights, measures & deceit.

i For they speake truth and edifie many by exhortations, admonition & counsel.

10 He that winketh with the eye, worketh sorrow, and he that is foolishly in talke, shalbe beaten.

34 The righteous shall neuer be remoued: but the wicked shall not dwell in the land.

t Under this worde he commendeth all false weights, measures & deceit.

k Meaning þ all worldly things being care, and sorrow, whereas they that seele the blessings of God, haue none.

11 The mouth of a righteous man is welspying of lpe: but iniquitie couereth the mouth of the wicked.

35 The righteous shall neuer be remoued: but the wicked shall not dwell in the land.

u Under this worde he commendeth all false weights, measures & deceit.

l He that beareth a faire countenance, & imagineth mischief in his heart, as Chap. 6. 13.

12 Harred stirreth by contentions: * but loue conereth all trespasses.

36 The righteous shall neuer be remoued: but the wicked shall not dwell in the land.

v Under this worde he commendeth all false weights, measures & deceit.

m The tyme of their prosperitie shalbe short, because of their great fall, though they seeme to liue long.

13 In the lippes of him that hath vnderstanding wisdom is found, and a rod shalbe for the backe of him that is desisturte of wisdom.

37 The righteous shall neuer be remoued: but the wicked shall not dwell in the land.

w Under this worde he commendeth all false weights, measures & deceit.

n They enjoy in this life by fayth and hope, their cuerlasting life.

14 While men lay by knowledge: but the mouth of the scole is a yreant destruction.

38 The righteous shall neuer be remoued: but the wicked shall not dwell in the land.

x Under this worde he commendeth all false weights, measures & deceit.

o They enjoy in this life by fayth and hope, their cuerlasting life.

15 The riche mans goodes are his strong city: but the feare of the Lord is þieir poeerty.

39 The righteous shall neuer be remoued: but the wicked shall not dwell in the land.

y Under this worde he commendeth all false weights, measures & deceit.

p Under this worde he commendeth all false weights, measures & deceit.

16 The labour of the righteous tendeth to life: but the reuenues of the wicked to sinne.

40 The righteous shall neuer be remoued: but the wicked shall not dwell in the land.

z Under this worde he commendeth all false weights, measures & deceit.

q When man forgetteth himself, and thinketh to be exalted about his vocation, then God bringeth him to confusion.

17 He that regardeth instruction, is in the way of life: but he that refuseth correction, goeth out of the way.

41 The righteous shall neuer be remoued: but the wicked shall not dwell in the land.

aa Under this worde he commendeth all false weights, measures & deceit.

r Under this worde he commendeth all false weights, measures & deceit.

18 He that dissembleth hatred with lping lips, and he that inuenteth slander, is a scole.

42 The righteous shall neuer be remoued: but the wicked shall not dwell in the land.

ab Under this worde he commendeth all false weights, measures & deceit.

s Under this worde he commendeth all false weights, measures & deceit.

19 In many wordes there can not want iniquitie: but he þ refraineth his lips, is wise.

43 The righteous shall neuer be remoued: but the wicked shall not dwell in the land.

ac Under this worde he commendeth all false weights, measures & deceit.

t Under this worde he commendeth all false weights, measures & deceit.

20 The tongue of the iust man is as fined siluer: but the heart of the wicked is hile worth.

44 The righteous shall neuer be remoued: but the wicked shall not dwell in the land.

ad Under this worde he commendeth all false weights, measures & deceit.

u Under this worde he commendeth all false weights, measures & deceit.

21 The lips of the righteous do feed man: but scoles shall die for want of wisdom.

45 The righteous shall neuer be remoued: but the wicked shall not dwell in the land.

ae Under this worde he commendeth all false weights, measures & deceit.

v Under this worde he commendeth all false weights, measures & deceit.

22 The blessing of the Lord, it maketh riche, and he doth adde no sorrowes with it.

46 The righteous shall neuer be remoued: but the wicked shall not dwell in the land.

af Under this worde he commendeth all false weights, measures & deceit.

w Under this worde he commendeth all false weights, measures & deceit.

23 It is as a pasture to a scole to do wickedly: but wisdom is understanding to a man.

47 The righteous shall neuer be remoued: but the wicked shall not dwell in the land.

ag Under this worde he commendeth all false weights, measures & deceit.

x Under this worde he commendeth all false weights, measures & deceit.

24 That which the wicked feareth, shall come vpon him: but God wil grant the desire of the righteous.

48 The righteous shall neuer be remoued: but the wicked shall not dwell in the land.

ah Under this worde he commendeth all false weights, measures & deceit.

y Under this worde he commendeth all false weights, measures & deceit.

25 As the whirlewind passeth, so is þ wicked no more: but the righteous is as an

49 The righteous shall neuer be remoued: but the wicked shall not dwell in the land.

ai Under this worde he commendeth all false weights, measures & deceit.

CHAP. XI.

1 False balances are an abomination vnto the Lord: but a perfit weight pleaseth him.

a Under this worde he commendeth all false weights, measures & deceit.

2 When pride cometh, then cometh shame: but with the lowly is wisdom.

b When man forgetteth himself, and thinketh to be exalted about his vocation, then God bringeth him to confusion.

3 The vprightnes of the iust shall guide them: but the frowardnes of the transgressors shall destroy them.

c That is, shall enter into trouble.

4 Riches auale not in the daye of wrath: but righteousnes deliuereth fro death.

d A dissembler that pretendeth friendship, but is a priuy enemy.

5 The righteousnes of the vpright shall direct his way: but the wicked shal fall in his owne wickednes.

e The country is blessed, where there is godly men, and they ought to reioyce when the wicked are taken away.

6 The righteousnes of the iust shal deliuer them: but the transgressors shal be taken in their owne wickednes.

f Will not make light report of others.

7 When a wicked man dieth, his hope perisheth, and the hope of þ vnjust shall perish.

g Where God giueth store of men of wisdom, and counsell.

8 The righteous escapeth out of trouble, & the wicked shall come in his stead.

h Whose couerfation he knoweth not.

9 An hyppocrite with his mouth hurteth his neighbour: but the righteous shal be deliuered by knowledge.

i He doth not without iudgement, & consideration of the circumstances put himself in danger, as Chap. 6. 1. Or, modest.

10 In the prosperitie of the righteous þ citie reioiceth, and when the wicked perish, there is ioy.

j He doth not without iudgement, & consideration of the circumstances put himself in danger, as Chap. 6. 1. Or, modest.

11 By the blessing of the righteous, the citie is exalted: but it is subuerted by þ mouth of the wicked.

k He doth not without iudgement, & consideration of the circumstances put himself in danger, as Chap. 6. 1. Or, modest.

12 He that despiseth his neighbour, is destitute of wisdom: but a man of vnderstanding will keepe silence.

l He doth not without iudgement, & consideration of the circumstances put himself in danger, as Chap. 6. 1. Or, modest.

13 He that goeth about as a slanderer, discouereth a secreete: but he that is of a faithful heart, concealeth a matter.

m He doth not without iudgement, & consideration of the circumstances put himself in danger, as Chap. 6. 1. Or, modest.

14 Where no counsell is, the people fall: but where many counsellers are, there is health.

n He doth not without iudgement, & consideration of the circumstances put himself in danger, as Chap. 6. 1. Or, modest.

15 He shal be sore bered, that is surety for a stranger, and he that hateth suretieship, is sure.

o He doth not without iudgement, & consideration of the circumstances put himself in danger, as Chap. 6. 1. Or, modest.

16 A gracious woman attaineth honoure, and the strong man attaineth riches.

p He doth not without iudgement, & consideration of the circumstances put himself in danger, as Chap. 6. 1. Or, modest.

k Is both good
to himselfe, and
to others.

^a Or, neighbour.
l Though they
make neuer so
many friends, or
thinke themselves
neuer so sure, yet
they shall not
escape.

^b Or, vs of vncomely
behaviours.
m They can
loke for nothing
but Gods ven-
geance.

n Meaning them
that giue liberal-
ly, whom God
blesseth.

o That is, the
niggard.

^p Chr. the sale of
blessing shall
needs for.

p That prouid-
eth for the vse
of them that are
in necessitie.
q The covetous
men that spare
their riches to
the hinderance
of their families,
shalbe deprived
thereof miserably.

r For though the
wicked be riche,
yet are they but
flawes to the
godly, which are
the true posses-
sours of the gifts
of God.

s That is, bring-
eth them to the
knowledge of
God.
t Shalbe punished
as he deserueth,
as 1 Pet. 4. 18.

a They are so
grounded in the
fauour of God,
that their roote
shall prosper
continually.

^b Ebr. strong, or
prouersfull.
b As their con-
science is vpri-
ght, so shall they
be able to speake
for themselves
against their
accusers.

17 He that is mercifull, ^a rewardeth his
owne soule: but he that troubleth his
owne flesh, is cruel.

18 The wicked worketh a deceitfull
worke: but he that soweth righteous-
nes, shall receive a sure reward.

19 His righteousness leadeth to life: so he
that followeth euill, seeketh his owne
death.

20 They that are of a froward heart, are
abomination to the Lord: but they that
are vpright in their way, are his de-
sire.

21 Though hand ioyne in hand, the wick-
ed shall not be unpunished: but the
seede of the righteous shall escape.

22 As a iewel of golde in a swines snout:
so is a faire woman, which lacketh dis-
cretion.

23 The desire of the righteous is onely
good: but the hope of the wicked ^m is
indignation.

24 Where is that scattereth, ⁿ and is more
increased: but he ^p spareth more ^o then
is right, surely cometh to pouertie.

25 The ^q liberall person shall haue plenti-
tie: and he that watereth, shall also
haue raine.

26 He that withdraweth the corne, the
people will curse him: but blessing shall
be vpon the head of him that ^r selleth
corne.

27 He that seeketh good things, getteth
fauour: but he that seeketh euill, it shall
come to him.

28 He that trusteth in his riches, shall
fall: but the righteous shall flourish as a
leafe.

29 He that troubleth his owne ^s house,
shall inherite the winds, and the foole
shalbe ^t seruant to the wilde man heart.

30 The fruite of the righteous is as a tree
of life, and he that ^u winneth soules, is
wise.

31 Behold, the righteous shalbe ^v recom-
pensed in the earth: howe much more
the wicked and the sinners.

CHAP. XII.

HE that loueth instruction, loueth
knowledge: but he that hateth cor-
rection, is a foole.

2 A good man getteth fauour of ^w Lord:
but the man of wicked imaginations,
will he condemne.

3 A man cannot be established by wick-
ednes: but the ^x roote of the righteous
shall not be moued.

4 A ^y vertuous woman is the crowne of
her husband: but she that maketh him
ashamed, is as corruption in his bones.

5 The thoughts of the iust are right: but
the counsels of the wicked are deceit-
full.

6 The talking of the wicked is to lie in
waite for blood: but the mouth of the
righteous will ^z deliuer them.

7 God overthroweth the wicked, & they
are not: but the house of the righteous
shall stand.

8 A man shall be commended for his wis-
dome: but the froward of heart shall be
despised.

9 He that is despised, ^a and is his owne
seruant, is better then he that boasteth
himselfe and lacketh bread.

10 A righteous man ^b regardeth the life
of his beast: but the mercies of the wick-
ed are cruel.

11 ^c He that tilleth his land, shall be satis-
fied with bread: but he that followeth
the idle, is destitute of ^d vnderstanding.

12 The wicked desireth the ^e net of euils:
but the ^f roote of the righteous groweth
fruit.

13 The euil man is snared by the wicked-
nes of his lips, but the iust shall come out
of aduersitie.

14 A man shall be satiate with good things
by the fruite of his mouth, and the re-
compence of a mans handes shall God
giue vnto him.

15 The way of a foole is ^g right in his
owne eyes: but he that heareth coun-
sell, is wise.

16 A foole in a day shall be knowen by his
anger: but he ^h that conerth shame, is
wise.

17 He that speaketh truth, will shew rich-
teousnesse: but a false witness vseth dis-
creit.

18 ⁱ There is that speaketh words like the
puckings of ^j a sword: but the tongue
of wise men is health.

19 The lippe of truth shall stablish for-
ener: but a lying tongue varieth con-
tinently.

20 Decree is in ^k heart of them that ima-
gine euill: but to the counsellors of
peace shall be top.

21 There shall none iniquitie come to the
iust: but the wicked are full of euill.

22 The lying lippes are an abomination
to the Lord: but they that deale truly
are his delite.

23 A wise man concealeth knowledge:
but the heart of the foolos publicly
foolishnes.

24 ^l The hand of the diligent shall heare
rule: but the idle shalbe vnder tribute.

25 Yeannes in the heart of man doeth
bring it downe: but a ^m good word re-
ioyareth it.

26 The righteous ⁿ is more excellent then
his neighbour: but the way of the wick-
ed will deceiue them.

27 The deceitfull man roseth not, that he
^o tooketh in hunting: but the riches of
the diligent man are precious.

28 Life is in the way of righteousness, and
in that pathway there is no death.

CHAP. XIII.

A Wise sonne will obey the instruction
of his father: but a scogner will
heare no rebuke.

2 A man shall eate good things by the
fruite ^p of his mouth: but the foule of the
trespassers shall suffer violence.

3 He that keepeth his mouth, keepeth
his tongue from sinning, and
his shall blesse him.

^a The poore ma
that is concerned
& yet liueth of
his owne travail.
^b Is mercifull, e-
uen to the verie
beast that doeth
him seruire.

^c Chap. 28. 9.
ecclesi. 2. 27.

^d Or, defence.
^e Continually
imagineth
meanes howe to
doe harme to
others.

^f Meaning, their
heart within,
which is vpright
and doeth good
to all.

^g He standeth
in his owne con-
ceit, & condem-
neth all others
in respect of him
selfe.

^h Which bride-
leth his affectios.
ⁱ Chap. 14. 5.

^j Which seeke
nothing more
then to prouoke
others to anger.

^k Chap. 10. 4.
That is, words
of comfort, or a
cheerefull mind,
which is declar-
ed by his words
reioycing a man,
as a covetous
mind killeth
him.

^l That is, more
liberal in giuing,
m Although he
get much by vn-
lawfull meanes,
yet will he not
spend it vpon
himselfe.

a If he vse his
tongue to Gods
glory, and the
praise of his
neighbour, God
his shall blesse him.

b He euer defireth, but taketh no paines to get anything.

his life: but he that openeth his lips, destruction shall be to him.

4 The sluggard is lusty, but his soule hath nought: but the soule of the diligent shall haue plentie.

5 A righteous man hath lying words: but the wicked causeth slander and shame.

6 Righteousnes preferueth the upright of life: but wickednesse ouerthroweth the sinner.

7 There is that maketh himselfe rich, and hath nothing, and that maketh himselfe poore, hauing great riches.

8 A man wil give his riches for the raine: soule of his life: but the poore can not heare the reprove.

9 The light of the righteous reioyceth: but the candle of the wicked shall be put out.

10 Onely by pride doth man make contention: but with the well aduised is wisdom.

11 The riches of vanitie shall diminish: but he that gathereth with the hand, shall increase them.

12 The hope that is deferred, is the fainting of the heart: but when the desire cometh, it is as a tree of life.

13 He that despiseth the word, he shall be despoyed: but he that feareth the commandment, he shall be rewarded.

14 The instruction of a wise man is as the wessing of life, to turne away from the snares of death.

15 Good understanding maketh acceptable: but the way of the disobedient is hated.

16 Every wise man wil worke by knowledge: but a foole will spread aboade fall.

17 A wicked messenger felleth into euill: but a faithfull ambassadour is preferation.

18 Donertie and shame is to him that refuseth instruction: but he that regardeth correction, shall be honoured.

19 A desire accomplished delighteth the soule: but it is an abomination to foolles to depart from euill.

20 He that walketh with the wife, shall be wise: but a companion of foolles shall be afflicted.

21 Affliction followeth sinners: but vnto the righteous God will recompense good.

22 The good man shall giue inheritance vnto his children: and the riches of the sinner is laide vp for the iust.

23 Much foode is in the field of the poore: but the field is despoiled without discretion.

24 He that spareth his rodde, hateth his soule: but he that toucheth him, chasteneth him betime.

25 The righteous catcheth to the contentation of his mind: but the belly of the wicked shall want,

1 A Wise woman buildeth her house: but the foolish destruction it with her owne handes.

2 He that walketh in his right conscience, feareth the Lorde: but he that is lewde in his waies, despiseth him.

3 In the mouth of the foolish is the rod of pride: but the lipps of the wise preserue them.

4 Where none open are, there the crib is empty: but much increase cometh by the strength of the ore.

5 A faithfull witness will not lie: but a false record will speake lies.

6 A cooper seeketh wisdom, and findeth it not: but knowledg is easie to him that will vnderstand.

7 Depart from the foolish man, when thou perceiuest not in him the lipps of knowledg.

8 The wisdom of the prudent is to vnderstand his way: but the foolishnesse of the foolles is deceit.

9 The foole maketh a mocke of sinne: but among the righteous there is fauour.

10 The heart knoweth the bitterness of his soule, and the stranger shall not meddle with his ioye.

11 The house of the wicked shall be destroyed: but the tabernacle of the righteous shall flourish.

12 There is a way that seemeth right to a man: but the issues thereof are the wayes of death.

13 Curst in laughing the heart is sorrowfull, and the ende of that mirth is heauines.

14 The heart that declineth, shall be sclaue with his owne waies: but a good man shall depart from him.

15 The foolish will beleue every thing: but the prudent will consider his steps.

16 A wise man feareth, and departeth from euill: but a foole rageth, and is careless.

17 He that is holic to anger, committeth folie, and a brutish body is hated.

18 The foolish doe inherite folie: but the prudent are crowned with knowledg.

19 The euill shall bowe before the good, and the wicked shall at the gates of the righteous.

20 The poore is hated euen of his owne neighbour: but the friends of the riche are many.

21 The sinner despiseth his neighbour: but he that hath mercie on the poore, is blessed.

22 Do not they erre that imagine euill: but to them that thinke on good things, shall be mercie and truth.

23 In all labour there is abundance: but the talke of the lipps bringeth onely want.

24 The crowne of the wife is their riches, and the folie of foolles is foolishnes.

25 A faithfull witness declineth soules: but a deceiver speaketh lies.

26 In the feare of the Lorde is an assured strength,

a That is, taketh paine to profite her familie & to do that which concerneth her duecie in her house.

b That is, in vprightnes of heart and without hypocricie.

c His proude tongue shall cause him to be punished.

d By the ore is meant labour, and by the crib the barme: meaning, without labour there is no profite.

e For the maintenance of his owne ambition and not for Gods glorie, as Simon Magus.

f Doeth not know the righteousness thereof, nor Gods iudgements against the same.

g As a mans conscience is witness of his owne grieue: so another can not feele the ioy and comfort, which a man seeleth in himselfe.

h He sheweth the allurements vnto sinne: but the ende thereof is destruction.

i He that forsaketh God, shall be punished, and made wearie of his sinnes where in he delighted.

k Ebr. the man of imaginatons.

l If this come not daily to passe, we must consider that it is because of our sinnes, which let Gods working.

Ebr. way.

e For his power, he is not able to escape the threatnings, which the cruell oppressors vse against him.

d When as euery man contendeth to haue the preeminence, & will not giue place to another.

e That is, goodes euill gotten.

f That is, with his owne labour.

g Meaning, the word of God, whereby he is adorned of his duecie.

Chap. 13. 1.

h Bringeth manie inconueniences both to himselfe and to others.

i As he is partaker of their wickednes and beareth with their vices, so shall he be punished alike as they are.

k Read Iob 27. 16, 17.

l God blesteth the labour of the poore, and consumeth their goodes, which are negligent, because they thinke they haue ynough.

Chap. 13. 13.

l Ebr. 23. 1.

strength, and his children shall haue hope.

27 The feare of the Lord is as a welsping of life, to auoide the snares of death.

28 In the multitude of the people is the honour of a king, and for the want of people cometh the destruction of the prince.

29 Hee that is slowe to wrath, is of great wisdom: but hee that is of an halie mind, eraketh folie.

30 A found heart is the life of the fleshy: but enuie is the rotting of the bones.

31 Hee that opposeth the poore, reuoyceth him that made him: but hee honoureth him, that hath mercy on the poore.

32 The wicked shalbe cast away for his malice: but the righteous hath hope in his death.

33 Wisdom relecth in the heart of him that hath vnderstanding, & is knowen in the middes of fooles.

34 Iustice eraketh a nation, but sinne is a shame to the people.

35 The pleasure of a king is in a wise seruant: but his wrath shalbe toward him that is lewde.

I That is, the strength of a King standeth in many people.

Or, bodie.

Chap. 27. 5.

in For as much as they are conuict thereby, and put to silence.

Or, & the mercie of his people is a sacrifice for sinne.

Chap. 25. 13.

Yer. 22.

a For though they haue much, yet it is full of trouble & care.

b That thing is abominable before God, which the wicked thinke to be most excellent, & wherby they thinke most to be accepted.

c He that swarveth from the worde of God, cannot abide to be admonished.

d There is nothing so deepe, or secret that can be hid from the eyes of God, much lesse mens thoughtes.

Chap. 17. 22.

Elr. hears.

16 Better is a litle with the feare of the Lord, then great treasure and trouble therewith.

17 Better is a dinner of greene herbes wher lone is, then a stalled oxe and bread thereof.

18 An angrie man stirreth by strife: but hee that is slowe to wrath, appeaseth himselfe.

19 The waape of a stouthfull man is as an hedge of thornes: but the waape of the righteous is plaine.

20 A wise sonne reioiceth the father: but a foolish man despiseth his mother.

21 Foolishnes is hope to him that is destitute of vnderstanding: but a man of vnderstanding walketh by right.

22 Without counsell thoughts come to nought: but in the multitude of counsellers there is stedfastnes.

23 A iop cometh to a man by the answer of his mouth: and how good is a word in due season?

24 The waape of life is on high to the proud: to auoid from hell beneath.

25 The Lord will bestrope the house of the proud man: but he will stablish the borders of the widow.

26 The thoughts of the wicked are a contamination to the Lord: but the pure haue pleasant words.

27 Hee that is greedie of gaine, troubleth his owne house: but hee that hateth gifts, shall liue.

28 The heart of the righteous studieth to answere: but the wicked mans mouth babbleth euil things.

29 The Lord is farre of from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes reioiceth the heart, & a good name maketh the bones fat.

31 The care that hearkeneth to the correction of life, shall lodge among the wise.

32 He that refuseth instruction, despiseth his owne soule: but hee that obeyeth correction, getteth vnderstanding.

33 The feare of the Lord is the instruction of wisdom: and before honour goeth humilitie.

CHAP. XVI.

1 The preparations of the heart are in man: but the answer of the tongue is of the Lord.

2 All the ways of a man are cleane in his owne eyes: but the Lord pondereth the spirits.

3 Commit thy workes vnto the Lord, and thy thoughtes shall be directed.

4 The Lord hath made all things for his owne sake: yea, euery thinge the wicked fogeth.

5 He that is proud in heart, is an abomination to the Lord: though he stand on high, he shall not be vniuersallye.

6 So that the iustice of God shall appeare to his glorie, euery in the destruction of the wicked.

e That is, hee euer findeth some let or stay & dare not go forward. Chap. 10. 5.

f Reade Chap. 11. 14.

g If we will that our talk be comfortable, we must waite for time and season.

h That is, holisome and profitable to the hearers.

i That suffereth himselfe to be admonished by Gods worde, which bringeth life: & so amendeth.

k Meaning, that God exalteth none, but them that are truly humbled.

a Hee derideth the presumption of man, who dare attribute to himselfe any thing, as to prepare his heart of such like, seing y he is not able to speake a word, except God giue it him.

b Hee is without hereby, that man heretereh himselfe in his doings: calling that vertue which appere to his glorie.

c So that the iustice of God shall appeare to his glorie, euery in the destruction of the wicked. Chap. 11. 22.

d Their vpright and repenting life shalbe a token that their finnes are forgiven, Chap. 15. 26. p. sal. 37. 16. e He sheweth y foliie of man which thinketh that his wayes are in his owne hande; and yet is not able to remoue one foote except God giue force. Chap. 11. 1. f If they be true and iust, thei are Gods worke, & he deliteth therein; but otherwise if they be false, they are the worke of the diuel, and to their condemnation that vse them. g They are appointed by God to rule according to equitie and iustice. h That is, he findeth out many meanes to execute his wrath. i Which is most comfortable to the drie ground, Deut. 11. 14. Chap. 1. 10. P. sal. 125. 16. k The sweete words of consolation, which come forth of a godly heart. l Either that which the wicked teach others or els it is foly to teach them that are malicious. Chap. 15. 12. * Cor. boweth upon him. m For he confumeth himselfe and others.

23 ymerie and truneth iniquitie shalbe forgiven, and by the feare of the Loide they depart from euil. 7 When the wapes of a man please the Loide, he will make also his enemies at peace with him. 8 * Better is a litle to righteousnes, then great reuincnes without equitie. 9 The heart of man * purpoeth his way: but the Loide doeth direct his steppes. 10 A diuine sentence shalbe in the lippes of the King: his mouth shall not transgresse in iudgement. 11 * A true weight and balance are of the Loide: all the weights of the bagge are his * woike. 12 It is an abomination to Kings to commit wickednes: for the thron is stablished by iustice. 13 Righteous lippes are p delite of Kings, and the King loueth him that speaketh right things. 14 The wrath of a King is as messengers of death: but a wise man wil pacifie it. 15 In the light of the Kings countenance is life: and his fauour is as a cloude of the latter raine. 16 * Holue much better is it to get wisdome then gold: and to get vnderstanding, is more to be desired then siluer. 17 The path of the righteous is to decline from euil, and he keepeth his soule, that keepeth his way. 18 Witte goeth before destruction, and an high minde before the fall. 19 Better it is to be of humble mind with the lowly, then to deuide p hyppotes with the proude. 20 He that is wise in his busines, shal find good: and he that trusteth in the Loide, he is blessed. 21 The wise in heart shalbe called prudent: and * the sweetnessen of the lippes shall increase doctrine. 22 Vnderstanding is a weluying of life vnto them that haue it: & the * instruction of foolcs is folie. 23 The heart of p wise guideth his mouth wisly, & addeth doctrine to his lippes. 24 Faire wordes are as an honie combe, sweetnessen the soule, and health to the bones. 25 * There is a waye that seemeth right vnto man: but the p sinne thereof are the wapes of death. 26 The person that traucileth, traueileth for himselfe: for his mouth * craueth it of him. 27 A wicked man diggeth by euil, and in his lippes is like * burning fyre. 28 A froward person soweth strife: and a tale teller maketh diuision among princes. 29 A wicked man deceimeth his neighbour, & leadeth him into the way that is not good. 30 * Hee shutteth his eyes to deuile wickednes: he moueth his lippes, & binneth euil to passe. 31 Age is a crowne of glorie, when it is

found in the wap of * righteousnes. 32 Hee that is slow vnto anger, is better then the mightie man: and he that reuileth his owne minde, is better then hee that winneth a citie. 33 The lot is cast into the lappe: but the whole disposition thereof is p of the Loide. is nothing that ought to be attribute to fortune: for all things are determined in y counsell of God which shal come to passe.

o That is, when it is ioyned with vertue: or els the elder that the wicked are, the more they are to be abhorred. p So that there are determined in y counsell of God which shal come to passe.

CHAP. XVII

1 B etter is a byp mouell, if yeare be with it, then an house full of * sacrifices with strife. 2 * A discrete seruant shal haue rule ouer a leude sonne, and he shall deuide the heritage among the brethren. 3 As is the simig yotte for siluer, and the fornaice for goude, so the Loide trreth the hearts. 4 The wicked giueth heede to false lippes, and a lpar hearkeneth to the naughtie tongue. 5 * Hee that mocketh the poore, reprooeth him, that made him: and he that reioiceth at destruction, shal not be vnprished. 6 Childrens children are the crowne of the elders: and the glory of the children are their fathers. 7 * Hee that talketh becommeth not a foole, much lesse a lying talke a pynce. 8 * Reward is as a stoue pleasant in the eyes of them that haue it: it prospereth, whither soeuer it * turneth. 9 Hee that couereth a transgression, secketh lone: but he that reuereatly a matter, separateth the * pynce. 10 A reproofe entreth more into him that hath vnderstanding, then an huindeth stripes into a foole. 11 A sedicious person secketh onely euil, and a cruel * messenger shall be sent against him. 12 It is better for a man to meeete a beare robbed of her whelpes, then * a foole in his folie. 13 * He that rewardeth euil for good, euil shal not depart from his soule. 14 The beginning of strife is as one that openeth the waters: therefore of the contention be medied with, leaue of. 15 * He that iustifieth the wicked, and hee that condemneth p iust, euen they bee are abomination to the Loide. 16 Wherefore is there a pynce in p hand of the foole to get wisdome, and he hath none heart? 17 A friend toucheth at all times: and * a brother is borne for a neisiter. 18 A man deliuate of vnderstanding i toureth the hand, and becommeth hurt to his neighbour. 19 Hee toucheth transgression, that leaureth strife: and he that exalteth his * gaie, secketh destruction. 20 The froward heart findeth no goods: and hee that hath a naughtie tongue, shal fall into euil.

a For where as were many sacrifices, there were many portions giuen to the people, where with they feasted. Eccles. 10. 26. b That is, shalbe made gouernour ouer the childre. Chap. 14. 32. c The reward hath great force to gaine the hearts of men. d Hee admonisheth the prince of his fault, maketh him his enemy. e By the messenger is ment such meanes, as God vseth to punish the rebelles. f Whereby he meaneth y wicked who hath no feare of God. Rom. 11. 27. 1. thess. 5. 15. g. 1. pet. 3. 9. h. 1. s. 22. ches. 24. 74. g What cansteth it the wicked to be rich, seeing hee seareth not his mind to wisdom? h. So y he is more then a friend, euen a brother that helpeth in time of aduersitie. i. Read Cha. 6. 7. k. Liffeth vpon himselfe aboue his degree.

Chap. 15. 13.

I That is, secretly and out of the bolome of the riche. Eccles. 10. 1. & 10. 2. m. That is, wander to and fro and seeke not after wisdom. Chap. 10. 1. n. For their well doing.

a He that loueth wisdom, wil separate himselfe from all impediments, and giue himselfe wholly to seeke it. b That is, that he may talke licenciously of whatsoeuer com meth to minde. c Meaning, such one as contemne all others. d Which can neuer be drawn empie, but bring euer profite. e That is, to fauour him and support him. f They are soone beleued and enter most deeply. g He sheweth what is the refuge of the godly against all troubles. Chap. 10. 15. Chap. 16. 18. Eccles. 11. 8. h The mind can wel beare the infirmitie of the bodie, but when the spirit is wounded, it is a thing most hard to susteine. i Getteth him libertie to speake, and fauour of them that are most in estimation.

- 21 He that begetteth a foole, getteth him selfe sorowe, and the father of a foole can haue no ioye.
- 22 * A ioyfull heart causeth good health; but a sorrowfull mind drieth the bones.
- 23 A wicked man taketh a gift out of the ¹ bolome to weise ² waies of iudgement.
- 24 * Wisdom is in the face of him that hath vnderstanding: but the eyes of a foole are in the ^m corners of the world.
- 25 A foolish sonne is a grieue vnto his father, and a * heaumes to her that bare him.
- 26 Surely it is not good to condemne the iust, nor that the princes shoulde smite such ⁿ for quitie.
- 27 He that hath knowledge, spareth his wordes, and a man of vnderstanding is of an excellent spirite.
- 28 Euen a foole (when he holdeth his peace) is counted wise, and he that stoppeth his lippes, prudent.

CHAP. XVIII.

- I **F**rom the desire thereof he wil ^a separate him selfe to seeke it, and occupie himselfe in all wisdom.
- 2 A foole hath no dette in vnderstanding: but that his heart may be ^b discovered.
- 3 When the wicked cometh, then cometh contempt, and with the vile man reproche.
- 4 The words of a mans mouth are like deepe ^d waters, and the wellspring of wisdom is like a flowing riuer.
- 5 It is not good to ^e accept the person of the wicked, to cause the righteous to fall in iudgement.
- 6 A foolles lippes come with strife, and his mouth calleth for stripes.
- 7 A foolles mouth is his owne destruction, and his lippes are a snare for his soule.
- 8 The wordes of a tale bearer are as flatterings: and they goe downe into the ^f bowels of the belie.
- 9 He also that is slouthfull in his worke, is euen the brother of him that is a great waster.
- 10 The name of the Loide is a strong tower: the righteous runneth vnto it, and is exalted.
- 11 * The rich mans riches are his strong citie: and as an hie wall in his imagination.
- 12 * Before destruction the heart of a man is haucie, and before gloie goeth lowpnesse.
- 13 * He that answereth a matter before he heare it, it is folie and shame vnto him.
- 14 The spirite of a man will susteine his infirmitie: but ^b a wounded spirite, who can beare it?
- 15 A wise heart getteth knowledge, and the eare of the wise seeketh learning.
- 16 A mans gift ^c enlargeth him, and lea- deth him before great men.

- 17 He that is first in his owne cause, is iust: k He that speaketh first, is best heard of the wicked iudge, but when his aduersarie inquireth out the matter, it turneth to his shame.
- 18 The lot ¹ causeth contentions to cease, and ^m maketh a paration among the mightie.
- 19 A brother offended is harder to winne then a strong citie, & their contentions are like the ⁿ barre of a palace.
- 20 Witty ^o fruite of a mans mouth shall his belie be satisfied, and with the increase of his lippes shall he be filled.
- 21 Death and life are in the power of the tongue, and they that ^o loue it, shall eate the fruite thereof.
- 22 He that findeth a wife, findeth a good thing, and receiveth fauour of the Lord.
- 23 The poore speaketh with praiers: but the riche answereth roughly.
- 24 A man that hath friends, ought to shew him selfe friendly: for a friend is nearer ^a then a brother.

strength thereof will not bowe nor yeelde. o Ey the vsing of the tongue wel or euil, cometh the fruite thereof either good or bad. p He that is ioyned with a vertuous woman in marriage, is blessed of the Lord, as Chap. 19. 14. q That is, oftentimes such are found which are more readie to doe pleasure then he that is more bound by dutie.

CHAP. XIX.

- I **B**etter* is the poore that walketh in his vprightnes, then he that abuseth his lippes, and is a foole. Chap. 21. 6.
- 2 For without knowledge the minde is not good, and he that hasteth with his feete, sinneth.
- 3 The foolishnes of a man peruerteth his way, and his heart createth against the Lord.
- 4 Riches gather manie friends: but the poore is separated from his neighbour.
- 5 * A false witness shall not be unpunished: and he that speaketh lies, shall not escape. Dent. 19. 16. dan. 13. 6.
- 6 Manie reuerence the face of the prince, and every man is friend to him that giveth gifts.
- 7 All the brethren of the poore doe hate him: how much more will his friends depart farre from him: though he be instant ^a with wordes, yet they will not.
- 8 He that possesseth vnderstanding, ^b to- ueth his owne soile, and keepeth wise: dome to finde goodies.
- 9 A false witness shall not be unpunished: and he that speaketh lies, shall perish.
- 10 Pleasure is not counsaile for a foole, much lesse for a seruant to haue rule ouer princes.
- 11 The discretion of man deferreth his anger: and his gloie is ^d to passe by an offence.
- 12 * The kings wrath is like the roaring of a lion: but his fauour is like the dewe vpon the grasle.
- 13 * A foolish sonne is the calamitie of his father, Chap. 17. 11.

a To haue comfort of them. b He that is vpright in iudgement, findeth fauour of God. c The free vse of things are not to be permitted to him that can not vse them aright. d That is, to couer it by charity, and to do therein as may most serue to Gods glorie. Chap. 20. 7. Chap. 17. 11.

Chap. 27. 9. e As raine that droppeth and rotteth the house. Chap. 28. 22.

father, * and the contentions of a wife are like a continuall * dropping. 14 Houle and riches are the inheritance of the fathers: but * a prudent wife cometh of the loyd. 15 Slouthfulness causeth to fall a sleepe, and a deceitfull person shall be ashamed. 16 He that keepeth d commaundement, keepeth his owne soule: but he that despiseth his waies, shall die. 17 He that hath mercede vpon the poore, lendeth vnto the Loyd: and the Loyde will recompense him that which he hath giuen.

f Though for a time he giue place to counsell, yet soone after will he giue place to his raging affections. Mans denice shall not haue successe, except God gouerne it, whose purpose is vnchangeable. h That is, that he be honest: for the poore man that is honest, is to be esteemed aboue the riche which is not vertuous.

18 Chasten thy sonne while there is hope, and let not thy soule feare for his murmuring. 19 A man of much anger shall suffer punishment: and though thou deliuer him, yet will his anger come againe. 20 Heare counsell, and receiue instruction, that thou maiest be wise in thy later ende. 21 Vanie deuices are in a mans heart: but the counsell of the Loyd shall stand. 22 That that is to be desired of a man, is his b goodness, and a poore man is better then a lyar. 23 The feare of the Loyde leadeth to life: and he that is filled therewith, shall continue, and shall not be visited with euil. 24 * The slouthfull hideth his hand in his bosome, & will not put it to his mouth againe. 25 * Smite a scoyer, and the foolish will beware: and reprove the prudent, and he will understand knowledg.

Chap. 26. 15. Chap. 27. 11. i That is, the simple and ignorant men learne, when they see the wicked punished. k Taketh a pleasure and delight therein, as gluttons and drunkards in delicate meates and drinks.

26 He that destroyeth his father, or chasteth away his mother, is a lewde and shamefull childe. 27 My sonne, heare no moze the instruction, that causeth to erre from s wordes of knowledg. 28 A wicked witnes mocketh at iudgement, and the mouth of the wicked shall aloweth by iniquitie. 29 But iudgements are prepared for the scoyers, and stripes for the backe of the foolles.

CHAP. XX.

a By wine here is meant him that is giuen to wine, and so by strong drinke. Chap. 19. 17. b Putteth his life in danger. c It is hard to finde out: for it is as deepe waters, whose bottoome cannot be found: yet the wise man will know a man either by his wordes or ma- ptes.

1 Wine * is a mocker and strong drinke is raging: and whoso drinker is deceiued thereby, is not wise. 2 * The feare of the King is like the roaring of a lion: he that prouoketh him vnto anger, b smiteth against his owne soule. 3 It is a mans honour to cease from strife: but euery foole will be medling. 4 The slouthfull will not plowe, because of winter: therefore shall he begge in sommer, but haue nothing. 5 The counsell in the heart of man is like deepe waters: but a man that hath vnderstanding, will draw it out. 6 Vanie men will boast, euery one of his owne goodness: but who can finde a faithfull man?

7 He that walketh in his integritie, is iust: and blessed shall his children be after him. 8 A King that sitteth in the thron of iudgement, d chasteth away all euil with his eyes. 9 * Who can say, I haue made mine heart cleane for my sinnes? 10 Diuers * weights, and diuers measures, both * these are euen abominations vnto the Loyd. 11 A child also is known by his doings, whether his woike be pure and right. 12 The Loyd hath made both these, euen the eare to heare, and the eye to see. 13 Loue not sleepe, lest thou come vnto poverty: open thine eyes, and thou shalt be satisfied with bread.

d Where righteous iudgement is executed, there sinne ceaseth and vice dare not appeare. 1. King. 8. 46. 2. chro. 6. 36. eccles. 7. 22. 1. ioh. 1. 8. * Eor stone and some saphir and ephab. e Reade Chap. 16. 12.

14 It is naught, and it is naught, saith the vper: but when he is gone apart, he boalleth. 15 There is gold, and a multitude of precious stones: but the lippes of knowledg are a precious iewel. 16 * Take his f garment, that is suretie for a stranger, and a pledge of him for the stranger. 17 The bread of deceite is swete to a man: but afterward his mouth shall be filled with granel. 18 Establish the thoughts by counsell: and by counsell make warre. 19 He that goeth about as a slanderer, discovereth * secrets: therefore medle not with him that flattereth with his lips. 20 * He that curseth his father or his mother, his light shall be put out in obscure darkenes.

Chap. 27. 13. f Teache him selfe that he cast not him selfe rashly into danger. Chap. 27. 13. Exod. 21. 17. leuit. 20. 9. mat. 15. 4. Dent. 22. 35. chap. 17. 15. and 24. 29. rom. 12. 17. 1. ioh. 5. 15. 1. pet. 3. 9. Chap. 11. 1. and verse 19. Iere. 10. 23.

21 An heritage is hastily gotten at the beginning, but the end thereof shall not be blessed. 22 Say not thou, * I will recompense euil: but wate vpon the Loyde, and he shall saue thee. 23 * Diuers weightes are an abominati on vnto the Loyd, and deceitfull balances are not good. 24 * The stappes of man are ruled by the Loyd: how can a man then vnderstand his owne way?

g That is, to ap- plic it, or take it to his owne vse, which was appointed to Gods, and then inquire howe they may be exempted from the faute. h Which was a kinde of punishment then vsed. i The word of God giueth life vnto man, and causeth vs to see and trie the secrets of our darke hearts, Hebr. 4. 12. Chap. 29. 14.

25 It is a destruction for a man to desire that which is sanctified, and aske the bowles to inquire. 26 A wise King scattereth the wicked, and causeth the b wheele to turne ouer them. 27 The l light of the Loyd is the sheath of man, and searcheth all the bowles of the bellie. 28 * Mercie & truthy vserue the King: for his thron shall be established with mercie. 29 The beautie of yong men is their strength, and the glorie of the aged is the grape head. 30 * The blowens of the wound serueth to purge the euil, and the stripes wijsly in the bowles of the bellie.

k Sharpe punishment, that perceeth euen to the inward partes, is profitable for the wicked to bring them to amendment. CHAP.

CHAP. XXI.

a Though kings seeme to haue all things at commandement, yet are they not able to bring their owne purposes to passe any o- therwise then God hath appointed: much lesse are the inferiour able.

Chap. 6. 2.
Mich. 6. 8.
Or, plowing.
b That is, the thing whereby he is guided, or which he bringeth forth as the fruite of his worke.

c He that goeth rashly about his busines & without counsell.

Chap. 13. 11.
d Hee meaneth this chiefly of iudges and princes, which leaue that vocation whereunto God hath called the, and poulde their subiects to mainteine their lusts.

Chap. 19. 23. & 25. 24.
Or, in a great familia.
e Reade, Chap. 19. 25.

f Though the godly admonish them both by words & example of life, yet the wicked wil not amend, till God destroy them.

g To do a pleasure to the angry man pacifyeth him.

h God shall cause y to fall on their owne heads, which they intended against the wicked in their places.

Eccles. 25. 18.
i Meaning abundance of all things.

k Wisdome o- uercometh strength and confidence in worldly things.

1 **T**he Kings heart is in the hande of the Lord, as the riuers of waters: he turneth it whither soeuer it pleaseth him.

2 Curie waye of a man is right in his owne eyes: but the Lord pondereth the hearts.

3 * To do iustice and iudgement is moze acceptable to the Lord then sacrifice.

4 A hautie looke, & a proude heart, which is the brightness of the wicked, is sunne.

5 The thoughts of the diligent do surely bring abundance: but who soeuer is halfe, cometh surely to pouertie.

6 * The gathering of treasures by a deceitfull tongue is vanitie tossed to and fro of them that seeke death.

7 The robberie of the wicked shall destroy them: for they haue refused to execute iudgement.

8 The waye of some is peruered and strange: but of the pure man, his worke is right.

9 * It is better to dwell in a corner of the house tope, then with a contentious woman in a wide house.

10 The soule of the wicked wiseth euill: and his neighbour hath no fauour in his eyes.

11 * When the scooner is punished, foolish is wife: and when one instructeth the wife, he will receive knowledge.

12 The righteous teacheth the house of the wicked: but God ouerthroweth the wicked for their euill.

13 Hee that stoppeth his eare at the crying of the poore, he shall also cry and not be heard.

14 A gift in secret pacifieth anger, and a gift in the bosome call wrauth.

15 If is ioye to the iust to doe iudgement: but destruction shall be to the workers of iniquitie.

16 A man that wandereth out of the way of wisdome, shall remaine in the congregation of the dead.

17 He that loneth chastitie, shall be a poore man: and he that loneth wine and oyle, shall not be riche.

18 The wicked shall be a ransom for the iust, and the transgressor for the righteous.

19 * It is better to dwell in the wilderness, then with a contentious and angrie woman.

20 In the house of the wife is a pleasant treasure, and oyle: but a foolish man deuoueth it.

21 Hee that followeth after righteousness and mercie, shall find life, righteousness, and glorie.

22 A wise man goeth by into the citie of the mightie, and casteth downe the strength of the confidence thereof.

23 Hee y keepeth his mouth & his tongue, keepeth his soule from afflictions.

24 Proud, hautie & scorneful is his name

that worketh in his arrogancie wrauth.

25 The desire of the southfil Naeth hunt; for his hands refuse to worke.

26 Hee conetely earn noze gra dile, but the righteous eueth, and sparth not.

27 The sacrifice of the wicked is an abomination: how much moze when hee bringeth it with a wicked minde?

28 * A false witness shall perish: but he that brareth, speareth continually.

29 A wicked man hardeneth his face: but the iust, he wil direct his way.

30 There is no wisdome, neither vnderstanding, nor counsel against the Lord.

31 The horse is prepared against the day of batell: but saluation is of the Lord.

CHAP. XXII.

1 **A** Good name is to be chosen aboue great riches, and a lowing fauour is aboue siluer and aboue golde.

2 * The rich and poore y mette together: the Lord is the maker of them all.

3 * A prudent man feareth the plague, and hideth himselfe: but the foolish go on still, and are punished.

4 The reward of humilitie, and the feare of God is riches, and glorie, and life.

5 Thyones and snares are in the waye of the forward: but he that regardeth his soule, will depart farre from them.

6 Teach a child in the trade of his way, and when he is olde, he shall not depart from it.

7 The riche ruleth the poore, and the borrower is seruant to the man that lendeth.

8 He that soweth iniquitie, shall reape affliction, and the rod of his anger shall faile.

9 * Hee that hath a good eye, he shall be blessed: for he giueth of his bread vnto the poore.

10 Cast out the scooner, and strife shall go out: so contention and reproche shall cease.

11 He that loneth purenes of heart for the grace of his lippes, the King shall be his friend.

12 The eyes of the Lord y pseeke knowledge: but he ouerthroweth the words of the transgressour.

13 The southfil man saith, I haue no yon is without, I shall be blame in the streete.

14 The mouth of strange women is as a deep pit: he wraith whom the Lord is angrie, shall fall therein.

15 Foolihnes is bound in the heart of a child: but the rodde of correction shall drive it away from him.

16 He that oppresseth y poore, to increase himselfe, and giueth vnto the riche, shall surely come to pouertie.

17 y Incline thine eare, and heare the words of the wife, & apply thine heart vnto my knowledge.

18 For it shall be pleasant, if thou keepest them in thy bellie, and if they be directed together in thy lippes.

Eccles. 7. 3.

a Which cometh by well doing.

Chap. 19. 23.

b Liue together, and haue need y one of the other.

Chap. 27. 21.

c That is, y punishment, which is prepared for the wicked, and seech to God for succour.

d Bring him vp virtuously, & he shall so continue.

e His autoritie, whereby hee did oppresse others, shall be taken from him.

Eccles. 31. 23.

f He y is mercifull and liberal.

g He sheweth y princes should vse their familiaritie, whose confidence is good, and their talke wife and godly.

h Faouour them that loue knowledge.

i He denideth them that inuent vaine excuses, because they would not do their ducie.

k So God punisheth one sinne by another, whiche he suffreth the wicked to fall into.

l He is naturally giuen vnto it.

m He sheweth what the end of wilddome is: to wit, to dire& vs to the Lord. n That is, sundry times,

19 That thy confidence may be in the Lord, I haue shewed thee this day: thou therefore take heed.
20 Haue not I written vnto thee three times in counsels and knowledge,
21 That I might shew thee the assurance of the words of truth to answer the words of tructy to them that sende to thee?

22 Robbe not the poore, because he is poore, neither oppresse the afflicted in iudgement.
23 For the Lord will defend their cause, and heale the soule of those that heale them.

24 Make no friendship with an angry man, neither go with the furious man,
25 Least thou learne his wayes, and receive destruction to thy soule.
26 Be not thou of them that touch the hande, nor among them that are suretie for debts.

27 If thou hast nothing to pay, why causelt thou that he should take thy bedde from under thee?
28 Thou shalt not remove the ancient bounds which thy fathers haue made.

29 Thou seest that a diligent man in his busines standeth before kings, & standeth not before the base fogt.

CHAP. XXIII.

1 **W**hen thou sitest to eat with a ruler, consider diligently what is before thee,
2 And put the knife to thy throte, if thou be a man giuen to the appetite.
3 Be not desirous of his deintie meates: for it is a deemeable meat.
4 Trauaile not to much to be rich: but cease from thy wilddome.
5 Wilt thou cast thine eyes vpo it, which is nothing? for riches taketh her to her wings, as an eagle, and flieth into the heauen.
6 Eat thou not the bread of him that hath an euill eye, neither desire his deintie meates.
7 For as though hee thought it in his heart: so wil he say vnto thee, Eat and drinke: but his heart is not with thee.
8 Thou shalt vomit thy moyses that thou hast eaten, and thou shalt lose thy sweete wordes.
9 Speake not in the cares of a scoule: for he wil despise the wilddome of thy wordes.
10 Remove not the ancient boundes, and enter not into the fieldes of the faterles.
11 For he that redemeth them, is mighty: he will defende their cause against thee.
12 Applie thine heart to instruction, and thine cares to the words of knowledge.
13 Withholde not correction from the child: if thou smite him with the rod, he shall not dye.
14 Thou shalt smite him with the rod, and shalt deliuer his soule from hel.
15 App sonne, if thine heart be wise, mine

heart shall reioyce, and I also.

16 And my reimes shall reioyce, when thy lippes speake righteous things.

17 Let not thine heart be enuious against sinners: but let it be in the feare of the Lord continually.

18 For surely there is an ende, and thy hope shall not be cut of.

19 Thou my sonne, heare, and be wise, and guide thine heart in the way.

20 Keepe not companie with drunkards, nor with gluttons.

21 For the drunkard & the glutton shall be poore, and the keeper shall be clothed with ragges.

22 Drey thy father that hath begotten thee, and despise not thy mother when she is olde.

23 Take the tructy, but sell it not: likewise wisdom, and instruction, and vnderstanding.

24 The father of the righteous shall greatly reioyce, and he that begetteth a wise child, shall haue top of him.

25 Thy father & thy mother shall be glad, and he that bare thee, shall reioyce.

26 App sonne, gine me thine heart, and let thine eyes delite in my wayes.

27 For a whore is as a deepe ditch, and a strange woman is as a narrow pit.

28 Alas she lyeth in waite as for a pray, and the increaseth the transgressors among men.

29 To whom is wo? to whom is sorow? to whom is strife? to whom is murmuring? to whom are woundes without cause? and to whom is the rednes of the eyes?

30 Euen to them that tarie long at the wine, to them that goe, and seeke mirt wine.

31 Looke not thou vpon the wine, when it is red, and when it sheweth his colour in the cup, or goeth downe pleasantly.

32 In the end thereof it will bite like a serpent, and hurt like a cockatrice.

33 Thine eyes shall looke vpon strange women, & thine heart shall speake lende things.

34 And thou shalt be as one that sleepech in the middes of the sea, and as he that sleepech in the top of the mast.

35 They haue stricken me, shalt thou say, but I was not sicke: they haue beaten mee, but I knewe not: when I awoke: therefore wil I seeke it yet still.

CHAP. XXIII.

1 **B**eware not thou enuious against euill men, neither desire to be with them.

2 For their heart imagineth destruction, and their lippes speake mischief.

3 Though wilddome is an house builded, & with vnderstanding it is established.

4 And by knowledge shall the chambers be filled with all precious, and pleasant riches.

5 A wise man is strong: for a man of vnderstanding increaseth his strength.

6 For with counsell thou shalt enterprise

h The prosperitie of the wicked shall not continue
i In the obseruation of Gods commandments.

"Ebr. wine bibbers.
"Ebr. denouers of fish.

k Spare no cost for truths sake, neither depart from it for any

l Gine thy selfe wholly to wisdom.

m She seduceth manie, and causeth them to offend God.

n Which by arte make wine strong, and more pleasant.

o That is, drunkennes shall bring thee to whoredome.

p In such great danger shalt thou be.

q Though drunkennes make them more insensible than beasts, yet can they not refraine.

Psal. 37. r.
chap. 23. 17.

Chap. 9. 28.

"Ebr. in the gates.

Chap. 23. 17.

o Haue not to do with him y is not able to rule his affections: for he would hurt thee by his euill conuersion,
p Which rashly put themselves in danger for others, as Chap. 6. 1.
Deut. 27. 17.
chap. 23. 10.

a Eat with sobriety.

b Bridle thine appetite, as it were by force & violence.

c For oft times the riches, when they bid their inferiours to their tables, it is not for the loue they beare them, but for their own secret purposes.
d Below not y gifts y God hath giue thee, to get worldly riches.

e That is, covetous, as contrary a good eye is taken for liberall, as chap. 22. 9.

f He will not cease, till he hath done thee some harme, & his flattering words shall come to no use.

g That is, from destruction.

Deut. 27. 17.
chap. 22. 23.

Chap. 22. 23.
Chap. 13. 24. & 19. 18

eccles. 30. 1.

thy warre, & in the multitude of them that can giue counsell, is health.

7 Wisdome is lie to a fool: therefore he cannot open his mouth in the ^a gate.

8 He that unquieth to do euill, men shall call him an autor of wickednes.

9 The wicked thought of a foole is sinne, and the scoyne is an abomination vnto men.

10 If thou be ^b sapient in the dape of aduersitie, thy strength is small.

11 Deluier the that are drawen ^c to death: & wilt thou not preferre them that are led to be slayne?

12 If thou say, Behold, we knew not of it: he that pondereth the hearts, doeth not he vnderstand it? and he that keepeth thy soule, knoweth he it not? wilt not he also recompense euery man according to his workes?

13 Whosome, eate ^d honie, for it is good, & the honiecombe, for it is swete vnto thy mouth.

14 So shall the knowledge of wisdome be vnto thy soule, if thou finde it, and there shall be an ^e end, and thine hope shall not be cut of.

15 Lape no waite, ^d wicked man, agaynst the house of the righteous, & spoule not his resting place.

16 For a iust man ^c falleth seuen times, & riseth agayne: but the wicked fall into mischief.

17 See thou not glad when thine ennemie falleth, and let not thine heart reioyce when he struublieth.

18 Least the Lord see it, & it displease him, and he turne his wrath ^f from him.

19 ^g Freer not thy selfe because of the malicious, neither be enuious at the wicked.

20 For there shall be none end of plagues to the euill man: ^h the light of the wicked shall be put out.

21 Whosome, feare the Lorde, & the King, and meddle not with them that are sedicious.

22 For their destruction shall rise suddenly, and who knoweth the ruine of them ⁱ both?

23 ALSO THESE THINGS PERTEINE TO THE WISE, It is not good ^j to haue respect of any person in iudgement.

24 He that saith to the wicked, ^k Thou art righteous, him shall the people curse, & the multitude shall abhorre him.

25 But to them that rebuke him, shall be pleasure, and vpon them shall come the blessing of goodnes.

26 They shall kisse the lippes of him that answereth him right wordes.

27 Prepare thy work without, and make ready thy things in the field, ^l and after, builde thine house.

28 Be not a witness against thy neyghbour without cause: for wilt thou decrease with the lippes?

29 ^m Say not, I will do to him, as he hath done to mee, ⁿ I will recompense euery man according to his worke.

30 I passed by the felde of the Southfull, and by the vineparde of the man destitute of vnderstanding.

31 And loe, it was all growen ower with thornes, & nettels had couered the face thereof, and the stone wall thereof was broken downe.

32 Then I beheld, & I considered it well: I looked vpon it, and ^o receiued instruction.

33 Yet a litle sloupe, ^p a litle slumber, a litle soluing of the hands to sleepe:

34 So thy ponertie commeth as one that traualleth by the way, and thy necessitie like an armed man.

CHAP. XXV.

1 THESE ARE ALSO PARABLES of Salomon, which the ^a men of Yezekiah king of Iudah ^b copied out.

2 The glorie of God is to ^c conceale a thing secret: but the ^d Kings honour is to seare out a thing.

3 The heauens in height, and the earth in deepnes, and the ^e Kings heart can no man seare out.

4 Take the ^f drosse from the siluer, and there shall proceede a vessel for the finer.

5 Take sawap the wicked from the king, & his thronc shall be stablished in righteousnes.

6 Boast not thy selfe before the King, and stand not in the place of great men.

7 ^g For it is better, that it be sayde vnto thee, Come by hither, then thou to bee put lower in the presence of the prince whome thine eyes haue seene.

8 Go not forth hastily to strife, least thou knowe not what to do in the end thereof, wher thy neyghbour hath put thee to shame.

9 Debate thy matter with thy neyghbour, and discouer not the secret to another,

10 Least he ^h heareth it, put thee to shame, and thine infamie do not ⁱ cease.

11 A woide spoken in his place, is like appels of golde with pictures of siluer.

12 He that reppoueth the wise, & the obedient care, is as golden careing and an ornament of fine golde.

13 As the ^j colde of the snowe in the time of haruest, so is a faithfull messenger to them that sende him: for he restretheth the soule of his masters.

14 A man that boasteth of false liberalitie, is like ^k cloudes & winde without a raine.

15 A prince is pacified by staying ^l of anger, & a soft togne breakeeth the bones.

16 If thou haue founde honie, eate that is ^m sufficient for thee, least thou bee ouerfull, and vomite it.

17 Withdraw thy foot from thy neyghbours house, least he be wearie of thee, and hate thee.

^k That I might learne by another mans fault, 1 Read Chap. 6, 10.

^a Whome Hezekiah appointed for this purpose.

^b That is, gathered out of diuers bookes of Salomon.

^c God doeth not reueile the cause of his iudgements to man.

^d Because the King ruleth by the reueiled word of God, the cause of his doings must appere, and therefore he must vse diligence in trying out of causes.

^e He sheweth that it is so hard for man to attaine to the reason of all the secret doings of the King, euen when he is vpright, and doeth his duetie.

^f When vice is removed from a King, he is a meete vessel for the Lords vse.

^g It is not ynough that he be pure himselfe, but that he put away others that be corrupted. Luk. 14. 10.

^h Least whereas thou thinkest by this meane to

ⁱ In the time of great heate when men desire cold.

^k Which haue an outward appearance, and are nothing within.

^l By not mistaking occasion to prouoke him farther.

^m That is, the heart that is bent to anger, as Chap. 25. 1.

ⁿ Vse moderately the pleasures of this worlde.

- 18 **N** man that beareth false witness against his neighbour, is like an hammer and a sword, and a sharpe arrowe.
- 19 Confidence in an vnsfaithfull man in time of trouble is like a broke tooth and a flying foote,
- 20 **H**e that taketh away the garment in the cold season, is like vniuerge powred vpon ^o nure, or like him that singeth songs to an heauie heart,
- 21 **I**f he that hateth thee be hungry, giue him bread to eate, and if hee be thirsty, giue him water to drinke,
- 22 **F**or thou shalt lap coles vpon his head, and the Lord shall recompence thee.
- 23 As the Northwinde driueth away the rapine, so doeth an angrie countenance the flandering tongue,
- 24 **I**t is better to dwell in a corner of the house top, then with a contentious woman in a wide house,
- 25 As are the cold waters to a weary soule, so is good newes from a farre country.
- 26 A righteous man falling downe before the wicked, is like a troubled well, and a corrupt spring.
- 27 **I**t is not good to eate much honie: ^a so to searce he their owne gloyp is not glorie,
- 28 **N** man that refraineth not his appetite, is like a citie which is broken downe, and without walles,

- doeth the southfull man vpon his bed.
- 15 **T**he southfull hideth his hande in his bosome, and it grieueth him to put it as game to his mouth,
- 16 **T**he sluggard is wiser in his owne conceite, then seuen men that can render a reason,
- 17 **H**e that passeth by & medleth with the strife that belongeth not vnto him, is as one that taketh a dogge by the eares,
- 18 As he that smiteth himselfe mad, casteth firebrandes, arrowes & mortall things,
- 19 **S**o dealeth the deceitfull man with his friend, and saith, **W**in not I in sport?
- 20 **W**ithout wood the fire is quenched, & without a talebearer strife cealeth,
- 21 **A**s the cole maketh burning coles, and wood a fire, so the contentious man is apt to kinde strife,
- 22 **T**he words of a talebearer are as flatterings, & they go downe into the bowels of the bellie.
- 23 As silver dyssole overlaped vpon a potsherd, so are burning lippes, and ^k an euill heart,
- 24 **H**e that hateth, will counterfapte with his lippes, but in his heart he lapeth by deceite,
- 25 **T**hough he speake fauourably, beleue him not: for there are ^l seuen abominations in his heart,
- 26 **H**ated may be covered by deceite: but the malice thereof shall be discovered in the congregation,
- 27 **H**e that diggeth a pit, shall fall therein, & hee that roseth a stone, it shall returne vnto him,
- 28 **A** false tongue hateth the afflicted, and a flattering mouth causeth ruine,

i Which dissembled himselfe to be that he is not.

Ecclias. 28. 10.

Chap. 18. 8.

k They will soone breake out and vnder themselves.

l Meaning, manye the vsthe number certeine for yncertie. m In the assembly of the godly.

Ecclias. 10. 8.

ecclias. 27. 26.

o Which meltech it, and confumeth it.

^p Or, alume.

Rom. 11. 20.

p Thou shalt as it were by force ouer come him, in so much that his owne conscience shall moue him to acknowledge thy benefites, & his heart shall be inflamed.

Chap. 11. 9.

Ecclias. 3. 21.

q And so is in extreme danger.

CHAP. XXVI.

- 1 **A**s the snow in the summer, and as the raine in the harvest are not meet, so is honour vnto themselfe for a foole.
- 2 **A**s the sparow by fleeing, & the swallow by flying escape, so the curle that is causeles, shall not come.
- 3 **U**nto the horse belongeth a whippe, to the asse a bridle, and a rod to the fooles backe.
- 4 **A**nswere not a foole according to his foolishnes, least thou also be like him.
- 5 **A**nswere a foole according to his foolishnesse, least hee bee wise in his owne conceite.
- 6 **H**e that sendeth a message by the hand of a foole, is as hee that cutteth off the feete, ^d and drinketh iniquitie.
- 7 **A**s they that lift vp the legs of the lame, so is a parable in a fooles mouth,
- 8 **A**s the closing vp of a precious stone in an heape of stones, so is hee that giueth glorie to a foole.
- 9 **A**s a thome standing vpon in the hand of a drunkard, so is a parable in the mouth of fooles.
- 10 **T**he excellent that foumed all things, both rewardeth the foole & rewardeth the transgressors.
- 11 **A**s a dog turneth againe to his owne vomite, so a foole turneth to his foolishnes.
- 12 **B**less thou a man wise in his owne conceite: ^s more hope is of a foole then of him.
- 13 **T**he southfull man saith, ^h **N**on is in the way: a lyon is in the streetes,
- 14 **A**s the doore turneth vpon his hinges: so

CHAP. XXVII.

- 1 **D**ost not thy selfe of a moult: for thou knowest not what a day may bring forth.
- 2 **L**et another man prayle thee, and not thine owne mouth: a stranger, and not thine owne lippes.
- 3 **A** stone is heauie, and the sand weyghy: but a fooles wrath is heauier then them both.
- 4 **R**iger is cruel, and wrath is raging: but who can stand before ^e eniue?
- 5 **O**pen rebuke is better then secret loue.
- 6 **T**he woundes of a louer are faithfull, & the kisses of an eniue are ^c pleasant.
- 7 **T**he person that is full, despieth an hony combe: but vnto the hungry soule eny bitter thing is sweete.
- 8 **A**s a bird that wandereth frō her nest, so is a man that wandereth from his owne place.
- 9 **A**s ointment and perfume reioyce the heart, so doeth the sweetenes of a mans friend by heartie counsel.
- 10 **T**hine owne friend & thy fathers friend forsake thou not: neither enter into thy brothers ^d house in the day of thy calamitie: for better is a neyghbour that is neere, then a brother farre of.
- 11 **H**op some, bee wise, and reioyce in myne heart,

a Delay not the time, but take occasion when it is offered.

Ecclias. 22. 25.

b For the eniues are obstinate and cannot be reconciled.

c They are flattering, & seeme friendfull.

Job 6. 6.

d Trust not to any worldly helpe in the day of thy trouble.

a Consent not vnto him in his doings.

b Reproue him as the matter requireth.

^c Ebr. 1. 15.

c To wit, of the messenger, who he sendeth.

d That is, receiue damage thereby.

e Whereby he both hurteth himselfe and others.

f Meaning, God.

2. Pet. 1. 12.

g For the foole wil rather be counselled then he: also the foole sinneth of ignorance, and the other of malice.

h Reade Chap.

2. 13.

e Reade chap. 22. 3.

Chap. 20. 15.

"Ebr. blefseth, f Hailtily, and without caufe. Chap. 19. 13. & 22. 9.

g One hafte mā prouoketh an other to anger.

h There is no difference betwene man and man by nature, but onely the grace of God maketh the difference. Ecc. 17. 9. Chap. 17. 9.

i That is, he is either known to be ambitious and glorious, or humble and modest.

k This declareth the great goodness of God towards man, and y diligence that he requireth of him for the preservation of his giftes.

a Because their owne conscience accufeth them. b The state of the common weale is often times changed.

Chap. 19. 3.

heart, that I may answer him that reprocheth me.

12 * A prudent man seeth the plague, and hideth himselfe: but the foolish go on full, and are punished.

13 * Take his garment that is suretie for a stranger, and a pledge of him for the stranger.

14 He that praieth his friend with a loud voyce, rising early in þ morning, it shalbe counted to him as a curse.

15 * A continual dreypping in þ day of rain, and a contentious woman are alike.

16 He that hideth her, hideth the winde, and she is as the oyle in his right hande, that bereereth it selfe.

17 Iron sharpeneth iron, so doth a man sharpen the face of his friend.

18 He that keepeth the figge tree, shal eate the fruit thereof: so he that waiteth vpon his master, shal come to honour.

19 As in water face answereth to face, so the heart of man to man.

20 The graine and destruction can neuer be full, so * the eyes of man can neuer be satisfied.

21 * As is the sining potte for siluer and the foulnace for gold, so is euery man accouyng to his dignitie.

22 Though thou shouldest buy a foole in a morder among wheat buyed with a pelfe: yet will not his foolishnes depart from him.

23 Be diligent to know the state of thy flocke, and take heede to the hearedes.

24 For riches remayne not alway, nor the crowne from generation to generation.

25 The hee discovereth it selfe, & the grasse appeareth, & the herbes of the mounntaines are gathered.

26 The lambees are for thy clothing, and the goates are the pyce of the field.

27 And let the milke of the goates be sufficient for thy foode, for the foode of thy familie, and for the sustenance of thy mapbes.

CHAP. XXVIII.

1 **T**he wicked shall flourish when none pursueth: but the righteous are bold as a lion.

2 For the transgression of the land there are many princes thereof: but by a man of vnderstanding & knowledge a realme likewise endureth long.

3 A poore man, if he oppresse the poore, is like a raging raigne, that leauech no foode.

4 They that forsake the Law, praise the wicked: but they that keepe the Law, set themselves against them.

5 Wicked men vnderstand not iudgements: but they that seeke the Loyd, vnderstand all things.

6 * Better is the poore that walketh in his vngihtnes, then he that vernertheth his to wea, though he be riche.

7 He that keepeth the Law, is a childe of vnderstanding: but he that feedeth the gluttons, shameth his father.

8 He that increaseth his riches by vsurie and interest, gathereth them for him that will bee mercifull vnto the poore.

9 He that turneth away his eare from hearing the Law, euen his prayer shall bee abominable.

10 He that causeth the righteous to go astray by an euill way, shall fall into his owne pit, and the byright shall inherite good things.

11 The riche man is wise in his own conceit: but the poore that hath vnderstanding, can try him.

12 * When righteous men reioyce, there is great glory: but when the wicked come vpon, the man is tried.

13 He that hideth his sinnes, shal not prosper: but he that confesseth, and forsaketh them, shal haue mercy.

14 Blessed is the mā that steadfastly alway: but he that hardeneth his heart, shall fall into euill.

15 As a roaring lion, & an hungry beare, so is a wicked ruler ouer the poore people.

16 A yince destitute of vnderstanding, is also a great oppressor: but he þ harshly couerouines, shal prolong his dayes.

17 A man that doth violence against the blond of a peris, shal see vnto þ graue, and they shal not stay him.

18 He that walketh vprightly, shall be saved: but he that is froward in his waies, shall ouce fall.

19 He that tilleth his land, shal be satisfied with the ad: but he that followeth y idle, shalbe filled with pouertie.

20 A faithfull man shall abound in blessings, and * he that maketh haste to be rich, shal not be innocent.

21 To haue respect of peris is not good: for that man wil transgresse for a piece of bread.

22 A man with a wicked leie hasteth to riches, and knoweth not, that pouertie shal come vpon him.

23 He that rebuketh a man, shall finde more fauour at the length, then he that flattereth with his tongue.

24 He that robbeth his father & mother, and saith, It is no transgression, is the companyon of a man that destroueth.

25 He that is of a proud heart, thureth by strife: but he that trucketh in the Loyde, shalbe saved.

26 He that trusteth in his owne heart, is a foole: but he that walketh in wisdom, shalbe deliuered.

27 He that giueth vnto the poore, shal not lacke: but he that hideth his eyes, shall haue many curses.

28 * When the wicked rise vpon, men hide themselves: but when they peris, the righteous increase.

CHAP. XXIX.

1 **A** Man that hardeneth his necke, when he is rebuked, shall suddenly be destroyed and cannot be cured,

e For God will take away the wicked vsurer, & giue his goods to him that shal bestow them well.

d Because it is not of faith, which is grounded of Gods worde, or Law, which the wicked contemne.

e And iudge that he is not wise.

f He is known by his doings to be wicked.

g Which standeth in awe of God & is afraid to offend him.

h For he can neuer be satisfied, but ener oppresseth & spoyleth.

i None shalbe able to deliuer him.

Chap. 12. 11. eccle. 10. 27.

Chap. 13. 11. and 20. 11.

k He wil be abused for nothing. l Meaning him that is couctous.

m Shall haue all things in abundance.

Chap. 19. 2.

Chap. 28. vs. 28.
Or, yre increased.
Eule 15. 12.

- 2 *When the righteous are in auoytie, the people reioyce: but when þ wicked beareth rule, the people sigh.
- 3 A man that longeth wisdom, retoyce eth his father: but he that feareth harshors, waleth his substance.
- 4 A King by iudgement mainteineth þ countrey: but a man receiuing gifts, desstroyeth it.
- 5 A man that flattereth his neighbour, spyraðeth a net for his steps.
- 6 In the transgression of an euil man is his snare: but the righteous doth sing and reioyce.
- 7 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.
- 8 Droumful me bring a city into a snare: but wise men turne away ioyath.
- 9 If a wife man contend with a foolish man, whether he be angry or laugh, there is no rest.
- 10 Bloudy me hate him that is byright: but the iust haue care of his soule.
- 11 A foole poureth out all his mmd: but a wise man keepeth it in til afterward.
- 12 Of a prince that heareth counsel to lies, all his seruants are wicked.
- 13 *The poore and the blurer mete together, and the lord lighteneth both their eyes.
- 14 *A King þ iudgeth the poore in truth, his throne shalbe established for euer.
- 15 The rod and correction giue wisdom: but a childe set at libertie, maketh his mother ashamed.
- 16 When the wicked are increased, transgression increaseth: but the righteous shall see their fall.
- 17 Correct thy soune and he wil giue thee rest, & wil giue pleasures to thy soule.
- 18 *Where there is no vision, the people decay: but he that keepeth the Law, is blessed.
- 19 A seruant will not be chastised with wordes: though he understand, yet hee wil not answer.
- 20 Heel thou a man hastie in his matters? there is more hope of a foole, then of him.
- 21 He that delicately bringeth by his seruant from pouth, at length he will be esen as his soune.
- 22 *An angry man stirreth by strife, and a furious man aboundeth in transgression.
- 23 *The pride of a man shall bring him lowe: but þ humble in spirit shall enioy glory.
- 24 He that is partener with a theefe, hath his owne soule: he heareth cursing, and declareth it not.
- 25 The feare of man bringeth a snare: but he that trusteth in the Worde, shalbe exalted.
- 26 Many do seek the face of the ruler: but enery mans iudgement commeth fro the lord.
- 27 A wicked man is abomination to the iust, and he that is byright in his way, is abomination to the wicked.

a He that giueth care to the flatterer, is in daſger as the bird is before the fouler.
b He is enery ready to fall into the snare that he layeth for others.
c He can beare no admonition, in what sort so euer it is spoken.

Chap. 22. 2.
Chap. 20. 28.

d Where there are not faythfull ministers of the word of God.
e He that is of a feruile & rebellious nature.
*Or, regard.

Chap. 15. 18.
Job 22. 29.

f He that feareth man more then God, falleth into a snare and is destroyed.
g He needeth not to flatter the ruler: for what God hath appointed, shall come to him.

CHAP. XXX.

To humble our selues in consideration of Gods workes. 5 The word of God is persfir. 11 Of the wicked and hypocrites. 15 Of things that are neuer faciate. 18 Of others that are wonderful.

THE WORDES OF AGUR THE SONNE OF IAKEH.

- 1 The prophetic which þ ma spake vnto Ithiel, euen to þ Ithiel, and Bcal.
- 2 Surely I am more foolish then any man, and haue not the vnderstanding of a man in me.
- 3 For I haue not learned wisdom, nor attained to þ knowledge of holy things.
- 4 Who hath ascended by to heauen, & descended? Who hath gathered þ wind in his fist? Who hath bound þ waters in a garment? Who hath established all the endes of the world? What is his name, and what is his sonnes name, if thou canst tell?
- 5 *Every worde of God is pure: he is a shield to those, that trust in him.
- 6 *But nothing vnto his wordes, lest he reioyce thee, & thou be found a liar.
- 7 Two things haue I required of thee: deny me them not before I die.
- 8 Keenone far from me vanitie & lies: giue me not pouertie, nor riches: feede me with food convenient for me,
- 9 Least I be full, and deny thee, and say, I
- 10 *Who is the lord? or least I be pore & steale, and take the name of my God in vayne.
- 11 Accuse not a seruant vnto his master, lest he curse thee, when thou hast offended.
- 12 There is a generation that curseth their father, and doth not blesse their mother.
- 13 There is a generation that are pure in their owne conceit, and yet are not washed from their filthines.
- 14 There is a generation, whose eyes are as swoides, and their chawes as knives to eate by the afflicted out of the earth, & the poore from among men.
- 15 The hoile leach hath two daughters which cry, Giue, giue. There be thre things that will not be satisfied: yea, in hcr tongue, which here he foure that say not, It is enough.
- 16 The graue, and the baren wombe, the earth þ cannot be satisfied with water, and the fire that saith not, It is enough.
- 17 The eye that mocketh his father & despiseth the instruction of his mother, let the rauens of the walley picke it out, and the pong eagles eate it.
- 18 There be thre things hidde from me: yea, foure that I know not.
- 19 The wap of an eagle in the aire, the wap of a serpent vpon a stone, the wap of a ship in the middes of the sea, & the wap of a man with a maide.
- 20 Such is þ wap also of an adulterous woman: she eateth and k wipeth her mouth, and saith, I haue not committed iniquitie.

a Who was an excellent man in vertue & knowledge in þ tyme of Salomon.
b Which were Agurs scholars or friendes.
c Herein he declareth his great humilitie, who would not attribute any wisdom to himselfe, but all vnto God.
d Meaning to know the secrets of God, as though he would say, None.
e Psal. 19. 8.
Deut. 4. 2. & 12. 32.
f Meaning, that they that put their trust in their riches, forget God, & that by to much wealth me haue an occasion to the fame.
g In accusing him without cause.
h The leache hath two forks which here he calleth her two daughters, whereby the sucketh þ blood, and enery seru faciate: euen so are the covetous extortors insatiabile.
i Which haunt in the valley for earions.
k She hath her desires, and after counterfaitech as though she were an honest woman.

- 1 These commonly abuse y^e place whereunto they are called.
- 2 Which is married to her master after the death of her mistress.
- 3 They containe great doctrine & wisdom.
- 4 If man be not able to compass these common things by his wisdom, we can not attribute wisdom to man but folly.
- 5 Make a stay & continue not in doing euill.
- 6 For thie things the earth is moued: pea, for foure it cannot luffene it selfe.
- 7 For a seruant when he reigneth, and a foole when he is filled with meate.
- 8 For the hateful woman, when thee is married, and for a handmaid that is here to her mistres.
- 9 These be foure final things in y^e earth, yet they are a wise & full of wisdom.
- 10 The wisdoms a people not strong, yet prepare they their meat in sommer.
- 11 The compe a people not mightie, yet make they their houses in the rocke.
- 12 The grafhopper hath no king, yet go they forth all by bandes.
- 13 The spider taketh holde with her hands, and is in kings palaces.
- 14 There be three things that order well their going: pea, foure are counsell in going.
- 15 Upon which is strong among beastes, and turneth not at the sight of any.
- 16 A lusty graphound, & a goate, & a king against whome there is no rising by.
- 17 If thou hast bene foolish in lifting thy self by, & if thou hast thought wickedly, lay thine hand vpon thy mouth.
- 18 When one churmeth milke, he bringeth forth butter: and hee that wingeth his nose, causeth blood to come out: so hee that fogeth byath, bringeth forth strife.
- CHAP. XXXI.
- 1 He exhorteth to chastitie & iustice, to And sheweth the conditions of a wife and worthe woman.
- I THE WORDES OF KING ALE-
MUEL: THE PROPHECIE WHICH HIS
MOTHER TAUGHT HIM.
- 2 What my sonne: & what the sonne of a my woman! & what, & sonne of my desires!
- 3 Give not thy strength vnto women, nor thy wapes, which is to destroy kings.
- 4 It is not for kings, & Lemuel, it is not for kings to drinke wine, nor for princes strong drinke.
- 5 Least he drinke, & forget the decree, and change the iudgement of all the childre of affliction.
- 6 Give pee strong drinke vnto him, that is ready to perish, and wine vnto them that haue griefe of heart.
- 7 Let him drinke, that he may forget his women are the destruction of Kings, if they haunce them. That is the King must not giue himself to wantonnesse and neglect his office, which is to execute iudgement. f For wine doeth com fort the heart, as Psal. 104. 15.
- 8 Open thy mouth for the seruice of the Lord: & open thy mouth: iudge righteously, & iudge the afflicted, and the poore.
- 9 Who shall finde a virtuous woman? for her price is faire above the pearles.
- 10 The heart of her husband trusteth in her, and he shall haue no neede of h^{er} people.
- 11 She will do him good, and not euill all the dayes of her life.
- 12 She seeketh wool and flaxe, and laboureth cherefully with her hands.
- 13 She is like the shippes of marchants: she bringeth her foode from afarre.
- 14 And the riseth, whiles it is per night: & giueth the portion to her houtholde, & the ordinary to her maides.
- 15 She considereth a field, & getteth it: & with the fruite of her hands shee planteth a vineyard.
- 16 She girdeth her loynes with strength, and strengtheneth her armes.
- 17 She feeleth y^e marchandise is good: her candle is not put out by night.
- 18 She putteth her hands to the wherue, and her hands handle the spindle.
- 19 She stretcheth out her hand to y^e poore, & putteth forth her hands to the needy.
- 20 She feareth not y^e snow for her family: for all her family is clothed w^{ith} scarlet.
- 21 She maketh her self carpets: fine linen and purple is her garment.
- 22 Her husband is knownen in the gates, when he sitteth with the Elders of the lande.
- 23 She maketh shertes, and selleth the, and gureth girdeis vnto the merchant.
- 24 Strength & honour is her clothing, and in the latter day she shall receiue.
- 25 She openeth her mouth w^{ith} wisdom, and the lawe of grace is in her tongue.
- 26 She overseeth the waies of her house: hold, & eateth not the bread of vdenies.
- 27 Her children rise by, and call her blestid: her husband also shall praise her, saying,
- 28 Many daughters haue done virtuously: but thou surmountest them all.
- 29 For iour is deceitful, and beantie is vaine: but a woman that feareth the Lord, she shall be praised.
- 30 Give y^e her of the fruite of her hands, and let her own works praise her in the gates.
- 31 Defend their cause that are not able to helpe themselves.
- 32 He shall not neede to vse any vnlawfull meanes to gaue his liuing.
- 33 Of p^{ro}u^{er}bs, 31 Psal. 111. 5.
- 34 I She prepareth their meate becometime.
- 35 She purchaseth it with y^e gaines of her trauaile.
- 36 Or, with double.
- 37 In the assemblies and places of iudgement.
- 38 Or, linen cloth.
- 39 After that he had spok^e of the apparell of the body, he now declareth the apparell of y^e spirit.
- 40 Her tongue is as a booke whereby one might learne many good things: for she delighteth to talke of the worde of God.
- 41 That is, do her reuerence.
- 42 Confesse her diligent labours and commend her therefore.
- 43 Forasmuch as the most honorable are clad in the apparell that she made.

ECCLESIASTES, OR the Preacher.

THE ARGUMENT.

Salomon as a preacher & one that desired to instruct all in the way of saluation, describeth the deceivable vanities of this world, that man should not be addicted to any thing vnder the sunne, but rather inflamed with the desire of the heavenly life: therefore he confuteth their opinions, which fet their felicitie, either in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicitie consisteth in that that he is vnitied with God & shall enjoye his presence: so that all other things must be reiecte, saue in as much as they further vs to attaine to this heavenly treasure, which is sure and permanent, and cannot be founde in any other saue in God alone.

CHAP. I.

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



The wordes of the Preacher, h sonne of Dauid king in Ierusalem.

b Vanitie of vanities, sayth h Preacher: vanitie of vanities, al is vanitie. What remaineth

3 vnto man in all his c trauaile, which he suffreth vnder the sunne?

4 One generation passeth, and another generation succedeth: but the earth remaineth not 4 for euer.

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

6 The winde goeth toward the South, and compasseth toward the North: the winde goeth rounde about, & returneth by his circuites.

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

8 All things are ful of labour: man can not bter it: the eye is not satisfied with seeing, nor the eare filled with hearing.

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

10 Is there any thing, whereof one may say, Behold this, it is new: it hath bene alreadie in the olde tyme that was before vs.

11 There is no memorie of the former, neither shall there be a remembrance of the later that shall bee, with them that shall come after.

12 I h I the Preacher haue bene king ouer Israel in Ierusalem:

13 And I haue giue mine heart to search and find out wisdom by al things that are done vnder the heauen: (this soe trauaile hath God giuen to the sonnes of men, to humble them thereby)

14 I haue considered all the workes that are done vnder the sunne, & behold, all is vanitie, and veration of the spirite.

15 That which is crooked, can none make straight: and that which is crooked, cannot be nombred.

16 The sea which compasseth all the earth, filleth the veines thereof, the which poure out Springs & riuers into the sea againe. g He speaketh of times and seasons & things done in the which as they haue bene in times past, so come they to passe againe. h He proueth that if any could haue attained to felicitie in this worlde by labour and studie, hee chiefly shoulde haue obtained it, because he had giftes and aydes of God therunto aboute all other. i Man of nature hath a desire to knowe, and yet is not able to come to the perfection of knowledge, which is the punishment of sinne, to humble man, and to teach him to depende onely vpon God. k Man is not able by all his diligence to cause things to go otherwise then they doe: neither can he nombre the faults that are committed, much lesse remedie them,

16 I thought in mine heart, & sayde, Behold, I am become great, & excel in wisdom: al them that haue bene before me in Ierusalem: a mine heart hath secured much wisdom and knowledge.

17 And I gaue mine heart to knowe wisdom: and knowledge, madnes & foolishnes: I knew also that this is a veration of the spirite.

18 For in the multitude of wisdom: much griefe: and hee that increaseth knowledge, increaseth sorow, payne of bodie and minde: for when a man hath attained to the highest, yet is his minde neuer fully content: therefore in this worlde is no true felicitie.

CHAP. II.

Pleasures, sumptuous buildings, riches & possessions are but vanitie. 14 The wise & the foole haue both one ende, touching the bodily death.

1 I Said in mine heart, Go to now, I will proue it the with tope: therefore take thou pleasure in pleasant things: and behold, this also is vanitie.

2 I said of laughter, Thou art mad: and of ioy, What is this that thou doest?

3 I sought in mine heart, to giue my self to wine, and to lead mine heart in wisdom, and to take holde of follie, that I might see where is that goodnes of the children of men, which they enjoy vnder the sunne: the whole number of the dayes of their life.

4 I haue made my great works: I haue buyt mee houses: I haue planted mee vineyardes.

5 I haue made mee gardens & orchards, and planted in them trees of all fruite.

6 I haue made mee cisternes of water, to water therewith the woods that grow with trees.

7 I haue gotten seruants & maides, and had children borne in the house: also I had great possession of beenes & sheepe aboute all that were before me in Ierusalem.

8 I haue gathered vnto mee also siluer & golde, and the chiefe treasures of Kinges and prouinces: I haue prouided mee men fingers and women fingers, and the delicies of the sonnes of men, as a woman taken captiue, & women taken captiues.

9 And I was great, & increased aboute all that were before me in Ierusalem: also my wisdom remained with me.

10 And whatsoeuer mine eyes desired, I withheld it not fro them: I withheld not mine heart from any tope: for mine heart reioiced in all my labour: & this was my portion of all my trauaile.

11 Then I looked on all my workes that mine handes had wrought, and on the trauaile that I had laboured to do: and behold, all is vanitie and veration of the spirite: and there is no profit vnder the sunne.

12 Then I took the fruite of all my labour, a certaine pleasure mixt with care, which he calleth vanitie in the next verse.

a Salomon maketh this discourse with himselfe, as though he would trie whether there were contentation in ease and pleasures.

b Ebr. drawe my flesh to mine.

b Albeit I gaue my selfe to pleasures, yet I thought to kepe wisdom and the feare of God in myne heart, and gouerne mine affaires by the same.

c Ebr. do.

d Ebr. par adises.

e Meaning of the seruants or slaves, which he had bought: so the children borne in their seruitude, were the masters.

d That is, whatsoever men take pleasure in.

e Which were the most beautiful of them that were taken in warre, as Iudges 5. 30. Some vnderstand by these wordes, no women but instruments of musique.

f For all this God did not

a Salomon is here called a Preacher, or one that assemblith the people, because he teacheth the true knowledge of God, and howe men ought to passe their life in this transitorie worlde.

b He condemneth the opiniõs of all men that set felicitie in any thing, but in God alone, seeing y in this worlde all things are as vanitie and nothing.

c Salomon doeth not condemne mans labour or diligence, but sheweth that there is no full contentation in any thing vnder the heauen, nor in any creature, forasmuch as all things are transitorie.

d One man dieth after another, & the earth remaineth longest, euen to the last day, which yet is subiect to corruption.

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

h I be thought w
my selfe whe-
ther it were bet-
ter to follow
wisdome, or
mine owne affe-
ctious and plea-
sures, which he
calleth madnes.
* Or, compare with
the Kinge.
12 And I turned to beholde^b wisdome,
and madnes: and folly: (for who is the
man that will come after the King in
things which men now haue done?)
13 When I saw that there is profit in wis-
dome, more then in folly: as the light is
more excellent then darknes.
14 * For in the wise mans eyes are in his
head, but the fool's walketh in darknes:
yet I know also that the same^k condi-
tion falleth to them all,
15 Then I thought in mine heart, It bes
falleth vnto me, as it befallerh to the
foole. Why therefore do I then labour
to be more wise? And I said in myne
heart, that this also is vanitie.
16 For they shall be no remembrance of þ
wise, nor of the foole: for that
that now is, in the dayes to come shall
all be forgotten. And^m how dieth the
wise man, as both the foole?
17 Therefore I hated life: for the worke
that is wrought vnder the sunne is grie-
uous vnto me: for all is vanitie, & vexa-
tion of the spirit.
18 I hated also all my labour, to wherein I
had trauailed vnder the sunne, which
I shall leaue to the man that shall suc-
ceed me.
19 And who knoweth whether he shall be
wise or foolish? yet shall he haue rule ou-
er all my labour, wherein I haue tra-
uailed, and wherein I haue shewed my
selfe wise vnder the sunne. This is also
vanitie.
20 Therefore I went about to make mine
heartⁿ abhorre all the labour, wherein
I had trauailed vnder the sunne.
21 For there is a man whose trauaile is
in wisdome, and in knowledg and in
equite: yet to a man that hath not
trauailed heren, shall he o giue his por-
tion: this also is vanitie and a great
griefe.
22 For what hath man of all his trauaile
and griefe of his heart, wherein he hath
trauailed vnder the sunne?
23 For all his dayes are sorowles, & his
trauaile griefe: his heart also taketh
not rest in the night: which also is va-
nitie.
24 There is no profite to man: but that
he eate, & drinke, and^p delight his soule
with the profite of his labour: I saw
also this, that it was of the hande of
God.
25 For who could eat, & who could haste
to outward things more then I?
26 Surely to a man that is good in his
sight, God giueth wisdome, and know-
ledge, and ioy: but to the sinner he gi-
ueth payne, to gather, and to heape to
giue to him that is good before God:
this is also vanitie, and vexation of the
spirite.

CHAP. III.

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

T All things there is an^a appoynt-
ed tyme, and a tyme to euery pur-
pose vnder the heauen.
2 A tyme to be borne, and a tyme to die:
a tyme to plant, and a tyme to plucke
vp that which is planted.
3 A tyme to flap, and a tyme to heale: a
tyme to break downe, and a tyme to
build.
4 A tyme to weep, and a tyme to
laugh: a tyme to iourne, and a tyme
to dance.
5 A tyme to cast away stones, & a tyme
to gather stones: a tyme to embrace,
and a tyme to be sarre from abra-
cing.
6 A tyme to seeke, & a tyme to lose: a tyme
to keepe, and a tyme to cast away.
7 A tyme to rent, and a tyme to sowe:
a tyme to keepe silence, and a tyme to
speake.
8 A tyme to loue, and a tyme to hate: a
tyme of warre, and a tyme of peace.
9 What profit hath he that woyleth, of
the thing wherein he traiaileth?
10 I haue seene þ traiaile that God hath
giuen to the foimes of men^b to humble
them thereby.
11 He hath made euery thing beautifull
in his tyme: also he hath set the^c ioy
in their heart, yet can not man find
out the worke that God hath wrought
from the beginning, euen to the ende.
12 I know that there is nothing good
in them, but to reioyce, and to do good
in his tyme.
13 And also that euery man cateth and
drinketh, and seeth the commo-
bitie of all his labour. This is the^d gift
of God.
14 I know that whatsoeuer God shall do,
it shall be forever: to it can no mā adde,
and from it can none diminish: for God
hath done it, that they should feare be-
fore him.
15 What is that that hath bene? that is
now: and that that shall be, hath now
bene: for God^e requireth that which
is past.
16 And moreover I haue seene vnder the
sunne the place of iudgement, where was
wickednes, and þ place of iustice where
was iniquitie.
17 I thought in mine heart, God will
iudge the iust and the wicked: for tyme
is a tyme for euery purpose and for eu-
ery worke.
18 I considered in mine heart the state of
the children of men that God had pur-
ged them: yet to see to, they are in their
felices as beasts.
19 For the condition of the children of
men, and the condition of beasts are es-
sen as one^f condition vnto them. For þ
one dieth, so dieth the other: for they
haue all one breath, and there is no ex-
cellencie of man aboue the beast: for all
is vanitie.
20 All go to one place, & all was of þ dust,
and all shall returne to the dust.
I Iuij. 21 Who

He speaketh of this dwerfite
of tyme for two
causes, first to
declare that
there is nothing
in this world
perpetual. next
to reach vs not
to be grieved, if
we haue not all
things at once
according to our
desires, neither
enioy them so
long as we
would wish.
b Read Cha. 1. 13
c God hath giue
a man a desire, &
affection to seek
out the things
of this world &
to labour therein.
d Read Chap. 2.
24. & these pla-
ces declare if we
should do all
things w fabric-
tie, & in feare
of God, foras-
much as he gi-
ueth not his
gifts to the wite
that they should
be abusif.
e That is, man
shal neuer be
able to let Gods
worke, but as he
hath determined
so it shal come
to passe.
f God only cau-
seth that, which
is past, to returne
g Meaning, with
God, howsoeuer
man negle& his
dutie.
h And made the
pure in their first
creation.
i Man is not able
by his reason, &
iudgement to
pur difference
betwene man &
beast, as tea-
ching those
things wherinto
both are subiect:
for ye cannot
indage any othe-
wise of a mā be-
ing dead, the of
a beast, which is
dead yet by the
word of God &
faith we may ca-
sily know y dwer-
fite, as ver. 21.

k Meaning, that reason cannot comprehend γ which faith be- leueth herein. l By the often repetition of this sentence, as Chap. 2. 24. and 3. 12, 22. and 5. 17. and 8. 15. he declareth that mā by reason can comprehend nothing better in this life then to vse the giftes of God soberly and comfortably: for to know farther is a speciall gift of God reueiled by his Spirit.

21 Who κ knoweth whether the spirite of man ascend bywarde, and the spirite of the beast descend downwarde to the earth? 22 Therefore I see that there is nothing better then that a man should ι reioyce in his assurances, because that is his position. For who shall bring him to see what shall be after him? 23 Therefore I praye the β dead which now are dead, about the liuing, which are yet aliue.

CHAP. III.

1 The innocents are oppressed. 4 Mens labours are full of abuse and vanitie. 9 Mans societie is necessurie. 12 A young man poore, and wife, is to be preferred to an olde King that is afoole.

I Δ γ turned, and considered all the Sopplessions that are wrought vnder the sunne, and behold, the teares of the oppressed, and none comforteth them: and lo, the strength is of the hand of them that oppresse them, and none comforteth them.

2 Wherefore I praised the β dead which now are dead, about the liuing, which are yet aliue.

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

4 Also I beheld all traual, and al δ persecution of woorkes that is in the ennie of a mā against his neighbour: this also is vanitie and vexation of spirit.

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

6 Better is an handfull β quietnes, then two handfulls with labour and vexation of spirit.

7 Againne I returned, and sawe vanitie vnder the sunne.

8 There is one alone, and there is not a second, which hath neither sonne nor brother, yet is there none ende of all his tribaile, neither can his eye be satisfied with riches: neither doth he thinke, for whom do I trauaile and defraude my soule of pleasure: this also is vanitie, & this is an euill trauaile.

9 ϵ Two are better then one: for they haue better wages for their labour.

10 For if they fail, the one will liue by his fellow: but wo vnto him that is alone: for he falleth, and there is not a second to lift him vp.

11 Also if two sleepe together, then shall they haue heat: but so one how should there be heat?

12 And if one overcome him, two shall stand against him: & a threefold ϵ coard is not easily broken.

13 Better is a poore and wise childe, then an olde and foolish King, which will no more be admonished.

14 For out of the β prison he cometh forth to reigne: when as he that is

home in his kingdom, is made poore. 15 I beheld all the liuing, which walke vnder the sunne, κ with γ second child, which shall stand vp in his place.

16 There is none ι cude of all the people, nor of all that were before them, & they that come after, shall not reioyce in him: surely this is also vanitie and vexation of spirit.

17 Take heede to thy μ scoote when thou entrest into the House of God, and be more nere to heare then to giue the sacrifice of ν fooles: for they know not γ they do euill.

greedie desires, they thinke themselves abused, as other haue bene in tyme past, and so care no more for him. m That is, with what affectio thou comest to heare the word of God. n Meaning, of the wicked, which thinke to please God with ceremonies, and haue neither faith nor repentance.

CHAP. V.

1 Not to speake lightly, chiefly in Gods matters. 9 The countous can neuer haue enough. 12 The labourers sleepe is sweete. 14 Man when he dyeth, taketh nothing with him. 18 To liue ioyfully, & with a contented mynde is the gift of God.

I β ϵ not ν rather to thy mouth, nor let thine hart be hastie to utter a thing before God: for God is in the heauens, and thy word on the earth: therefore let thy woorkes be few.

2 For as a dreame cometh by the multitude of busines: so the voice of a foole is in the multitude of woordes.

3 ν When thou hast vowed a vow to God, deferre not to pay it: for he delighteth not in fooles: pay therefore that thou hast vowed.

4 It is better that thou shouldst not vow, then that thou shouldst vow and not pay it.

5 Suffer not thy mouth to make thy δ fleshe to sinne: neither say before the ϵ Angel, that this is ignorance: wherefore shall God be angry by thy woer, and destroye the woorkes of thine handes?

6 For in the multitude of dreames, and vanities are also many woordes: but feare thou God.

7 If in a countrey thou seest the oppression of the poore, and the defaulting of iudgement and iustice, be not alonied at the matter: for he that is ν higher then the highest, regardeth, & there be higher then they.

8 And the abundance of the earth is ν neuer all: the king β also consisteth by the field that is tilled.

9 The that loneth siluer, shall not be satisfied with siluer, and he that loneth riches, shall be without the fruite thereof: this also is vanitie.

10 When goods increase, they are increased that eat them: and what good cometh to the owners thereof, but the beholding thereof with their eyes?

11 To be preferred aboue all things, which appertaine to this life, h Kings and Princes cannot maintaine their estate without tillage, which thing commendeth the excellencie of tillage.

i Meaning, that is borne a King. k Which follow, & flatter γ kings sonne, or him γ shall succede: to enter into credit with them in hope of gayne. l They neuer cease by all means to creepe into fauour: but when they obtaine not their

a Either in praying or in vowing: meaning γ we should vse all reuerence to Godward. b He heareth thee not for thy many wordes sake or often repetitions, but considereth thy faith, and seruent minde. *Deut. 10. 12.*

c He speaketh of vowes, which are approved by Gods worde, and serue to his glory.

d Cause not thy selfe to sinne by vowing rashly: as thei do which make a vow to liue vnmarried, & such like.

e That is, before Gods messenger, whē he shall examine thy doing: as though thy ignorance should be a iust excuse.

f Meaning, that god will redresse these things, and therefore we must depend vpon him.

g The reuenues of the earth are to this life. h Kings and Princes cannot maintaine their estate without tillage, which thing commendeth the excellencie of tillage.

a He maketh here another discouise with himselfe concerning the tyranny of them that oppressed γ poore. b Because they are no more subject to these oppressions. c He speaketh according to the iudgement of γ flesh, which can not abide to feel or see troubles. d The more perfit that γ woerke is, the more is it emied of the wicked. e For idleness he is compelled to destroy himselfe.

f Forasmuch as when man is alone, he can neither helpe him selfe nor others, he sheweth that men ought to liue in mutuall societie, to the intent they may be profitable one to another, and that their things may encrease.

g By this pro- uerbe he decla- reth how neces- sarie it is, that men should liue in societie. h That is, from a poore, & base estate, or out of trouble, and prison, as Ioseph did, Gen. 41. 14.

i That is, his great abundance of riches, or the surfeiting, which cometh by his great feeding.
 k When covetous men heape up riches, which turne to their destruction.
 l He doth not enjoy his fathers riches.

Iob 1. 2. 7. 13. 19. 21. 24. 26. 27. 31. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52.
 m Meaning, in vaine, and without our profite.
 n In affliction, & griefe of mind.
 o Reade Chap. 3. 22.

p He will take no great thoght for the paines that he hath endured in time past.

a He sheweth y it is the plague of God when the rich ma hath not a liberal heart to vie his riches.
 b If he can neuer haue enough.
 c As we see often times, that the covetous ma either falleth into crimes that deserue death, or is murdered or drowned or hangeth him selfe or such like, and so lacketh the honour of buriall, which is the last effect of humanitie.
 d Meaning, the vncleimly fruites whose life did neither profite or hurt anie.
 e His desire and affection.

- 11 The sheepe of him that traueleth, is sweete, whether he eate little or much: but the facietie of the rich will not suffice him to sleepe.
- 12 There is an euill sicknes that I haue seene vnder the sunne: to wit, riches are reserued to the owners thereof for their euill.
- 13 And these riches perishe by euill traucill, and he begetteth a sonne, and in his hand is nothing.
- 14 As he came forth of his mothers belly, he shall returne naked to goe as he came, and shall beare away nothing of his labour, which he hath caused to passe by his hand.
- 15 And this also is an euill sicknes that in all pointes as he came, to shall he goe, and what profite hath he that he hath traueiled for the wind?
- 16 Also all his daies he eateth in darkness with much griefe, and in his sorrow and anger.
- 17 Behold then, what I haue seene good, that it is comely to eate, and to drinke, and to take pleasure in all his labour, wherein he traueileth vnder the sunne, the whole number of the daies of his life, which God giueth him: for this is his portion.
- 18 Also to euery man to whom God hath giuen riches and treasures, and giueth him power to eate thereof, and to take his part, and to enjoy his labour: this is the gift of God.
- 19 Surely he will not much remember the daies of his life, because God answereth to the top of his heart.

CHAP. VI.

The miserable estate of him to whom God hath giuen riches, and not the grace to vse them.

- 1 There is an euill, which I sawe vnder the sunne, and it is much among men:
- 2 He man to whom God hath giuen riches and treasures and honour, and he wanteth nothing for his soule of all that it desireth: but God giueth him not power to eate thereof, but a strange man shall eate it: this is vanitie, and this is an euill sicknes.
- 3 If a man beget an hundred children and line many peeres, and the daies of his peeres be multiplied, and his soule be not satisfied with good things, and he be not buried, I say that an vntimely fruite is better then he.
- 4 For he cometh into vanitie and goeth into darkenes: and his name shall be covered with darkenes.
- 5 Also he hath not seene the sunne, nor knowen it: therefore this hath more rest then the other.
- 6 And if he had lined a thousand peeres twice tolde, and had seene no good, shall not all goe to one place?
- 7 All the labour of man is for his mouth: yet the hole is not filled.
- 8 For what hath the wise man more then

- the foole? what hath the poore that knoweth howe to walke before the living?
- 9 The sight of the eye is better then to walke in the lutes: this also is vanitie, and vocation of spirit.
- 10 What is that that hath bene? his name thereof is holue named: and it is known that it is man: & he cannot strue with him that is stronger then he.

CHAP. VII.

Diners precepts so follows that which is good, and to auoide the contrary.

- 1 Surely there be many things that increase vanitie: and what availeth it man?
- 2 For who knoweth what is a good for man in the life and in the number of the daies of the life of his vanitie, seeing he maketh them as a shadow? For who can helue unto man what shall be after him vnder the sunne?
- 3 A good name is better then a good ointment, and the day of death, then the day that one is borne.
- 4 It is better to go to the house of mourning, then to go to the house of feasting, because this is the end of all men: and the living shall lay it to his heart.
- 5 Anger is better then laughter: for by a sad looke the heart is made better.
- 6 The heart of the wise is in the house of mourning: but the heart of fooles is in the house of mirth.
- 7 Better it is to heare the rebuke of a wife man, then that a man should heare the song of fooles.
- 8 For like the noise of the thornes vnder the por, so is the laughter of the foole: this also is vanitie.
- 9 Surely oppression maketh a wife man mad: and the toward destroyeth the heart.
- 10 The end of a thing is better then the beginning thereof, and the patient in spirit is better then the yvoud in spirit.
- 11 Be not thou of an halty spirit to be angry: for anger relecth in the bosome of fooles.
- 12 Say not thou, Why is it that the foemen daies were better then these? for thou doest not enquire wisely of this thing.
- 13 Wisedome is good with an inherisance, and excellent to them that see the sunne.
- 14 For man shall rest in the shadow of wisdom, and in the shadow of silver: but the excellencie of the knowledge of wisdom cometh giueth life to the possessors thereof.
- 15 Beholde the wisdome of God: for who can make straight that which he hath made crooked?
- 16 In the day of wealth he of good cometh foit, and in the day of affliction is confounded: God also hath made this contrarye: God also hath made this contrarye: that both are the gifts of God, but that wisdom is farre more excellent and may be without riches.

f That knoweth to vie his goodes wel in the iudgement of men.
 g To be content with that which God hath giuen, is better then to followe the desires that neuer can be satisfied.
 h Meaning, God who will make him to feele that he is mortall.
 a There is no state, wherein man can line to haue perfect quietnes in this life.
Iob 14. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52.
 b He speaketh thus after the iudgement of flesh, which thinketh death to be the end of all evils: or else, because y this corporall death is y entering into life everlasting.
 c Where we may see the hand of God and learne to examine our liues.
 d Which crackle for a while and profite nothing.
 e A man that is esteemed wise, when he falleth to oppression, becommeth like a heaft.
 f He noeth their lightnes which enterprise a thing, and suddenly leaue it of againe.
 g Murmure not against God who he sendeth aduersities for mans finnes.
 h He answereth to them that esteeme not wisdom, except riches be ioynd therewith, shewing that both are the gifts of God, but that wisdom is farre more excellent and may be without riches. *Chap. vii. c. Consider wherefore God doth send it and what may comfort thee to that,*

k That man should be able to controule nothing in his workes,

l Meaning, that cruel tyrants put godly to death and let the wicked goe free.

m Boast not too much of thine owne iustice and wisdom.

n Tarie not long when thou art admonished to come out of the way of wickednesse.

o To avit, on these admonitions that goe before.

p Consider what desolation and destruction shall come, if thou doe not obey them,

1. K. iij. 3. 46.

2. chro. 5. 36.

pro. 20. 9.

1. ioh. 1. 8.

q Credie them not, neither care for them.

r Or, spoken euill of others.

r Meaning wisdom.

f That is, to come to a conclusion.

t And so are cause of their owne destructio.

a That is, doeth get him fauour & prosperitie.

b Whereas before he was proude & arrogant, he shall become humble and meeke.

c That is, that thou obey the King, and keepe the othe that thou hast made for the same cause.

d Withdraw not thy selfe lightly from the obedience of thy prince.

to that, to the intent that man should finde nothing after him.

17 I haue seene all things in the daies of my vanitie: there is a iust man that yett lieth in his iustice, and there is a wicked man that continueth long in his malice.

18 Be not thou iust ouermuch, neither make thy selfe ouerwise: wherefore shouldst thou be desolate?

19 Be not thou wicked ouermuch, neither be thou foolish: wherefore shouldst thou perish not in thy time?

20 It is good that thou lay hold on this: but pett withdraw not thine hand from þat: for he that feareth God, shall come forth of them all.

21 Wisdom shall strengthen the wife man more then ten mightie princes that are in the citie.

22 Surely there is no man iust in the earth, that doeth good and sinneth not.

23 Curre not thine heart also to all the words that men speake, lest thou doe heare thy seruant cursing thee.

24 For offerings also thine heart knoweth that thou likewise hast cursed others.

25 All this haue I conued by wisdom: I thought I will be wise, but it went farre from me.

26 It is rare of, what map it be: and it is a profound deepenes, who can finde it?

27 I haue compassed about, both I and mine heart to knowe & to enquire and to search wisdom and reason, and to knowe the wickednesse of folie, and the foolishness of madnes,

28 And I finde more bitter then death the woman whose heart is as nets and snares, and her handes, as hands: he that is good before God, shall be deliuered from her, but the sinner shall be taken by her.

29 Behold, saith the Preacher, this haue I found, seeking out by one to finde the count:

30 And yett my soule seeketh, but I finde it not: I haue found one man of a thousand: but a woman among them all haue I not found.

31 One ly to, this haue I found, that God hath made man righteous: but they haue sought many inventions.

CHAP. VII.

1 To obey Princes and Magistrates, 17 The workes of God passe mans knowledge.

I **W**ho is as the wife man? and who knoweth the interpretation of a thing? the wisdom of a man doeth make his face to shine: and the strength of his face shall be changed.

2 I aduertise thee to take heede to the mouth of the King, and to the word of the oth of God.

3 Make not to goe forth of his sight: thou obey the King, and keepe the othe that thou hast made for the same cause. d Withdraw not thy selfe lightly from the obedience of thy prince.

stand not in an euill thing: for he will do what heur pleaseth him.

4 Where the word of the King is, there is power, and who shall say vnto him, What doest thou?

5 He that keepeth the commandement, shall knowe none euill thing, and the heart of the wise shall knowe the time and iudgement.

6 For to euery purpose there is a time and iudgement because the miserie of man is great, vpon him.

7 For he knoweth not that which shall be: for who can tell him when it shall be? 8 Man is not Lord s ouer the spirit to reuente þ spirit: neither hath he power in the day of death, nor deliuerance in the battell, neither shall wickednesse deliuer the possessors thereof.

9 All this haue I seene, and haue giuen mine heart to serue worke, which is wrought vnder the sunne, and I sawe a time that man ruleth ouer man to his owne hurt.

10 And likewise I sawe the wicked buried, and they returned, and they that came from þ holie place, were yett gotten in the citie where they had done right: this also is vanitie.

11 Because sentence against an euill worke is not executed speedily, therefore the heart of the children of men is full set in them to doe euill.

12 Though a sinner doe euill an hundred times, and God prolongeth his dayes, yett I know that it shall be well with them that feare the Loyde, and doe reuerence before him.

13 But it shall not be well to the wicked, neither shall he prolong his dayes: he shall be like a shadowe, because he feareth not before God.

14 There is a vanitie, which is done vpon the earth, that there be righteous men to whom it cometh according to the worke of the wicked: and there be wicked men to whom it cometh according to þ worke of þ iust: I thought also that this is vanitie.

15 And I praped iape: for there is no goodnes to man vnder the sunne, saue to eate and to drinke and to reioyce: for this is aduoyced to his labour, the dayes of his life that God hath giuen him vnder the sunne.

16 When I applied mine heart to knowe wisdom, and to beholde the busines that is done on earth, that neither day nor night the eyes of man take sleepe,

17 Then I beheld þ whole worke of God, that man can not find out þ worke that is wrought vnder þ sunne: for þ which man laboureth to seeke it, & cannot finde it: yea, and though the wise man thinke to knowe it, he cannot finde it.

CHAP. IX.

1 By no outward thing can man knowe whom God loueth or hateth. 12 No man knoweth his ende.

16 Wisdom excelleth strength.

1 I haue

e That is, when time is to obey, and howe farre he should obey.

f Man of himselfe is miserable, and therefore ought to do nothing to increase the same, but to worke all things by wisdom and counsell.

g Man hath no power to saue his owne life, & therefore must not rashly cast himselfe into danger.

h As cometh oft times to tyrants, and wicked rulers.

i That is, others as wicked as they.

k They that feare God, and worshipped him according as he had appointed.

l Where iustice is delaied, there sinne reigneth.

m Which are punished as though they were wicked, as Chap 7. 17.

n Reade Chap. 3. 22.

a Meaning, what things he ought to chuse or refuse, for mā knoweth not by these outward things, y is, by prosperitie or aduersitie, whome God doeth fauour or hate: for he sendeth them aswel to the wicked as to the godlie.

b In outward things as riches, & paueritie, sickness, and health there is no difference betwene the godlie, & the wicked: but the difference is that the godly are assured by faith of Gods fauour and assistance.

c He noteth the Epicures, & carnall men, which made their belly their god, & had no pleasure but in this life, wishing rather to be an abiect, & vile perso in this life, then a man of auctoritie, and so to die, which is met by dog, & lyon.

d They flatter themselves to be in Gods fauour, because they haue al things in abundance.

e Reioyce, be merry, and spare for no cost: thus speake y wicked belly gods.

¶ Ebr. regard the life.

Chap. i. 18.

f Thus y worldlings say to prooue that all things are lawfull for them, and attribute that to chāce & fortune, which is done by the prouidence of God.

g That is, he doeth not forsee what shal come.

I Haue surely giuen mine heart to all this, and to declare all this, that the iust, and the wise, and their works are in the hand of God: and no man knoweth either loue of hatred of al that is besoye them.

2 All things come alike to all: and the same condition is to the iust and to the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, he that sweareth, as he that feareth an othe.

3 This is euill among al that is done vnder the sunne, that there is one condition to all, & also the heart of the sonnes of men is full of euill, and madness is in their hearts whyles they liue, and after that, they go to the dead.

4 Surely whosoever is ioynd to all the liuing, there is hope: for it is better to a liuing dog, then to a dead lyon.

5 For the liuing knoweth that they shal die, but the dead know nothing at all: neyther haue they any moie a rewarde: for their remembrance is forgotten.

6 Also their loue, and their hatred, and their enuie is now perished, and they haue no moie portion for euer, in al that is done vnder the sunne.

7 Go, eat thy bread with ioy, and drinke thy wine with a cheerefull heart: for God now accepteth thy works.

8 At al times let thy garnets be white, and let not ople be lacking vpon thine head.

9 Reioyce with the wife whome thou hast loued al the dayes of the life of thy vanitie, which God hath giuen thee vnder the sunne al the dayes of thy vanitie: for this is thy portion in the life, and in thy traualle wherem thou labourst vnder the sunne.

10 What that thine hand shal finde to do, do it with al thy power: for there is neither worke nor intention, nor knowledge, nor wisdome in the graue whither thou goest.

11 I returned, and I saw vnder the sunne that the race is not to the swift, nor the battel to the strong, nor yet bread to the wise, nor also riches to men of vnderstanding, neither yet fauour to men of knowledge: but time and chance cometh to them all.

12 For neither doth man know his tyme, nor as the fishes which are taken in an euill net, & as the birdes that are caught in the snare: so are the children of men snared in the euill tyme when it falleth vpon them suddenly.

13 I haue also seene this wisdome vnder the sunne, and it is great vnto me.

14 A little citie and fewe men in it, and a great king came against it, and compassed it about, and builded forties against it.

15 And there was found therein a poore and wise man, and he deliuered the citie by his wisdome: but none remembred

this poore man.

16 Then said I, Better is wisdome then strength: yet the wisdome of the poore is despised, and his wordes are not heard.

17 The wordes of the wise are more heard in quietnes, then the cry of him that rusleth among fooles.

18 Better is wisdome then weapons of warre: but one sinner despiteth much good.

CHAP. X.

1 The difference of foolshnes and wisdome. 11 A slanderer vlike a serpent that cannot be charmed. 15 Of foolish Kings, and drunken princes, 17 And of good Kings and princes.

Dead flies cause to stinke, and putrie: so the ointment of the apocary: so doeth a litle follie him that is in estimation for wisdome, and for glorie.

2 The heart of a wise man is in his right hande: but the heart of a foolc is at his left hand.

3 And also when the foolc goeth by the way, his heart faileth, and he telleth vnto al that he is a foolc.

4 If the spirit of him that ruleth, rise by against the reue, leaue not thy place: for gentleness pacieth great finnes.

5 There is an euill that I haue seene vnder the sunne, as an error that proceedeth from the face of him that ruleth.

6 Follie is set in great excellencie, and the richly set in the low place.

7 I haue seene seruants on horses & princes walking as seruants on ground.

8 He that diggeth a pit, shal fall into it, and hee that breaketh the hedge, a serpent shal bite him.

9 See that remoueth stones, shall hurt himselfe thereby, and hee that cutteth wood, shal be in danger thereof.

10 If the pylon be blunt, and one hath not vnder the edge, he must then put to more strength: but the excellencie to direct a thing is wisdome.

11 If the serpent bite, whē he is not charmed: no better is a babbler.

12 The wordes of the mouth of a wise man haue grace: but the lips of a foolc denoure himselfe.

13 The beginning of the wordes of his mouth is foolshnes, and the latter end of his mouth is wicked madness.

14 For the foolc multiplieth wordes, saying, I can knoweth not what that hee is: who can tel him what shalbe after him?

15 The labour of the foolish doeth weare him: for he knoweth not to goe into the s citie.

16 Who to thee, O land, when thy king is a childe, and thy princes eate in the morning.

17 Blessed art thou, O lande, when thy king is the sone of nobles, and thy princes eate in time, for strength and not for drunkennes.

18 If southwinnes the rooffe of the house goeth to decay, & by the pbenesse of the hands the house droppeth through.

a So that he doeth al things well & iustly, whereas the foolc doeth the contrary.

b By his doings he bewrayeth himselfe.

c If thy superior be angrie with thee, be thou discrete, and noe moued.

d Meaning, y it is an euill thing when they that are in auctoritie, faile, & doe not their dutie.

e They that are rich in wisdome and vertue.

Psal. 7. 16.

Prou. 26. 27.

ecclesi. 27. 26.

f Without wisdome whatsoeuer a man taketh in hand, turneth to his own hurt.

g The ignorance and beitynes of the wicked is such, that they knowe not common things, and yet wil they discuss hie matters.

h That is, without wisdome and counsell.

i Are giuen to their lusts and pleasures.

k Meaning, when he is noble for vertue and wisdome and with the gifts of God.

19 They prepare bread for laughter, and wine comforteth the living, but silver answereth to all.

20 Curse not the King, no not in thy thought, neither curse the riche in thy bed chamber: for the¹ soule of the heauen shall carry the voyce, & that which hath wings, shall declare the matter.

CHAP. XL

1 To be liberrall to the poore. 4 Not to doubt of Gods providence. 8 All worldly prosperitie is but vanitie. 9 God will iudge all.

1 Cast thy bread vpon the² waters: for after many dayes thou shalt find it.

2 Give a portion to seuen, & also to eight: for thou knowest not what euill shall be vpon the earth.

3 If the³ cloudes be full, they will poure forth raine vpon the earth: and if the⁴ tree doe fall toward the South, or toward the North, in the place that the tree falleth, there it shall be.

4 Ife that obserueth the⁵ winde, shall not sow, and he that regardeth the cloudes, shall not reape.

5 As thou knowest not which is the way of the spirit, nor how the bones do grow in the wombe of her that is with child: so thou knowest not the worke of God that worketh all.

6 In the morning sow thy seede, and in the evening let not thine hand⁶ rest: for thou knowest not whether shall prosper, this⁷ or that, or whether both shall be alike good.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sunne.

8 Though a man live many yeeres, and in them all see riuiope, yet hee shall remember the dayes of s⁸ darkenesse, because they are many, all that commeth is vanitie.

9 Reioyce, O yong man, in thy youth, and let thine heart cheere thee in the dayes of thy youth: and walke in the wayes of thine heart, and in the sight of thine eyes: but know that for all these things, God will bring thee to iudgement.

10 Therefore take awaie⁹ griefe out of thine heart, and cause euill¹⁰ to depart from thy flesh: for childhood and youth are vanitie.

CHAP. XII

1 To thinke on God in youth and not to deferre till age. 7 The soule returneth to God. 11 VVifdom is the gift of God, and consisteth in fearing him and keeping his commandements.

1 Remember now thy Creator in the dayes of thy youth, whiles the euill dayes come not, nor the

peres appoach, wherein thou shalt say, I haue no pleasure in them:

2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the¹¹ cloudes returne after the raine:

3 When the¹² keepers of the house shall tremble, and the¹³ strongmen shall bowe them selues, and the¹⁴ grinders shall cease, because they are fewe, and they shall be darke that looke out by the windows:

4 And the¹⁵ doores shall be shut without by the base sound of the¹⁶ grinding, and he that riseth by the voyce of the¹⁷ byrd: and all the¹⁸ daughters of vsing shall be abased.

5 Also they shall be as capde of the¹⁹ hie thysing, and feare shall be in²⁰ the war, and the²¹ almonde tree shall²² flourish and the²³ grasshopper shall be a burden, and concupiscence shall be bynen away: for man goeth to the house of his age, and the mourners goe about in the streete.

6 Whiles the²⁴ silver coarde is not lengthened, nor the golden²⁵ p²⁶ewer broken, nor the²⁷ pitcher broken at the²⁸ well, nor the²⁹ wheele broken at the³⁰ cistern:

7 And dust returne to the earth as it was, and the³¹ spirit returne to God that gaue it.

8 Vanitie of vanities, sayth the³² Preacher, all is vanitie.

9 And the³³ moze wise the³⁴ Preacher was, the³⁵ moze hee taught the people knowledg, and caused them to heare, and searched forth, and prepared many³⁶ parables.

10 The³⁷ Preacher sought to find out pleasant wordes, and an³⁸ byright writing, euen the wordes of truth.

11 The³⁹ wordes of the wise are like goades, and like apples⁴⁰: fastned by the masters of p⁴¹ assemblies, which are giuen by one⁴² y⁴³pastour.

12 And of other things besides these, in⁴⁴ y⁴⁵ soune, take thou heed: for there is noue⁴⁶ ende in making many⁴⁷ bookes, and much reading is a wearines of the flesh.

13 Let vs heare the⁴⁸ end of all: feare God and keepe his commandments: for this is the whole⁴⁹ dutie of man.

14 For⁵⁰ God will bring euery worke vnto iudgement, with euery⁵¹ secret thing, whether it be good⁵² or euill.

a Before thou come to a continual miserie: for when the cloudes remaine after the raine, mans griefe is increased.

b The hands, which keepe the bodie.

c The legs.

d The teeth.

e The eyes.

f The lippes, or mouth.

g When the chawes shall

scarfe open and

not be able to

chew no more.

h He shall not

be able to sleepe.

i That is, the

wind pipes, or

the eares shall

be deafe, and not

able to heare

singing.

k To climbe hie

because of their

weaknes, or they

stoupe downe, as

though they

were afraid least

any thing should

hit them.

l They shall

tremble as they

go, as though

they were a-

fraide.

m Their head

shall be as white

as the blossomes

of an almonde

tree.

n They shall be

able to beare

nothing.

o Meaning, the

marowe of the

backe bone and

the sinewes. p The litle skinne that conereth the braine, which is in colour like golde. q That is, the veins. r Meaning, the liuer. s Which is the head. t That is, the heart, out of the which the head draweth the powers of life. u The soule incontinently eyther goeth to ioye or torment, and sleepeh not as the wicked imagine. x Which are well applied by the ministers, whome hee calleth masters. y That is, by God. z These things cannot be comprehended in bookes, or learned by studie, but God must instruct the heart that thou mayest onely knowe that wisdom is the true felicitie, and the waye thereunto is to feare God.

AN " EXCELLENT SONG WHICH WAS SALOMONS.

THE ARGUMENT.

" Ebra, a song of songs so called because it is the chiefest of those 1005, which Salomon made as is mentioned, 1. King. 4. 32.

IN this Song, Salomon by most sweete and comfortable allegories and parables describeth the perfit loue of Iesus Christ, the true Salomon and King of peace, and the faithfull loue for his Church, which he hath sanctified & appointed to be his spoufe, holy, chaste and without reprehension. So that here is declared the singular loue of the bridegome toward the bride, and his great and excellent benefitcs wherewith he doth enriche her of his pure bountie and grace without any of her deservings. Also the earnest affection of the Church which is inflamed with the loue of Christ desiring to be more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

The familiar talke and mytical communication of the spiritual loue betweene Iesus Christ and his Church. 5 The domesticall enemies that persecute the Church.

a This is spoken in the person of y^e Church, or of the faithfull soules inflamed with the desire of Christ, whom she loueth.
b The feeling of thy great benefitcs.
c They that are pure in heart & conuersation.
d The faithfull confession that they cannot come to Christ except they be drawn.
e Meaning, the secret ioy that is not known to the world.
f The Church confesseth her spots and sinne, but hath confidence in the fauour of Christ.
g Kedars sonne, of whom came the Arabians that dwelt in tentes.
h Which within were all set with precious stones and ieuels.
i Consider not the Church by the outward appearance.
k The corruption of nature through sinne, and afflictions.
l Mine owne brethren, which should haue most fauoured me.
m She confesseth her owne negligence.
n The spouse feeling her faultcs, fleeth to her husbande onely for succour.
o Whom thou hast called to the dignitie of pastours, and they set forth their owne dreames in steade of thy doctrine.
p Christ speaketh to his Church, bidding them that are ignorant, to goe to the pastours to learne.
q For thy spiritual beaurie and excellencie there was no worldly treasure to be compared vnto thee.
r The Church reioyceth that she is admitted to the company of Christ.



Let him kisse me with the kisses of his mouth: for thy loue is better then wine.
Because of y^e fauour of thy good ointments thy name is as an ointment payed out: therefore the virgines loue thee.

Drawe me: we will runne after thee: the king hath bought me into his chambers: we will reioyce and be glad in thee: we wil remember thy loue inoze then wine: the righteous doe loue thee.

I am blacke, O daughters of Ierusalem, but comely, as the frutes of Kedar, and as the curtiens of Salomon.

Regard ye me not because I am blacke: for the sunne hath looked vpon me. The sonnes of my mother were angry against me: they made me the kecsper of the viues: but I kept not mine owne vine.

Shew me, O thou, whom my soule loveth, where thou feedest, where thou liest at noone: for why should I be as the that turneth aside to the flockes of thy companions?

If thou know not, O thou the fairest among women, get thee forth by the steps of the flocke, and feede thy kiddes by the tentes of the shepherdes.

I haue compared thee, O my loue, to the troupe of hoes in the charrets of Bharah.

Thy cheekes are comely with robes of stones, and thy necke with chaines.

We will make thee borders of golde with studdes of siluer.

Whiles the king was at his repast, my spikarddane gane the sinell thereof.

12 My welbeloued is as a bundle of myrrhe vnto me: he shall lie between my breasts.

13 My welbeloued is as a cluster of camphire vnto me in the bues of Engedi.

14 My loue, beholde, thou art faire: be holde, thou art faire: thine eyes are like the doves.

15 My welbeloued, beholde, thou art faire and pleasant: also our bed is Greene.

16 The beames of our house are cedars, our tasters are of sivre.

CHAP. II.

The Church desireth to rest vnder the shadowe of Christ. 1 She heareth his voice. 14 She is compared to the dove, 23 And the enemies to the foxes.

I am the rose of the field, and the lillie of the vallies.

Like a lillie among the thornes, so is my loue among the daughters.

Like the apple tree among the trees of the forest, so is my welbeloued among the sonnes of men: vnder his shadowe had I delite, and late downe: and his fruite was swete vnto my mouth.

We brought me into the wine celler, and loue was his banner ouer me.

Stay me with flagons, & comfort mee with apples: for I am sicke of loue.

His left hand is vnder mine head, and his right hand doth embrace me.

I charge you, O daughters of Ierusalem, by the roes and by the lilies of the felde, that ye stirre not vp, nor waken my loue, vntill she please.

It is the voyce of my welbeloued: beholde, he cometh leaping by y^e mounntaines, and skipping by the hilles.

My welbeloued is like a roe, or a pong hart: lo, he standeth behinde our wal, looking forth of the windowes, shewing him selfe through the grates.

My welbeloued spake and saide vnto me, Arise, my loue, my faire one, & come thy way.

Fo I beheld, & winter is past: the raine is changed, and is gone away.

The flowes appere in the earth: the time of y^e singing of birdes is come, and y^e voice of y^e turtle is heard in our land.

The figtree hath brought forth her gage, and the vine hath budded: the figtree hath brought forth her

f He shalbe most deare vnto me.
t Christ accepteth his Church and commendeth her beaurie.
u That is, the heart of y^e faithfull wherein Christ dwelleth by his spirite.

a Thus Christ preferreth his Church aboue al other things.
b The spouse testifieth her great desire towarde her husband, but her strength faileth her, & therefore she desireth to be comforted, and felt it.
c Christ chargeth them which haue to do in the church, as it were by a solemn oath, y^e they trouble not the quietnes thereof.
d This is spoken of Christ, who tooke vpon him our nature to come to helpe his Church.
e Forasmuch as his diuinitie was hid vnder the cloke of our flesh.

g That is, sinne and error is driuen backe by the coming of Christ, which is here described by the springtime, when all things flourish.

h Thou that art
affamed of thy
finnes, come and
shew thy selfe
vnto me,
I Suppress the
hereikes whiles
they are yong,
that is, when
they begin to
shew their ma-
lice and destroy
the vine of the
Lord.
k The Church
desireth Christ
to be most ready
to helpe her in
all dangers.

pong figges : and the vines with their
small grapes haue cast a saour: arise
my loue, my faire one, and come away.
14 **W**hy daue, that art in the holes of the
rocke, in the secret places of the staires,
shewe me thy sight, let me heare thy
voice: for thy voice is swete, and thy
sight comely.
15 **T**ake vs the fores, the little fores,
which destroy the vines: for our vines
haue small grapes.
16 **W**hy welbeloued is mine, and I am his:
ye feedeth among the lilies,
17 **U**ntill the day breake, & the shadowes
fle away: returne, my welbeloued, and
be like a k'roc, or a yong hart vpon the
mountaines of Bether.

CHAP. III.

1 The Church desireth to be ioyned inseparably to Christ her husband, & her deliuerance out of the wilderness.

1 **I**n my bed by a night I sought him
that my soule loued: I sought him,
but I found him not.
2 **I** will rise therefore now, and go about
in the cite, by the streetes and by the
open places, and will seeke him that
my soule loueth: I sought him, but I
found him not.
3 **T**he watchmen that went about the
cite, found me: to whom I saide, Have
you seene him, whom my soule loueth?
4 **W**hy I had past a litle from them, then
I found him whom my soule loued: I
tooke hold on him and left him not, till
I had brought him vnto my mothers
house into the chamber of her that con-
ceited me.
5 **I** charge you, O daughters of Ierusa-
lem, by the roses and by the hyndes of
the fildes, that ye stirre not by, nor wa-
ken my loue vntill he please.

a The Church
by night, y is,
in troubles, seeketh
to Christ, but is
not incontinent-
ly heard,
b Shewing, that
although we be
not heard at the
first, yet we must
still continue in
prayer till we
feele comfort.
c Which decla-
reth, that we
must seeke vnto
all of whom we
hope to haue a-
ny succour.
d Reade Chap.
2. 7.
e This is refer-
red to f. Church
of Israel, which
was led by the
wildernes foury
yeres.
f *Ebr. powder.*
g By the bed is
ment the Tem-
ple, which Salo-
mon made.
h He alludeth to
the watch, which
kept y Temple.
i *Or. Charis.*
k All ye, that are
of the number of
the faithfull.
l Christ become
man was crown-
ed by the oue
of God with the
glorious crowne
of his diuinitie.
m Because Christ
delighteth in h's
Church, he com-
mendeth al that
is in her.

6 **W**ho is he that cometh by out of the
wildernesse like pylars of smoke per-
fumed with myrrhe and incense, and
with all the spices of the marchant?
7 **B**ehold his bed, which is Salomons:
these are strong men are rounde about
it, of the valiant men of Israel.
8 **T**hey all handle the sword, and are ex-
pert in warre, euery one hath his sword
vpon his thigh for the feare s by night.
9 **W**hy Salomon made himselfe a pa-
lace of the trees of Lebanon.
10 **H**e made the pylars thereof of siluer,
and the pavement thereof of golde,
the hangings thereof of purple, whose
middes was paved with the loue of the
daughters of Ierusalem.
11 **C**ome forth, ye daughters of Zion,
and beholde the King Salomon with
the crowne, wherewith his mother
crowned him in y day of his marriage,
and in the day of the gladnes of his
heart.

CHAP. IIIII.

1 The praise of the Church. 2 She is without blemish in his sight. 3 The Loe of Christ towards her.

1 **B**ehold, thou art faire, my loue: be-
hold, thou art faire: thine eyes are

like the dones: among thy lockes thine
heare is like y flocke of goates, which
looke downe from the mountaine of
Sleab.
2 **T**hy terty are like a flocke of sheepe in
good order, which goe by from the
washing: which euery one bring out
twaines, and none is barren among
them.
3 **T**hy lippes are like a threde of scarlet
and thy talke is comely: thy temples
are within thy lockes as a peece of a
pomegranate.
4 **T**hy necke is as the tower of Dauid
built for defence: a thousand shildes
hang therein, and all the targates of the
strong men.
5 **T**hy two e' brestes are as two pong
roes that are as twaines, feeding among
the lilies.
6 **U**ntill the day breake, & the shadowes
fle away, I will goe into the moun-
taine of myrrhe and to the mountaine
of incense.
7 **T**hou art all faire, my loue, and there
is no spot in thee.
8 **C**ome with me from Lebanon, my
spoule, euen with me from Lebanon, and
looke from the top of Amanah, from
the top of Shenir and Hermon, from
the demies of the Ipons and from the
mountaines of the leopards.
9 **W**hy sister, my spoule, thou hast wound-
ded mine heart: thou hast wounded
mine heart with one of thine eyes, and
with a chaine of thy necke.
10 **W**hy sister, my spoule, howe faire is thy
loue: how much better is thy loue then
wine? and y saour of thine ointments
then all spices?
11 **T**hy lippes, my spoule, droppe as ho-
nie combs: honie and milke are under
thy tongue, and the fauour of thy gar-
dens is as the fauour of Lebanon.
12 **W**hy sister my spoule is as a garden in-
closed, as a spring shut by, and a foun-
taine sealed by.
13 **T**he plants are as an orchard of pome-
granates with swete frutes, as cam-
phire, spikenard,
14 **E**uen spikenard, and Saffran, calamms,
and cinnamon with all the trees of in-
cense, myrrhe and aloes, with all the
chiefe spices.
15 **O** fountaine of the gardens, O well
of liuing waters, and the springs of Les-
banon.
16 **A**rise, O North, and come O South,
and blow on my garden that the spices
thereof may flowe out: let my welbe-
loued come to his garden, and eat his
pleasant fruite.

CHAP. V.

1 Christ calleth his Church to the participation of all his treasures. 2 She heareth his voyce. 3 She is of flesh her nakednes. 4 She praiseth Christ her husband.

1 **I**n my garden, my sister,
my spoule: I gathered my myrrhe
with my spice: I ate mine honie combe
with mine honie, I drank my wine
with

Chap. 6. 4.
h He hath re-
spect to the mul-
titude of the
faithfull, which
are many in
number.

c Wherein are
knowledge, and
zeale, two preci-
ous jewels.

d Christ promi-
seth his Church
to call his faith-
full from all the
corners of the
world.

e Christ calleth
his Church sister
in respect that he
had take the flesh
of man.

f In that he
made his
Church beau-
tiful, and rich,
he loued his
gifts in her.

g Because of thy
confession and
thankes giuing,
h The Church
confesseth that
all her glory, and
beautie cometh
of Christ, who is
the true fountaine
of all grace.

i She desireth
Christ to com-
fort her, and to
pouere y graces
of his Spirit vpon
her, which Spirit
is ment by the
North and
South winde.

a The garden
signifieth y king-
dome of Christ
where he prepa-
reth the banke
for his elect,

b The spouse
saith that she is
troubled with
2 cares of worldly
things, which is
ment by sleeping
c Declaring the
long patience of
the Lord to-
ward sinners.
d The spouse
confesseth her
nakednes, & that
of her selfe she
hath nothing; or
5 feeling that she is
once made
cleanse, she pro-
miseth not to de-
file her selfe a-
gain.

*Ebr. my bowels
were moved to-
wards him.*
e The spouse
which should be
anointed of
Christ, shal not
finde him if she
thinke to anoint
him with her
good works,
f These are the
false teachers
which would the
conscience with
their traditions.
g She asketh of
them which are
godly (foras-
much as the law
and saluation
should come out
of Zion and Ier-
usalem) that
they would di-
rect her to Christ
h Thus say they
of Ierusalem.
i She describeth
Christ to be of
perfect beautie,
and comelines.
Ebr. T. arshih.

k Hearing of the
excellencie of
Christ, y faithful
desire to know
how to find him.

a That is, is co-
uerced here in
carth among men.

with my milke: eat, O friends, drinke,
and make you merry, O welbeloued.
b I sleepe, but mine heart waketh, it is
the voyce of my welbeloued that knock-
eth, saying, Open vnto me, my sister, my
loue, my boue, my vndefiled: for mine
head is full of dewe, and my locks with
the droppes of the night.

3 I haue put of my d coat, how shall I
put it on? I haue washed my feet, how
shal I defile them?
4 O welbeloued put in his hand by the
hole of the doore, and mine heart was
affected toward him.

5 I rose vp to open to my welbeloued,
and mine handes did droppe downe
myrhe, and my fingers pure myrhe
vpon the handles of the barre.

6 I opened to my welbeloued: but my
welbeloued was gone, and vast: mine
heart was gone when he did speake: I
sought him, but I could not find him: I
called him, but he answered me not.

7 The watchmen that went about the
citie, found me: they smote me & wound-
ed mee: the watchmen of the walles
tooke away my baile from me.

8 I charge you, O daughters of Jerus-
salem, if you finde my welbeloued, that
you tell him that I am sicke of loue.

9 O the fairest among women, what is
thy welbeloued more then o her welbe-
loued? what is thy welbeloued more
then another louer, that thou dost so
charge vs?

10 My welbeloued is white and ruddy,
the chiefest of ten thousand.

11 His head is as fine gold, his locks cur-
led, and blacke as a rauen.

12 His eyes are like dones vpon the ri-
uers of waters, which are walsh with
milke, and remaine by the full vessels.

13 His cheeks are as a bed of spices, and as
sweete flowers, and his lippes like lillies
dropping downe pure myrhe.

14 His handes as rings of golde set with
the chrysolite, his bell like white pue-
rie covered with sapphirs.

15 His legges are as pillars of marble, set
vpon sockets of fine golde: his counte-
nance as Lebanon, excellent as the ce-
dars.

16 His mouth is as sweete thinges, and he
is wholly delectable: this is my welbe-
loued, and this is my louer, O daugh-
ters of Ierusalem.

17 O the fairest among women, whether
is thy welbeloued gone? whether is thy
welbeloued turned aside, that we maye
seeke him with thee?

CHAP. VI.

a The Church assur- th his selfe of the loue of Christ.
b The praises of the Church. c She is but one and
vndefiled.

1 My welbeloued is gone downe into
his garden to the beddes of spices,
to see in the gardens, and to
gather lillies.

2 I am my welbeloueds, & my welbe-
loued is mine, who feedeth among the
lillies,

3 Thou art beautifull, my loue, as a Tir-
zah, comely as Ierusalem, terrible as
an armie with banners.
4 Turne away thine eyes from me: for
they ouercome me: thine yeare is like
a floske of goates, which looke downe
from Silead.

5 Thy teeth are like a floske of sheepe,
which goe vp from the washing, which
erierie one bring out twins, and noie is
bared among them.

6 Thy temples are within thy locks as a
piece of a pomegranate.

7 These are the theefesque Queenes and
fourteor concubines, and of the dau-
sels without number.

8 But my doue is alone, & my vndefiled,
she is the onely daughter of her mother,
and she is beare to her that bare her: the
daughters haue seene her & counted her
blesed: euen the Queenes and the con-
cubines, and they haue praised her.

9 Who is she that looketh forth as the
morning, faire as the moone, pure as
the sunne, terrible as an armie with
banners!

10 I went downe to the garden of nuts,
to see the fruits of the valley, to see if the
vine budded, and if the pomegranates
flourished.

11 I knew nothing, my soule set me as
the charrets of my noble people.

12 Returne, returne, O Shulannite, re-
turne: return that we may behold thee.
What shall you see in the Shulannite,
but as the companie of an armie?

CHAP. VII.

a The beautie of the Church in all her members.
b She is assured of Christs loue towards her.

1 How beautifull are thy goings with
thy shoes, O princes daughter! the
iointures of thy thighs are like iet-
wels: the worke of the hand of a cunning
workeman.

2 Thy navel is as a round cup that want-
erly not licour: thy belly is as an heape
of wheat compassed about with lillies.

3 Thy two breasts are as two pong roes
that are twinnes.

4 Thy neck is like a towre of puozic: thine
eyes are like the fish pooles in Ieshon
by the gate of Bath-rabbim: thy nose is
as the towre of Lebanon, that looketh
toward Damascus.

5 Thine head vpon thee is as skarlet, and
the bush of thine head like purple: the
king is tread in the rafteres.

6 How faire art thou, and how pleasant
art thou, O my loue, in pleasures!

7 This thy stature is like a palme tree,
and thy breasts like clusters.

8 I said, I wil goe vnto y palme tree, I
wil take hold of her boughs: thy breasts
shal now be like the clusters of the vine:
and the fauour of thy nose like apples.

9 And the rouse of thy mouth like good
wine, which goeth straight to my wel-
beloued, and causeth the lippes of the
ancient to speake.

10 I am my welbeloueds, & his desire

b Which was a
fayre and strong
citie, 1. Kin. 14. 17
c This declarth
y exceeding lone
of Christ toward
his Church.

Chap. vii.

d Meaning y the
gifts are infinite
which Christ gi-
ueth to his
Church: or y his
faithfull are many
in number.

e He sheweth y
the beginning of
the Church was
small, but that it
grew vp to a
great multitude.

f He wet downe
into y Synagoge
to see what fruits
came of y Lawe,
& the Prophets.

g I found nothing
but rebellion.
h I ranne as swift
as the nobles of
my people in
their charrets.

i O ye people of
Ierusalem: for Ier-
usalem was cal-
led Shale, which
signifieth peace.

b Read Chap.
4-5.

a He describeth
the comely beau-
tie of y Church
in euery part,
which is to be
vnderstand spi-
ritually.

c He delitech to
come neere thee
and to be in thy
companie.
Or galeries.

d This y spouse
is spe: keth.

is toward me.

11 Come, my welbeloued, let vs goe forth into the field: let vs remaine in the vil- lages.

12 Let vs get by early to the vines, let vs see if the vine flourish, whether it hath budded the small grape, or whether the pomegranates flourish: there wil I giue thee my loue.

13 The mandrakes haue giuen a smell, & in our gates are all sweete things, new and olde: my welbeloued, I haue kept them for thee.

CHAP. VIII

3 The Church will be taught by Christ. 3 She is upholden by him. 6 The vehement loue wherewith Christ loueth her. 11 She is the vine that bringeth forth fruites to the Spiritual Salomon, which is Iesus Christ.

1 O that thou werest as my brother that sucked the breasts of my mother: I would finde thee without, I would kisse thee, then they should not despise thee.

2 I will leade thee and bring thee into my mothers house: there shall I teach me: & I will canie thee to drinke spiced wine, and new wine of the pomegranate.

3 His left hand shall be vnder mine head, and his right hand shall embrace me.

4 I charge you, O daughters of Ierusalem, that you stirre not vp, nor waken my loue, until the please.

5 Who is this that cometh by out of the wilderness, leaning vpon her welbe-

loured: I raised thee vnder an apple tree: there thy mother conceiued thee: there she conceiued that bare thee.

6 Set me as a seale on thine heart, & as a signet vpon thine arme: for loue is strong as death: ielousie is cruel as the graue: the coles thereof are fire coles, and a vehement flame.

7 Much water can not quench loue, neither can the floods drowne it: If a man should giue all his substance for his loue, they would greatly contemne it.

8 We haue a little sister, and she hath no breasts: what shall we doe for our sister when she shall spoken for?

9 If she be a wal, we wil build vpon her a siluer palace: & if she be a doore, we wil keepe her in with bozdes of cedar.

10 I am a wall and my breasts are as towers: then was I in his eyes as one that findeth peace.

11 Salomon had a vine in Baal-hanō: he gaue the vineyard vnto keepers: euery one bringeth for the fruite thereof a thousand pieces of siluer.

12 But my vineyard which is mine, is befoze me: to thee, O Salomon, appertayneth a thousand pieces of siluer, and two thousand to them that keepe the fruite thereof.

13 O thou that dwellest in paradises, the companions hearken vnto thy voyce: canst thou to yeare it.

14 O my welbeloued, kisse away, and be like vnto the roe, or to the pong harte vpon the mountaines of spices,

d The spouse desireth Christ to be ioyned in perpetual loue with him.

e The Iewish Church speaketh this of the Church of the Gentiles.

f If she be sure and fast, she is meeete for the husband to dwell in.

g The Church promifeth fidelitie & constancie.

h This is the vineyard of the Lord hired out, Mat. 21. 33.

i Christ dwelleth in his Church whose voice the faithfull heare.

k The Church desireth Christ that if he depart from them, yet that he would haste to helpe them in their troubles.

e If the people that are called; to Christ, bring forth any fruit.

a The Church called of the Gentiles, speakech thus to the Church of Ierusalem. Or. me.

b Read Chap. 2.6. c Read Chap. 3.5.

ISAIAH.

THE ARGUMENT.

God, according to his promes Deut. 18. 15. that he would neuer leave his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not only to declare vnto the people things to come, wherof they had a special reuelation, but also to interprete and declare the Law, & to applie particularly the doctrine, contained briefly therein, to the vilitie & profit of those, to whom they thought it chiefly to appertayne, and as the time and state of things required. And principally in the declaration of the Law they had respect to three things, which were the ground of their doctrine: First to the doctrine contained briefly in the two tables: secondly to the promises and threatnings of the Law: and thirdly, to the covenant of grace and reconciliation, grounded vpon our Sauiour Iesus Christ, who is the end of the Law. Whereunto they neither added nor diminished, but faithfully expounded the sense & meaning thereof. And according as God gaue them vnderstanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for any care or regard to the enemies, but to assure the Church of their safeguard by the destruction of their enemies. And as touching the doctrine of reconciliation, they haue more clerely intreated it then Moses, and set forth more liuely Iesus Christ, in whom this covenant of reconciliation was made. In all these things Isaiah did excel all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: euery applying the doctrine, as he sawe that the disease of the people required. He declareth also many notable prophecies which he had receiued of God, as touching the promes of the Messiah, his office, and his kingdom. Also of the fauour of God toward his Church, the vocation of the Gentiles, & their vniou with the Iewes. Which are as most principal points contained in this booke, & a gathering of his sermons that he preached. Which after certaine dayes that they had stand vpon the Temple doore (for the manner of the Prophets was to set vp the summe of their doctrine for certain dayes that the people might better marke it. as Isa. 8. 1. & Habak. 2. 2.) the Priests took it downe & referred it among their registers: & so by Gods prouidence these booke were preferred as a monument to the Church for euer. As touching his person and time, he was of the kings stocke (for Amoz his father was brother to Azariah king of Iudah, as the best writers agree) & prophesied more then

then .64. yeeres from the tyme of Vzziah vnto the reigne of Manafieh, whose father in lawe he was (as the Hebrews write) and of whome he was put to death. And in reading of the Prophets this one thing among other is to be obserued, that they speake of things to come as though they were now past, because of the certeinie therof, and that they could not but come to passe, because God had ordeined them in his secret counsell, and so reuelled them to his Prophets.

CHAP. I.

2 *Isaiah reproveth the Lewes of their ingratitude & stubbornnes, that neither for benefites nor punishment would amende. 11 He sheweth why their sacrifices are reiected, & wherein Gods true seruice sheweth. 21 He prophesieth of the destruction of Ierusalem. 25 And of the restitution therof.*

1 **A** Word of *Isaiah*, the sonne of *Amoz*, which hee saue concerning *Iudah* and *Ierusalem*: in the dayes of *Vzziah*, *Jotham*, *Ahaz* and *Hezekiah* Kinges of *Judah*.

2 *Heare*, *O* heaueus, and hearken, *O* earth: for the *Loide* hath sayde, *I* haue nourished & brought vp *children*, but they haue rebelled against me.

3 *The* Lord knoweth his owner, and the alle his masters cribbe, but *Israel* hath not knowen: my people hath not vnderstand.

4 *Oh*, sinfull nation, a people laden with iniquitie: a seede of the wicked, corrupt children: they haue forsaken the *Loide*: they haue prouoked *h* holie one of *Israel* to anger: they are gone backward.

5 *Wherefore* shouldest thou be smitten any more? for ye fall away more and more: the whole head is sick, and the whole heart is heauie.

6 *For* the sole of the foote vnto the head, there is nothing whole therein, but woundes, & swelling, & sores full of corruption: they haue not bene wrapped, nor bound vp, nor mollified with oyle.

7 *Your* lard is waste: your cities are burnt with fire: strangers deuoure your land in your presence, & it is desolate like the overthowen of strangers.

8 *And* the daughter of *Sion* shall remaine like a cottage in a vinegarde, like a lodge in a garden of cucumbers, and like a besieged cite.

9 *Except* the *Loide* of hosts should referued toward the Lewes, for in such as he chose them aboue all other nations to be his people and children, as *Deut. 10. 15.* *f* The most brute & dull beastes do more acknowledge their dnetie toward their masters, then my people do toward me, of whom they haue receiued benefites without comparison. *g* They were not only wicked, as were their fathers, but vterly corrupt, & by their euil example infected others. *h* That is, him that is. *i* *ndisfeth* *Israel.* *j* What auaileth it to seeke to amede you by punishment, seeing more *I* correct you, the more ye rebel. *k* By naming *y* chief parts of the body, he signifieth, *y* there was no part of the whole bodie of the *Iewes* freed fro his gods. *l* Euery part of the body, as well the least as the chiefest was plagued. *m* Their plagues were so grievous *y* they were incurable, & yet they would not repent. *n* Meaning, of them that shew fate of, which, because they looke for no aduantage of that, which remaineth, destroy all before the. *o* That is, *Ierusalem.* *p* Because that he will euer haue a Church to call vpon his Name,

vnto vs, euen a final remitt: we should haue bene *q* as *Sodom*, & *Synde* had bene like vnto *Somozah*.

10 *Heare* the word of the *Loide*, *O* princes of *Sodom*: hearken vnto the lawe of our God, *O* people of *Somozah*.

11 *What* haue *I* to do with the multitude of your sacrifices, saith the *Loide*: *I* am full of *h* burnt offrings of rammes, & of the fat of old beastes: and *I* desire not the blood of bullockes, nor of lambes, nor of goates.

12 *When* ye come to appeare before me, who required this of your handes to treade in my courts?

13 *Bring* no mo oblations, in vayne: inuention is an abomination vnto me: *I* can not suffer your new moones, nor sabbaths, nor solemne dayes (it is iniquitie) nor solemne assemblies.

14 *Why* should I hate your new moones & your appointed feasts: they are a burde vnto me: *I* am weary to beare them.

15 *And* when you shall stretche out your handes, *I* will hide mine eyes fro you: & though ye make many prayers, *I* will not heare: for your hands are full of blood.

16 *Wash* your mouth, make you cleane: take away the euil of your works from before mine eyes: cease to do euil.

17 *Learn* to do well: seeke iudgement, relieue the oppressed: iudge the fatherles and defend the widow.

18 *Come* now, & let vs reason together, saith the *Loide*: though your sinnes were as crimson, they shalbe made white as snowe: though they were red like skarlet, they shalbe as wood.

19 *If* ye consent and obey, ye shal eat the good things of the land.

20 *But* if ye refuse & be rebellious, ye shal be deuoured with the sword: for the mouth of the *Loide* hath spoken it.

21 *Howe* is the *h* faithfull cite become an harlot? it was full of iudgement, and iustice lodged therein, but now *e* they are murderers.

22 *Thy* fluer is become drye: thy wine though they seeme neuer to die, as *Chap. 59. 3.* *y* By this outward washing, he meaneth *y* spiritual: exhorting *y* *Iewes* to repent & amend their liues. *z* This kind of reasoning, by the second table, the Scriptures vse in many places against the hypocrites, who pretend most holines & religiō in word, but whē their charitie & loue toward their brethren should appeare, they declare that they haue neither faith nor religion. *a* To know if *I* do accuse you without cause. *b* Left sinners should pretend any rigor on Gods part, he only will them to be pure in hearts, & he will forgieue all their sinnes, were they neuer so many or great. *c* He sheweth *y* whatsoever aduersitie man endureth, it ought to be attributed to his owne incredulitie & disobedience. *d* That is, *Ierusalem*, which had promised fidelitie vnto me as a wife to her husband. *e* Giuen to countenance & extortion, which he signifieth before by blood, ver. 15. *f* Whatsoeuer was pure in thee before, is now corrupt, though thou haue an outward shewe.

q That is, all destroyed.

r Ye that for your vices destroyed all to be destroyed as they of *Sodom*: see that God of his mercy referred a litle number, *Iam. 3. 22.*

s Although God commanded these sacrifices for a time, as aides & exercises of their faith: yet because the people had not faith nor repentance, God desesteth them, *Psal. 50. 13. Iere. 6. 20. Amos 5. 21. Micah 6. 7.*

t Without faith and repentance. *u* Your sacrifices offered in *y* newe moones & feasts: he condemneth hereby hypocrites, which thinke to please God with ceremonies, and they themselves are voyde of faith & mercy.

x He sheweth that where men be giuen to auarice, deceit, crueltye & extortion, which is meant by blood, there God will shew his anger, and not accept them.

y By this outward washing, he meaneth *y* spiritual: exhorting *y* *Iewes* to repent & amend their liues. *z* This kind of reasoning, by the second table, the Scriptures vse in many places against the hypocrites, who pretend most holines & religiō in word, but whē their charitie & loue toward their brethren should appeare, they declare that they haue neither faith nor religion. *a* To know if *I* do accuse you without cause. *b* Left sinners should pretend any rigor on Gods part, he only will them to be pure in hearts, & he will forgieue all their sinnes, were they neuer so many or great. *c* He sheweth *y* whatsoever aduersitie man endureth, it ought to be attributed to his owne incredulitie & disobedience. *d* That is, *Ierusalem*, which had promised fidelitie vnto me as a wife to her husband. *e* Giuen to countenance & extortion, which he signifieth before by blood, ver. 15. *f* Whatsoeuer was pure in thee before, is now corrupt, though thou haue an outward shewe.

g That is, they mainteine the wicked and the extortioners, & not onely do not punish them, but are themselves such.

h When God will shewe him selfe mercifull to his Church, he calleth himselfe, The holy one of Israel: but when he hath to do with his enemies, he is called Mightie, as against whom no power is able to resist.

i I will take vengeance of mine aduersaries the Iewes, and so fastisic my desire by punishing them. Which thing yet he doeth with a griefe because of his covenant.

k Least the faithfull among them should be overcome with this threatening, he addeeth this consolation. l It is onely the worke of God to purifie the heart of man, which thing he doeth because of his promes, made concerning the saluation of his Church. m By iustice is meant Gods faithfull promes, which is the cause of the deliuerance of his Church. n The wicked shall not be partakers of Gods promes, Psal. 92. 9. o That is, the trees and pleasant places, where ye commit idolatrie, which was forbidden, Deut. 16. 22. p The false god, wherein ye put your confidence, shall be consumed as easily, as a peece of towne.

CHAP. II.

e The Church shall be restored by Christ, and the Gentiles called. f The punishment of the rebellious and obstinate.

Mich. 4. 1. The decree & ordinance of God, touching the restoration of the Church, which is chiefly meant of y^e ryme of Christ.

b In an euident place to be seene and discerned.

c Whē the kingdome of Christ shall be enlarged by the preaching

of the doctrine. Here also is declared the zeale of the children of God, when they are called. d Alluding to mount Zion, where the visible Church then was. Mich. 4. 1. e Meaning the whole doctrine of saluation. f This was accomplished, when the Gospel was first preached in Ierusalem, & from thence went through all the world.

is mixt with water. 23 Thy priuers are rebellious & compassions of their hearts: euerie one loueth gifts, & followeth after rewardes: they iudge not the fatherles, neither doeth they widowes cause come before them.

24 The foie saith the Lord God of hostes, the h^o mightie one of Israel, Ah, I will r^eale me of mine aduersaries, & aunge me of mine enemies.

25 Then I will turne mine haude vpon thee, and burne out thy dyoile, till it be pure, and take away all thy tynne.

26 And I will restore thy iudges as at the first, & thy counsellers as at the beginning: afterwarde shalt thou be called a citie of righteousness, & a faithfull citie.

27 Zion shalbe redeemed in iudgement, & they that returne in her, in iustice.

28 And the destruction of the transgressours & of the sinners shall be together: and they that forsake the Loyde, shall be confuted.

29 For they shall be confounded for the okes, which ye haue desired, & ye shall be ashamed of the gardes, that ye haue chosen.

30 For ye sh^l be as an oke, whose leafe fadeth: and as a garden that hath no water.

31 And the strong shall be as p^r towre, & the maker thereof, as a sparke: and they shall both burne together, and none shall queneke them.

k Least the faithfull among them should be overcome with this threatening, he addeeth this consolation. l It is onely the worke of God to purifie the heart of man, which thing he doeth because of his promes, made concerning the saluation of his Church. m By iustice is meant Gods faithfull promes, which is the cause of the deliuerance of his Church. n The wicked shall not be partakers of Gods promes, Psal. 92. 9. o That is, the trees and pleasant places, where ye commit idolatrie, which was forbidden, Deut. 16. 22. p The false god, wherein ye put your confidence, shall be consumed as easily, as a peece of towne.

4 And s^e he shal iudge among the nations, and rebuke many people: they shal breake thy ir^s swoordes also into mattocks, and their speares into sithe: nation shal not lift vp a sword against nation, neyther shall they learne to fight any more.

5 D^o house of Iacob, come ye, and let vs walke in the light of the Loyde.

6 Surely thou hast forsaken thy people, the house of Iacob, because they are full of the East maners, and are soj^rcerers as the Philistines, and abound with strange children.

7 Their land also was full of siluer and golde, and there was none end of their treasures: & their lande was full of hoyses, and their charres were infinite.

8 Their land also was full of idoles: they worshipped the worke of their owne handes, which their owne fingers haue made.

9 And a man bowed himselfe, and a man humbled himselfe: therefore spare them not.

10 Enter into the rocke, & hide theē in the den from before the feare of the Loyde, and from the gloie of his maiestie.

11 The hie looke of man shalbe humbled, and the loftinesse of men shalbe abased, and the Loyde onely shall bee exalted in that day.

12 For the dape of the Loyde of hostes is vpon al the proude and hauntie, and vpon all that is exalted: and it shall be made lowe.

13 Euen vpon all the cedars of Lebanon, that are hie and exalted, and vpon all the okes of Balban,

14 And vpon all the high mountaines, & vpon all the hills that are lifted vp,

15 And vpon euery hie tower, and vpon euery strong wall,

16 And vpon all the ships of Tarshish, and vpon all pleasant pictures.

17 And p^r hautines of me shalbe brought low, & the loftinesse of men shalbe abased, and the Loyde shall onely be exalted in that day.

18 And the idoles wil be utterly destroye.

19 Then they shall go into the holes of the rocks, & into the caues of the earth, from before the feare of the Loyde, and from the gloie of his maiestie, when he shal arise to destroy the earth.

20 At that dape shall man cast away his

ciens of other nations. p The Prophet first cōdemned their superstition & idolatrie: next their couetousities, and thirdly, their vaine trust in worldly meanes. q He noteth the nature of the idolaters, which are neuer satisfied in their superstitions. r Thus the Prophet spake, being inflamed with the zeale of Gods glory, and that he might feare them with Gods iudgement. f Meaning, as soone as God shall beginne to execute his iudgements.

t By high trees & mountaines are meant them that are proude, and loftie, and thinke themselves most strong in this worlde.

u He cōdemneth their vayne confidence, which they had in strong holdes, and in their riche marchandise, which brought in vayne pleasures, wherewith mens mindes became effeminate.

Hofca 10. 8. lake. 23. 30. reul. 6. 16. & 2. 6.

x They shall cast their sin into most vile and filthy places, when they perceive that they are not able to helpe them
y Cast of your wayne confidence of man, whose life is so fraille, that if his nose be stopp'd, he is dead, & consider that you have to do with God.

11 **W**hether holcs, and his golden holes (which they had made themselves to worship them) * to the moulcs and to the backes,
21 To go into the holes of the rockes, and into the tops of the ragged rockes fro before the face of the Lorde, and from the glory of his manifest, when he shall rise to destroy the earth.
22 Cease you from the mā whose ybreath is in his nostrils: for wherein is he to be esteemed?

CHAP. III.

1 For the sinne of the people God will take away the wife mee, as I give them foolish princes. 14 The conceit of these of the governours. 16 The pryde of the women.

a Because they trusted in their abundance and prosperitie, he sheweth that they should be taken from the. b The temporall governour and the minister. c By these he meaneeth that God would take away every thing that was in any estimation, and wherin they had any occasion to vaunt themselves. d Not onely in age, but in wit, maners, knowledge & strengh. e For lacke of good regiment and order. f He sheweth that this plague shalbe so horrible, that contrary to the cōmon maner of men, which by nature are ambitious, none shall be found able or willing to be their governour. g Feare shal rather cause him to forswear himselfe, then to take such a dangerous charge vpon him. h When God shal examine their deeds, whereupon they now set an impudent face, he shall finde the marke of their impietic in their forehead. i Be ye that are godly assured that God will defend you in the middes of these troubles.

1 **W**hile, the Lord God of hostes will take away from Jerusalem & from Judah the stay & the strength: even all the stay of bread, and all the stay of water,
2 The strong man, & the man of warre, the iudge and the prophet, the yndet and the ageb,
3 The captaine of fiftie, and the honora- ble, and the counseller, and the cunning artificer, and the eloquent man.
4 And I wil appoint 4 childre to be their princes, and babes shal rule over them.
5 The people shall be oppressed one of another, and euery one by his neighbour: the children shal yretime against the ancient, and the vile against the honourable.
6 When euery one shall take holde of his brother of the house of his father, and say, Thou hast clothing: thou shalt be our prince, and let this fall be vnder thine hand.
7 In that day he shall sweare, saying, I cannot be an helper: for there is no breade in myne house, nor clothing: therefore make me no prince of þ people.
8 Doubtes Jerusalem is fallen, and Judah is fallen down, because their togne and workes are against the Lorde, to provoke the eyes of his glory.
9 The btrial of their countenance testifieth against them, yea, they declare their sinnes, as Sodom, they hide them not. We be vnto their soules: for they haue rewarded euill unto themselves.
10 I say ye, Surely it shall be well with the iust: for they shall eate the fruite of their workes.
11 Wo be to the wicked, it shall be euil with him: for the reward of his handes shall be giuen him.

12 Children are creditors of myn people, and wo-men haue rule over them: O myn people, then that lead the, cause the to erre, and destroy the way of thy pathes.
13 The Lord standeth by to plead, yea, he standeth to iudge the people.
14 The Lorde shall enter into iudgement with the ancients of his people: & the princes thereof: for ye haue eaten by þ vinegarde: the spoile of the poore is in your houses.
15 What haue ye to do, that ye beate myn people to pieces, and grinde the faces of the poore, saith the Lorde, euen þ Lorde of hostes?

16 The Lord also saith, Because þ daughters of Zion are hautie, and walk with stretched out neckes, and with waivering eyes, walking and y musing as they go, and making a tinkeling with their feet,
17 Therefore shal þ Lord make the heads of the daughters of Zion balde, and the Lord shall discouer their secret paries.
18 In that day shall the Lorde take away the ornament of þ slippers, & the calles, and the round tires,
19 The swete balles, and the bracelets, & the bonnets,
20 The tyres of the head, and the stowps, and the head bandes, and the tablets, & the earings,
21 The rings and the mufflers,
22 The costly apparell and the vailles, and the wimples, and the crisping pinnes,
23 And the glasses, and the fine linnen, & the hoodes, and the laines.
24 And in stead of swete sauaour, there shalbe stinke, and in stead of a girdle, a rent, and in stead of dyelling of þ heare, baldnes, and in stead of a stomacher, a girding of sackcloth, & burning in stead of beautie.
25 Thy men shall fall by the sword, and thy strength in the battel.
26 Then shal her gates mourne and lament, and she, being desolate, shall sitte vpon the ground.

or had sile plates sowed vpon the, which tinkled as they went. f In rehearsing all these things particularly, he sheweth the lightnes, and vanitie of such as cannot be content with comely apparell according to their degree. g Meaning, that God will not onely punish the women, but their husbandes, which haue suffered this dissolutesnes, and also the common weale, which hath not remedied it.

CHAP. IIIII.

1 The final remnant of me after the destruction of Ierusalem. 2 The graces of God vpon the that remain.
1 **A**men take hold of one man, saying, We will eate our owne bread, and we will wear our garments: only let vs be called by thy name, & take away our reproche.
2 Women & they contrary to womanly shamefastnes, shall seeke vnto men, and offer themselves to any condition. b Be thou our husband, and let vs be called thy wiuces. c Forso they thought it to be without an head and husband.

He comforteth the Church in his desolation, which shall spring up like a bud, signifying that Gods graces should be as plentiful toward the faithfull, as though they sprang out of the earth, as Chap. 45. 8. Some by the budde of the Lord meane Christ.
 He alludeth to the book of life, whereof read Exod. 32. 32. meaning Gods secret counsel, wherein his elect are predestinate to life euerslasting. f That is, the crueltie, extortion, anarice, and all wickednes. g When things shall be redressed, that were amisse. h He alludeth to the pillar of fire cloude, Exod. 13. 21. meaning, that Gods fauour and protection should appeare in every place. i The faithfull are called the glory of God, because his image, and tokens of his grace shine in them. k God promiseth to be the defence of his Church agaynst all troubles and dangers.

In that day shall the bud of h Lyde be beautiful and glorious, & the fruit of the earth shall be excellent and pleasant for them that are escaped of Israel.
 3 Then he that shall be left in Zion, & he that shall remaine in Ierusalem, shall be called holy, and every one shall bee written among the liuing in Ierusalem.
 4 When the Lord shall wash the filthines of the daughters of Zion, and purge the blood of Ierusalem out of the middes thereof by the spirit of iudgement, and by the spirit of burning.
 5 And the Lord shall create vpon euery place of mount Zion, and vpon the assemblies thereof, a cloude and smoke by day, and the shining of a flaming fire by night: for vpon all the glory shall be a defence.
 6 And a covering shall be for a shadow in the day for the heate, and a place of refuge and a covert for the storme & for the rapine.

Surely the vineyards of the Lyde h Iudgement & of holnes is the house of Israel, and the men of Iudah are his pleasant plant, & he looked for iudgement, but he holde oppression: for rightcoulnes, but he holdeth a crying.
 8 Wo vnto them that ioine house to house, & lay field to field, til there be no place, that ye may be placed by your selues in the middes of the earth.
 9 This is in mine eares, saith the Lord of hostes. Surely many houses shall be solate, euen great, and faire without inhabitant.
 10 For ten acres of vines shall peld one bath, and the seede of an homer shall peld an ephah.
 11 Wo vnto them, that rise by early to follow drunkennes, and to them that continue until night, till the wyne do inflame them.
 12 And the harpe and viol, timbrel, and pipe, and wine are in their feastes: but they regarde not the worke of the Lord, neither consider the worke of his handes.
 13 Therefore my people is gone into captiuitie, because they had no knowlledge, and the glory thereof are men famished, and the multitude thereof is dried by with thirst.
 14 Therefore he hath enlarged it selfe, and hath opened his mouth, without measure, and their glory, & their multitude, and their pompe, and he hath retoyced among them, shall descend into it.
 15 And man shall be brought downe, and man shall be humbled, euen the eges of the proud shall be humbled.
 16 And the Lord of hostes shall be exalted in iudgement, and the holy God shall be sanctified in iustice.
 17 Then shall the laubes fade after their manner, and the strangers shall eate the desolate places of the fat.
 18 Wo vnto them, that draw iniquitie with y cordes of vanitie, and snue, as with cart ropes:
 19 Which say, Let him make speeche: let him hasten his worke, that we may see it: and let the counsell of the holy one of Israel draw nere and come, that we may know it.
 20 Wo vnto them that speake good of euill, and euil of good, which put darkness for light, and light for darknesse, that put bitter for sweete, and sweet for soure.
 Therefore they would not obey the worde of God, u Meaning, the graue shall swallow them, y shall die for hunger and thirst, and yet for all this great destruction it shall neuer be satiate. x God comforteth the poore lambs of his Church, which had bene strangers in other countreis, promising y they should dwell in those places againe, whereof they had bene deprived by the fat and cruel tyrants. y Which vse all allurements, occasions, & excusis to harden their conscience in sinne. z He sheweth what are the wordes of the wicked, when they are menaced w Gods iudgements, 2. Pet. 3. 4. a Which are not afraid of sinne, nor care for honesty, but are grown to a desperate impietie.

CHAP. V.

Vnder the similitude of the vine he describeth the state of the people, & Of their auarice. 11 Their drunkennes. 12 Of their captiuitie.

The Prophet by this song doth set before the peoples eyes their ingratitude, and Gods mercy.
 b That is, to God.
 Ier. 3. 17. mat. 21. 33. c Meaning, that he had planted his Church in a place most plentiful and abundant.
 d He spared no diligence nor cost.
 e In the seuenth verse he denounceth what they were.
 f He maketh them iudges in their owne cause, forasmuch as it was euident that they were the cause of their owne ruine. g I will take no more care for it: meaning that he would take from them his worde and ministers, and all other comforts, and sende them contrary plagues.

1 **N**ow will I sing to my beloved of a song of my beloved to his vineyard. My beloved had a vineyard in a very fruitful hill.
 2 And he hedged it, and gathered out the stones of it, and he planted it with the best plants, and he built a towre in the middes thereof, and made a winepresse therein: then he looked that it should bring forth grapes: but it brought forth wilde grapes.
 3 Now therefore, O inhabitantes of Ierusalem and men of Iudah, iudge, I pray you, betwene me, & my vineyard.
 4 What could I haue done any more to my vineyard that I haue not done vnto it? why haue I looked that it should bring forth grapes, & it bringeth forth wilde grapes?
 5 And now I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten vp: I will breake the wall thereof, and it shall be troden downe.
 6 And I will lay it wast: it shall not be cut, nor digged, but buers, & thornes shall grow vp: I will also commaund the cloudes, y they raine no raine vpon it.
 7 And I will take no more care for it: meaning that he would take from them his worde and ministers, and all other comforts, and sende them contrary plagues.

h Iudgement & of holnes is the house of Israel, and the men of Iudah are his pleasant plant, & he looked for iudgement, but he holde oppression: for rightcoulnes, but he holdeth a crying.
 8 Wo vnto them that ioine house to house, & lay field to field, til there be no place, that ye may be placed by your selues in the middes of the earth.
 9 This is in mine eares, saith the Lord of hostes. Surely many houses shall be solate, euen great, and faire without inhabitant.
 10 For ten acres of vines shall peld one bath, and the seede of an homer shall peld an ephah.
 11 Wo vnto them, that rise by early to follow drunkennes, and to them that continue until night, till the wyne do inflame them.
 12 And the harpe and viol, timbrel, and pipe, and wine are in their feastes: but they regarde not the worke of the Lord, neither consider the worke of his handes.
 13 Therefore my people is gone into captiuitie, because they had no knowlledge, and the glory thereof are men famished, and the multitude thereof is dried by with thirst.
 14 Therefore he hath enlarged it selfe, and hath opened his mouth, without measure, and their glory, & their multitude, and their pompe, and he hath retoyced among them, shall descend into it.
 15 And man shall be brought downe, and man shall be humbled, euen the eges of the proud shall be humbled.
 16 And the Lord of hostes shall be exalted in iudgement, and the holy God shall be sanctified in iustice.
 17 Then shall the laubes fade after their manner, and the strangers shall eate the desolate places of the fat.
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 20 Wo vnto them that speake good of euill, and euil of good, which put darkness for light, and light for darknesse, that put bitter for sweete, and sweet for soure.
 Therefore they would not obey the worde of God, u Meaning, the graue shall swallow them, y shall die for hunger and thirst, and yet for all this great destruction it shall neuer be satiate. x God comforteth the poore lambs of his Church, which had bene strangers in other countreis, promising y they should dwell in those places againe, whereof they had bene deprived by the fat and cruel tyrants. y Which vse all allurements, occasions, & excusis to harden their conscience in sinne. z He sheweth what are the wordes of the wicked, when they are menaced w Gods iudgements, 2. Pet. 3. 4. a Which are not afraid of sinne, nor care for honesty, but are grown to a desperate impietie.

b Which are con-
cerners of al
doctrin and ad-
monition.
c Which are ne-
uer wearie, but
swe their
strength, & brag
in gluttonie and
drunkennes.
d Both they and
their posteritie,
so that nothing
shal be left.
e He sheweth
that God had so
fore punished
this people, that
the damme crea-
tures, if they had
bene so plagued,
would haue bin
more sensible, &
therefore his
plagues must co-
ntinue, till they be-
gin to feele the.
f He wil make
the Babylonians
to come agaynst
the at his becke,
& to fight vnder
his standard.
g They shal be
prompt, and lus-
ty to execute
Gods vengeance.
h The enimie
shal haue none
impediment.
i Whereby is de-
clared y crueltie
of the enimie.
k The Iewes shal
finde no succour.
l In the lande of
Iudah.

21 Wo vnto them that are b wise in their
owne eyes, and yudent in their owne
sight.
22 Wo vnto them that are c mightie to
drinke wine, and to them that are stro-
g to poluie in strong drinke:
23 Which will the d wicked for a rewarde,
and take away the righteousnes of the
righteous from him.
24 Therefore as the flame of fire deuou-
reth the stubble, and as the chaffe is co-
sumed of the flames: so their wrete shall
be as rottennesse, and their budde shall
rise by like dust, because they haue cast
of the Lawe of the Lord of hostes, and
contemned the word of the holie one of
Israel.
25 Therefore is the wrath of the Lord
kindled against his people, and he hath
stretched out his e hande vpon them,
and hath smitten them that the moun-
taines did tremble: and their carcases
were come in the muddes of the streets,
and for all this his wrath was not tur-
ned away, but his hand was stretched
out still.
26 And he will lift vp a signe f vnto the na-
tions afarre, & wil hiss vnto them from
the ende of the earth: and beholde, they
shal come halting with sverde.
27 None shal b faim nor fal among them:
none shall stumber nor sleepe, neyther
shal y girdle of his loynes be loosed, nor
the latchet of his shos be broken:
28 Wholfe arrowes shall he sharpe, and all
his bowes bent: his bowe bowes shall be
thought like flint, and his wheeles like
a whielwind.
29 His roaring shal be like a lyon, & he shal
roare like lps whelp: they shal roare,
and lay hold of the priar: they shall take
it away, and none shal deliuer it.
30 And in that day they shall roare vpon
them, as the roaring of the sea: and if
they looke vnto the earth, behold dark-
nesse, and forowe, and the light shall be
darkened in their lskie.

did e flie.
3 And one cryed to another, & said, b Ho-
ly, holy, holy is the Lord of hostes: the
whol e world is full of his glorie.
4 And the iutels of the those cheeke
know: d at the voyce of him that cried,
and the house was filled with smoke.
5 Then I said, I Wo is me: for I am
vndone, because I am a man o polluted
lippes, and I dwell in the muddes
of a people of polluted lippes: for mine
eyes haue seen the King & Lord of hostes.
6 Then slewe one of the Seraphims vnto
mee with an hote cole in his hande,
which he had taken from the m altar with
the tongs:
7 And he touched my mouth, and sayde,
Ho, This hath touched thy lippes, and
thine iniquitie shal be taken away, and
thy sime shal be purged.
8 Also I heard the voyce of the Lord, say-
ing, Whome shal I send? and who shal
goe for vs? Then I sayde, Here am I,
send me.
9 And he said, Go, and say vnto this peo-
ple, e Ye shal heare in deede, but ye shall
not vnderstand: ye shal plainly see, and
not perceiue.
10 Make y heart of this people fat, make
their eares heauie, & shut their eyes, lest
they see with their eyes, and hea: e with
their eares, and vnderstande with their
hearts, and conuert, and he heale them.
11 Then sayd I, Lord, e howe long? And
he answered, vntill the cities be was-
ted without inhabitant, and the hou-
ses without man, and the land be utter-
ly desolate,
12 And the Lord haue remoued men farre
away, and there be a great desolation in
the muddes of the land.
13 But yet in it shal be q a tenth, and shall
returne, and shal be eaten by as an elme
r or as an oke, which haue a substance
in them, when they cast their leaves: so
the holy sed shal be the substance thereof.

g Which thing
declareth the
prompt obedi-
ence of the An-
gels to execute
Gods comman-
dement.
h This oft repe-
tition signifieth
that the holie
Angels cannot
faulstie theselues
in praying God,
to reache vs that
in all our liues
we should giue
our selues to the
continual praye
of God.
i His glory doth
not only appeare
in the heauens,
but through all
the worlde, and
therefore all
creatures are
bound to prayse
him.
k Which things
were to confirme
the Prophet,
that it was not
the voyce of ma:
& by the smoke
was signified the
blindnes that
should come vpo
the Iewes
l He speaketh
this for two cau-
ses: i the one, be-
cause he that
was a mortall
creature, and
therefore had
more neede to
glorifie God the

CHAP. VI.

1 *Isaiah sheweth his vocation by the vision of the diuine maiestie. 9 He sheweth the obstinacie of the people. 21 The destruction of the land. 23 The remnant reserved.*

1 **I**n the pere of the death of King Vz-
siah, a I saw also the Lord sitting vpon
an b high throne, and lifted vp, and
the lower c partes thereof filled the
temple.
2 The d Seraphims stooode vpon it: eue-
ry oue had fire wings: with twayne he
couered his e face, and with twaine he
couered his f feete, and with twaine he

the Angels, did it not: and the other, because the more neere
that man approacheth to God, the more doeth he know his own
sinne, and corruption. m Of the burnt offerings, where the fire
neuer went out. n This declareth that man cannot render true
obedience to God, till he haue purged vs. o Whereby is de-
clared that for the malice of man God will not immediatly take
away his worde, but he will cause it to be preached to their con-
demnation, when as they will not learne thereby to obey his wil,
and be saued: hereby he exhorteth the ministers to do their dute,
and answereth to the wicked murmurers, that through their
owne malice their heart is hardened, Mat. 23. 14. Act. 28. 26. rom.
11. 8. p As he was moued with the zeale of Gods glorie, so was he
touched with a charitable affection towarde the people.
q Meaning the tenth part: or as some write, it was reueyled to
Isaiah for the confirmation of his prophecie, that ten Kinges
shoulde come before their captiuitie, as were from Vziah to
Zedekiah. r For the fewnesse they shall seeme to be eaten vp:
yet they shall after florise as a tree, which in winter los-
seth his leaues, and seemeth to be dead, yet in sommer is fresh,
and greene.

CHAP. VII.

1 *Jerusalem besieged. 4 Isaiah comforteth the King. 14 Christ is promised.*

a God sheweth
himselfe to
man in his mai-
estie, but accord-
ing as mans ca-
pacitie is able to
cōprehend him:
that is, by visibie
signes, as Iohn
Baptist saw the holy
Ghost in the forme of a dove. b As a iudge
ready to giue senten-
ce. c Of his garment, or of his throne. d They
were Angels so called, because they were of a fry colour, to signi-
fie that they burnt in the Loue of God, or were light as fire to ex-
ecute his will. e Signifying, that they were not able to endure
the brightnes of Gods glory. f Whereby was declared that mā
was not able to see the brightnes of God in them.

2. King. 16. 5.

Dr. Syria.

a To wit, the second time for in: the first battell Ahaz was overcome.

b Meaning, the Kings house.

c That is, Israel, because that tribe was the greatest, Gene. 48 19.

d For feare.

e That is to say, The rest shall returne: which name Iſaiah gaue his sonne, to signifie, that the rest of the people should returne out of their captiuitie, f Which haue but a litle sincke & shall quickly be quenched.

g Which was an Israelite and as ſometimes, enemies to the house of Dauid.

h Counting from the five and twentieth yere of the reigne of Veziah, at what time Amos prophesied this thing, and now Iſaiah confirmeth that the Israelites should be led into perpetuall captiuitie, which thing came to passe within twentie yere after that Iſaiah did this message.

i For the confirmation of this thing, that thine enemies shall be destroyed and thou preferred.

k Not to beleue Gods worde without a signe is to tempt God: but to refuse a signe when God offereth it for the ayde and helpe of our infirmitie, is to rebell agaynst him.

l You thinke you haue to doe with men, when ye contemne Gods messengers: but it is God, agaynst whome you bende your selues.

m Forasmuch as thou art unworthie, the Lorde for his owne prome ſhe wil giue a signe, which shall be that Christ the Saviour of his Church and the effect of all signes and miracles shall be recycled.

n Dr. God with vs, which name can agree to none, but to him, that is both God and man.

o Meaning, that Christ is not onely God, but man also, because he shall be nourished as other men,

and all the age of discretion,

And in the dayes of * Ahaz, the sonne of Iotham, the sonne of Daziah king of Iudah, Rezin king of * Aram came vp, and Pekah the sonne of Remaliah king of Israel, to Ierusalem to fight agaynst it, but he could not overcome it.

2 And it was to lde the house of ^b Dauid, saying, ^a Aram is ioynd with ^c Ephraim: therefore his heart was ^d moued, and the heart of his people, as the trees of the forest are moued by the winde.

3 ¶ Then sayd the Lord vnto Iſaiah, Go forth now to meeete Ahaz (thou ^e & Shebazzar: althou thy sonne,) at the ende of the conduit of the vpper poole, in the path of the fullers fieldes,

4 And say vnto him, Take heed, & be still: feare not, neither be faint hearted for the two titles of these smoking firebrands, so: the furious wrath of Rezin and of Aram, and of Remaliahs sonne:

5 Because Aram hath taken wicked counsel agaynst thee, and Ephraim, and Remaliahs sonne, saying,

6 Let vs go vp agaynst Iudah, and let vs waken them vp, & make a breach there: in for vs, and let a king in the middes thereof, euen the sonne of ^f Tabeal.

7 Thus saith the Lord God, It shall not stand, neither shall it be.

8 For the head of Aram is Damascus, & the head of Damascus is Rezin: & with in five and ^g threescore yere, Ephraim shall be destroyed from being a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliahs sonne. If ye beleue not, surely ye shall not be established.

10 ¶ And the Lord spake againe vnto Ahaz, saying,

11 Aske ^h a signe for thee of the Lord thy God: aske it, either in the depth, or in the heighth above.

12 But Ahaz sayd, I wil not aske, neither wil I ⁱ tempt the Lord.

13 Then he sayd, Heare ye now, O house of Dauid, Is it a small thing for you to grieue ^j men, that ye wil also grieue my God?

14 Therefore the Lord ^k himselfe will giue you a signe. Beholde, the virgin shall conceive and beare a sonne, and she shall call his name ^l Immanuel.

15 ^m Butter and hony shall he eate, till he haue knowledge to refuse the euill, and to chuse the good.

k Not to beleue Gods worde without a signe is to tempt God: but to refuse a signe when God offereth it for the ayde and helpe of our infirmitie, is to rebell agaynst him.

l You thinke you haue to doe with men, when ye contemne Gods messengers: but it is God, agaynst whome you bende your selues.

m Forasmuch as thou art unworthie, the Lorde for his owne prome ſhe wil giue a signe, which shall be that Christ the Saviour of his Church and the effect of all signes and miracles shall be recycled.

16 For afore the ⁿ childe shall haue knowledge to refuse the euill, & to chuse the good, the land, that thou abhorrest, shall be forsaken of both her kings.

17 The Lord shall bring vpon thee, and vpon thy people, and vpon thy fathers house (the dayes that haue not come from the day that ^o Ephraim departed from Iudah) euen the king of ^p Asshur.

18 And in that day shall the Lord bite for the ^q fle that is at the vttermoſt part of the floods of Egypt, & for the bee which is in the land of Asshur,

19 And they shall come and shall light all in the desolate valleys, and in the holes of the rockes, and vpon all thorny places, and vpon all bushie places.

20 In that day shall the Lord haue with a rasor that is hired, euen by them beyond the River, by the king of Asshur, the head and the heate of the ^r secte, and it shall consume the beard.

21 And in the same day shall a man ^s nourish a yong kowe, and two sheepe.

22 And for the ^t abundance of milke, that they shall giue, he shall eate butter: for butter and hony shall euery one eate, which is left within the land.

23 And at the same dayes euery place, wherein shall be a thousande vines, shall be at a thousande pieces of silver: so it shall be for the bypers and for the thornes.

24 With arrowes & with y bowe shall one come thither: because all the land shall be byers and thornes.

25 But on ^u all the mountaines, which shall be digged with the mattocke, there shall not come thither the feare of byers and thornes: but they shall be for the sending out of bullockes and for the treading of sheepe.

of men shall be so small, that a fewe beastes shall be able to nourish the abundantly.

y As they that go to seeke wilde beastes among the bushes.

z The mountaines contrary to their wont, shall be tilled by such as shall see to them for succour

CHAP. VIII.

1 The captiuitie of Israel and Iudah by the Assyrians. 6 The insideltie of the Lewites. 9 The destruction of the Assyrians. 14 Christ the stone of stumbling to the wicked. 19 The worde of God must be required at.

1 **M**oreouer, the Lord said vnto mee, Take thou a great role, & write in it ^a with a mans penne, Make speede to the people: haste to the way.

2 Then I toke vnto mee ^b faithfull witznesse to recorde, Uriah the Priest, and Zechariah the sonne of Ieberechiah.

3 After, I came vnto the ^c Prophetesse, which conceived, & bare a sonne. Then sayde the Lord to mee, Call his name,

o Not meaning Christ, but any childe: for before a childe can come to the yeres of discretion, the Kings of Samaria and Syria shall be destroyed.

p Since the time that the twelue Tribes rebelled vnder Roboam, q In whome thou hast put thy trust.

r Meaning, the Egyptians: for by reason the countrey is hote and moyst, it is full of flies, as Assyria is full of bees.

f Signifying, that no place shall be free from them.

t That is, that which is from the belly downward: meaning, that he would destroy both great and small.

u He that before had a great number of cattell, shall be content with one kowe and two sheepe.

x The number of men shall be so small, that a fewe beastes shall be able to nourish the abundantly.

y As they that go to seeke wilde beastes among the bushes.

z The mountaines contrary to their wont, shall be tilled by such as shall see to them for succour

e Because the thing was of great importance, he toke these two witznesse, which were of credite with the people, when he set this vp vpon the doore of the Temple, albeit Uriah was a flattering hypocrite, 2 King. 16. 11. **d** Meaning, to his wife, and this was done in a vision.

Or, Make specke
to the spoile: haste
to the pray.
e Before any
childe be able to
speake.
f That is, the ar-
my of Assyria.
g Which was a
fountaine at the
foote of mount
Zion, out of the
which ran a smal
ruler through
the cite: mean-
ing that, they
of Iudah, distrust-
ing their owne
power, which
was smal, desired
such power and
riches as they
saw in Syria and
Israel.
h That is, the Af-
syrians, which
dwell beyond
Euphrates.
i It shalbe ready
to drowne them.
k He speaketh
this to M. shah,
or Christ, in who
the faithful
were comfort-
ed, and who
would not suffer
his Church to
be destroyed vt-
tely.
l To wit, yethat
are enemies to
the Church, as
the Assyrians, E-
gyptians, Syrians
&c.
m To encourage
methat I should
not shrinke for
y infidelitie of
this people, and so
neglect mine of-
fice.
n Consent not ye
that are godly,
to the league &
friendship that
this people seeke
with strangers
and idolaters. o Meaning that they should not feare the thing
y they feared, which have no hope in God. p In putting your trust
onely in him, in calling vpon him in aduersitie, paciently looking
for his helpe, and fearing to do any thing contrary to his will.
q He wil defend you which are his elect, and reiect all the rest,
which is ment of Christ, against whome the Iewes should stum-
ble and fall, Luke 2. 34. rom. 9. 33. 1. pet. 2. 7, 8. r Though all for-
fake me, yet ye that are mine, keepe my word sure sealed in your
heartes. f Meaning them that were willing to heare and obey
the word of God, whome the world hated as though they were
monsters and not worthy to liue.

1 **Q**uater shall hath baz.
2 **F**ro before the child that haue knowe
ledge to cry, My father, & my mother,
3 **H**e shall take away the riches of Bas-
matans and the people of Samaria, be-
fore the King of Asshur.
4 **A**nd the Lord spake yet agayne unto
me, saying,
5 **B**e cause this people hath refused the
waters of S. Hioah that runne softly,
and reioyce with Azzan, and the sonne
of Remalah,
6 **N**ow therefore behold, the Lord bring-
eth by vpon them the waters of
the River mighty and great, euen the King
of Asshur with all his glory, and he shall
come vpon all their riuers, and he shall
ouer all their bankes,
7 **A**nd shall breake into Iudah, & shall
ouerflow and passe throughe, and shall
come by the necke, and by stretching
out of his wings shall fill the breadth
of the land, & I Iunathan-el.
8 **F**ather together on heapes, & pe^e people,
and ye shall be broken in pieces, and
hearken all ye of farre countreies: girde
your selues, and you shall be broken in
pieces: girde your selues, and you shall
be broken in pieces,
9 **T**ake counsell together, yet it shall be
brought to nought: pronounce a des-
cre, yet shall it not stande: for God is
with vs,
10 **F**or the Lorde spake thus to me in
asking of mine hand, & taught me, that
I should not walke in the way of this
people, saying,
11 **S**ap ye not, & confederacie to all the,
to whom this people saith a confeder-
acie, neither feare you their feare, nor be
afraid of them.
12 **S**anctifie the Lorde of hostes, and let
him be your feare, and let him be your
bread,
13 **A**nd he shall be as a Sanctuary: but
as a stumbling stone, and as a rocke to
fall vpon, to both the houses of Israel,
and as a snare and as a net to the inha-
bitants of Ierusalem.
14 **A**nd many among them shall stumble,
and shall fall, and shall be broken & shall
be strayed, and shall be taken.
15 **A**nd by the testimony: scale by the
law among my disciples.
16 **T**herefore I wil waite vpon the Lorde
that hath hid his face from the house of
Yaakoh, and I wil looke for him.
17 **B**eholde, I and the children whome

the Lord hath given me, are as signes
and as wonders in Israel, by the Lord
of hostes, which dwelleth in mount
Zion.
19 **A**nd when they shall say vnto you, En-
quire at them that haue a spirit of deu-
nation, and at the fourthiners, which
whisper and murmur, **S**hould not a
people enquire at their God? from the
beginning to the dead?
20 **T**o the Law, and to the testimonie, if
they speak not according to this word:
it is because there is no light in them.
21 **T**hen he that is afflicted & famished,
shall go to and fro in it: and when he
shall be hungry, he shall euen eat him-
selfe, and curse his king and his gods,
and shall looke vniward.
22 **A**nd when he shall looke to the earth,
beholde trouble, and darkenes, vna-
stion and angustie, and he is driuen to
darkenes.
y Seeke remedy in the worde of God where his will is declared.
z They haue no knowledge, but are blinde leaders of y blinde.
a That is, in Iudah, where they should haue had rest, if they had
not thus grievously offended God. b In whom afore they put
their trust. c They shall thinke that heauen and earth and all
creatures are bent against them to trouble them.

CHAP. IX.

*The vocation of the Gentiles. & A prophetic of
Christ. 14 The destruction of the ten Tribes for
their pride and contempt of God.*
1 **Y**e the darkenes shall not be ac-
cording to the affliction, but that it
had when at the first he touched
the land of Arbum & the land
of Naphthal, nor afterward when he was
more grievous by the way of the sea
beyond Jordan in Galile of the Gen-
tiles.
2 **T**he people that walked in darkes-
nes, haue seen a great light: they that
dwelled in the lande of the shadowe of
death, vpon them hath the light shi-
ned.
3 **T**hou hast multiplied the nation, and
not increased their ioye: they haue re-
ioyced before thee according to the ioye
in haruist, & as men reioyce when they
deuide a spoyle.
4 **F**or the yoke of their burthen, and
the staffe of their shoulder, and the rod
of their oppresse thou hast broken as
in the day of Midian.
5 **S**urely euery battel of the wariour is
Iomon gawe to Hiram. d Which were captiue in Babylon: and
y Prophet speaketh of that thing, which should come to passe
three score yeres: ster, as though it were now done. e Meaning,
the comfort of their deliuerance. f This captiuitie and deliue-
rance were figures of our captiuitie by sinne, and of our deliue-
rance by Christ through the preaching of the Gospell, Mat. 4.
15, 16. g Their number was greater when they went into
captiuitie, then when they returned, but their ioy was greater at
their returne, Hag. 2. 10. h Thou gauest them perfit ioy, by de-
liuering them and by destroying the tyrants that had kept the
in cruell bondage, as thou didst deliuer them by Gahon from
the Milianites, Iud. 7. 22.

He speaketh of the delinquence of his Church, which he hath deliuered miraculouſly from his enemies, but ſpecially by the coming of Chriſt, of whom he prophecieth in the next verſe.

k The autor of eternitie, and by whome the Church and eue-ry member thereof ſhalbe preferred for eue-ry, and haue immortall life.

l His ſingular loue and care for his elect.

m This is an o-ther prophetic againſt them of Samaria, which were mockers and contemners of Gods promiſes & menaces.

n We were but weakes, when the enemy ouer-came vs, but we wil make our ſelues ſo ſtrong, that we wil ney-ther care for our enemies, nor feare Gods threatenings.

o Rezin King of Syria, who was in league with Iſrael, was ſlaine by the Aſſyrians, after whoſe death Aram, that is, the Syrians were againſt Iſrael, which on the other ſide were aſſailed by the Philiftines.

p Wickednes as a belloues kind- leth the fire of Gods wrath, which conſu- meth all his ob- ſtinate enemies: q Though there were no foren enemy yet they ſhall deſtroy one another. r Their greedines ſhal be increaſable, ſo that one brother ſhal eat vp another, as though he ſhould eat his owne fleſh.

with noſe, and with tumbſing of gar- ments in bloud: but this ſhall be with burning and denouering of fire.

6 For vnto vs a Child is boꝛne, & vnto vs a Sonne is giuen: and the gouerne- ment is vpon his ſhoulder, and he ſhal call his name Wonderful, Counſeller, The mighty God, The enclatling Father, The prince of peace,

7 The increaſe of his gouernement and peace ſhall haue none ende: he ſhall ſit vpon the throne of Dauid, and vpon his ſiugdom, to order it, and to ſtabliſh it with iudgement and with iuſtice, from henceforth, euen for euer: the ſeale of the Lord of hoſtes wil performe this.

8 ¶ The Lord hath ſent a word into Ja- ſob, and it hath lighted vpon Iſrael.

9 And all the people ſhal know, euen E- phraim, and the inhabitant of Sama- ria, that lay in the pride and preſump- tion of the heart,

10 The ^a byckes are fallen, but we will build it with hewen ſtones: the wilde figge trees are cut downe, but we will change them into cedars.

11 Neuertheles the Lord wil raiſe by the aduerſaries of Rezin againſt him, and ioyne his enemies together.

12 I ſtraue before and the Philiftines be- hind, and they ſhal deuour Iſrael with open mouth: yet for all this his wrath is not turned away, but his hande is ſtretched out ſtill.

13 For the people turneth nor vnto him that ſmiteth them, neither do they ſecke the Lord of hoſtes.

14 Therefore will the Loyde cut off from Iſrael head and taple, branch and ruſh in one dap.

15 The auient and the honozable man, he is the head: and the prophet that teacheth lies, he is the taple.

16 For the leaders of the people cauſe the to erre: and they that are led by them, are denouered.

17 Therefore ſhal the Loyd haue no plea- ſure in their pong men, neither will he haue compaſſion of their fatherles and of their widowes: for euery one is an hypocrite and wicked, & euery mouth ſpeaketh ſolly: yet for al this his wrath is not turned away, but his hande is ſtretched out ſtill.

18 For wickednes ſ burneth as a fire: it denouereth the byers and the thornes. and will kinde in the thicke places of the foreſt: and they ſhall wounde by lyke the liſting by of ſmoke.

19 By the wrath of ^h Lord of hoſtes ſhall the land be darkened, and the people ſhal be as the meate of the fire: no man ſhall ſpare his brother.

20 And he ſhal ſnatch at the right hand, and be hungry: and he ſhall eate on the left hand, and ſhall not be ſatiſfied: eue- ry one ſhall eate the fleſh of his owne arme.

21 Danaffel, Ephraim: and Ephraim another. r Their greedines ſhal be increaſable, ſo that one brother ſhal eat vp another, as though he ſhould eat his owne fleſh.

Danaffel, and they both ſhalbe againſt Iudah: yet for all this his wrath is not turned away, but his hand is ſtretched out ſtill.

CHAP. X.

Of wicked lawmakers. s God will puniſh his peo- ple by the Aſſyrians, and after deſtroy them. 28 The remnant of Iſrael ſhalbe ſaued.

1 **W**D vnto them that decree wic- ked decrees, & write grieuous things,

2 To keepe backe the poore from iudge- ment, and to take away the iudgement of ^h poore of my people, that widowes may be their pray, and that they may ſpoile the fatherles.

3 What wil ye do now in the day of ſi- tation, and of deſtruction, which ſhall come from farre: to whom wil ye ſeek for helpe? and where wil ye leaue your glory?

4 ^d What ſay me euery one ſhal fal among them that are bound, and they ſhal fall downe among the ſtaine: yet for al this his wrath is not turned away, but his hand is ſtretched out ſtill.

5 ¶ ^d Alhur, the rod of my wrath; and the ſtaffe in their handes is impie indignation.

6 I wil lend him to a diſſembling natio, and I wil giue him a charge againſt ^h people of my wrath to take the ſpoile & to take the pray, & to tread them vnder ſeete like the impie in the ſtreere.

7 But he thinketh not ſo, neither doth his heart eſtimate it ſo: but he imagineth to deſtroy and to cut off a few natioſ.

8 For he ſaith, We are not my princes all together Kings?

9 Is not Caluo as ^e Carchemiſh? Is not Hamath like Arpad? Is not Sa- maria as Damafcus?

10 Like as mine hande hath found the kingdomes of the idoles, ſeing their i- doles were aboute Jeruſalem, & about Samaria:

11 Shall not I, as I haue done to Sama- ria, and to the idoles thereof, ſo do to Jeruſalem and to the idoles thereof?

12 ¶ But when the Lord hath accompli- ſhed ^h all his worke vpon mount Zion and Jeruſalem, I will viſite the fruite of the proude heart of the king of Al- ſhur, and his glorious & proud lookes,

13 Becauſe he ſaid, By ^h power of mine owne hand haue I done it, and by my wiſdome, becauſe I am wiſe: therefore I haue remoued the borders of ^h peo- ple, and haue ſpoiled their treaſures, & haue pulled downe the inhabitants like a valiant man.

14 And mine hande hath found as a neſt the riches of the people, and as one ga- thereth egges that are left, ſo haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whiſper.

15 And mine hande hath found as a neſt the riches of the people, and as one ga- thereth egges that are left, ſo haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whiſper.

16 And mine hande hath found as a neſt the riches of the people, and as one ga- thereth egges that are left, ſo haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whiſper.

17 And mine hande hath found as a neſt the riches of the people, and as one ga- thereth egges that are left, ſo haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whiſper.

18 And mine hande hath found as a neſt the riches of the people, and as one ga- thereth egges that are left, ſo haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whiſper.

19 And mine hande hath found as a neſt the riches of the people, and as one ga- thereth egges that are left, ſo haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whiſper.

20 And mine hande hath found as a neſt the riches of the people, and as one ga- thereth egges that are left, ſo haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whiſper.

21 And mine hande hath found as a neſt the riches of the people, and as one ga- thereth egges that are left, ſo haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whiſper.

22 And mine hande hath found as a neſt the riches of the people, and as one ga- thereth egges that are left, ſo haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whiſper.

23 And mine hande hath found as a neſt the riches of the people, and as one ga- thereth egges that are left, ſo haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whiſper.

24 And mine hande hath found as a neſt the riches of the people, and as one ga- thereth egges that are left, ſo haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whiſper.

25 And mine hande hath found as a neſt the riches of the people, and as one ga- thereth egges that are left, ſo haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whiſper.

26 And mine hande hath found as a neſt the riches of the people, and as one ga- thereth egges that are left, ſo haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whiſper.

27 And mine hande hath found as a neſt the riches of the people, and as one ga- thereth egges that are left, ſo haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whiſper.

28 And mine hande hath found as a neſt the riches of the people, and as one ga- thereth egges that are left, ſo haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whiſper.

29 And mine hande hath found as a neſt the riches of the people, and as one ga- thereth egges that are left, ſo haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whiſper.

30 And mine hande hath found as a neſt the riches of the people, and as one ga- thereth egges that are left, ſo haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whiſper.

31 And mine hande hath found as a neſt the riches of the people, and as one ga- thereth egges that are left, ſo haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whiſper.

32 And mine hande hath found as a neſt the riches of the people, and as one ga- thereth egges that are left, ſo haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whiſper.

a Which write, and pronounce a wicked ſentence to oppreſſe the poore: meaning that the wicked magiſtrates, which were the chiefe cauſe of miſchiefe, ſhould be firſt puniſhed.

b To wit, from Aſſyria.

c Your riches and autoritie, that they may be ſafe, and that ye may receiue them againe.

d Becauſe they haue forſaken me, ſome ſhall go into captiuitie, & the reſt ſhall be ſlayne.

e God calleth for the Aſſyrians to be the execu- tioners of his vengeance.

f That is, the Aſſyrians againſt the Lewes, which are but hypo- crites: and in this ſixt and ſeuenth verſe is declared the difference of the worke of God and of the wicked in one very thing and acte: for Gods intention is to chaſtiſe them for their amendmēt, and the Aſſyrians purpoſe is to de- ſtroy them to en- richen them- ſelues: thus in reſpect of Gods iuſtice, it is Gods worke, but in re- ſpect of their owne malice, it is the worke of the deuil.

g Seeing that I haue overcome, aſwel one citie as another, ſo that none could reſiſt, ſhall Ieru- ſalem be able to eſcape mine handes?

h When he hath ſuffi- ciently chaſtiſed his people (for he be- ginneth at his own houſe) then he will burne the rods. i Meaning, of Saneherib.

k Here we see y
no creature is a-
ble to doe anie
thing, but as
God appointeth
him, and y they
are al but ins-
truments to doe
his worke, thogh
the intentions be
diuers, as verse. 6.
l Meaning, that
God is a light to
comfort his peo-
ple, and a fire to
burne his ene-
mies.
m That is, the
Assyrians,
n To wit, body
& soule viterly.
o When the bar-
cell is lost & the
standard taken.
p This is the end
of Gods plagues
towards his, to
bring them to
him and to for-
sake all trust in
others.
q This smal nom-
ber, which seem-
ed to be con-
sumed, and yet
according to
Gods decree is
saued, which suf-
ficient to fill all
the world with
righteousnesse.
r God will de-
stroy this land as
he hath deter-
mined, and after
saue a small por-
tion.
s As the Egyp-
tians did punish
thee.
t Reade Chap.
9. 4.
u When the Is-
raelites passed
through by the
sifting vp of Mo-
ses rod, and the
enemies were
drowned, Exod.
14. 28.
x Because of the
promes made to
that kingdome,
y whereby Christs
Kingdome was
prefigured.
y He describeth by what way the Assyrians should
come against Ierusalem to confirme the faithfull, when it should
come to passe, that as their plague was come, so should they
be deliuered.

15 Shall the ^k axe boast it selfe against
him that heueth therewith? or shall the
sawe exalt it selfe against him that mo-
ueth it? as if the rodde should lift by it
selfe against him that taketh it vp, or
the staffe should exalt it selfe, as it were
no wood.
16 Therefore shall the Lord God of hostes
send among his fat men, leannes, and
vnder his glorie he shall kindle a burn-
ing, like the burning of fire.
17 And the light of Israel shall be as a
^l fire, and the Holie one thereof as a
flame, and it shall burne, and deuoure
his thornes and his biers in one
day:
18 And shall consume the glory of his fos-
rest, and of his fruitfull fieldes both
soule ^m and fleihe: and he shall be as the
ⁿ fainting of a standard bearer.
19 And the rest of the trees of his forest
shall be fewe, that a childe may tell
them.
20 And at that day shall the remnant
of Israel, and such as are escaped of the
house of Iacob, say no more vpon
him that smote them, but shall ^o say
vpon the Lorde, the holp one of Israel
in truth.
21 The remnant shall returne, euen the
remnant of Iacob vnto the nightie
God.
22 For though thy people, O Israel, be
as the sand of the sea, yet shall the rems-
nant of them returne. The consump-
tion ^p decreed shall ouerflowe with righte-
ousnes.
23 For the Lord God of hostes shall make
the consumption, euen ^q determined, in
the middes of all the land.
24 Therefore thus saith the Lord God of
hostes, O my people, that dwellst in
Zion, be not afrade of Asshur: he shall
smite thee with a rod, and shall lift by
his staffe against thee after the maner
of Egypt:
25 But yet a litle while time, & the wrath
shall be consumed, and mine anger in
their destruction.
26 And the Lorde of hostes shall raise up
a scourge for him, according to the
plague of ^r Midian in the rocke Siph:
and as his staffe was vpon the ^s Sea, so
he will lift it by after the maner of Eg-
ypt.
27 And at that day shall his burden be
taken away from of thy shoulder, and
his yoke from of thy necke: & the yoke
shall be destroyed because of ^t the annoy-
ning.
28 He is come ^u to Aiath: he is passed in-
to Migron, at Michmash shall he laye
by his armour.
29 Then haue gone ouer the founteyne: they
lodged in the lodging at Geba: Kas-

nah is afrade: Gibeah of Dan is fled
away,
30 Lift by thy voice, O daughter Gal-
lim, cause Iaius to heare, O poore Ma-
thoth.
31 Madmenah is removed: the inhabi-
tantes of Gebim haue gathered thei-
selues together.
32 Yet there is a time that he will stay at
Aob: he shall lift by his hand toward
the mount of the daughter Zion, the
hill of Ierusalem.
33 Beholde, the Lord God of hostes shall
cut of the ^v bough with feare, and the
top of Iyph stature shall be cut of, and the
Iyph shall be humbled.
34 And he shall cut away the thicke plas-
ces of the forest with yron, and Leban-
non shall haue a mightie fall.

CHAP. XI.

*1 Christ borne of the roote of Ihuai. 2 His vertues and
kingdome. 3 The fruites of the Gospell. 4 The
calling of the Gentiles.*

Bet there shall come a rod forth of
the stocke of Ihuai, and a grasse shall
growe out of his rootes.
2 And the Spirit of the Lorde shall rest
vpon him: the Spirit of wisdome and
vnderstanding, the Spirit of counsell
and strength, the Spirit of knowledge,
and of the feare of the Lord,
3 And shall make him prudent in ^d feare
of the Lorde: for he shall not iudge after
the sight of his eyes, neither reppone by
the hearing of his eares.
4 But with righteounesse shall he iudge
the poore, and with equitie shall he re-
ppone for the mecke of the earth: and he
shall ^b smite the earth with the rodde of
his mouth, and with the breaht of his
lippes shall he slay the wicked.
5 And iustice shall be the girdle of his
loines, and faithfullnesse the girdle of
his reines.
6 The ^c wolfe also shall dwell with the
lambe, and the leopard shall lie with the
kid, and the calfe, and the lion, and the
fat beast together, and a litle childe shall
lead them.
7 And the kowe and the beare shall feede:
their pong ones shall lie together: and
the yon shall cate strawe like the bul-
locke.
8 And the sucking childe shall play vpon
the hole of the aspe, & the wained childe
shall put his hand vpon the cockatrice
hole.
9 Then shall none hurt nor destroy in all
the mountaine of mine holinesse: for that
shall perish the earth shall be full of the knowledg
so that all the
worlde shall be smitten with this rodde, which is his worde.
c Men because of their wicked affections are named by the
names of beastes, wherein the like affections reigne: but
Christ by his Spirite shall reforme them, and worke in them
such mutuall charitie, that they shall be like lammes, fauour-
ing and louing one another, and cast of all their cruell af-
fections, Chap. 65. 25.

x Feare and de-
struction shall
come vpon Iu-
dah: for the prin-
ces and the peo-
ple shall all be
led away cap-
tues.

d It shall be in as great abundance as the waters in the sea. e He prophesieth of the calling of the Gentiles. f That is, his Church, which he also calleth his rest, Psal. 132. 14. g For God first deliuered his people out of Egypt, and now he promisseth to deliuer them out of their enemies hands, as from the Parthians, Persians, Caldeans, and them of Antiochia, among whom they were dispersed: and this is chiefly ment of Christ, who calleth his people, being dispersed throug

of the Lozde, as ^d the waters that couer the sea.

10 And in that day the roote of Iſſai, which Iſſai stand by for a signe vnto the people, the nations shall seeke vnto it, and his rest shall be glorious.

11 And in the same day shall the Lozde stretch out his hand ^g againe the second time, to possesse the remnant of his people, (which Ishalbe left) of Asshur, and of Egypt, and of Parthos, and of Ethiopia, and of Elan, and of Sinear, and of Hamath, and of the ples of the sea.

12 And he shall set by a signe to the nations, and assemble the dispersed of Israel, and gather the scattered of Iudah from the foure corners of the worlde.

13 The hatred also of Ephraim shall depart, and the aduersaries of Iudah shall be cut of: Ephraim shall not eniue Iudah, neither shall Iudah vex Ephraim:

14 But they shall see vpon the shoulders of the Philistins towards the West: they shall spoeke them of the East together: Eoum and Shoab shall be the fretsching out of their handes, and the children of Ammon in their obedience.

15 The Lord also shall utterly destroy the ^k tougne of the Egyptians sea, & with his mightie winde shall lift by his hand ^k ouer the ruer, and shall smite him in his seuen streames, and cause men to walke therein with shoos.

16 And there shall be a path to the remnant of his people, which are left of Asshur, like as it was vnto Israel in the day that he came by out of the lande of Egypt.

h Here he describeth the consent that shall be in his Church, and their victorie against their enemies. i Meaning, a corner of the sea, that entreteth into the lande, and hath the forme of a tougne. k To wit, Nilus, the great riuier of Egypt, which entreteth into the sea with seuen streames.

CHAP. XIII.

A thanksgiving of the faithfull for the mercies of God.

1 **A**sd thou shalt say in that day, O Lozde, I will praise thee: though thou wast angry with me, thy wrath is turned away, and thou comest foresh me.

2 Beholde, God is my saluation: I will trust, and will not feare: for the Lozde God is my strength and song: he also is become my saluation.

3 Therefore with ioy shall ye draw waters out of the wells of saluation.

4 And ye shall say in that day, Praise the Lozde: call vpon his name: declare his workes among the people: make mention of them, for his name is exalted.

5 Sing vnto the Lozde, for he hath done excellent things: this is knowne in all the worlde.

6 Crie out, and shoute, O inhabitant of Zion: for great is the holy one of Israel.

a He sheweth how the Church shall praise God, when they are deliuered from their captiuitie. b Our saluation standeth onely in God, who giueth vs an assured confidence, constancie and occasion to praise him for the same. Exod. 15. 2. psal. 118. 14. c The graces of God shall be so abundant, that ye may receiue them in as great plenty, as waters out of a fountaine that is full. s. Chro. 16. 8. s. Ye that are of the Church,

raed in the middes of thee. CHAP. XIII.

The Medes and Persians shall destroy Babilon.

1 **T**he burden of Babel, which the Medes shall destroy: the soune of Babel was destroyed. Lift by a standard vpon the high mountaine: lift by thy voice vnto them: wagge the banner, that they may go in to the gates of the nobles.

3 I haue commanded them, that I haue sanctified: and I haue called þy mightie to my wyath, and them that receiue in my glory.

4 The noise of a multitude is in þy mountaines, like a great people: a tumultuous noise of the kingdomes of the nations gathered together: the Lozde of hostes nombreyeth the hoste of the battell.

5 They come from a farre country, from the ebbe of the heauen: euen the Lozde with the weapons of his wyath to destroy the whole land.

6 Howle thou, for the day of the Lozde is at hand: it shall come as a destroyer from the North.

7 Therefore shall all hands be weakened, and all mens hearts shall melt,

8 And they shall be affraide: a anguish and sorowe shall take them, and they shall haue paine, as a woman that travaileth: every one shall be amazed at his neighbour, and their faces shall be like flames of fire.

9 Behold, the day of the Lozde cometh, cruel, with wyath and fierce anger: to layell the land waste: and he shall destroy the sinners out of it.

10 For the barres of heauen and the planetes thereof shall not gite their light: the sunne shall be darkened in his going forth, and the moone shall not cast her light to shine.

11 And I will visite the wickednesse vpon the world, and their iniquitie vpon the wicked, and I will cause the arrogancie of the proud to cease, and will cast downe the pride of tyrants.

12 I will make a man more precious then sine golde, euen a man aboute the wedge of golde of Sphir.

13 Therefore I will shake the heauen, and the earth shall remoue out of her place in the wyath of the Lozde of hostes, and in the day of his fierce anger.

14 And it shall be as a chafed doe, and as a sheepe that no man taketh by cues: no man shall turne to his owne people,

f Ye Babylonians. g The Babylonians anger, and griefe shall be so much, that their faces shall burne as fire. h They that are overcome, shall thinke that all the powers of heauen and earth are against them, Ezek. 32. 7. iocel. 3. 15. mat. 24. 29. i He comparateth Babilon to the whole worlde, because they so esteemed themselves by reason of their great empire. k He noteth the principall vice, whereunto they were most giuen, as are all that abound in wealth. l He noteth the great slaughter that shall be, seeing the enemy shall neither for golde, or silver spare a mans life, as verse. 17. m Meaning, the power of Babilon with their hyred souldiers.

a That is, the great calamitie, which was prophesied to come on Babel, as a most grieuous burden, which they were not able to beare. In these twelue chapters following, he speaketh of the plagues, wherewith God would smite these strange nations, (whom they knewe) to declare that God chastised the Israelites as his children, and these others as his enemies: and also that if God spare not these that are ignorant, that they must not thinke strange, if he punished them, which haue knowledge of his Lawe and keepe it not. b To wit, to the Medes and the Persians. c That is, prepared and appointed to execute my iudgements. d Which willingly goe about the worke whereunto I appoint them, but howe the wicked doe this, reade chap. 10. 6. e The armie of the Medes and the Persians against Babilon.

Ps. 137. 9.
 n This was not accomplished when Cyrus took Babylon, but after the death of Alexander the great.

Gen. 19. 24.
Gen. 50. 10.
 o Who vseth to goe from country to country to finde pasture for their beastes, but there shall they finde none.
 p Which were either wilde becats, or foules, or wicked sprites, whereby Satan deluded man, as by the faeries, goblins, and such like fantasies.

a He sheweth why God will haste to destroy his enemies: to wit, because he will deliuer his Church.
 b Meaning that the Gentiles shall be ioyned with the Church and worship God.
 c Signifying that the Lewes should be superiours to the Gentiles, and that they should be brought vnder the seruice of Christ by the preaching of the Apostles, whereby all are brought to the subiection of Christ. 2. Cor. 10. 5.
 d That is, hee suffered all violence & iniuries to be done. e Meaning, that when tyrantes reigne, there can bee no rest nor quietnesse, and also how detestable a thing tyrannie is, seeing the insensible creatures haue occasion to reioyce at their destruction.

and see the one to his owne land.
 15 Keepe one that is found, shall be stricken through: and who ouercometh him shall see, shall fall by the sword.
 16 * Their children also shall be broken in pieces before their eyes: their houses shall be spoiled, & their wines raiued.
 17 Behold, I will stirre vp the yedges against them, which shall not regard siluer, nor be desirous of golde.
 18 With bowes also shall they destroy the children, and shall haue no compassion vpon the fricke of the wombe, and their eyes shall not spare the children.
 19 And Babel the glorie of kingdomes, the beautie & pride of the Chaldeans, shall be the destruction of God * in Sodom and Gomorrah.
 20 It shall not be inhabited for euer, neither shall it be dwelled in from generation to generation: neither shall the Arabian picche his tents there, neither shall the shepherds make their foldes there.
 21 But I Tim shall lodge there, and their houses shall be full of thornes: Striches shall dwell there, and the Satyr shall dance there.
 22 And I Tim shall crie in their palaces, and in bagons in their pleasant palaces: and the tune thereof is rabie to come, and the dapes thereof shall not be prolonged.

CHAP. XIII.

1 The returne of the people from captiuitie. 4 The desoyl of the King of Babylon. 11 The death of the King. 20 The destruction of the Philistines.

1 **F**or the Lord will haue compassion of Iacob, and will per chase Israel, and cause them to ret in their owne land: and the stranger shall ioyne him selfe vnto them, and they shall come to the house of Iacob.
 2 And the people shall receive them and bring them to their owne place, and the house of Israel shall possesse them in the land of the Lord, for seruants & handmaidens: and they shall take their prisoners, whose captiues they were, and haue rule ouer their oppressours.
 3 I will in that day when the Lord shall giue thee rest from thy sorrow, and from thy feare, and from the soie bondage, wherein thou didest serue,
 4 Then shall thou take by this prouerbe against the King of Babel, & say, How hath the oppressor ceased? and the gold thurstie Babel rested?
 5 The Lord hath broken the rodde of the wicked, and the scepter of the rulers:
 6 Which smote the people in anger with a continual plague, and ruled the nations in wrath: if any were persecuted, he did not let.
 7 The whole world is at rest & is quiet:

they sing for ioye.
 8 Also the fire trees reioyced of thee, and the cedars of Lebanon, saying, Since thou art laid downe, no heluer came by against vs.
 9 Hell beneath is moued for thee to meet thee at thy coming, rapping vp the dead for thee, euen all the princes of the earth, & hath raised from their thrones all the Kings of the nations.
 10 All they shall crie, and say vnto thee, Art thou become weake also as we? art thou become like vnto vs?
 11 Thy pompe is brought downe to the graue, and the fountaine of thy well: the womnes is spied vnder thee, and the womnes couer thee.
 12 How art thou fallen from heauen, Lucifer, sonne of the morning; and thou downe to the ground, which didest cast lottes vpon the nations?
 13 Yet thou saydest in thine heart, I will ascende into heauen, & exalt my throne aboue beside the starres of God: I will sit also vpon the mount of the Congregation in the sides of the height.
 14 I will ascende aboue the height of the cloudes, and I will be like the most high.
 15 But thou shalt be brought downe to the graue, to the sides of the pit.
 16 They that see thee, shall looke vpon thee and consider thee, saying, Is this the man that made the earth to tremble, and that did shake the kingdomes?
 17 He made the world as a wilderness, & destroyed the cities thereof, and opened not the house of his prisoners.
 18 All the Kings of the nations, euen they all sleepe in glorie, euerie one in his owne house.
 19 But thou art cast out of thy graue like an abominable branch: like the raiment of those that are sturme, and thrust thorow with a sword, which go downe to the stoures of the pit, as a cartelle trodden vnder feete.
 20 Thou shalt not be ioyued with them in the graue, because thou hast destroyed thine owne land, and stamie thy yedges: the seede of the wicked shall not be renowned for euer.
 21 * Prepare a slaughter for his children, in thy prouerbe: inquire of their fathers: let them not rise by nor possesse the land, nor fill the face of the world with enemies.
 22 If so: I will rise vp against them (saith the Lord of hostes) and will cut off from Babel the name and the remnant & the soune, and the nephew, saith the Lord:
 23 And I will make it a possession to the hedgehog, and pooles of water, and I will sweepe it with the besone of destruction, saith the Lord of hostes.
 24 The Lord of hostes hath sworne, saying, Surely like as I haue purposed, so shall it come to passe, & as I haue consulted, it shall stand:
 25 * That I will breake to pieces Asshur in destroy them wholly, when I shall deliuer you from Babel.

f As though they feared least thou shouldst trouble the dead, as thou didest liuing; and here he denieth the proud tyrannie of the wicked, which know not that all creatures with their destruction y they may reioyce.
 g In stead of thy colly carpets & coverings.
 h Thou that thoughtest thy selfe most glorious, & as it were placed in the heauen: for the morning starre, that goeth before the sunne, is called Lucifer to whom Nebuchad-nezzar is compared.
 i Meaning, Ierusalem, wherof the Temple was on the North side, as Psal. 48. 2. wherby he meant that yrates fight against God, when they persecute his Church, and would see themselves in his place.
 k In maruelling at thee.
 l To fet them at liberty: noting his crueltie.
 m Thou wast not buried in the sepulchre of thy fathers, thy tyrannie was so abhorred.
 n He calleth to the Medes and Persians and all those that should execute Gods vengeance.
 o Or, stories.
 o As I haue begun to destroy the Assyrians, so will I continue, and

n For verie sorrowe and compassion.
 n They shall vse all meane to seeke helpe of their idoles and all in vaine: for Chemoz their great god shall not be able to helpe them.
 o He appointed a certaine time to punish the enemies in.
 p Who will observe iustly the time, for the which he is hyred, and serue no longer, but will euer long for it.

linepards shalbe no fring nor howling for ioye: the treader shall not treade wine in the wine presses: I haue caused the reuoycing to cease.

- 11 Wherefore, my bowels shall founde like an harpe for Shobab, and mine inward partes for licer-harshly.
 12 And when it shall appeare that Shobab shall be weare of his hye places, then shall he come to his temple to pray, but he shall not puenale.
 13 This is the worde that the Lorde hath spoken against Shobab since that tyme.
 14 And now the Lorde hath spoken, saying, ° In thre yerres, as þ þeres of an yreling, and the gloip of Shobab shall be contained in all þ great multitude, and the remnant shall be verrye small and feeble.
 15 This is no longer, but will euer long for it.

CHAP. xvii.

A Prophecie of the destruction of Damalcus and Ephraim. 7 Calamitie mouth to repentance.

a Reade Chap. 23. 1.
 b The chiefe cite of Syria.
 c It was a countrey of Syria by the riuier Arnon.
 d It seemeth the Prophet would comfort the Church in declaring the destruction of these two Kings of Syria & Israel, when as they had conspired the ouerthrow of Iudah.
 e The ten tribes gloried in their multitude, and alliance with other nations: therefore he saith that they shall be brought downe and the Syrians also.
 f Meaning of the ten tribes, which boasted themselves of their nobilitie, prosperitie, strength and multitude.
 g As the abundance of corne doeth not feare the haruest men that should cut it downe: no more shall the multitude of Israel make the enemies to shrinke, whom God shall appoint to destroy them.
 h Which valley was plentifull and fertile.
 i Because God would haue his couenant stable, he promisth to reserue some of this people, and to bring them to repentance.
 k He sheweth that Gods corrections euer bring forth some fruites, and cause his to tume from their sinnes, and to humble themselves to him.

- 1 The burden of Damalcus, Behold, Damalcus is taken away from being a cite, for it shall be a ruinous heape.
 2 The cities of Moer shall be forsaken: they shall be for the flocks: for they shall be there, and none shall make them as fraide.
 3 The imitation also shall cease from Esphaim, and the kingdome from Damalcus, & the remnant of Aeraim shall be as the gloie of the children of Israel, saith the Lord of hostes.
 4 And in that day the gloie of Jaakob shall be impouerished, and the fatnes of his flesh shall be made leane.
 5 And it shall be as when the haruest man gathereth & the come, and reapeth the eares with his arme, and he shall be as he that gathereth the eares in the ballep of Reephaim.
 6 Yet a gathering of grapes shall be left in it, as the shaking of an olive tree, two or thre berries are in the top of the vye most boughs, and foure or fve in the hye branches of the fruite thereof, saith the Lord God of Israel.
 7 At that day shall a man looke to his maker, and his eyes shall looke to the hole one of Israel.
 8 And he shall not looke to the altars, the workes of his owne hands, neither shall he looke to those things, which his owne fingers haue made, as grones and images.
 9 In that day shall the cities of their strength be as the forsaking of boughs

and branches, which they did forsake, because of the children of Israel, & there shall be desolation.

- 10 Because thou hast forgotten the God of thy saluation, and hast not remembered the God of thy strength, therefore shalt thou set pleasant plantes, & shalt graffe strange vine branches.
 11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy feede to flourish: but the haruest shall be gone in the day of possession, and there shall be desperate sorrow.
 12 ° All, the multitude of many people, they shall make a found like the noise of the sea: for the noise of the people shall make a found like the noise of mightie waters.
 13 The people shall make a found like the noise of many waters: but God shall rebuke them, and they shall see farre off, and shall be chased as the chaffe of the mountaines before the winde, and as a rolling thing before the whirlewinde.
 14 And loe, in the evening there is a trouble: but afore the morning it is gone. This is the portion of them that spoile vs, and the lot of them that robbe vs, which were infinite in number, and gathered of many nations, p He addeh this for the consolation of the faithful, which were in Israel. q He compareth the enemies the Assyrians, to a tempest, which riseth ouer night, and in the morning is gone.

CHAP. xviii.

1 Of the enemies of the Church. 7 And of the vocation of the Gentiles.

- 1 O W, the laide shadowing with wings, which is beyond the riuers of Ethiopia,
 2 Sending ambassadors by the sea, euen in vessels of reebes vpon the waters, saying, Go, ye swift messengers, to a nation that is scattered abroad, and spoyle, vnto a terrible & people from their beginning euen hitherto: a nation by little and litle, euen troden vnder foote, whose laide the croddes haue spoiled,
 3 All ye the inhabitants of the world and dwellers in the earth, shall see when he secretly by a signe in the mountaines, and when he bloweth the trumpet, pe thall heare.
 4 For so the Lorde saide vnto me, I will sit and beholde in my tabernacle, as he heare bying by the raine, and as a cloide of dewe in the yeate of haruest.
 5 And to promise them helpe against their enemies, & so the Lord did threaten to take away their strength that the Iewes should not trust therein: or that they did follicite the Egyptians, and promised them ayde to goe against Iudah.
 6 To wit, I Iewes, who because of Gods plagues made al other nations afraid of the like, as God threatened, Deut. 28. 37.
 7 f When the Lorde prepareth to fight against the Ethiopians, g I will slay a while from punishing the wicked, h Which two seasons are most profitable for the riping of fruites: whereby he meaneth, that he will seme to fauour them, and giue them abundance for a time, but he will suddenly cut them of.

1 As the Canaanites left their cities, when God did place the Israelites there, so the cities of Israel shall no more be able to defend their inhabitants, then bushes, when God shall send the enemy to plague them.
 m Which are excellent, and brought out of other countreis.
 n As the Lord threateneth the wicked in his lawe, Leui. 26. 16.
 o The Prophet lamenteth, considering the horrible plague that was prepared against Israel by the Assyrians, which were infinite in number, and gathered of many nations, p He addeh this for the consolation of the faithful, which were in Israel. q He compareth the enemies the Assyrians, to a tempest, which riseth ouer night, and in the morning is gone.

a He meaneth that part of Ethiopia, which lieth toward the Sea, which was so full of ships, that the fayles (which he compareth to wings) seemed to shadowe the sea.
 b Which in those countreis were great: in so much as they made shippes of them for swiftnesse.
 c This may be taken that they sent ether to comfort Iewes, & so the Lord did threaten to take away their strength that the Iewes should not trust therein: or that they did follicite the Egyptians, and promised them ayde to goe against Iudah.
 d To wit, I Iewes, who because of Gods plagues made al other nations afraid of the like, as God threatened, Deut. 28. 37.
 e Meaning the Assyrians, as Chap. 8. 7
 f When the Lorde prepareth to fight against the Ethiopians, g I will slay a while from punishing the wicked, h Which two seasons are most profitable for the riping of fruites: whereby he meaneth, that he will seme to fauour them, and giue them abundance for a time, but he will suddenly cut them of.

5 For afore the harvest when the sower is finished, & the fruit is riping in the sower, then he shall cut downe the branches with hookes, and shall take away, and cut of the bougis:

6 They shall be left together vnto the fowles of the mountaines, and to the beastes of the earth: for the fowle shall sommer vpon it, & euery beast of the earth shall winter vpon it.

7 At that time shall a present be brought vnto the Lord of hostes, (a people that is scattered abroad, and spoiled, and of a terrible people from their beginning hitherto, a nation by little and little euen triden vnder foote, whose land the riuers haue spoiled) to the place of the name of the Lord of hostes, euen the mount Zion.

CHAP. XIX.

The destruction of the Egyptians by the Assyrians, 18 Of their conversion to the Lord.

a Reade Chap. 13. 1.

b Because the Egyptians trusted in the defence of their country, in the multitude of their idoles, & in the valiantnes of their men, the Lord sheweth that he wil come ouer all their munitions in a swift cloude, and that their idoles shall tremble at his coming, & that mens hearts shall faint.

c As he caused the Ammonites, Moabites, and Idumeans to kill one another, when they came to destroy the Church of God, 2. Chro. 20. 12. chap. 49. 25.

d Meaning, their policie, and wisdom.

e He sheweth that the sea and Nilus their great riuier, whereby

they thought themselves most sure, should not be able to defend them from his anger, but that he would send y^e Assyrians among them, that should keepe them vnder as slaues. f For Nilus ran into the sea by seuen streames, as though they were so manie riuers. g The Ebrewe word is mouth, whereby they meane the spring, out of the which the water gusheth as out of a mouth. h The Scriptures vse to describe the destruction of a country by taking away of the commodities thereof, as by vines, flesh, fish, and such other thinges, whereby countreys are enriched.

They burden of Egypt, Beholde, the Lord b^rideth vpon a swift cloude, and shall come into Egypt, and the idoles of Egypt shall be moued at his presence, and the heart of Egypt shall melt in the middes of her.

2 And I will let the Egyptians against the Egyptians: to enery one shall I fight against his brother, & enery one against his neighbour, citie against citie, and kingdome against kingdome.

3 And the spirit of Egypt shall faile in the middes of her, and I will delroy their counsell, and they shall seeke at the idoles, and at the sozerers, and at them that haue spirits of diuination, and at the southsayers.

4 And I will deluier the Egyptians into the hand of the cruell lordes, and a mightie king shall rule ouer them, saith the Lord God of hostes.

5 Then the waters of the sea shall faile, and the riuier shall be dried vp, & wasted.

6 And the riuers shall goe farre awaie: the riuers of defence shall be emptied and dried vp: the reebes and flagges shall be cut downe.

7 The grasse in the riuier, and at the head of the riuers, and all that groweth by the riuier, shall wither, and be dryen away, and be no moie.

8 The fishers also shall b^e mourne, and all they that cast angle into the riuier, shall lament, and they that speare their net vpon the waters, shall be weakened.

9 Moreover, they that worke in floure of diuers lordes, shall be confounded, and

they that weaue nets,

10 For their nettes shall be broken, and all they, that make poudes, shall be grieued in heart.

11 Surely the princes of Zoan are fooles: the counsell of the wise counsellers of Pharaoh is become foolithe: how say we vnto Pharaoh, I am the sonne of the wife: I am the sonne of the ancient kings?

12 Where are now thy wise men, that they may tell thee, or may knowe what the Lord of hostes hath determined against Egypt?

13 The princes of Zoan are become fooles: the princes of Nooph are decreed, they haue decreed Egypt, euen the corners of the tribes thereof.

14 The Lord hath mingled among them the spirite of errorous: and they haue caused Egypt to erre in euery worke thereof, as a drunken man erreth in his vomite.

15 Neither shall there be any worke in Egypt, which the head may doe, nor the taile, the branche nor the rush.

16 In that day shall Egypt be like vnto women: for it shall be afraid and feare because of the mouing of the hand of the Lord of hostes, which he shaketh ouer it.

17 And the land of Iudah shall be a feare vnto Egypt: enery one that maketh mention of it, shall be afraid thereof, because of the counsell of the Lord of hostes, which he hath determined vpon it.

18 In that day shall sine cities in the land of Egypt speake the language of Canaan, and shall sweare by the Lord of hostes: one shall be called the citie of destruction.

19 In that day shall the altar of the Lord be in the middes of the land of Egypt, and a pillar by the border thereof vnto the Lord.

20 And it shall be for a signe and for a witness vnto the Lord of hostes in the land of Egypt: for they shall cry vnto the Lord, because of the oppressors, and he shall send them a Saviour and a great man, and shall deluier them.

21 And the Lord shall be knowne of the Egyptians, and the Egyptians shall knowe the Lord in that day, and do sacrifice and oblation, & shall bowe bowes vnto the Lord, and performe them.

22 So the Lord shall smite Egypt, he shall smite and heale it: for he shall returne vnto the Lord, and he shall be intreated of them and shall heale them.

i Called also Tanes, a famous citie vnto Nilus. k He noteth the flauerers of Pharaoh: who persuaded the King that he was wise, and noble, and his house was most ancient, & so he flattered himselfe, saying, I am wise.

l Or Memphis, others Alexandria, and now called the great Cairo. m The principall vpholders thereof are y^e chiefest cause of their destruction.

n For the spirit of wisdom he hath made them drunken & giddic with the spirit of error.

o Neither the great nor the small, the strong nor the weak, considering through their occasion y^e Iewes made not God their defence, but put their trust in them, & were therefore now punished, they shall feare least y^e like light vpon them.

q Shall make one confession of faith with the people of God: by the speech of Canaan meaning, the language, where in God was then serued.

r Shall renounce their superstitions, & protest to serue God aright. s Meaning, fixe cities hie should serue God, and the sixt

remaine in their wickednesse: & so of the sixt part there should be but one lost. t There shall be eident signes and tokens, that Gods religion is there: which manner of speech is taken of the Patriarkes and ancient times, when God had not as yet appointed the place, and full manner howe he would be worshipped. u This declareth that this prophetic should be accomplished in the time of Christ. x By these ceremonies he comprehendeth the spiritual seruire vnder Christ,

y By these two nations, which were then chiefe enemies of the church, he sheweth that y Gentiles, and the Iewes should be ioyed together in one faith and religion, and should be all one folde vnder Christ their shepheard.

23 In that day shall there be a path from Egypt to Asshur, & Asshur shall come into Egypt, and Egypt into Asshur: so the Egyptians shall worship the Asshur.
 24 In that day shall Israel be the thrice with Egypt and Asshur, even a blessing in the middes of the land.
 25 For the Lorde of hostes shall blese it, saying, Blessed be my people Egypt and Asshur, the worke of mine handes, and Israel mine inheritaunce.

was bowled downe when I heard it, and I was amazed when I sawe it.
 4 White heart failed: feare residues troubled me: the night s of my pleasures hath he turned into feare vnto me.
 5 Prepare thou the table: watch in the watch towre: eate, drinke: & arise, ye princes, anoint the shield.
 6 For thus hath the Lord said vnto me, For, let a watchman, to tell what hee seeth.
 7 And he sawe a charret with two horses: a charret of an asse, and a charret of a camel: and he bearkened and took diligent heed.

g He prophecieth the death of Belshazzar, as Dan. 5. 30, who in the middes of his pleasures was destroyed.
 h Whiles they are eating, and drinking, they shall be commanded to runne to their weapons.

CHAP. XX.

The three yeeres captiuitie of Egypt and Ethiopia described by the three yeeres going naked of Isaiah.

a Who was a captaine of Saneherib, 2. King. 18. 17.
 b A Citie of the Philistims.
 c The Ebrewes write y Saneherib was so called.
 d Which signifieth that the Prophet did lament the miserie that he saw prepared, before y three yeeres, that he went naked and bare footed.
 e In whose aide they trusted.
 f Of whom they boaste, & gloried.
 g Meaning, Iudea, which was compassed about with their enemies, as an yle with waters.

1 **I**sah yerethat a Tartan came to Bshdod, (when Sargon King of Asshur sent him) and had fought against Bshdod, and taken it.
 2 At the same time spake the Lord by the hand of Isaiah the sonne of Amoz, saying, Go, and loose the lacker cloth from thy loynes, and put of thy shooe from thy foote. And he did so, walking naked and barefoote.
 3 And the Lorde said, Like as my seruant Isaiah hath walked naked, and barefooted three yeeres, as a signe and wonder vpon Egypt, and Ethiopia,
 4 So shall the King of Asshur take away the captiuitie of Egypt, and the captiuitie of Ethiopia, both yong men and olde men, naked and barefoote, with their buttocks vncovered, to the shame of Egypt.
 5 And they shall feare, and be ashamed of Ethiopia their expectation, and of Egypt their glorie.
 6 Then shall the inhabitant of this yle say in that day, Beholde, such is our expectation, whither we fled for helpe to be deliuered from the King of Asshur, and how shall we be deliuered?

8 And he cryed, W' ypon my lord, I stand continually vpon the watche towre in the day time, and I am set in my watche ciuerie night:
 9 And beholde, this mans charret cometh with two horses. And he answered and said, * Babels fallen: it is fallen, and all the images of her gods hath he broken vnto the ground.
 10 D' m' thyrling, & the c'ome of my floore. That which I haue heard of the Lord of hostes, the God of Israel, haue I shewed vnto pou.
 11 ¶ The burden of Dumah. He calleth vnto mee out of Seir, Watchman, what was in the night? Watchman, what was in the night?
 12 The watchman said, The morning cometh, and also the night. If ye will aske, enquire: returne and come.
 13 ¶ The burden againe Arabia. In the forest of Arabia shall ye tarie all night, euert in the wapes of Debaim.
 14 D inhabitants of the lande of Tema, bring forth water to meete the thirstie, and picuent him that seeth with his head.
 15 For they seee from the drawen sword, euert from the drawen sword, and from the bent bowe, and from the greuousnes of warre.
 16 For thus hath the Lord said vnto me, Get a peece according to the peeces of an hireling, and all the glorie of Kardar shall faile.
 17 And the residue of the number of the strong archers of the sonnes of Arabia shall be fewe: for the Lord God of Israel hath spoken it.

i To wit, in a vision by the Spirit of prophecie.
 k Meaning charrettes of men of warre, and others that carried the baggage.
 l Meaning, Darius which ouercame Babylon.
 m The watchman, whome Isaiah set vp, tolde him, who came toward Babylon, and the Angel declared that it should be destroyed: all this was done in a vision.
 n Meaning, Babylon.
 o Which was a citie of the Ishmaelites, and was so named of Dumah, Gen. 25. 14.
 p A mountaine of the Idumeans.
 q He describeth the vnquietnes of the people of Dumah, who were night and day in feare of their enemies, and euert ranne to and fro to enquire newes.
 r For feare, the Arabians shall flee into the woods, and he appointeth what waye they shall take.
 s Signifying that for feare they shall not tarie to eate or drinke.
 t He appointeth them respite for one yeere onely and then they should be destroyed. v Reade chap. 16. 14. x Which was the name of a people of Arabia: & by the horrible destruction of all these nations, he teacheth the Iewes that there is no place for refuge or to escape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

CHAP. XXI.

Of the destruction of Babylon by the Persians and Medes. 11 The ruine of Idumea, 13 And of Arabia.

a On the sea side betweene Iudea, and Caldea was a wilderness, whereby he meaneth Caldea.
 b That is, the ruine of Babylon by y Medes, and Persians.
 c The Adyrians and Caldeans, which had destroyed other nations, shall be overcome of the Medes and Persians, and this hee prophecieth an hundred yeere before it came to passe.
 d By Elam, he meaneth the Persians.
 e Because they shall finde no succour, they shall mourne no more, or, I haue caused them to cease mourning, whome Babylon had afflicted.
 f This the Prophet speaketh in the person of the Babylonians.

1 **T**he burden of the desert sea. As the whirlewindes in the South use to passe from the wilderness, so shall it come from the horrible land.
 2 A greiuous vision was shewed vnto me. The transgressour against a transgressour, and the destroyer against a destroyer. So by Elam, besige Media: I haue caused all the mourning thereof to cease.
 3 Therefore are my loppes filled with goloue: so loupes haue taken me as the goloues of a woman that traileth: I

eeues of the people of Dumah, who were night and day in feare of their enemies, and euert ranne to and fro to enquire newes.
 r For feare, the Arabians shall flee into the woods, and he appointeth what waye they shall take.
 s Signifying that for feare they shall not tarie to eate or drinke.
 t He appointeth them respite for one yeere onely and then they should be destroyed. v Reade chap. 16. 14. x Which was the name of a people of Arabia: & by the horrible destruction of all these nations, he teacheth the Iewes that there is no place for refuge or to escape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

CHAP. XXII.

He prophecieth of the destruction of Ierusalem by Nebuchad-nezzar. 13 A threatening against Sbelma. 20 To whose office Eliachim is preferred.

1 The

h That is, Ty-
rus, which was
the chiefe port
of the Sea.
i I haue no peo-
ple left in me, &
am as a barren
woman that ne-
uer had childie.
k Because theſe
two countreys
were ioyned in
league together.
l Tyruſwilleth
to other marchants
to go to Cilicia,
and to come no
more there.
m Who maketh
her marchants
like Princes.
n Thy ſtrength
will no more
ſerue thee: ther-
fore flee to o-
ther countries
for ſuccour.
o For Tyruſ
was neuer tou-
ched nor afflic-
ted before.
p Because Tyruſ
was buyt by
them of Zidon.
q The Caldeans
which dwelt in
tents in the wil-
dernes, were ga-
thered by the
Aſſyrians into ci-
ties.
r The people of
the Caldeans de-
ſtroyed the Aſ-
ſyrians: whereby
the Prophet
meaneth, that
ſeeing the Cal-
deans were able
to overcome the
Aſſyrians, which
were to great a
nation, much
more ſhal theſe
two nations of
Caldea and Aſ-
ſyria be able to
ouerthrowe Ty-
ruſ.

abundance of waters, & the harneſt of
the riuer was her reuenues, & ſhe was a
marke of the nations.
4 Be ſhamed, thou Zidon: for the h ſea
hath ſpoken, euen the ſtrength of the
ſea, ſaying, I haue not t rauaped, nor
brought forth childen, neither nour-
iſhed pong men, nor brought by virgins.
5 When the fame cometh to the Egypti-
ans, they ſhall be ſorie, concerning the
rumour of Tyruſ.
6 Co nou oner to T Carthiſh: howle, pee
that dwell in the plea.
7 Is not this that pour glorious citie: her
antiquitie is of ancient dayes: her owne
ferte ſhall leade her aſaue of to be a ſo-
journer.
8 Who hath decreed this againſt Tyruſ
(that crowneth men) whoſe marchants
are princes: whoſe chaymen are the no-
bles of the world?
9 The Lorde of hoſtes hath decreed this,
to ſtarme the pyde of all glorie, and to
bring to contempt all them that be glo-
rious in the earth.
10 Paſſe through thy lande like a flood to
the daughter of Carthiſh: there is no
more ſtrength.
11 He ſtretched out his hand vpo the ſea:
he ſhooke the kingdomes: the Lorde hath
giuen a commendement concerning the
place of marchandis, to deſtroye the
power thereof.
12 And he ſayde, Thou ſhalt no more re-
ſpoue when thou art oppreſſed: o daughter
of Zidon: riſe vp, go ouer vnto Ceſtium:
pet there thou ſhalt haue no reſt.
13 Behold the land of the Chaldeaes: this
was no people: I Aſhur founded it by
the inhabitants of the wildernes: they
ſet by the towres thereof: they rapied
the palaces thereof and he brought it
to ruine.
14 Howle pee ſhips of T Carthiſh, for pour
ſtrength is deſtroyed.
15 And in that day ſhal Tyruſ be forgot-
ten ſeuentie yeeres, (according to the
peres of one King) at the end of ſeuentie
yeeres ſhall Tyruſ ſing as an har-
lot.
16 Take an harpe, and go about the citie:
(thou harlot that haſt bene forgoten)
make ſweete melodie, ſing moe ſongs
that thou maeſt be remembered.
17 And at the end of ſeuentie yeeres ſhall
the Lorde viſite Tyruſ, & ſhe ſhal returne
to her wages, and ſhall commit forni-
cation with all the kingdomes of the
earth, that are in the world.
18 Pet her occupying and her wages ſhal

be holy vnto the Lorde: it ſhall not be
laped by no kept in ſtoie, but her mar-
chandis ſhalbe for them that dwell bes
fore the Lorde, to eare ſufficiently, and to
haue durable clothing.
repentance, and turne her heart from avarice
vnto the true worſhipping of God and liberalitie
towards his Santes.

CHAP. XXIIII.

A prophetic of the curſe of God for the ſinnes
of the people. A ſeruant referred, ſhall praye the
Lorde.

1 **B**ehold, the Lorde maketh the earth
desert, and he maketh it waſte: he
turneth it vpside downe, and ſcatter-
eth abroad the inhabitants thereof.
2 And there ſhalbe like people, like byſtles,
and like ſeruant, like maſter, like maſt,
like miſtreſſe, like byer, like ſeller, like
lender, like borrower, like giuer, like ta-
ker to be ſurie.
3 The earth ſhal be cleane emptyed, and
bitterly ſpooled: for the Lorde hath ſpo-
ken this woide.
4 The earth lamenteth & ſadeth awap:
the world is feeble and decayed: the
proude people of earth are weakened.
5 The earth is alſo decepueth, becauſe of
the inhabitants thereof: for they tranſ-
grefſed the lawes: they changing the or-
dinances, and bmake the euertlaſting co-
uenant.
6 Therefore hath the curſe denounced the
earth, and the inhabitants thereof are
deſolate. Wherefore the inhabitants of
the land are burned by, and fewe men
are left.
7 The wine faileth, & vine hath no might:
all that were of mery heart, do mourne.
8 The mirth of tabrets ceaſeth: the noſe
of them that reioyce, endeth: the ioye of
the harpe ceaſeth.
9 They ſhal not drinke wine with mirth:
ſtrong drinke ſhalbe bitter to them that
drinke it.
10 The citie of vbanitie is broken downe:
euery houſe is thru vt, that no man map
come in.
11 There is a crying for wine in the ſtreets:
all ioye is darkened: the mirth of the
world is gone awap.
12 In the citie is left deſolation, and the
gate is ſmitten with diſtruction.
13 Surely thus ſhal it be in the mids of
the earth, among the people, as the
ſhaking of an oliue tree, and as the
grapes when the vintage is ended.
14 They ſhal liſt by their voyce: they ſhal
ſhout for the magnificence of the Lorde:
thru ſhal reioyce from the ſea,

a This prophetic
is as a conclu-
ſion of that which
hath bin threat-
ened to the Iewes
& other nations
fro the 13. Chap.
& therefore by
earth he mean-
eth thoſe lads,
which were be-
fore named.
b Because this
was a name of
dignitie, it was
alſo applied to
the, which were
not of Aarons fa-
milie, & ſo ſigni-
fiche alſo a man
of dignitie, as 2,
Sam. 8. 18. & 20.
25. 1. chro. 18. 17.
& by theſe words
the Prophet ſig-
nifieth an horri-
ble confuſion,
where there ſhal
be neither religi-
on, order, nor po-
licie, Hoſea 4. 9.
c That is, ren-
dredh not her
fruit for the ſinne
of earth deceiued
of their nour-
ture, becauſe
they deceiued
God of his honor
d Written in the
Law, as Leuit. 26.
14. deut. 28. 16.
e Thus earth
ved to applye
particularly the
menaces & pro-
miſes which are
general in Law,
e With heate &
drought, or els,
that they were con-
ſumed with the
fire of Gods
wrath. f Which
as it was with-
out order, ſo
noue ſhoule it
be brought to
deſolation &
confuſion: and
this was not
only meant
of Ieruſalem,
but of all the
other wicked
cities. g Be-
cauſe they
did not vſe
God: benefi-
tes arieth,
their pleaſures
ſhoule faile,
& they ſal to
mourning. h
He comfortheth
the faithfull,
declaring that
in this great
deſolation the
Lord wil aſſem-
ble his Church,
which ſhal
praye his name,
as chap. 10. 22.
i Fro vt moſt
coarſe of the
world, where
the Goſpel ſhal
be preached, as
verſ. 16.

k Meaning, to God, who will publish his Gospel through all the world.
 l I am comforted with care, considering the affliction of the Church, both by foren enemies, & domesticall. Some reade, my secret, my secret: that is, it was recited to the Prophet, that the good shoulde be preferred & the wicked destroyed.
 m Meaning, that Gods wrath, and vengeance should be ouer & vnder them: so that they should not escape no more then they did at Noahs flood, n There is no power so high or mightie, but God will visite him wich his rods, o Noz with his rods, as vers. 21, but shalbe comforted. p When God shall restore his Church, the glorie thereof shall so shine and his ministers (which are called his ancient men) that the sunne and the moone shall be darke in comparison thereof.

15 Wherefore praise ye the Lord in the valleys, euen the name of the Lord God of Israel, in the ptes of the sea.
 16 From the uttermost part of the earth we haue heard praises, euen glory to the Lord, & I said, I will learne, my leane-nesse, wo is me: the transgressours haue offended: yea, the transgressours haue grievously offended.
 17 Feare, and the pit, & the snare are byp thee, o inhabitant of the earth.
 18 And he that fleeth from the noise of the feare, shal fall into the pit: & he that cometh by out of the pit, shal be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.
 19 The earth is utterly broken down: the earth is cleane dissolved: the earth is moued exceedingly.
 20 The earth shall reele to and fro like a drunken man, and shalbe remoued like a tent, and the iniquitie thereof shall be heauie vpon it: so that it shall fall, and rise no more.
 21 And in that day shall the Lord visit the hoste about that is on hye, euen the kings of the worlde that are vpon the earth.
 22 And they shalbe gathered together, as the prisoners in the pit: and they shalbe shut vp in the prison, and after manie daues shal they be visited.
 23 Then the inoone shalbe abashed, and the sunne ashamed, when the Lord of hostes shall reigne in mount Zion and in Jerusalem: and glorie shall be before his ancient men.

e of the mightie is like a stone against the wall.
 5 Thou shalt bring down the noise of the strangers, as the heate in a drie place: hee will bring downe the song of the mightie, as the heate in the shadow of a cloude.
 6 And in this mountaine shall the Lord of hosts make vnto all people a feast of fat things, euen a feast of fined wines, and of fat things full of marrow, of wines fined and purified.
 7 And he will destroy in this mountaine the couering that couereth all people, and the vayne that is spread vpon all nations.
 8 He will destroy death for ever: and the Lord God will wipe away the teares from all faces, & the rebuke of his people will he take away out of all the earth: for the Lord hath spoken it.
 9 And in that day shall men say, Lo, this is our God: wee haue waited for him, and he will saue vs. This is the Lord, we haue waited for him: we wil reioyce and be ioyful in his saluation.
 10 For in this mountaine shall the hande of the Lord rest, & Moab shall be tresshed vnder him, euen as straw is tresshed in Gadmachah.
 11 And he shal stretch out his hand in the middes of them (as he that swimmerh, stretcheth them out to swimme) & with the strength of his handes shal he bring downe their pride.
 12 The defence also of the height of thy walles shall bee bring downe and lape vnto the dust.
 And fill his with perfit ioy. Reuel. 7. 17. & 21. 4. I By Moab are meant all the enemies of his Church. m There were two cities of this name: one in Iudah, 1. Chro. 2. 49, & another in the land of Moab, Ierem. 48. 2. which seemeth to haue bene a plentiful place of corne, Chap. 10. 31.

e The rage of the wicked is furious, till God breake the force thereof.
 f Meaning, that as the heate is abated by y raine, so shal god bring downe the rage of the wicked.
 g As a cloude shadoweth from the heate of the sunne, so shall God auaige the reioycing of the wicked against the godly.
 h To wit, in Ziō wherby he meaneth his Church, which should vnder Christ be assembled of the Iewes and the Gentiles, and is here described vnder the figure of a costly banquet, as Mat. 22. 2.
 i Meaning, that ignorance and blindness, wherby we are kept backe fro Christ, he will take away all occasions of sorrowe
 k By Moab are meant all the enemies of his Church. m There were two cities of this name: one in Iudah, 1. Chro. 2. 49, & another in the land of Moab, Ierem. 48. 2. which seemeth to haue bene a plentiful place of corne, Chap. 10. 31.

CHAP. XXV.

A thanksgiving to God in that that he sheweth him selfe iudge of the worlde, by punishing the wicked and maintaining the godly.

a Thus the Prophet giueth thanks to God, because he will bring vnder subiection these nations by his corrections, & make the of his church which before were his enemies
 b Not onely of Ierusalem, but also of these other cities, which haue bene thine enemies.
 c That is, a place where as all vagabondes may liue without danger, and as it were, at ease, as in a palace. d The arrogant and proule, which before would not knowe thee, shall by thy corrections feare a id glorie in thee.

1 O Lord, thou art my God: I will exalt thee, I wil praise thy name: for thou hast done wonderfull things, according to the counsels of olde, with a stable truth.
 2 For thou hast made of a city an heap, of a strong citie, a ruine: euen the palace of strangers of a citie, it shall neuer be built.
 3 Therefore shal the mighty people giue glorie vnto thee: the citie of the strong nations shal feare thee.
 4 For thou hast bene a strength vnto the poore, euen a strength to the needy in his trouble, a refuge against the tempest, a shadowe against the heat: for the blast

CHAP. XXVI.

A song of the faithfull, wherein is declared, in what consisteth the saluation of the Church, & wherein they ought to trust.

1 In that day shall this song be sung in the lande of Iudah, We haue a strong citie: saluation shall God set for walles and bulwarke.
 2 When ye the gates that the righteous nation, which keepeth the truth, may enter in.
 3 Be an assured purpose wilt thou perseuer perfit peace, because they trusted in thee.
 4 Trust in the Lord for ever: for in the Lord God is strength for evermore.
 5 For ye wil bring downe the that dwell on hye: the hye citie he will abate: euen vnto the ground wil he cast it downe, & bring it vnto dust.
 6 The foote shal treade it down, euen the

a This song was made to comfort the faithfull, wher their captiuitie should come, assuring them also of their deliuerance, for y which they should sing this song.
 b Gods protection & defence shalbe sufficient for vs, c He assureth y godly to returne after the captiuitie to Ierusalem.
 d Thou hast decreed so, and thy purpose can not be changed. e There is no power so hye, that can let God, when hee will deliuer his.

f God wil feed y
poore afflicted
ouer the power
of the wicked.
g We haue con-
stantly abid in
the aduersities
wherwith thou
hast afflicted vs.
h Meaning, that
by afflictions
men shall learne
to feare God.
i The wicked,
though God shew
them euident
signes of his
grace, shalbe ne-
uer the better.
k Through enuy
and indignation
against thy peo-
ple.
l The fire & ven-
geance, where-
with thou doest
destroy thine e-
nemies.
m The Babylo-
nians, which haue
not governed
according to thy
word.
n Meaning, that
y reprobate, eue
in this life shal
haue the begin-
ning of euil las-
ting death.
o To wit, the
company of the
faithfull by the
calling of the
Gentiles.
p That is, the
faithfull by thy
rodswere mou-
ed to pray vnto
thee for deliue-
rance.
q To wit, in ex-
treme sorow.
r Our sorowes
had none ende,
neither did we
enjoy the com-
fort, that we wo-
ked for.
s The wicked &
men without re-
ligion were not
destroyed.
t He comforteth the faithfull in their afflictions, shewing them
that euen in death they shall haue life: and that they should
most certainly rise to glory: the contrary should come to y wic-
ked, as vers. 14. u. As herbes, dead in winter, flourish againe by the
rayne in the spring tyme: so they that lie in the dust, shall rise vp
joyfull when they feele the dew of Gnds grace. x He exhorth
y faithful to be patient in their afflictions, & to waite vpon Gods
worke.

ffete of the y^ouige, and the steypes of
the neede.
7 The wap of the lust is righteousnesse:
thou wilt make equal the righteous
path of the lust.
8 Wlso we, O Lord, haue waited for thee
in the way of thy iudgements: the des-
ire of our soule is to thy name, and to
the remembrance of thee.
9 With my soule haue I desired thee in
the night, and with my spirite within
me will I seeke thee in the morning: for
kyng thy iudgements are in the earth,
the inhabitants of y^o world shall learne
righteousnesse.
10 Yet mercy^o be shewed to the wicked,
yet he will not learne righteousness: in
the land of byrightness will he do wic-
kedly, and will not behold the matricke
of the Lord.
11 O Lord, they will not behold thine his
hand: but they shall see it, and be con-
founded with the zeale of the people, &
the fire of thine enemies shall deuour
them.
12 Loyde, vnto vs thou wilt ordayne
peace: for thou also hast wrought all
our woorkes for vs.
13 O Lord our God, other^m lords beside
thee haue ruled vs, but we will remem-
ber thee onely, and thy name.
14 The^a dead shall not lyue, neither shall
the dead arise, because thou hast visi-
ted and scattered them, and destroyed
all their memory.
15 Thou hast increased^o the nation, O
Lord: thou hast increased the nation:
thou art made glorious: thou hast en-
larged all the coasts of the earth.
16 Lord, in trouble haue they^p visited
thee: they poured out a prayer when
thy chastening was vpon them.
17 Like as a woman with childe, that
draweth nere to the traiaile, is in sor-
row, and cryeth in her paines, so haue
we bene in thy sight, O Lord.
18 We haue conceived, we haue borne in
paine, as though we shoulde haue
brought forth^r wunde: there was no
helpe in the earth, neither did the in-
habitants of the world fail.
19 If^s thy dead men shall liue: euen to my
body shall they rise. Awake, and sing, ve
that dwell in dust: for thy^t dew is as
the dew of herbes, and the earth shall call
out the dead.
20 Come, my people: enter thou into thy
chambers, & shut thy doores after thee:
hide thy selfe for a very little while, un-
till the indignation passe ouer.
21 For lo, the Lord commeth out of his
place to visite the iniquitie of the inha-

bitants of the earth by them: and y^o the earth shall
the earth shall disclose her y^o blood, & shall
no more hide her flayne.
which hath drunke, y^o it may cry for vengeance
against y^o wicked.
CHAP. XXVII.
A prophetic against the kingdom of Satā, & And
of the cry of the Church for their deliuerance.
1 In that^a day the Loyde with his so-
le and great and mighty^b twoode shall
visite Antiochan, that pearting ser-
pent, euen Antiochan, that crooked ser-
pent, and he shall slay the dragon that
is in the sea.
2 In that day sling of the vinegarde^c of
red wine.
3 If the Lord do keepe it: I will water it
euery moment: least any asflaple it, I
will keepe it night and day.
4 Anger^d is not in me: who would see
the thiers and the thornes against me in
battell? I would go through them, I
would burne them together.
5 O^e will he^e feele my strength, y^o he may
make peace with me, & be at one tyme:
6 If hereafter, Iacob shall take reue:
Israel shall flourish & grow, & the world
shall be filled with fruit.
7 I will he smite^f him as hee smote
those that smote him: or is he flayne
according to the slaughter of them that
were slaine by him?
8 In^h measure in the branches thereof
will thou contend with it, whē he blow-
eth with his rough winde in the day of
the East winde.
9 Whⁱ this therefore shall the iniquitie
of Iacob be purged, and this is all
the fruit, the taking away of his snare:
when he shall make all the stones of the
altars, as chalke stones, broken in pie-
ces, that the groues and images may
not stand vp.
10 Let the^k defenced citie shalbe desolate,
& the habitation shalbe forsaken, & left
like a wilderness. There shall the calfe
feede, and there shall he lie, and consume
the branches thereof.
11 When the boughes of it are dry, they
shall be broken: the^l women come, & let
them on fire: for it is a people of none
vnderstanding: therefore he that made
them, shall not haue compassion of the,
and he that formed them, shall haue no
mercy on them.
12 And in that day shall the Lord thesely
from the channell of the^m Riuier vnto
the riuier of Egypt, and ye shall be ga-
thered, one by one, O children of Israel.
great aboun-
dance. g He sheweth that God punisheth him in mercy, and his
enemies in iustice. h That is, thou wilt not destroy the roote
of thy Church though the branches thereof feare to perish
by the sharpe winde of affliction. i He sheweth that there is no
true repentance, nor full reconciliation to God, till the heart be
purged from all idolatry, and the monuments thereof destrou-
ed. k Notwithstanding his fauour that he will heu them after,
yet Ierusalem shall be destroyed, & graffe for cattell shall growe
in it, I God shall not haue neede of mighty enemies: for the ve-
ry womē shal do it, to their great shame. m He shall destroy all
from Euphrates to Nilus: for some fledde toward Egypt, thin-
king to haue escaped.

y The earth shall
vomit & cast out
y innocēt blood,
Against y wicked.
a At the tyme
appointed.
b That is, by his
mighty power
& by his worde.
c He prophesiech
here of the des-
truction of Satā
and his kingdom
vnder y name of
Liuathar, Af-
thur and Egypt.
d Meaning, of y
best wine, which
this vineyard, y^o
is the Church,
should bring
forth as most a-
greeable to the
Lord.
e Therefore he
will destroy the
kingdom of Satā
because hee lo-
ueth his Church
for his own mer-
cies sake, & can
not be angry
with it, but wi-
sheth y he may
powre his anger
vpon the wicked.
f Infidels, whom
he meanech by
briers and
thornes.
g He maruei-
leth, that Israel
will not come by
gentleness, excep-
t God make
them to feele
his rods, and so
bring them vnto
him.
h Though I af-
flict & dimini-
sh my people
for a tyme, yet
shall the roote
spring againe &
bring forth in
their day.
i He sheweth that
God punisheth him
in mercy, and his
enemies in iustice.
h That is, thou wilt
not destroy the roote
of thy Church though
the branches thereof
feare to perish
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i He sheweth that
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ments thereof
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it, I God shall
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of mighty enemies:
for the very
womē shal do
it, to their great
shame.
m He shall
destroy all from
Euphrates to
Nilus: for some
fledde toward
Egypt, thin-
king to haue
escaped.

n In the tyme of Cyrus, by whom they should be deliuered: but this was chiefly accomplished vnder Christ.

13 In that day also shall the great trumpet be blowne, and they shall come, which perished in the land of Asshur: and they that were chaſed into the lande of Egypt, and they shall worship the Lord in the holy mount at Jerusalem.

CHAP. XXVIII.

Against the pride and drunkenness of Israel. *9* The untowardnes of them that should learne the word of God. *24* God doth all things in tyme and place.

WD to the ^a crowne of pride, the drunkards of Ephraim: for his glorious beautie shall be a fading floure, which is vpon the head of the valley of them that be fat, & are overcome with wine.

2 Behold, the Lord hath a mightie and strong hoste, like a tempest of happle, and a whirlewinde that overthroweth, like a tempest of mighty waters that overflow, which throw to the grounde mightily.

3 They shall be troden vnder foote, euen the crowne and the pride of the drunkards of Ephraim.

4 For his glorious beautie shall be a fading floure, which is vpon the head of the valley of them that be fat, & as the hasty fruit afore sommer, which when he that looketh vpon it, seeth it, while it is in his hand, he eateth it.

5 In that day shall the Lord of hostes be for a crowne of gloie, and for a diadem of beautie vnto the residue of his people:

6 And for a spirite of iudgement to him that stretch in iudgement, & for strength vnto them that turue away the battell to the gate.

7 But they haue erred because of wine, and are out of the way by strong drinke: the Priest and the Prophet haue erred by strong drinke: they are swallowed by with wine: they haue gone astray through strong drinke: they faile in vision: they stumble in iudgement.

8 For all their tables are full of filthie vomiting: no place is cleane.

9 Whom shall he teach knowledge? & whom shall he make to vnderstand the things that he heareth? them that are weined from the milke and drawn fro the breasts.

10 For precept must be vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, and there a little.

11 For with a stammering ^k tongue and with a strange language shall he speake vnto this people.

12 Vnto whome^l he said, ^m This is the

rest: ⁿ give rest to him that is weary: & this is the refreshing, but they would not heare.

13 Therefore shall the word of the Lord be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a little and there a little, that they may go, and fall backward, and be broken and be snared and be taken.

14 Therefore, heare the worde of the Lord, pe seenefull men that rule this people, which is at Jerusalem.

15 Because ye haue said, We haue made a covenant with death, and with hell are we at agreement: though a scourge runne ouer, and passe through, it shall not come at vs: for we haue made shall hode our refuge, and vnder vauite we be hid.

16 Therefore thus saith the Lord God, Beholde, I will lay in Zion a stone, a tried stone, a precious corner stone, a sure fundament. He that belieueth, shall not make haste.

17 Iudgement also will I lay to the rule, and ^r righteousnes to the balance, and ^p hope shall weaye away the dayne confidence, and the waters shall overflow: ^s the secreete place.

18 And your covenant with death shall bee disannulled, and your agreement with hell shall not stand: when a scourge shall runne ouer and passe through, then shall ye be trode downe by it.

19 When it passeth ouer, it shall take you away: for it shall passe through eery morning in the day, and in the night, and there shall be onely ^y feare to make you to vnderstande the hearing.

20 For the bed is ^r straight that it cannot suffice, and the covering narrow that one cannot wry himselfe.

21 For the Lord shall stand as in mount Perazim: he shall be wiath as in the valley ^b of Sibon, that he may do his worke, his strange worke, and bring to passe his acte, his strange acte.

22 Now therefore be no mochers, least your bondes increase: for I haue heard of the Lord of hostes a consumption, euen determined vpon ^p whole earth.

23 Hearken ye, and heare my voice: hearken ye, and heare my speech.

24 Doth the plow man plow all the day, to sow? doth he open, and brake the clottes of his ground?

25 When he hath made it ^e plaine, will he

ons and gentlenes could not bring you vnto, shall be so sore, that you are not able to endure it. A Whē David overcame the Philistines, 2 Sam. 5. 20. 1 Chr. 14. 11. B Where Joshua discouered five kings of the Amorites, Iosh. 10. 12. c As y plow man hath his appointed tyme, & diuers instruments for his labour, so hath y Lord for his vengeance: for he purifieth some at one tyme, & some at another, some after one sort, & some after another, so that his chosen feede is beaten, and tried, but not broken, as are the wicked.

n Show to them y are wery & haue neede of rest, what is y rest, o Because they will not receiue the word of God when it is offered, it commeth of their owne mallice, if after their hearts be so hardened, that they care not for it, as before Chap. 6. p They thought they had shiften to anoide Gods iudgements, and that they could escape though al other perished. q Though y Prophets condēned their ido's, and vaine trust of falsehood, & vanitie, yet y wicked thought in themselves that they would trust in these things. r That is, Christ by whom all the building must be tried, and vp-holden. Psal. 118.

22. mat. 21. 42. acts. 4. 11. rom. 9. 33 1. pet. 2. 6. f He shal be quiet, & seeke none other remedies, but be content with Christ.

t In the restitution of his Church, iudgemēt, & iustice shall reigne. u Gods corrections & affliction. x Affliction shall discover their vaine confidence, which they kept secret to themselves.

y Terror & destruōō shal make you to learne y, which exhortatiōō

z Your affliction shall be so sore, that you are not able to endure it.

A Whē David overcame the Philistines, 2 Sam. 5. 20. 1 Chr. 14. 11. B Where Joshua discouered five kings of the Amorites, Iosh. 10. 12. c As y plow man hath his appointed tyme, & diuers instruments for his labour, so hath y Lord for his vengeance: for he purifieth some at one tyme, & some at another, some after one sort, & some after another, so that his chosen feede is beaten, and tried, but not broken, as are the wicked.

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y Terror & destruōō shal make you to learne y, which exhortatiōō

a Meaning, the proud kingdome of the Israelites, which were drunken with worldly prosperitie.

b Because the Israelites for the most part dwelt in plentiful valleys, he meaneth hereby the valley of them, that had abundance of worldly prosperitie, & were, as it were, crowned therewith, as with garlands.

c He seemeth to meane y Assyrians, by whom y ten Tribes were carried away.

d Which is not of long continuance, but is soon ripe, & first eat.

e Signifying, that y faithful, which put not their trust in any worldly prosperitie, but made God their glory, shall be preferred.

f He will giue counsell to the gouernour, and strength to the captaine, to driue the enemies in at their owne gates.

g Meaning, the hypocrites, which were among the, & were altogether corrupt in life and doctrine, which is here ment by drunkennes & vomiting.

h For there was none that was able to vnderstand any good doctrine: but were foolish, and as vnmeete as yong babes. i They must haue one thing of tymes tolde, k Let one teach what he can, yet they shall no more vnderstand him, then if he spake in a strange language.

l That is, the Prophet, whome God should send. m This is the doctrine, whereupon ye ought to stay & rest.

22. mat. 21. 42. acts. 4. 11. rom. 9. 33 1. pet. 2. 6. f He shal be quiet, & seeke none other remedies, but be content with Christ.

t In the restitution of his Church, iudgemēt, & iustice shall reigne. u Gods corrections & affliction. x Affliction shall discover their vaine confidence, which they kept secret to themselves.

y Terror & destruōō shal make you to learne y, which exhortatiōō

not then sowe the fetches, & sowe cummin, and cast in wheate by measure, and the appoyned barley and rpe in their place?

- 26 For his God doeth instruct him to haue discretion, and doeth teach him,
- 27 For fetches shall not be threshed with a threshing instrument, neither shall a cart wheele bee turned about vpon the cummin: but the fetches are beaten out with a staffe, and cummin with a rodde.
- 28 Bread come when it is threshed, hee doeth not alwap thresh it, neither doeth the wheele of his cart lul make a noise, neither will he breake it with the teeth thereof.
- 29 This also cometh from the Loide of hostes, which is wonderfull in counsell, and excellent in workes.

C H A P. XXIX.

1 A prophetic agaynst ierusalem. 2: The vengeance of God on them that followe the traditions of men.

- 1 **A**ly^a altar, altar of the cite that was and dwelt in: adde peere vnto pere: ^b let them kill lambes.
- 2 But I wil bring the altar into distresse, and there shall bee heauynesse and fogetw, and it shall bee vnto me like ^c an altar.
- 3 And I will beliege thee as a circle, and fight against thee on a mount, and will cast by ramparts against thee.
- 4 So shalt thou bee humbled, and shalt speake out of the ^d grounde, and thy voyce also shall bee out of the grounde like him that hath a spirite of diuinitie on, and thy talking shall whysper out of the dust.
- 5 Moreover, the multitude of thy strangers shall be like smal dust, and the multitude of strong men shall bee as chaffe that passeth away, & it shall be in a moment, euen suddenly.
- 6 Thou shalt bee visited of the Loide of hostes with thunder, and shaking, and a great noise, a whirlewinde, and a tempest, and a flame of a deuouring fire.
- 7 And the multitude of all the nations that fight agaynst the altar, shall be as a dreame or vision by night: euen all they that make the warre agaynst it, and strong holdes agaynst it, and lape scire vnto it.
- 8 And it shall be like as an hungrie man dreameth, and beholde, & he eateth: and when he awaketh, his soule is empty: or like as a thirstie man dreameth, and loe, hee is drinking, and when hee awaketh, beholde, hee is saynt, and his soule longeth: so shall the multitude of all nations be that fight against mount Zion.

^a The Hebrew word Ariel signifieth ^γ Lion of God, & signifieth the Altar, because the altar seemed to deuour ^γ sacrifice ^γ was offered to God, as Ezek. 43. 16.
^b Your vaine confidence in your sacrifices shall not last long.
^c Your cite shall be full of blood, as an altar whereon they sacrifice
^d Thy speache shall be as lofly, but abused, & low as the very charmers, which are in low places, & whispyer, so that their voyce can scarce be heard.
^e Thine hired soldiers, in who thou trustest, shall be destroyed, as dust or chaffe in a whirlewinde.
^f The enemies that I will bring to destroy thee, and that which thou makest thy wayne trust, shall come at vnwares, euen as a dreame in the night. Some reade, as if this were a comfort to the Church for the destruction of their enemy: ^g That is, he thinketh that he eateth.

- 9 ^h Staypourt selues, and wonder: they are blinde, and make you blinde: they are drunken, but not with wine: they itageger, but not by strong drinke.
- 10 For the Loide hath covered pou with a spirit of slumber, and hath shut by your eyes: the Prophets, & your chiefe Seers hath he covered.
- 11 And the vision of them all is become vnto pou, as the words of a booke that is sealed by, which they deliuer to one that can read, saying, Read this, I pray thee. Then shall he say, I can not: for it is sealed.
- 12 And the booke is giuen vnto him that cannot read, saying, Reade this, I pray thee. And he shall say, I cannot reade.
- 13 Therefore the Loide sayde, Because this people ^k come nere vnto mee with their mouth, and honour mee with their lippes, but haue remooued their heart farre from mee, and their feare towarde mee was taught by the precept of men,
- 14 Therefore beholde, I will againe do a maruillous worke in this people, euen a maruillous worke, and a wonder: for the wisdom of their wise men shall ^l perishe, and the understanding of their prudent men shall be hid.
- 15 Vnto them that ^m seeke drepe to hide their counsell from the Loide: for their woorkes are in darkenesse, and they saye, Who seeth vs? & who knoweth vs?
- 16 Pour turning of deuices shall it not be esteemed ⁿ as the potters clay: for shall the worke say of him that made it, Hee made me not: or the thing foined, saye of him that fashioned it, Hee had none vnderstanding.
- 17 Is it not yet but a litle whyle, and Lebanon shall bee ^o turned into Carmel: and Carmel shall be counted as a forest?
- 18 And in that daye shall the deafe heare the words of the booke, and the eyes of the blinde shall see out of obscuritie, and out of darkenesse.
- 19 The meke in the Loide shall receiue ioy againe, and the poore men shall reioyce in the holy one of Israel.
- 20 For the cruell man shall cease, and the scoinefull shall be consumed: and all that haile to iniquitie, shall be cut of:
- 21 Which made a man to sinne in the ^p word, and roke him in a snare: which reioyced them in the gate, & made the iust to fall without cause.
- 22 Therefore thus saith the Loide vnto the house of Iacob, euen he that redeemed Nabraham, Iacob shall not moue be confounded, neither now shall his face be pale.
- 23 But when hee seeth his children, the worke of mine hands, in the middes of him, they shall sanctifie my Name, and the Prophets wordes, and woulde not abide admonitions, but would intangle them and bring them into danger.

^h Mufe hercon as long as ye list, yett shall ye finde nothing but occasio to be allocated for your Prophets are blinde, & therefore cannot direct you.
ⁱ Meaning, that it is all alike, either to reade, or not to reade, except God open the heart to vnderstand.
^k Because they are hypocrites & not syncere in heart, as Mat. 15. 8
^l That is, their religio was learned by mans doctrine, and not by my word.
^m Meaning, that where as God is not worshipped according to his word, both magistrates, & ministers are but fooles, and vnderstanding.
ⁿ This is spoken of the, which in heare despised Gods word, and mocked at the admonitions, but outwardly bare a good face.
^o For all your craft, sayth the Lord, you cannot be able to escape mine hands, no more then the clay, that is in the potters handes, hath power to deliuer it selfe.
^p Shall there not be a change of all things? & Carmel, that is a pleasant place in respect of ^γ it shall be then, may be taken as a forest, as Cha. 32. 15. & thus hee speaketh to comfort the faithful.
^q They that went about to finde fault with the Prophets wordes, and woulde not abide admonitions, but would intangle them and bring them into danger.

r Signifying, that except God giue vnderstanding, and knowledg, man cannot but still erre, and murmure against him.

sanctifie the holy one of Iacob, & shall feare the God of Israel.
24 Then they that erred in spirite, shall haue vnderstanding, and they that murmured, shall learne doctrine.

woyde, and trust in violence, and wickednes, and stay therein,
13 Therefore this iniquitie shall be vnto you as a breache that falleth, or a swelling in an hye wall, whose breakeing cometh suddenly in a moment.
14 And the breakeing thereof is like the breakeing of a porters potte, which is broken without pittie, and in the breakeing thereof is not founde a sheard to take fire out of the hearth, or to take water out of the pit.
15 For thus saith the Lord God, the holie one of Israel, In quiett and quietnes shall ye be saued: in quietnes and in confidence shall bee your strenght, but pee would not.
16 For ye haue sayde, No, but wee will flee away vpon our hoiles. Therefore shall ye flee. Wee will ride vpon the swiftest. Therefore shall your persecuters bee swifter.
17 A thousand as one shall flee at the rebuke of one: at the rebuke of sine shall ye flee, till ye be left as a shippe mast vpon the top of a mountaine, and as a broken vpon an hill.
18 Yet therefore will the Lorde waite, that he may haue mercie vpon you, and therefore will he be exalted, that hee may haue compassion vpon you: for the Lorde is the God of iudgement. Blessed are all they that waite for him.
19 Surely a people shall dwell in Zion, and in Ierusalem: thou shalt waite no more: he will certainly haue mercie vpon thee at the voyce of thy crye: when he heareth thee, he will answere thee.
20 And when the Lorde hath giuen you the bread of aduersitie, and the water of affliction, thy raine shall bee no more kept backe, but thine eyes shall see thy raine.
21 And thine eares shall heare a voyce behind thee, saying, This is the way, walke pee in it, when thou turnest to the right hand, and when thou turnest to the left.
22 And ye shall pollute the couering of the images of silver, and the rich ornament of thine images of golde, and call them away as a mensurines cloth, and thou shalt sape vnto it, Get thee hence.
23 Then shall hee giue raine vnto thy seede, when thou shalt sow the ground, and bread of the increase of the earth, and it shall bee fatte and as oyle in that day shall thy cattell be fed in large pastures.
24 The oren also and the pong affes, that till the ground, shall eate cleane vnto the der, which is inuolued with the sycowell and with the fenne.
25 And vpon euery hye mountaine, and vpon euery hie hill shall there be riuers and streams of waters, in the day of the great slaughter, when the towres shall presse it.

l Meaning, in their stubbornnes against God & the admonitions of his Prophets.

CHAP. XXX.

1 Heere prometh the Lewes which in their aduersitie vsed their owne counsells, and sought helpe of the Egyptians, to Despispe the Prophets, & Therefore he sheweth what destruction shall come vpon them, 13 But offereth mercie to the repentant.

1 **W**ade to the rebellious children, saith the Lord, that take counsel, but not of mee, and couer with a conering, but not by my spirite, that they may lay sinne vpon sinne:
2 Which walke forth to go downe into Egypt, (I haue not asked at my mouth) to strengthen themselves with the strenght of Pharaoh, and trust in the shadow of Egypt.
3 But the strenght of Pharaoh shall bee your shame, & the trust in the shadowe of Egypt your confusion.
4 For his princes were at Zoan, & his Ambassadors came vnto Hanes.
5 They shall be all ashamed of the people that cannot profite them, nor helpe nor do them good, but shalbe a shame & also a reproche.

6 **T**he burden of the beasts of the South, in a lande of trouble and anguish, from whence shall come the pong and olde serpent, the viper and sicke flying serpent against them that shall beare their riches vpon the shoulers of the coltes, and their treasures vpon the bouches of the camels, to a people that cannot profite.

7 For the Egyptians are banitic, & they shall helpe in vayne. Therefore haue I cryed vnto her, Their strenght is to sit still.

8 Nowe goe, and write it before them in a table, and note it in a booke that it may be for the last day for euer and euer:

9 That it is a rebellious people, lying children, and children that would not heare the Lawe of the Lord.

10 Which say vnto the Seers, See not: and to the Prophets, Prophecie not vnto vs right things: but speake flattering things vnto vs: propheticke errors rours.

11 Depart out of the war: go aside out of the way: cause the holy one of Israel to cease from vs.

12 Therefore thus saith the holie one of Israel, Because you haue cast of this

m Signifying, that the destruction of the wicked shall be without reconerie.
n Oft times by his Prophets he put you in remembrance of this, & you should only depend on him.
o We will trust to escape by our horses.
p Whereas all the trees are cut downe fane two or three to make mastes.
q He comendeth great mercies of God, whowith patience waiteeth to call sinners to repentance.
r Not only in punishing, but in vsing moderatio in y same, as Ier. 10. 24 & 30. 11.
s Or, in Ierusalem.

u God shall direct all thy wayes, & appoyne thee how to go either hither or thither.
v Ye shall cast away your idoles, which you haue made of gold, & silver, with all y belonging vnto the, as a most filthy thing, and polluted.
w Shewing that there can be no true repentance, except both in heart and deede we shew our selues enemies to idolatrie.
x By these diuers maners of speech he sheweth that the felicitie of y Church shall be so great, that none is able sufficiently to express it.

l Meaning, in their stubbornnes against God & the admonitions of his Prophets.

a Who contrary to their promises, take not me for their protectour, and contrary to my commandement, seeke helpe at strangers.
b They seeke shifts to cloke their doinge, and not godly means.
c The chiefe of Israel went into Egypt in Ambassie to seeke helpe, and abode at these cities.
d That is, a heauie sentence or propheticke against the beasts that caried their treasures into Egypt, by the wilderness, which was South from Iudah: signifying that if the beasts shoulde not be spared, the men shoulde be punished much more grievously.
e To wit, to Ierusalem.
f And not to come to and fro to seeke helpe.
g That is, this propheticke.
h That it may be a witness against them for all posteritie.
i He sheweth whoe was the cause of their destruction, and bringeth also all miserie to man: to wit, because they would not heare the worde of God, but delited to be flattered, and led in error.
k Threaten vs not by the worde of God, neither be so gorgeous, nor talke vnto vs in the Name of the Lord, as Ierem. 11. 21.

y When the Church shall be restored, y glory thereof shall passe seue times the brightnes of y sunne: for by the sunne and moone, which are two excellent creatures, he sheweth what shall be the glory of the Children of God in the kingdom of Christ.

z This threatening is against the Assyrians, the chiefe enemies of the people of God.

a To dräue thee to nothing: and thus God confumeth the wicked by that meanes, wherby he cleanse his.

b Ye shall reioyce at the destruction of your enemies, as they that sing for ioy of the solemne feast, which began in the evening.

c Gods plague.

d It shall destroy.

e With ioy and assurance of the victorie.

f Against Babel: meaning, the Assyrians & Babylonians.

g Here it is taken for hell, where the wicked are tormented, read 2.King.23.10.

h So that their estate or degree cannot exempt the wicked.

i By these figuratiue speeches he declareth the condition of the wicked after this lyfe.

shall fall.

26 Moreover, the light of the moone shall be as the light of the y sunne, & the light of the sunne shall be as the light of the moonne, and like the light of fire in the day that the voyde shall binde vp the breach of his people, and heale the stroke of their wounde.

27 Beholde, the Name of the Loide cometh from farre, his face is burning, and the burden thereof is heauy: his lippes are full of indignation, and his toungue is as a denouring fire.

28 And his spirit is as a riuier that overfloweth by the necke: it denudeth a fander, to shame the nations with the fame of a baurie, and there shall be a byde to cause the to erre in þe wayes of the people.

29 But there shall be a song vnto you as in the night, when a solemne feast is kept: and gladnesse of heart, as he that cometh with a pipe to goe vnto the mount of the Loide, to the mighty one of Israel.

30 And the Loide shall cause his glorious voyce to be heard, and shall declare the lighting downe of his arme with the anger of his countenance, and flame of a denouring fire, with scattering & tempest, and haile stones.

31 For with the voyce of the Loide shall Asshur be destroyed, which smote with the rodde.

32 And in euery place that the staffe shall passe, it shall cleane fall, which the Loide shall lay vpon him with carchets and barpes: and with battels, and lifting vp of handes shall he fight against it.

33 For Ezechiel is prepared of olde: it is euen prepared for the King: he hath made it deepe and large: the burning thereof is fire and much word: þe breath of the Loide, like a riuier of bynstone, doth kinde it.

b sake into the Loide.

2 But he pet is wisest: therefore he will bring euil, & not turne backe his voyde, but he will arise against the house of the wicked, and against the helpe of them that worke baurie.

3 Now the Egyptians are men, & not God, and their horses flesh and not spirit: and when the Loide shall stretch out his hande, the helper shall fall, and he that is holpen shall fall, and they shall altogether faile.

4 For thus hath the Loide spoken vnto me, As the lion of lions whelpe roareth vpon his pray, against whom if a mule titude of the heperdes be called, he will not be afraid at their voyce, neyther will humble himselfe at their nosse: so shall the Loide of hostes come downe to fight for mount Zion, and for the hill thereof.

5 His birdes that flie, so shall the Loide of hostes defend Jerusalem by defending and deliuering, by passing through and pferuing it.

6 O ye children of Israel, turne againe, in as much as ye are sunken deepe in rebellion.

7 For in that day euery man shall cast out his idoles of silver, and his idoles of golde, which your handes haue made you, euen a sinne.

8 Then shall Asshur fall by the sword, not of man, neyther shall the sword of man denour him, and he shall fall from the sword, and his pong men shall faule.

9 And he shall go for feare to his towler, and his princes shall be afraid of the standard, sayth the Loide, whose fire is in Zion, and his furnace in Jerusalem.

b Meaning, that they forsake the Lord, & put their trust in worldly things: for they cannot trust in both.

c And knoweth their crafty contrivances and will bring all to nought.

d Meaning, both the Egyptians & the Iherusites.

e He sheweth the lesser, that if they would put their trust in him, he is so able, that none can resist his power: and so careful ouer them, as a bird cuer her yong which cuer fieth about the for their defence: which similitude the Scripture vseth in diuers places, as Deut. 32.11.

f He toucheth their conkiecence that they might earnestly feele their grieuous finnes, & so truly repent for as much as now they are almost drowned and past recouerie.

g By these fruits your repentance shall be known, as Chap. 2.18.

h When your repentance appeareth.

i This was accomplished soone after when Saneheribs army was difcomfited, and he fled to his castle in Nineuch for succour.

k To destroy his enemies.

CHAP. XXXI.

r He curseth them that forsake God, and seeke for the helpe of men.

a There were two speciall causes, why the Iherusites should not ioyne amitie with the Egyptians: first, because the Lord had commaunded them nener to returne thither, Deut. 17.16, and 28.68. least they should forget the benefit of their redemption: and secondly, least they should be corrupted with the superstition and idolatry of the Egyptians, & so forsake God, Iere. 2.18.

1 **W**D vnto the that goe downe into Egypt for helpe, & stay vpon horses, and trust in charrets, because they are many, and in horsemen, because they be very strong: but they looke not vnto þe help one of Israel, nor

CHAP. XXXII.

The condition of good rulers and officers described by the gouernment of Hezekiah, who was the figure of Christ.

1 **B**Eholde, a King shall reigne in iustice, and the princes shall rule in iudgement.

2 And that man shall be as an hyding place from the winde, and as a refuge for the tempest: as riuers of water in a drye place, and as the shadowe of a great rocke in a weary land.

3 The eyes of the seing shall not be slint, and the eares of them that heare, shall hearken.

a This prophecie is of Hezekiah, who was a figure of Christ, and therefore it ought chiefly to be referred to him.

b By iudgement and iustice is meant an vpright gouernment, both in policie and religion.

c Where men are weary with trauelling for lacke of water.

d He promisseth to giue the true light, which is the pure doctrine of Gods worde, and vnderstanding, and zeale of the same, contrary to the threatenings against the wicked, Chap. 6.9 & 29.10.

4 And the heart of the foolish shall be
 derided and knowledge, and the tongue of
 the flutters shall be ready to speake dis-
 tinctly.

5 The nigard shall no more be called
 wise: all, nor the thurle riche.

6 But the nigard will speake of nigard-
 nes, and his heart will worke iniquitie,
 and do wickedly, and speake falsely as
 gainst the Lord, to make empty the his-
 gory soule, and to cause the drinke of the
 thurle to faile.

7 For the weapons of the church are
 wicked: he denieth wicked counsels, to
 ludoce the poore with lying wordes:
 & to speake against the poore in iudges-
 ment.

8 But the liberall man will denie of his
 herall things, and he will continue his
 liberalitie.

9 Rise vp, ye women that are at ease:
 heare my voice, ye careless daughters:
 hearken to my wordes.

10 Ye women, that are careless, shall be in
 feare as about a yere in dayes: for the
 vintage shall faile, & the gathering shall
 come no more.

11 Ye women, that are at ease, be astoni-
 sh'd: feare, O ye careless women: put of
 the clothes: make bare, and girde sacke-
 cloth vpon the loines.

12 Open shall lament for the teates, euen
 for the pleasant fields, and for the fruits
 full vine.

13 Vpon the lande of my people shall
 growe thornes and byers: pea, vpon
 all the houses of top in the cite of reiois-
 cing,

14 Because the palace shall be forsaken, &
 the noise of the cite shall be left: the
 tower and fortresse shall be demies for
 euer, and the delite of wilde asses, and a
 pasture for flockes.

15 Untill the Spirit be powred vpon vs
 from aboue, and the wildernes become
 a fruitfull field, and the plenteous field
 be counted as a forest.

16 And iudgement shall dwell in the des-
 sert, and iustice shall remayne in the
 fruitfull field.

17 And the worke of iustice shall be peace,
 euen the worke of iustice and quietnes,
 and assurance for euer.

18 And my people shall dwell in the taber-
 nacle of peace, and in sure dwellings,
 and in safe resting places.

19 When it harrieth, it shall fall on the for-
 rest, and the cite shall be left in the tow

place,
 20 Blessed are ye that sowe vpon all
 waters, and O drinke thither the water of
 the eye and the asse.

boundance: or in places which before were couered with wa-
 ters, and now made dry for your vses. o The fields shall be
 so ranke, that they shall sende out their cattell to eate vp the
 first crosse, which abundance shall be signes of Gods fauour
 and loue towards them.

CHAP. XXXIII.

The destruction of them, by whom God hath puni-
 shed his Church.

1 **W**AD to thee that a spoylest, and
 wast not spoiled: and doest
 wickedly against thee: when thou shalt
 beate to spoyle, thou shalt be spoiled:
 when thou shalt make an end of doing
 wickedly, they shall do wickedly as
 gainst thee.

2 O Lorde, haue mercie vpon vs, we
 haue waited for thee: be thou, which wast
 their arme in the morning, our help also
 in tyme of trouble.

3 At the noise of the tumult, the people
 fled: at thine exalting the nations
 were scattered.

4 And your spoyle shall be gathered like
 the gathering of caterpillers: and he
 shall go against him like the leaping of
 grayhoppers.

5 The Lorde is exalted: for he dwelleth
 on high: he hath filled Zion with iudges-
 ment and iustice.

6 And there shall be stabilitie of thy
 tyme, strength, saluation, wisdom &
 knowledge: for the seate of the Lorde shall
 be his treasure.

7 Beschole, their messengers shall cry
 without, and the ambassadours of
 peace shall weepe bitterly.

8 The paths are waste: the wayfaring
 man ceaseth: he hath broken the con-
 nant: he hath contemned the cities: he
 regarded no man.

9 The earth mourneth and saynteth:
 Lebanon is ashamed, & heauen downe:
 O Sharon is like a wilderness, and Ba-
 shan is shaken and Carmel.

e Which helpedst our fathers so soone as they called vpon
 thee. f That is, the Assyrians fledde before the army of the
 Caldeans, or the Caldeans for feare of the Medes and Persi-
 ans. g When thou, O Lorde, diddest lift vp thine arme to
 punish thine enemies. h Ye that as caterpillers destroyed
 with your number the whole worlde, shall haue no strength to
 resist your enemies the Caldeans, but shall be gathered on an
 heape and destroyed. i Meaning the Medes and Persians
 against the Caldeans. k That is, in the dayes of Hezeki-
 ah. l Sent from Sancherib. m Whome they of Jerusa-
 lem sent to intreat of peace. n These are the wordes of
 the Ambassadours, when they returne from Sancherib.
 o Which was a plentifull country, meaning that Sancherib
 would destroy all.

e Vice shall no
 more be called
 vertue, nor vertue
 esteemed by
 power, and rich-
 es.
 f He propheci-
 eth of such cala-
 mie to come, by
 that they will
 not spare the
 women and chil-
 dren, and there-
 fore willett
 them to take
 heele and pro-
 uide.
 g Meaning, that
 the affliction
 should continue
 long, and when
 one yere were
 past, yet they
 should looke for
 new plagues.
 h God will take
 from you the
 meanes & occa-
 sions, which
 made you to
 contemne him:
 to wit, aboun-
 dance of world-
 ly goods.
 i By the teates
 is meant: the
 plentifull fields,
 whereby men
 are nourished, as
 children with
 the teate: or the
 mothers for so-
 row, and leane-
 nes shall lacke
 milke.
 k Or, multitude.
 l That is, when
 the Church
 shall be restor-
 ed: thus the
 Prophets after
 they have de-
 nounced Gods
 iudgements a-
 gainst the vic-
 kod, vie to comfort
 the godly, least they should faile. I The
 field which is now fruitfull, shall be but as a barren forest in
 comparison of that it shall be then, as Chap. 29. 17. which shall
 be fulfilled in Christs tyme: for then they that were before as
 the barren wildernes, beyng regenerate, shall be fruitfull, and
 they that had some beginning of godlines, shall bring forth fruits
 in such abundance, that their former life shall seeme but as a
 wilderness where no fruites were. m They shall not neede
 to builde it in his places for feare of the enemy: for God will
 defend it, and turne away the stormes from hurting of their com-
 modities.

CHAP. XXXIII.

p To helpe and deliuer my Church.

q This is spoken against the enemies, who

thought all was their owne: but he sheweth that their enterprise shalbe in vaine, and that the fire which they had kindled for others, should consume them.

r His vengeance shalbe great, that all y world shall talke thereof.

s Which do not beleue y words of y Prophet & the assurance of their delinēce.

t Meaning, that God will be a fire defence to all them that liue according to his word.

u They shall see Hezekiah deliuered from his enemies and restored to honour and glorie.

x They shalbe no more shut in as they were by Saneherib, but goe where it pleaseth them.

y Before that this liberie com meth, thou shalt thinke that thou art in great danger: for the enemy shall so sharply assaile you, y one shall crye,

Where is the clarke that writeth the names of them that are taxed? another, Where is the re- ceiuer? another shall crye for him that valueth the riche houses, but God will deliuer you from this feare.

z Let vs be content with this small riuer of Shiloah, and not desire the great streams and riuers, whereby the enemies may bring in shippes and destroy vs. a He derideth the Assyrians and enemies of the Church, declaring their destruction as they that perish by shipwracke. b He comforteth the Church, and sheweth that they shalbe enriched with all benefites both of body and soule.

10 Nowe will I arise, saith the Loide: nowe will I be exalted, nowe will I lift up my selfe.

11 He shall conceiue chaffe, and bring forth stubble: the fire of your breach shall deuoure you.

12 And the people shalbe as the burning of linc: and as the thornes cut by, shal they be burnt in the fire.

13 Heare, ye that are a farre of, what I haue done, and ye that are nere, knowe my power.

14 The sinners in Zion are afraid: a feare is come vpon the hypocrites: who among vs shall dwell with the denouring fire? who among vs shal dwell with the euerlasting burnings?

15 He that dwelleth in iustice, and speaketh righteous things, refusing game of oppression, shaking his hands from taking of giftes, stopping his eares from hearing of blood, and shutting his eyes from seeing euill.

16 He shall dwell on hie: his defence shalbe the munitions of rockes: bread shalbe giuen him, and his waters shalbe sure.

17 Thine eyes shall see the king in his glorie: they shall behold the land a farre of.

18 Thine heart y shall meditate feare, where is the scribe? where is the re- ceiuer? where is he that counted the towres?

19 Thou shalt not see a feece people, a people of a darke speech, that thou canst not perceiue, and of a stammering tongue that thou canst not vnderstand.

20 Looke vpon Zion the cite of our solemne feastes: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that can not be remoued: and the stakes thereof can neuer be taken as way, neither shall any of the cordes thereof be broken.

21 For surely there the mightie Loide will be vnto vs, as a place of floods and broad riuers, whereby shall passe no shippe with oares, neither shall great shippe passe thereby.

22 For the Loide is our iudge, the Loide is our lawe giuer: the Loide is our king, he will saue vs.

23 Thy cordes are loosed: they coule not well strengthen thy mast, neither coule they speade the sayle: then shall the payp be deuided for a great spoile: yea, the same shall take away the payp.

24 And none inhabitant shall say, I am sicke: the people that dwell therein, shal haue their iniquitie forgiven.

1 He sheweth that God punisheth the wicked for the loue that he beareth toward his Church.

1 Come nere, ye nations and heare, and hearken, ye people: let the earth heare and all that is therein, the world and all that proceedeth thereof.

2 For the indignation of the Loide is vpon all nations, and his wrath vpon all their armies: he hath destroyed them and deliuered them to the slaughteer.

3 And their name shalbe cast out, and their sticke shall come vpon out of their bobies, and the mountaines shalbe melted with their blood.

4 And all the hoiste of heauen shalbe dissolved, and the heauens shalbe loste like a booke: and all their hostes shall fall as the leafe falleth from the bine, and as it falleth from the figge tree.

5 For my sword shalbe drunken in the heauen: beholde, it shall come downe vpon Edom, euen vpon the people of my curse to iudgement.

6 The wordes of the Loide is filled with blood: it is made fat with the fat and with the blood of the lamibes and the goates, with the fat of the kidneis of the rammes: for the Loide hath a sacrifice in Bosrah, and a great slaughter in the land of Edom.

7 And the unicornes shal come downe with them, and the heifers with the bulles, and their lande shalbe drunken with blood, and their dust made fat with fatnes.

8 For it is the day of the Lordes vengeance, and the yeere of recompense for the indgement of Zion.

9 And the riuers thereof shalbe turned into pitch, and the dust thereof into brimstone, and the land thereof shalbe burning pitch.

10 It shall not be quenched night nor day: the smoke thereof shall go vpon euermore: it shall be desolate from generation to generation: none shall passe through it for euer.

11 But the pelicane and the hedges hogge shall possesse it, and the great owle, and the rauen shall dwell in it, and he shall streche out vpon it the line of banitie, and the stones of euils finesse.

12 The nobles thereof shall call to the kingdome, and there shalbe none, and all the princes thereof shalbe as no- thing.

13 And it shall bring forth thornes in the and Gomorah. Gene. 19. 24. k Reade Chap. 11. and Zephan. 2. 74. l In vaine shall anie man goe about to builde it againe. m Meaning, there shalbe neither order nor policie, nor state of common weale.

n Reade Chap.

13.21.

o Signifying, y Idumea should be an horrible desolation and barren wilderness.

p That is, in the Lawe where such curses are threatened a gainst y wicked.

q To wit, beasts and fowles.

r That is, the mouth of the Lorde.

s He hath giuen the beastes and fowles Idumea for an inheritance.

palaces thereof, nettles and thistles in the strong holdes thereof, and it shall be an habitation for dragons and a court for olivetrees.

14 There shall ^o meete also Zim & Jim, and the Sarpe shall crye to his fellowe, and the spicheowle shall rest there, and shall finde for her selfe a quiet dwelling.

15 There ^p shall the owle make her nest, and lap, and hatche, and gather them vnder her shadowe: there shall the vntures also be gathered, every one with her make.

16 Seeke in the ^q booke of the Loyde, and reade: none of ^r these shall faile, none shall want her make: for ^s his mouth hath commanded, and his verie Spirit hath gathered them.

17 And he hath cast the ^t lot for them, and his hand hath decided it vnto them by line: they shall possesse it forever: from generation to generation shall they dwell in it.

-CHAP. XXXV.

1 The great ioy of them that beleeue in Christ: 2 Their office which preach the Gospele. 3 The fruites that followe thereof.

a He prophesieth of the full restoration of the Church, both of the Iewes and Gentiles vnder Christ, which shall be fully accomplished at the last day: albeit as yet it is compared to a desert and wilderness.

b The Church which was before compared to a barren wilderness, shall by Christ be made most plenteous and beautiful.

c He sheweth that the presence of God is the cause that the Church doth bring forth fruit and flourish.

d He willetch all to encourage one another, & specially the ministers to exhort and strengthen the weake, that they may patiently abide the comming of God, which is at hand. e To destroy your enemies, f When the knowledge of Christ is received, g They that were barren and destitute of the graces of God, shall have them giuen by Christ, h It shall be for the Saintes of God and not for the wicked.

1 **T**he ^a desert and the wilderness shall rejoice: and the waste ground shall be glad and flourish as the rose.

2 It shall flourish abundantly and shall greatly reioyce also and ioye: the glorie of Lebanon shall be giuen vnto it: the beautie of ^b Carmel, and of Sharon, they shall see the glorie of the Lord, and the excellencie of our God.

3 ^c Strengthen the weake handes, and comfort the feeble knees.

4 Say vnto them that are fearefull, Be you strong, feare not: behold, your God commeth with vengeance: euen God with a recompense, he will come and save you.

5 Then shall the eyes of the ^d blinde be lightened, and the eares of the deafe be opened.

6 Then shall the lame man leape as an hart, and the dumme mans tongue shall sing: for in the ^e wilderness shall waters breake out, and riuers in the desert.

7 And the dry ground shall be a poole, and the thirsite (as springes of water in the habitation of dragons: where they lay) shall be a place for reedes, and rushes.

8 And there shall be a path and a way, and the way shall be called ^f holy: the

polluted shall not passe by it: for ^g he shall be with them, ^h a walke in the way, and the fooles shall not erre.

9 There shall be ⁱ no lyon, nor noisome beastes shall ascend by it, neither shall they be found there, that the redeemed may walke.

10 Therefore the ^j redeemed of the Loyde shall returne and come to Zion with praise: and curialding ioye shall be vpon their heades: they shall obtaine ioye and gladnesse, and forowe and mourning shall be away.

CHAP. XXXVI.

1 Sancherib sendeth Rabshakh to beseege Ierusalem, 15 He blasphemies against God.

1 **N**owe ^a in the ^b fourteenth prere of King Hezekiah, Sancherib King of Asshur came by against all the strong cities of Judah, and took them.

2 And the King of Asshur sent Rabshakh from Lachish towarde Jerusalem vnto King Hezekiah, with a great host, and he stood by the conduite of the upper poole in the path of the fullers byer.

3 Then came forth vnto him Eiakim the sonne of Iukiah the ^c steward of the house, and Shebna ^d the chamberler, and Ioah the sonne of Asaph the recorder.

4 And ^e Rabshakh saide vnto them, Tell you Hezekiah, I pray you, Thus saith the great King, the King of Asshur, What confidence is this, wherem thou trustest?

5 ^f I say, ^g Surely I haue eloquence, but counsell and strength are for the warre: on whom then dost thou trust, that thou rebellest against me?

6 ^h Loe, thou trustest in this broken staffe of reede on Egypt, wherupon if a man leane, it will goe into his hand, & pearce it: so is ⁱ Pharaoh King of Egypt, vnto all that trust in him.

7 ^j But if thou say to me, We trust in the Lord our God. Is not that he, whose he places and whose altars Hezekiah tooke downe, and said to Judah and to Jerusalem, He shall worshippe before this altar?

8 ^k Nowe therefore giue hostages to my lord the King of Asshur, and I will giue thee two thousand horses, if thou be able on thy part to set riders vpon them.

9 ^l For how canst thou ^m despise any captaine of the ⁿ least of my lords seruants: and put thy trust on Egypt for charets and for horsemen?

10 And am I now come by without the

i God shall leade and guide them, alluding to the bringing forth of Egypt.

k As he threatened to the wicked to be destroyed hereby, Chap. 30.6.

l Whom y Lord shall deliuer fro the captiuitie of Babylon.

a This history is rehearsed, because it is as a seale and confirmation of the doctrine afore, both for the threatnings and promises: to wit, that God would suffer his church to be afflicted, but at length would sende deliuerance.

b When he had abolished superstition, and idolatry, and reformed religion, yet God would exercise his church to trie their faith and patience.

c For he was now restored to his office, as Isaijah had prophesied, Chap. 22.20.

d This declarereth that there were fewe godlies to be found in the Kings house, when he was driuen to send this wicked man in such a weightie matter.

e Sancherib chief captaine.

f He speaketh this in the per-

son of Hezekiah, falsely charging him, that he put his trust in his witte and eloquence, whereas his onely confidence was in the Lord. g Sagan laboured to pull the godly King from one vaine confidence to another. to wit, from trust in the Egyptians, whose power was weak and would deceiue them: to yeeld him selfe, to the Assyrians and so not to hope for any helpe of God. ^h Or, turne backe. ⁱ He reprocheth to Hezekiah his small power, which is not able to resist one of Sancheribs least captaines.

Thus the wicked to deceiue vs, will pretende the Name of the Lorde: but we mult trie the spirits, whether they be of God or no.

k They were afraid, left by his words he should haue stirred the people against y King, and also pretended to growe to some appointment with him.

Ebr. the water of their feete.

l The Ebrewe word signifieth blessing: where by this wicked captaine would haue persuaded the people, that their condition should be better vnder Saneherib then vnder Hezekiah.

m That is, of Antiochia in Syria, of the which these two other cities also were: whereby we see how cury towne had his peculiar idole, and how y wicked make God an idole, because they do not vnderstand y God maketh them his scourge and punisheth cities for sinne.

n Not that they did not shew by euident signes that they did detest his blasphemie: for they had now rent their clothes, but they knew it was in vaine to vse long reasoning with this infidel, whose rage they should haue so much prouoked.

Loide to this land to destroy it? The Loide said vnto me, I so by againe this land and destroy it.

11 ¶ Then said Shakin, & Shebna and Ioah vnto Rabshakes, ^k Speake, I praye thee, to thy seruants in the Chaldees language, (for we vnderstand it) and talke not with vs in the Jewes tongue, in the audience of the people that are on the wall.

12 Then saide Rabshakes, Hath my master sent me to thy master, and to thee to speake these wordes, and not to the men that sit on the wall? that they may eate their owne bowng, and drinke their owne ^l pisse with you?

13 So Rabshakes stood, and cryed with a loud voyce in the Jewes language, and said, Heare the wordes of the great king, of the King of Babilur.

14 Thus saith the King, Let not Hezekiah deceiue you: for he shal not be able to deliuer you.

15 Neither let Hezekiah make you to trust in the Loide, saying, The Loide will surely deliuer vs: this cite shall not be giuen ouer into the hand of the King of Babilur.

16 Hearken not to Hezekiah: for thus saith the King of Babilur, Make ^l appointment with mee, and come out to me, that euery man may eat of his owne vine, and euery man of his owne fig tree, and drinke euery man the water of his owne well,

17 Till I come & bring you to a land like your owne land, euen a land of wheat and wine, a land of breade and vines parden,

18 Least Hezekiah deceiue you, saying, The Loide will deliuer vs. Hath any of the gods of the nations deliuered his land out of the hand of the King of Babilur?

19 Where is the god of Hamath, and of Arpad? where is the god of Sepharaim? or how haue they deliuered Samaria out of mine hand?

20 Who is he among al the gods of these lands, that hath deliuered their countrey out of mine hand, that the Loide should deliuer Ierusalem out of mine hand?

21 Then they ^m kept silence, and answered him not a word: for the kings commandement was, saying, Killur him not.

22 Then came Eiakna the sonne of Hezekiah the steward of the King, & Shebna the chancelier, and Ioah the sonne of Asaph the recorder, vnto Hezekiah with rent clothes, and tolde him the wordes of Rabshakes.

And when the King Hezekiah heard it, he rent his clothes, and put on sackcloth and came into the House of the Loide.

2 And he sent Shakin the steward of the house, and Shebna the chancelier, with the Eiders of the Houses, clothed in sackcloth vnto ^b Iaiah the Prophet, the sonne of Amos.

3 And they said vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the children are come to the ^c birth, and there is no strength to bring forth,

4 If to be the Loide thy God hath ^d heard the wordes of Rabshakes, whoine the King of Babilur his master hath sent to raille on the living God, and to reproche him with wordes which the Loide thy God hath heard, the life thou by thy prayer for the remnant ^e are left.

5 So the seruants of the King Hezekiah came to Iaiah.

6 And Iaiah said vnto them, Thus say the Loide, Be not afraid of the wordes that thou hast heard, wherewith the seruants of the King of Babilur haue blasphemed me.

7 Beholde, I will send a blast vpon him, and he shall heare a ^f noise, and retorne to his owne land, and I will cause him to fall by the sword in his owne land.

8 ¶ So Rabshakes returned, and found the King of Babilur fighting against Elibah: for he had heard that he was departed from Iachth.

9 He heard also the say of Tirhakah, king of Ethiopia, Beholde, he is come out to fight against thee: and when he heard it, he sent other messengers to Hezekiah, saying,

10 Thus shal pe speake to Hezekiah king of Iudah, saying, Let not thy God ^g deceiue thee, in whome thou trustest, saying, Ierusalem shall not be giuen into the hand of the King of Babilur.

11 Beholde, thou hast heare what the Kings of Babilur haue done to al lands in destroying them, and shalt thou be deliuered?

12 Haue the gods of the nations deliuered them, as I my fathers haue destroyed? as ^h Cosan, and ⁱ Haran, and Kezeph, & the children of Eden, which were at Elasar?

13 Where is the King of Hamath, & the King of Arpad, and the King of the cite of Sepharaim, Hena and Iuah?

14 ¶ So Hezekiah received the letter of the hand of the messengers and read it, and he went vp into the House of the Loide, and Hezekiah spied it befoze the Loide.

15 And Hezekiah prayed vnto the Loide, as to call the author of al truth,

a deceiver: some gather hereby y Shebna had disclosed vnto Saneherib the answer that Iaiah sent to the King. ⁱ Which was a cite of the Medes. ^k Called also Charré a city in Mesopotamia, whence Alrahah came after his fathers death.

CHAP. XXXVII.

^e Hezekiah, ^f Beth counsell of Iaiah, who promised him the victorie. ^g The blasphemie of Saneherib. ^h Hezekiahs prayer. ⁱ The armie of Saneherib is slaine of the Angel. ^k And he himselfe of his owne foules.

I He groundeth his prayer on Gods promises, who promised to heare them from betweene the Cherubims.

16 Lord of hostes, God of Israel, which dwelleth betweene p Cherubims, thou art very G D alone over all the kingdomes of the earth: thou hast made tye heauen and the earth.

17 Encline thine eare, O Lord, and heare; open thine eyes, O Loide, and see, and heare all the wordes of Saneherib, who hath sent to blaspheme the liuing God.

18 Truely it is, O Loide, that the Kings of Asshur haue destroyed all lands, and m their countrey,

19 And haue caft their gods in the fire: for they were no gods, but the woike of mans hands, euen wood or stone: therefore they destroyed them.

20 Now therefore, O Lord our God, saue thou vs out of his hand, that all the kingdomes of the earth maye knowe, that thou onely art the Lord.

21 ¶ Then Isaiah the sonne of Amoz sent vnto Hezekiah, saying, Thus sayth the Lord God of Israel, Because thou hast prayed vnto mee, concerning Saneherib king of Asshur,

22 This is the word that the Loide hath spoken against him, O virgine, daughter of Zion, hee hath despised thee, and laughed thee to scorne: O daughter of Ierusalem, he hath shaken his heade at thee.

23 Whome hast thou railed on and blasphemed: and against whome hast thou exalted thy voyce, & lifted vp thine eyes on his? euen against the p holie one of Israel.

24 By thy seruantes hast thou railed on the Lord, and said, By the multitude of my charres I am come vp to the toppes of the mountaines to the sides of Lebanon, and will cut downe the hie cedars thereof, and the faire firre trees thereof, and I will go vp to the heightes of his toppes and to the foyst of his fruitfull places.

25 I haue digged 9 and drunk the waters, & with the plant of my feete haue I dyped all the riuers closed in.

26 Hast thou not hearde how I haue of olde time made it, & and haue foumed it long agoe? and should I nowe bring it, that it should be destroyed, and layed on ruinous heapes, as cities defended?

27 Whose inhabitants haue final pntners, and are afraid and confounded: they are like the grasse of the field and greene herbe, or grasse on the house toppes, or come blasted f'fore it be grown.

28 But I knowe thy dwelling, and thy going out, and thy coming in, and thy sitting against me.

29 Because thou ragest against me, & thy rumint is come vp vnto mine eares, therefore will I put mine o hooke in thy nostrils, and my bidle in thy lips, and will bring thee backe againe the same way thou camest.

30 And this shall be a signe vnto thee, O Hezekiah, Thou shalt eate this peere such as groweth of it selfe: and the 2 fecond peere, such things as growe with out sowing: and in the third peere, sowepe and reape, and plant vineyards, and eate the fruit thereof.

31 And the remnant that is escaped of the house of Iudah, shall againe take roote downward and beare fruite vps ward.

32 For out of Ierusalem shall goe a remnant, and they that escape out of mount Zion: the seale of the Loide of hostes shall do this.

33 Therefore thus saith the Loide, concerning the king of Asshur, He shall not enter into this cite, nor shoote an arrowe there, nor come before it with shield, nor cast a mount against it.

34 By the same way that he came, he shall returne, and not come into this cite, saith the Loide.

35 For I will defend this cite to saue it, for mine owne sake, and for my seruants Dauids sake.

36 ¶ When the Angel of the Loide went out, and smote in the campe of Asshur an hundred, foure score, and fine thousand: so when they arose early in the morning, beholde, they were all dead corpses.

37 So Saneherib king of Asshur departed, and went away and returned and dwelt at Nineueh.

38 And as hee was in the temple worshipping of Nisroch his god, Adriaimelech and Scharzer his sonnes s'lew him with the sword, and they escaped into the land of Ararat: and Sardanapadus his sonne reigned in his stead.

u Because Saneherib shewed himselfe, as a deuouring fish and vieth these similitudes, to teach how he will take him and guide him. x Thou shalt lose thy labour.

y God giueth signes after two sortes: some goe before the thing, as the signes that Moles wrought in Egypt, which were for confirmation of their sayth: and some goe after the thing, as the sacrifice, which they were commanded to make three dayes after their departure: and these latter are to keep the benefites of God in our remembrance, of the which fort this here is.

z He promisseth that for two yeres the ground of it selfe should feede them. a They whome God had deliuered out of the

hands of the Assyrians, shall prosper: and this properly belongeth to the Church. b For my promises sake made to Dauid. 2. King. 19. 35. 2. Cro. 32. 1. 1ob. 1. 18. e. elus. a. 22. 1. mac. 7. 41. 2. mac. 8. 19. c Which was the chiefest cite of the Assyrians. Tobit 1. 21. Or, Armenia. d Whowas also called Sardanapalus, in whose dayes tenne yeres after Saneheribs death, the Caldeans ouercame the Assyrians by Merodach their King.

CHAP. XXXVIII.

1 Hezekiah vsicker. 5 He is restored to health by the Loide, and liueth fiftene yeeres after. 10 He giueth thanks for his benefite.

I A Bout that time was Hezekiah sicke vnto the death, and the Prophet Isaiah sonne of Amoz came vnto him, and saide vnto him, Thus saith the Loide. Put thine house in order, for thou shalt die, and not liue.

m Meaning, of the ten tribes.

n He declareth for what cause he prayed, that they might be deliuered: to wit, that God might be glorified thereby through all the world.

o Whome God had chosen to himselfe, as a chaste virgine, and ouer whome he had care to preferre her from the lusts of the tyrants, as a father would haue ouer his daughter.

p Declaring hereby that they that are enemies to Gods church, fight against him whose quarrel his Church onely mainteineth.

q Hee boasteth of his policy, in that that he can finde means to nourish his army: and of his power, in that that his army is so great, that it is able to dry vp whole riuers, and to defrey the waters, which the Iewes had closed in.

r Signifying, that God made not his Church to destroy it, but to preferre it, and therefore he faith that he formed it of olde, euen in his eternal counsell, which cannot be changed. s Ebr. are short in hand. f He sheweth that the state and power of most flourishing cities endureth but a moment in respect of the Church, which shall remaine for euer, because God is the maintainer thereof.

t Meaning, his counsells and enterprises.

a Soone after that the Assyrians were slaine: so that God will haue the exercise of his children continuall, that they maye learne anely to depend vpon God and aspire to the heauens. 2 Thers

b For his heart was touched w
 fere of Gods
 judgements, feeling
 he had appointed
 him to die
 so quickly after
 his delinquency
 from so great ca-
 lamities, as one
 unworthy to re-
 maine in that
 estate, and also
 for seeing the
 great change,
 that should
 come in the
 Church, for as-
 much as he left
 no sonne to
 reigne after
 him: for as yet
 Manasseh was
 not borne: and
 when he reigned,
 we see what a
 grant he was.
 e He doth not
 onely promise to
 prolong his life,
 but to give him
 rest and quietnes
 from the Assyri-
 ans, who might
 have renewed
 their armie to
 reformer discom-
 fited.
 d For Hezekiah
 had asked, for y
 confirmation of
 his faith a signe,
 as verse 22. and
 2. King. 20. 8.
 whereunto he
 was moved by y
 singular motion
 of Gods Spirit.
 e Reade 2. King.
 20 10.
 f He left this
 song of his la-
 mentation and
 thanksgiving to
 all posteritie, as
 a monument of
 his owne infir-
 mities and thank
 full heart for Gods
 benefites, as David
 did, Psal.
 51. g At what
 time it wastold
 me, that I should
 die. h I shall
 no more praise
 the Lord here in
 his Temple among
 the faithfull:
 thus God suffereth
 his dearest child-
 ren to want his
 consolation for
 a time, that h
 s grace afterward
 may the more
 appeare when
 they feele their
 owne weakenes.
 i By my sinne
 I have provoked
 God to take my
 life from me. k
 That is, in one
 day, or shortly.
 l Over night
 I thought that
 I should lie till
 morning, but my
 pangues in the
 night perswaded
 me the contrary:
 he sheweth the
 horreur, that
 the faithfull
 have when they
 apprehend Gods
 judgement
 against their
 sinne. m I was
 so oppress'd with
 sorowe, that I
 was not able to
 utter my wordes,
 but onely to
 grone and
 sigh. n To wit,
 sorowe and
 griefe both of
 body and mind.
 o God hath
 declared by his
 Prophet that I
 shall die, and
 therefore I will
 yeelde vnto
 him. p I shall
 have no release,
 but continual
 sorowes
 whiles I live.

2 Then Hezekiah turned his face to the wall, and prayed to the Lord,
 3 And said, I beseech thee, Lord, remember now howe I have walked before thee in truth, and with a perfite heart, and have done that which is good in thy sight: and Hezekiah wept sore.
 4 Then came the word of the Lord to Isaiah, saying,
 5 So, and lay vnto Hezekiah, Thus saith the Lord God of David thy father, I haue heard thy prayer, and scene thy teares: beholde, I will adde vnto thy dayes fiftene yeeres.
 6 And I will deliuer thee out of the hand of the King of Asshur, and this cite: for I will defend this cite.
 7 And thus saith the Lord, that the Lord will doe this thing that he hath spoken,
 8 Beholde, I will bring againe the shadowe of dayes (whereby it is gone downe in dial of Ahaz by the sinne) ten degrees backward: so the sinne returned by ten degrees, by the which degrees it was gone downe.
 9 The writing of Hezekiah King of Iudah, when he had bene sicke, and was recovered of his sickenes.
 10 I said in the cutting off my dayes, I shall goe to the gates of the graue: I am depnyed of the rebodie of my yeeres.
 11 I said, I shall not see the Lord, euen the Lord in the land of the liuing: I shall see man no more among the inhabitants of the world.
 12 Mine habitation is departed, and is removed from me, like a shepherds tent: I haue cut out of like a weauer my life: he will cut me off from the height: from day to night, thou wilt make an ende of me.
 13 I reckoned 1 to the morning: but he brake all my bones, like a lion: from day to night wilt thou make an ende of me.
 14 Like a crane or a swallows, so did I chatter: I did mourne as a doue: mine eyes were lift vp on high: O Lord, it hath oppressed me, comfort me.
 15 What shall I say? for he hath laide it to me, & he hath done it: I shall walke feebly all my yeeres in the bitterness of my soule.

16 O Lord, I to them that ouerliue thee, and to all that are in them the life of my spirit shall be knowne, that thou caudst not me to sleepe and halt giuen life to me.
 17 Beholde, for felicitie I had bitter griefe, but it was thy pleasure to deliuer my soule from the pit of corruption: for thou hast cast all my sinnes beynde thy backe.
 18 For the graue cannot confesse thee: that after that death cannot praise thee: they that goe downe into the pit, cannot hope for thy truth.
 19 But the liuing, the liuing, he shall confesse thee, as I doe this day: the father life. To the children shall declare thy truth.
 20 The Lord was ready to saue me: they thought to liane for we will sing my song, all the dayes of our life in the house of the Lord.
 21 Then saide Isaiah, Take a lump of drie figges and lay it vpon the boyle, and he shall reconer.
 22 Also Hezekiah had said, What is the signe, that I shall goe vnto the House of the Lord?

and Gods fauour then a thousand liues. u For as much as God hath placed man in this worlde to glorifie him, the godly take it as a signe of his wrath when their dayes were shortened, eyther because that they seemed vnworthy for their finnes to liue longer in his seruice, or for their zeale to Gods glorie, seeing that there are so fewe in earth, that doe regard it, as Psal. 6. 5. and 117. 17. x Al posteritie shall acknowledge, and the fathers according to their ductie toward their children shall instruct them in thy graces, and mercies toward me. y He sheweth what is the vse of the Congregation & Church: to wit, to giue the Lorde thanks for his benefites. z Reade 2. King. 20. 7. a As verse 7.

CHAP. XXXIX.

Hezekiah is reprimed, because he shewed his treasures vnto the ambassadors of Babylon.
 I At the same time, Sertodach Bazarabab, the sonne of Seraladan, King of Babel, sent letters, and a picture to Hezekiah: for he had heard that he had bene sicke, and was recovered.
 2 And Hezekiah was glad of them, and shewed them the house of the treasures, the siluer, and the golde, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his kingdome that Hezekiah shewed them not.
 3 Then came Isaiah the Prophet vnto King Hezekiah, and saide vnto him, What saide thee men? & from whence came they to thee? And Hezekiah said, They are come from a faire countrey vnto me, from Babel.
 4 Then saide he, What haue they scene in thine house? And Hezekiah answered, All that is in mine house haue they scene: there is nothing among my treasures, that I haue not shewed them.
 g They that shall ouerliue y men that are nowe aliue, and all they that are in these yeeres shall acknowledge this benefite.
 r That after that thou hastest condemned me to death, thou re- storedst me to life.
 f Where as I thought to liane liued in rest and ease, being deli- uered from mine enemies, I had griefe vpon griefe.
 He esteemeth more the remis- sion of his finnes, For as much as God to glorifie him, the godly take it as a signe of his wrath when their dayes were shortened, eyther because that they seemed vnworthy for their finnes to liue longer in his seruice, or for their zeale to Gods glorie, seeing that there are so fewe in earth, that doe regard it, as Psal. 6. 5. and 117. 17. x Al posteritie shall acknowledge, and the fathers according to their ductie toward their children shall instruct them in thy graces, and mercies toward me. y He sheweth what is the vse of the Congregation & Church: to wit, to giue the Lorde thanks for his benefites. z Reade 2. King. 20. 7. a As verse 7.

5 And Iſaiah ſaid to Hezekiah, Heare the worde of the Lord of hoſtes,
 6 Beholde, the dayes come that all that is in thine houſe, and which thy fathers haue laied by in ſtoze vntill this day, ſhalbe e caried to Babel: nothing ſhal be left, ſaith the Lord.
 7 And of thy ſonnes, that ſhall procede out of thee, and which thou ſhalt beget, ſhall they take away, and they ſhalbe e emnities in the palace of the King of Babel.
 8 e Then ſaide Hezekiah to Iſaiah, The worde of the Lord is good, which thou haſt ſpoken: and he ſaid, Per let there be peace, and truth in my dayes.

CHAP. XL.

a Remiſion of ſinnes by Chriſt. 3 The coming of Iohn Baptist. 13 The Prophet reproacheth the idolaters and them that truſt not in the Lord.

1 Comfort ye, comfort ye my people, ſaith the Lord God ſay.
 2 Speake comfortably to Ieruſalem, and ſay vnto her, that her warfare is accompliſhed, that her iniquitie is pardoned: for the hath receiued of the Lordes hand e double foꝝ all her ſinnes.
 3 A voice crieth in the wilderneſſe, Prepare ye the way of the Lord: make ſtreight in the deſert a path foꝝ our God.
 4 Euery valley ſhalbe exalted, and euery ſmountaine & hill ſhalbe made low: and the crooked ſhalbe ſtreight, and the rough places plaine.
 5 And the glory of the Lord ſhalbe reueiled, and all flesh ſhall ſee it together: foꝝ the mouth of the Lord hath ſpoken it.
 6 A voice ſaid, Cry. And he ſaide, What ſhall I cry? All fleſh is graſſe, and all the grace thereof is as the floure of p field.
 7 The graſſe withereth, the floure fadeth, becauſe the Spirit of the Lord bloweth vpon it: ſurely the people is graſſe.
 8 The graſſe withereth, the floure fadeth: but the word of our God ſhall ſtand foꝝ euer.
 9 I Zion, that bringeth good tidings, get thee vp into the ſmountaine: O Ieruſalem, that bringeth good tidings, liſt vp thy voice with ſtrength: liſt it vp, be not afraid: ſay vnto the cities of

Judah, Behold e your God.
 10 Beholde, the Lord God will come with power, and his arme ſhal rule foꝝ him: beholde, his rewarde is with him, and his worke before him.
 11 He ſhall fede his ſlocke like a ſhepheard: he ſhall gather the lambes with his arme, & carpe them in his boſome, and ſhall guide them with a poung.
 12 Who hath measured the waters in his fiſt: and counted heauen with the ſpaine, and comprehended the duſt of the earth in a meature? and weighed the ſmountaines in a weight, and the hills of a balance?
 13 Who hath inſtructed the Spirit of the Lord? or was e his counſeller, or taught him?
 14 Of whom tooke he counſell, and who inſtructed him and taught him in the way of iudgement? or taught him knowledge, and ſhewed vnto him the way of vnderſtanding?
 15 Beholde, the nations are as a droppe of a bucket, and are counted as the duſt of the balance: beholde, he taketh away the pleaſ as a little duſt.
 16 And Lebanon is not ſufficient foꝝ fire, nor the beaſtes thereof ſufficient foꝝ a burnt offering.
 17 All nations before him are as e nothing, and they are counted to him, leſſe than nothing, and vanitie.
 18 To whom then e will be likened God? or what ſimilitude will be ſet vp vnto him?
 19 The workeman melteth an image, of the goldſmith beateh it out in golde, of the goldſmith maketh ſiluer plates.
 20 Doeth not e the poore ſtyle out a tree that will not rot, foꝝ an oblation? he ſeeketh alſo vnto him a cunning workeman, to prepare an image, that ſhal not be mowed.
 21 Know ye nothing? haue ye not heard y it? haſt it not bene tolde you ſin the beginning? haue ye not vnderſtand it by the foundation of the earth?
 22 He ſitteth vpon the circle of the earth, and v inhabitants thereof are as graſſehoppers, he ſtretcheth out p heauens, as a curtaine, and ſpreadeth them out, as a tent to dwell in.
 23 He bringeth p princes to nothing, and maketh the iudges of the earth, as vanitie.
 24 As though they were not planted, as though they were not ſowen, as though their ſtacke tooke no roote in the earth: foꝝ he laid euen e blowe vpon them, and they withered, and the whirlwinde will take them away as ſtubble.
 25 To whom nowe will be likened, that I ſhould be like him, ſaith the Holy our?
 26 Liſt vp your eyes on him, and behold, who hath created theſe things, & vniuersale: can you not learne by the viſible creatures whom God hath made to ſerue your vie, that you ſhould not ſerue them worſhip them? a So that his power appeareth in euery place where ſo euer we turne our eyes.

o He ſheweth as one worde the perfection of all mans felicitie, which is to haue Gods preſence.
 p His power ſhal be ſufficient without helpe of any other, and ſhall haue all meanes in himſelfe to bring his will to paſſe.
 q He ſhall ſerue his care and fauour ouer them that are weak, and tender.
 r Declaring that as God onely hath all power, ſo doth he vie the ſame foꝝ the defence & maintenance of his Church.
 ſ He ſheweth Gods infinite wiſdome foꝝ the ſame ende and purpoſe.
 t He ſpeaketh all this to the intent that they ſhould neither feare man nor put their truſt in any, ſaue onely in God.
 v Hereby he argueth them againſt the idolatrie, wherein they ſhould be tempted in Babylon.
 x He ſheweth the rage of the idolaters, ſeeing that the poore that haue not to ſuffice their owne neceſſities, will deſerue to ſerue their idoles.
 y Haue ye not the worde of God, which plainly condemneth idolatrie?

a This is a conſolation foꝝ the church, aſſuring them that they ſhalbe neuer deſtitute of Prophets, whereby he exhorteth y true miniſters of God that theſe were, and thoſe alſo that ſhould come after him, to comfort the poore afflicted, and to aſſure the of their deliuerance both of body and ſoule.
 b The time of her affliction.
 c Meaning, ſufficient, as chap. 61. 7. and full correction, or double grace, whereas the deſerued double puniſhment.
 d To wit, of the Prophets.
 e That is, in Babylon, and other places where they were kept in captiuitie, and miſerie.
 f Meaning, Cyrus and Darius which ſhould deliuer Gods people out of captiuitie, and make them a ready way to Ieruſalem: and this was fully accompliſhed, when Iohn the Baptist brought tidings of Ieſus Chriſtes coming, who was the true deliuerer of his Church from ſinne and Satan, Mat. 3. g Whatſoever may let or hinder this deliuerance, ſhalbe remoued.
 h This miracle ſhalbe ſo great, that it ſhall be known through all the world.
 i The voyce of God, which ſpake to the Prophet Iſaiah.
 k Meaning, all mans wiſdome and naturall powers, James 1. 10. 1. pet. 1. 2. 1. The Spirit of God ſhall diſcouer the vanitie in all that ſeeme to haue an excellencie of themſelues.
 m Though conſidering the frailty of mans nature many of the Iewes ſhould periſh, and ſo not be partakers of this deliuerance: yet Gods promes ſhould be fulfilled, and they that remained, ſhould feel the fruit thereof.
 n To publiſhe this benefite through all the world.

b Who hath set in order the infinite number of the starres.
 c He rebuketh the Iewes, because they did not rest on the providence of God, but thought that he had forsaken them in their troubles.
 d And therefore alpower is in his hand to deliver when his time cometh.
 e Showing that man must patiently abide, and not curiously seeke out the cause of Gods delay in our afflictions.
 f They that trust in their owne vertue, and do not acknowledge that all cometh of God.

CHAP. XLII.

3 Gods mercy in chusing his people. 6 Their idolatry. 17 Deluersion promised to Zion.

a God, as though he pleaded his cause with all nations, requireth silence that he may be heard in his right.
 b That is, gather all their power and supports.
 c Who called Abraham (who was the paterne of Gods iustice in deluering his Church) from the idolatry of the Chaldeans to go to and fro at his commandement, and placed him in the land of Canaan.
 d Who hath created man and maintained his succession.
 e Though the world set vp neuer so many gods, yet they diminish nothing of my glory: for I am all one, vchangeable, which haue ener bene, and shalbe for euer.
 f Considering mine excellent workes among my people.
 g They assembled themselves, & conspired against me to mainteine their idolatry.
 h He noteth the obstinacie of the idolaters to mainteine their superstitions.
 i And therefore oughtest not to pollute thy selfe with the superstition of the Gentiles.

geth out their armies by number, and calleth them al by names: by the greatness of his power and mightie strength nothing faileth.
 27 Whip sailt thou, O Iacob, and speakest O Irael, why was is hid from the Lord, and my iudgement is passed ouer of my God?
 28 Knowest thou not? or hast thou not heard, that the euercasting God, O Lord hath created the ends of the earth: he neither fainteth, nor is weary: there is no searching of his understanding.
 29 But he giueth strength vnto him that fainteth, and vnto him that hath no strength, he encreaseth power.
 30 Euen the pong men that faint, and be weary, and the poung men that stumble and fall.
 31 But they that waite vpon the Lorde, shall renue their strength: they shall lift vp the wings as the eagles: they shall runne, and not be weary, and they shall walke and not faint.

not cast thee away.
 10 Feare thou not, for I am with thee: be not afraid, for I am thy God: I will strengthen thee, and helpe thee, and will susteine thee with the right hande of my iustice.
 11 Behold, al that they prouoke thee, shall be ashamed, and confounded: they shall be as nothing, & they that sturue with thee, shall perish.
 12 Thou shalt seeke them & shalt not find them: to wit, þ men of thy strife, for they shalbe as nothing, & the me that warre against thee, as a thing of nought.
 13 For if the Lord thy God wil holde thy right hand, sayings vnto thee, feare not, I will helpe thee.
 14 Feare not, thou woman Iacob, and ye men of Irael: I will helpe thee, saith the Lord and thy redeemer the holy one of Irael.
 15 Behold, I will make thee a roller, and a newe threshing instrument hauing teeth: thou shalt thresh þ mountains, and bring them to powder, and shalt make the hilles as chaffe.
 16 Thou shalt faine them, and the winde shall carpe them awaye, and the whirles winde shall scatter them: and thou shalt reioyce in the Lorde, and shalt gloie in the holy one of Irael.
 17 When the poore and the needye seeke water, and there is none (their tongue faileth for thirst: I the Lorde will heare them: I the God of Irael will not forsake them)
 18 I wil open riuers in the toppes of the hilles, and fountains in the muddes of the balleis: I will make the wilderness as a cole of water, and the waste land as springes of water.
 19 I will let in the wilderness the cedar, the Shittay tree, and the mirre tree, and the pine tree, & I will set in the wilderness the firre tree, the elme and the boye tree together.
 20 Therefore let them see and know, and let them consider and vnderstand together that the hand of O Lord hath done this, and the holy one of Irael hath created it.
 21 Stand to your cause, saith the Lorde: bring forth your strong reasons, saith the King of Iacob.
 22 Let them bring them forth, & let them tell vs what shall come: let them shew the former things what they be, that we may consider them, and knowe the latter ende of them: either declare vs things for to come.
 23 Shewe the things that are to come hereafter, that we may know that you are gods: yea, do good or do euil, that we may declare it, and besolde it together.
 24 Beholde, ye are of no value, and your making is of naught: man hath his

That is, by the force of my promises, in the performance wherof I wil shew my selfe faithful and iust.
 l Because they shalbe destroyed, m Thus he calleth them because they were contemned of all the world, and that they considering their owne poore estate, should seeke vnto him for helpe.
 n I will make thee able to destroye all thine enemies, be they neuer so mighty: and this chiefly is referred to the kingdom of Christ.
 o That is, they that shalbe afflicted in the captivity of Babylon.
 p God will rather change the order of nature, then they should want any thing that try to him by true fayth in their miseries: declaring to the hereby that they shall lacke nothing by the way, when they returne from Babylon.
 q That is, hath appointed and determined that it shal come so to passe.
 r He biddeth the idolaters to prouoe their religion, and to bring forth their idoles, y thei may be tried whether they know all things, & can do all things: which if they cannot do, he concluded that they are no gods, but vile idoles.
 s So that a man can not make an idole, but he must do that which God detesteth, and abhorreth: for hee chuseth his owne deuices, and forsaketh the Lords.

1 Meaning, the Chaldeans.
 u That is, Cyrus, who shall do all thing in my Name, and by my direction: whereby he meaneth that both their captiuitie, and deliuerance shalbe ordered by Gods prouidence and appointment.
 x Both of the Chaldeans and others.
 y Meaning, that none of the Gentiles gods can worke any of these things.
 z That is, the Israelites, which returne from the captiuitie. A To wit, a continual succession of Prophets and ministers. B When I looked whether the idoles could do these things, I found that they had neither wisdom nor power to do any thing: therefore he concludeth that al are wicked, that trust in such vanitie.

sen an abomination by them.
 25 ¶ I haue raised vp from the North, & he shall come: from the East shal he fall vpon my Name, and shal come vpon princes as vpon clay, and as the potters treacherie miye vnder the foote.
 26 Who hath declared from the beginning, that we may knowe: or before time, that we may say, He is righteous? Surely there is none that sheweth: surey there is none that declareth: surely there is none that heareth y pour words.
 27 I am the first, that saith to Zion, Behold, behold them: & I wil giue to Ierusalem a one that shal bring good tidings.
 28 But when I beheld, there was none, and when I inquired of them, there was no counsellour, and when I demanded of them, they answered not a worde.
 29 Beholde, they are all vanitie: their worke is of nothing, their images are winde and confusion.

CHAP. XLII.

1 The obedience and humilitie of Christ. 6 VVhy hee was sent into the world. 11 The vocation of the Gentiles.

a That is, Christ, I who in respect of his manhode is called here seruant. The Prophets vse to make mention of Christ after that they haue declared any great promes, because he is the foundation wherupon all the promises are made and ratified.
 b For I haue committed all my power to him, as to a most faithful steward.
 Some reade, I will establish him: to wit, in his office, by giuing him the fulnes of my Spirit.
 c He onely is acceptable vnto me and they that come vnto me by him: for there is no other means of reconciliation, Math. 12. 18 eph. 1.4. d He shall declare himselfe gouernour ouer the Gentiles, and call them by his worde, and rule them by his Spirit.
 e His coming shall not be with pompe and noyse, as earthly princes, f He wil not hurt the weake and feeble, but support & comfort them. g Meaning the weeke of a lampe, or candle which is almost out, but he will cherishe it and fusse it, that it may shine brighter. h Although he fauour the weake, yet will he not spare the wicked, but wil iudge them according to truth and equitie. i Till he haue set all things in good order. k The Gentiles shalbe desirous to receiue his doctrine. l Meaning, vnto a lawful & iust vocation. m To assist and guide thee. n As him, by whom the promise, made to al nations in Abraham, shalbe fulfilled.

Beholde, a my seruant: b I wil stay vpon him: imine elect, in whome my soule delighteth: I haue put my Spirit vpon him: he shal bring forth iudgements vnto the Gentiles.
 2 Hee shall not creep, nor lift vp, nor cause his voyce to be heard in the streete.
 3 He shall not beare reede, nor shall he beate, and the knocking shall he not quench: he shall bring forth iudgement in a trieth.
 4 He shall not faile nor be discouraged till he haue set iudgement in the earth: and the kples shal waite for his law.
 5 Thus saith God the Lord (he that created the heauens & spred them abroad: he that stretched forth the earth, & the buddes thereof: he that giueth breath vnto the people vpon it, and spirite to them that walke therein)
 6 ¶ The Lord haue called thee in a righteousnes, and wil hold in thine hand, and I wil keepe thee, & giue thee for a con-

ueruant of the people, & for a light of the Gentiles,
 7 That thou mayest open the eyes of the blind, and bring out the prisoners from the prison: and them that sit in darkenes, out of the prison house.
 8 ¶ I am the Lord, this is my Name, and my glory wil I not giue to another, neither my praise to grauen images.
 9 Behold, the former things are come to passe, and new things doe I declare: before they come forth, I tell you of them.
 10 Sing vnto the Lord a new song, and his praise from the ende of the earth: ye that goe downe to the sea, and all that is therein: the ples and the inhabitants thereof.
 11 Let the wildernes and the cities thereof lift vp their voyce, the towines that keebar doeth inhabit: let the inhabitants of the rockes sing: let them shout from the top of the mountaines,
 12 Let them giue glory vnto the Lord, and declare his praise in the plands.
 13 The Lord shal goe forth as a giant: he shall stirre vp his courage like a man of warre: he shall shout and crye, and shall pveuaile against his enemies.
 14 ¶ I haue a long time holden my peace: I haue bene still and refrained my selfe: now wil I crie like a trauiding woman: I wil destroy and denoure at once,
 15 I wil make waste mountaines, & hills, and drie by all their herbes, and I wil make the floods plaudes, and I wil drie by the peoles.
 16 ¶ And I wil bring the blind by a way, that they know not, and leade them by paths that they haue not known: I wil make darkenes light before them, and crooked things straight. These things wil I doe vnto them, and not forsake them.
 17 They shalbe turned backe: they shalbe greatly ashamed, that trust in grauen images, and say to the molten images, We are our gods.
 18 ¶ Hear, ye deafe: and ye blind, regard, that ye may see.
 19 Who is blinde but my seruant? or deafe as my messenger, that I sent? who is blinde as the y persif, and blinde as the Lords seruants?
 20 Seeing many things, but thou keepest them not: opening the eares, but hee heareth not?
 21 The Lord is willing for his righteousnes sake that he may magnifie the Law, and exalt it.
 22 But this people is robbed and spoyled, and shalbe all marred in dungeons, & they shalbe hid in prison houses: they shalbe for a pray, and none shal deliuer: a spoule, and none shall say, a restore.
 23 Who among you shal hearken to this, benefite of the Lord, who is readie to deliuer them, he suffeth them to be spoyled of their enemies through their owne fauce and incredulitie. a There shalbe none to succour them, or to will the enemye to restore that, which he hath spoyled.

o I wil not suffer my glorie to be diminished: which I should doe, if I were not faithful in performing the same, and y idolaters thereby would extoll their idoles about me.
 p As in time past I haue bene true in my promises, so will be in time to come.
 q Meaning the Arabians, vnder whome he comprehendeth all the people of the East.
 r He sheweth the zeale of the Lord, and his powcr in y conservation of his Church.
 s I will haste to execute my vengeance, which I haue so long deferred, as a woman that desireth to be deliuered when she is in traualle.
 t That is, my poore people, which are in perplexitie and care.
 u To wit, Israel, which shoulde haue most light because of my Law.
 x The Priest to whome my word is committed, which shoulde not onely heare it himselfe, but cause others to heare it.
 y As the Priests and Prophets that shoulde be lights to others?
 z Because they wil not acknowledge this benefite of the Lord, who is readie to deliuer them, he suffeth them to be spoyled of their enemies through their owne fauce and incredulitie. a There shalbe none to succour them, or to will the enemye to restore that, which he hath spoyled.

b Meaning, Gods wrath.

and I take heed, & heare for better wards?
 24 Who gaue Iakob for a people, & Iſrael to the robbers? Did not the Loide, because wee haue sinned agaynst him? for they would not walke in his waies, neither be obedient vnto his Law.
 25 Therefore he hath vncloied vpon him his fierce wrath, & thy strength of battell: and it set him on fire round about, and he knewe not, and it burned him by, yet he considered not.

CHAP. XLIII.

The Lord comforteth his people. He promisseth deliuerance to the leues. There is no God but one alone

a After these threatenings he promisseth deliuerance to his Church, because he hath regenerate the, adopted them, and called them.

b When thou seest dangers & conspiracies on all sides, remember this benefice and the loue of thy God, and it shall encourage thee, c By water and fire, he meaneth all kind of troubles and perils.

d I turned Saneheribs power against these cotintries, and made them to suffer that affliction which thou shouldest haue done, & so were as the payment of thy ransome, Chap. 37.9.

e I will not spare any man rather then thou shouldest perish: for God more esteemeth one of his faithful, then all the wicked in the worlde.

f He propheticth of their deliuerance from the captiuitie of Babylon, and so of the calling of the vniuersall Church, alluding to that which is written, Deut. 30. 3. g Meaning, that he could not be vnmindefull of them, except he would neglect his owne Name and glory. h Signifying, that no power can resist him in doing this miraculose work, nor all their idoles are able to do the like, as Chap. 47. 22. i To proue that the things, which are spoken of them, are true. k Shewing, that the malice of the wicked hindreth them in the knowledge of the truth, because they will not heare when God speaketh by his word. l The Prophets and people to whom I haue given my Lawe. m Meaning specially Christ, and by him, all the faithful.

1 **B**Ut now thus saith the Loide, who created thee, O Iakob: & he that founded thee, O Iſrael, b Feare not: for I haue redeemed thee: I haue called thee by thy name, thou art mine.
 2 When thou wast through the waters, I will be with thee, & through the floods, that they do not ouerflowe thee. When thou walkest through the very fire, thou shalt not be burnt, neyther shall the flame kinde thee.
 3 For I am the Loide thy God, the holie one of Iſrael, thy Saviour: I gaue Egypt for thy ransome, Ethiopia, and Seba for thee.

4 Because thou wast precious in my sight, & thou wast honorable, & I loued thee, therefore wil I giue an an for thee, and people for thy lake.
 5 Feare not, for I am with thee: I will bring thy seede from the East, and gather thee from the West.
 6 I will say to the South, Giue: & to the South, keepe not back: bring my sones from farre, and my daughters from the endes of the earth.
 7 Where one shall be called by my name: for I created him for my glory, founded him and made him.
 8 I will bring forth the blind people, and they shall haue eyes, and the deafe, and they shall haue eares.
 9 Let all the nations be gathered together, and let the people be assembled: I will among them can declare this and shew vs founer things: let them bring forth their witnesses, that they may be iustified: but let them heare, and saye, It is truely.

10 **Y**ou are my witnesses, saith the Loide, & my seruant, whom I haue chosen: therefore ye shall knowe and beleeue me and ye shall vnderstande that I am: because frome there was no God formed, neither that shall there be after me.
 11 I, euen I am the Loide, and beelde mee there is no Saviour.
 12 I haue declared, and I haue saued, and I haue shewed, when there was no strange god among you: therefore you are my witnesses, saith the Loide, that I am God.
 13 Yea, before the daye was, I am, & there is none that can deliuer out of myne hand: I wil do it, and who shall let it?
 14 Thus saith the Loide your redeemer, the holie one of Iſrael, For your sake I haue sent to Babel, and brought it downe: they are all fugitiues, and the Chaldeans cry in the hippes.
 15 I am the Loide your holie one, the creator of Iſrael, your King.
 16 Thus saith the Loide which maketh a way in the Sea, & a path in the inightie waters.
 17 When he bringeth out the charret & horse, the armie and the power lie together, and shall not rise: they are extinct, and quenched as towne.
 18 Remember yee not the former things, neither regard the things of olde.
 19 Behold, I do a new thing: now shall it come forth: that you not know it: I will crie make a way in the desert & floods in the wilderness.
 20 The wild beasts shall honour me, the dragons & the ostriches, because I gaue water in the desert and floods in the wilderness to giue drinke to my people, & men to mine elect.
 21 This people haue I formed for my self: they shall hebe forth my praise.
 22 And thou hast not called vpon me, O Iakob, but thou hast wearied me, O Iſrael.
 23 Thou hast not brought me the sheepe of thy burnt offerings, neither hast thou honored me with thy sacrifices, I haue not caused thee to serue in an offering, nor wearied thee with incense.
 24 Thou boughtest mee no sweete savour with money, neyther hast thou made mee drinke with the fatte of thy sacrifices, but thou hast made mee to serue with thy sinnes, and wearied mee with thine iniquities.
 25 I, euen I am hee that putteth awaye thine iniquities, for mine owne sake, and will not remember thy sinnes.
 26 Dur me in remembrance: let vs bee indged together: count thou that thou inapert be iustified.
 27 Thy first father hath sinned, and thy teachers haue transgressed against me.

therefore ye shall knowe and beleeue me and ye shall vnderstande that I am: because frome there was no God formed, neither that shall there be after me.
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 26 Dur me in remembrance: let vs bee indged together: count thou that thou inapert be iustified.
 27 Thy first father hath sinned, and thy teachers haue transgressed against me.

n By Darius and Cynis, o They shall eye when they would escap by water, seeing that the courle of Euphrates is turned another way by the enemy, p When he deliuered Iſrael from Pharaoh, Exod. 14. 22. q When the Iſraelites passed through Iorden, Iosh. 3. 17. r When he deliuered his people out of Egypt, f Pharaoh and his mighty army. t Meaning, that their deliuerance out of Babylon should be more famous the that from Egypt was, Iere 23.7. hag. 2. 10. 2. cor. 5. 17. reuel. 21. 5. u They shall haue such abundance of all things as they returne home, euē in the drie and barren places, that the very beasts shall feele my benefices, and shall acknowledge thee: much more men ought to be thankfull for the same. x Thou hast not worshipped mee as thou oughtest to haue done. y Because thou hast not willingly received that which I did command thee, thou shalt grieue me. Whereby he sheweth that his mercies were the onely cause of their deliuerance, forasmuch as they had deservied the contrary. z Meaning, in true faith & obedience. A Father for the composition of the sweete oymnt, Exo. 30. 34. or for the sweet incense, Exo. 30. 7. b Thou hast made me to beare an heauie burde by the sinnes. c If I forget any thing that may make for thy iustification, put me in remembrance and speake for thy selfe. d Thine ancestors. e Thy Priests and thy Prophets.

f That is, reie-
ced, abhorred &
deſtroyed them
in yſwernes, &
at other tymes.

28 Therefore I haue prophaned the riters of the Sacrutarie, and haue made Iakob a curſe, and Iſrael a reproche.

CHAP. XLIIII.

5 The Lord promiſeth comfort and that he will aſſemble his Church of diuers nations, 9 The vanitie of idolers. 17 The beaſtines of idolaters.

1 YEt now heare, O Iakob my ſeruant, and Iſrael, whome I haue choſen.

2 Thus ſaith the Lord, that made thee, and formed thee from the wombe: he wil helpe thee. feare not, O Iakob, my ſeruant, and thou righteous, whome I haue choſen.

3 For I wil poure water vpo the thirſt, and floods vpon the drie ground: I wil poure my Spirit vpon thy ſeede, and my bleſſing vpon thy buddeſ.

4 And they ſhall growe as among the graſſe, & as the willowes by the riters of waters.

5 One ſhal ſay, I am the Lordes: another ſhal be called by the name of Iakob: & another ſhal ſubſcribe with his hand vnto the Lord, and name himſelf by the name of Iſrael.

6 Thus ſaith the Lord the King of Iſrael and his redeemer, the Lord of hoſtes, I am the firſt, and I am the laſt, and without me is there no God.

7 And who is like me, that ſhal ſcal, and ſhall declare it, and let it in order before me, ſince I appointed the ancient people: and what is at hand, and what things are to come: let them ſhew vnto them.

8 Feare ye not, neither be aſſayde: haue not I to ſee thee of ſide, and haue declared it? pou are enim my witneſſes, whether there be a God beside mee, and that there is no God that I know not.

9 All they that make an image, are vanitie, and their delectable things ſhall norning profit: and they are their owne witneſſes, that they ſee not nor know: therefore they ſhal be confounded.

10 Who hath made a god, or molten an image, that is profitable for noo thing?

f I am alwayes like my ſelfe, that is, mercifull toward my Church, and moſt able to maintaine it, as chap. 41. 4. & 48. 12. reuela 1. 17. & 22. 13. g And appoynt them that ſhall deliuer the Church. h That is, declare vnto mee howe I ought to procede herein. i God calleth the Iſraelites ancient, becauſe he preferred them to all other in his eternal election. k Meaning, their idolers. l Reade Chap. 43. 10. m Whatſoener they beſtow vpon their idolers to make them to ſeeme glorious. n That is, the idolaters ſeying their idolers blinde, muſt needes be witneſſes of their owne blindeneſſe, and feeling that they are not able to helpe them, muſt confeſſe that they haue no power. o Meaning, that whatſoener is made by the hande of man, if it be eſteemed as God, is moſt deteſtable. p Whereby appeareth their blaſphemie, which call images the bookes of the latic, ſeying that they are not onely here called vnprofitable, but Chap. 41. 24. abominable: and Ieremie calleth them the worke of errors, Ierem. 10. 15, Habakkuk a lying teacher, 2. 18.

11 Beholde, all that are of the ſlowlyty thereof, ſhal be confounded: for the woꝛkmen themſelues are ment: let them all be gathered together, and ſtand by, yet they ſhall feare, and be confounded together.

12 The ſmith taketh an inſtrument, and woꝛketh in the coles, and facioneth it with hammers, and woꝛketh it with the ſtrength of his armes: yea, hee is an hungred, and his ſtrength faileth: hee drinketh no water, and is faim.

13 The carpenter dretyeth out a line: he facioneth it with a red thred, he planeth it, and hee purteyeth it with the compaſſe, and maketh it after the figure of a man, and according to the beautie of a man that it may remaine in an houſe.

14 He wil hew him downe cedars, & take the pine tree & the oke, and taketh courage among the trees of the foreſt: hee planteth a firre tree, and the raine doeth nourish it.

15 Anonian burneth thereof: for hee wil take thereof and warme himſelfe: hee alſo kindleth it and baketh bread, yet he maketh a god, and woſhippeth it: he maketh it an idole and boweth vnto it.

16 Hee burneth the halfe thereof euē in the fire, & vpon the halfe thereof hee caſteth fleſhe: hee roſteth the roſte and is ſatiſfied: alſo hee warmeth him ſelfe and ſaith, Ah, I am warme, I haue bene at the fire.

17 And the residue thereof hee maketh a god, euen his idole: he boweth vnto it and woſhippeth and prayeth vnto it, and ſaith, Deliuer mee: for thou art my god.

18 They haue not known, nor vnderſtad: y for God hath ſhut their eyes: that they can not ſee, and their heartes, that they can not vnderſtand.

19 And none conſidereth in his heart, neither is there knowledg nor vnderſtanding to ſay, I haue burnt halfe of it, euen in the fire, & haue baked bread alſo vpon the coles thereof: I haue roſted fleſh, & eaten it, and ſhal I make the residue thereof an abominatiō: ſhall I bowe to the ſtocke of a tree?

20 Hee feedeth of aſhes: a ſeduced heart hath deceiued him, that he cannot deliuer his ſoule, nor ſap, Is there not a ſpe in my right hand?

21 Remember theſe (O Iakob and Iſrael) for thou art my ſeruant: I haue foined thee thou art my ſeruant: O Iſrael forget me not.

22 I haue put away thy traſgreſſions like a cloude, & thy finnes, as a miſt: turne vnto me, for I haue redeemed thee.

q That is, which by any way content either to the making or worſhipping. r Signifying, that the multitude ſhall not then ſaue the idolaters, when God wyll take vengeance, although they excuſe themſelues therby among men.

f Hee deſcribeth the raging affliction of the idolater, which forget their owne neceſſities to ſet forth their deuotion toward their idolers.

e To place it in ſome Temple. u He ſereth forth the obſtinacie and malice of the idolaters, which though they ſee by dayly experience that their idolers are no better

then the reſt of matter, whereof they are made, yet they reſuſe the one part and make a god of the other, as the papistes make their cake god, and the reſt of their idolers.

x That is, hee either maketh a table, or trenchers.

y The Prophet giueth here an anſwere to all them that wonder howe it is poſſible that any ſhould be ſo blinde to commit ſuch abominatiō, ſaying,

that God hath blinded their eyes & hardened their heartes.

z He is abuſed as one that would eate aſhes, thinking to ſariſhe his hunger.

a Shewing that mans heart is moſt inclined to idolatrie, and therefore hee warneth his people by theſe examples, that they ſhould not cleaue to any but to the liuing God when they ſhould be among the idolaters.

their heartes. z He is abuſed as one that would eate aſhes, thinking to ſariſhe his hunger. a Shewing that mans heart is moſt inclined to idolatrie, and therefore hee warneth his people by theſe examples, that they ſhould not cleaue to any but to the liuing God when they ſhould be among the idolaters.

b He sheweth that the worke of the Lord toward his people shalbe so great that the insensible creatures shalbe moued therewith.

c He armeth them against the southayers of Babylon, which would haue borne them in hand, that they knew by the starres that God would not deliuer them, & that Babylon should stand.

d Of Isajah and the rest of his Prophets, which did assure the Church of Gods fauour and deliuerance.

e He sheweth that Gods work should be no lesse notable in this their deliuerance, then when he brought them out of Egypt through the Sea. f To assure them of their deliuerance, he nameth the person, by whom it should be, more then an hundred yere before he was borne.

CHAP. XLV.

1 The deliuerance of the people by Cyrus. 9 God is iust in all his workes. 20 The calling of the Gentiles.

a To assure the Iewes of their deliuerance against the great tentations that they should abide, he nameth the person and the meanes.

b Because Cyrus should execute the office of a deliuerer, God called him his anointed for a tyme, but after another sort the he called Dauid.

c To assure him in the deliuerance of my people.

d I will take away all impediments and lets.

e Not that Cyrus did know God to worship him aright, but he had a certayne particular knowledge, as profane men may haue, of his power, and so was compelled to deliuer Gods people.

f Not for any thing, that is in thee, or for thy worthines.

g I haue giuen thee strength, power and autoritie,

of the firme and from the West, there is none besides me. I am the Lord, and there is none other.

7 I forme the light and create darke-nes: I make peace and create euill: I the Lord do all these things.

8 The heauens, send the dew from aboue, and let the cloudes drop down: righte-ousnes: let the earth open, and let salu-uation and iustice growe forth: let it bring them forth together: I the Lord haue created him.

9 Who he vnto him that strimeth with his maker, the potsher with the por-cherdes of the earth: shall the clap lay to him that facioneth it. What ma-kest thou? or thy worke. It hath none handes?

10 Who vnto him that saith to his father, What hast thou begotten? or to his mo-ther, What hast thou brought forth?

11 This saith the Lord, the holy one of Israel, and his maker. The mee of things to come concerning my sonnes, and concerning the workes of mine handes: commaund you me.

12 I haue made the earth, & created man vpon it: I, whose handes haue spredde out the heauens, I haue euen commaun- ded all their arimp.

13 I haue raisede him by in righteousses, and I will direct all his wayes: he shall build up cite, a he shall let go my cap-riues, not for a vice no reward, sayth the Lord of hostes.

14 Thus sayth the Lord, The labour of Egypt, and the marchandise of Ethiopia, and of the Sabearns, men of Ra-ure shall come vnto thee, and they shall be thine: they shall follow thee, and shall goe in chariues: they shall fall downe before thee, and make supplication vnto thee, saying, Surely God is in thee, & there is none other God besides.

15 Verely thou, O God, hidest thy selfe, O God, the Saviour of Israel.

16 All they shall bee ashamed and also confounded: they shall go to confusion together, that are the makers of images.

17 But Israel shall be saued in the Lord, with an euerslasting saluation: he shall not be ashamed nor confounded without end.

18 For this saith the Lord (that created heauen, God himselfe, that formed the things which are at your commaundement. Some read it with an interrogation, and make it the application of the similitude.

o That is, the starres. p To wit, Cyrus, that I may shew by him the faithfulness of my promise in deliuering my people. q Meaning, freely and without ransom, or any grieuous condition.

r These people were tributaries to the Persians, and so King Artahabastae gaue this money toward the building of the Temple, Ezra 7. 21. f Whereas tofore they were thine enemies, they shall now honour thee, and thou shalt rule them: which was accomplished in the tyme of Christ. t Hereby he exhorteth the Iewes to pacience, though their deliuerance be deferred for a tyme: shewing that they should not repent thee long patience, but the wicked and idolaters shalbe destroyed.

u To search his, of man, but chiefly of his Church. x As do the false gods, which give vncertaine answers. y All ye idolaters, which though you seeme to haue neuer so much worldly dignitie, yet in Gods sight you are vile and abiect. z He calleth the idolaters to repentance, willing them to looke vnto him with the eye of faith. a That is, that y thing, which I haue promised, shalbe faithfully performed. b The knowledge of God and the true worshipping shal be through all the world, Rom. 14. 11. Phil. 2. 10. where by he signifieth that we must not onely sense God in heart, but declare the same also by outward profession. c Meaning, the faithful shall seele & confesse this. d All the contemners of God,

earth, and made it: he that prepared it, he created it not in vayne: he formed it to be inhabited) I am the Lord, and there is none other.

19 I have not spoken in secret, neither in a place of darkenes in the earth: I said not in vayne vnto the seede of Jaakob, Seeke you me: I the Loide do speake righteousness, and declare righteous things.

20 Assemble your selues, and come: draw neere together, y pe abiect of the Gentiles: they haue no knowledge, that set by the worde of their idole, & pray vnto a god, that cannot saue them.

21 Tell ye and bring them, and let them take counsel together, who hath declared this from the beginning? or hath tolde it of olde? Haue not I the voyde? and there is none o: her God beside me, a iust God, & a Saviour: there is none beside me.

22 I cōke vnto me, and ye shal be saued: al the ends of the earth shalbe saued: for I am God, and there is none other.

23 I haue sworne by my selfe: the worde is gone out of my mouth in righteousness, and shal not returne, That every knee shall bowe vnto me, and every tongue shall sweare by me.

24 Surely he shal say, In the Lord haue I righteousness and strength: he shal come vnto him, and all that pouoke him, shalbe ashamed.

25 The whole seede of Israel shalbe iustified, and glory in the Lord.

make me equall, or compare me, that I should be like him?

6 They draw gold out of the bagge, and weigh finer in the balance, and hie a goldsmith to make a god of it, and they bowe downe, and worship it.

7 They beare it vpon the shoulders: they carry him & set him in his place: so doth he stand, and cannot remouen from his place. Though one cry vnto him, he can he not answer, nor deliuer him out of his tribulation.

8 Remember this, and bee ashamed: bring it againe to minde, & pou trace gressers.

9 Remember the former things of old: for I am God, and there is none other God, and there is nothing like me,

10 Which declare the last thing from the beginning: and from of old, the things that were not done, saying, My counsel shall stand, and I will do what so euer I will.

11 I call a bird from the East, & the man of my counsell from farre: as I haue spoke, so wil I bring it to passe: I haue purposed it, and I wil do it.

12 Heare me, ye stubborne hearted, that are farre from iustice.

13 I bring neere my iustice: it shall not be farre of, and my saluation shall not tary: for I wil giue saluation in Zion, and my glory vnto Israel.

14 Which shall come, as swift as a bird, and fight against Babylon, k Him by whom I haue appointed to execute that, which I haue determined. I which by your incredulitie would let the performance of my promise. In He sheweth that mans incredulitie cannot abolish the promise of God, Rom. 3. 3.

CHAP. XLVII.

The destruction of Babylon, and the causes wherefore.

1 The destruction of Babylon and of their idoles.

3 He calleth the Iewes to the consideration of his workes.

2 These were the chiefe idoles of Babylon. b Because they were of gold & silver, y Medes and Persians carried them away. c The beastes that carried the idoles, fell downe vnder their burden. d He derideth y idoles, which had neither soule nor sense. e He sheweth the difference betwene the idoles and the true God: for they must be caried of others, but God himselfe carieth his, as Deut. 32. 11. f Seeing I haue begotten you, I wil nourish and preserue you for euer.

1 Be is bowed downe: a Hebo is false: their idoles were vpon y beafts, and vpon the cattell: they which did beare pou, were laden with a weary burden.

2 They are bowed downe, and fallen together: for they could not ridde them of the burden, and their soule is gone into captiuitie.

3 Heare ye me, & house of Jaakob, & all y remaine of the house of Israel, which are vcome of me from the wombe, and brought vp of me from the birth.

4 Therefore vnto olde age, I the same, euen I will beare you vntill the hoare heares: I haue made you: I will also beare you, and I will carry you, and I will deliuer you.

5 To whom wil ye make me like, or

1 Which hast liued in welth, & wantonnes, and hast not yet bene ouercome by any enemy.

2 Thy government shalbe taken from thee. c Thou shalt be brought to most vile seruitude: for to turne the mill waste the office of slanes. d The things wherein the seedest her greatest pride shalbe made vile, euen I.

3 I was wroth with my people: I haue from the head polluted mine inheritance, and giuen to them into thine had: thou diddest shewe them no b mercie, but thou diddest humanitie nor pitie toward thee. f The Israelites shal confesse, that the Lord doth this for his Churches sake. g For very shame, and iude thy selfe. h They abused Gods iudgements thinking y he punished the Israelites, because he would vterly cast them of, and therefore in stead of pitying their miserie, thou diddest increase it.

1 Come downe and sit in the dust: a Which hast liued in welth, & wantonnes, and hast not yet bene ouercome by any enemy.

2 Take the mill stones, & grind meale: b Thy government shalbe taken from thee. c Thou shalt be brought to most vile seruitude: for to turne the mill waste the office of slanes. d The things wherein the seedest her greatest pride shalbe made vile, euen I.

3 Thy filthinesse shalbe discovered, and thy shame shall be seene: I will take vengeance, and I will not meeete thee as a man.

4 Our redeemer, the Loide of hostes is his name, the help one of Israel.

5 Sit still, and get thee into darknes, & daughter of the Chaldeans: for thou shalt no more be called, The ladie of pride shalbe kingdoines.

6 I was wroth with my people: I haue from the head polluted mine inheritance, and giuen to them into thine had: thou diddest shewe them no b mercie, but thou diddest humanitie nor pitie toward thee. f The Israelites shal confesse, that the Lord doth this for his Churches sake. g For very shame, and iude thy selfe. h They abused Gods iudgements thinking y he punished the Israelites, because he would vterly cast them of, and therefore in stead of pitying their miserie, thou diddest increase it.

lay thy very braue poke vpon the an-
 7 And thou saideft, I shalbe a lady for es-
 uer, so that thou didest not let thy mind
 to these things, neither didest thou re-
 member the latter ende thereof.
 8 Therefore now heare, thou that art gi-
 uen to pleasures, and dwellest carelesse,
 She saith in her heart, I am and none
 els: I shall not sit as a widow, neyther
 shal knowe the losse of children.
 9 But these two things shal come to thee
 suddenly on one dape, the losse of chil-
 dren and widde whood: they shall
 come vpon thee in their i perfection, for
 the multitude of thy diminations, and
 for the great abundance of thine incha-
 nters.
 10 For thou hast trusted in thy wicked-
 nesse: thou hast saide, None seeth mee.
 Thy wisdome and thy knowledg,
 they haue caused thee to rebel, and
 thou hast said in thine heart, I am, and
 none els.
 11 Therefore shall euill come vpon thee,
 and thou shalt not knowe the morning
 thereof: destruction shal fall vpon thee,
 which thou shalt not be able to ynta-
 wape: destruction shal come vpon thee
 suddenly, or thou be ware.
 12 Stand now among thine inchanters,
 and in the multitude of thy southeis-
 aers (with whome thou hast wearied thy
 selfe from thy youth) if so be thou maist
 haue profite, or if so be thou maist haue
 strenght.
 13 Thou art wearied in the multitude of
 thy counsels: let knowe the astrologers
 the starr gassers, and ymaginators
 stand by, & saue thee from these things,
 that shal come vpon thee.
 14 Behold, they shalbe as stubble: the fire
 shall burne them: they shall not deliuer
 their owne liues from the powder of the
 flaine: there shalbe no coler to warne
 at, nor light to sit by.
 15 Thus shal thy seruethes, with whom
 thou hast wearied thee, euen thy mar-
 chants from thy youth: euery one shall
 wander to his owne quarter: none
 shall saue thee.

CHAP. XLVIII.

The hypoerite of the Iewes is reprovred. The Lord
 alone will be worshipped. Of their delinuerance
 out of Babylon.

He dete both their hypoeritie which wanted
 themselves to be
 Iacobites & were
 not so in deede.
 b Meaning the
 fountaine and
 stocke.
 c They make a
 shew, as though
 they would haue
 done other God.
 1 H^Care pothis, O house of Iacob,
 which are called by the name of
 Israel, & are come out of the wa-
 ters of Iudah: which weare by the
 name of the Lord, and make mentio-
 n of the God of Israel, but not in truth,
 nor in righteoulesse.
 2 For they are called of the holie cite,
 and stape themselves vpon the God
 of Israel, whose name is the Lorde of
 hostes.
 3 I haue declared the former things of
 olde, and they went out of my mouth,

I shewed them: I did them suddenly,
 and they came to passe.
 4 Because I knew, that thou art obsti-
 nate, and thy necke is as a piron sinew, &
 thy bowe braffe,
 5 Therefore I haue declared it to thee of
 olde: before it came to passe, I shewed
 it thee, least thou shouldest saye, My
 idle hath done them, and my carued
 image, and my molten image hath com-
 manded them.
 6 Thou hast heard, behold all this, & will
 not pers declare it? I haue shewed thee
 new things, euen now, and hid things,
 which thou knewest not.
 7 They are created now, and not of olde,
 & euen before this thou heardest them
 not, lest thou shouldest say, Beholde, I
 knew them.
 8 Per thou heardest them not, neyther
 diddest knowe them, neither per was
 thine ear opened of olde: for I knewe
 that thou wouldest grievously trans-
 gresse: therefore haue I called thee a tras-
 gressour from the wombe.
 9 For my flames sake wil I deferre my
 wrath, and for my prais wil I refraine
 it from thee, that I cut thee not of.
 10 Behold, I haue fined thee, but not as
 silver: I haue chosen thee in the for-
 nare of affliction.
 11 For mine owne sake, for mine owne sake
 will I do it: for howe shoulde my Name
 bee polluted? surely I will not giue
 my glorie vnto another.
 12 Heare mee, O Iacob and Israel, my
 called, I am, I am the first, and I am
 the last.
 13 Surely mine hand hath laid the foun-
 dation of the earth, and my right hand
 hath spained the heauens: when I call
 them, they stand by together.
 14 Tell you, assemble your selues, & heare:
 which among them hath declared these
 things? The Lorde hath loued him: he
 will do his will in Babel, and his arme
 shalbe against the Chaldeans.
 15 I, euen I haue spoken it, and I haue
 called him: I haue brought him, & his
 worship shall prosper.
 16 Come neere vnto me: heare ye this: I
 haue not spoken it in secrete from the
 beginning: fro the tyme that the thing
 was, I was there, & now the Lord God
 and his Spirit hath sent me.
 17 Thus saith the Lord thy redeemer,
 the Holy one of Israel, I am the Lorde thy
 God, which teache thee to profite, and
 leade thee by the wap, that thou shoul-
 dest go.
 18 Why that thou haddest hearkened to my
 God ioynech the saluation of his with his owne honour: so
 that they can not perishe, but his glorie shoulde be diminished,
 as Deut. 32. 27. o Reade Chap. 42. 3. p Reade Chap. 47. 4.
 q To obey me, and to do whatsoeuer I command them. r Mean-
 ing, Cyrus, v home hee had chosen to destroye Babylon.
 s Since the tyme that I declared my selfe to your fathers.
 t Thus the Prophet speaketh for him selfe, and to assure them of
 these things. u What things shal do thee good.

x That is, the profecious estate of Israel.
 y After that he had forewarned them of their captiuitie, and of the cause thereof, he sheweth the great ioye, that shal come of their deliuerance.
 z He sheweth that it shall be as easie to deliuer them, as he did their fathers out of Egypt.
 a Thus he speaketh that y wicked hypocrites shoulde not abuse Gods promes, in whome was neither faith nor repentance, as Chap. 57. 21.

commandementes, then had thy profecure bene as the flood, and thy righteousness as the waues of the sea.
 19 Thy seede also had bene as the sand, & the fruite of thy body like the grauell thereof: his name shoulde not haue bene cut of: nor destroyed before me.
 20 y Go ye out of Babel: see ye from the Chaldeaues, with a voyce of ioy: tel and declare this: shew it forth to the ende of the earth: say ye, The Loide hath redeemed his seruant Iakob.
 21 And they were nat thus: he led them thorough the wilderness: hee caused the waters to flow out of y rocke for them: for hee claue the rocke, and the water gushed out.
 22 There is no peace, saith the Loide, vnto the wicked.

full: and the Holie one of Israel, which hath chosen thee.
 8 Thus saith the Loide, In an acceptable time haue I heard thee, and in a day of saluation haue I helped thee: & I will preferre thee, & wil giue thee for a covenant of the people, that thou mayest raptly by the earth, and obtaine the inheritance of the desolate heritages:
 9 That thou maist say to the prisoners, Goe forth: & to them that are in darkenes, Shew your selues: they shall feede in the wayes, and their pastures shall be in all the toppes of the hilles.
 10 They shal not be hungry, neither shall they be thirstie, neyther shall the heate smite them, nor the sunne: for hee that hath compassion on them, shall leade them: eue to the springs of waters shall hee giue them.
 11 And I wil make all my mountaines, as a way, and my paths shall bee exalted.

I Thus he speaketh of his Church, when he would shew his mercie toward it, 2. Cor. 6. 2.
 m Meaning, Christ alone, signifying, that before Christ renewe the earth by his worde, there is nothing but confusion & disorder.
 o To them that are in the prison of sinne, & death by being in Christs protection, they shal be safe against all dangers, & free from the feare of the enemies.
 q Meaning, that there shoulde be nothing in their way from Babylon, that shoulde hinder or hurt them: but this is accomplished spiritually.
 r Meaning, the South countrey, so that Christ shall deliuer his from all the parts of the world.
 s Reade Chap. 44. 23.

CHAP. XLIX.

The Lord exhorteth all nations to beleue his promes. & Christ the saluation of all that beleene, and will deliuer them from the tyrannie of their enemies.

a This is spoken in the person of Christ to assure the faithful, that these promes should come to passe: for they were all made in him, and in him should be performed.
 b This is meant of the time, that Christ shoulde be manifested to the world, as Psalm. 2. 7.
 c By the sword & staffe, he signifieth the vertue, and efficacy of Christs doctrine.
 d God hath take me to his protection & defence: this chiefly is meant of Christ, and may also be applied to the ministers of his word.
 e By Israel is meant Christ, & all the bodie of the faithfull, as y members & their head.
 f Thus Christ in his members employeth, that his labour, & preaching take none effect, yet he is contented, that his doings are approved of God. g Though the Iewes refuse my doctrine, yet God will approve my ministrie. h To declare my Gospel to the Gentiles, Cha. 42. 6. act. 13. 47. Iok. 1. 2. 11.
 i Meaning, the Iewes whome tyrans kept in bondage. The benefite of their deliuerance shall be so great, that great & small shal acknowledge it, and reuerence God for it.

1 H Care ye mee, O ples, and hearken, ye people from farre. The Loide hath called me from y womb, & made mention of my name from my mothers belly.
 2 And hee hath made my mouth like a sharpe sword: vnder the shadow of his hand hath hee hid me, and made me a chosen staffe, and hid me in his quiner.
 3 And said vnto me, Thou art my seruāt, Israel: for I wil be glorious in thee.
 4 And I said, I haue laboured in vaine: I haue spent my strength in vaine: & for nothing: but my iudgement is with the Loide, and my woike with my God.
 5 And nowe saith the Loide, that foumed me from the wombe to be his seruāt, y I may bring Iakob againe to him (though Israel bee not gathered, & yet shall I bee glorious in the eyes of the Loide: and my God shall be my strength).
 6 And he saide, It is a small thing that thou shouldest be my seruāt, to raise by the tribes of Iakob, and to restore the desolations of Israel: I will also giue thee for a light of the Gentiles, that thou mayest bee my saluation vnto the ende of the world.
 7 Thus saith the Loide the redeemer of Israel, and his holp one, to him that is despised in soule, to a nation that is abhorred, to a seruāt of rulers, kings shal see, & arise, and princes shal worship, because of the Loide, that is faithfull.

12 Beholde, these shall come from farre: and lo, these from the North and from the West, and these from the lande of Sionim.
 13 Beholde, O heauens: and be ioyfull, O earth: blast forth into ioyful, O mountaines: for God hath comforted his people, and wil haue mercie vpon his afflicted.
 14 But Zion said, The Loide hath forgotten me, & my Loide hath forgotten me.
 15 Can a woman forget her child, and not haue compassion on the sonne of her wombe? though they should forget, yet wil I not forget thee.
 16 Behold, I haue grauen thee vpon the palm of mine hands: thy walles are euer in my sight.
 17 Thy builders make haste: thy destroyers and they that made thee waste, are departed from thee.
 18 Lift up thine eyes rounde about & beholde: all these gather themselves together & come to thee: as I liue, saith the Loide, thou shalt surely put them al by on thee as a garment, and gird thy selfe with them like a bide.
 19 For thy desolations, & thy waste places, and thy land destroyed, shall surely be now narrow for them that shal dwell in it, and they that did deuour thee, shal be farre away.
 20 The children of thy barrenesse shall see againe in thine eyes, The place is strait for me: giue place to mee that I may dwell.
 21 Then shalt thou saye in thine heart, Who hath begotten me these, seeing I am barren and desolate, a captiue and a wanderer to & fro: and who hath nourished them? behold, I was left alone: whence are these?
 22 Thus saith the Loide God, Beholde, I

z He sheweth what are the ornaments of the Church: to haue many children, which are assembled by the worde of God and gouerned by his Spirit.
 k

a He sheweth, that Christ will not only gather this great number of the Iewes, but al' o' the Gentiles.
 b Meaning, that Kings shall be converted to the Gospel and bestow their power and auctoritie for the preferation of the Church.
 c Being joyned with the church they shall humble themselves to Christ their head, and giue him al' honour.
 d He maketh this as an obiectiō, as though the Caldeans were strong, and had them in iust possession. e This is the answer to their obiectiō, that none is stronger then the Lord, neither hath a more iust title vnto them. f I will cause them to destroy one another, as Iudg. 7. 22. 2. Chro. 20. 22. Chap. 1. 9. 2.

will lift by mine hand to the Gentiles and let by my hand to the people, and they shall bring the soules in their armes: and thy daughters shall be carried vpon their shoulders.
 23 And Kings shall be thy nourcing fathers, and Queenes shall be thy nurses: they shall worship thee with their faces toward the earth, and lick vp the dust of thy feet: and thou shalt know that I am the Lord: for they shall not be ashamed that waite for me.
 24 Shall the vray be taken fro the mighty: or the iust captiue deliuered?
 25 But thus saith the Lord, & turne captiue of the mighty shall be taken away: and the vray of the mighty shall be deliuered: for I will contend with him that contendeth with thee, and I will saue thy children.
 26 And will feede them that spoyle thee, with their owne flesh, and they shall be drunken with their owne blood, as with sweete wine: and all flesh shall know that I the Lord am thy sauour and thy redeemer, the mighty one of Iacob.
 f Taakob. e This is the answer to their obiectiō, that none is stronger then the Lord, neither hath a more iust title vnto them. f I will cause them to destroy one another, as Iudg. 7. 22. 2. Chro. 20. 22. Chap. 1. 9. 2.

CHAP. L.

1 The Iewes forsaken for a yme. 2 Yet the power of God is not diminished. 3 Christs obedience and victorie.

a Meaning, that he had not forsaken her, but through her owne occasion, as Hosea 2. 2.
 b Which should declare, that I haue cut her of: meaning, that they could shew none.
 c Signifying that he sold them not for any debt or pouertie, but that they sold themselves to sinnes, and pleasures.
 d He came by his Prophets and ministers, but they would not beleue their doctrine & conuert.
 e Am I not as able to helpe you, as I haue holpen your fathers of olde, when I dried vp the red Sea, and killed the fishes in the riuers, and also afterward in Iorden: f As I did in Egypt in token of my displeasure, Exod. 10. 21. g The Prophet doth reprehend here the person and charge of them that are iustly called to the ministerie of Gods worde. h To him that is oppressed by affliction and miserie. i As they that are taught, and made meete by him.

1 Thus saith the Lord, Where is that hill of your mothers diuorcement, whom I haue cast of? or who is the creditor: to whom I sold you? Behold, for your iniquities are pe sold, & because of your transgressions is your mother forsaken.
 2 Wherefore called I me, and there was no man: I called, and none answered: is mine hand so shortened, that it can not helpe? or haue I no power to deliuer? Behold, at my rebuke I dry vp the Sea: I make the foudes desert: their fish rottey for want of water, and dyeth for thirst.
 3 I clothe the heauens with darknes, & make a sacke their covering.
 4 The Lord God hath giuen me a tongue of the learned, that I should know to minister a worde in tyme to him that is weary: he will raise me vp in the morning: in the morning he will waken mine eare to heare, as the learned.
 5 The Lord God hath opened mine eare, and I was not rebellious, neither turned I backe.

6 I gaue my backe vnto the smiters, & my cheeks to the myppers: I hid not my face from shame and spitting.
 7 For the Lord God will helpe me, therefore shall I not be confounded: therefore haue I set my face like a flint, & I know that I shall not be ashamed.
 8 He is nere that iustifieth me: who will contend with me? Let vs stande together: who is mine aduersarie? let him come nere to me.
 9 Behold, the Lord God will helpe me: who is he that can condemne me? lo, they shall ware vnto as a garment: they shall not be able to see them vp.
 10 Who is among you that searcheth the Lord? let him heare the voyce of his seruant: he that walketh in darkness, and hath no light, let him trust in the name of the Lord, and flap vpon his God.
 11 Behold, all you kinde as a fire, and are compassed about with sparkes: walke in the light of your fire, and in y^e sparkes that ye haue kindled. This shall ye haue of myne hande: ye shall lie downe in sorrow, and be refused the light, and consolatiō, which God hath offered: therefore ye shall remaine in sorrow, and not be comforted.

CHAP. L. I.

1 To trust in God alone by Abrahams example. 7 Not to feare men. 17 The great affliction of Ierusalem, 22 and her deliuerance.

1 Heare me, ye that sollicite after righteousnes, & ye that seeke the Lord: looke vnto the brocke, whereee ye are heuen, and to the hole of the pit, whereee ye are digged.
 2 Consider Zephaniam your father, & Sarah that bare you: for I called him alone, & blessed him, and increased him.
 3 Surely the Lord shall comfort Zion: & shall comfort all her desolations, and he shall make her desert like Eden, & her wilderness like the garden of the Lord: ioy and gladnes shall be found therein: psalme, and the voyce of singing.
 4 Hearken ye vnto me, my people, and giue eare vnto me, O my people: for a law shall procede from me, & I will bring forth my iudgement for the light of the people.
 5 My righteousnes is nere: my saluatiō goeth forth, & mine armee shall iudge the people: the ples shall waite for me, and shall trust vnto mine arme.
 6 Lift vp your eyes to the heauens, and looke vpon the earth beneath: for the heauens shall vanishe away like smoke, and the earth shall ware old like a garment, and they that dwell therein, shall perish in like manner: but my saluatiō shall be for ener, and my righteousnes shall not be abolished.
 7 Hearken vnto me, ye that know righteousnes, the people in whose heart is not lawe. Feare ye not the reprochie of men, neither be ye afraid of their rebukes.
 8 For the moth shall eate them vp like

k I did not shrinke fro God for any persecutiō or calamity. Whereby he sheweth, that y^e true ministers of God can looke for none other recompence of the wicked but after this sort, and also what is their comfort.
 l Shewing that it is a rare thing that any should obey aright Gods true ministers, though they labour to bring them from hell to heauen. m You haue fought consolatiō by your own deuices, & haue refused the light, and consolatiō, which God hath offered: therefore ye shall remaine in sorrow, and not be comforted.

a He comforteth the church, that they should not be discouraged for their smal number.
 b That is, to Abraham, of who ye were begotten, and to Sarah, of whom ye were borne.
 c As plentiful as Paradise, Gen. 2.
 d I will rule, and gouerne my Church by my word, & doctrine.
 e The time, that I will recompensh my promys.
 f My power, and strength.
 g The time, that I will recompensh his church in the middes of all these dangers.

a garment, and the woine shall eate
them like wool: but my righteousnes
shalbe for euer, and my saluation from
generation to generation.

h He putted
them in remem-
brance of his
great benefite
for their deliue-
rance out of E-
gypt, that there-
by they might
learne to trust in
him constantly.
i Meaning, E-
gypt, Psa. 87. 4.
k To wit, Phara-
oh, Ezek. 29. 3.
l From Babylon,

9 Rise vp, rise vp, and put on strength,
O arme of the Lord: rise vp, as in the
olde tyme in the generations of the
woylde. Art not thou the same, that
hath cut ^l Rahab, and wounded the
dragon?
10 Art not thou the same, which hath
dried the Sea, euen the waters of the
great deepe, making the depth of the
Sea a waue for the redeemed to passe
ouer?

11 Therefore the redeemed of the Lord
shal ^l reuicne, and come with ioy vnto
Zion, and euertasting ioy shall be vpon
their head: they shal obtaine ioye, and
gladnes: and sorow and mourning shal
flie away.

12 ^l For, ^{cu} I am he, that comfort you. Who
art thou, that thou shouldest feare a
mortall man, and the forme of man,
which shalbe made as grasse?

13 And forgettest the Lord thy maker, that
hath spied out the heauens, and layd ^h
foundations of the earth? and hast fea-
red continually all the day, because of
the rage of the oppressour, which is re-
dy to destroy? Where is now the rage
of the oppressour?

14 The captiue ^h halstenth to be losed, &
that he should not die in the picke, nor
that his head shoulde sayle.

15 And I am the Lord thy God that des-
cended the Sea, when his waues toyed:
the Lord of hostes is his Name.

16 And I haue put my wordes in thy
^h mouth, and haue defended thee in the
shadow of mine hand, that I may plac
the ^h yeaiens, and lay the foundatio of
the earth, and lay vnto Zion, Thou art
my people.

17 Awake, awake, and stand by, O Jeru-
salem, which hast drunke at the hand of
the Lord the ^h cup of his wrath: thou
hast drunken the dreges of the cuppe of
trembling, and wryng them out.

18 There is none to guide her among all
the sonnes, whom she hath brought
forth: there is none that taketh her by
the hand of all the sonnes that she hath
brought by.

19 These two things are come vnto thee:
who wilt lament thee? desolation and
destruction, and famine, and ^h sword:
by whom shall I comfort thee?

20 Thy sonnes haue fauted, and lie at ^h
head of all the streetes as a wild bull in
a net, and are full of the wrath of the
Lord, and rebuke of thy God.

21 Therefore heare now this, thou mis-
erable and drunken, but not with wine,

22 Thus saith thy Lord God, euen God
that pleadeth the cause of his people,
Behold, I haue take out of thine hand
the cup of trembling, euen the dregges
of the cuppe of my wrath: thou shalt
drinke it no more.

23 But I will put it into their hand that
spyle thee: which haue sayd to thy
soule, Bowe downe, that we may go ou-
er, and thou hast laid thy body as the
ground, and as the streete to them that
went ouer.

CHAP. LII.

A consolation to the people of God. 7 Of the mes-
sengers thereof.

1 ^l **A** Rise, arise: put on thy strength, O
Zion: put on the garments of thy
beautie, O Ierusalem, the holy ci-
tie: for henceforth there shall no ^h more
come into thee the vncircumcised & the
uncleane.

2 Shake thy selfe from the ^h dust: arise,
and set downe, O Ierusalem: loose the
bandes of thy necke, O thou captiue
daughter, Zion.

3 For thus saith the Lord, We were sold
for naught: therefore shal ye be redee-
med without money.

4 For thus saith ^h the Lord God, My peo-
ple went ^h downe afoze tyme into E-
gypt to sojourne there, & Asshur ^h op-
pyled them without cause.

5 Now therefore whate haue I here, saith
the Lord, that my people is take away
for naught, & they that rule ouer them,
make them to howle, saith the Lord: &
my Name all the day continually is
^h blasphemed?

6 Therefore my people shall know my
Name: therefore they shall know in that
day, that I am he that do speake: be-
hold, it is I.

7 How beautiful vpon the mountains
are the feete of him, that declareth and
publisheth peace: that declareth good
tidings, and publisheth saluation, say-
ing vnto Zion, Thy God reigneth?

8 The voyce of the watchmen shalbe
heard: they shall lift by their voyce, and
shoute together: for they shall see eye to
eye, when the Lord shall bring agayne
Zion.

9 O ye desolate places of Ierusalem, be
glad and reioyce together: for the Lord
hath comforted his people: he hath re-
deemed Ierusalem.

10 The Lord hath made ^h bare his holy
arme in the sight of all the Gentiles, &
all the endes of the earth shall see the
saluation of our God.

11 ^h Departe, depart ye: goe out from

a No wicked ty-
rant, which shall
subuert Gods
true religion, &
opresse the con-
sciences.

b Put of the
garments of so-
row and heauie-
nes, and put on
the apparel of
ioy and gladnes.

c The Babylon-
ians payd no-
thing to me for
you: therefore I
will take you
again without
ransome.

d When Iaakob
went thither in
tyme of famine.

e The Egypti-
ans might pre-
tend some cause
to opresse my
people because
they went thir-
ther and remay-
ned among thes,

but the Assyrians
haue no title to
excuse their ty-
rannie by: and
therefore will I
punish them
more then I did
the Egyptians.

f To wit, by the
wicked, which
I thinke that I
haue no power
to deliuer them.

g Signifying, that
the ioy and good
tidings of their
deliuerance shuld

m He comfort-
ted them by ^h
short tyme of
their banishmet:
for in feucitie
yeres they were
restored, and the
greatest empire
of the world de-
stroyed.

n Meaning, of
Isaiah, and of all
true ministers,
who are defend-
ed by his protec-
tion.

o That all things
may be restored
in heauen, and
earth, Ephe. 1. 10
p Thou hast bene
iustly punished
and sufficiently,
as Chap. 40. 2.
& this punish-
ment in the elect
is by measure, &
according as
God giueth
grace to beare it
but in the repro-
bate it is the iust
vengeance of
God to drie

them to an insensibleness and madnes, as Iere. 25. 15, 16. q Where-
of the one is outward, as of the things that come to the body: as
warre and famine: and the other inward, and appertaineth to
the mind: that is, to be without comfort: therefore he saith, How
shalt thou be comforted? r But with trouble and feare.

make their affliction in the meane tyme more easie: but this is
chiefly ment of the spiritual ioy, as Nah. 1. 5, rom. 10. 15. h The
Prophetes which are thy watchmen, shall publish this thy deli-
uerance: this was begun vnder Zerubbabel, Ezra & Nehemiah,
but was accomplished vnder Christ. i As redy to smite his ene-
mies and to deliuer his people. k He warneth the faythfull not
to pollute themselves with the superstitious of the Babylon-
ians, as Chap. 48. 20. 2. Cor. 6. 17.

1 For the time is at hand, that the Priests and Levites chiefly (and so by them all the people which shall be as Levites in this office) shall carie home the vessels of the Temple, which Nebuchadnezzar had taken away. m As your fathers did out of Egypt. n Meaning Christ, by whom

our spirituall deliuerance should be wrought, whereof this was a figure. o In the corrupt iudgement of man Christ in his person was not esteemed. p He shall spread his word through manie nations. q In signe of reuerence, and as being astonished at his excellencie. r By the preaching of the Gospel.

CHAP. LIII.

1 Of Christe and his kingdom, whose word fewe will beleue. 6 All men are sinners. 11 Christe is our righteousness, 15 And is dead for our finnes.

Who will beleue our report? and to whom is the blame of the Lord reuelled?

2 But he shall growe by before him as a branch, and as a roote out of a type ground: he hath neither forme nor beaultie: when we shall see him, there shall be no forme that we shoulde desire him.

3 He is despised and reieted of men: he is a man full of sorowes and hath experience of infirmities: we hid as it were our faces from him: he was despised and we esteemed him not.

4 Surely he hath borne our infirmities, and carried our sorowes: yet we did iudge him, as a plagued, and smitten of God, and humbled.

5 But he was wounded for our transgressions, he was broken for our iniquities: upon him the chastisement of our peace was done him, and with his stripes we are healed.

6 All we like sheepe haue gone astray: we haue turned euery one to his own way, and the Lords hand layed upon him the iniquity of vs all.

7 He was oppressed and he was afflicted, yet did he not open his mouth: he is brought as a sheepe to the slaughter, and as a sheepe before his shearer is dumme, so he openeth not his mouth.

thence and touche no vncleane thing: goe out of the mids of her: be ye cleane, that beare the vessels of the Lord.

12 For ye shall not goe out m with haste, nor depart by fleeing awap: but the Lord will goe before you, and the God of Israel will gather you together.

13 Beholde, my seruants shall prosper: he shall be exalted and extolled, and be verie hie.

14 As manie were astonished at thee (his visage was so deformed of men, and his forme of the formes of men) so that he spakke manie nations: the Kinges shall shut their mouths at him: for that which had not bene tolde them, shall they see, and that which they had not heard, shall they understand.

8 He was taken out from prison, and from iudgement: m and who shall declare his age? for he was cut out of the land of the living: for the transgression of my people was he plagued.

9 And he made his grave with the wicked, and with the rich in his death, though he had done no wickednes, neither was any deceite in his mouth.

10 Yet the Lord would breake him, and make him subiect to infirmities: when he shall make his soule an offering for sinne, he shall see his familie and shall prolong his daies, and the will of the Lord shall prosper in his hand.

11 He shall see of the trouble of his soule, and shall be satisfied: by his knowledge shall my righteous seruants iustifie manie: for he shall beare their iniquities.

12 Therefore will I giue him a portion with the great, and he shall divide the spoile with the strong, because he hath poured out his soule vnto death: and he was counted with the transgressors, and he bare the sinne of many, and prayed for the trespassers.

so cause them to liue with him for euer. p That is, the fruit and effect of his labour, which is the saluation of his Church. q Christ shall iustifie by faith through his word, whereas Moses could not iustifie by the Law. r Because he humbled himselfe, therefore he shall be exalted to glorie, Philip. 2.7, 8. s I haue in, in all that beleue in him.

CHAP. LIIII.

1 Mo of the Gentiles shall beleue the Gospel when of the Iewes. 7 God leaseth his for a time, to whom afterward he sheweth mercie.

Reioyce, baren that didest not beare: beake forth into ioie and reioyce, thou that didest not trauaile with child: for the desolate hath no children then the married wife, saith the Lord.

2 Enlarge the place of thy tentes, and let them spreade out the curtaines of thine habitations: spare not, stretche out thy coyds, & make fast thy stales.

3 For thou shalt increaue on the right hand and on the left, and thy seed shall possess the Gentiles and dwell in the desolate cities.

4 Feare not: for thou shalt not be ashamed, neither shalt thou be confounded: for thou shalt not be put to shame; yea, thou shalt forget the shame of thy youth, and shalt not remember the reproche of thy widowhood any more.

5 For he that made thee, is thine iustitie: or this may be spoken by admiration, considering the great number that should come of her. Her deliuerance vnder Cyrus was as her childhood, and therefore this was accomplished, when the came to her age, which was vnder the Gospel. e Signifying, that for the great number of children, that God should giue her, she shoulde seeme to lacke rouine to lodge them. d The afflictions which thou sufferedst at the beginning. e When as thou wast refused for thy finnes, Chap. 50.1 f That did regenerate thee by his holie Spirit.

2 The Prophet sheweth, that verie fewe shall receive this their preaching of Christ, and of their deliuerance by him, Iohn 12. 38, rom. 10. 16.

b Meaning, that none can beleue, but whose hearts God toucheth with the vertue of his holie Spirit.

c The beginning of Christs kingdom shall be small, and contemptible in the sight of man, but it shall grow wonderfully, and flourish before God.

d Reade Chap. 11. 1.

e Which was by Gods singular prouidence for the comfort of sinners, Heb. 4. 15

f That is, the punishment due to our finnes: for the which he hath both suffred, and made satisfaction, Match. 8. 17. 1. pet. 2. 24. g We iudged euill, thinking that he was punished for his owne finnes, and not for ours. h He was chastised for our reconciliation, 1 Cor. 15. 3. i Meaning, the punishment of our iniquitie, and not the fault it selfe. k But willingly and patiently obeyed his fathers appointment, Match. 26. 63. Actes. 8. 32.

1 From y cross, and grane after that he was condemned. m Though he died for sinne, yet after his resurrection he shall liue for euer, and this his death is to restore life to his members, Rom. 6. 9.

n God the Father deliuered him into the hands of the wicked, and to the powers of the world to do with him what they would. o Christ by offering vp himselfe shall giue life to his Church, and

p That is, the fruit and effect of his labour, which is the saluation of his Church. q Christ shall iustifie by faith through his word, whereas Moses could not iustifie by the Law. r Because he humbled himselfe, therefore he shall be exalted to glorie, Philip. 2.7, 8. s I haue in, in all that beleue in him.

a After that he hath declared y death of Christ, he speaketh to the Church, because it should feele the fruit of the same, & calleth her baren, because that in the captiuitie she was as a widow without hope to haue any children.

b The Church in this her affliction, & captiuitie shall bring forth mo children then when she was at libertie.

c Signifying, that for the great number of children, that God should giue her, she shoulde seeme to lacke rouine to lodge them. d The afflictions which thou sufferedst at the beginning. e When as thou wast refused for thy finnes, Chap. 50.1 f That did regenerate thee by his holie Spirit.

g His glorie shall shine through the whole worlde, which seemed before to be shut vp in Iudea. h As a wife which wait for-faken in thy youth.

f As sure as the promes that I made to Noah, that the waters should no more overflowe the earth.

k Hereby he declareth the excellent estate of the Church vnder Christ.

^{Or, iasper, or pearle.}
l By the hearing of his word and inward mouing of his Spirit.

m In stabilitie & surenes, so that it shall stand for euer.

n And therefore shall not preuaile.

o Meaning, the domesticall enemies of the Church, as are the hypocrites.

p Signifying hereby that man can do nothing, but so farre as God giueth power: for seeinge that all are his creatures, he must needs goi-erne and guide them.

hand (whose name is the Keye of holles) and thy redeemer the holy one of Israel, shall call the God of the whole world.

6 For the Lord hath called thee, being as a woman forsaken, and afflicted in spirit, and as a young wife when thou wast refused, with thy God.

7 For a little while have I forsaken thee, but with great compassion will I gather thee.

8 For a moment, in mine anger, I hid my face from thee for a little season, but with everlasting mercie haue I had compassion on thee, saith the Lord thy redeemer.

9 For this is vnto me as the waters of Noah: for as I haue woome that the waters of Noah should no more goe ouer the earth, so haue I woone that I would not be angry with thee, nor re-buke thee.

10 For the mountaines shall remoue and the hills shall fall downe: but my mercie shall not depart from thee, neither shall the covenant of my peace fall as wasp, saith the Lord, that hath compassion on thee.

11 O thou afflicted and tossed with tempest, that hast no comfort, behold, I will lay thy stones with the caruncle, and laye thy foundation with sapphires.

12 And I will make thy windowes of Emeraundes, and thy gates shining stones, and all thy borders of pleasant stones.

13 And all thy children shall be taught of the Lord, and in much peace shall be to thy children.

14 In righteousnesse shall thou be established, and be safe from oppression: for thou shalt not feare it: and from feare, for it shall not come neere thee.

15 Beholde, the enemy shall gather him selfe, but without me: whosoener shall gather himselfe in thee, against thee, shall fall.

16 Beholde, I haue created the smith that bloweth the coales in the fire, and him that bringeth forth an instrument for his worke, and I haue created the destroyer to destroy.

17 But all the weapons that are made against thee, shall not prosper: and everye tongue that shall rise against thee in iudgement, thou shalt confounde. This is the heritage of the Lordes seruants, and their righteousnesse is of me, saith the Lord.

CHAP. LV.

¹ An exhortation to come to Christ. ⁸ Gods counsels are not as mans. ¹⁰ The ioye of the faithfull.

Ho, euery one that thirsteth, come Ipe to the waters, and pe that haue no siluer, come, buye & eate: come,

a Christ by proposing his graces and gifts to his Church: ex-empteth the hypocrites which are full with their imagined workes, and the Epicures, which are full with their worldly lustes and so thirst not after these waters. b Signifying, that Gods benefites cannot be bought for money.

I say, buye wine and milke without siluer and without money.

2 Wherefore doe ye lay out siluer and not for bread? and pour labour without being satisfied: hearken diligently vnto me, and eate that which is good, and let your soule delight in fatnes.

3 Decline your eares, and come vnto me: heare, and pour soule shall line, and I will make an euerlasting covenant with you, euen the sure mercies of David.

4 Beholde, I gaue a hun for a witnesse to the people, for a prince and a master vnto the people.

5 Beholde, thou shalt call a nation that thou knowest not, and a nation that knewe not thee, shall runne vnto thee, because of the Lord thy God, and the holy one of Israel: for he hath glorified thee.

6 Seeke ye the Lord while he may be founde: call ye vpon him while he is neere.

7 Let the wicked forsake his wayes, and the vnrighorous his owne imaginacions, and returne vnto the Lord, and he will haue mercie vpon him: and to our God, for he is verie ready to forgive.

8 For my thoughtes are not your thoughtes, neither are your wayes my wayes, saith the Lord.

9 For as the heauens are hier then the earth, so are my wayes hier then your wayes, and my thoughtes aboute your thoughtes.

10 Surely as the raine cometh downe and the snowe from heauen, and returneth not thither, but watereth the earth and maketh it to bring forth and bud, that it may giue seebe to the sower, and bread vnto him that eateth,

11 So shall my word be, that goeth out of my mouth: it shall not returne vnto me void, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it.

12 Therefore ye shall goe out with ioye, and be led forth with peace: the mountaines and the hills shall brake forth before you into ioye, and all the trees of the field shall clappe their hands.

13 For thornes there shall growe firme trees: for nettles shall growe the myrtle tree, and it shall be to the Lord for a name, and for an euerlasting signe that shall not be taken away.

reconciled one to another and iudge me by your selues, yet I am moll easie to be reconciled, yea I offer my mercies to you. If these small things haue their effect, as dayly experience sheweth, much more shall my promes which I haue made and confirmed, bring to passe the thing which I haue spoken for your deliuerance. n Reade Chap 44. 23. and 49. 13. o To set forth his glorie. p Of Gods deliuerance, and that he will neuer forsake his Church.

CHAP. LVI.

¹ An exhortation to iudgement and iustice. ¹⁰ Against sheperdes that despise their flocke.

c By waters; wine, milke and bread, he meaneth al things necessarie to the spirituall life, as these are necessarie to this corporall life. d He reprooueth their ingratitude which refuse those things of God. offerth willingly, and in the meane time spare neither cost nor labour to obtaine those which are nothing profitable. e You shall be fed abundantly. f The same covenant, which through my mercie, I ratified and confirmed to David that it should be eternall, 2. Sam. 7. 13. acts. 13. 34. g Meaning, Christ, of whom David was a figure. h To wit, the Gentiles, which before thou didest not receiue to be thy people. i When he offereth him selfe by the preaching of his word. k Hereby he sheweth that repentance must be ioyned with faith, and how we can not call vpon God a night, except the fruites of our faith appeare. l Although you are not some reconciled one to another and iudge me by your selues, yet I am moll easie to be reconciled, yea I offer my mercies to you. m If these small things haue their effect, as dayly experience sheweth, much more shall my promes which I haue made and confirmed, bring to passe the thing which I haue spoken for your deliuerance. n Reade Chap 44. 23. and 49. 13. o To set forth his glorie. p Of Gods deliuerance, and that he will never forsake his Church.

a God sheweth what he requirereth of them after that he hath deliuered them: to wit, the works of obedience whereby true faith is declared.

b Which I wil declare towarde you and powre into your hearts by my Spirit.

c Vnder the Sabbath he comprehendeth y whole seruice of God and true religiō.

d Let none think himself vnmeete to receiue the graces of y Lord: for the Lord wil take away al impediments, and wil forsake none which wil keepe his true religion and beleue in him.

e Meaning, in his Church.

f They shalbe called after my people, and be of the same religion: yea vnder Christ the dignitie of y faithful shalbe greater then the Iewes were at y tyme.

g Hereby he meaneth the spirital seruice of God, to whom y faithful offer continual thanks giuing, yea them selues & al that they haue as a liuely & acceptable sacrifice.

h Not only for the Iewes but for all others, Mat. 21. 13.

1 Thus saith the Lord, a keepe iudgement and do iustice: for my saluatiō is at hand to come & my^b righteousnes to be reuiled.

2 Blessed is the man that doeth this, and the soune of man which layeth hold on it: hec that keepeth the Sabbath, and polluteth it not, and keepeth his hande from doing any euil.

3 And let not the soune of the stranger, which^d is ioynd to y Lord, speake and say, The Lord hath liuely separate me from his people: neither let the Eunuch say, Schold, I am a drie tree.

4 For thus saith the Lord vnto the Eunuchs, that keepe my Sabbaths, and chuse the thing that pleaseth mee, and take holde of my couenant,

5 Euen vnto them wil I giue in mine House & within my walls, a place and a name better then of the sonnes and of the daughters: I wil giue them an everlasting name, y shall not be put out.

6 Also the strangers that cleaue vnto the Lord, to serue him, & to loue the name of the Lord, and to be his seruants: euer y one that keepeth the Sabbath, and polluteth it not, and imbraceth my couenant,

7 Them wil I bring also to mine holy mountaine, and make them topfull in mine House of prayer: their burnt offerings & their sacrifices shalbe accepted vpon mine altar: for mine House shalbe called an House of prayer for^e al people.

8 The Lord God saith, which gathereth the scattered of Israel, yet wil I gather to them those that are to be gathered to them.

9 All yeⁱ beastes of the feilde, come to beuoure, euen al ye beastes of the forest.

10 Their^k watchmen are all blinde: they haue no knowledge: they are al dumme dogges: they cannot barked: they lie and sleepe and delite in sleeping.

11 And these grevdy dogs can neuer haue proung: and these they shepards cannot vnderstand: for they al looke to their owne waye, eueny one for his aduantage, and for his owne purpose.

12 Come, I wil bring wine, and we wil fill our selues with strong drinke, and to morowe shalbe as this day, and much more abundant.

1 The righteous perissheth, & no man considereth it in heart: and mercifull men are taken away, and no man vnderstandeth that the righteous is taken away^a from the euil to come.

2 Peace that cometh: they shal rest in their beddes, eueny one that walketh before him.

3 But pon^c wretches children, come hither, the seed of the adulterer and of the whore.

4 By whom haue perished vpon whom haue ye gayed & trust out your trustes: are not ye rebellous children, & a false seed?

5 Inflamed with idoles vnder eny greene tree: & sacrificing the^d children in the valleys vnder the toppes of the rockes?

6 Thy portion is in the smooth stones of the riuer: they are thy lot: euen to them hast thou polued a drinke of fring: y hast offered a sacrifice. Thou delite in^e these?

7 Thou hast made thy bed vpon a very hye mountaine: thou wentest by thither, euen thither wentest thou to offer sacrifice.

8 Behind the^h doores also a postes hast thou set vpon thy remembrance: for thou hast discouered thy selfe to another then me, and wentest vp, and didest enlarge thy bed, and make a couenant betwene thee and them, and loudest thy bed in euery place where thou sawest it.

9 Thou wentest^k to the kings with ople, and didest increase thine ointments and send thy messengers a farre of, and didest humble thy selfe vnto hell.

10 Thou wearidest thy selfe in thy manifold courtesies, yet saidst thou not, There is no hope: thou^m hast found life by thine hand, therefore thou wast not grieved.

11 And whome didest thou reuerence of feare, seeing thou hastⁿ lped vnto me, and hast not remembered me, neither set thy mind vnder me? is it not because I hold my peace, and that of long^o time: therefore thou fearest not me.

12 I wil declare thy^p right couens & thy workes, and they shal not profite thee.

a From y plague that is at hand, and also because God wil punish the wicked.

b The soule of the righteous shal be in ioy, & their bodie shal rest in the graue vnto the time of the resurrection, because they walked before the Lord.

c He threatneth the wicked hypocrites, who vnder the pretence of y name of Gods people, derided Gods worde and his promises: boasting openly that they were the children of Abraham, but because they were not faithful and obedient as Abraham was, he calleth them bastards, and the children of forcerers, which forsooke God and fled to wicked means for succour.

d Read Levit. 18. 21 King. 23. 10.

e Meaning, euery place was polluted with their idolatrie: or euery faire stone that they found, they made an idole of it.

f In the sacrifices which you,

g To wit, thine altars, in an open place like an impudent harlot that careth not for the sight of her husband.

h In stead of setting vp the word of God in the open places on the postes & doores to haue it in remembrance, Deut. 6. 9. & 27. 1, thou hast set vp signes and markes of thine idolatrie in euery place.

i That is, didst increase thine idolatrie more and more.

k Thou didst seeke the fauour of the Assyrians by gifts and presents, to heipe thee against the Egyptians: & when they fayled, thou soughtest to the Babylonians and more & more didst torment thy selfe.

l Although thou sawest all thy labours to be in vaine, yet wouldst thou neuer acknowledge thy fault & leaue of me. He derideth thy vnprofitable diligence which thought to haue made al sure, & yet were decieued, n Broken promises.

m Meaning, that the wicked abuse Gods lenitie & grow to farther wickednes.

n That is, thy naughtynes, idoles, tries & impieties: which the wicked call Gods seruice; thus he derideth their obstinacie.

CHAP. LVII.

1 God taketh away the good, that he should not see the horrible plague to come. **2** Of the wicked idolaters, & And their vaine confidence.

13 When thou creest, let them that thou hast gathered together deliuer thee: but the winde shall take them all away: vanitie shall pull them away: but hee that trusteth in mee, shall inherite the laud, & shall possesse mine holie spou= taine.

14 And he shall say, Cast up, cast up: pre= pare the way: take by the stumbling blocks out of the way of my people.

15 For thus saith he, that is he and excel= lent, hee that inhabiteth the eternitie, whose name is the Holie one, I dwell in the hie and holie place: with him also that is of a contrite and humble spirit to reniue the spirit of the humble, and to giue life to them that are of a contrite heart.

16 For I wil not contend for euer, neither will I be alwayes wroth, for the spir= rit should sayle before mee: and I haue made the breath.

17 For his wicked & couetousnes I am angrie with him, & haue smitten him: I hid me and was angrie, yet he went as= waye, and turned after the waye of his owne heart.

18 I haue seene his wayes, & will heale him: I will leade him also, and restore comfort vnto him, and to those that la= ment him.

19 I create the fruite of the lippes, to be peace: peace vnto them that are farre of, and to them that are neere, saith the Lord: for I will heale him.

20 But the wicked are like the raging sea, that can not rest, whose waters cast by vnye and dirt.

21 There is no peace, saith my God, to the wicked.

CHAP. LVIII.

The office of Gods ministers. 2 The workes of the hypocrites. 6 The fast of the faithfull. 13 Of the true Sabbath.

1 **C**ope like a trumpet, and shew my people their trasgression, and to the house of Jaakob, their sinnes.

2 Yet they seeke me daily, & will knowe my wayes, euen as a nation that did righteously, and had not forsaken the statutes of their God: they aske of mee the ordinances of iustice: they wil draw neere vnto God, saying,

3 Wherefore haue we fasted, & thou seest it not? wee haue punished our selues, and thou regardest it not. Beholde, in the day of your fast you wil seeke your wil, and require all your dettes.

4 Beholde, ye fast to strife and debate, and to suite with the fit of wickednes: ye shall not fast as ye doe to daue, to make your voyce to be heard aboue.

5 Is it such a fast that I haue chosen, that a man should afflic his soule for a day, and to bowe downe his head, as a velle

rush, and to lie downe in sackcloth and ashes? wit thou call this a fasting, or an acceptable day to the Lord?

6 Is not this the fasting, that I haue chosen, to loose the bands of wickednes, to take of the heauie burdens, and to let the oppressed goe free, and that pe= breake eney poke?

7 Is it not to deale thy bread to the hun= grier, and that thou bring the poore that wander, vnto thine house? when thou seest the naked, that thou couer him, & hide not thy selfe from thyne owne flesh?

8 Then shall thy light breake forth as the morning, & thine health shall growe speedily: thy righteouines shall goe before thee, and the glorie of the Lord shall embrace thee.

9 Then shall thou call, and the Lord shall answer: thou shalt cry, and he shall say, Here I am: if thou take away from the mides of thee the poke, the putting forth of the finger, and wicked spea= king:

10 If thou poure out thy soule to the hungry, and reffresh the troubled soule: then shall thy light spring out in the darkenes, and thy darkenes shall be as the noone day.

11 And the Lord shall guide thee continually, and satisfie thy soule in drought, and make fatte thy bones: and thou shalt be like a waterd garden, and like a spring of water, whose waters sayle not.

12 And they shalbe of thee, that shall build the olde waste places: thou shalt raise by the fundations for many generati= ons, and thou shalt be called the repa= rer of the beache and the restorer of the paths to dwell in.

13 If thou turne awaye thy foote from the Sabbath, from doing thy will on mine holy day, and call the Sabbath a delite, to consecrate it, as glorious to the Lord, and that honour him, not doing thine owne wayes, nor seeking thine owne wil, nor speaking a vaine woord.

14 Then shalt thou delite in the Lord, and I will raise thee to mount vpon the hie places of the earth, and feede thee with the heritage of Jaakob thy father: for the youth of the Lord hath spoken it.

CHAP. LIX.

The wicked perish through their owne iniquities. 12 The confession of sinnes. 16 God alone will preserue his Church, though all men faile.

1 **B**ehold, * the Lords hand is not shorte, that it cannot saue: neither is his eare heauie, that it cannot heare.

2 But your iniquities haue separated betwene you and your God, and your sinnes haue hid his face from you, that he wil not heare.

3 For your handes are defiled wth blood, and your fingers with iniquitie: your lyps haue spoken lies, and your tongue hath murmured iniquitie.

f That you leaue of that your extor= tions.

g For in him thou feest thy selfe as in a glasse.

h That is, the prosperous estate, where= with God wil blesse thee.

i The testimo= nie of thy goodnes shall appeare before God and man.

k Whereby is ment all maner of iniurie.

l That is, haue compassion on their miseries.

m Thine aduer= sities shalbe tur= ned into prospe= ritie.

n Signifying, that of yewes should come such, as should build againe the ruines of Ierusa= lem and Iudea: but chiefly this is ment of the spiritual Ierusa= lem: whose builders were the apostles.

o If thou re= fraine thy selfe from thy wicked workes,

nombr. 11. 27. chap. 50. 2.

Isa. 1. 25.

1. 15.

g Meaning, the Affrians and o= ther, whose help they looked for.

r God shall say to Darius & Cyrus. s I wil not vse my power against fraile man whose life is but a blast.

t That is, for the vices and fautes of the people, which is ment here by coue= tousnes.

u Though they were obliuate, yet I did not wdrawe my mercie from them.

x That is, I frame the speache and words of my mes= sengers which shal bring peace.

y As well to him that is in captiui= tie, as to him that remaineth at home.

z Their euill co= science doeth e= ner torment thee, and therefore they can neuer haue rest, read Chap. 48. 22.

a The Lord thus speaketh to the Prophet, willing him to vse all diligence and seuer= ritie to rebuke the hypocrites.

b They wil seeme to worship mee and haue out= ward holines.

c He fetterh forth the malice and disdaine of y hypocrites, which grudge a= gainst God, if their workes be not accepted.

d Thus he con= uinceth the hy= pocrites by the fecd table & by their ductie to= ward their neigh= bour y they haue neither faith nor religio= edication & oppression, your fasting & prayer shal not be heard.

b Al men winke at the injuries & oppressions, and none go about to remedie them.

c According to their wicked deuices, they hurt their neighbors.

d Whatioeuer cometh from them, is poyson and bringeth death.

e They are profitable to no purpose.

f That is, Gods vengeance to punish our enemies.

g Gods protection to defend vs.

h We are altogether destitute of counsell & can finde no ende of our miseries.

i We expresse our sorowes by outward signes, some more, some lesse.

k This confession is generally to the Church to obtaine remission of finnes, and the Prophets did not except theselues from the same.

l To wit, against our neighbours.

m There is neither iustice nor vprightnes among men.

n The wicked will destroy him.

o Meaning, to do iustice, and to remedie things that were so far out of order.

p That is, his Church; or his arme did helpe it selfe, and did not seeke ayde of any other.

q Signifying, that God hath all meanes at hand to deliuer his Church, and to punish their enemies.

r To wit, your enemies, which dwell in diuers places, and beyond the sea.

4 No man calleth for iustice: no man contendeth for truerie: they trust in vanitie, and speake vaine things: they correcte unchaste, and bring forth iniquitie.

5 They hatch cockatrice & egges, and weave the spiders: we bbe: he that eateth of their egges, dieth, & that which is trod vpon, breaketh out into a serpent.

6 Their webbes shall be no garment, neither shall they couer them selues with their labours: for their workes are workes of iniquitie, and the worke of crueltie is in their hands.

7 Their fate runne to euil, and they make haste to shed innocent blood: their thoughts are wicked thoughts: desolation and destruction is in their paths.

8 The way of peace they knowe not, and there is none equitie in their goings: they haue made them crooked paths: whoeuer goeth there, shall not knowe peace.

9 Therefore is iudgement face from vs, neither doeth s iustice come nere vnto vs: we waite for light, but loe, it is darkenesse: for brightnesse, but we walke in darkenesse.

10 We grope for the wall like the blind, and we grope as one without eyes: we stumble at the none day as in the twilight: we are in solitary places, as dead men.

11 We roare all like beares, and mourne like dones: we looke for equitie, but there is none: for health, but it is farre from vs.

12 For our trespasses are manie before thee, and our finnes testifye against vs: for our trespasses are with vs, and we knowe our iniquities.

13 In trespassing and lying against the Loide, & we haue departed away from our God, and haue spoken of crueltie: and rebellion, concerning aud vbering out of the heart false matters.

14 Therefore iudgement is turned backward, and iustice standeth farre off: for truerie is fallen in p streete, and equitie cannot enter.

15 Pea, truth faileth, and he that refraineth from euill, maketh himselfe a pray: and when the Loide sawe it, it displeas'd him, that there was no iudgement.

16 And when he sawe that there was no man, he wondred that none would offer himselfe. Therefore his arme did s saue it, and his righteoufnesse it selfe did sustaine it.

17 For he put on righteoufnesse, as an habergeon, and an helmet of saluation vpon his head, and he put on the garments of vengeance for clothing, and was clad with zeale as a cloke.

18 As to make recompense, as to requite the furie of the aduersaries with a recompense to his enemies: he will fully repaie the plaudes.

19 So shall they feare the name of the Loide

from the West, and his glorie from the East: and the enemy shall be as a flood: but the Spirit of the Loide shall chase him away.

20 And the Redeemer shall come vnto Zion, & vnto them that turne from iniquitie in Iacob, saith the Loide.

21 And I will make this my covenant with them, saith the Loide, My Spirit shall be upon thee, & my wordes, which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of thy seede, saith the Loide, from henceforth euer for euer.

He sheweth that there shall be great affliction in the Church, but God will euer deliuer his. Whereby he declareth that true deliuerance from sinne & Satan belongeth to none, but to the children of God, whom he iustificeth. Because the doctrine is made profitable by the verue of the spirit, he ioyneth the one with the other, and promiset to giue them both to his Church for euer.

CHAP. LX.

The Gentiles shall come to the knowledge of the Gospel. & They shall come to the Church in abundance. & They shall haue abundance, though they suffer for a time.

1 A Wise, O Ierusalem: be bright, for thy light is risen, and the glorie of the Loide is risen vpon thee.

2 For behold, darkenesse shall couer the earth, and grosse darkenesse the people: but the Loide shall arise vpon thee, and his glorie shall be seene vpon thee.

3 And the Gentiles shall walke in thy light, and kings at the brightnesse of thy rising vpon.

4 Lift vp thine eyes round about, and behold: all that thou art gathered, and come to thee: thy sonnes shall come fro farre, and thy daughters shall be nourished at thy side.

5 Then thou shalt see and shine: thine heart shall be altoned & enlarged, because the multitude of the sea shall be conuerted vnto thee, and the riches of the Gentiles shall come vnto thee.

6 The multitude of camels shall couer thee: and the dromedaries of Arabia and of Ephah: all they of Sheba shall come: they shall bring gold and incense, and they forth the praises of the Loide.

7 All the sheepe of Bedar shall gather vnto thee: the rams of Mebath shall serue thee: they shall come to be accepted vpon mine altar: and I will beautifie the house of my glorie.

8 Who are these? that shall like a cloud, and as the dones to their windows?

9 Surely the ples shall come to me, and the shippes of Tarshish, as at the beginning, that they may bring thy sonnes from farre, and their silver, and their gold: that euery one shall honour the Lord with that, wherewith he is able: signifying, that it is no true seruing of God, except we offer our selues to serue his glorie, and all that we haue. That is, the Arabians that haue great abundance of cattell. Because the altar was a figure of Christ, Hebr. 13 to. he sheweth that nothing can be acceptable to him, which is not offered to him by this altar, who was both the offering and the altar it selfe. i Shewing what great number shall come to the Church, and with what great diligence and zeale. k The Gentiles that are now enemies, shall become friends and setters forth of the Church. golde

1 Meaning, Cyrus and his successors: but chiefly this is accomplished in them that sentie Christ being converted by his Gospel. m He sheweth that God hath giuen all power and autoritie here in earth for the vse of his Church: and that they which will not serue & profite the same, shall be destroyed. n There is nothing so excellent which shall not serue the necessitie of Church: o Signifying, that Gods maiestie is not included in the temple, which is but the place for his feete, that we may learne to rise vp to the heauens. p To worship their head Christ by obeying his doctrine. q Both he and lowe shall be ready to helpe and succour thee. r Thy gouernours shall loue thee and seeke thy wealth and prosperitie. s Meaning, not a temporall felicitie, but a spiritual, which is fulfilled in Christs kingdom. t Signifying, that all worldly meanes shall cease, and that Christ shall be all, as Reu. 21. 22. and 22. 5. u The children of the Church. x Meaning, that

golde thy thine, vnto the name of the Lozde thy God, and to the holy one of Israel, because he hath glorified thee. **10** And the somes of strangers shall build vp thy walles, and their Kings shall minister vnto thee: for in my wrath I sinate thee, but in my mercie I had compassion on thee. **11** Therefore thy gates shall be open continually: neither day nor night shall they be shut that men may bring vnto thee the riches of the Gentiles, & that their Kings may be brought. **12** For the nation and the kingdom, that will not serue thee, shall perish: and those nations shall be utterly destroyed. **13** The glorie of Lebanon shall come vnto thee, the firc tree, the elme and the bore tree together, to beautifie the place of my Sanctuarie: for I will glorifie the place of my feete. **14** The sumes also of them that afflicted thee, shall come and bow vnto thee: and all they that despised thee, shall fall p downe at the soles of thy feete: and they shall call thee, The citie of the Lozde, Zion of the holy one of Israel. **15** Adhere as thou hast bene forsaken and hated: so that no man went by thee, I will make thee an eternal glorie, and a ioy from generation to generation. **16** Thou shalt also sucke the milke of the Gentiles, and shalt sucke the breasts of Kings: and thou shalt know, that I the Lozde am thy Saviour, and thy Redeemer, the mighty one of Iacob. **17** For I will I bring golde, and for yron will I bring siluer, and for wood brasse, and for stones yron. I will also make thy gouernement peace, & thine eractours righteousnesse. **18** Violence shall no more be heard of in thy lande, neither desolation, nor destruction within thy borders: but thou shalt call saluation, thy walles, and praise, thy gates. **19** Thou shalt haue no more sunne to shine by day, neither shall the brightnes of the moone shine vnto thee: for the Lozde shall be thine euerslasting light, and thy God, thy glorie. **20** Thy sunne shall neuer goe downe, neither shall thy moone be hid: for the Lozde shall be thine euerslasting light, and the dayes of thy ioye shall be ended. **21** Thy people also shall be all righteous: they shall possesse the land for ever, the graffe of my planting shall be the worke of mine handes, that I may be glorified. **22** A little one shall become as a strong land, and a small one as a strong nation: I the Lozde will hasten it in due time.

Church should be miraculously multiplied. **CHAP. LXI.**
 He prophesieth that Christ shall be anointed and sent to preach, so The ioye of the faithfull.

The Spirit of the Lozde God is anointed me: he hath sent me to euery one to preach the good tidings vnto the poore, to the Prophets binde by the broken hearted, to preach and ministers of libertie to the captiues, and to them God, but chiefly that are bounde, the opening of the lyro Christ, of whose abundant **2** To preach the acceptable peere of the graces euery Lozde, and the day of vengeance of one receiueh our God, to comfort all that mourne, according as it **3** To appoint vnto them that moune in pleafeth him to Zion, and to giue vnto them beauty for distribute. f altes, the ople of ioye for mourning, h To them that the garment of gladnesse for the spirite are liuely touched with the s trees of righteousnesse, the plaine feeling of their tint of the Lozde, that he might be glorified. **4** And they shall build the olde waste places, and raise by the founner desolations, and they shall reparaire the cities that were desolate and waste through many generations. **5** And the strangers shall stand & feede his good fauour your sheepe, & the somes of the strangers shall be your plowmen and dyers leth the fulnes of your vines. **6** But ye shall be named the briccks of the Lozde, and men shall say vnto you, The ministers of our God, Ye shall eate the riches of the Gentiles, and shall be exalted with thy glorie. **7** For your shame you shall receiue done, and for confusion they shall receiue in e their position: for in their land they shall possesse the double: euerslasting ioy shall be vnto them. **8** For if the Lozde lone iudgement & hate q robber for burnt offering, and I will direct their worke in truth, & will make an euerslasting covenant with them. **9** And their seede shall be known among the Gentiles, and their buddes among the people. All that see them, shall know them, that they are the seede which the Lozde hath blessed. **10** I will greatly reioice in the Lozde, and my soule shall be ioyfull in God: for he hath clothed me with the garments of saluation, and conered me with the robe of righteousnesse: I have had decked me like a buldrome, and as a bride tureth her selfe with her iuwels. **11** For as the earth bringeth forth her bud, and as the garden caneth to grow that which is sowne in it: so the Lozde God will can'e righteousnesse to growe and praise before all the heathen. **12** And as this word is used, Chap. 40. 2. n That is, the Iewes. o To w t. of the Gentiles p Whereas the Gentiles had dominion over the Iewes in times past, now they shall haue double autoritie ouer them and possesse twice so much. q I will not receiue their offering, which are extortioners, deceiuers, hypocrites, or that deperue me of my glorie. r That is, of the Church. s He sheweth what shall be the affection, when they seele this their deliuerance.

CHAP. LXII.

The great desire that the Prophets haue had for Christs coming. 6 The diligence of the Pastour to preach.

a The Prophet sayth that he wil neuer cease to declare vnto the people the good tidings of their deliuerance.

b Til they haue full deliuerance: & this the Prophet speakech to incourage all other ministers to the fetching forth of Gods mercies towarke his Church.

c Thou shalt haue a more excellent fame then thou hast had hitherto.

d He shal esteeme thee as deere & precious, as a king doeth his crowne.

e Thou shalt no more be contemned as a woman forsaken of hee husband.

As my desire is her.

f That it may be replenished with children.

g For as much as they cossele one faith & religion with thee, they are in the same bond of marriage with thee: and they are called the children of the Church, inasmuch as Christ maketh her plentifull to bring forth children vnto him.

h Prophets, pastors, and ministers.

i He exhorte th the ministers neuer to cease to call vpon God by prayer for the deliuerance of his Church, & to teach others so to do the same. k For y^e restauratioⁿ whereof aⁿ y^e world shal praise him. l Signifying the great number that should come to the Church, and what meanes he would prepare for the restituti^on of y^e same, as chap. 57. 14. m Ye Prophets and ministers shewe the people of this their deliuerance which was chiefly merit of our saluation by Christ Zach. 9. 9. mat. 21. 5. n He shal haue all power to bring his purpose to passe, as Chap. 40. 10. o That is, one ouer whom God hath had a singular care to recover her when she was lost.

F Zion's sake I will not hold my tongue, and for Jerusalem's sake I will not rest, until the rightousnesse thereof breake forth as the light, and saluation thereof as a burning lampe.

2 And Gentiles shall see thy righteousness, and all Kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.

3 Thou shalt also be a crowne of glory in the hands of the Lord, and a royal diademe in the hand of thy God.

4 It shall no more be said vnto thee, Forzaken, neither shall it be said any more to thy land, Desolate, but thou shalt be called Ephzai-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall haue an husband.

5 For as a pomegranet in my path a virgin, so shall thy sonnes marry thee: and as a vinegreone is glad of the vigne, so shall thy God reioyce ouer thee.

6 I haue set watchmen vpon thy walles, O Jerusalem, which all the day and all the night continually shall not cease: for that are undeful of the Lord, keepe not silence,

7 And giue him no rest, til hee repaire and until hee be set by Jerusalem the praise of the world.

8 The Lord hath sworn by his right hand and by his strong arme, Surely I will no more giue thy cozne to be meat for thine enemies, & surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

9 But they that haue gathered it, shall eat it, and praise the Lord, and the gatherers thereof shall drinke it in the courts of my Sanctuarie.

10 Go through, go through the gates: prepare you the waye for the people: cast vp, cast vp the way, and gather out the stones and set vp a standard for the people.

11 Behold, the Lord hath proclaimed vnto the ends of the world: tel thou daughter Zion, Beholde, thy Saviour cometh: behold, his wages^e is with him, and his worke is before him.

12 And they shall call them, The holp people, the redeemed of the Lord, and thou shalt be named, No citie sought out and not forsaken.

CHAP. LXIII.

God shal destroy his enemies for his Churches sake. 7 Gods benefites towards his Church.

Who is this that cometh from Edom, with red garments from Bosrah? he is glorious in his apparel & walketh in his great strenght: I speake in righteousness, & am mighty to saue.

2 Wherefore is thine apparel red, and thy garments like him that treadeth in the wine presse?

3 I haue troden the wine presse alone, and of all people there was none with me: for I will treade them in mine anger, and treade them under foote in my wrath, and their blood shall be spinked vpon my garments, and I will stampe al my rapniert.

4 For the daye of vengeance is in mine heart, and the peece of my redeemed is come.

5 And I looked, and there was none to helpe, and I wondered that there was none to byholde: therefore mine owne arme helped me, and my wrath it selfe sustained me.

6 Therefore I will treade downe the people in my wrath, and make them drunken in mine indignatio, and will bring downe their strenght to the earth.

7 I will remember the mercies of the Lord and the praises of the Lord according vnto all that the Lord hath giuen vs, & for the great goodnes toward the house of Israel, which hee hath giuen them according to his tender loue, and according to his great mercies.

8 For hee said, Surely they are my people, children that will not lye: so hee was their sauiour.

9 In all their troubles hee was troubled, and the Angel^e of his presence saued them: in his loue and in his mercie hee redeemed them, and hee bare them and caried them alwayes continually.

10 But they rebelled and vered his holp Spirit: therefore was hee turned to be their enemy and hee fought against them.

11 Then hee remembered the olde time of Moses & his people, saying, Where is hee that brought them by out of the Sea with the shephearde of his

helpe for the deliuerance of his, and though men refuse to doe their duecie through negligence, & ingratiude, yet he himselfe will deliuer his Church, and punish the enemies, Reade chap. 59. 16. f I will so atonie them, and make them so gyddie, that they shal not knowe, which way to goe. g The Prophet speakech this to moue the people to remember Gods benefites in times past, that they may be confirmed in their troubles.

h For I did chuse them to be mine, that they should be holye, and not deceiue mine expectation. i Hee bare their afflictions and griefes as though they had bene his owne. k Which was a witness of Gods presence: and this maye be referred to Christ, to whome belongeth the office of saluation. l That is, the people of Israel being afflicted, called to remembrance Gods benefites, which hee had bestowed vpon their fathers in times past. m Meaning, Moses.

a This prophetic is against the Idumeans, and enemies which persecuted the Church, on whome God will take vengeance, and is here set forth all bloody after that hee hath destroyed them in Bosrah, the chiefe cite of the Idumeans: for these were their greatest enemies, and vnder the title of circumcision, and the kinred of Abraham claimed to them selues the chiefe religion, and hated the true worshippers, Psalme 137. 7. b God answered them that asked this question, Who is this? &c. & faith, Ye see now performed the vengeance, which a Prophet threatened. c Another question, to y^e which the Lord answered. d Shewing, that when God punisheth his enemies, it is for the profit and deliuerance of his Church. e God sheweth that hee hath no neede of mans

n That is, in Moses, that he might wel gouerne y people: some referre this giuing of the Spirit to the people.

o Peaceably & gently, as an horse is led to his pasture.

p Having declared Gods benefits shewed to their forefathers he turneth himselfe to God by prayer, desiring him to continue the same graces toward them.

q Thy great affection which thou barest towards vs.

r Meaning, from the whole bodye of the Church.

s Though Abraham would vs to be his vs to be his children, yet thou wilt not refuse to be our Father.

t By taking away thy holy Spirit from vs, by whome we were gouerned, and so for our ingratitude diddest deliuer vs vnto our owne eocupiscence, and diddest punish sinne by sinne according to thy iust iudgement.

u Meaning, for the couenants sake made to Abraham, Israhak and Israhakob his seruants. x That is, in respect of the promises, which is perpetuall: albeit they had now possessed the lande of Canaan, a thousand and foure hundredth yeere: and thus they lament, to moue God rather to remember his couenant then to punish their sinnes.

a The Prophet continueth his prayer, desiring God to declare his loue toward his Church by miracles, and mighty power as he did in Mount Sinai.

b Meaning, the raine, haile, fire, thunder, and lightnings.

c Saint Paul vseth the same kinde of admiration, 1. Corinth. 2. 9. matuicling at Gods great benefite shewed to the Church by the preaching of the Gospel.

sheepe? where is he that put his holy Spirit within him?

12 Yee led them by the right hand of Moses with his owne glorious arme, deuising the water before them, to make himselfe an everlasting faine.

13 Yee led them through the deepe, as an horse in his wildernesse, that they should not stumble,

14 As the beaust goeth downe into the valley, the Spirit of the Loide gaue them rest: so didest thou lead thy people, to make thy selfe a glorious faine.

15 Iooke downe from heauen, and beholde from the dwelling place of thine holines, and of thy glorie. Where is thy zeale and thy strength, the multitude of thy mercies, & of thy compassions? they are restrayned from me.

16 Doubtles thou art our Father: though Abraham be ignorant of vs, and Isaac knowe vs not, yet thou, O Loide, art our Father, and our redeemer: thy faine is for euer.

17 O Loide, why hast thou made vs to erre from thy wayes? & hardened our heart from thy feare? Returne for thy seruants sake, and for the tribes of thine inheritance.

18 The people of thine holines haue possessed it, but a litle while: for our aduerfaries haue troden downe thy Sanctuary.

19 We haue bene as they, over whom thou neuer barest rule, and vpon whome thy faine was not called.

CHAP. LXVIII.

1 The Prophet prayeth for the sinnes of the people.

6 Mans righteoulnesse is like a filthy cloth.

1 OY, that thou wouldest breake the heauens, and come downe, & that the mountaines might melt at thy presence!

2 As the melting fire burned, as the fire cauled the waters to boyle, (that thou mightest declare thy faine to thy aduerfaries) the people did tremble at thy presence.

3 When thou diddest terrible thinges, which we looked not for, thou camest downe, and the mountaines melted at thy presence.

4 For since the beginning of the worlde they haue not heard nor vnderstande with the eare, neither hath the eye seene au other God beside thee, which doeth so to hunt that waiteth for him.

5 Thou didest meete him, that receiued in thee, and did iudge: they remembered thee in thy wayes: behold, thou art angry, for we haue sinned: yet in thy gentenesse is continuance, and we shall be saved.

6 But we haue all bene as an vncleane thing, and al our righteoulnesse is as filthy cloutes, and we all do fade like a leafe, and our iniquities like the winde haue taken vs away.

7 And there is none that calleth vpon thy faine, neither that stretcheth by himselfe to take hold of thee: for thou hast hid thy face from vs, and hast consumed vs because of our iniquities,

8 But nowe, O Loide, thou art our Father: we are the clay, and thou art our potter, and we all are the worke of thine hands.

9 We not angry, O Loide, about measurie, neither remember iniquitie for euer: lo, we beleeue thee beholde, we are all thy people.

10 Thine holy cities lye waste: Zion is a wilderness, and Ierusalem a desert.

11 The House of our Sanctuarye and of our glorie, where our fathers praised thee, is burnt by with fire, and all our pleasant thinges are wasted.

12 What thou holdest thy selfe still at these thinges, O Loide? wilt thou holde thy peace and afflict vs about measure? these as vile cloutes, or, (as some read) like the menstruous clothes of a woman. i Albeit, O Lord, by thy iust iudgement thou mayest vterly destroy vs, as the potter may his pot, yet we appeale to thy mercies, whereby it hath pleased thee to adopt vs to be thy children, k For so the flesh iudgeth when God doeth not immediately send succour. l Which were dedicated to thy seruice and to call vpon thy Name. m Wherein we reioyced and worshipped thee. n That is, at the contempt of thine owne glorie: though our sinnes haue deserued this, yet thou wilt not suffer thy glorie thus to be diminished.

CHAP. LXV.

1 The vocation of the Gentiles and the reuocation of the Iewes. 12 The ioy of the elect and the punishment of the wicked.

1 I haue bene sought of them that aske a Meaning, the Gentiles which sought me not: I said, Behold me, he knewe not God, holde me, vnto a nation that called not vpon my faine.

2 I haue byped out mine handes al the dape vnto a rebellious people, which walked in a way that was not good, euen after their owne imaginations: they haue shewed their hearts with his holie Spirit. Ro. 10. 20.

3 If people that yoked mee euer vnto my face: that sacrificeth in gardens, and burneth incense vpon byckes. b He sheweth the cause of the reiection of the Iewes, because and iudge in the desertes, which eate the swines flesh, and the broth of iunges.

4 Which remaine among the graues, and iudge in the desertes, which eate the swines flesh, and the broth of iunges.

of his Prophets, by whome he called them continually, & stretched out his hand to draw them. c He sheweth that to deliue in our owne fantasies is the declining from God & the beginning of all superstition and idolatrie. d Which were dedicate to idols. e Meaning their altars, which he thus nameth by contempt. f To consult with spirits and to coniure diuels, which was forbidden, Deut. 18. 11. g Which was contrary to Gods commandement, Leuit. 11. 7. deut. 14. 8.

a man: he that sacrificeth a sheepe, as if he cut of a dogges necke: he that offereth an oblation, as if he offered swines blood: hee that remembereth uncleane, as if hee blessed an idole: yea, they haue chosen their owne wicenes, & their soule delicteth in their abominations.

4 Therefore wil I chuse out their delusions, & I wil bring their feare vpon the, because I called, and none would answer: I spake & they would not heare: but the yd did curl in my sight, and chose the things which I would not.

5 Heare the voyce of the Lord, all ye that tremble at his word, Your brethren that hated you, and call you out for my Names sake, sayd, Let the Lord be glorified: but hee shall appeare to pour ioye, and they shall be ashamed.

6 A voyce soundeth from the citie, euen a voyce from the Temple, the voyce of the Lord, that recompenseth his enemies fully.

7 Before hee translated, he brought forth: and before her paine came, she was delivered of a man childe.

8 Who hath heard such a thing? who hath seen such things? shall the earth be brought forth in one day? shall a nation be borne at once? for as soon as Zion translated, she brought forth her childe.

9 Shall I ke cause to translate, & not bring forth? shall I cause to bring forth, and shall be barren, saith the Lord?

10 Reioyce pe with Jerusalem, and be glad with her, all ye that loue her: reioyce for ioy with her, al pe that mourne for her,

11 That ye may sucke & be satisfied with the breasts of her consolation: that ye may milke out and be delighted with the brightnes of her gloire.

12 For thus saith the Lord, Behold, I wil extend my peace ouer her like a flood and the gloire of the Gentiles like a flowing stream: then shall pe sucke, ye shall be borne vpon her sides, and bee ioyfull vpon her knees.

13 As one whom his mother comforteth, so wil I comfort you, and pee shall be comforted in Jerusalem.

14 And when ye see this, your heart shall reioyce, and your bones shall flourish like an herb: and the hand of the Lord shall be known among his seruants, & his indignation against his enemies.

15 For beholde, the Lord wil come with fire, and his chariots like a whirwind,

that he may recouere his anger with wrath, and his indignation with the flame of fire.

16 For the Lord wil iudge with fire, and with his sword all felse, and the flaine of the Lord shall maun.

17 They that sanctifie themselves, and purifie themselves in the gardens beside one tree in the midseat of swines felse, and in such abomination, enen the moule, shall be consumed together, saith the Lord.

18 For I wil visite their workes, and their imaginations: for it shall come that I wil gather all nations, and tongues, & they shall come, and see my glory.

19 And I will let a signe among them, & wil send those that escape of them, vnto the nations of Ty Carthage, & Dul, and Lud, & to them that draw the bow, to Tubal & Iauan, pics as farre of, that haue not heard my fame, neither haue scene my glory, and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren, vnto an offering vnto the Lord out of all nations, vpon horses, and in chariots, and in hoie litters, and vpon mules, & swift beastes, to Jerusalem mine holie Mountaine, saith the Lord, as the children of Israel, offer in a cleane vessel in the House of the Lord.

21 And I wil take of them for Priests, and for Leuites, saith the Lord.

22 For as the new heauens, & the new earth which I wil make, shall remaine before me, saith the Lord, so shall your seede and your name continue.

23 And from moneth to moneth, & from Sabbath to Sabbath shall al flesh come to worship before me, saith the Lord.

24 And they shall go forth, and looke vpon the carcasses of the men that haue trasgressed against mee: for their womine shall not dye, neither shall their fire be quenched, and they shall be an abhorring vnto all flesh.

y That is, Cilicia. z Meaning, Affrica. a To wit, Lydia, or Asia minor. b Signifying, the Parthians. c Italie. d Grecia.

e Meaning, the Apostles, Disciples, and others which he did first chuse of the Iewes to preache vnto the Gentiles. f That is, the Gentiles, which by faith shall be made the children of Abraham, as you are. g Whereby he meaneth that no necessary meanes shall want when God shall call the Gentiles to the knowledge of the Gospel. h To wit, of the Gentiles, as he did Luke, Timothy and Tite first, and others after to preache his word. i Hereby he signifieth the kingdoms of Christ, wherein his Church shall be regned, and whereas before there were appointed seasons to sacrifice: in this there shall be one continuall Sabbath so that all times and seasons shall be meete.

k As he hath declared the felicitie that shall be within the Church for the comfort of the godly, so doth he shew what horrible calamitie shall come to the wicked, that are out of the Church.

l Meaning, a continual torment of conscience, which shall euer gnawe them and neuer suffer them to be at rest. Mar. 9. 44 m This is the iust recompence for the wicked, which contemning God and his word, shall be by Gods iust judgement abhorred of all his creatures.

q This vengeance God began to execute at the destruction of Babylon, & hath euer continued it against the enemies of his church & will do till the last day, which shall be the accomplishment thereof.

r Meaning, the hypocrites.

s Whereby are meant them that did maliciously transgress the Law, by eating beasts forbidden, euen to the mouse which abhorreth nature.

t The Gentiles shall be partakers of glory, which before I shewed to the Iewes.

u I will marke them that I chuse, that they

perish not with the rest of the infidels: whereby he alludeth to the marking of the postes of his people, whome he preferred, Exod. 12. 7.

x I will scatter the rest of the Iewes, which escape destruction, into diuers nations.

JEREMIAH.

THE ARGUMENT.

THe Prophet Jeremiah borne in the citie of Anathoth in the cuntry of Benjamin, was the sonne of Hilkiah, whom some thinke to be he that founde out the booke of the Law, and gaue it to Iosiah. This Prophet had excellent giites of God, and most euident reuelations of prophetic, so that by the commandement of the Lord he began verry yong to prophetic, that is, in the thirtenth yere of Iosiah, and continued eigheteen yere vnder the saide King, and three moneths vnder Iehoahaz, and vnder Iehoiakim eleuen yeres, and three moneths vnder Iehoiachin, and vnder Zedekiah eleuen yeres: vnto the time that they were caried away into Babylon so that this time amounted to aboue fourtie yere, besides the time that he propheted after the captiuitie. In this booke he declareth with teares, and lamentation the destruction of Ierusalem, and the captiuitie of the people, for their idolatrie, couetousnes, subtiltie, crueltie, excesse, rebellion, and contempt of Gods word, and for the colosation of y Church, reculeth the iust time of their deliuerance. And here chiefly are to be considered three things. First the rebellion of the wicked, which waxe more stubburne & obstinate, when the Prophets do admonish them most plainly of their destruction. Next howe the Prophets and ministers of God ought not to be discouraged in their vocation, though they be persecuted & rigorously handled of the wicked for Gods cause. And thirdly, though God shew his iust iudgement against the wicked, yet will he euer shew himselfe a preferuer of his Church, & when all meanes seeme to mans iudgement to be abolished, then will he declare him selfe victorious in preferuing his.

CHAP. I.

In what time Ieremiah propheted, 6 He acknowledgeth his impersfection, and is strengthened of the Lord. 11 The Lord sheweth him the destruction of Ierusalem. 17 He commandeth him to preache his word without reuer.



These words of Jeremiah the sonne of Hilkiah one of the Princes that were at Anathoth in the lad of Beniamin.

To whome the worde of y Lord came in the dayes of Iosiah the sonne of Amoun King of Iudah in the thirtenth yere of his reigne:

And also in the dayes of Iehoiakim the sonne of Iosiah King of Iudah vnto the end of the eleuenth yere of Zedekiah, the sonne of Iosiah King of Iudah, euen vnto the carping away of Ierusalem captiue in the fift moneth.

Then the worde of the Lord came vnto me, saying,

Before I formed thee in the wombe, I knewe thee, and before thou camest out of the wombe, I sanctified thee, and ordeined thee to be a Prophete vnto the nations.

Then said I, Oh, Lord God, behold, I knewe thee, and before thou camest out of the wombe, I sanctified thee, and ordeined thee to be a Prophete vnto the nations.

Then said I, Oh, Lord God, behold, I knewe thee, and before thou camest out of the wombe, I sanctified thee, and ordeined thee to be a Prophete vnto the nations.

I can not speake, for I am a childe.

But the Lord said vnto me, Say not, I am a childe: for thou shalt go to al that I shall sende thee, and whatsoeuer I command thee, shalt thou speake.

Be not afraid of their faces: for I am with thee to deliuer thee, sayth the Lord.

Then the Lord stretched out his hande and touched my mouth, and the Lord said vnto me, Beholde, I haue put my words in thy mouth.

Behold, this day haue I set thee ouer nations and ouer the kingdomes to plucke by, & to rote out, and to destroy and throwe downe, to builde, and to plant.

After this the worde of the Lord came vnto me, saying, Ieremiah, what seest thou? And I said, I see a rodde of an almond tree.

Then saide the Lord vnto me, Thou hast seene aright: for I will hasten my worde to performe it.

Again the worde of the Lord came vnto me the second time, saying, What seest thou? And I said, I see a writing booke looking out of the North.

Then saide the Lord vnto me, Out of the North shall a plague be byrd vpon all the inhabitants of the lande.

For lo, I will call all the families of the kingdomes of the North, sayth the Lord, and they shall come, & euery one shall set his throne in the entring of the gates of Ierusalem, & on all the walles thereof round about, and in all the citie of Iudah.

And I will declare vnto them my

the worde for a more ample confirmation: signifying by the rod of the almond tree, which first buddeth, the hastie coming of the Babylonians against the Iewes. N signifying, that the Caldeans, and Assyrians should be as a pot to seeth the Iewes, which boyled in their pleasures, & lustes. o Syria & Assyria were Northward in respect of Ierusalem, which were the Caldeans dominions.

a That is, the sermons and prophecies.
 b Which is thought to be he that found the booke of the Law vnder King Iosiah, 2. King. 22. 8.
 c This was a citie about three miles distant from Ierusalem, and belonged to the Priestes y sonnes of Aaron, Iosh. 21. 18.
 d This is spoken to confirme his vocation and office: forasmuch as he did not presume of him selfe to preach, and prophetic, but was called thereunto by the Lord.
 e Meaning, the nephew of Iosiah: for Iehoahaz was his father, who reigned but three moneths, and therefore is not mentioned, no more is Iachin that reigned no longer.
 f Of the eleuenth yere of Zedekiah, who was also called Mattaniah, and at this time the Iewes were caried away into Babylon by Nebuchad-nezzar.
 g The Scripture vseth this manner of speache to declare, that God hath appointed his ministers to their offices before they were borne, as Isa. 49. 1. gal. 1. 15.
 h For Ieremiah did not onely prophetic against the Iewes, but also against the Egyptians, Babylonians, Moabites, and other nations.
 i Considering y great iudgements of God, which according to his threatnings should come vpon the world, he was moued with a certaine compassion on the one side to pity them that should thus perishe, and on the other side by the infirmite of mans nature, knowing how hard a thing it was to enterpriue such a charge, as Isa. 6. 11. Exod. 3. 11. and 4. 1.

k Which declareth, that God maketh meete and assureth the, whom he calleth to set forth his glorie: giuing them all meanes necessarie for the same, Exod. 4. 12. Isa. 6. 7.
 l He sheweth, what is the authoritie of Gods true ministers, which by his word haue power to beate downe whatsoeuer listeth it selfe vp against God: to plant & assure the humble, and such as giue them selues to y obedience of Gods worde, 2. cor. 10. 4. hebr. 1. 12. and these are the keys which Christ hath left to loose & binde, Mat. 18. 18.
 m He ioyneth the signe with

p I will giue thee charge & power to execute my vengeance against the idolaters, which haue forsaken me for their idoles.

q Which declareth that Gods vengeance is prepared against the, which dare not execute their dueie faithfully, either for feare of man, or for any other cause.

1. Cor. 9. 16.

r Signifying on the one part, that the more that Satan, and the world rage against Gods ministers, y more present will he be to helpe them, Iosh. 1. 5. Heb. 1. 3. 5. and on the other part, that they are vterly vnmeete to serue God, and his Church, which are afraid, and do not resist wickednes, whatsoeuer danger depend thereon, Isa. 50. 7. Ezek. 3. 8.

r iudgements touching all the wickednes of them that haue forsake me, and haue burnt incense vnto other gods, and worshipped the workes of their owne haimes.

17 Thou therefore truste by thy topnes, and arise and speake vnto them al that I commaunde thee: be not afraide of their faces, least I 9 bestrope thee before them.

18 For I behold, I this day haue made thee a defenced cite, and an yron pillar and walles of brasse against the whole laude, against the kings of Iudah, & against y princes thereof, against the Priests thereof & against the people of the laude.

19 For they shall fight against thee, but they shall not preuaile against thee: for I am with thee to deliuer thee, saith the Lord.

that the more that Satan, and the world rage against Gods ministers, y more present will he be to helpe them, Iosh. 1. 5. Heb. 1. 3. 5. and on the other part, that they are vterly vnmeete to serue God, and his Church, which are afraid, and do not resist wickednes, whatsoeuer danger depend thereon, Isa. 50. 7. Ezek. 3. 8.

CHAP. 11.

z God reuereeth his benefites done vnto the Iewes.

8 Against the Priests and false prophetes. 12 The Iewes are destroyed, because they forsake God.

1 M OYSEOR, the word of the Lord came vnto mee, saying,

2 Go, and crye in the eares of Ierusalem, saying, Thus saith the Lord, I remember thee, with the 2 kindnes of thy youth and the loue of thy marriage, when thou wentest after me in the wilderness b in a land y was not sowe.

3 Israel was as a thing c halowed vnto the Lord, & his first fruites: all they d that eate it, shal offend: euil shal come vpon them, saith the Lord.

4 Heare ye the word of the Lord, O house of Iacob, and all the families of the house of Israel.

5 Thus saith the Lord, What iniquitie haue your fathers founde in mee, that they are gone e farre from mee, & haue walked after vanitie, and are become f vayne?

6 For they said not, Where is the Lord that brought vs by out of y land of Egypt? that led vs through the widensnesse, through a desert, and waste land, through a drye lande, and e by the hande of death, by a lande that no man passed through, & where no man dwelt?

7 And I brought you into a plentifull countrey, to eat the fruite thereof, and the commodities of the same: but whye e entred, ye besided h my land, & made mine heritage an abominacion.

8 The Iudites laide not, i Where is the Lord? & they that should minister the k Lawe, knewe me not: the l pastours

also offended against me, and the prophets prophesied in m Baal, and went after things that did not profite.

9 Wherefore I will pe n plead with you, saith the Lord, and I will pleade with your childrens children.

10 For go ye to the ples of O Bittin, and beholde, and send vnto p Kedar, & take diligent herde, and see whether there be such things.

11 Hath any nation chauged their gods, which yet are no gods? but my people haue chauged their q gloie, for that which doeth not r profite.

12 O ye h heaunen, be astonied at this: be afraide and vterly confounded, saith the Lord.

13 For my people haue committed two euils: they haue forsaken me the fountaine of liuing waters, to digge them pittes, euen broke pittes, that can holde no water.

14 Is Israel a seruant, or is he boyne in the house? why then is he spoiled?

15 The x lions roared vpon him and pelted, e they haue made his land waste: his cities are burnt without 7 an inhabitant.

16 Also the children of z Noph and Taphanes haue a broken thine head.

17 Hast not thou procured this vnto thy selfe, because thou hast forsaken the Lord thy God, when he b led thee by the way?

18 And what hast thou now to do in the way of Egypt? to drinke the water of Nilus? or what makest thou in y way of Nihur? to drinke the water of the d Riner?

19 Thine owne wickednes shal c correct thee, and thy turnings backe shall reprove thee: know therefore & behold, that it is an euill thing, and bitter, that thou hast forsaken the Lord thy God, and that my feare is not in thee, saith the Lord God of hostes.

20 For of olde time I haue broken thy pike, and burst thy bondes, and thou wert their deailest, f I wil no more transgresse, but like an harlot thou runnest about vpon all the hilles, & vnder all greene trees, f He sheweth, that the insensible creatures abhorre this vile ingratitude, and as it were, tremble for feare of Gods great iudgements against the same. t Signifying, that when men forsake Gods word, which is the fountaine of life, they reiect God him selfe, and so fall to their owne inuentiones, and vaine confidence, and procure to themselves destruccion, Iona. 2. 8. zach. 10. 2. u Haue I ordered them like seruants, and not like dearly beloned children s Exod. 4. 22. therefore it is their fault onely, if the enimie spoyle them. x The Babylonians, Caldeans, and Assyrians. y Not one shalbe left to dwell there. z That is, y Egyptians: for these were two great cities in Egypt. a Haue grievously vexed thee at sundrie times. b Shewing, that God would haue still led them aright, if they would haue followed him. c To seeke helpe of man, as though God were not able ynough to defende thee, which is to drinke of the puddels, & to leaue the fountain, read Isa. 3. 1. d To wit, Euphrates. e Meaning, that the wicked are insensible till the punishment for their sinne wake them, as vet. 26. Iza. 3. 9. f When I deliuered thee out of Egypt, Exo. 1. 19. 8. deut. 5. 27. Iosh. 24. 16. eza. 10. 12. nehe. 8. 6.

a According to that grace, and fauours, which I shewed thee from the beginning, when I did first chuse thee to be my people, and married thee to my selfe, Ezek. 16. 8.

b When I had deliuered thee out of Egypt.

c Chosen about al other to serue the Lord only, & the first offered to the Lord of all other nations.

d Whosener did chalenge this people, or els did annoy them, was punished.

e That is, fallen to most vile idolatrie.

f Altogether given to vanitie, & are become blinde and insensible as the idols, that they serue.

g Where for lack of al things necessarye for life, ye could locke for nothing euery houre but present death. h By your idolatrie, and wicked maners, Psal. 78. 58. & 105. 38. i They taught not the people to seeke after God. k As the Scribes, which should haue expounded the lawe to the people. l Meaning, the princes and ministers: signifying that all estates were corrupt.

m That is, idols, which wayne things, and brought the people from the true worship of God to serue idoles: for by Baal, which was the chief idole of the Moabites, are meant all idoles.

n Signifying, that he would not as he might, straightwaye condemne them, but sheweth the by euident examples their great ingratitude, that they might be ashamed, and repent.

o Meaning, the Grecians and Italians.

p Vnto Arabia.

q That is, God which is their glorie, and who maketh them glorious about all other people: reproving the Iewes, that they were lesse diligent to serue the true God, then were the idolaters to honour their vanities.

r Meaning, the idoles, which were their destrukcion, Psal. 106. 36.

s He sheweth, that the insensible creatures abhorre this vile ingratitude, and as it were, tremble for feare of Gods great iudgements against the same. t Signifying, that when men forsake Gods word, which is the fountaine of life, they reiect God him selfe, and so fall to their owne inuentiones, and vaine confidence, and procure to themselves destruccion, Iona. 2. 8. zach. 10. 2. u Haue I ordered them like seruants, and not like dearly beloned children s Exod. 4. 22. therefore it is their fault onely, if the enimie spoyle them. x The Babylonians, Caldeans, and Assyrians. y Not one shalbe left to dwell there. z That is, y Egyptians: for these were two great cities in Egypt. a Haue grievously vexed thee at sundrie times. b Shewing, that God would haue still led them aright, if they would haue followed him. c To seeke helpe of man, as though God were not able ynough to defende thee, which is to drinke of the puddels, & to leaue the fountain, read Isa. 3. 1. d To wit, Euphrates. e Meaning, that the wicked are insensible till the punishment for their sinne wake them, as vet. 26. Iza. 3. 9. f When I deliuered thee out of Egypt, Exo. 1. 19. 8. deut. 5. 27. Iosh. 24. 16. eza. 10. 12. nehe. 8. 6.

Ebr feede was all
g Though thou
 vfe all the purifi-
 cations and ce-
 remonies of the
 Lawe, thou canst
 not escape pun-
 ishment, except
 thou turne to me
 by faith, and re-
 pentance.
h Meaning, that
 hypocrites denie
 that they wor-
 ship the idoles,
 but that they
 honour God in
 them, and there-
 fore they call
 their doings
 Gods seruice.
i He compareth
 the idolaters to
 these beasts,
 because they ne-
 uer cease run-
 ning to and fro:
 for both valleyes
 and hills are
 full of their ido-
 latrie.
k He compara-
 reth the idola-
 ters to a wilde
 asse: for the can
 neuer be tamed,
 nor yet wearied:
 for as shee run-
 neth, shee can
 take her wind at
 euery occasion.
l That is, when
 she is with foale,
 and therefore
 the hunters
 waite their time:
 so though thou
 canst not be tur-
 ned backe now
 from thine ido-
 latrie, yet when
 thine iniquitie shall be at the full, God will meete with thee.
m Hereby he warneth them that they should not go into strage
 countreys to seeke helpe: for they should but spend their labour, &
 hurt themselves, which is here meant by the bare foote & thirf,
 Isa. 57. 10. **n** As a whichewill not acknowledge his fault, till he be
 taken with the decd, & ready to be punished, so they will not co-
 fesse their idolatrie, till the plagues due to the same light vpo the.
o Meaning, that idolaters spoyle God of his honour: & whereas he
 hath taught to call him y father of all flesh, they attribute this ti-
 tle to their idoles **p** Thou thoughtest that thy gods of blocks &
 stones could hee helpe thee, because they were many in number
 & present in euery place: but now let vs see whether either y mul-
 titude, or their presence ca deliuer thee fro my plague, Cha. 11. 13.
q As though I did you iniury in punishing you, seeing y your faults
 are so euident. **r** That is, you haue killed your Prophets, y exhor-
 ted you to repetece, as Zechariah, Isaiah, &c. **s** Haue I not giuen
 them abundance of all things: **t** But will trust in our owne power
 and policie.

21 **P**er I had planted thee, a noble vine,
 whose¹ plants were all naturall: how
 then art thou turned vnto mee into the
 plants of a strange vine?
 22 **T**hough thou walsh thee with s nitre,
 and take thee much sope, y yet thine in-
 quietie is marked befoze mee, sayeth the
 Lord God.
 23 **H**ow canst thou say, I am not pollut-
 ed, neither haue I² followed Baalim?
 beholde thy wapes in the valley, and
 know, what thou hast done: thou art like
 a swift³ boundarie, that runneth by
 his wapes.
 24 **A**nd as a wilde⁴ asse, led to the wilds-
 deries, that smiffeth by the wind by oc-
 casion at her pleasure: who can turne
 her backe: all thep that seeke her, wil not
 weary themselves, but will finde her in
 her⁵ moneth.
 25 **K**repe thou thy feet from⁶ barenesse,
 and thy throte from thirst: but thou fail-
 est desperately, No, for I haue loued
 strangers, and them wil I soloue.
 26 **A**s the⁷ thiefe is ashamed, when
 hee is founde, so is the house of Isra-
 el ashamed, thep, their Kinges, their
 princes and their Priestes, and their
 prophets,
 27 **S**aying to a tree, Thou art my⁸ fas-
 ther, and to a stone, Thou hast begotten
 mee: for they haue turned their backe
 vnto mee, and not their face: but in the
 time of their trouble they wil say, Arise,
 and helpe vs.
 28 **B**ut where are thy gods, that thou
 hast made thee? let them arise, if they ca
 helpe thee in the time of thy trouble: for
 according⁹ to the number of thy cities,
 are thy gods, O Iudah.
 29 **W**herfore will y pe pleade with me?
 ye all haue rebelled agaimst me, saith the
 Lord.
 30 **I** haue smitten your children in vaine,
 they receiued no correction: your owne
 sworde hath denounced your¹⁰ Prophets
 like a destroying iron.
 31 **D**egeneration, take heed to the word of
 the Lord: haue I bin as a wilderness vnto
 Israel: or a land of darkenes? Where
 soye saith my people the, We are Gods,

for will come no more vnto thee?
 32 **C**an a made forget her ornament, or a
 bride her attyre? yet my people haue
 forgotten me, dayes without number.
 33 **W**hy dost thou prepare thy way, to
 seeke amitie: euen therfore wil I teach
 thee, that thy wapes are wickednes.
 34 **M**ilo in thy¹¹ wings is found the blood
 of the soules of the poore innocents: I
 haue not found it in holes, but vpon all
 these places.
 35 **P**er thou sayest, Because I am gittles,
 surely his wrath shall turne from mee:
 beholde, I wil enter with thee into
 iudgement, because thou sayest, I haue
 not sinned.
 36 **W**hy runnest thou about so much to
 change thy wapes? for thou shalt be co-
 founded of Egypt, for as thou art con-
 founded of Ahiur.
 37 **F**or thou shalt go forth from thence,
 & thine hands vpon¹² thine head, because
 the Lord hath reiected thy confidence,
 and thou shalt not prosper thereby.

CHAP. IIL

God calleth his people vnto repentance. 14 He promi-
 seth the restitution of his Church. 20 He representh
 Iudah & Israel, comparing them to a woman dis-
 obedient to her husband, and

1 **T**hy¹³ saye, If a man put away his
 wife, & shee go froh him, & become
 another mans, shall hee returne a-
 gaine vnto her? shall not this land¹⁴ be
 polluted? but thou hast playd the har-
 lot with many¹⁵ louers: yet¹⁶ turne a-
 gaine to me, saith the Lord.
 2 **L**ift vp thine eyes vnto the hie places,
 and behold, where thou hast not played
 the harlot: thou hast sitte waiting for them
 in the wapes, as the Arabian in the
 wilderness: and thou hast polluted the
 lande with thy whoredomies, and with
 thy malice.
 3 **T**herfore the shotvyes haue bene res-
 trained, & the¹⁷ later raine came not, &
 thou haddest a¹⁸ whores forebode: thou
 wouldest not be ashamed.
 4 **H**iddest thou not still crye¹⁹ vnto mee,
 Thou art my father, and the gupde of
 my mouth?
 5 **W**ill hee keepe his anger for euer? will he
 referne it to the end? thus hast thou
 spoken, but thou dost euill, euen more
 and more.
 6 **T**he Lord said also vnto me, in the daies
 of Iosiah the King, Vast thou seene
 what this rebel²⁰ Israel hath done? for
 she hath gone by vpon euery high moun-
 taine, and vnder euery greene tree, and
 there played the harlot.
 7 **A**nd I sayde, when thee had done all
 this, Turne thou vnto mee: but shee

a With stragers.
 x The Prophets
 and the faithfull
 are laine in eu-
 ry corner of
 your country.
 y For the Assy-
 rians had taken a-
 way y ten tribes
 out of Israel, and
 destroyed Iudah,
 euen vnto Ieru-
 salem: and the
 Egyptians
 flewe Iosiah, and
 vexed the Iewes
 in sundry sorts.
 z In signe of la-
 mentation, as 2
 Sam. 13. 19.

a According as
 it is written,
 Deut. 24. 4.
 b If she take such
 one to wife a-
 gaine,
 c That is, with
 idoles, and with
 them, whome
 thou hast put
 thy confidence
 in.
 d And I will
 not cast thee of,
 but receive thee,
 according to my
 mercy.
 e Which dwell-
 eth in tents and
 waiteth for the
 that passe by to
 spoyle them.
 f As God threat-
 ened by his
 Lawe, Deut. 28,
 24.
 g Thou woul-
 dest neuer be
 ashamed of thine
 aces and repents
 & this impuden-
 cie is common
 to idolaters,
 which w ill not

gine of, though they bee neuer so manifestly conuicted.
 h He sheweth that the wicked in their miseries will erie vnto
 God and vse outward prayer as the godly doe, but because they
 turne not from their euill, they are not heard, Isa 58. 3. 4. 1 Me-
 ning, the ten tribes.

returned not, as her rebellious sister Judah saue.

8 When I saue, how that by all occasions rebellious Israel had played the harlot, I call her away, and gaue her a bit of dmoicement: yet her rebellious sister Judah was not afraid, but she wet also, and played the harlot.

9 So that for the lightnesse of her whoredome shee hath enen defiled the land: for she hath committed fornication with stones and stockes.

10 Neuertheless for all this, her rebellious sister Judah hath not returned bnt to mee with her whole heart, but falsely saith the Lord.

11 And the Lord said vnto me, The rebellious Israel hath ¹ iustified her selfe more then the rebellious Judah.

12 Goe and cry these wordes towarde the North and sape, Thou disobedient Israel, returne, sape the Lozde, and I will not let my wrath fall vpon you: for I am mercifull, sape the Lozde, and I will not alway keepe mine anger.

13 But knowe thine iniquitie: for thou hast rebelled againt the Lord thy God, and hast scattered thy wayes to the strange gods vnder every greene tree, but he would not obey my voyce, saith the Lozde.

14 O pee disobedient children, turne againe, sape the Lozde, for I am your Lord, and I will take you out of a citie, and two of a tribe and wil bring you to Zion.

15 And I wil giue you pastors according to mine heart, which shall feed you with knowlege and vnderstanding.

16 Moreover, when pee be increased and multiplied in the lande, in those dayes, sape the Lozde, they shall sape no more, The voice of the covenant of the Lozde: for it shall come no more to minde, nepe they shall the remember it; nepe they shall they visite it, for that shall be no more done.

17 At that tyme they shall call Jerusalem, The throne of the Lozde, and all the nations shall be gathered vnto it, euen to the shame of the Lozde in Jerusalem: and thence forth they shall folow no more the hardnesse of their wicked heart.

18 In those dayes the house of Judah shall walke with the house of Israel, and they shall come together out of the land of the North, into the lande, that I haue giuen for an inheritance vnto your fathers.

19 But I said, Howe did I take thee for children and giue thee a pleasant lande, eue the glorious heritage of the armies of the heathen, and said, Thou shalt call me, saying, My father, & shalt not turne from mee?

20 But as a woman rebelleth againt her husbände: so haue pee rebelled againt me, O house of Israel, saith the Lozde.

21 A voyce was heard vpon the hie places, weeping and supplications of the children of Israel: for they haue peruersed their waye, and forgotten the Lozde their God.

22 O pee disobedient children, returne and I will heale your rebellions. Beholde, we come vnto thee, for thou art the Lozde our God.

23 Truly the hope of the hilles is but vaine, nor the multitude of mountaine: but in the Lozde our God is the health of Israel.

24 For consultation hath deuoured our fathers labour, fro our pouerty their sheepe and their bullockes, their soimes and their daughter.

25 We lie downe in our confusion, & our shame couereth vs: for we haue sinned againt the Lozde our God, we and our fathers from our pouerty, euen vnto this daye, and haue not obeyed the voyce of the Lozde our God.

or say that they would follow their fathers, but condemne their wicked doings and desire forgiuenes of the same, Ezra 9.7. Psalm. 106.6. Isa. 64.6.

C H A P. IIII.

1 True repentance. 4 He exhibiteth to the circumcision of the heart. 5 The destruction of Iudah a propheticke, for the malice of their hearts. 19 The Prophet lamenteth it.

1 O Israel, if thou returne, a returne vnto mee, sape the Lozde: and if thou put away thine abominations out of my sight, then shalt thou not remoue.

2 And thou shalt beware, The Lozde lieth in truth, in iudgement, & in righteuousnesse, & the nations shall be blessed in him, and shall glory in him.

3 For thus saith the Lozde to the men of Judah, and to Jerusalem,

4 Breake vp your fallowe ground, and sow not among the thornes: be circumcised to the Lozde, and take away the foreskinnes of your heartes, ye men of Judah, and inhabitants of Jerusalem, leaft my wrath come forth like fire, and burne, that none can quench it, because of the wickednesse of your maners.

5 Declare in Judah, and shewe forth in Jerusalem, and say, Blow the trumpet in the lande: cry, and gather together, & say, Assemble your selues, and let vs go into strong citis.

6 Set by the standard in Zion: prepare to see, and stape not: for I will bring a plague from the North, and a great destruction.

Signifying, that God, whom they had forsaken, would bring their enemies

vpon them, who should leade the captiue & make them to crye and lament.

x This is spoken in the person of Israel to the shame of Iudah which staid to long to tyme vnto God.

y For their idolatry Gods vengeance hath light vpon them and theirs.

z They iustifie nor themselves,

a That is, wholly, & without hypocricie, Ioe. 2.12. not dissembling to turne & serue God as they do which serue him by halues, as Hof. 7.16.

b Thou shalt detest the name of idoles, Psa 16.4. & shalt with reuerence swear by the luyng God, when thine or the mayadance Gods glorie, and prouice others: & here, by swearing he meaneth the true religion of God.

c He willect them to plucke vp the impietie and wicked affection & worldly respects out of

their heart, that the true seede of Gods worde may be sown therein, Hof. 10.12. & this is the true circumcision of the heart, Deut. 10.16. rom. 2.29. col. 2.11. d He warneth them of the great dangers that shall come vpon them by the Caldeans, except they repent, and turne to the Lorde. e He spe. keth this to admonish them of the great danger wher euey man shall prepare to saue himselfe, but it shall be to late, 2. King. 25.4.

k And gaue her vnto the hands of the Assyrians. l The Ebrewe word may either signifie lightnesse & wantonnes, or noyse and brute. m Iudah sayned for a time that she did returne, as vnder Josiah and other good Kings, but it was neuer truly touched, or who- ly reformed, as appeared when occasion was offered by any wicked prince. n Israel hath not declared her selfe so wicked, as Iudah, which yet hath had more admonitions and examles to call her to repérance o Where as the Israelites were now kept in captiuitie by the Assyrians, to whom he promifeth mercie, if they wil repent. p There was no way, which thou didst not hante to seeke after, & idoles, & to trot a pilgrimage. q This is to be vnderstand of the coming of Christ: for then they shall not seeke for Lord by ceremonies, and all figures shall cease. r Meaning, the Church, where the Lorde wil be present to the worldes ende, Mat. 28.20. s Where they are now in captiuitie. t The Ebrewe worde signifieth a friend or companion, and here may be take for a husband, as it is vsed also, Hof. 3.1

f Meaning, Ne- buchadnezar king of Babylon, 2. king. 24. 1. g That is, the false prophetes, which still prophced peace & quiettie. h By the false prophetes, which promised peace and tranquillitie: and thus thou hast punished their rebellious stubbornnes by causing them to hearken vnto lies which would not beleue thy truth, 1. king. 23. Ezek. 14. 9. 2. Theil 2. 11. i The North winde whereby he meant Ne. buchadnezar. k But to eary a way both come and chaffe. l Meaning, that Nebuchadnezar should come as suddenly, as a cloude that is carried with the winde. m This is spoken in the person of all the people who in their affliction should cry thus. n Which was a cite in the yremost border of Israel Northward towarde Babylon. o Which was in the midway betwene Dan and Ierusalem. p Which keepe the fruites so straitly, that nothing can come in nor out: so should the Babylonians compass Iudah. q He sheweth that the true misters are liuely touched with the calamities of the Church, so that all the partes of their bodie feele the grieue of their heart, albeit with zeale to Gods glory they pronounce his iudgements against the people. r Meaning the cities, which were as easily cast downe as a tent,

7 The f word is come by fro his deime, and the destroyer of the Gentiles is departed, and I one forth of his place to lape thy lause waste, and thy cities shall be destroyed without an inhabitant. 8 Wherefore gird thou with sackcloth: lament, and holote, for the fierce wrath of the Lorde is not turned backe from vs. 9 And in that day, sayth the Lorde, the heart of the lam¹ shall perithe, and the heart of the prynces and the Iudices shall be adonitied, and the 8 prophetes shall wonder. 10 Thus sayde I, Oh, Lorde God, surely thou hast ² deroyed this people and Ierusalem, saying, Pece shall haue peace, and the sworde percteth vnto the heart. 11 At that time shall it be saide to this people and to Ierusalem, O dye wound in the he places of the wilderness cometh towards the daughter of my people, but neyther ³ to fame, nor to cleue. 12 A mightie winde shall come vnto me from those places, and nowe will I, alio gne sentence vpon them. 13 Behold, he shal come by as ⁴ clouds, and his charrettes shall be as a troupe: his hoies are lighter then egles. ⁵ Wo vnto vs, for we are destroyed. 14 O Ierusalem, wash thine heart from wick tnes, that thou mayest be saued: howe long hast thou wicked thoughtes remaine within tye? 15 For a voyce declareth from ⁶ Dan, & publisheth affliction from mount ⁷ Ephraim. 16 Make ye mention of the heathen, and publish in Ierusalem, Beholde, the skoutes come from a farre counter, and crye out against the cities of Iudah. 17 They haue compassed her about as the watchmen of the ⁸ fields, because it hath prouoked me to wrath, sayth the Lorde. 18 Thy waues and thine inuentiens haue procured thee these things, such is thy wickednes: therefore it shall be bitter, therefore it shal perce vnto thine heart. 19 My belly, & my belly, I am pained, such as the berie bratt: mine hearte is troubled within me: I can not be still: for my soule hath heard the sounde of the trumpet, and the alarim of the batrell. 20 Destruction vpon destruction is cryed, for the whole lande is wasted: suddenly are my ⁹ tentes destroyed, & my curtynes in a moment. 21 How long shall I see the standart, and

heare the sounde of the trumpet? 22 For my people is foolish, they haue nor knowne me: they are toothy cutts dien, and haue none vnderstanding: they are wise to doe euill, but to do well they haue no knowl¹⁰idge. 23 I haue looked vpon the earth, and lo, it was without soime and ¹¹ voyde: and to the heauens, and they had no light. 24 I beheld the mountaines: and lo, they trembled and all the hilles shooke. 25 I behelde, and lo, there was no man, and all the birdes of the heauen were departed. 26 I beheld, and lo, the frantfull place was a wilderness, and all the cities thereof were broken downe at the presence of the Lorde, and by his fierce wrath. 27 For thus hath the Lorde saide, The whole land shall be desolate: yet will I ¹² not make a full ende. 28 Therefore shall the earth mourne, & the heauens aboue shall be darkened, because I haue pronounced it: I haue thought it, and will not repent, neither will I turne backe from it. 29 The whole cite shall flie, for the nosse of the horsemen and bowe men: they shall go into thicket, and cline by by on the rockes: eury cite shal be forsaken, and not a man dwell therein. 30 And when thou shalt be destroyed, what wilt thou do? Though thour clozest thy selfe with scarlet, though thou deckest thee with ornaments of golde, though thou paintest thy face with colours, yet that thou trimme thy self in vaine: for thy louers will abhorre thee and secke thy life. 31 For I haue hearde a noyse as of a woman traunting, or as one labouring of her first childe, euen the voyce of the daughter Zion that tighteth a stret: ch: th out her hands: w ¹³ to us is in vaine: for my soule fainteth because of the murderers. destruction of their people, so they declared it to moue them to repentance, Isa. 22. 4. chap. 9. 1.

f Their wisdom and polrice tend to their owne destruction, and pullech them from God. t By thie maner of speaches he sheweth the horrible destructiō that shuld come vpon the land, & also condemneth the obstinacie of the people, who repent not at the feare of these terrible things, seeing that the insensible creatures are moued therewith, as if the order of nature shoulde be changed, Isa. 13. 10. 8. 24. 23. ezek 32. 7. iocel 2. 31. and 3. 15. u Put for his mercies sake hee will reserue him selfe a residue to be his Church, and to prayse him in earth, Isa. 2. 9. x Neither thy ceremonies nor rich gifts shall deliuer thee. y As the Prophets were moued to pite the people to

CHAP. V.

1 In Iudah no right conspansions neither among the people nor the rulers. 15 Wherefore Iudah is destroyed of the Chaldeans.

I Rime to a fro by the streetes of Ierusalem, & beholde nowe, and I knowe, and inquire in the open places thereof, if ye can finde a man, or if there be any that executeth iudgement, and seeketh the truth, and I will spare it. 2 For though they saye, The ¹⁴ Lorde is with us, yet do they sweare falsly. 3 I finde, arcaes thine eyes vpon the ¹⁵ tructy thy thou hast ¹⁶ thiken them, but reuolun: they haue not sorowed: thou hast compassed them, but they haue refused to recure correction: they haue made their faces harder then a stone, & haue refused to returne. times punished them, but all is in vaine, Isa. 9. 13.

a That is, the cite. b Though they pretend religion and holines, yet al is but hypocrisie: for vnder this kinde of swearing is conteyned the true religion. c Doest not thou lone vprightnes and faithful dealing? d Thou hast oft

4 Therefore I said, Surely they are poore, they are foolish, for they knowe not the way of the Loyde, nor the iudgement of their God.

5 I wil get me vnto the great men, and wil speake vnto them: for they haue knowen the way of the Loyde, and the iudgement of their God: but these haue altogether broken the pole, and burst the bonds.

6 Wherefore I laypon out of the forest shall slape them, and a wolfe of the wilderness shall destroye them: a leopard shall watche ouer their cities: leoparde that goeth ouer thence, shall be toyme in pieces, because their trespasses are many, and their rebellions are increased.

7 How should I spare thee for this? thy children haue forsaken me, and ssworne by them that are no gods: though I fed them to the full, yet they committed adultery, and assembled themselves by companies in the harlots houles.

8 They rose by in the morning like fedde horses: for euery man neped after his neighbours wife.

9 Shall I not visit for these things, saith the Loyde? Shall not my soule be auenged on such a nation as this?

10 Come by vpon their walles, and destroy them, but make not a full ende: take away their barilments, for they are not the Loyds.

11 For the house of Israel, and the house of Iudah haue grievously trespassed against me, saith the Loyde.

12 They haue denied the Loyde, and said, It is not hee, neither shall the plague come vps vs, neither shall we see sword nor famine.

13 And the Prophets shall be as l'wainde, and the woide is not in them: thus shall it come vnto them.

14 Wherefore thus saith the Loyde God of holies, Because ye speake such woide, behold, I wil put my woide into thy mouth, like a fire, and this people shall be as wood, and it shall deuoure them.

15 Lo, I will bring a nation vpon you from farre, whose house of Israel, sayeth the Loyde, which is a mighty nation, and an ancient nation, a nation whose language thou knowest not, neiether understandest what they say.

16 Whose quiner is as an open sepulchre: they are all very strong.

17 And they shall eate thine harvest and thy bread: they shall deuoure thy sonnes and thy daughters: they shall eate thy sheepe and thy bullockes: they shall eate thy vines & thy figtrees: they shall destroy with the sword thy fenced cities, wherein thou didest trust.

18 Nevertheless at those dayes, sayeth the Loyde, I will not make a full ende of you.

19 And when ye shall see, Wherefore doeth the Loyde our God doe these

things vnto vs? then shalt thou answer them, like as ye haue forsaken me and serued strange goddesses in your lande, so shall ye serue strangers in a lande that is not yours.

20 Declare this in the house of Iacob, and publish it in Iudah, saying,

21 Heare nowe this, O foolish people, & without vnderstanding, which haue eyes and see not, which haue eares & heare not.

22 Feare ye not me, saith the Loyde: for I will ye not be afraide at my presence, which haue placed the land for the bounds of the sea by the perpetuall decree that it can not passe it, & though the waues thereof rage, yet can they not preuaile, though they roare, yet can they not passe ouer it?

23 But this people hath an unfaithfull and rebellious heart: they are departed and gone.

24 For they sape not in their heart, Let vs now feare the Loyde our God, that quietly raine both early and late in due season: he referueth vnto vs the appointed weekes of the harvest.

25 Yet your iniquities haue turned away these things, & your finnes haue hindered good things from you.

26 For among my people are founde wicked persons, that lay waite as hee that setteth snares: they haue made a pit to catch men.

27 As a cage is full of birds, so are their houses full of deceit: thereby they are become great and warden riche.

28 They are warden fat and thynning: they doe ouerpasse the dedes of the wicked: they execute no iudgement, no not the iudgement of the fatherlesse: yet they prosper, though they execute no iudgement for the poore.

29 Shall I not visite for these things, saith the Loyde? or shall not my soule be auenged on such a nation as this?

30 How horrible and filthy thing is committed in the lande.

31 The prophetes propheticke lies, and the Priestes receiue gifts in their handes, and my people delite therein. What will ye then doe in the ende thereof?

e He speaketh this to the reproch of them, which should gouerne & teach others, and yet are farther off of the way then the simple people.

f Meaning, Nebuchadnezzar & his armie.

g He sheweth that to swaie by any thing the by God, is to forsake him.

Exek. 22. 11.

h He commandeth the Babylonians and enemies to destroy them.

i Read Chap. 4. 27.

k Because they gaue no credit to the words of his Prophets, as Isa. 28. 15.

l Their wordes shall be of none effect, but vaine.

m They are not sent of the Lord, and therefore that which they threaten to vs, shall come vpon them.

n Meaning, Ieremiah.

o To wit, the Babylonians and Caldeans.

p Who shall kill many with their arrowes.

q Here the Lord declareth his vnspeakable favour toward his Church as Chap. 4. 27.

Chap. 18. 10.

r Meaning, the Prophet Ieremiah.

"Ebr. without heart.

Isa. 6. 9.

mat. 23. 14.

act. 28. 17.

rom. 11. 2.

lob 26. 10.

If there be any staine, that we receive not Gods blessings in abundance, we must consider that it is for our owne iniquities, Isa. 59. 1, 2.

Isa. 1. 23.

zech. 7. 9.

t They feele not the plague of God for it.

u Meaning, that there could be nothing but destruction, where the ministers were wicked persons and corrupt.

"Or, beare rule.

CHAP. VI.

The coming of the Assyrians and Caldeans. He exhorteth the Iewes to repentance.

1 O ye children of Benjamin, prepare to flee out of the middes of Ierusalem and blowe the trumpet in Bethaccherem: for a plague appeareth out of the North and great destruction.

2 I haue compared the daughter of Zion to a which was now carried away prisoner. b Which was a citie in Iudah six miles from Bethlehẽ, 2 Chro. 11. 6. c Read Nehe. 3. 14. d I haue in-treated her gently and giuen her abundance of all things.

3 The

e She shall be fo destroyed, that the sheepe may be fed in her.
 f He speaketh this in the person of the Babylonians, which complain that the time faileth them before they haue brought their enterprises to passe.
 g He sheweth the cause why it should be destroyed, and how it cometh of themselves.
 h He warneth them to amend by his corrections, and to turne to him by repentance.
 i He exhortheth the Babylonians to be diligent to search out all & to leaue none, k They delight to heare vaine things and to shut vp their eares to true doctrine.
 l As the Lorde had giuen him his word to be as a fire of his indignation to burne the wicked, Chap. 5. 14. so he kindleth it now when he seeth that all remedies are past.
 m None shall be spared.
 n When the people began to feare Gods iudgements, the false prophets comforted them by flatterings, shewing y God would send peace and not warre.
 o Ebr. them that fall.
 p Wherein the Patriarkes and Prophets walked, directed by the word of God: signifying that there is no true way, but that which God prescribeth.

3 The pastors with their flockes shall come vnto her: they shall pteche their trutes rounde about by her, and euery one shall feed in his place.
 4 Prepare warre againt her: arise, and let vs goe vpon the South: wo vnto vs: for the day declineth, and the shadowes of the evening are stretched out.
 5 Arise, and let vs goe vpon by night, and destroy her palaces.
 6 For thus hath the Lord of hostes said, Hewe downe wood, and cast a mount againt Jerusalem: this cite must be builded: all oppression is in the middes of it.
 7 As the fountaine casteth out her waters, so the casteth out her malice: crucitie and spoile is continually heard in her before mine eies with sowles and strokes.
 8 As thou instructed, O Jerusalem, left thy soule depart from thee, lest I make thee desolate as a lande, that none inhabiteh.
 9 Thus saith the Lord of hostes, They shall gather as a vine, the residue of Israel: turne I backe thine hand as the grape gatherer into the baskets.
 10 Vnto whom shall I speake, and ad moumte that they may heare: beholde, their eares are circumcised, & they cannot hearken: beholde, the worde of the Lorde is vnto them as a reproche: they haue no desire in it.
 11 Therefore I am full of the wrath of the Lorde: I am weary with holding it: I will poure it out vpon the childre in the streete, and likewise vpon the husband and the aged with him that is full of dares.
 12 And their houses with their lands, and wines also shall be turned vnto strangers: for I will stretch out mine hand vpon the inhabitants of the land, sayth the Lorde.
 13 For from the least of them, euen vnto the greatest of them, euery one is giuen vnto couetousnesse, and from the prophet euen vnto the Priest, they al deale falsly.
 14 They haue healed also the hurt of the daughter of my people with sweete wordes, saying, Peace, peace, when there is no peace.
 15 Were they ashamed when they had committed abomination? nay, they were not ashamed, no neither conde they haue any shame: therefore they shall fall among the heathen: when I shall visite them, they shall be cast downe, saith the Lorde.
 16 Thus saith the Lorde, Stand in the waies and behold, and aske for the old way, which is the good way and walke therein, and ye shall finde rest for your soules: but they said, We wil not walke therein.

17 Also I set watchmen ouer you, which saide, Take heede to the sounde of the trumpet: but they saide, We wil not take heede.
 18 Heare therefore, ye Gentiles, and thou Congregation knowe, what is among them.
 19 Heare, O earth, beholde, I will cause a plague to come vpon this people, euen the fruit of their owne imaginations: because they haue not taken heede vnto my wordes, nor to my Lawe, but cast it of.
 20 To what purpose bringest thou me incense from Sheba, and sweete calamus from a farr countrey? Your burnt offrings are not pleasant, nor your sacrifices sweete vnto me.
 21 Therefore thus saith the Lorde, Beholde, I will lase stumbling blockes before this people, and the fathers and the sonnes together shall fall vpon them: the neighbour and his friende shall perishe.
 22 Thus saith the Lorde, Beholde, a people cometh from the North countrey, and a great nation shall arise from the sides of the earth.
 23 With bowe and shield shall they be weaponed: they are cruel and wil haue no compassion: their voyce roareth like the sea, and they ride vpon horses, well appointed, like men of warre againt thee, O daughter Zion.
 24 We haue hearde their fame, and our hands were feeble: sorowe is come vpon vs, as the sorowe of a woman in trauaile.
 25 Goe not forth into the field, nor walke by the way: for the sword of the enimie and feare is on euery side.
 26 O daughter of my people, gird thee with sackcloth, and wallowe thy selfe in the ashes: make lamentation, and bitter mourning as for thine onely sonne: for the destroyer shall suddenly come vpon vs.
 27 I haue set thee for a defence and fortres among my people, that thou maiest knowe and trie thy waies.
 28 They are al rebellious traitours, walking craftily: they are baste, and ypon, they all are betrayers.
 29 The bellowes are burnt: the lead is consumed in the fire: the founder melteth in vaine: for the wicked are not taken awap.
 30 They shall call them reprobate siluer, because the Lorde hath reiected them.

p Prophers which should warne you of the dangers that were at hand.
 q God taketh al the worlde to witness and the infensible creatures of the ingratitude of the Iewes.
 r Reade Isai. 1. 11. and Amos 5. 21.
 s From Babylon by Dan, which was North from Ierusalem.
 t For feare of the enimie: he speaketh this in the person of the Iewes.
 u Meaning, Ieremias, whom God had appointed to trie out the godly from the wicked as a founder doeth the pure metall from the drosse.
 x All the paine and labour that hath bene taken with them, is lost.

CHAP. VII.

1 Ieremias is commanded to shewe vnto the people the worde of God, which trusteth in the outward seruice of the Temple. 13 The euils that shal come to the Iewes for the despising of their Prophets. 21 Sacrifices doth not the Lord chiefly require of the Iewes, but that they should obey his word.

THE words that came to Ieremias from the Lorde, saying, Stand in the gate of the Iordes House

Chap. 36. 73.
 a Beleue not y
 false prophets,
 which say that
 for the Temples
 sake, and the sac-
 rifices there,
 the Lord will
 preserue you,
 and so nourish
 you in your sinne,
 and vaine confi-
 dence.
 b God sheweth
 on what con-
 dition he made his
 promises to this
 Temple: that
 they should be
 an holy people
 vnto him, as he
 would be a faith-
 full God to
 them.

c As theenes hid
 in holes, and
 denies thinke
 themselves safe,
 so when you are
 in my Temple,
 you thinke to be
 couered with
 the holines
 thereof, and that
 I cannot see
 your wickednes,
 Mat. 21. 13.

d Because they
 depended so
 much on the
 Temple, which
 was for his pro-
 mises, that he
 would be pre-
 sent, and defend
 them where the
 Arke was: he
 sendeth them
 to Gods iudge-
 ments against
 Shilo, where the
 Arke had re-
 mained about
 300. yeeres, and
 after was taken,
 the Priests floine
 and the people
 miserably dis-
 comfited. 1. Sam.
 4. 11. chap. 25. 6.

e That is, I ce-
 ased to
 wame you, as Isa.
 65. 2. pronerh. 1. 23. f He sheweth what is the
 onely remedie to redresse our fautes: to suffer God to leade vs
 into the way, and to obey his calling, Isa. 66. 4. g I will lend you
 into captiuitie as I haue done Ephraim, that is, the reuine tribes,
 h To assure them that God had determined wch himselfe to
 punish their wickednes, he sheweth, that the prayer of the god-
 ly can not thing: euill them, whiles they remaine in their obstinacie
 against God, and will not vse the means that he direct to call
 them to reuerence, Chap. 11. 14. and 14. 11.

House and crie this word there, & saye,
 Heare the word of the Lord, al ye of Iu-
 dah that enter in at these gates to wor-
 ship the Lord.

3 Thus saith the Lord of hostes the God
 of Israel, * Amend your wayes and
 your workes, and I will let you dwell
 in this place.

4 Trust not in a lying wordes, saying,
 The Temple of the Lord, the Temple of the
 Lord: this is the Temple of the
 Lord.

5 For if you amende and redresse your
 wayes and your workes: if you execute
 iudgement betweene a man and his
 neighbour,

6 And oppress not the stranger, the fas-
 therles and the widow, and shed no
 innocent blood in this place, neither
 walke after other gods to your des-
 truction,

7 Then will I let you dwell in this
 place in the land that I gaue vnto your
 fathers, for euer and euer.

8 Beholde, you trust in lying words, that
 can not profite.

9 Will you steale, murder, and commit
 adulterie and sweare falsly, and burne
 incense vnto Baal, and walke after
 other gods whom ye knowe not?

10 And come and stand before me in this
 House, whereupon my Name is cal-
 led, and saye, We are delinered, though
 we haue done all these abominations:

11 As this House become e a den of
 theenes, whereupon my Name is cal-
 led before you: eyes? Beholde, euen I
 see it, saith the Lord.

12 But goe now vnto my place which
 was in Shilo, where I set my Name
 at the beginning, and beholde, what I
 did to it for the wickednesse of my peo-
 ple Israel.

13 Therefore now because ye haue done
 all these workes, saith the Lord, (and I
 rose by earely and spake vnto you: but
 when I spake, ye would not heare me,
 neither when I called, would ye an-
 swere)

14 Therefore will I do vnto this House,
 whereupon my Name is called, wher-
 in also ye trust, euill vnto the place that
 I gaue to you and to your fathers, as
 I haue done vnto Shilo.

15 And I will cast s you out of my sight,
 as I haue cast out all your brethren,
 euen the whole seede of Ephraim.

16 Therefore thou shalt not pray for this
 people, neither lift up crye or prayer for
 them, neither intreate me, for I will not
 heare thee.

17 Seekest thou not what they doe in the
 cities of Iudah and in the strettes of
 Jerusalem?

18 The children gather wood, and the fas-
 thers kinde the fire, and the woman
 kinde the dough to make cakes to the
 Queene of heauen and to powre out
 drinke offerings vnto other gods, that
 they may prouoke me vnto anger.

19 Doe they prouoke me to anger, saith
 the Lord, and not themselves to the
 confusion of their owne faces?

20 Therefore thus saith the Lord God,
 Beholde, mine anger and my wrath
 shall be powred vpon this place, vpon
 man and vpon beast, and vpon the tree
 of the felde and vpon the fruit of the
 grounde, and it shall burne and not be
 quenched.

21 Thus saith the Lord of hostes, the God
 of Israel, But your burnt offerings vnto
 your sacrifices, and eate the flesh.

22 For I spake not vnto your fathers,
 nor commanded them, when I brought
 them out of the land of Egypt, concern-
 ing burnt offerings and sacrifices.

23 But this thing commanded I them,
 saying, Obey my voyce, and I will be
 your God, and ye shall be my people:
 and walke ye in all the wayes which I
 haue commanded you, that it may be
 well vnto you.

24 But they would not obey, nor incline
 their eare, but went after the counsels
 and the stubbernesse of their wicked
 heart, and went backward and not for-
 ward.

25 Since the day that your fathers came
 vnto out of the land of Egypt, vnto this
 day, I haue euen sent vnto you all my
 seruants the Prophets, rising vnto
 early euer day, and sending them.

26 Per would they not heare me: nei-
 ther would they care, but hardened their
 necke and did worse then their fathers.

27 Therefore shalt thou speake all these
 wordes vnto them, but they will not
 heare thee: thou shalt also crie vnto the,
 but they will not answer thee.

28 But thou shalt say vnto them, This
 is a nation that heareth not the voyce
 of the Lord their God, nor receiueth dis-
 cipline: truth is perished, and is cleane
 gone out of their mouth.

29 Out of thine heare, O Jerusalem, and
 call it away, and take vp a complaint
 on the hie places: for the Lord hath re-
 sected and forsaken the generation of
 his people which.

30 For the children of Iudah haue done
 euill in my sight, saith the Lord: they
 haue set their abominations in the
 House, whereupon my Name is called,
 to pollute it.

31 And they haue built the hie place of
 Opheth, which is the valley of Ben-
 Yinnon to burne their sonnes & their
 daughters in the fire, which I com-
 manded them not; neither came it in
 mine heart.

i That is, they
 sacrifice to the
 sunne, moone &
 starres, which
 they called the
 Queene of hea-
 uen, Chap. 44. 17.
 2. King. 23. 5.

k Shewing that
 it was not his
 chiefe purpose
 and intent, that
 they should of-
 fer sacrifices: but
 that they should
 regard, where-
 fore they were
 ordeined, to wit,
 to be ioyned to
 the worde as
 seals and confir-
 mations of remi-
 sion of finnes
 in Christ: for
 without y worde
 they were vaine
 & vnsufficiable.

l Which was
 about fourteene
 hundred yeeres.
 m Reade vers. 13
 n Whereby he
 sheweth that the
 pastours ought
 not to leaue their
 flocks in their
 obstinacie: for y
 Lord wil vse the
 meanes of his
 seruants to make
 the wicked more
 faultie and to
 proue his.
 o In signe of
 mourning, as
 Job 1. 20. micah,
 3. 16.

p Against whom
 he had iust ceca-
 sion to powre
 out his wrath.
 q Of Tophet
 reade 2. King.
 23. 10.

r But comman-
 dede the contra-
 rie, as Leuit. 18.
 21. and 20. 3.

Exek. 25. 13.

a The enimie for griedines of gaine shall rylie your graues, and lay you beioze thofe idoles, which in your life you worſhipped, to ſee if they can helpe you.
b Becauſe of the afflictions y they ſhal feel through Gods iudgements.
c Is there no hope, that they will returne?
d They are full of hypocriſie, & euery one follo- weth his owne fantaſie without any conſideration.
e He accuſedh them in y that they are more ignorat of Gods iudgements, then theſe birds are of their appointed ſeaſons to diſcerne y colde, and heat, as Iſa. 1. 3.
f The Law doth not profit you, neither neede it to haue bene writte for ought that you haue learned by it.
g They that ſeeme wiſe, may be aſhamed of their wiſdomance: for all wiſdomance conſiſteth in Gods worde.

32 Therefore behold, the days come, ſaith the Lorde, that it ſhal no more be called Topheth, nor the valley of Ben Hinnom, but the valley of ſlaughter: for they ſhall burie in Topheth till there be no place.
33 And the carkeiſes of this people ſhall be meat for the ſouls of the heauen and for the beaſts of the earth, and none ſhal fray them away.
34 Then I will cauſe to ceaſe from the cities of Iudah and from the ſtreets of Jeruſalem the voice of mirth and the voice of gladnes, the voice of the brides grome and the voice of the bride: for the land ſhal be deſolate.

CHAP. VIII.

1 The deſtruction of the lewes. 4 The Lord moueth the people to amendment. 10 He rephretheth the hiey doctrine and the couetouſſus of the prophets and prieſts.

1 **A**t that time, ſaith the Lorde, they ſhal bring out y bones of the kings of Iudah, and the bones of their pnnices, and the bones of tje prieſts and the bones of the prophets, and the bones of the inhabitants of Jeruſalem out of their graues.
2 And they ſhal ſpreat them before the ſunne and the moone, and all the hoſie of heauen, whom they haue loued, and whom they haue ſerued, and whom they haue followed, and whom they haue ſought, and whom they haue worſhipped: they ſhall not be gathered nor be buried, but ſhal be as doing by on the earth.
3 And death ſhal be deſired rather then life of all the residue that remaineth of this wicked familie, which renamie in all the places where I haue ſcattered them, ſaith the Lord of hoſtes.
4 Thou ſhalt ſay vnto them alſo, Thus ſaith the Lord, ſhal they fall and not ariſe? ſhal he turie away and not turie againe?
5 Wherefore is this people of Jeruſalem turned backe by a perpetual rebellion? they gaue themſelues to deceit, and would not returne.
6 I hearkened and heard, but none ſpake ariſt: no man repented him of his wickednes, ſaying, What haue I done? euery one turned to their race, as the hoſe ruſheth into the battel.
7 Euen the docke in the ſire knoweth her appointed times, & the turtle and the crane & the ſwallow obſerue y tunc of their coming, but my people knoweth not the iudgement of the Lord.
8 How doe ye ſay, Wee are wiſe, and the Lawe of the Lord is with vs? Lo, certeinly in vaine made he it, the pen of the ſcribes is in vaine.
9 The wiſe men are aſhamed: they are afraid and taken, lo, they haue reiectd the word of the Lord, & what wiſdomc is in them?
10 Therefore will I aue their wines vnto others, & their fields to them y ſhall

poſſeſſe them: * for euery one dealeth with the leaſt euen vnto the greateſt is giuen to conuentiones, & from the prophet euen vnto y Quier, euery one dealeth falſely.
11 For they haue healed the hurt of the daughter of my people with ſweete wordes, ſaying, Peace, peace, when there is no peace.
12 Were they aſhamed when they had committed abomination? nay, they were not aſhamed, neither coulde they haue any ſhame: therefore ſhal they fall among the ſame: when I ſhal viſit them, they ſhal be caſt downe, ſaith the Lord.
13 I will ſurely conſume them, ſaith the Lorde: there ſhall be no grapes on the vine, nor figs on the figtree, & the leafe ſhall fade, and the things that I haue giuen them, ſhal depart from them.
14 Why do we ſtaye? aſſemble your ſelues, and let vs enter into the ſtrong cities, & let vs be quiet there: for the Lorde our God hath put vs to ſilence and giuen vs water with gall to drinke, becauſe we haue ſinned againſt the Lord.
15 We looked for peace, but no good came, and for a tunc of health, and beholde troubles.
16 The neping of his hoſtes was heard from Dan, the whole land trembled at the noiſe of the neping of his ſtrong hoſtes: for they are come, and haue beſoured the land with al that is in it, the cite, and thoſe that dwell therein.
17 For ye behold, I will ſend reprobents, and ſcoftrices among you, which will not be charmed, and they ſhall ſting you, ſaith the Lord.
18 I would haue comforted my ſelfe againſt ſorrow, but mine heart is heauie in me.
19 Beholde, the voyce of the cry of the daughter of my people for feare of them of a farre countrey, Is not the Lorde in Zion? is not her king in her? Why haue they provoked me to anger with their grauen images, and with the vanities of a ſtrange god?
20 The y harnett is paſt, the ſommer is ended and we are not holpen.
21 I am a ſore vered for the hurt of the daughter of my people: I am heauie, and aſtoniſhment hath taken me.
22 Is there no balme at Gilead? is there no Phyſition there? Why then is not the health of eye daughter of my people recovered? prieſts who ſhould haue bene the Phyſitions of their ſoules, and dwelt at Gilead. Hoſ. 6. 8.

CHAP. IX.

1 The complaint of the Prophet for the malice of the people. 24 In the knowledge of God ought we on- ly to reioyce. 26 The vncircumciſion of the heart. a The Prophet ſteweth y great compreſſion that he had toward this people, ſeeling y he coulde never ſufficiently lament the deſtruction y he ſaw to hang curt them. Which is a ſpecial note to diſcerne the true paſtors from the hireling. Read Chap. 4. 19. 24. 25.

Iſa. 56. 11. Chap. 5. 21. & 6. 12.
h Read Chap. 6. 14.
i He ſpeaketh in the perſon of the people, who whie the enimie cometh, will runne about to hide themſelues, and acknowledge that it is Gods hand.
k That is, hath brought vs into extreme affliction, & thus they ſhall not attribute this plague to fortune, but to Gods iuſt iudgement. Cha. 9. 15. & 23. 15.
l Read cha. 4. 15.
m God threat- neth to ſend the Babylonians among them, who ſhal vterly deſtroy them in ſuch ſort as by ſhall eſcape.
n Reade Chap. 4. 19.
o Thus the Lord ſpeaketh.
p The people wonder that they haue ſo long time looked for ſuccour in vaine.
q The Prophet ſpeaketh this.
r Meaning, that no mans help or means coulde ſaue them: for in Gilead was precious balme, Chap. 46. 11. or els deriding the vaine confidence of the people who looked for helpe at their Phyſitions of their ſoules, and dwelt at Gilead. Hoſ. 6. 8.

b He sheweth that this were more quietnes, & greater safety for him to dwell among the wilde beasts then among this wicked people, sane that God hath inioyned him this charge.

c Vtterly turned from God.

d To belie, & slander their neighbours.

e Meaning, that all were corrupt and none could finde an honest man.

f They have so practised deceite that they cannot forsake it.

g They had rather forsake God, then leaue their wicked trade.

h With the fire of affliction.

Psalm. 137. & 139. 4.

i Signifying that all the places about Ierusalem should be destroyed.

k Meaning, that they are al without sense, & vnderstanding, and that God hath taken his Spirit from them.

l He sheweth that y children cannot excuse themselves by their fathers: for both father, and childe, if they be wicked, shall perish.

m Read Chap. 8. 14.

n Seing you can not lament your owne finnes, call for those foolish women, whome of a superstition you haue to lament for the dead, that they by their fained teares may provoke you to some sorrowe.

teares, that I might weepe dape and night for the haime of the daughter of my people.

2 Why that I had in the wilderness a broctage of wapsfaring men, that I might leaue my people, and goe from them: for they be al adulterers and an assemblie of rebels,

3 And they bend their tongues like their bowes for lies: but they haue no courage for the truely upon the earth: for they procede from euil to worse, & they haue not knowne me, saith the Lord.

4 Let euery one take hede of his neighbour, & trust not in any brother: for euery brother will be deceite, and euery friend wil deale deceitfully, And euery one wil deceiue his friend, & wil not speake the truth: for they haue taught their tongues to speake lies, and take great paines to do wickedly.

6 Thine habitation is in the middes of deceiters: because of their deceite they refuse to know me, saith the Lord.

7 Therefore thus saith y Lord of hostes, Beholde, I will melt them, and tpe the daughter: for what should I els doe for the daughter of my people?

8 Their tongue is as an arrow shot out, and speaketh deceite: one speaketh peaceably to his neighbour with his mouth, but in his heart he lapeth wait for him.

9 Shal I not visit them for these things, saith the Lord? or shall not my soule be auenged on such a nation as this?

10 Vpon the mountaimes wil I take by a weeping and a lamentation, & vpon the faire places of the wilderness a mourning, because they are burnt vpon: so that none can passe through them, neither can men heare the voyce of the flocke: both the soule of the aire, and the beast are fled away and gone.

11 And I wil make Ierusalem an heape, and a den of dragons, and I will make the cities of Iudah waste, without an inhabitant.

12 Who is y wise, to vnderstand this, and to whome the mouth of the Lord hath spokē, euen he shal declare it. Why doth the laide perish, and is burnt by like a wildernes, that none passeth through?

13 And the Lord saith, Because they haue forsaken my Lawe, which I set before them, and haue not obeyed my voice, neither walked thereafter,

14 But haue walked after the stubbernes of their owne heart, & after Baalims, which their fathers taught them,

15 Therefore thus saith the Lord of hostes, the God of Israel, Behold, I will feede this people with wormewood, and giue them waters of gall to drinke:

16 I will scatter them also among y heathen, whome neither they nor their fathers haue knowne, & I wil send a sword after them, till I haue consumed them.

17 Thus saith the Lord of hostes, Take heed, and call for y mourning women, that they may come, and sende for

skillfull women that they may come, and let them take by a lamentation for vs, that our eyes may cast out teares and our eye liddes gush the out of water.

19 For a lamentable noyse is heard out of Zion, how are we destoyed, and vtterly confounded, for we haue forsaken the land, and our dwellings haue cast vs out.

20 Therefore heare the word of the Lord, O ye women, and let pour cares regard the wordes of his mouth, and teache pour daughters to mourne, and euery one her neighbour to lament.

21 For death is come by into our winidowes, and is entred into our palaces, to destroy the children without, and the young men in the streets.

22 Speake, thus saith the Lord, The carikes of men shal lie, euen as the doung vpon the field, and as the handfull after the mower, and none shall gather them.

23 Thus saith the Lord, Let not the wise man glory in his wisdom, nor the strong man glory in his strength, neither the rich man glory in his riches.

24 But let him that glorieth, glory in this, that hee vnderstandeth, and knoweth me: for I am the Lord, which shewe mercie, iudgement, and righteousness in the earth: for in these things I deite, saith the Lord.

25 Behold, the dayes come, saith y Lord, that I wil visit al them, which are circuncised with the vncircumcised:

26 Egypt and Iudah, and Ebon, and the children of Ammon, and Moab, and all the vtmost corners of them that dwell in the wilderness: for all these nations are vncircumcised, and al the house of Israel are vncircumcised in y heart.

1 The constellations of the starres are not to be feared. 2 The weakenes of idoles, and of the power of God. 3 Their passions are become brut bestes.

1 He speaketh vnto pou, O house of Israel.

2 Thus saith the Lord, Learne not the way of the heathen, and be not afraid for the signes of heauen, though the heathen be afraid of such.

3 For the customes of the people are vaine: for one cutteth a tree out of the forest (which is the worke of the handes of the carpenter) with the axe,

o As though they were weary of vs, because of our iniquities, Leuit. 18. 28. and 20. 22.

p He derideth the superstition of the women, which made an arte of mourning & taught to weepe with fained teares.

q Signifying, that there is no meanes to deliuer the wicked fro Gods iudgements: but when they think to be most sure, and most farr off, then are they soonest taken there.

r For asmuch as none can saue himselfe by his owne labour or any worldly meanes, he sheweth that it is in vaine to put our trust therein, but that we trust in the Lorde, and the children of Ammon, and Moab, who onely can deliuer vs.

1. Cor. 1. 31. 2. cor. 10. 17.

s These three points are necessary to know aright: his mercy, wherein consisteth our saluation: his iudgement, which he executeth continually against the wicked, & his iustice, whereby he defendeth, and maintaineth the faithfull.

t Meaning, both Iewes & Gentiles, as in the next verse he sheweth the cause, read chap. 4. 4.

a God forbid: deth his people to giue credit or feare the constellations and conjunctions of starres, and planets, which haue no power of themselves, but are gouerned by him, and their secret motions and influences are not known to man, & therefore there can be no certaine iudgement thereof. Deut. 18. 9. b Meaning not only in the obseruation of the starres, but their Lawes and ceremonies whereby they confirme their idolatrie, which is forbidden, Deut. 12. 30.

CHAP. X.

e The Prophets
 e thus plainly
 and simple to
 set forth the vile
 absurditie of the
 idolaters, y men
 might learne to
 be ashamed of it,
 wherunto their
 corrupt nature is
 most subiect,
 4 And another decketh it ^e with Altar,
 and with golde: they fasten it with
 nailes, and hammers, that it fall not.
 5 The idoles stand up as the palm tree,
 but speake not: they are boine because
 they cannot goe: feare them not, for
 they cannot doe euill, neither can they
 doe good.
 6 There is none like vnto thee, O Lord:
 4 thou art great, and thy Name is great
 in power.
 7 Who would not feare thee, O King of
 nations? for to thee apperteyneth the
 dominion: for among all the wise men of
 the Gentiles, & in all their kingdomes
 there is none like thee.
 8 But altogether they dote, & are foolish:
 for the stocke is a doctrine of vani-
 tie.
 9 Siluer plates are brought from Tar-
 shish, and golde ^e from Diphaz, for the
 worke of the workman, and the hands
 of the founder: the blewes silke, and the
 purple is their clothing: all these things
 are made by cunning men.
 10 But the Lord is the God of eternest: he
 is the liuing God, and an everlasting
 King: at his anger the earth shall trem-
 ble, and the nations cannot abide his
 wrath.
 11 (Thus shall you say vnto them, The
 gods that haue not made the heauens
 and the earth, shall perithe from the
 earth, and from vnder these heauens.)
 12 He hath made the earth by his power,
 and established the world by his wise-
 dome, and hath stretched out the hea-
 uen by his direction.
 13 He quieth by his voice the multitude of
 waters in the heauen, and he cauleth
 the cloudes to ascend from the endes of
 the earth: he turneth lightnings to
 raine, and bringeth forth the wind out
 of his treasures,
 14 Cherie man is a beast by his owne
 knowledge: euery founder is confound-
 ed by the grauen image: for his melt-
 ing is but falsehood, and there is no
 breath therein.
 15 They are vanitie, and the worke of er-
 rours: in the tyme of their visitation
 they shall perithe.
 16 The portion of Jaakob is not like
 the bookes of the lay people, f Where as they found the idols
 gold: shewing that they thought nothing to deare for their idols:
 some reade Ophir, as 1. King. 9. 28. g This declareth, that al that
 hath bene in this Chapter spoken of idolls, was to arnie the Iewes
 when they should be in Caldea among the idolaters, and nowe
 with one sentence he instructeth them both how to protest their
 owne religion against the idolaters, and how to answere them to
 their shame which should exhore them to idolatrie, and there-
 fore he writeth this sentence in the Caldeans tongue for a mem-
 oriall, whereas all the rest of his writing is Ebrew. h The more
 that man thinketh to doe any thing well by his owne wisdom,
 and not as God instructeth him, the more doth he prone himself
 to be a vile beast. i By these wordes, Portion and rod, he signi-
 feth their inheritance: meaning, that God should be all sufficient
 for them, and that their felicitie consisted in him alone, & there-
 fore they ought to renounce all other helpes, and succours, as of
 idoles, &c. Deut. 32. 9. psal. 135.

them: for he is the maker of all things,
 and Israels the rod of his inheritance:
 the Lord of hostes is his Name.
 17 ^k Rather by thy waies out of the
 land, O thou that dwellest in the strong
 place.
 18 For thus saith the Lord, Beholde, at
 this tyme I will throwe as with a sling
 the inhabitants of the lande, and will
 trouble them, and they shall finde it so.
 19 Who is me for my destruction, and my
 grievous plague: but I thought, Per it
 is my foewe, and I will beare it.
 20 ^m My tabernacle is destroyed, and all
 my coards are broken: my chyldren are
 gone from me, and are not: there is
 none to spread out my tent any more,
 and to set up my curtaynes.
 21 For the Idollors ⁿ are become brales,
 and haue not fought the Lord: therefore
 haue they none vnderstanding: and all
 the stocks of their pastures are scattered.
 22 Behold, the noise of the bruite is come,
 and a great commotion out of the
^o North countrey to make the cities of
 Indah desolate, & a denne of dragons.
 23 O Lord, I knowe, that the way of
 man is not in him selfe, neither is it in
 man to walke and to direct his steps.
 24 O Lord, correct me, but with thy indige-
 nent, not in thine anger, lest thou bring
 me to nothing.
 25 Powe out thy wiath vpon the hea-
 then, that knowe thee not, and vpon the
 families that call not on thy Name:
 for they haue eaten up Jaakob and de-
 noured him and consumed him, and
 haue made his habitation desolare.
 go against Ierusalem, Ezek. 21. 21. therefore the Prophet saith,
 that this was the Lodes direction. q Considering that God
 had reciled vnto him the certuide of their captiuitie, Chap.
 7. 16. he onely praicheth, that he would punish them with mer-
 cie, which Isaiah calleth, in measure, Chap. 27. 8. measuring his
 rods by their infirmite, 1. Cor. 10. 13. for here by iudgement is
 ment not onely the punishment, but also the mercifull moder-
 ration of the same, as Chap. 30. 11. r For as much as God can
 not onely be knowne and glorified by his mercie, that he weth
 toward his Church, but also by his iustice in punishing his ene-
 mies, he praicheth that his glorie may fully appeare both in the
 one and the other, Psal. 79. 6.

CHAP. XI.

3 A curse of them that obey not the worde of Gods
 covenant. 10 The people of Indah, following the
 steps of their fathers, worship strange gods. 13
 The Lord forbiddeth Ieremiah to pray for them.
 1 The worde that came to Ieremiah
 from the Lord, saying,
 2 Heare ye h words of this covenat,
 and speake vnto the men of Indah, and
 to the inhabitants of Ierusalem,
 3 And say thou vnto them, Thus saith
 the Lord God of Israel, a Cursed be
 the man that obeyeth not the wordes
 of this covenant,
 4 Which I commanded vnto your fa-
 thers, and howe they euer shewed them selues: rebellious and
 ingrate toward him and brake it on their part, and so are sub-
 iect to the curse of the Lawe, Deut. 27. 26.
 k The Propet
 willect y Iewes
 to prepare them
 selues to this
 captiuitie, shewing
 that it was
 now at hand,
 that they should
 feele the things,
 whereof he had
 told them.
 l It is my iust
 plague, & there-
 fore I will take
 it paciently:
 whereby he teach-
 eth the peo-
 ple howe to be-
 haue themselues
 towardes God.
 m He sheweth
 howe Ierusalem
 shall lament.
 n The gover-
 nours and mini-
 sters,
 o Reade Chap.
 4. 15.
 p He speakech
 this, becaule that
 Nebuchad-
 nezar purposed
 to haue made war
 against the Mo-
 abites & Ammo-
 nites, but hearing
 of Zedekiahs re-
 bellion, he turned
 his power to
 come against Ierusalem.

thers, when I brought them out of the land of Egypt, from the pison furnace, saying, Obey my voice, and doe according to all these things, which I command you: so shall ye be my people, and I will be your God,

5 That I may confirm the othe, that I have swoyne unto your fathers, to give them a land, which flourisheth with milke and honey, as appeareth this day. Then answered ^b I and said, So be it, O Lord.

6 Then the Lorde saide unto me, Crie all these words in the cities of Judah, and in the streets of Jerusalem, saying, Heare ye the wordes of this covenant, and doe them.

7 For I have protested vpon your fathers, when I brought them vp out of the land of Egypt vnto this day, ^c rising early and protesting, saying, Obey my voice.

8 Neuertheless they would not obey, nor encline their eare: but euery one walked in the stubbernes of his wicked heart: therefore I will bring vpon them all the wordes of this covenant, which I commanded them to doe, but they did it not.

9 And the Lord said vnto me, ^d A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned backe to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to serue them: thus the house of Israel, and the house of Judah haue broken my covenant, which I made with their fathers.

11 Therefore thus saith the Lord, Behold, I will bring a plague vpon them, which they shall not be able to escape, and though they cry vnto me, & I will not heare them.

12 When shall the cities of Judah, and the inhabitants of Jerusalem goe, and cry vnto the gods vnto whom they offer incense, but they shall not be able to help them in time of their trouble.

13 ^e For according to the number of thy cities were thy gods, O Judah, and according to the number of the streets of Jerusalem haue ye set vp altars of confusion, euen altars to burne incense vnto Baal.

14 Therefore thou shalt not pray ^f for this people, neither lift vp a cry, or prayer for them: for when they cry vnto me in their trouble, I will not heare them.

15 What should my ^g beloued say in mine house, seeing they haue committed abomination with many? and the holy flesh ^h goeth away from thee: yet when thou dost euill, thou reioicest.

16 The Lorde called thy name, A greene olive tree, faire, and of goodly fruit: but with ⁱ much noise and great tumult he hath set fire vpon it, and the branches of it are broken.

17 For the Lord of hostes that planted

thee, hath pronounced a plague against thee, (for the wickednesse of the house of Israel, and of ^j the house of Judah) which they haue done against themselves to provoke me to anger in offering incense vnto Baal.

18 And the Lorde hath taught me, and I knowe it, euen then thou shewedst me ^k their practises.

19 But I was like a lambe, or a bullocke, that is brought to the slaughter, and I knewe not that they had deuised thus against me, saying, Let vs destroy the tree with the fruite thereof, & cut him out of the lande of the liuing, that his name may be no more in memorie.

20 But O Lorde of hostes, that iudgeth righteously, and triest the reines and the heart, let me see thy vengeance on them: for vnto thee haue I opened my cause.

21 The Lorde therefore speaketh thus of the men of a Anathoth, (that seeke thy life, and say, ^l Prophecie not in the name of the Lord, that thou die not by our hands)

22 Therefore saith the Lorde of hostes, Scholde, I will visite them: the pong men shall die by the sword: their womes and their daughters shall die by famine,

23 And none of them shall remaine: for I will bring a plague vpon the men of Anathoth, euen the peere of their visitation.

n Which went about priuily to conspire my death.

o Let vs destroy the Prophet and his doctrine.

p Some reade, Let vs corrupt his meate with wood, meaning, payson.

q Thus he spake not for hatred, but being moued with the Spirit of God, he desireth the advancement of Gods glory and the verefying of his word, which is by the destruction of his enemies.

r To wit, both the Priestes and the rest of the people: for this towne was the Priestes, and they dwelt in it, reade Chap. 1. 1.

s Not that they could not abide

to heare God named: (for herein they would shewe themselves most holy) but because they could not abide to be sharply reproofed and therefore desired to be flattered, Isa. 30. 10. and to be maintained in their pleasures, Micah 2. 11. and not to heare vice condemned, Amos 7. 12.

CHAP. XII.

^t The Prophet murmureth at the prosperitie of the wicked, although he confesse God to be righteous, ^u The Lewes are forsaken of the Lord, ^v He speaketh against pastors and preachers, that seduce the people, ^w The Lorde threatneth destruction vnto the nations, that troubled Iudah.

1 **O** Lord, if I dispute with thee, thou art righteous: yet let me talke with thee of thy iudgements: wherefore doeth the way of the wicked prosper? why are all they in wealth that rebelliously transgress?

2 Thou hast planted them, & they haue taken roote: they grow, and bring forth fruit: thou art near in their mouth, and farre from their eies.

3 But thou, Lord, knowest me: thou hast seene me, and tried mine heart towarde thee: yill thou out like these for the slaughter, and ^x prepare them for the day of slaughter.

a The Prophet confesseth God to be iust in all his doings, although many be not able to giue a reason of all his actes.

b This question hath bene alway a great temptation to the godly, to see if wicked enemies of God in prosperitie, and his deare

children in aduersitie, as Iob 21. 7. psal. 37. 1. and 73. 3. Haba. 1. 3. c They professe God in mouth, but denie him in heart, which is here ment by the reines, Isa. 29. 13. mat. 15. 8. d The Ebrew word is, Sanctifie them, meaning, that God would be sanctified in the destruction of the wicked, to whom God for a while giueth prosperitie, that afterwarde they should the more feeble his heauie iudgement when they lacke their riches, which were a signe of his mercie.

^b Thus he speaketh in the person of the people, which agreed to the covenant.

^c Reade Chap. 7. 13.

^d According to his owne fantasie, and not as my word appointed him.

^e Meaning, the menaces and curses conceived in the Lawe, Leui. 26. 14. deut. 28. 16.

^f That is, a general consent to rebell against me.

^g Because they will not pray with true faith and repentance, but for the snare and griefe, which they feele, Prou. 1. 28.

^h Reade Chap. 2. 28.

ⁱ Reade Chap. 7. 16. and 14. 11.

^k My people of Israel whom I haue hitherto so greatly loued.

^l Meaning, that they offer not in the Temple to God, but vpon the altars of Baal and the idols, and so reioyce in their wickednesse.

^m Of the Babylonians and Caldeans.

e Abusing Gods lenitie & his promifes, they flattered themfelues as though God would euer be mercifull, and not utterly deftroie them: therefore they hardened themfelues in faine, till at length the beaſtes and infeſtible creatures felt punishment of their ſtubborne rebellio againſt God.

f Some thinke that God repro- neth Ieremieſh in that, ſe he would reafon w him, ſaying, ſe he were not able to match with mee, that he were farre vnable to diſpute w God.

Others, by the foote me, meane them of Ana- thoſh, & by the horſemen them of Ierusalem, which ſhould trouble the Prophet worſe then his owne coun- try men did.

g God willett the Prophet to denounce his iudgements a- gainſt Ierusalem, notwithstanding that they ſhall both by threatenings and flatteries labor to put him to ſilence.

h Euer ramping and raging a- gainſt me and my Prophets.

i In ſteade of bearing my li- cencie and wearing onely my colours, they haue change and diuerſitie of colours of their idols and ſuperſtitions: therefore their enemies, as thicke as the foules of the aire, ſhall come about them to deſtroie them.

k He prophecieth of the deſtruction of Ierusalem by the captaines of Nebuchad-nezar, whom he calleth paſtors. 1 Because no man regardeth my word, or the plagues that I haue ſent vpon the land. m To wit, the Prophers. n They lamented the finnes of the people. o For in ſtead of amendment, you grewe worſe and worſe as Gods plagues teſtified. p Meaning, the wicked enemies of his Church, which blaſphemed his name, and whom he would puniſh after that he hath deli- uered his people. q After that I haue puniſhed the Gentiles, I wil haue mercy vpon them.

4 **Y**oue long ſhall the land mourn, and the herbes of euerie field wither, for the wickedneſſe of them that dwell therein: the beaſts are conſumed and the birds, becauſe they ſaid, e He will not ſee our laſt ende.

5 **I**f thou haſt runne with the footmen, and they haue wearied thee, then howe canſt thou march thy ſelfe with hoſes? and if thou thoughteſt thy ſelfe ſafe in a peaceable land, what wilt thou doe in the ſwelling of Iordan?

6 **F**or euen thy brethren, and the houſe of thy father, euen they haue delt vn- faithfull with thee, and they haue cryed out altogether vpon thee: but beleeue the not, though they ſpeake faire to thee.

7 **I** haue forſaken mine houſe: I haue left mine heritage: I haue giuen the dearly beloued of my ſoule into the hands of her enemies.

8 **W**hite heritage is vnto me, as a b vpon in the foreſt: it crieth out againſt mee, therefore haue I hated it.

9 **S**hall mine heritage be vnto mee, as a birde of diuers colours? are not the birds about her, ſaying, Come, aſſemble at the beaſts of þ field, come to eate her?

10 **M**any paſtors haue deſtroyed my vineyard, and troden my portion vnder foote: of my pleaſure portion they haue made a deſolate wilderness.

11 **T**hey haue layde it waſte, and it being waſte, mourneth vnto me: & the whole land lieth waſte, becauſe no man ſetteth his minde on it.

12 **T**he deſtroyers are come vpon all the high places in the wilderness: for the ſword of the Lord ſhall deuoure from the one end of the lande, euen to the other end of the land: no fleſh ſhall haue peace.

13 **M** They haue ſowen wheate, and reaped thornes: they were ſicke, and had no profit: and they were aſhamed of pour fruites, becauſe of þ fierce wrath of the Lord.

14 **T**hus ſaith the Lord againſt all mine euil neighbours, that touch the inheritance, which I haue called my people Iſrael to inherit. Behold, I will plucke them out of their land, & plucke out the houſe of Iudah from among them.

15 **A**nd after that I haue plucked them out, I wil returne, and haue compaſſion on them, and wil bring againe euery man to his heritage, and euery man to his land.

16 **A**nd if they will learne the waies of my people, to ſwear by my name, (The Lord lieth), as they taught my people to ſwear by Baal: then ſhall they be built in the middes of my people.

17 **B**ut if they will not obey, then will I utterly plucke by, and deſtroy that nation, ſaith the Lord.

CHAP. XIII.

The deſtruction of the Iewes prophesied, in VVhy Iſrael was receiued to be the people of God, and why they were forſaken. 15 He exhorteth them to repentance.

1 **T**hus ſaith the Lord vnto mee, Co, & be thou like a linen girdle, & put it vpon thy loynes, and put it not in water.

2 **S**o I bought the girdle according to the commandement of the Lord, and put it vpon my loynes.

3 **A**nd the word of the Lord came vnto me the ſecond time, ſaying,

4 **T**ake the girdle that thou haſt bought, which is vpon thy loynes, and ariſe, go toward Perath, and hide it there in the cleft of the rocke.

5 **S**o I went, and hid it by Perath, as the Lord had commanded me.

6 **A**nd after many dayes, the Lord ſaid vnto me, Ariſe, go toward Perath, and take the girdle from thence, which I commanded thee to hide there.

7 **W**hen went I to Perath, and digged, & toke the girdle from the place where I had hid it, and behold, the girdle was corrupt, & was profitable for nothing.

8 **W**hen the word of the Lord came vnto me, ſaying,

9 **T**hus ſaith the Lord, After this maner will I deſtroy the pride of Iudah, and the great pride of Ierusalem.

10 **T**his wicked people haue reſuſed to heare my word, & walke after the ſtub- bernes of their owne heart, and walke after other gods to ſerue them, and to wooſhip them: therefore they ſhall be as this girdle, which is profitable to no- thing.

11 **F**or as the girdle cleaueth to þ loynes of a man, ſo haue I tyed to me þ whole houſe of Iſrael, and the whole houſe of Iudah, ſaith the Lord, that they might be my people: that they might haue a name and praiſe, and glorie, but they would not heare.

12 **T**herefore thou ſhalt ſay vnto them this word, Thus ſaith the Lord God of Iſrael, Cuery þ bottel ſhalbe filled with wine, & they ſhall ſay vnto thee, Doe we not know that euery bottel ſhalbe filled with wine?

13 **T**hen ſhalt thou ſay vnto them, Thus ſaith the Lord, Behold, I will fill all the inhabitants of this land, euen þ Kings that ſit vpon the throne of David, and the Priests & the Prophets, and all the inhabitants of Ierusalem with drunkenneſſe.

14 **A**nd I wil daſh them one againſt another, euen the fathers and the ſonnes together, ſaith the Lord: I will not ſpare,

The true doctrine & maner to ferue God.

f Read Cha. 4. 22

t They ſhalbe of the number of the faithfull, and haue a place in my Church.

a Because this river Perath or Euphrates was farre from Ierusalem, it is euident, that this was a viſion, whereby was ſignified that the Iewes ſhould paſſe ouer Euphrates to be captiues in Babylon, and there for length of time ſhould ſeeme to be rotten: although they were ioyned to the Lord before as a girdle about a man.

b Euerie one of you ſhalbe filled with ſpiritual drunkenneſſe, and be without all knowledge to ſeek how to help your ſelues.

c It ſhalbe as eaſie for me to deſtroy the greateſt, & the ſtrong- eſt, as it is for a man to breake earthen botles.

d That is, affliction and miserie by the Babylonians, Isa. 8. 22.

e Meaning, for helpe & support of the Egyptians. f You shal surely be led away captiue, and I, according to mine affection towards you, shal weepe, and lament for your stubbornnes. g For Iehoaichin, and his mother rendred theſelues by Teremias counsell to y^e King of Babylon, 2 Kin. 24. 12 h That is, of Iudah, which lieth Southward from Babylon.

i He asketh the King, where his people is become. k By seeking to strangers for helpe, thou hast made them skilfull to fight against thee.

l Thy cloke of hypocrisie shall be pulled off and thy shame seene. m As thine iniquities haue bin manifest to al y^e world: so shall thy shame and punishment.

n He copareth idolaters to horses inflamed after mares. o There is no place for hie nor low, whereas the markes, & signes of thine idolatrie appeare not.

spare, I wil not pittie nor haue compassion, but destroy them.

15 Heare and giue care, be not proud: for the Lord hath spoken it.

16 Giue gloie to the Lord: pour God beseege he bring^d darkenes, & of ener your feete stumbe in the darke mountaines, & whiles pou looke for^e light, he turne it into the shadow of death, and make it as darkenes.

17 But if ye will not heare this, my soule shall weepe in secret for your pittie, and mine eye shall weepe and drop downe teares, because the Lords flock is caried away captiue.

18 Say vnto the King & to the Quene, Humble your selues, sit downe, for the crowne of your gloie shal come downe from your heads.

19 The cities of^e the South shal be shut vp, and no man shal open them: al Iudah shal be caried away captiue: it shal be wholy carped away captiue.

20 Lift vp your eyes and behold them that come from the North: where is the^e flock that was giuen thee, euen thy beautiful flocke?

21 What wilt thou say, when he shall visite thee: (for thou hast taught them to be captaines & as chiefe ouer thee) shall not sorrow take thee as a woman in traunce?

22 And if thou say in thine heart, Wherefore come these things vpon me? For the multitude of thine iniquities are thy skirts^l discovered and thy heeles made bare.

23 Can the blacke Moire change his kin? or the leopard his spottes? then may ye also do good, that are accustomed to do euill.

24 Therefore will I scatter them, as the stubble that is taken awaye with the South winde.

25 This is thy portion, & the part of the measure from me, saith the Lord, because thou hast forgotten mee and trusted in lies.

26 Therefore I haue also discovered thy skirts vpon thy face, that thy shame may appeare.

27 I haue seene thine adulteries, and thy^e nepings, the filthines of thy whoie borne on the hills in^e the fieldes, and thine abominations. Wo vnto thee, O Jerusalem: wilt thou not bee made cleane? when shal it once be?

CHAP. XIII.

1 Of the dearth that should come. 7 The prayer of the people asking mercie of the Lord. 10 The vnfaithfull people are not heard. 11 Of prayer, fasting, and of false prophets that seduce the people.

1 T^HU O word of the Lord that came vnto Ieremias, concerning the^e dearth.

2 Iudah hath mourned, and the gates thereof are desolate, they haue bene brought to heauines vnto the ground, and the cry of Ierusalem goeth by.

3 And their nobles haue sent their infir-

rious to the water, who came to the wellles, and found no water: they returned with their vessels empty: they were ashamed and confounded, and couered their heads.

4 For the ground was destroyed, because there was no raine in the earth: the plowmen were ashamed, and couered their heads.

5 Forca, the hinde also calmed in the field, and forsooke^d it, because there was no grasse.

6 And the wilde asses did stand in the high places, and yelwe in their winde like^e dragons: their eyes did faile, because there was no grasse.

7 O Lord, though our iniquities testifie against vs, deale with vs according to thy name: for our rebellions are many, we sinned against thee.

8 O the hope of Israel, the saviour thereof in the time of trouble, why art thou as a stranger in the lande, as one that passeth by to tarie for a night?

9 Why art thou as a man astonied, and as^b a strong man that cannot helpe? yet thou, O Lord, art in the midst of vs, and thy name is called vpon vs: for sake vs not.

10 Thus saith the Lord vnto this people, Thus haue they delited to wader: they haue not refrained their feete, therefore the Lord hath no delight in them: but he will now remember their iniquitie, and visit their finnes.

11 Then saide the Lord vnto mee, I thou shalt not pray to do this people good.

12 When they fast, I will not heare their cry, and when they offer burnt offering, and an oblation, I will not accept them: but I will consume them by the sword, and by the famine & by the pestilence.

13 Then answered I, O Lord God, behold, the^k prophets say vnto them, We shall not see the sword, neither shall famine come vpon pou, but I will giue pou assured peace in this place.

14 Then the Lord said vnto me, The prophets prophesie lies in my name: I haue not sent them, neither did I command them, neither spake I vnto them, but they prophesie vnto pou a false vision, and diuination, and banitie, and deceitfulness of their owne heart.

15 Therefore thus saith the Lord, Concerning the prophets that prophesie in my name, whome I haue not sent, yet they say, Sword and famine shal not be in this land, by sword and famine shal those prophets be consumed.

16 And the people to whome these prophets do prophesie, shall be cast out in the streets of Ierusalem, because of the famine, and the sword, and there shal be none to bury them, both they, and their wiues, and their somes, & their daughters: for I will powre their wickednes vpon them.

17 Therefore thou shalt saie this word vnto them, Let mine eyes drop downe^l teares

c To wit, with ashes in token of sorowe.

d Meaning, that y^e brut beasts for drought were compelled to forsake their yong, contrary to nature, and to go seeke water, which they could not finde.

e Which are shote of nature, that they cannot be cooled with drinking of water, but still gape for the aire to refresh them.

f He sheweth the onely way to remedie Gods plagues, which is by vnfeigned confession of our finnes, and returning to him by repentance.

g That taketh no care for vs. h As one that hath strength to helpe, and yet is afraid to put to his hand.

i Read Chap. 7. 16. & 11. 4.

k He pitieth the people, and accuseth y^e false prophets, which deceived them: but the Lord answered, that both y^e prophets, which deceived, & the people, which suffered themselves to be seduced, shal perishe, Chap. 23. 15. and 27. 8. 9. and 29. 8.

l Chap. 23. 21. & 27. 10. 12. & 29. 9.

■ Which came for lack of raine, as vers. 4.

o Or, restrains.

p The word signifyeth to bee made black, & so is here taken for extreme sorowe.

1 The false prophets promised peace, and assurance, but Ieremieah calleth to teares, and repentance for the affliction, which is at hand, as Chap. 9. 1. Lamē. 1. 16. & 2. 18. m Both he, and Ioseph shalbe led captiues into Babylon.

n Though the Prophet knew y God had cast of y multitude, which were hypocrites, & bastard childre, yet he was assured that for his promise he would haue stil a Church, for the praier which he praierth o He teacheth y Church a forme of prayer, to humble themselves to God by true repentance, which is the only meane to auoyd this famine, which was the beginning of Gods plagues. p Meaning, their idoles, reade Chap. 10. 15.

1 Ieares might & dape without ceasing: for the virgine daughter of my people is destroyed with a great destruction, & with a sore grieuous plague.

18 For if I go into the helde, beholde the same will the sworo: and if I enter into the city, beholde them that are sicke for hunger also: moreover the Prophet also and the p^o will go to a land that they know not.

19 Hast thou vterly rejected? Judah, o y hath thy soule abhorred: and why hast thou susteyned vs, that we cannot be healed? We looked for peace, and there is no good, and for the time of health, and beholde trouble.

20 We acknowledge, O Lord, our wickednes and the iniquitie of our fathers: for we haue sinned against thee.

21 Do not abhorre vs: for thy names sake call not downe the thone of thy glory: remember & breake not thy covenant with vs.

22 Are there any among the p^o vanities of the Gentiles, that can giue raine? or ca the heauens giue showres? is it not thou, O Lord our God? therefore we wil waite vpon thee: for thou hast made all these things.

23 The Lord would heare no prayer for the Iewes, 3 But threatneth to destroy the with foure plagues.

CHAP. XV.

1 Then said y Lord vnto me, Though Hoies & Amnel stode before me, yet mine affection coude not be towards this people: cast them out of my sight, and let them depart.

2 And if they say vnto thee, Whither shal we depart? then tell them, Thus sape the Lord, Such as are appointed to death, vnto death: & such as are for the sword, to the sword, & such as are for the famine, to the famine, and such as are for the captiuitie, to the captiuitie.

3 And I wil appoint ouer the foure kinds, saith the Lord, the sword to slay, and the dogs to teare in pieces, & the foules of the heauen, and the beastes of the earth to deuoure, and to destroy.

4 I wil scatter them also in all kingdoms of the earth, because of y anasseh the sonne of Iehesiah king of Iudah, for that which he did in Ierusalem.

5 Who shall then haue pittie vpon thee, O Ierusalem? or who shall be for thee? or who shall goe to praie for thy peace?

6 Thou hast forsaken me, saith the Lord, and gone backward: therefore will I stretch out mine hande agaynst thee, and destroy thee: for I am weary with repenting.

7 And I wil scatter them with the famine

f Meaning, the cities. g Because I had slaine their husbands, h She that had many, lost all her children. i She was destroyed in the mids of her prosperitie. k These are the Prophets words, complaining of y obtinacie of the people, and y he was referued to so wicked a time wherein also he sheweth what is the condition of Gods ministers: to wit, to haue all the world agaynst them, though they giue none occasion. l Which is an occasion of contention & hatred. m In this perplexitie the Lord comforted me, & sayd that my last dayes should be quiet: and by the enimie he meaneeth here, Nebuzardan the captaine of Nebuchad-nezzar, who gaue Ieremieah the choise either to remain in his cōstrey, or to go whither he would: or by the enimie he meaneeth the Iewes, which shoulde afterward know Ieremieahs fidelitie, & therefore they seemed strong as yron, yet shoulde they not be able to resist the hard yron of Babylon, but shoulde be led captiues.

8 Their widowes are increased by mee about the land of y sea: I haue brought vpon them, and agaynst the assemblye of the pong men a destroyer at noone day: I haue caused him to fall vpon them, & the cure suddenly, and speedily.

9 He that hath boine 7 seuen, hath bene made weak: her heart hath failed: the sunne hath sapled her, whyles it was dape: the hath bene confounded, and ashamed, and the residue of them will I deliuer vnto the sword before their enemies, saith the Lord.

10 I knowe me, my mother, that thou hast boine me, a contentious man, & a mā that strineth with the whole earth: I haue neither lent on vsurie, nor mine haue lent vnto mee on vsury: yet euerp one doeth curle me.

11 The Lord said, Surely thy rēnant shal haue wealth: surely I will cause thine enimie to intrate thee in the tyme of trouble, and in the tyme of affliction.

12 Shall the p^o pion breake the pion, & the brasse that commeth from the North?

13 The substance and thy treasures will I giue to bee spoiled without gapie, and that for all thy sinnes euen in all thy borders.

14 And I wil make thee to go with thine enimies into a land that thou knowest not: for a fire is kindled in mine anger, which shal burne pou.

15 O Lord, thou knowest, remember me, & visite me, and reuenge me of my persecuters: take me not awap in the continuance of thine anger: knowe that for thy sake I haue suffred rebuke.

16 Thy words were founde by me, and I did p^o eat them, and thy word was vnto me the ioye & reioicing of mine heart: for thy name is called vpo me, O Lord God of hostes.

17 I late not in the assembly of the mockers, neether did I reioice, but late alone because of thy plague: for thou hast filled me with indignation.

18 Why is mine heauie esse continuall? why is my plague desperat & cannot be healed? why art thou vnto me as a spar, & as waters that faile?

19 Therefore thus saith the Lord, If thou returne, then wil I bring thee againe, & therefore fauour him. n As for the people though they seemed strong as yron, yet shoulde they not be able to resist the hard yron of Babylon, but shoulde be led captiues. o He speaketh not this for desyre of reuengence, but wishing that God would deliuer his Church of the ym whom he knew to be hardened, and incorrigible. p I received them with as great ioye as he, that is affamished eateh meat. q I had nothing a do with the wicked contentners of thy word, but lamented bitterly for thy plagues, shewing that the faithful shoulde when they see tokens of Gods anger. r And hast not assisted me according to thy promise wherein appeareth, that in the faints of God is imperfection of faith, which through impaciencie is oft times assailed, as Cha. 20. 7. s If thou forget these carnal considerations, and faithfully execute thy charge.

20 Therefore thus saith the Lord, If thou returne, then wil I bring thee againe, & therefore fauour him. n As for the people though they seemed strong as yron, yet shoulde they not be able to resist the hard yron of Babylon, but shoulde be led captiues. o He speaketh not this for desyre of reuengence, but wishing that God would deliuer his Church of the ym whom he knew to be hardened, and incorrigible. p I received them with as great ioye as he, that is affamished eateh meat. q I had nothing a do with the wicked contentners of thy word, but lamented bitterly for thy plagues, shewing that the faithful shoulde when they see tokens of Gods anger. r And hast not assisted me according to thy promise wherein appeareth, that in the faints of God is imperfection of faith, which through impaciencie is oft times assailed, as Cha. 20. 7. s If thou forget these carnal considerations, and faithfully execute thy charge.

e Your finnes appeare in al the altars that you haue erected to i doles.

d Some reade, So that their childre remember their altars, that is, followe their fathers wickednes.

e Zion that was my mountaine, shall now be left as a waste field.

f Because thou wouldest not giue the lad rest at such times, daies, & yeeres as I appointed, thou shalt hereafter be caried away, and it shall rest for lacke of labourers.

g The Iewes were giuen to worldly policies and thought to make the selues strong by the friendship of the Egyptians, Isa. 31. 3. & strangers, and in the meane season did not depend on God, and therefore he denounceth Gods plagues against them, shewing that they preferre corruptible man to God, which is immortal, Isa. 2. 22. Chap. 48. 6, 7. h Read Psal. 1. 3. i Because the wicked haue euer some excuse to defende their doings, he sheweth, that their owne lewd imaginations deceiue them, and bring them to these inconueniences: but God will examine their deedes by the maice of their hearts, 1. Sam. 16. 7. 1. Chro. 28. 9. Psal. 7. 10. Chap. 11. 20. & 20. 12. Ren. 2. 23 k As the partrich by calling gathereth others, which forsake her, when they see she is not their dam: so the couetous man is forsaken of his riches, because he commeth by them falsely. l Shewing that the godly ought to glory in nothing, but in God: who doeth exalt his, & hath left a signe of his fauour in his Temple. m Their names shall not be registred in the booke of liyse. n He desireth God to preferre him that he fall not into temptation, considering the great contempt of Gods word, and the multitude that fall from God.

hones of pour altars,

4 They remember their altars as their children, with their groves by d greene trees vpon the be hills.

3 * D my mountaine in the felde, I will giue thy substance, and al thy treasures to be spoiled, for the sinne of thy high places tyroughout all thy borders.

4 And thou shalt rest, and in thee shalt a rest from tyme heritage that I gaue thee, & I will cause thee to serue thine enemies in d lande, which thou knowest not: for pe haue kindled a fire in mine anger, which shall burne for euer.

5 ¶ Thus saith the Lord, & Cursed be the man that trusteth in man, and maketh flesh his arme, and withdralweth his heart from the Lord.

6 For he shall be like the heath in the wilderness, and shall not see when any good commeth, but shall inhabit the parched places in the wilderness, in a laite lande, and not inhabited.

7 Blessed be the man, that trusteth in the Lord, and whose hope the Lord is.

8 For he shall be as a tree that is planted by the water, which beareth out her rootes by the riuier, and shall not feele when the heat cometh, but her leafe shall be greene, and shall not care for the perie of drought, neither shall cease from peeling fruite.

9 The heart is deceitfull and wicked as bone al things, who can know it?

10 I the Lord search the hearte, and trie the reins, euen to giue euery man according to his wayes, and according to the fruite of his workes.

11 As the partrich gathereth the yong, which she hath not brought forth: so he that getteth riches, & not by right, shall leaue them in the middes of his dayes, and at his ende shall be a foole.

12 As a glorious throne exalted from the beginning, so is the place of our Sauiour tuaric.

13 O Lord, the hope of Israel, all that forsake thee, shall be confounded: they that depart from thee, shall be written in the earth, because they haue forsaken the Lord, the fountaine of liuing waters.

14 Heale me, O Lord, and I shall be whole: I laue me, and I shall be laud: for thou art my prayse.

15 Beholde, o they say vnto me, Where is the woide of the Lord? let it come nowe.

16 But I haue not thurst in my self for a yaltour after thee, neither haue I desired the day of miserie, thou knowest: that which came out of my lippes, was right before thee.

17 Be not terrible vnto me: thou art mine hope in the day of aduersitie.

18 Let me be confounded, that perleser be me, but let not me be confounded: let them be afraid, but let not me be afraid: being vpon them the day of aduersitie, and destrope them with double destruction.

19 Thus hath p Lord said vnto me, Go and stand in the gate of the children of the people, wherby the kings of Iudah come in, and by the which they go out, and in all the gates of Ierusalem.

20 And say vnto them, heare the woide of the Lord, ye Kings of Iudah, and all Iudah, and all the inhabitantes of Ierusalem, that enter in by these gates.

21 Thus saith the Lord, Take heede to your soules, and beare no burde in the Sabbath daye, nor bring it in by the gates of Ierusalem.

22 Neither carry forth burdens out of your houses in the Sabbath day: neyther do pe any worke, but sanctifie the Sabbath, as I commaunded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes stiffe and would not heare, nor receiue correction.

24 Nevertheless if ye will heare me, saith the Lord, and beare no burde through the gates of the city in d Sabbath day, but sanctifie the Sabbath day, so that ye do no worke therein,

25 Then shall the kings and the princes enter in at the gates of this cite, & shall sit vpon the throne of Dauid, and shall ride vpon charets, and vpon hoises, both they and their princes, the men of Iudah, and the inhabitantes of Ierusalem: and this cite shall remaine for euer.

26 And they shall come from the cities of Iudah, & from about Ierusalem, and from the land of Beniamin, & from the plaine, and from the mountaines, and fro the South, which shall bring burnt offerings, and sacrifices, and meate of frings, and incense, and shall bring sacrifices of prayse into the House of p Lord.

27 But if ye will not heare me to sanctifie the Sabbath day, & not to beare a burden nor to go tyrough the gates of Ierusalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it shall denoure the palaces of Ierusalem, and it shall not be quenched,

CHAP. xviii.

God sheweth by the example of a potter, that it is in his power to destroy the defiers of his worde.

a As the potter hath power ouer the clay to make what pot he wil, or to breake the, whē he hath made them: so haue I power ouer you to do w^h you as seemeth good to me, Iſa. 45.9. uid. 1.5.7. rom. 9. 20.21.

b When ſcripture attributeth repentance vnto God, it is not ſ^y he doeth contrary to that which he hath ordi- ned in his ſecret counſell: but when he threateneth, it is a calling to repentance, and when he giueth man grace to repent, the threaten- ing (which euer containeth a cō- dition in it) taketh no place: & this the ſcripture calleth repen- tance in God, be- cauſe it ſo ap- peareth to mans iudgement.

c As men that had no remorſe, but were alto- gether bent to rebellioⁿ, & to their owne ſelfe will.

d As no man y^h hath theft, reſu- ſeth freſh cōdit waters which he hath at home, to go & ſeek water broode to quēch his thirſt: ſo they thought not to ſeek for helpe and ſuc- cour at ſtrangers and leaue God, which was pre- ſent with them.

e That is, the way of truth, which God had taught by his Law, read Chap. 6.16.

f I will ſhewe mine anger and not my fauour toward them.

18 The conſpiracy of the Iewes againſt Ieremiah.

19 His prayer againſt his aduerſaries.

1 The word which came to Ieremi- ah from the Lord, ſaying,

2 Arise, and go downe into the pot- ters houſe, and there ſhall I ſhewe thee my wordes.

3 Then I went downe into the potters houſe, and behold, he wrought a worke on the wheelles.

4 And the veſſell that he made of clay, was broken in the hande of the potter, ſo he returned, & made it another veſ- ſell, as ſeemed good to the potter to make it.

5 Then the word of the Lord came vnto me, ſaying,

6 O houſe of Iſrael, can I doe with you as this potter, ſaith the Lord: be- hold, as the clay is in the potters hand, ſo are you in mine hand, O houſe of Iſ- rael.

7 If I wil ſpeake ſuddenly againſt a natio- on againſt a kingdome to plucke it vp, and to roote it out and to deſtroy it.

8 But if this nation, againſt whom I haue pronouncd, turne fro their wickednes, I wil brepēt of the plague that I thought to bring vpon them.

9 And I wil ſpeake ſuddenly concerning Anan, and concerning a kingdome to bulde it out and to plant it.

10 But if it doe euill in my ſight & heare not my voyce, I wil repent of the good that I thought to do for them.

11 Speake thou now therefore vnto the men of Iudah, and to the inhabitants of Ieruſalem, ſaying, Thus ſaith the Lord, Beholde, I prepare a plague for you, and purpoſe a thing againſt you: returne you therefore euery one from his euill way, and make your waues & your workes good.

12 But they ſaide, O deſperately, Surely we will walke after our owne imagi- nations, and do euery man after his lub- burnes of his wicked heart.

13 Therefore thus ſaith the Lord, Aſke now among þ^e beaſtes, who haſt heard ſuch thinges: the virgin of Iſrael hath done very filthly.

14 Will a man ſozake the ſnow of Liba- non, which cometh from the rocke of the field? or ſhal the cold flowing wa- ters, that come from another place, be ſozaken?

15 Becauſe my people hath ſozottē me, and haue burnt incenſe to vaine, and their prophets haue cauſed the to num- ble in their waues from the ancient waues to walke in the paths and waue that is not troden.

16 To make their lande deſolate and a perpetual deſert, ſo that euery one that paſſeth thereby, ſhall be aſtoniſhed and wagge his head.

17 I will ſcatter theſe with an Eaſt wind before the enemy: I will ſhew them the backe, and ſ^y not the face in the daye of their deſtruction,

18 Then ſaide they, Come, and let vs im- agine ſome deuice againſt Ieremiah: for the Law ſhall not periſh from the Prielt, nor counſel from þ^e wiſe, nor the word from þ^e Prophet: come, and let vs ſinite him with the tongue, and let vs not giue heed to any of his wordes.

19 Hearken vnto me, O Lord, and heare the voyce of them that contend with me.

20 Shall euill be recompensd for good? for they haue digged a pit for my ſoule: remember that I ſtoode before thee, to ſpeake good for them, & to turne away thy wrath from them.

21 Therefore, deliuer by their children to famine, and let their voyce away by the force of the ſwoorde, and let their wiues be robbed of their children, and be widowes: and let their huſbands be put to death, and let their young men be ſlaine by the ſwoorde in the battell.

22 Let the crye be heard from their houſes, when thou ſhalt bring an hoſte ſud- denly vpon them: for they haue dig- ged a pit to take me, and ſid ſnares for my ſeete.

23 Per Lord thou knoweſt all their coun- ſell againſt me: tendeth to death: ſo giue not their inquiry, neither put out their ſight from thy ſight, but let them be o- uerthrowen before thee: deale thus with them in the time of thine anger.

phet being moued with Gods Spirit, without any carnall af- fection prayeth for their deſtruction, becauſe he knewe that it ſhould tende to Gods glory, and profit of his Church,

CHAP. XIX.

The prophecieth the deſtruction of Ieruſalem for the contempt and deſpiſing of the worde of God.

1 Thus ſayd the Lord, Go, and bye an earthen bottell of a potter, and take of the ancients of the peo- ple, and of the ancients of the Prielts, and go forth vnto the valley of Ben- hinnon, which is by the entrie of the Eaſt gate: and thou ſhalt preach there the wordes, that I ſhall tell thee,

^{Or, gate of the ſunne.}

2 And ſhalt ſay, Heare ye the worde of the Lord, O Kings of Iudah, and in- habitants of Ieruſalem. Thus ſaith the Lord of hoſtes, the God of Iſrael, Beholde, I will bring a plague vpon this place, the which whoſoouer hea- reth, his eares ſhall tingle.

a By Kings here, & in other places are meant coun- ſellers & gover- nours of peo- ple: which he cal- led the Ancients, verſ. 1.

3 And ſhalt ſay, Heare ye the worde of the Lord, O Kings of Iudah, and in- habitants of Ieruſalem. Thus ſaith the Lord of hoſtes, the God of Iſrael, Beholde, I will bring a plague vpon this place, the which whoſoouer hea- reth, his eares ſhall tingle.

b Reade of this phraſe, 1. Sam. 3. 11.

4 Becauſe they haue ſozaken me, and prophand this place, and haue burnt incenſe in it vnto other gods, whome neither they, nor their fathers haue knowne, nor the Kings of Iudah: they haue filled this place alſo with þ^e blood of innocents,

5 And they haue built the ſite places of Baal, to burne their ſonnes with fire for burnt offerings vnto Baal, which I commanded not, nor ſpake it, ney- ther came it into my minde.

c Whereby is de- clared, y^h whatſo- euer is not com- manded by Gods word touching his ſeruiſe, is a- noſe gainſt his word.

6 Therefore beholde, the dayes come, ſaith the Lord, that this place ſhall no more gainſt his word.

a Read chap. 7.
31. & 2.king. 23.
10. isa. 30. 33.

Chap. 25. 16. & 49.
13 & 30. 13.

Deut. 28. 53.
Lament. 4. 10.

e This visible
signe was to con-
firme them tou-
ching the assu-
rance of this
Lorde, which y
I had threatned
by his Prophet.

f He noteth the
great rage of the
idolaters, which
left no place free
from their abo-
minations, inso-
much as they
polluted their
owne houses
therewith, as we
see yet among
the Papists.
g Reade Dew.
32. 8.

a Thus we see
that the thing
which neyther
the King, nor the
Princes nor the
people durst en-
terpise against
the Prophet of
God, this Priest
as a chief instru-
ment of Sadaſir
attempted, read
Chap. 18. 18.
h Or, ſtare round
about.

more be called ^a Topheth, ^b nor ^c valley of
Ben-hinnom, but ^d valley of slaughter.
7 And ^e I will bring the counsell of Judah
and Jerusalem to nought in this place,
and ^f I will cause them to fall by the
sword before their enemies, and by the
hand of them that seeke their lives, and
their carkeles will I give to be meat for
the foules of the heauen, & to the beasts
of the fildes.

8 * And ^g I will make this citie desolate &
an hilling, so that euery one that passeth
thereby, shall be astonishd and hille be-
cause of all the plagues thereof.

9 * And I will fede them with the flesh of
their foimes, and with the fleshe of their
daughters, & euery one shall eat the flesh
of his friends in the sieges and stretnes,
wherewith their enemies that seeke
their lives, shall hold them streit.

10 Then shalt thou breake the bottell in
the sight of the men that go with thee,

11 And shalt say vnto them, Thus saith ^h
the Lord of hosts, Euen so will I breake this
people and this citie, as one breaketh a
potters vessel, that cannot be made
whole againe, & they shall bury them in
Topheth till there be no place to burie.

12 Thus will I doe vnto this place, saith
the Lord, & to the inhabitants thereof, &
I will make this citie like Topheth.

13 For the houses of Ierusalem, & the houses
of the kings of Judah shall be des-
troyed as the place of Topheth, because of
all the ⁱ sacrifices vpon whose ^k crosses they
haue burnt incense vnto all the hosts of
heauen, and haue poured out drinke
offerings vnto other gods.

14 Then came Ieremiah from Topheth,
where ^l the Lord had sent him to prophes-
ie, & he stode in the court of the Lords
house, and said to all the people,

15 Thus saith the Lord of hosts, the God
of Israel, Behold, I will bring vpon this
citie, and vpon all her townes, all the
plagues that I haue pronounced as
gainst it, because they haue hardened
their neckes, and would not heare my
wordes.

CHAP. XX.

^a Ieremiah is smitten & cast into prison for preaching
the word of God. ^b He prophesieth the captiuitie
of Babylon. ^c He complaineth that he is a mocking
stocke for the words of God. ^d He is compelled by
the spirit to preache the word.

1 **W**hen ^e Dabshur, the sonne of Am-
mer, the Quier, which was ap-
pointed gouernour in the House
of the Lorde, heard that Ieremiah pro-
phesied these things,

2 Then ^f Dabshur snot Ieremiah ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z
phet, and put him in the ^o stocks that
were in ^p his gate of Benjamin which
was by the House of the Lorde.

3 And on the morning, Dabshur brought
Ieremiah out of the stocks. Then said
Ieremiah vnto him, The Lorde hath
not called thy name Dabshur, but ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z
goy-mistabab.

4 For thus saith the Lorde, Behold, I

will make thee to be a terrour to thy selfe,
and to all thy friends, and thy that fall
by the sword of their enemies, & thine
eyes shall beholde it, and I will giue all
Judah into the hand of the king of Ba-
bel, and he shall carpe them captiue into
Babel, and shall shape them with the
sword.

5 ^a Moreover I will deliuer all the substance
of this citie, and all the labours thereof
and all the precious things thereof, and
all the treasures of the kinges of Judah
will I giue into the hands of their ene-
mies, which shall spoyle them, and take
them away and carpe them to Babel.

6 And thou Dabshur, and al that dwell in
thine house, shall go into captiuitie, and
thou shalt come to Babel, & there thou
shalt die, and shalt be buried there, thou
and all thy ^b friends, to whome thou
hast prophesied lyes.

7 ^c O Lorde, thou hast deceyued me, and I
am ^d deceyued: thou art stronger then I,
and hast ^e preuailed: I am in derision
daply: euery one mocketh me.

8 For ^f since I spake, I cried out of wisd,
and proclaimed ^g desolation: therefore
the worde of the Lorde was made a re-
proch vnto me, and in derision daply.

9 Then I said, I will not make mention
of him, nor speake any more in his
shame. But his word was in mine heart
as a burning fire shut vp in my bones,
and I was wearie with forbearing, and
I could not stay.

10 For I had heard the rapping of man-
y, and feare on euery side. ^a Declare,
sayde they, and wee will declare it: all
my familiars watched for myne hab-
iting, saying, It may be that he is decre-
ued: so we shall preuaile agapnt him,
and we shall execute our vengeance vpon
him.

11 But the Lord is with me like a mighty
giant: therefore my persecuters shall
be ouerthrowen, & shall not preuaile, and
shall be greatly confounded: for they haue
done vnwisely, & their euertlasting shame
shall neuer be forgotten.

12 * But, O Lorde of hostes, that tresp-
t the righteous, and seest the reynes and
the heart, let mee see thy vengeance on
them: for vnto thee haue I opened my
caule.

13 Sing vnto the Lord, praise ye the Lord:
for hee hath deliuered the soule of the
poe from the hand of the wicked.

14 ^a Cursed be the day wherein I was
borne: and let not the dape wherein my
mother bare mee, be blessed.

15 Cursed be the man, that helued my fas-
ter, saying, My man child is borne vnto
thee, and comforted him.

16 And let that man bee as the ^b cities,
which the Lorde hath ouerturned and
repented not: let him heare the crye
in the morning, and the shewing at
noone tyme,

17 Because he hath not staine me, euen fr ^c
the wounde, ^d that my mother might
haue rah, Gen. 19. 25.

b Which haue
suffred the selues
to be abused by
thy false pro-
phesies.

c Herein appea-
reth the impac-
ience, which of-
tymes ouerco-
meth the seruats
of God, whē they
see not their la-
bours to profit, &
also feele their
owne weakenes,
read chap. 15. 18.

d Thou didest
thrust me forth
to this worke
againt my will.

e He sheweth
y he did his office
y he reproued
y people of their
vices, & threat-
ned them w gods
iudgements: but
because he was
decided & perse-
cured for this, he
was discouraged
and thought to
haue ceased to
preach, sūe that
Gods Spirit did
force him there-
vnto.

f Thus the ene-
mies confesred to
gether to knowe
what they had
heard him say y
they might ac-
cuse him thereof,
read Isa. 29. 21.

g Here he shew-
eth how his faith
did striue against
tētiō, & foughte
to the Lorde for
strength.

1 Sa. 16. 7. 2. Chron.

28. 9. psal. 79.

cha. 11. 30. & 17. 10

h Howe the chil-
dren of God are
ouercome in this
battel of y Belshe
& the spirit, and
into what incon-
ueniences they
fall till God raise
them vp agayne,
reade Iob 3. 1. &
chap 15. 10.

i Alluding to the
destruction of
Sodō & Gomo-
ra, Gen. 19. 25.

k Meaning, that the fruit thereof might neuer come to profite.

have bene my grave, or her wonne a perpetual^k conception.
18 How is it, that I came forth of the wombe, to see labour and sorrow, that my dayes should be consumed with lymes?

CHAP. XXI.

He prophesied that Zedekiah should be taken, and the cite burned.

1 The word which came unto Jeremiah from the Lord, when king Zedekiah sent unto him Paltur, & some of Balchiah, and Zephaniah, the sonne of Balchiah the Priest, saying,

2 * Inquire, I pray thee, of the Lord for vs (for Nebuchad-nezzar king of Babel makerh warre against vs) if so bee that the Lord wil deale with vs according to all his wonderous workes, that he may returne us from vs.

3 Then said Jeremiah, Thus shall you say to Zedekiah,

4 Thus saith the Lord God of Israel, Beholde, I will bringe backe the weapons of warre that are in your hands, wherewith ye fight againt the king of Babel, and againt the Caldeans, which besiege you without the walles, and I wil assemble them into the mids of this cite.

5 And I my selfe will fight against you with an outstretched hand, and with a mighty arme, euen in anger & in wrath, and in great indignation.

6 And I wil smite the inhabitants of this cite, both man, and beast: they shall dye of a great pestilence.

7 And after this, saith the Lord, I will deliuer Zedekiah the king of Iudah, & his seruantes, and the people, and such as are left in this cite, from pestilence, from the sword, and from the famine into the had of Nebuchad-nezzar king of Babel, and into the hande of their enemies, and into the hand of those that seeke their liues, and he shall smite them with the edge of the sword: he shall not spare them, neither haue pitie nor compassion.

8 And unto this people thou shalt say, Thus saith the Lord, Beholde, I set before you the way of life, and the way of death.

9 * He that abideth in this cite, shall dye by the sword and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans, that besiege you, he shall liue, and his life shall be unto him for a pay.

10 For I haue set my face against this cite, for euill and not for good, saith the Lord: it shall be giuen into the hande of the king of Babel, and he shall burne it with fire.

11 And say vnto the house of the King of Iudah, Heare ye the word of the Lord,

12 * Execute iudgement in the morning, and deliuer the oppressed out of the hand of the oppressor, lest my wrath go

out like fire and burne, that none can queneit it, because of the wickednes of your workes.

13 Behold, I come against thee, & I will abate of the halles, and rocke of the throne, saith the Lord, which say, Who shall come downe againt vs? or who shall enter into our habitations?

14 But I will visite you according to the fruite of your workes, saith the Lord, & I will kinde a fire in the forest thereof, and it shall deuoure round about it.

CHAP. XXII.

He exhorteth the King to iudgement and righteousness. 11 The death of Shallum the sonne of Iosiah is prophesied.

1 Thus said the Lord, Go down to the house of the king of Iudah, and speake there this thing,

2 And say, Heare the woide of the Lord, O king of Iudah, that sittest vpon the throne of Dauid, thou and thy seruants, and thy people that enter in by these gates.

3 Thus saith the Lord, * Execute pee iudgement & righteousness, and deliuer the oppressed from the hande of the oppressor, and bere not the stranger, the fatherlesse, nor the widowe: doe no violence, nor head innocent blood in this place.

4 For if ye doe this thing, then shall the kings sitting vpon the throne of Dauid enter in by the gates of this House, * and ride vpon charcets, & vpon horses, both he & his seruantes and his people.

5 But if ye will not heare these woides, I will sweare by my selfe, saith the Lord, that this House shall be waste.

6 For thus hath the Lord spoken vnto the kings house of Iudah, Thou art * to lead vnto me, and the head of Lebanon, yet surely I will make thee a wilderness and as cities not inhabited,

7 And I will prepare desolders againt thee, euery one with his weapons, and they shall cut downe thy chiefe cedars, and cast them in the fire.

8 * And many nations shall passe by this cite, and they shall say euery man to his neighbour, Wherefore hath the Lord done thus vnto this great cite?

9 Then shall they answer, Because they haue forsaken the covenant of the Lord their God, and worshipped other gods and serued them.

10 * Weepe not for the dead, and be not moued for the, but weepe for him that goeth out: for he shall returne no more, nor for his native countrey.

11 For thus saith the Lord, As touching Shallum the sonne of Iosiah king

g Meaning Jerusalem, which was builded part on the hill & part in the valley, and was compassed about with mountaines. That is, in the houses thereof, which stood as thicke as trees in the forest.

Chap. 21. 18. a This was his ordinarie maner of preaching before the Kings fro Iosiah vnto Zedekiah, which was about fortie yeeres. Chap. 17. 25. b Shewing that there is none greater the he is, Heb. 6. 13. & that he will most certainly performe his othe. c He compareth Jerusalem to Ierusalem of Gilead, which was beyond Iorden, & the beautie of Iudea to Lebanon. d The Ebrewe word significth to sanctifie, because the Lord doth dedicate to his vse and purpose such as he prepareth to execute his worke, Isa. 13. chap. 6. & 12. 3.

e Thy buildings made of Cedar trees. f As they that woder at a thing which they thought would come neuer haue come so to passe, Deut. 29. 24. 1 Kin. 9. 8. g Signifying that they should lose their King: for Ichoiachin went forth to meete Nebuchadnezzar & veiled himself & was carried into Babilon, 2 Kin. 24. 12. h Whome some thinke to be Ichoiachin & that Iosiah was his grandfather: but as seemeth, this was Ichoiakim, as vers. 16. of

a Not that the King was touched with repenitance of his finnes and so sought to God, as did Hezekiah when he sent to Iosiah, 2. King. 19. 1. Isa. 37. 2, but because the Prophet might pray vnto God to take this present plague away, as Pharaoh sought vnto Moses, Exo. 9. 28 b To wit, from your enemies to destroy your felues.

c By yeelding your selues to Nebuchad-nezzar. d By resisting him. Chap. 38. 2. e As a thing recovered from extreme danger, Chap. 37. 2. & 39. 18. & 45. 5.

Chap. 22. 1. f Be diligent to do iustice.

of Judah, which went out of this place, he shall not returne thither,

12 But he shall die in the place, whither they haue led him captiue, and shall see this land no more.

13 ¶ Who vnto him that buildeth his house by vnrighteousnes, & his chambers without equite: hee vseth his neighbour without wages and giueth him not for his worke.

14 He saith, I will build me a wide house and large chambers: so he will make himselfe large windowes, and sicing with cedar & paint the with veruicel.

15 Shalt thou reigne, because thou dost seeke thy selfe in cedar? did not thy father eat and drinke and prosper, when he executed iudgement and iustice?

16 When he iudged the cause of the afflicted and the poore, he prospered: was not this because he knew me, saith the Lord?

17 But thine eyes & thine heart are but onely for thy countousnes, and for to shed innocent blood, and for oppressi- on, and for destruction, euen to do this.

18 Therefore thus saith the Lord against Jehoiakim, the sonne of Josiah king of Judah. They shall not lament him, saying, Ah, my brother, or ah, sister: neither shall they mourne for him, saying, Ah, lord, or ah, his glorie.

19 He shall be buried as an asse: he is buried euen in Ayalen and cast forth without the gates of Ierusalem.

20 ¶ Go vp to Lebanon, & crye: shoute to Bashan and crye by the passages: for all thy towers are destroyed.

21 I spake vnto thee when thou wast in prosperitie: but thou saidst, I will not heare: this hath bene thy matter from thy youth, that thou wouldest not obey my voice.

22 The winde shall feede all thy pastours, & and thy louers shall go into captiuitie: and then shalt thou be ashamed and confounded of all thy wickednes.

23 Thou that dwellest in Lebanon, and makest thy nest in the cedars, howe beautifull shalt thou be when sorowes come vpon thee, as the sorow of a woman in travail?

24 As I liue, saith the Lord, though I be as Josiah the sonne of Jehoiakim king of Judah, were the signet of my right hande, yet would I plucke thee thence.

25 And I will giue thee into the hand of them that seeke thy life, and into the hand of them, whose face thou fearest, euen into the hande of Nebuchad- nezar king of Babel, and into the hande of the Caldeans.

By bribes and extortion.

k Meaning, Iosiah, who was not giuen to ambition and superfluitie, but was content with mediocritie, and did onely delite in setting forth Gods glory and to do iustice to all.

l For everyone shall haue y- nough to lamet for him selfe.

m Not honourably amongs his fathers, but as carions are cast in a hole because their sinke should not infect, reade 2. king. 24. 9. Iosephus Antiquit. 10. 8. vj. etch y the enimie slawe him in the cite, and commanded him to be cast before y walled vrburied, looke chap. 35. 30.

n To call to the Assyrians for helpe.

o For this was the way out of Iudea to Assyria: whereby is ment that al helpe should faile for y Caldeans haue subdued both them and the Egyptians.

p Both thy gouernours and they that should helpe thee, shall vanish away as winde.

q Thou that art built of the faire Cedar trees of Lebanon.

r Who was called Jehoiachin or Ieconiah, whome he calleth here Coniah in contempt, who thought his kingdome could neuer depart from him, because he came of the stocke of Dauid, and therefore for the promise sake could not be taken from his house: but he abused Gods promes, and therefore was iustly deprived of the kingdome.

26 And I will cause them to carie thee away, & thy mother that bare thee, to another countrey, where pe were not borne, and there shall pe dye.

27 But to the lande, whereto they desire to returne, they shall not returne thither.

28 Is not this man Coniah as a defused and broken idole? or as a vessell, wherem is no pleasure? wherefore are they caried away, he and his seede, and cast out into a lande that they knowe not?

29 O earth, earth, earth, heare the word of the Lord.

30 Thus saith the Lord, Write this: man destitute of children, a man that shall not prosper in his dayes: for there shall be no man of his seede that shall prosper and sit vpon the throne of Dauid, or beate rule any more in Judah.

CHAP. XXII.

Against false pastours. s A prophesie of the great Pastor Iesus Christ.

1 **W**D be vnto the pastours that destroy and scatter the sheepe of my pasture, saith the Lord.

2 Therefore thus saith the Lord God of Israel vnto the pastours that: feede my people, Ye haue scattered my flocke & thrust them out, and haue not visited them: beholde, I will visite you for the wickednes of your workes, saith the Lord.

3 And I will gather the remnant of my sheepe out of all countreys, whither I had driuen them, and will bring them againe to their foldes, and they shall growe and increase.

4 And I will set by shepherds ouer them, which shall feede them: and they shall breed no more nor be afraid, neither shall anye of them be lacking, saith the Lord.

5 Beholde, The dayes come, saith the Lord, that I will raise vnto Dauid a righteous e Branche, and a King shall reigne, and prosper, and shall execute iudgement, and iustice in the earth.

6 In his dayes Judah shall be saued, and I Israel shall dwell safely, and this is the Name wherby they shall call him, * The Lord our righteousnes.

7 Therefore beholde, the dayes come, saith the Lord, that they shall no more say, The Lord lieth, which brought vs by the childre of Israel out of the land of Egypt,

8 Wher the Lord lieth, which brought vs and led the seede of the house of Israel out of the South countrey and from all countreys where I had scattered them, and they shall dwell in their owne land, and they shall dwell in their owne land.

9 Your heart breaketh within me, because of the Prophetes, all my bones shake: I am like a drunken man (and like a man whose wine hath) ouercome: for the presence of the Lord and for his holy wordes.

the people: & herein appeareth his great louetion, reade chap. 14. 13.

f He sheweth that al posteritie shall be witnesses of this iust

plaine as though it were registred for perpetuall memorie.

t Not that he had no children (for after he begate Salathiel in the captiuitie, Mat. 1. 12.) but that none should reigne after him as King.

a Meaning, the princes, gouernours and false prophets, as Ezek. 34. 2.

b For the which I haue especial care & haue prepared good pastures for them.

c Whose charge is to feede the flocke, but they eate the fruit thereof, Ezek. 34. 3.

d Thus the Prophets euer vie to mixe y promises with the threatenings, lest the godly should be to much beaten downe, & therefore he sheweth howe God will gather his church after this dispersion.

e This prophesie is of the restitution of y Church in the time of Iesus Christ, who is y true Branche, reade Isa. 11. 1. & 45. 8. chap. 33. 15. dan. 9. 24.

f Dent. 32. 28. Chap. 33. 26. f Read. Chap. 16. 14.

g Meaning, the false prophets which deceiue towards his

h They run headlong to wickedness, and seeke vaine helpe.

Or, are hypocrites.
i My Temple is full of their idolatrie and superstitions.

k They which should have profited by my rods against Samaria, are become worse then they.

l Though to the world they seeme holy fathers, yet I detest them as I did these abominable cities.

m Read Chap. 8. 14.
Or, hypocrite.
n Which they have invented of their owne braine.

o Reade Chap. 6. 14. & 8. 11.

p Thus they did deride Ieremiah as though the worde of God were not receiued vnto him: so also spake Zidkiah to Michah, 1. king. 22. 24.

q Both that God hath sent me, & that my words shall be true.

- 10 For the land is full of adulterers, and because of othes the land mourneth, the pleasant places of the wilderness are dried vp, and their course is euill, and their force is not right.
- 11 For both the prophet and the Priest do wickedly: and their wickednesse haue I founde in mine house, sayth the Lord.
- 12 Wherefore their way shall be vnto them as slippery wayes in the darknes: they shall be diuened forth and fall therein: for I will bring a plague vpon the, euen the peere of their vilitation, sayth the Lord.
- 13 And I haue seene foolishnes in the prophetes of Samaria, that prophesied in Baal and caused my people Israel to erre.
- 14 I haue seene also in the prophetes of Ierusalem filthynes: they commit adulterie and walke in lies: they strengthen also the handes of the wicked that none can returne from his wickednes: they are all vnto me as Sodom, and the inhabitants thereof as Gomorrah.
- 15 Therefore thus sayth the Lord of hostes concerning the prophetes, Beholde, I will feede them with wormewood, & make them drinke the water of gall: for from the prophetes of Ierusalem is wickednesse gone forth into all the land.
- 16 Thus sayth the Lord of hostes, Ye are not the wordes of the prophetes that prophesie vnto you, and teache you vaine: they speake the vision of their owne heart, and not out of the mouth of the Lord.
- 17 They lay still vnto them that despise me, The Lord hath said, Peace shall haue peace: & they laye vnto euery one that walketh after d stubbernes of his owne heart, No euill shall come vpon you.
- 18 For who hath stand in the counsel of the Lord that he hath percepued and heard his worde? Who hath marked his word and heard it?
- 19 Behold, the tempest of the Lord goeth forth in his wrath, & a violent whirlewinde shall fall downe vpon the head of the wicked.
- 20 The anger of the Lord shall not returne vntill he haue executed, and till he haue performed the thoughts of his heart: in the latter dayes pe I shall vnderstand it plainely.
- 21 I haue not sent these prophetes, sayth the Lord, yet they ran: I haue not spoken to them, and yet they prophesied.
- 22 But if they had stand in my counsell, and had declared my wordes to my people, then they should haue turned them from their euill way, and fro the wickednes of their intentions.
- 23 Min I a God at hande, sayth the Lord, and not a God farre of?
- 24 Can any hide himself in secret places, that I shal not see him, sayth the Lord? Do not I fill heauen and earth, sayth the Lord?

- 25 I haue heard what the prophetes said, that prophesie lies in my name, saying, I haue dreamed, I haue dreamed, 26 How long? Do the prophetes desire to prophesie lies, euen prophesying the deceit of their owne heart?
- 27 Think they to cause my people to forget my name by their dreames, which they tel euery man to his neighbour, as their forefathers haue forgotten my name for Baal?
- 28 The prophet that hath a dreame, let him tell a dreame, and hee that hath my word, let him speak my word faithfully: what is the chaffe to the wheat, sayth the Lord?
- 29 Is not my word euen like a fire, sayth the Lord? and like an hammer, & yea keth the stone?
- 30 Therefore behold, I will come against the prophetes, sayth the Lord, that shall steal my word euenly one from his neighbour.
- 31 Beholde, I will come against the prophetes, sayth the Lord, which haue swart tongues, and say, I see I see.
- 32 Behold, I will come against them that prophesie false dreames, sayth the Lord, and do tel them, & cause my people to erre by their lies, & by their flatteries, and I sent them not, vny commanded them: therefore they bring no profit vnto this people, sayth the Lord.
- 33 And when this people, or the prophet, or a Priest shall aske thes, saying, What is the burden of the Lord? thou shalt then say vnto them, What burden? I will euen forsake you, sayth the Lord.
- 34 And the prophet, or the Priest, or the people that shall say, The burden of the Lord, I will euen visite euery such one, and his house.
- 35 Thus shall ye laye euery one to his neighbour, and euery one to his brother, What hath the Lord answered? and what hath the Lord spoken?
- 36 And the burden of the Lord shall pe mention no more: for euerye man shall word shall be his burden: for ye haue peruerted the words of the liuing God, the Lord of hostes our God.
- 37 Thus shalt thou say to the Prophet, What hath the Lord answered thee? & what hath the Lord spoken?
- 38 And if you saye, The burden of the Lord, Then thus sayth the Lord, Because ye say this worde, The burden of the Lord, & I haue sent vnto you, saying, Ye shal not say, The burden of the Lord.
- 39 Therefore behold, I euen I will vtterly forget you, & I will forsake you, and the cite that I gaue you and your fathers, and cast you out of my presence, & I will forget the word of God, as a grieuous burden. This word was brought to contempt and derision, he will teach the another maner of speech, and will cause this word Burden to cease, and teache them to aske with reuerence, What saith the Lord? The thing which they mocke and contemne, shall come vpon them. *Or take you away.*

I haue a prophesie reueiled vnto me, as Nomo. 12. 6.
"Ebr. it is in the heart of the Prophets"
I haue shewed y Satan raiseth vp false prophetes to bring the people from God.
x Let the false prophet declare that it is his own fantasia, and not slander my word as though it were a cloke to couer his lies.
y Meaning, that it is not sufficient for Gods ministers to abstaine from lies, and to speake the word of God: but that there be iudgement in alleging it, and that it may appeare to be applied to some purpose that it was spoken, Ezech. 3. 17.
1. cor. 2. 13. & 4. 2
2. tim. 2. 15. 1. pet. 4. 10. 11.
z Which see forth in my name y which I haue not commanded.
a To wit, the Lord.
b The Prophets called their threning's Gods burden, which y sinners were not able to susteine: therefore the wicked in deriding the word, would aske of y Prophets, what was the burden, as though they would say, You seeke nothing els, but to lay burdens on our shoulders: and thus they reiected the word of God, as a grieuous burden. c Because this word was brought to contempt and derision, he will teach the another maner of speech, and will cause this word Burden to cease, and teache them to aske with reuerence, What saith the Lord? d The thing which they mocke and contemne, shall come vpon them. *Or take you away.*

40 And will bring * an everlasting reproche upon you, and a perpetual shame which shall never be forgotten.

CHAP. XXXIII

The vision of the baskets of figges is signified that part of the people should be brought againe from captiuitie, & And that Zedekiah and the rest of the people should be carried away.

The Lord shewed me, and beholde, two baskets of figges were set before the Temple of the Lord, after that Nebuchad-nezzar king of Babel had carried away captiue Jeremia the soune of Jehoiakim king of Judah, and the princes of Judah with the workemen, and cunning men of Jerusalem, and had brought them to Babel.

One basket had verie good figges, even like the figges that are first ripe: and the other basket had verie naughtie figges, which could not be eaten, they were so euil.

Then said the Lord vnto me, What seest thou, Jeremia? And I said, Figge: the good figges very good, and þ naughtie verie naughtie, which cannot be eaten, they are so euil.

Again the word of the Lord came vnto me, saying,

Thus saith the Lord, the God of Israel, like these good figges, so will I knowe them that are carried away captiue of Judah to be good, whom I haue sent out of this place, into the lande of the Caldeans.

For I will set mine eyes vpon them for good, and I will bring them againe to this lande, and I will builde them, and not destroy them, and I will plant them, and not rote them out.

And I will giue them an heart to knowe me, that I am the Lord, & they shall be my people, and I will be their God: for they shall returne vnto me with their whole heart.

And as the naughtie figges which cannot be eaten, they are so euil (surely thus saith the Lord) so will I giue Zedekiah the king of Judah, and his priuies, and the residue of Jerusalem, that remaine in this lande, and them that dwell in the land of Egypt:

I will euil giue them for a terrible plague to all the kingdomes of þ earth, and for a reproche, and for a prouerbe, for a common talke, and for a curse, in all places, where I shall cast them.

And I will send the sword, the famine, and the pestilence among them, till they be consumed out of the lande, that I gaue vnto them and to their fathers.

CHAP. XXXV

He prophesieth that they shall be in captiuitie seuentie yeeres, & And that after the seuentie yeeres the Babylonians should be destroyed. & The destruction of all nations is prophesied.

The worde that came to Jeremia, concerning the people of Judah,

in the fourth parte of Jehoiakim the soune of Josiah king of Judah that was in the first parte of Nebuchadnezzar king of Babel:

The which Jeremia the Prophet spake vnto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

From the thirteenth parte of Josiah the sonne of Amnon king of Judah, euen vnto this day (that is the thir and twentieth parte) the word of the Lord hath come vnto me, and I haue spoken vnto you rising early and speaking, but ye would not heare.

And the Lord hath sent vnto you all his seruants the Prophets, rising early and sending them, but ye would not heare, nor encline your eares to obey.

They said, Turne againe now euery one from his euill way, and from the wickednesse of your inventions, and ye shall dwell in the lande that the Lord hath giuen knto you, and to your fathers for euer and euer.

And goe not after other gods to serue them: and to worship them, and prouoke me not to anger with the workes of your handes, and I will not punish you.

Nevertheless ye would not heare me, saith the Lord, but haue prouoked me to anger with the workes of your handes to pour owne hurt.

Therefore thus saith the Lord of hostes, Because ye haue not heard my wordes,

Beholde, I will send and take to me all the families of the North, saith the Lord, and Nebuchad-nezzar the king of Babel my seruant, and will bring them against this land, and against the inhabitants thereof, and against all these nations so round about, and will destroy them, and make them an astonishment and an hissing, and a continual desolation.

Whosoever I will take from them the voyce of mirth and the voyce of gladnes, the voyce of the bridegrome and the voyce of the bride, the noyse of the harp, and the light of the candle.

And this whole lande shall be desolate, and an astonishment, and these nations shall serue the king of Babel seuentie yeeres.

And when the seuentie partes are accomplished, I will visite the king of Babel and that nation, saith the Lord, for their iniquities, euen the land of the

third yeere accomplished, and in the beginning of the fourth: for though Nebuchadnezzar began to reigne in the end of the third yeere of Jehoiaquims reigne, yet that yeere is not here counted, because it was almost expired, Dan. 1. 1. Which was the fift yeere and the ninth moneth of Jehoiaquims reigne.

That is, I haue spared no diligence or labour, He sheweth the Prophetes wholly with one consent did labour to pull the people fro those vices, which then reigned to wit, from idolatrie, and the vaine confidence of men: for vnder these two all other were contained, 2. King. 17. 13. chap. 18. 1 and 35. 15 Ionah 3. 8.

The Caldeans, and all their power.

So the wicked and Satan him selfe are Gods seruants, because he maketh them to serue him by constraint, and turneth that which they do of malice, into his honour and glorie.

As the Philistines, Ammonites, Egyptians and others,

Or, destroy. Meaning, that bread and all things that shoulde serue vnto their feastes, shoulde be taken away. This reuelation was of the confirmation of his prophetic, because he tolde them of the time, that they shoulde enter and remaine in captiuitie, 2. Chro. 36. 22. Ezra 1. 1. chro. 39. 10. dan. 9. 2. For seeing the judgement began at his owne house, the enemies must needs be punished most grieuously, Eccl. 9. 6. 1. pet. 4. 17. Caldeans,

The good figges signified them that were gone into captiuitie, and so saved their life, as Chap. 21. 8. and the naughtie figges them that remained, which were yet subiect to the sword, famine and pestilence.

Whereby he approacheth the yielding of Iecooniah, and his companie, because they obeyed the Prophet, who exhorted them thereunto. Which declareth that man of him selfe can know nothing, till God giue the heart and vnderstanding, Chap. 1. 30. hebr. 1. 10. Chap. 2. 9. 17. d Which fedd either for seruice.

Caldeans, and will make it a perpetu
all desolation,

13 And I will bring upon that lande all
my wordes which I haue pronounced
against it, euen all that is written in this
booke, which Iere: mah hath prophes
ied against all nations.

14 For many nations, and great Kinges
shall euen I seeue the iniquities of their:
thus will I recompense them accord
ing to their dooers, and according to
the wordes of their owne hands.

15 For of this hath the Lord God of Isra
el spoken vnto me, * Take the cup of
wine of this mine indignat on at mine
hand, & came all the nations, to whom
I send thee, to drinke it.

16 And they shall drinke, and be moued
and be in id, because of the sword, that
I will send among them.

17 Then tooke I the cup at the Lordes
hand, and made all people to drinke,
vnto whom the Lord had sent me:

18 Euen Ierusalem, and the cities of Ju
dah, and the Kinges thereof, and the
princes thereof, to make them desolate,
an astonishment, an hissing, and a curse,
as appeareth this day.

19 Pharaoh also, King of Egypt, and his
seruants, and his princes, and all
his people:

20 And all sortes of people, and all the
Kinges of the land ° of W: and all the
Kinges of the lande of the Philistins,
and of Ashkelon, and of Gaza, and Ekron,
and the remnant of Iddod:

21 Edom, and Moab, and the Ammon
ites,

22 And all the kings of Tyrus, and all
the kings of Sidon, & the kings of the
Iles, that are beyond the Sea,

23 And Dedan, and Tema, and Biz,
and all that dwell in the vtermost cor
ners,

24 And all the kings of Arabia, and all
the kings of Arabia, that dwell in the
desert,

25 And all the kings of Timri, and all the
kings of Elam, and all the kings of the
Medes.

26 And all the kings of the North, farre
and nere one to another, and all the
kingdomes of the world, which are vpon
the earth, and the king of Shephach
sh shall drinke after them.

27 Therefore say thou vnto them, Thus
saith the Lord of hostes, the God of Is
rael, Drinke and be drunken, and swel
le and fall, and rise no more, because of
the sword, which I will send among you.

28 But if they refuse to take the cyppe
at mine hand to drinke, then tell them,
Thus saith the Lord of hostes, Ye shall
cert. inly drinke.

29 For loe, I begin to plague the citie,
where my Name is called vpon, and
should you see free? Ye shall not see
quite: for I will call for a sword vpon
all the inhabitants of the earth, saith
the Lord of hostes,

Therefore prophetic thou against
them all the wordes, and say vnto
them, * The Lord shall roare from a
bone, and thout his voyce from his
holie habitation: he shall roare vpon
his habitation, and crye aloud, as they
that presse the grapes, against all the in
habitants of the earth.

31 The sounde shall come to the endes of
the earth: for the Lord hath a controu
ersie wity the nations, and will enter
into iudgement wity all fleshe, and he
will gve them that are wicked, to the
sword, saith the Lord.

32 Thus saith the Lord of hostes, He
hoth, a plague shall goe forth from nati
on to nation, and a * great whirlewind
shal be raised vp from the coastes of the
earth,

33 And the staine of the Lordes shalbe at
that day, from one ende of the earth, to
euen vnto the other ende of the earth:
they shall not be mourned, neither ga
thered nor buried, but shall be as the
dongue vpon the ground.

34 Howle, ye shepherdes, and crye, and
wallowe your selues in the ashes, ye
principall of the flocke: for your dayes
of slaughter are accomplished, and of
your dispercion, and ye shall fall like
precious vessels.

35 And the sight shall faile from the
shepherdes, and the escaping from the
principall of the flocke.

36 A voyce of the crye of the shepherdes,
and an howling of the principall of the
flocke shalbe heard: for the Lord hath des
troyed their pasture.

37 And the best pastures are destroyed
because of the wrath and indignation
of the Lord.

38 He hath forsaken his couert, as the lye
on: for their lande is waste, because
of the wrath of the oppositor, and because
of the wrath of his indignation.

CHAP. XXVI

Ieremias moueth the people to repentance. 7 He is
taken of the false prophets and priests and brought
to iudgement. 23 Vriah the Prophet is killed of
Iehoiakim contrary to the will of God.

I In the beginning of the reigne of Ier
hoiakim the sonne of Josiah king of
Iudah, came this word from the
Lord, saying,

2 Thus saith the Lord, Stand in the
courte of the Lords house, and speake
vnto all the cities of Iudah, which come
to worship in the Lordes House, all the
words that I command thee to speake
vnto them: keepe not a worde
backe.

3 If so be they will hearken, and turne
euery man from his euill way, that I
may repent me of the plague, which I
haue determined to bring vpon them,
because of the wickednesse of their
wordes.

4 And thou shalt say vnto them, Thus
saith the Lord, If ye will not heare me

Ier. 23. 16.
amos 1. 2.

Chap. 30. 23.

They which
are slaine at the
Lords appoint
ment.

Ye that are
chiefe rulers,
and gouernours.

Which are
most easily bro
ken.

It shall not
helpe them to
seeke to flee,

Ebr. peace shall

That is, in that
place of y Tem
ple whereunto
the people re
turne out of al In
dah to sacrifice.

To the intent
that they should
pretend no igno
rance, as Acts. 20.

Reade Chap.
18. 8.

That is, of the
Babylonians, as
Chap. 27. 7.

m Signifying the
extreme afflic
tious that God
had appointed
for euery one, as
Psal. 75. 8. Isa. 51.
17. and this cup,
which the wick
ed drinke, is
more bitter then
that which ha
gueth to his
children, for he
measurcth the
one by mercie,
and the other
by iustice.

n For now it be
ginneeth and shal
so continue til it
be accomplish
ed.

o Reade Job 1. 1.
p Which were
cities of the
Philistins.

q Edom is here
taken for the
whole countrey,
and Vz for a
part thereof.

r As Grecia, Ita
lie, and the rest
of those coun
treis.

s These were
people of Arabia
which came of
Dedan the sonne
of Abraham and
Keturah.

t For there were
two countries so
named, the one
called plentifull,
and the other
barren, or desert.

u Or, Passa.
That is, of Ba
bylon, as Chap.
51. 41.

x That is, Ieru
salem, reade
uerse 12.

to walke in my Lawes, which I haue set before you,

5 And to heare the wordes of my seruants the Prophets, whom I sent vnto you, both rising by eare, and sending them, and will not obey them,

6 The wil I make this Houle like ^dShiloh, and will make this cite a cirkle to all the nations of the earth.

7 So the Priests, and the prophets, and all the people heard Jeremiah speaking these wordes in the Houle of the Lord.

8 Now when Jeremiah had made an ende of speaking all that the Lord had commanded him to speake vnto all the people, then the Priests, and the prophets, and all the people toke him, and said, Thou shalt die the death.

9 Why hast thou prophesied in the Name of the Lord, saying, This Houle shall be like Shiloh, & this cite shall be desolate without an inhabitant: and all the people were gathered against Jeremiah in the Houle of the Lord.

10 And when the princes of Iudah heard of these thinges, they came by from the kings house into the Houle of the Lord, and late downe in the eutie of the new gate of the Lords Houle.

11 Then spake the Priests, and the prophets vnto the princes, & to all the people, saying, This man is worthy to die: for he hath prophesied against this cite, as ye haue heard with your eares.

12 Then spake Jeremiah vnto all the princes, and to all the people, saying, The Lord hath sent mee to prophesie against this Houle and against this cite all the things that ye haue heard.

13 Therefore nowe amende your waies and your workes, and heare the voyce of the Lord your God, that the Lord may repent him of the plague, that he hath pronounced against you.

14 As for me, behold, I am in your hands: do with me as ye thinke good & right.

15 But knowe ye for certaine, that if ye put me to death, ye shall surely bring innocent blood vpon your selues, & vpon this cite, and vpon the inhabitants thereof: for of a truth the Lord hath sent mee vnto you, to speake all these wordes in your eares.

16 Then said the princes and all the people vnto the Priests, & to the prophets, This man is not worthy to dye: for he hath spoken vnto vs in the Name of the Lord our God.

17 Then rose by certain of the Elders of the lande, and spake to all the assembly of the people, saying,

18 Michah the Bethlethite prophesied in the dayes of Iezekiah King of Iudah, saying, Thus saith the Lord of hostes, Zion shall be plowed like a field, and Ierusalem shall be an heay, and the mountaine of the Houle shall be the high places of the forest.

19 Did Iezekiah king of Iudah, and all

Iudah put him to death? did he not feare the Lord, and prayed before the Lord, and the Lord repented him of the plague, that he had pronounced against them? thus might we procure great euil against our selues.

20 And there was also a man that prophesied in the Name of the Lord, one Uriah the sonne of Shemaiah, of Beth-rath-aren, who prophesied against this cite, and against this land, according to all the wordes of Jeremiah.

21 Now when Jehoiaquim the king with all his men of power, and all the princes heard his wordes, the king sought to slay him. But when Uriah heard it, he was afraide & fled, & went into Egypt.

22 Then Jehoiaquim the king sent men into Egypt, even Elnathan the sonne of Achob, and certaine with him into Egypt.

23 And they set Uriah out of Egypt, & brought him vnto Jehoiaquim the king, who slew him with the sword, & cast his dead bodie into the graues of the children of the people.

24 But the hande of Ahikam the sonne of Shaphan was with Jeremiah that they should not giue him into the hand of the people to put him to death.

his householde. n Which declareth that nothing could haue appeared their furie, if God had not moued this noble man to stand valiantly in his defence.

CHAP. XXVII.

1 Jeremiah at the commandment of the Lord sendeth bonds to the King of Iudah, and to the other kings that were nere, whereby they are admonished to be swithers vnto Nebuchad-nezzar. 2 He warneth the people and the kings and rulers that they beleeue not false prophets.

1 In the beginning of the reigne of Jehoiaquim the sonne of Josiah king of Iudah came this word vnto Jeremiah from the Lord, saying, 2 Thus saith the Lord to me, Make thee bondes, and pokes, and put them vpon thy necke,

3 And send them to the King of Edom, and to the King of Moab, and to the King of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hande of the messenger which come to Jerusalem vnto Zekiah the king of Iudah,

4 And command them to say vnto their masters, Thus saith the Lord of hostes the God of Israel, Thus shall ye say vnto your masters,

5 I haue made the earth, the man, & the beast that are vpon the ground, by my great power, and by my outstretched arme, and haue giuen it vnto whom it pleased me.

6 But now I haue giuen all these lands into the hand of Nebuchad-nezzar the

king in as much as they had a reuelation for the same, Isa. 20, 2 and therefore the false prophets to get more credit did vfe also such visible signes, but they had no reuelation, 1. King. 22. 11.

d Read chap. 7. 12.

e So that when they would curse any, they shall say, God do to thee as to Ierusalem.

f Because of Gods promes to the Temple, Psal. 132. 4. that he would for euer remaine there, the hypocrites thought this Temple could neuer perih, and therefore thought it blasphemie to speake against it, Matth. 26. 61.

g So called, because it was repaired by Iozabab, 2. King. 15. 35.

h He both sheweth the cause of his doings plainly, and also threatneth them that they should do nothing auide, though they should put him to death, but heape greater vengeance vpon their heads.

Michah 1. 1.

i 3. 12.

That is, of the Houle of the Lord, to wit, Zion, and these examples the godly alledged to deliuer Ieremiah out of the priests hands, whose rage els would not haue bene satisfied, but by his death.

k So that the desire was not destroyed, but by miracle was deliuered out of the hands of Sancherib.

l Here is declared the furie of tyrants, who cannot abide to heare Gods word declared, but persecute the ministers thereof, and yet in the end they preuaile nothing, but proooke Gods iudgements so much the more.

m As in the first Hezekiahs example is to be followed, so in this other Iehoiakims ake is to be abhorred: for Gods plague did light on him, and

n As touching the disposition of these prophesies, they that gathered them into a booke, did not altogether obserue the order of times, but did set some afore, which should be after, & contrariwise: which if the reader markewell, it shall auoid many doubts and make reading much more easie.

o By such signes the Prophets vfed sometimes to confirme their prophesies, which notwithstanding they could not do of themselves, but

in as much as they had a reuelation for the same, Isa. 20, 2 and therefore the false prophets to get more credit did vfe also such visible signes, but they had no reuelation, 1. King. 22. 11.

d Meaning, Evil-merodach, and his sonne Belshazar.
e They shal bring him, and his sonne in subiection, as Chap. 25.14.

King of Babel mp' servant, and the beasts of the field haue I also giuen him to serue him.

7 And al nations shal serue him, and his d sonne, and his sonnes sonne until the very tyme of his lande come also: then many nations and great kings shall e serue the thirdelines of him.

8 And the nation and kingdome which will not serue h same Nebuchad-nezzar king of Babel, and that will not put their necke vnder the yoke of the king of Babel, the same nation will I visite, saith the Lorde, with the sword, & with the famine, and with the pestilence, until I haue wholy giuen them into his hands.

9 Therefore heare not your prophets no your soothsayers, no your dreamers, no your enchanters, no your soycers, which say vnto you thus, Ye shal not serue the king of Babel.

10 For they prophetic a lie vnto you to cause you to go fare from your lande, and that I should cast you out, and you should perish.

11 But the nation that put their neckes vnder the yoke of the King of Babel, and serue him, those will I let remaine still in their owne land, saith the Lorde, and they shal occupie it, and dwell therein.

12 ¶ I spake also to Zedekiah King of Iudah according to all these wordes, saying, Put your necks vnder the yoke of the king of Babel, and serue him and his people, that ye may liue.

13 Why will ye dye, thou, and thy people by the sword, by the famine, and by the pestilence, as the Lorde hath spoken against the nation, that will not serue the King of Babel?

14 Therefore heare not the wordes of the prophets, that speake vnto you, saying, Ye shal not serue the King of Babel: for they prophetic a lie vnto you.

15 For I haue not e sent them, saith the Lorde, yet they mighte call a lie in my name, that I mighte cast you out, & that ye might perish, both you, and the prophets that prophetic vnto you.

16 ¶ Also I spake to the Priests, and to all this people, saying, Thus saith the Lorde, Heare not the wordes of your prophets that prophetic vnto you, saying, Behold, the vessels of the House of the Lorde shall nowe shortly be brought againe from Babel, for they prophetic a lie vnto you.

17 Heare them not, but serue the King of Babel, that ye maye liue: wherefore should this cite be desolate?

18 But if they be Prophets, and if the wordes of the Lorde be with them, let them s intreate the Lorde of hostes, that the vessels, which are left in the House of the Lorde, and in the house of the king of Iudah, and at Ierusalem, goe not to Babel.

19 For thus saith the Lorde of hostes, con-

cerning the * pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remaine in this cite,

20 Which Nebuchad-nezzar King of Babel tooke not, when he carped * a wap captiue Ieconiah the sonne of Iehoiakim King of Iudah from Ierusalem to Babel, with al the nobles of Iudah and Ierusalem.

21 For thus saith the Lorde of hostes the God of Israel, concerning the vessels that remaine in the House of the Lorde, and in the house of the King of Iudah, and at Ierusalem,

22 They shalbe brought to Babel, and there they shalbe until the daye that I visite * them, saith the Lorde: then will I bring them by, and restore them vnto this place.

CHAP. XXVIII.

1 The false prophetic of Hananiah. 27 Ieremiah reprobeth Hananiah, and prophecieth.

1 **A**ND that same peere in the beginning of the a reigie of Zedekiah King of Iudah in the b fourthie peere, and in the fifth moneth Hananiah the sonne of Hur the prophet, which was of c Sibeon, spake to me in the House of the Lorde in the presence of the Priests, and of all the people, and said,

2 Thus speaketh the Lorde of hostes, the God of Israel, saying, I haue broken the yoke of the King of Babel,

3 ¶ Within two peeres space I will bring into this place all p vessels of the Lords House, that Nebuchad-nezzar King of Babel tooke away from this place, and caried them into Babel.

4 And I will bring againe to this place Ieconiah the sonne of Iehoiakim King of Iudah, with all them that were caried away captiue of Iudah, and went into Babel, saith the Lorde: for I will breake the yoke of the King of Babel.

5 Then the Prophet Ieremiah said vnto the d prophet Hananiah in the presence of all the Priests, and in the presence of all the people that stood in the House of the Lorde.

6 Euen the Prophet Ieremiah said, So be it: the e Lorde so do, the Lorde confirme thy wordes which thou hast propheticd to restore the vessels of the Lords House, and all that is caried captiue from Babel into this place.

7 But heare thou now this word that I will speake in thine eares & in the eares of all the people.

8 The Prophets that haue bene before me and before thee in time past, propheticd against many countreys, and against great kingdoms, of warre, and of plagues, and of pestilence.

9 And the Prophet which prophecieth of peace, when the word of the Prophet shal come to passe, then shal h Prophet be knowne that the Lorde hath truly sent him.

10 When Hananiah the prophet tooke

2. King. 24. 12, 13.

h That is, for y space of seuentie yeres, till I haue caused y Medes and Persians to ouercome the Caldeans.

a When Ieremiah began to beare these bonds & yokes.

b After that the land had rested, as Leuit. 25. 1, 2.

c This was a cite in Benjamin belonging to the sonnes of Aaron, Ioth. 21. 17.

* Ebr. two yeeres of dayes.

d He was so e remed, though he was a false prophet.

e That is, I would with the same for Gods honor, & wealth of my people, but he hath appointed the contrarye.

f Meaning, that the Prophets that did either denounce warre or peace, were tried either true or false by the successe of their prophecies.

Albeit God maketh to come to passe sometime that which the false prophet speaketh, to try the faith of his,

Deut. 13. 3.

Chap. 24. 1, 2, and 23. 21. & 29. 9.

Chap. 28. 2.

f Which were taken when Ieconiah was led captiue into Babel.
g For it was not onely the Prophets office to shew the word of God, but also to pray for the finnes of the people, Gen. 20. 7. Which these could not do because they had no expresse word: for God had pronounced the contrarye.

g This declareth the impudencie of the wicked hirelings, which have no zeale to be trueel; but are led with ambition to get the fauor of men, & therefore cannot abide anie, y^e might discredit them, but burit forth into rages, and contraie to their owne conscience, passe not what lies they report, or how wickedly they do, so that they may mainteine their estimation. h That is, a hard and cruel seruitude.

i Signifying, that al should be his, as Dan. 2. 38. k Seeing this thing was euident in the eyes of the people, and yet they returned not to the Lord, it is manifest, y^e miracles can not moue vs, neither the word it self, except God touch the heart,

Or, letter.

a For some died in the way.

b Meaning, Ieremiahs mother. Chap. 24. 1.

c To intreate of some equal conditions.

d To wit, the Lot's, whose worke this was.

the pokes from the Prophet Ieremiahs necke, and s^e brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the Lord, Euen so will I brake the pokes of Nebuchad-nezzar king of Babel, from the necke of al nations within the space of two yeeres: and the Prophet Ieremiah went his way.

12 ¶ Then the word of the Lord came vnto Ieremiah the Prophet, (after that Hananiah the prophet had broken the pokes from the necke of the Prophet Ieremiah) saying,

13 Go, and tell Hananiah, saying, Thus saith the Lord, Thou hast broken the pokes of wood, but thou shalt make for them pokes of pion.

14 For thus saith the Lord of hostes the God of Israel, I haue put a^b pokes of pion vpon the necke of al these nations, that they may serue Nebuchad-nezzar king of Babel: for they shall serue him, and I haue given him theⁱ beastes of the fildes also.

15 Then said the Prophet Ieremiah vnto the prophet Hananiah, Heare nowe Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lie.

16 Therefore thus saith the Lord, Beholde, I will cast thee from of the earth: this yere thou shalt die, because thou hast spoken rebellion against the Lord.

17 So Hananiah the prophet^k dyed the same yere in the seuenth moneth.

CHAP. XXXIX.

1 Ieremiah writeth vnto them that were in captiuitie in Babylon. 10 He prophesieth their returne after seuentie yeeres. 16 He prophesieth the destruction of the King and of the people that remaine in Ierusalem. 21 He threatneth the prophets that seduce the people. 25 The death of She-maiah is prophced.

1 **N** Dwe these are the wordes of the booke that Ieremiah the Prophet sent from Ierusalem vnto the residue of the Elders which were carried away captiues, & to the Wiests, and to the Woyagers, and to all the people whom Nebuchad-nezzar had carried away captiue from Ierusalem to Babel,

2 (After that Ieremiahs the King, and the Queene, and the eunuchs, the^{*} Wiests, and of Iudah, and of Ierusalem, and the workemen, and cunning men were departed from Ierusalem)

3 By the hand of Elakih the sonne of Shaphan and Gemariah the sonne of Hilkiah (who Zedekiah king of Iudah sent vnto Babel to Nebuchad-nezzar king of Babel) saying,

4 Thus hath the Lord of hostes the God of Israel spoken vnto all that are carried away captiues, whom I^d haue caused to be carried away captiues from Ierusalem vnto Babel:

And you houses to dwel in, and plant you gardenes, and eate the fruites of them.

6 Take you wives, and beget sonnes, and daughters, & take wives for your sonnes, and giue your daughters to his bands, that they may beare sonnes and daughters, that ye may be increased there, and not diminished.

7 And seeke the prosperitie of the cite, whether I haue caused you to be carried away captiues, and pray vnto the Lord for it: for in the peace thereof shall you haue peace.

8 ¶ For thus saith the Lord of hostes the God of Israel, Let not your prophets, and your soothsayers, and your dreamers, and your diviners, which you dreame,

9 For they prophete you a lie in my Name: I haue not sent them, saith the Lord.

10 But thus saith the Lord, That after seuentie yeeres be accomplished at Babel, I will visite you, and performe my good promes towards you, and cause you to returne to this place.

11 For I knowe the thoughts, that I haue thought towards you, sayth the Lord, euen the thoughts of peace, and not of trouble, to giue you an ende, and your hope.

12 Then shall you crye vnto me, and ye shall goe and pray vnto me, and I will heare you.

13 And ye shall seeke me and finde me, because ye shall seeke me with all^f your heart.

14 And I will be found of you, saith the Lord, and I will turne away your captiuitie, and I will gather you from all the nations and from all the places, whither I haue cast you, saith the Lord, and will bring you againe vnto the place, whence I caused you to be carried away captiue.

15 ¶ Because ye haue said, The Lord hath raised vs by^g prophets in Babel,

16 Therefore thus saith the Lord of the King, that sitteth vpon the throne of Dauid, and of all the people, that dwell in this cite, your brethren that are not gone forth with you into captiuitie:

17 Euen thus saith the Lord of hostes, Beholde, I will sende vpon them the sword, the famine, and the pestilence, and will make them like vile^h figges, that cannot be eaten, they are to laughtrie.

18 And I will persecute them with the sword, with the famine, and with the pestilence: and I will make them a terror to all kingdomes of the earth, and a curse, and a dishonourment, and an hissing, and a reproche among all the nations whither I haue cast them,

19 Because they haue not heard my wordes, saith the Lord, which I sent vnto them by my seruants the Prophets, I rising by early, and sending them,

e The Prophet speaketh not this for the affliction that he bare to the tyrant, but that they should pray for the common rest, & quietnes, that their troubles might not be increased, and that they might with more patience and lesse griefe waite for the time of their deliuerance, which God had appointed most certeine: for els not onely the Israelites, but all the world, yea, and y^e insensibible creatures should reioyce when these tyrants should be destroyed, as Ia.

14. 4. f When your oppression shall be great, and your afflictions cause you to repent your disobedience, & also when the seuentie yeeres of your captiuitie shall be expired, 2. Chr. 36. 22. Ezra 1. 1. dan. 9. 2.

g As Ahab, Zedekiah, & She-maiah. h Whereby he assureth them, that there shall be no hope of returninge before the time appointed.

i According to the comparison, Chap. 24. 1. 2. k Reade Chap. 26. 6.

l Reade Chap. 13. & 25. 3. and them, 26. 5.

them, but he would not heare, saith the Lord.

20 Hear ye therefore the wordes of the Lord all ye of the captivitee, whom I have sent from Jerusalem to Babel.

21 Thus saith the Lord of hostes, the God of Israel, of Ahab the sonne of Kolaiah, and of Zedekiah the sonne of Shaasrah, which prophesie lies vnto you in my name. Beholde, I will deliuer them into the hand of Nebuchadnezzar king of Babel, and he shall slaye them before your eyes.

22 And all they of the captivitee of Iudah, that are in Babel, shall take by this curse against them, and sape, The Lord make thee like Zedekiah and like Ahab, whom the king of Babel burnt in the fire.

23 Because they haue committed a vile nie in Israel, and haue committed adulterie with their neighbours wives, and haue spoken lying wordes in my name, which I haue not commanded them, euen I knowe it, and testifie it, saith the Lord.

24 Thou shalt also speake to Shemaiah the Nehelamite, saying,

25 Thus speaketh the Lord of hostes, the God of Israel, saying, Because thou hast sent letters in thy name vnto all the people, that are at Jerusalem, and to Zephaniah the sonne of Maasiah the Priest, and to all the Priests, saying,

26 The Lord hath made thee Priest, for Jehoiada the Priest, that he should be officers in the House of the Lord, for euery man that teacheth and maketh himselfe a Prophet, to put him in prison and in the stocks.

27 Now therefore why hast not thou reuoued Jeremiah of Anathoth, which prophesieth vnto you?

28 For, for this cause he sent vnto vs in Babel, saying, This captivitee is long: build houses to dwell in, and plant gardens, and eate the fruites of them.

29 And Zephaniah the Priest read this letter in his eares of Jeremiah the Prophet.

30 Then came the word of the Lord vnto Jeremiah, saying,

31 Send to all them in the captivitee, saying, Thus saith the Lord of Shemaiah the Nehelamite, Because that Shemaiah hath prophesied vnto you, and I sent him not, and he caused you to trust in a lye,

32 Therefore thus saith the Lord, Beholde, I will visite Shemaiah the Nehelamite, and his seede: he shall not haue a man to dwell among this people, neither shall he beholde the good, that I will doe for my people, saith the Lord, because he hath spoken rebelliously against the Lord.

CHAP. XXX.

The returne of the people from Babilon. 16 He menaceth the enemies, 28 And comforteth the Church.

1 The wordes, that came to Jeremiah from the Lord, saying,

2 Thus speaketh the Lord God of Israel, saying, Write thee all the wordes, that I haue spoken vnto thee, in a booke.

3 For loe, the dayes come, saith the Lord, that I will bring againe the captivitee of my people Israel and Iudah, saith the Lord: for I will restore them vnto the lande, that I gaue to their fathers, and they shall possesse it.

4 And againe, these are the wordes that the Lord sake concerning Israel, and concerning Iudah,

5 For thus saith the Lord, We haue heard a terrible voyce, of feare and not of peace.

6 Remaind nowe and beholde, if I man trauaile with childen: wherefore doe I beholde euery man with his hands on his loines as a woman in traualle, and all faces are turned into a palenesse?

7 Alas, for this day is great: none hath bene like it: it is euen the tyme of Jakobs trouble, yet shall he be deliuered from it.

8 For in that day, saith the Lord of hostes, I will breake his pole scion of thy necke, and breake thy bondes, and strangers shall no more serue them selues of him.

9 But they shall serue the Lord their God, and David their King, whom I will raise vp vnto them.

10 Therefore feare not, O my seruant Jaakob, saith the Lord, neither be afraid, O Israel: for loe, I will deliuer thee from a farre country, and thy seede from the lande of their captivitee, and Jaakob shall turne againe, and shall be in rest and prosperitie and none shall make him afraid.

11 For I am with thee, saith the Lord, to saue thee: though I utterly destroy all the nations where I haue scattered thee, yet will I not utterly destroy thee, but I will correct thee by iudgement, and not utterly cut thee of.

12 For thus saith the Lord, Thy bruising is incurable, and thy wound is dolorous.

13 There is none to iudge thy cause, or to lay a plaster: there are no medicines, nor helpe for thee.

14 All thy louers haue forgotten thee: they seeke thee not: for I haue stricken thee with the wound of an enemye, and with a sharpe chastisement for the multitude of thine iniquities, because thy sinnes were increased.

15 Why criest thou for thine affliction? thy sorowe is incurable, for the multitude of thine iniquities: because thy sinnes were increased, I haue done these things vnto thee.

16 Therefore all they that detroure thee, destroy them for their sinnes, but correct and chastise them, till he haue purged and pardoned them, and so burneth the roddecs by the which he did punish them, Isa. 33.

I haue

m Because they gaue the people hope of speedie returning, n Which was adulterie, and falsifying the word of God.

o Or dreamer.

o Shemaiah the false prophet Scattereth Zephaniah the chiefe Priest, as though God had giuen him the spirit and zeale of Iehoiada to punish whosoever trespassed against the worde of God, of the which he would haue made Ieremiah one, calling him a rauer and a false prophet.

p He and his seede shall be destroyed, so that none of them should see the benefite of this deliuerance.

a Because they should be assured & their posteritie confirmed in the hope of this deliuerance promised. b He sheweth that before that this deliuerance shall come, the Chaldeans should be extremely afflicted by their enemies, & that they should be in such perplexitie and sorowe, as a woman in her traualle, as Isa. 13.8. c Meaning, that the tyme of their captivitee should be grievous. d When I shall visite Babylon. e Of the king of Babylon. f To wit, of Iakob. g That is, Messias, which should come of the stock of Dauid according to the fleshe, and should be the true pastor, as Ezek. 34.23, who is set forth and his kingdom that should be euerlasting in the person of David, Hof. 3.5. h Reade Chap. 10.24. i Meaning, that no man is able to finde out a meane to deliuer them, but that it must be the worke of God. k The Assyrians and Egyptians whom thou diddest enteraine with gifts, who left thee in thine affliction. l Herein is commended Gods great mercie toward his, who doeth not destroy them for their sinnes, but correct and chastise them, till he haue purged and pardoned them, and so burneth the roddecs by the which he did punish them, Isa. 33.

shalbe deuoured, and all thine enemies euery one shall goe into captiuitie: and they that spoyle thee, shall be spoiled, and all they that robbe thee, shall be robbed.

17 For I will restore health vnto thee, and I will heale thee of thy woundes, saith the Lord, because they called thee, The cast away, saying, This is Zion, whome no man seeketh after.

18 Thus saith the Lord, Beholde, I will bring againe the captiuitie of Iacob tents, & haue compassion on his dwelling places: and the citie shall be builded vpon her owne heape, ^m and the palace shall remaine after the maner thereof.

19 And out of them shall proceed ⁿ thanksgiving, and the voice of them that are ioyous, and I will multiply them, and they shall not be fewe: I will also glorifie them, and they shall not be diminished.

20 Their children also shall be as afore time, and their congregation shall be established before me: and I will visite all that bere there.

21 And their noble ruler shall be of themselves, and their gouernour shall proceede from the middes of them, and I will cause him to drawe neere, and approach vnto mee: for who is this that directeth his heart to come vnto mee, saith the Lord?

22 And ye shall be my people, and I will be your God.

23 Behold, in the tempest of the Lord goeth forth with wrath: the whirlewinde that haugeth ouer, shall light vpon the head of the wicked.

24 The fierce wrath of the Lord shall not returne, until he haue done, and until he haue performed the intents of his heart: in the latter dayes ye shall vnderstand it.

CHAP. XXXI.

1 Hee rehearseth Gods benefites after their returne from Babylon, 22 And the spiritual ioye of the faithfull in the Church.

1 **A**T the same time, saith the Lord, will I be the God of all the families of Iacob, & they shall be my people.

2 Thus saith the Lord, The people which escaped the sword, found grace in the wilderness: he walked before Israel to cause him to rest.

3 The Lord hath appeared vnto mee ^a of olde, saying, ^b Hea, I haue loued thee with an euertlasting loue, therefore with mercie I haue diuorced thee.

4 I gaue I will build thee, and thou shalt be builded, ^c as virginie Israel: thou shalt still be adorned with thy timbels, and shalt go forth in the dance of them that be ioyfull.

5 Thou shalt yet plant vines vpon the mountaine of Sannaria, & the planters that plant them, shall make them common.

6 For the dayes shall come that the watchmen vpon the mount of Ephraim shall cry, Wris, & let vs goe vnto Zion to the Lord our God.

7 For thus saith the Lord, I reioyce with gladnes for Iacob, and I haue for ioy among the chief of the Gentiles: publish praise, & say, O Lord, laue thy people, the remnant of Israel.

8 Beholde, I will bring them from the North countrey, & gather them from the coastes of the world, with the blinde and the lame among them, with the woman with child, and her that is deliuered also: a great compaunte shall returne hither.

9 They shall come weeping, and with mercie will I bring them againe: I will leade them by the riuers of water in a straight waye, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first borne.

10 Heare the word of the Lord, O ye Gentiles, and declare in the eyes of asare of, and say, Ye that scattered Israel, will gather him and will keepe him, as a shepherd doth his flocke.

11 For the Lord hath redeemed Iacob, and ransomed him from the hande of him, that was stronger then he.

12 Therefore they shall come, and reioyce in the height of Zion, and shall runne to the bountifullnes of the Lord, euen for the wheat and for the wine, & for the ople, and for the increase of sheepe, and bullockes: and their soule shall be as a watered garden, and they shall haue no more sorowe.

13 Then shall the virgine reioyce in the dance, and the pong men, and the olde men together: for I will turne their mourning into ioy, & will comfort them and giue them ioye for their sorowes.

14 And I will replenish the foule of the wilderness with fannes, and my people shall be satisfied with my goodnes, saith the Lord.

15 Thus saith the Lord, A voyce was heard on Ahal, a mourning & bitter weeping. ^d Behold weeping for her children, refused to be comforted for her children, because they were not.

16 Thus saith the Lord, Refraine thy voyce from weeping, & thine eyes from

g Because the Israelites, which were the ten tribes, neuer returned to Samaria, therefore this must be spiritually vnderstand vnder the kingdom of Christ, which was the restauration of the true Israel.

h That is, shall eate the fruit thereof, as Leui. 19. 23. deut. 20. 6.

i The ministers of the word.

k They shall exhort all to the embracing of the Gospel, as Ista. 2. 3.

l He sheweth what shall be the concord and loue of al vnder the Gospel, where none shall be refused for their infirmities: and euery one shall exhort one another to embrace it.

m That is, lamenting their finnes, which had not giuen eare to the Prophets, & therefore it followeth that God receiued them to mercie,

Chap. 50. 4. Some take it that they should weepe for ioy.

n Where they found no impediments, but abundance of all things.

o That is, my dearly beloved,

p That is, from the Babylonians, and other enemies. q By these temporall benefites he meaneth the spiritual graces, which are in the Church, and whereof there should be euert plentie, Ista. 58. 11. 12.

r In the compaunte of the faithfull, which euert praise God for his benefites. s Meaning the spirit of wisdom, knowledge and ycale. t To declare the greatnes of Gods mercie in deliuering Iewes, he sheweth them that they were like to y Beniamites, or Israelites: that is, vterly destroyed, and carued away, in so much that it Rebel the mother of Beniamin could haue risen againe to seeke for her children, she should haue found none remaining.

tears:

m Meaning, that the citie and the Temple should be restored to their former state.

n He sheweth how the people shall with praise and thanksgiving acknowledge this benefice.

o Meaning, Zerubbabel, who was the figure of Christ, in whome this was accomplished.

p Signifying, that Christ doth willingly submit himselfe to the obedience of God his Father,

q Left his wicked hypocrites should flatter themselves with these promises, y Prophet sheweth what shall be their portion.

r When this Messiah and deliuerer is sent.

a When this noble gouernour shall come: meaning Christ, not onely Iudah and Israel, but the rest of the world (shalbe called).

b Which were deliuered from the crueltie of Pharaoh.

c To wit, God.

d The people thus reason as though he were not so beneficial to them now, as he had bene of olde. e Thus the Lord answereth that his loue is not changeable. f Thou shalt haue still occasion to reioyce: which is ment by tabrets and dancing, as their custome was after notable victories, Exodus 15. 20. iudges 5. 2. and Chapter 11. 34.

reates: for thy worke shal be rewarded, saith the Lord, & they shal come againe from the land of the enemye:

17 And there is hope in thine ende, saith the Lord, that thy children shall come againe to their owne borders.

18 I haue heard ⁊ Ephraim lumenting thus, Thou hast corrected me, & I was chastised as an vtainede calfe: ⁊ conuert thou mee, and I shal be conuerted: for thou art the Lord my God.

19 Surely after that I conuerted, I repented: and after that I was instructed, I snoted vpon my thigh: I was ashamed, yea, euen confounded, because I did beare the reproche of my youth.

20 Is Ephraim my deare some of my pleasant child: yet since I spake vnto him, I stil remembred him: therefore my bowels are troubled for him: I will surely haue compassion vpon him, saith the Lord.

21 Set thee by signes: make thee heapes: set thine heart toward the path ⁊ way, that thou hast walked: turne againe. O virgine of Israel: turne againe to these thy cities.

22 How long wilt thou go astray, ⁊ thou rebellious daughter? for the Lord hath created ⁊ a newe thing in the earth: A WOMAN shal compasse a man.

23 Thus saith the Lord of hostes, the God of Israel, Yet shal they say this thing in the land of Iudah, & in the cities thereof, when I shal bring againe their captiuitie, The Lord blesse thee, ⁊ habitacion of iustice and holp mountaine.

24 And Iudah shal dwell in it, & all the cities thereof together, the husbandmen and they that go forth with the flocke.

25 For I haue satiate the wearye soule, & I haue replenished euerye sorrowfull soule.

26 Therefore I awaked and beheld, and my sleepe was sweete vnto me.

27 Behold, the dapes come, saith the Lord, that I will low the house of Israel, and the house of Iudah with the seede of man and with the seede of beest.

28 And like as I haue watched vpon them, to plucke by ⁊ to rote out, and to throwe downe, & to destrop, & to plague them, so will I watch ouer them, to build and to plant them, saith the Lord.

29 In those dapes shal they say no more, The fathers haue eate a sowye grape, and the childrens teeth are set on edge.

30 But euery one shall dye for his owne iniquitie: euery man that eateth the sowye grape, his teeth shal be set on edge.

31 Beholde, the dapes come, saith the

Lord, that I will make a newe couenart with the house of Israel, and with the house of Iudah,

32 Not according to the couenart that I made with their fathers, when I tooke them by the hande to bring them out of the lande of Egypt, the which my couenart they brake, although I was an husb and vnto them, saith the Lord.

33 But this shal be the couenart that I will make with the house of Israel, After those dapes, saith the Lord, I will put my Lawe in their inward partes, and wyte it in their hearts, and will be their God, and they shal be my people.

34 And they shal teach no more euery man his neighbour ⁊ euery man his brother, saying, Know the Lord: for they shal all knowe me from the least of them vnto the greatest of them, saith the Lord: for I will forgie their iniquitie, and will remember their finnes no more.

35 Thus saith the Lord, which queth the sunne for a light to the day, & the courses of the moone and of the starres for a light to the night, which brake the sea, when the waues thereof roare: his Name is the Lord of hostes.

36 If these ordinances depart out of my sight, saith the Lord, then shall the seede of Israel cease from being a nation before me, for euer.

37 Thus saith the Lord, If the heauens can be measured, or the fundacions of the earth be searched out beneath, then will I cast of all the seede of Israel, for all that they haue done, saith the Lord.

38 Beholde, the dapes come, saith the Lord, that the citie shal be built to the Lord from the tower of Baniaceel, vnto the gate of the corner.

39 And the line of the measure shall goe forth in his presence vpon the hill Sareb, and shall compasse about to Coath.

40 And the whole valley of the dead bodies, and of the ashes, and all the feldes vnto the brooke of Kidron, and vnto the chaine of the horsegate toward the East, shal be holp vnto the Lord, neither shal it be plucked by nor destroped any moze for euer.

h Though the couenart of redemption made to the fathers, & this which was gine after, seeme diuers, yet they are all one, and grounded on Iesus Christ, saue that this is called new because of the manifestation of Christ, & the abundant graces of the holy Ghost giuen to his Church vnder the Gospell. i And so were the occasion of their owne diuorcement through their infidelitie, Isa. 50. 1.

u That is, the people that were led captiue.

x Which was wanton & could not be subiect to the yoke.

y He sheweth how the faithful vse to pray: that is, desire God to turne them, forasmuch as they can not turne of themselves.

z In signe of repentance, and detestation of my sinne.

a As though he would say, No: for by his iniquitie he did what lay in him to cast me of.

b To wit, in pitying him for my promes sake.

c Marke by what way thou shidest go into captiuitie, and thou shalt turne againe by the same.

d Because their deliuerance from Babylon was a figure of their deliuerance from sinne, he sheweth how this should be procured, to wit, by Iesus Christ whom a woman should conceiue, and beare in her wombe. Which is a strange thing in earth, because he should be borne of a virgine without man: or, hee meaneeth, that Ierusalem which was like a baren woman in her captiuitie, should be fruitful as she, that is ioyned in marriage, and whome God blesseth with children.

e Hauing vnderstand this vision of the Messiah to come, in whome the two houses of Irael and Iudah should be ioyned, I reioyced.

f I will multiple, and enrich them with people and cattell.

g The wicked vsed this proverbe, when they did murmure against Gods iudgements pronounced by the Prophets, saying, That their fathers had committed the fault, and that the children were punished, Ezek. 18. 3.

k Or, master.

l In the time of Christ my law shal in stead of tables of stone be written in their hearts by mine holy Spirit, Hebr. 8. 8, 10.

m Vnder the kingdom of Christ there shal be none blinded with ignorance, but I wil giue them faith, and knowledge of God for remission of their finnes & daily increase the same: so that it shal not seeme to come so much by the preaching of my ministers, as by the instruction of my holy spirit, Isa. 54. 13, but the full accomplishing hereof is referred to the kingdom of Christ, when we shal be ioyned with our head.

n If the sunne, moone, & starres cannot but give light according to mine ordinance, so long as this world lasteth, so shall my Church neuer faile, neither shall any thing hinder it: and as sure as I will haue a people, so certaine is it, that I will leaue them my worde for euer to gouerne them with.

o The one and the other is impossible. o As it was performed, Nehemiah 3. 1. By this description he sheweth that the citie should be as ample, and beautiful as euer it was: but he alludeth to the spiritual Ierusalem, whose beautie should be incomparable.

CHAP. XXXII.

Ieremian is cast into prison, because he prophesied that the citie should be taken of the King of Babylon.

1 He sheweth that the people should come againe to their owne possession.

2 The people of God are his seruants, and he is their Lord.

n From the time that I brought them out of Egypt, and made the my people, and called them my first borne,

30 For the children of Israel, and the children of Iudah haue largely done euil before me from their ^a youth: for the children of Israel haue largely prouoked me to anger with the works of their hands, sayth the Lord.

31 Therefore this citie hath bene vnto me as a prouocation of mine anger, & of my wrath, from the day, that they built it, euen vnto this day, that I shoulde reuenge it out of my sight,

32 Because of all the euill of the children of Israel, and of the children of Iudah, which they haue done to prouoke mee to anger, euen they, their Kinges, their Priests, their Prophets, and their prophets, and the men of Iudah, and the inhabitants of Ierusalem.

33 And they haue turned vnto mee the back and not the face: though I taught them, ^a rising by early, and instructing them, yet they were not obedient to receive doctrine,

34 But they set their abominations in the house (where vpon my Name was called) to desile it,

35 And they built the hie places of Baal, which are in the valley of 9 Ben-hinon, to cause their foimes, and their daughters to ^a passe through the fire vnto Molech, which I commaunded them not, neither came it into my minde, that they shoulde doe such abomination, to cause Iudah to sinne.

36 And now ^a therefore, thus hath the Lord God of Israel spoken, concerning this citie, whereof ye say, It shall be deliuered into the hande of the King of Babel by the sword, and by the famine, and by the pestilence,

37 Behold, I wil gather them out of all countreys, wherein I haue scattered them in mine anger, and in my wrath, and in great indignation, & I wil bring them againe vnto this place, and I wil cause them to dwell safely.

38 And they shall be ^a my people, and I wil be their God,

39 And I wil giue them ^a one heart & one way, that they may feare mee for euer for the wealth of them, and of their children after them.

40 And I wil make an euertlasting covenant with them, that I wil neuer turne away from them to doe their god, but I wil put my feare in their hearts, that they shall not depart from me.

41 Pea, I wil beate in them to doe their god, and I wil plant them in this land assuredly with my whole heart, and with all my soule,

42 For thus saith the Lord, like as I haue brought all this great plague vpon this people, so wil I bring vpon them all the good that I haue promised them.

43 And the fields shall be possessed in this lande, whereof ye saye. It is desolate without man or beast, and it shall be giuen into the hande of the Caldeans,

44 Then shall they ^a holde for slauer, and

make writings, and seale them, and take witnesses in the lande of Benjamin, and round about Ierusalem, and in the cities of Iudah, and in the cities of the mountaynes, and in the cities of the plaine, & in the cities of the South: for I wil cause their captiuitie to returne, sayth the Lord.

CHAP. XXXIII.

1 The Prophet is admonished of the Lord to praye for the deliuerance of the people, which the Lord promised. 8 God forgiveth sinnes, for his owne glorie. 15 Of the birth of Christ. 20 The kingdom of Christ in the Church shall neuer be ended.

1 Moreover, the woorde of the Lord, came vnto Jeremiah the seconde time (while he was yet shut by in the ^a court of the prison) saying,

2 Thus saith the Lord, the maker ^b thereof, of the Lord that founded it, & established it, the Lord is his Name.

3 Call vnto me, and I will answer thee, and shewe thee the great & mightie things, which thou knowest not,

4 For thus saith the Lord God of Israel, concerning the houses of this citie, and concerning the houses of the Kings of Iudah, which are destroyed by the ^c monuments, and by the sword,

5 They come to fight with the Caldeas, but it is to fill themselves with the dead bodies of men, whome I haue flaine in mine anger & in my wrath: for I haue hid my ^d face from this citie, because of all their wickednes.

6 Behold, I wil giue it health & amendment: for I wil cure them, and will reuente vnto them the abundance of peace, and tranquillity.

7 And I will cause the captiuitie of Iudah, and the captiuitie of Israel to returne, & wil bryde them as at the first.

8 And I wil cleanse them from all their iniquitie, whereby they haue sinned against me: yea, I wil pardon all their iniquities, whereby they haue sinned against mee, and whereby they haue rebelled against me.

9 And it shall be to me a Name, a ^e hope, a praise, and an honour before all the nations of the earth, which shall heare all the good that I do vnto them: and they shall feare, and tremble for all the goodnes, and for all the wealth, that I shew vnto this citie.

10 Thus saith the Lord, againe there shall be heard in this place (which yee saye shall be desolate, without man, & without out beast, euen in the cities of Iudah, & in the streetes of Ierusalem, that are desolate without man, and without inhabitant, and without beast)

11 The voyce of ioye & the voyce of gladnes, the voyce of the bidgeome, and the voyce of the buide, the voyce of them that shall saye, I will praise the Lord of hostes, because the Lord is good: for his mercie endureth for euer, & of them that offer the sacrifice of praye in the house

a Which was in the Kings house at Ierusalem, as chap. 32. 1. 2. b To wit, of Ierusalem, who as he made it, so wil he preserve it, reade Ifa. 37. 26. c Reade Chap. 32. 24.

d The Iewes thinke to overcome the Caldeans, but they seeke their owne destruction. e He sheweth that Gods fauour is cause of all prosperitie, as his anger is of all aduersitie.

f In the mids of his threatenings God remembreth his & comforteeth them.

g Declaring that there is no deliuerance nor ioy, but whereas we seele remission of sinnes.

h Whereby he sheweth that the Church, wherein is remission of sinnes, is Gods honour & glory, so that whoeuer is enemy to it, laboureth to dishonour God: i Which was a song appointed for the Leuites to praise God by, 1. Chro. 16. 8. psal. 105. 1. Ifa. 12. 4. psal. 106. 1. & 107. 1. & 118. 1. & of 136. 1.

o Reade Prou. 1. 24. Ifa. 65. 2. chap. 7. 1. 3. & 25. 3. & 26. 5. & 29. 19. & 2 chro. 36. 15. & chap. 35. 14. & 44. 4. p That is, the altars, which were made to offer sacrifice vpon to their idoles. q Reade Chap. 7. 31. 2. King. 21. 46. r Reade 2. King. 16. 3. s Reade Chap. 30. 16. Dent. 32. 3.

Chap. 30. 12. t One consent & one religion, as Ezek. 11. 17. & 36. 27. u Reade Chap. 31. 33. 33.

x This is the declaration of that, which was spoken, vers. 8.

of the Lord, for I will cause to returne the captiuitie of the land, as at the first, saith the Lord.

12 Thus saith the Lord of hostes, Again in this place, which is desolate, without man, and without beast, and in all the cities thereof there shall dwelling for shepherds to rest their flockes.

13 In the cities of the mountains, in the cities in the plaine, and in the cities of the South, and in the land of Benjamin, & about Jerusalem, and in the cities of Iudah shall the sheepe passe as a game, vnder the hand of him that telleth them, saith the Lord.

14 Behold, the dayes come, saith the Lord, that I will performe that good thing, which I haue promised vnto the house of Israel, and to the house of Iudah.

15 In those dayes and at that time, will I cause the branche of righteousness to growe vp vnto Dauid, and hee shall execute iudgement, and righteousness in the lande.

16 In those dayes shall Iudah be saved, and Jerusalem shall dwell safely, and he that shall call vpon her, is the Lord our righteousness.

17 For thus saith the Lord, Dauid shall neuer want a man to sit vpon the throne of the house of Israel.

18 Neither shall the Priests and Leuites want a man before me to offer burnt offerings, and to offer meate offerings, & to do sacrifice continually.

19 And the word of the Lord came vnto Jeremiah, saying,

20 Thus saith the Lord, If you can breake my couenant of the dayes, and my covenant of the night, that there should not be day, and night in their season,

21 Then will I breake my couenant, that I haue made with Dauid my seruant, that he should not haue a soune to reigne vpon his throne, and with the Leuites, & Priests my ministers.

22 As the armie of heauen can not be nombred, neither the sande of the sea measured: so will I multiply the seede of Dauid my seruant, and the Leuites, that minister vnto me.

23 I will raise, the word of the Lord came to Jeremiah, saying,

24 Considerest thou not what this people haue broken, saying, The two families, which the Lord hath chose, he hath enen cast them off: thus they haue despised my people, that they should be no more a nation before them.

25 Thus saith the Lord, If my couenant be not with day & night, and if I haue not appointed the order of heauen and earth,

26 Then will I cast awaye the seede of Iacob, and Dauid my seruant, & nor take of his seede to be rulers ouer the seede of Abraham, Izhak, and Iacob: for I will cause their captiuitie to returne, and haue compassion on them,

He threatneth that the vine, & the king Zedekiah shall be giuen into the hands of the king of Babylon. 21 He rebuketh their cruelty towards their seruants.

1 The word which came vnto Jeremiah from the Lord (when Nebuchad-nezzar king of Babel, and all his hoste, and all the kingdomes of the earth, that were vnder the power of his hand, and all people fought against Jerusalem, & against all the cities thereof) saying,

2 Thus saith the Lord God of Israel, Goe, and speake to Zedekiah king of Iudah, and tell him, Thus saith the Lord, Behold, I will giue this citie into the hand of the king of Babel, and he shall burne it with fire,

3 And thou shalt not escape out of his hand, but shalt surely be taken, and deliuered into his hand, & thine eyes shall beholde the face of the king of Babel, and he shall speake with thee mouth to mouth, and thou shalt go to Babel.

4 Yet heare the word of the Lord, O Zedekiah, king of Iudah: thus saith the Lord of thee, Thou shalt not dye by the sword,

5 But thou shalt dye in bypeace: and according to the burning for thy fathers the former kings which were before thee, so shalt they burne odours for thee, & they shall lament thee, saying, Why hast thou thus pronounced the worde, sayth the Lord.

6 Then Jeremiah the Prophet spake all these wordes vnto Zedekiah king of Iudah in Jerusalem,

7 (When the king of Babels hoste fought against Jerusalem, and against all the cities of Iudah, that were left, euen against Lachish, and against Bethleh: for these strong cities remained of the cities of Iudah)

8 This is the word that came vnto Jeremiah from the Lord, after that the king Zedekiah had made a couenant with all the people, which were at Jerusalem, to proclaime libertie vnto them,

9 That euery man should let his seruant go free, and euery man his handmaid, which was an Ebrue or an Ebruisse, and that none should serue himself of the rest, of a Iewe his brother.

10 Now when all the princes, and all the people which had agreed to the couenant, heard that euery one should let his seruant goe free, and euery one his handmaid, and that none should serue the seruantes of them any more, they obeyed and let them go.

11 But afterward they repented & caused the seruantes and the handmaidens, whom they had let goe free, to returne, and held them in subiection as seruants and handmaidens.

12 Therefore the word of the Lord came vnto Jeremiah from the Lord, saying,

13 Thus saith the Lord God of Israel, X.ii. I made

a Who commonly of Iere-miah was called Nebuchad-nezzar, & of others Nebuchad-nezzar.

2 Chron. 36. 19. chap. 29. 16. 17. and 33. 3.

b Not of any violent death.

c The Iewes shall lament for thee their lord and king.

d When the enemy was at hand, and they sawe them selues in danger, they would seeme holy, and so began some kind of reformation: but soone after they vitred their hypocrisy.

e According to the Law, Exod. 21. 2. dect. 15. 12.

22 Ebr. returned.

k Meaning, that all the countrey of Iudah shall be inhabited againe

1 That is, I will send the Messiah, which shall come of the house of Dauid, of who this prophesy is met, as testific all the Iewes, and that which is written, Chap. 23. 5. m To wit, Christ that shall call his Church,

n That is, Christ is our Lord God, our righteousness, sanctification, & redemption, 1. Cor. 1. 30. o This is chiefly ment of the spiritual sacrifice of thanks giuing, which is left to the Church in the time of Christ, who was the euerlasting Priest & the euerlasting sacrifice figured by the sacrifices of the Lawe.

p Read Chap. 31. 35.

q Meaning, the Caldeans and other infidels which thought God had vterly cast of Iudah & Israel of Benjamin, because he did correct them for a time for their amendmēt.

Or, bondage.
Deut. 15. 12.
14 At the terme of seuen yeres let ye go, every man his brother an chelwe which hath bene sold vnto thee: and wch he hath serued the sixe yeres, thou shalt let him go free fro thee: but pout fathers obeyed me not, neither meltned their eares.
15 And ye were now turned, & had done right in my sight in proclaiming libertie, every man to his neighbour, and ye had made a covenant before me in the house, whereupon my name is called.
16 But pee repented, and polluted my name: for ye haue caused every man his seruant, and every man his handmaide, whome ye had set at libertie at their pleasure, to returne, and hold the in subiection to be vnto pou as seruants and as handmaidens.
17 Therefore thus saith the Lord, Ye haue not obeyed mee, in proclaiming freedom every man to his brother, and every man to his neighbour: behold, I proclame a libertie for you, saith the Lord, to the sword, to the pestilence, & to the faunne, & I will make you a terror to all the kingdomes of the earth.
18 And I will giue those men that haue broken my couenat, and haue not kept the words of the couenat, which they had made before me, when they cut the calfe in twaine, and passed betwene the partes thereof.
19 The princes of Iudah, and the princes of Ierusalem, the Eunuches, and the Divells, and all the people of the lande, which passed betwene the partes of the calfe,
20 I will euen giue them into the hande of their enemies, and into the handes of them that seeke their life: and their dead bodies shalbe for meate vnto the fowles of the heauen, and to the bestes of the earth.
21 And Zedekiah King of Iudah, & his princes will I giue into the hande of their enemies, and into the hande of them that seeke their life, and into the hand of the king of Babels host, which are gone by from you.
22 Behold, I will commaund, sayth the Lord, and cause them to returne to this cite, and they shall fight against it, and take it, and burne it with fyre: and I will make the cities of Iudah desolate without an inhabitant.

CHAP. XXXV.

He propheseth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes.

a For ye disposed
on the order of
these prophecies
read Chap. 27. 1.
I The word which came vnto Jeremiah from the Lord, in the dayes of Ichoiakim the sonne of Josiah King of Iudah, saying,
These which were the children of an heathen man, obeyed the commandments of their father. k I haue most diligently exhorted and warned you both by my selfe and my Prophets,
sending

g That is, I giue the sword libertie to destroye you.

h As touching this manner of solemn couenat which ancient vsed by passing betwene the two partes of a beast, to signifie that a transgressor of the same couenat should be so diuided in pieces, read Gen. 15. 10.

i To fight against the Egyptians, as Chap. 37. 11.

l These which were the children of an heathen man, obeyed the commandments of their father. k I haue most diligently exhorted and warned you both by my selfe and my Prophets,
sending

14 sending them, saying, * Returne nowe e-
 uery man from his euill way, & auoid
 your workes, & go not after other gods
 to serue them, and ye shall dwell in the
 land which I haue giuen vnto you, and
 to your fathers, but ye would not eu-
 ch: your eare, nor obey me.

15 Surely the sonnes of Ionadab þ sonne
 or Keclab, haue kept the commandes-
 ment of their father, which he gaue the,
 but this people hath not obeyed me.

17 Therefore thus saith the Lord of hostes,
 the God of Israel, Behold, I wil bring
 vpon Iudah, and vpon all the inhabi-
 tants of Ierusalem, all the euill that I
 haue pronounced against them, because
 I haue spoken vnto them, but they
 would not heare, & I haue called vnto
 them, but they would not answere.

18 And Jeremiah said to the house of the
 Rechabites, Thus sapech the Lozde of
 hostes the God of Israel, Because ye
 haue obeyed the commendement of Jo-
 nadab your father, and kept al his pre-
 cepts, and done accordyng vnto all that
 he hath commanded you.

19 Therefore thus saith the Lord of hostes,
 the God of Israel, Ionadab the sonne
 of Keclab shall not want a man, to
 stand before me for euer.

CHAP. XXXVI.

1 Baruch writeth, as Jeremiah inditeth, the booke of
 the curses agaynst Iudah & Israel. 2 He is sent with
 the booke vnto the people & readeth it before the
 all. 3 He is called before the rulers & readeth it
 before them also. 4 The King casteth it in the
 fire. 5 There is another writing at the commen-
 dement of the Lord.

1 **A**S in the fourth * yere of Jehoia-
 kim þ sonne of Josiah king of Iu-
 dah, came this word vnto Jeremi-
 ah from the Lord, saying,

2 Take thee a roule or booke, and write
 therein all the wordes that I haue spokē
 to thee against Israel, & against Iudah,
 and agaynst all the nations, from the
 day that I spake vnto thee, euen ^b from
 the dayes of Josiah vnto this day.

3 It may be that the house of Iudah wil
 heare of all the euill, which I determi-
 ned to do vnto them that they may re-
 turne euery man from his euill waye,
 that I may forgiue their iniquitie and
 their sinnes.

4 Then Jeremiah called Baruch, the
 sonne of Neriah, & Baruch wrote ^c
 at the mouth of Jeremiah all the wordes
 of the Lozde, which he had spoken vnto
 him, vpon a roule or booke.

5 And Jeremiah commanded Baruch,
 saying, I am ^d shut vp, & cannot go in-
 to the House of the Lozde.

6 Therefore go thou, and reade the roule
 wherein thou hast written at my mouth
 the wordes of the Lozde in the audience
 of the people in the Lozdes House vpon
 the fasting daye: also thou shalt reade
 them in the hearing of all Iudah, that
 come out of their cities,

7 It may be that they wil ^e praye before
 the Lozde, and euery one returne from
 his euill way, for great is the anger and
 the wrath, that the Lozde hath declared
 against this people.

8 So Baruch the sonne of Neriah did
 accordyng vnto all, that Jeremiah the
 Prophet commanded him, readeing in
 the booke the wordes of the Lozde in the
 Lozdes House.

9 And in the fift * yere of Jehoiakim þ
 sonne of Josiah king of Iudah, in the
 ninth moneth, they proclaimed a fast
 before the Lozde to all the people in Jeru-
 salem, & to all the people that came
 fro the cities of Iudah vnto Ierusalem.

10 Then read Baruch in the booke the
 wordes of Jeremiah in the House of the
 Lozde, in the chamber of Semariah the
 sonne of Shaphan the secretaire, in the
 hyer court at the entree of the ^b newe
 gate of the Lozdes House, in the hearing
 of all the people.

11 When Michaiah the sonne of Semari-
 ah, the sonne of Shaphan had heard out
 of the booke all the wordes of the Lozde,

12 Then he wēt down to the kings house
 into the Chancellours chamber, & to al
 the princes late there, eue Elishama the
 Chancellour, and Delaiah the sonne of
 Shemaiah, and Elnathan the sonne of
 Achboi, and Semariah the sonne of
 Shaphan, and Zedekiah the sonne of
 Hananiah, and all the princes.

13 Then Michaiah declared vnto them al
 the wordes that he had heard when Ba-
 ruch read in the booke in the audience
 of the people.

14 Therefore all the princes sent Jehudi
 the sonne of Athamah, the sonne of
 Shelemiah, the sonne of Chufsi, vnto
 Baruch, saying, Take in thine hande
 the roule, wherein thou hast read in the
 audience of the people, & come. So Ba-
 ruch the sonne of Neriah, toke the roule
 in his hand, and came vnto them.

15 And they spake vnto him, Sit downe
 now, & reade it, that we may heare. So
 Baruch read it in their audience.

16 Nowe when they had heard all the
 wordes, they were ^e afraid both one and
 other, and said vnto Baruch, We wil
 certifie the King of all these wordes.

17 And they examined Baruch, saying,
 Tell vs nowe, howe diddest thou write
 all these wordes at his mouth.

18 Then Baruch answered them, He pro-
 nounced all these wordes vnto me with
 his mouth, & I wrote them with ynke
 in the booke.

19 Then spake the princes vnto Baruch,
 Go, hide thee, thou and Jeremiah, and
 let no man knowe where ye be.

20 And they went in to the King to the
 court, but they layde by the roule in the
 chamber of Elishama the Chancellour
 and tolde the King all the wordes, that
 he might heare.

21 So the King sent Jehudi to fet the
 roule, and hee toke it out of Elishama
 the

f He sheweth
 that fasting with
 out prayer & re-
 pentance availeth
 nothing, but is
 mere hypocrisie.

g The fast was
 the proclaimed,
 and Baruch red
 this roule, which
 was a litle before
 that Ierusalem
 was first taken,
 & then Jehoia-
 kim and Daniel,
 and his conpa-
 nions were led
 away captiues,
 h Which is the
 East gate of the
 Temple.

1 That is, by his
 Prophetes and
 ministers: which
 sheweth that it
 is as much as
 though he shuld
 speake to vs him-
 selfe, when he
 sendeth his mini-
 sters to speake in
 his Name.
 m His posteritie
 shal continue &
 be in my fauour
 for euer.

2 Reade Chap. I
 25. 1.

b Which were
 twentie & three
 yere, as Cha. 23.
 3. counting from
 the thirteenth
 yere of Josiahs
 reigne.

c Ashe did in-
 dite.

d Meaning, in
 prison, through
 the malice of the
 Priests.

e Which was
 proclaimed for
 feare of the Ba-
 bylonians, as
 their custome
 was when they
 feared warre or
 any great plague
 of God.

i The godly
 were afraid, see-
 ing God so of-
 fended, and the
 wicked were
 astonied for the
 horror of the
 punishment.
 k They that were
 godly among the
 princes, gaue
 this counsel, by
 whose meanes it
 is like that Jere-
 miah was deliue-
 red: for they
 knewe the rage
 of the King & of
 the wicked & of
 the wicked to
 be such that they
 could not escape
 without danger
 of the Kings lues.

the Chancelours chanber, and Jehudi read it in the audience of the king, & in the audience of all the princes, which stood before the king.

22 Showe the king fate in the winter house, in the thynthy moneth, and there was a fire burning before him.

23 And when Jehudi had read thys, of foure sides, hee cut it with the pens knife and cast it into the fire, that was on the hearth until all the roule was consumed in the fire, that was on the hearth.

24 Yet they were not afrapde, nor rent their garments, neither the king, nor any of his seruants, that heard all these wordes.

25 Neuerthelesse, Elnathai, & Delatah, and Gemariah had besought the king, that he would not burne the roule: but he would not heare them.

26 But the king commaunded Jerahimeel the sonne of Hammelech, and Seraiah the sonne of Azriel, and Shelemiah the sonne of Abdiel, to take Baruch the scribe, and Jeremiah the Prophet, but the Lord hid them.

27 ¶ Then the worde of the Lorde came to Jeremiah (after that the king had burnt the roule and the wordes which Baruch wrote at the mouth of Jeremiah) saying,

28 Take thee againe another roule and write in it all the former wordes that were in the first roule which Jehoiakim the king of Judah hath burnt.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the Lord, Thou hast burnt this roule, saying, Why hast thou written therein, saying, that the king of Babel shall certainly come and destroy this land, and shall take thence both man and beast?

30 Therefore thus saith the Lorde of Jehoiakim king of Judah, Ye shall haue none to sit vpon the throne of Dauid, and his dead body shall be cast out in the day to the heate, and in the night to the frost.

31 And I will visite him and his seede, and his seruants for their iniquitie, and I will bring vpon them, and vpon the inhabitants of Ierusalem, and vpon the men of Judah all the euill that I haue pronounced against them: but they would not heare.

32 Then tooke Jeremiah another roule, and gaue it Baruch the scribe the sonne of Neriah, which wrote therein at the mouth of Jeremiah all the wordes of the booke which Jehoiakim king of Judah had burnt in the fire, and there were added besides them manie like wordes.

CHAP. XXXVII.

Zedekiah succeded Iecooniah. 3 He sendeth vnto Ieremias to pray for him. 12 Ieremias, going into the land of Benjamin, is taken. 15 He is beaten and put in prison.

1 Ahd * King Zedekiah the sonne of Iosiah reigned for 22. Chap. 36. 10. chap. 32. 1.

buchad-nezzar king of Babel made a Who was called Iehojachin, in the land of Judah.

2 But nepher he, nor his seruants, nor the people of the lande would obey the wordes of the Lorde, which he spake him by the ministration of the Prophet Jeremiah.

3 And Zedekiah the king sent Jehucal the sonne of Shelemiah, & Zephaniah the sonne of Maaseiah the Priest to the Prophet Jeremiah, saying, Pray now vnto the Lord our God for vs.

4 (Now Ieremias went in and out among the people: for they had not put him into the prison.)

5 Then Pharaohs hoste was come out of Egypt: and when the Caldeans that besieged Ierusalem, heard tidings of them, they departed from Ierusalem.

6 Then came the worde of the Lord vnto the Prophet Jeremiah, saying,

7 Thus saith the Lorde God of Israel, Thus shall ye say to the king of Judah, that sent you vnto me to inquire of me, Behold, Pharaohs host, which is come forth to help you, shall returne to Egypt into their owne land.

8 And the Caldeans shall come againe, and fight against this cite, and take it and burne it with fire.

9 Thus saith the Lord, Decree not your selues, saying, The Caldeans shall surely depart from vs: for they shall not depart.

10 For though ye had smitten the whole hoste of the Caldeans that fight against you, and there remained but wounded men among them, yet should every man rise vp in his tent, and burne this cite with fire.

11 ¶ When the hoste of the Caldeans was broken vp from Ierusalem, because of Pharaohs armie,

12 Then Jeremiah went out of Ierusalem to go into the lande of Benjamin, separating himselfe thence from among the people.

13 And when he was in the gate of Benjamin, there was a chiefe officer, whose name was Iriah, the sonne of Shelemiah, the sonne of Hananiah, and hee tooke Jeremiah the Prophet, saying, Thon seek to the Caldeans.

14 Then sayd Jeremiah, That is false, I flee not to the Caldeans: but he would not heare him: so Iriah tooke Jeremiah, and brought him to the princes.

15 Wherefore the princes were angrie with Jeremiah, and smote him, and layde him in prison in the house of Jehonathan the scribe: for they had made that the prison.

16 When Jeremiah was entred into the dungeon, and into the prisons, and had remained there a long time,

17 Then Zedekiah the king sent, & tooke him out, & the king asked him secretly

1. King. 24. 17.
2. chro. 36. 10.
chap. 32. 1.
a Who was called Iehojachin, in the land of Judah.
b And called him Zedekiah whereas before his name was Mattaniah,
2. King. 24. 17.
c Because he was afrayde of the Caldeans that came against him.
d That is, was out of prison and at libertie.
e To helpe the Iewes.
* Ebr. went vp.

¶ Ebr. list not vp your mindes.

f As some think, to go to Anathoth his owne towne.
g By the which men went into the countrey of Benjamin.
* Ebr. fallst.

h Because it was a vile and straight prison.

1 Which concerned part of November & part of December.

m Shewing, that the wicked in steade of repenting, when they heare Gods iudgements, growe into farther malice against him & his worde.

n Thus we see the continual care, that God hath euer ouer his to preserve them from the rage of the wicked.

o Though the wicked thinke to haue abolished the word of god, when they haue burnt the booke thereof: yet this declareth y God wil not onely raise it vp againe, but also increase it in greater abundance to their condemnation, as verſ. 32.

p These are Iehoiakims words. q Though Iehoiachin his sonne succeeded him, yet because he reigned but three moneths, it was esteemed as no reigne. r Reade Chap. 22. 19.

in his house, & said, Is there any word from the Lord? And Jeremiah laid, Yea: for said he, thou shalt be delivered into the hand of the king of Babel.

18 Moreover, Jeremiah laid vnto king Zedekiah, What haue I offended against thee, or against thy seruantes, or against this people, that ye haue put me in prison?

19 Where are now your prophets, which propheted vnto you, saying, The king of Babel shall not come against you, nor against this land?

20 Therefore I care now, I pray thee, O my lord the king: let my prayer be accepted before thee, that thou couldest not to returne to the house of Jehonathans than the scribe, lest I dye there.

21 Then Zedekiah the king commaunded, that they should put Jeremiah in the court of the prison, and that they should giue him daily a piece of breadye out of the bakers street vntill all the bread in the cite were eaten vp. Thus Jeremiah remained in the court of the prison.

CHAP. XXXVIII.

1 By the motion of the rulers Le'eamah is put into a dungeon. 12 At the request of Ebed-melech the King commaundeth Le'eamah to be brought forth of the dungeon. 17 Jeremiah sheweth the King howe he might escape death.

1 Then Shephattah the sonne of Matthan, and Gedaliah the sonne of Bahhur, and Iucal the sonne of Shelemiah, and Bahhur the sonne of Galchiah, heard the wordes that Jeremiah had spoken vnto all the people, saying,

2 Thus saith the Lord, He that remaineth in this cite, shall dye by the sword, by the famine, and by the pestilence: but he that goeth forth to the Caldeans, shall liue: for he shall haue his life for a praye, and shall liue.

3 Thus saith the Lord, This cite shall surely be giuen into the hand of the king of Babels armie, which shall take it.

4 Therefore the princes liue vnto the king, We beseech you, let this man be put to death: for this he weakeneth the handes of the men of warre: that remaine in this cite, and the handes of all the people, in speaking such wordes vnto them: for this man seeketh the wealth of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he is in your handes, for the king can denie you nothing.

6 Then tooke they Jeremiah, and cast him into the dungeon of Galchiah the sonne of Hammielech, that was in the court of the prison: and they let downe Jeremiah with coardes: and in the dungeon there was no water but myre: so Jeremiah sticke fast in the myre.

7 Now when Ebed-melech the blacke Moore one of the Euniches, which was in the kings house, heard that they had put Jeremiah in the dungeon (then the king sate in the gate of Beniamin)

8 And Ebed-melech went out of the kings house, and spake to the king, saying,

9 Why said the king, these men haue done euill in all that they haue done to Jeremiah the Prophet, whom they haue cast into the dungeon, and he dyeth for hunger: in the place where he is: for there is no more bread in the cite.

10 Then the king commaunded Ebed-melech the blacke Moore, saying, Take thou hence thirtie men with thee, and take Jeremiah the Prophet out of the dungeon: so shall he dye.

11 So Ebed-melech tooke the men with him and went to the house of the king vnder the reasurie, and tooke there out rotten ragges, and old womes clouts, and let them downe by coardes into the dungeon to Jeremiah.

12 And Ebed-melech the blacke Moore said vnto Jeremiah, Put now these old rotten ragges and womes clouts, vnder thine arme holcs, betwixt the coardes, and Jeremiah did so.

13 So they drew vp Jeremiah with coardes and tooke him vp out of the dungeon, and Jeremiah remained in the court of the prison.

14 Then Zedekiah the king sent, and tooke Jeremiah the Prophet vnto him, into the thirde entrie that is in the House of the Lord, and the king saide vnto Jeremiah, I will aske thee a thing: hide nothing from me.

15 Then Jeremiah said to Zedekiah, If I declare it vnto thee, wilt not thou slay me? and if I giue thee counsell, thou wilt not heare me.

16 So the king sware secretly vnto Jeremiah, saying, As I Lord liue, that made vs these sonles, I will not slay thee, nor giue thee into the handes of those men that seeke thy life.

17 Then said Jeremiah vnto Zedekiah, Thus saith the Lord God of hostes, the God of Israel, If thou wilt goe forth vnto the king of Babels princes, then thy soule shall liue, and this cite shall not be burnt vp with fire, & thou shalt liue, and thine house.

18 But if thou wilt not goe forth to the king of Babels princes, then shall this cite be giuen into the hand of the Caldeans, and they shall burne it with fire, and thou shalt not escape out of their handes.

19 And Zedekiah the king said vnto Jeremiah, I am carefull for the Jewes that are tied by the Caldeans, lest they deliuer me into their handes, and they mocke me.

20 But Jeremiah saide, They shall not deliuer thee: hearken vnto the voice of the Lord, I beseech thee, which I speake vnto thee: so shall it be well vnto thee, and thy soule shall liue.

21 But if thou wilt refuse to goe forth, this is the worde that the Lord hath shewed me.

Hereby is declared, that the Prophet found more fauour at this strangers hand, then he did by all them of his countrey, which was to their great condemnation. *Ebr. vnder thine hand.*

Where the King had let him before to be at more libertie, as Chap. 37. 21.

h And yeldt thy selfe vnto them.

i Which declareth that hee more feared the reproche of men then the threatenings of God,

Chap. 28. 4.

Ebr. fill.

i That is, so long as there was any bread in the city: thus God foundeth for his that hee will cause their enemies to persecute thee to that end whereunto he hath appointed them.

a For Zedekiah had sent these to Jeremiah to inquire at the Lord for the state of the countrey nowe when Nebuchad nezzar came, as Chap. 21. 1.

b Read Chap. 21. 9. and 45. 5.

c Or, discourageth.

c Thus we see how the wicked when they can not abide to heare the truth of Gods word, seeke to put the ministers to death as transgressors of policies.

d Wherein hee grieuouly offended in that that not onely hee would not heare the truth spöke by the Prophet, but also gaue him to the lustes of the wicked to be cruelly intreated.

e Ebr. Cu-bite, or Ethiopian.

e To heare matters and giue sentence.

k When Ieconiah and his mother with others were carried away, these women of the Kings house were left: which shalbe taken, saith the Prophet, and tell the King of Babel how Zedekiah hath bene seduced by his familiar friends & false prophets, which have left him in the mire.

22 And behold, all the women that are left in the King of Judahs house, shalbe brought forth to the king of Babels pynnes: and those women that say, Thy friends have perswaded thee, and haue p̄suailed againt thee: thy faete are fastened in the myse, and they are turned backe.

23 So they shall bring out all thy wiues, and thy chyldren to the Caldeans, and thou shalt not escape out of their hāds, but shalt be taken by the hande of the king of Babel: and this cite that thou cause to be burnt with fire.

24 Then said Zedekiah vnto Jeremiah, Let no man knowe of these wordes, & thou shalt not die.

25 But if the pynnes vnderstand that I haue talked with thee, and they come vnto thee, and saye vnto thee, Declare vnto vs now, what thou hast said vnto the king, hide it not from vs, & we will not slay thee: also what the king said vnto thee.

26 Then shalt thou saye vnto them, I humbly¹ besought the king that hee would not cause me to returne to Jehonathans house, to die there.

27 Then came all the pynnes vnto Jeremiah and asked him. And he told them accordyng to all these wordes that the king had commanded: so they left of speaking with him, for the matter was not perceyued.

28 So Jeremiah abode still in the court of the pylon, vntill the day that Jerusalem was taken: and he was there, when Jerusalem was taken.

CHAP. XXXIX.

1 Nebuchad-nezzar besiegeth Jerusalem. 4 Zedekiah fleeing is taken of the Caldeans. 6 His sonnes are slaine. 7 His eyes are thrust out. 11 Jeremiah is provided for. 15 Ebed-melech is deliuered from captiuitie.

1 **I**n the ninth pere of Zedekiah king of Iudah in the tenth moneth, came Nebuchad-nezzar king of Babel & all his hoste againt Jerusalem, and they besieged it.

2 And in the eleuenth pere of Zedekiah in the fourth moneth, the ninth daye of the moneth, the cite was broken^a vpon.

3 And all the pynnes of the king of Babel came in, & late in the myddle gate, euen Meregah, Sharezzer, Samgar-nebo, Sarechim, Kab-laris, Meregah, Sharezzer, Kab-mag with all the residue of the pynnes of the king of Babel.

4 And when Zedekiah the king of Iudah sawe them, & all the men of warre, then they fled, and went out of the cite by night, though the kings garden, & by the^b gate betwene the two walles, and he went toward the wilderness.

5 But the Caldeans hoste pursued after them, and ouertooke Zedekiah in the desert of Jericho: and when they had taken him, they brought him to Nebuchad-nezzar king of Babel vnto^c Ki-

blah in the lande of Hamath, where he gaue iudgement vpon him.

6 Then the king of Babel slewe the sonnes of Zedekiah in Kiblah before his eyes: also the king of Babel slewe all the nobles of Iudah.

7 Hoieouer he put out Zedekiahs eyes, and bound him in chaines, to carie him to Babel.

8 And the Caldeans burnt the kings house, & the houles of the people with fyre, and brake downe the walles of Jerusalem.

9 Then Nebuzar-adan the^d chiefe steward caried away captiue into Babel the remnant of the people, that remained in the city, and those that were sicke and fallen vnto him, with the rest of the people that remained.

^d Or, captaine of the garde.

10 But Nebuzar-adan the chiefe steward left the^e yooke that had nothing in the lande of Iudah, and gaue them vineyards and fields at the same time.

11 Now Nebuchad-nezzar king of Babel gaue charge concerning Jeremiah vnto Nebuzar-adan the chiefe steward, saying,

12 Take him, and^f looke well to him, & do him no harme, but do vnto him^g as he shall say vnto thee.

13 So Nebuzar-adan the chiefe steward sent and Nebuzazban, Kab-laris, and Meregah, Sharezzer, Kab-mag, and all the king of Babels pynnes:

14 Euen they sent, and tooke Jeremiah out of the court of the pylon, and committed him vnto^h Gedaliah the sonne of Ahikam the sonne of Shaphan, that he should care him homie: so he dwelt among the people.

d For the riche and the mightie which put their trust in their shifts & meanes, were by Gods iust iudgements most rigorously handled.

^e Ebr. by the hande of.

^f Ebr. set thine eyes vpon him.

^g Thus God preserued his Prophet by his meanes, whom he made the scourge to punish the king, & the that were his enemies.

^h Whom the king of Babel had now appointed gouernour ouer the rest of the Iewes that he left behinde.

15 Nowe the woide of the Loyde came vnto Jeremiah, while he was shut vp in the court of the pylon, saying,

16 Go and speake to Ebed-melech the black Hoie, saying, Thus saythⁱ the Loyd of hostes the God of Israel, Beholde, I will bring my wordes vpon this cite for euill, & not for good, and they shalbe accomplished in that day before thee.

17 But I will deliuer thee in that dape, saith the Loyd, and thou shalt not be gauen into the hande of the men whom thou fearest.

18 For I will surely deliuer thee, & thou shalt not fall by the swoyde, but thy life shalbe for a praye vnto thee, because thou^j hast put thy trust in me, sayth the Loyd.

CHAP. XL.

4 Jeremiah hath license to go whither he wil. 6 He dwelleth with the people that remaine with Gedaliah.

1 **T**he woide which came to Jeremiah from the Loyde after that Nebuzar-adan the chiefe steward had let him go from Hamath, when he had taken him being bounde in chaines among all^k were caried away captiue of

ⁱ Thus God recompensed his zeale & fauour, which he shewed to his Prophet in his troubles.

l Herein appeareth the infirmite of the Prophet, who did dissembles, to saue his life albeit it was not to the denial of his doctrine, or to the hurt of any.

k King. 25. 16. 26. 27. 28.

a The gates and walles were broken downe.

b Which was a softerne doore, read 2 King. 25. 4.

c Which is called Antiochia in Syria.

a From this second verse, vnto Chap. 42. 7. it seemeth to be as a parenthesis, and separated matter: and there this storie beginneth againe, and this vilion is declared what it was.

b God moued this infidel to speake this, to declare y great blindnesse and obliuiscence of the Iewes, which could not feele that which this heathen man confessed.

" Ebr. cease.
" Or, at thy commandment.

c Which was a side of Iudah,

d Which were scattered abroad for feare of the Caldeans.

e Who was of the Kings blood and after slewe him, Chap. 41. 2.

a. King. 25. 24.

" Or, to receive shew, or to intreat them for you.

" Or, chosen to dwell in.

f Which were fled also for feare of the Caldeans.

of Ierusalem and Iudah, which were caried away captiue vnto Babel.

2 And the chiefe steward tooke Ieremias, and said vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Now the Lord hath brought it, and done according as he hath said: because ye haue sinned against the Lord, and not obeyed his voyce, therefore this thing is come vpon you.

4 And now beholde, I loose thee this day from the chaines which were on thine hands, if it please thee to come with me into Babel, come, and I will looke well vnto thee: but if it please thee not to come with me into Babel, say still: behold, all the land is before thee: whether it seemeth good, and conuenient for thee to goe, either goe.

5 For yet he was not returned: therefore he said, Returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whom the king of Babel hath made gouernour ouer all the cities of Iudah, and dwell with him among the people, or goe wheresoeuer it pleaseth thee to goe. So the chiefe steward gaue him bitales and a reward, and let him goe.

6 Then went Ieremias vnto Gedaliah the sonne of Ahikam, to Whizzah, and dwelt there with him among the people that were left in the land.

7 Nowe when all the captiues of the host, which were in the fields, euen they and their men heard, that the king of Babel had made Gedaliah the sonne of Ahikam gouernour in the land, and that he had committed vnto him, men, and women, and children, and of the poore of the land, that were not carped away captiue to Babel,

8 Then they came to Gedaliah to Whizzah, euen Ishmael the sonne of Nethaniah, and Iohanan, and Ionathan the sonnes of Iareah, and Seraiah the sonne of Tanemumeth, and the sonnes of Ephai, the Hethophatite, and Iezaniah the sonne of Maachathi, they and their men.

9 And Gedaliah the sonne of Ahikam, the sonne of Shaphan swaue vnto them, and to their men, saying, feare not to serue the Caldeans: dwell in the land, and serue the king of Babel, and it shall be well with you.

10 As for me, beholde, I will dwell at Whizzah to serue the Caldeans, which will come vnto vs: but you, gather you wine, and summer fruites, and oyle, and put them in your vessels, and dwell in your cities, that ye haue taken.

11 Likewise when all the Iewes that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babel had left a remnant of Iudah, and that he had set ouer them Gedaliah

the sonne of Ahikam the sonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were driven, came to the land of Iudah to Gedaliah vnto Whizzah, and gathered wine & summer fruites, verie much.

13 Howeouer Iohanan the sonne of Kareah, and all the captiues of the host, that were in the fields, came to Gedaliah to Whizzah,

14 And sayde vnto him, Knowest thou not that Baalis the king of the Ammonites hath sent Ishmael the sonne of Nethaniah to slay thee? But Gedaliah the sonne of Ahikam beleued them not.

15 Then Iohanan the sonne of Kareah spake to Gedaliah in Whizzah secretly, saying, Let me goe, I pray thee, and I will slay Ishmael the sonne of Nethaniah, and no man shall know it. Wherefore shoulde he kill thee, that all the Iewes, which are gathered vnto thee, should be scattered, and the remnant in Iudah perished?

16 But Gedaliah the sonne of Ahikam saide vnto Iohanan the sonne of Kareah, Thou shalt not doe this thing: for thou speakest falsely of Ishmael.

CHAP. XLI.
Ishmael killeth Gedaliah guilefully, and many other with him. Iohanan followeth after Ishmael.

BUt in the seventh moneth came Ishmael the sonne of Nethaniah, the sonne of Elthama of the seede ropall, and the priuies of the king, and tenne men with him, vnto Gedaliah the sonne of Ahikam to Whizzah, and there they did eate bread together in Whizzah.

2 Then arose Ishmael the sonne of Nethaniah with these ten men that were with him, and sloute Gedaliah the sonne of Ahikam the sonne of Shaphan with the wood, and slewe him, whom the king of Babel had made gouernour ouer the land.

3 Ishmael also slewe all the Iewes that were with Gedaliah at Whizzah, and all the Caldeans that were founde there, and the men of warre.

4 Nowe the seconde day that he had slaine Gedaliah, and no man knewe it,

5 There came men from Shechem, from Shiloh, & from Sinaria, euen fourescore men, hauing their beards shauen, and their clothes rent and cut, with offerings and meene in their hands to offer in the House of the Lord.

6 And Ishmael the sonne of Nethaniah went forth from Whizzah to meete the, weeping as he went: and when he met them, he said vnto them, Come to Gedaliah the sonne of Ahikam.

7 And when they came into the middes of the cite, Ishmael the sonne of Nethaniah

g For vnder the colour of entertaining of Ishmael he sought onely to make them to destroy one another.

h Thus the godly, which thinke no harme to others, are soonest deceiued and neuer lacke such as conspire their destruction.

a The cite was destroyed in the fourth moneth: and in y seventh moneth, which contained part of September, and part of October, was the gouernour Gedaliah slaine.

b Meaning, Zedekiah.

c They did eate together as familiar friends.

d For they thought that the Temple had not bene destroyed, and therefore came vp to the feast of Tabernacles, but hearing of the burning thereof in the way, they shewed these signes of sorrowe.

e For his death was kept secret, and he feared that he might be destroyed for the destruction of Ierusalem and the Temple: but after slewe them when they seemed to fauour Gedaliah.

thaniā ſlewe them, and caſt them into the middes of the yre, he and the men that were with him.

8 But ten men were found among them, that ſaide unto Iſhmael, Stay vs not: for we haue treaſures in the ſielde, of wheate, and of barley, and of opie, and of honic: ſo he ſtaied, and flew them not among their brethren.

9 ſhewe the yre wherin Iſhmael had caſt the dead bodies of the men (whom he had ſlaine becauſe of Gedaliah) is it, which Aſa the king had made becauſe of Baſha king of Iſrael, and Iſhmael the ſonne of Netaniah filled it with them that were ſlaine.

10 Then Iſhmael caried away captiue all the residue of the people that were in Mizpah, euen the kings daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the cheefe ſteward had committed to Gedaliah the ſonne of Ahikam, and Iſhmael the ſonne of Netaniah caried them away captiue, and departed to goe ouer to the Ammonites.

11 But when Iohanan the ſonne of Kareah, and all the ſ captaines of the hoſt that were with him, heard of al the euil that Iſhmael the ſonne of Netaniah had done,

12 Then they all tooke their men, & went to fight with Iſhmael the ſonne of Netaniah, and found him by the great waters that are in Gibeon.

13 ſhewe when al the people whom Iſhmael caried away captiue, ſawe Iohanan the ſonne of Kareah, and all the captaines of the hoſt, that were with him, they were glad.

14 So all the people, that Iſhmael had caried away captiue from Mizpah, returned and came againe, and went vnto Iohanan the ſonne of Kareah.

15 But Iſhmael the ſonne of Netaniah, eſcaped from Iohanan with eight men, and went to the Ammonites.

16 Then tooke Iohanan the ſonne of Kareah, and all the captaines of the hoſte, that were with him, al the remnant of the people, whom Iſhmael the ſonne of Netaniah, had caried away captiue from Mizpah, (after that he had ſlayne Gedaliah the ſonne of Ahikam) euen the ſtrong men of warre, and the women, and the chuldren, and the euniches, whom he had brought againe from Gibeon:

17 And they departed and dwelt in Beth-ruth, Chimbam, which is by Beth-lehem, to goe and to enter into Egypt,

18 Becauſe of the Caldeans: for they feared them, becauſe Iſhmael the ſonne of Netaniah had ſlaine Gedaliah the ſonne of Ahikam, whom the king of Babel made gouernour in the land.

ought to doe. 7 He admoniſheth the remnant of the people not to goe into Egypt.

1 Then all the captaines of the hoſte, and Iohanan the ſonne of Kareah, and Ieremiah the ſonne of ſhariah, and all the people from the leaſt vnto the moſt came,

2 And ſaid vnto Ieremiah the Propheet, "Heare our prayer, we beſeech thee, and pray for vs vnto the Lord thy God, eue for al this remnant (for we are left, but a fewe of many, as thine eyes doe beſe holde)

3 That the Lord thy God may ſhewe vs the way wherein we may walke, & the thing that we may doe.

4 Then Ieremiah the Propheet ſaid vnto them, I haue heard you: beholde, I will pray vnto the Lord your God according to your wordes, and whatſoever the Lord ſhall anſwere you, I will declare it vnto you: I will keepe noſ thing backe from you.

5 Then they ſaid to Ieremiah, ^b The Lord be a witneſſe of trueth, and faith betwene vs, if we doe not, euen according to all things for the which the Lord thy God ſhall ſend thee to vs.

6 Whether it be good or euil, we will obey the voyce of the Lord God, to whom we ſend thee that it may be well with vs, when we obey the voyce of the Lord our God.

7 And ſo after ten dayes came the word of the Lord vnto Ieremiah.

8 Then called he Iohanan the ſonne of Kareah, and all the captaines of the hoſte, which were with him, and all the people from the leaſt to the moſt.

9 And ſaide vnto them, Thus ſaith the Lord God of Iſrael, vnto whom ye ſent me to preſent your prayers befoze him,

10 I ſpe will dwell in this lande, then I will build you, and not deſtroy you, and I will plant you, and not roote you out: for I ^d repent me of the euil that I haue done vnto you.

11 Feare not for the king of Babel, of whom ye are afraid: be not afraid of him, ſaith the Lord: for I am with you, to ſaue you, and to deliuer you from his hand,

12 And I will graunt you mercie that he may haue compaſſion vpon you, and he ſhall cauſe you to dwell in your owne land.

13 But if ye ſay, We will not dwell in this land, neither heare the voyce of the Lord your God,

14 Saying, Nay, but we will goe into the lande of Egypt, wher we ſhall ſee no warre, nor heare the ſound of the trumpet, nor haue hunger of bread, and there will we dwell,

15 (And now heere beare the worde of the Lord, ye remnant of Iudahe: thus ſaith the Lord of hoſtes the God of Iſrael, If ye ſet your faces to enter into Egypt,

"Ebr. Let our prayer fall before thee, as chap. 36.7"

a This declarereth the nature of hypocrites, which would knowe of Gods word what they ſhould doe, but will not followe it, but in as much as it agreeth with that thing which they haue purpoſed to doe.

b There are none more ready to abuſe the Name of God and take it in vaine, then the hypocrites, which to colour their falſhood vſe it without all reuerence, and make it a meanes for them to deceiue the ſimple, and the godly.

c Here is declared the viſion and the occaſion thereof, whereof mention was made Chap. 40. 1. d Made Chap. 18. 8.

e Becauſe all kings hearts and wayes are in his hands, he can turne them and diſpoſe them as it pleaſeth him, and therefore they neede not to feare man, but onely obey God, Prouerb. 21. 1.

"Or, returne

f Aſa fortified Mizpah for feare of the enemy, and caſt dyches and trenches, 1. King. 15. 22.

g Which had bene captaines vnder Zedekiah,

h For Baalis the King of the Ammonites was the cauſe of this murder.

i Which place Dauid of olde had giuen to Chimbam the ſonne of Barzilai the Gileadite, 2. Sam. 17. 38.

i The captaines aſke counſell of Ieremiah what they

F Thus God turneth the policie of the wicked to their owne destruction: for they thought themselves sure in Egypt, & there Nebuchadnezzar destroyed them, and the Egyptians, Chap. 46. 25.

g Read Chap. 26. 6. & 44. 12. shewing that this should come vpon them for their infidelitie and stubbornnes. h For you were fully minded to go into Egypt, whatsoeuer God spake to the contrary.

i To wit, in Egypt.

a Who was also called Izaniah, Chap. 42. 1. b This declarereth that pride is the cause of rebellion, & contempt of Gods ministers.

c When the hypocrites of the wicked is discovered, they boast forth into open rage for they can abide nothing but flatteries, read Isa. 30. 10. d He sheweth what is the nature of the hypocrites: to wit, to faine y they would obey God and embrace his word, if they were assured that his messengers spake the truth: though in dede they are most farr from all obedience. e Thus y wicked do not only contemne & hure the messengers of God, but slander, & speake wickedly of all them y support or fauor y godly.

16 When the sword that ye feared, shall take you there in the land of Egypt, & the famine, for the which ye care, shall there hang vpon you in Egypt, & and there shall ye dye.

17 And all the men that set their faces to enter into Egypt to dwel there, shall dye by the sword, by the famine, and by the pestilence, & none of them shall remaine nor escape from the plague, that I will bring vpon them.

18 For thus saith the Loide of hostes the God of Israel, As mine anger and my wrath hath bene powred forth vpon the inhabitants of Ierusalem: so shall my wrath be powred forth vpon you, when ye shall enter into Egypt, and ye shall be a derision, and an astonishment, and a curse, and a reproche, and ye shall see this place no more.

19 D ye remnant of Iudah, the Lord hath said concerning you, Goe not into Egypt: knowe certainly that I haue admonished you this day.

20 Surely ye ha dissembled in your hearts when ye sent mee vnto the Loide your God, saying, Day for vs vnto the Loide our God and declare vnto vs enccording vnto all that the Loide our God shall say, and we will do it.

21 Therefore I haue this day declared it you, but you haue not obeyed the voyce of the Loide your God, nor anything for the which hee hath sent mee vnto you.

22 Now therefore, knowe certainly that ye shall dye by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and dwell.

CHAP. XLIII

Johanneareth the remnant of the people into Egypt contrary to the minde of Ieremiah. & Ieremiah prophesieth the destruction of Egypt.

I ND when Ieremiah had made an end of speaking vnto the whole people all the words of the Loide their God, for the which the Loide their God had sent him to them, even all these words,

2 Then spake Azariah the sonne of Hoshaiah, and Johanan the sonne of Kasrah, and all the proud men, saying vnto Ieremiah, Thou speakest fallse: the Loide our God hath ad sent thee to say, Go not into Egypt to dwel there,

3 But Baruch the sonne of Neriah prophesied against vs, for to deliuer vs into the hand of the Chaldeans, that they might slay vs, and carie vs away captiues into Babel.

4 So Johanan the sonne of Kareah, and all the captiues of the hoste, and all the people obeyed not the voyce of the Loide, to dwel in the land of Iudah.

5 But Johanan the sonne of Kareah, & all the captiues of the hoste tooke all the remnant of Iudah, & were returned from all nations, whither they had bin driven, to dwel in the land of Iudah: the kings danghers, and euery person, that Nebuzaradan the chiefe steward had left with Sedachiah the sonne of Nehemiah, the sonne of Shaphan, and Jesremiah the Prophet, and Baruch the sonne of Neriah.

6 Even men and women, & children, and the kings danghers, and euery person, that Nebuzaradan the chiefe steward had left with Sedachiah the sonne of Nehemiah, the sonne of Shaphan, and Jesremiah the Prophet, and Baruch the sonne of Neriah.

7 So they came vnto the land of Egypt: for they obeyed not the voyce of the Loide: thus came they to Tahpanhes.

8 Then came the word of the Loide vnto Ieremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and hide them in the clay in the bucke kil, which is at the enre of Pharaochs house in Tahpanhes in the sight of the men of Iudah,

10 And sape vnto them, Thus saith the Loide of hostes the God of Israel, Whold, I will send and bring Nebuchadnezzar the King of Babel my seruant, and will set his throne by these stones that I haue hid, and he shall spread his pawlion ouer them.

11 And when he shall come, he shall smite the land of Egypt: such as are appointed for death, to death, and such as are for captiuitie, to captiuitie, and such as are for the sword, to the sword.

12 And I will kinde a fire in the houses of the gods of Egypt, and he shall burne them and carie them away captiues, and he shall aray himselfe with the land of Egypt, as a shepheard putteth on his garment, & shall depart from thence in peace.

13 Hee shall breake also the images of Beth-chemel, that is in the land of Egypt, and the houses of the gods of the Egyptians shall he burne with fire.

CHAP. XLIIII

Here reproth the people for their idolatrie. 25 They that set light by the threatening of the Loide, are chastened. 26 The destruction of Egypt and of the Iewes therein, is prophesied.

THE word that came to Ieremiah concerning all the Iewes, which dwel in the land of Egypt, and remained at Migdol and at Tahpanhes, and at the countrey of Pathos, saying,

2 Thus saith the Loide of hostes the God of Israel, Ye haue seene all the euil that I haue brought vpon Ierusalem, and vpon all the cities of Iudah: and behold, this day they are desolate, and no man dwelleth therein,

3 Because of their wickednesse which they haue committed, to provoke me to anger in that they went to burne me to euil, and to serue other gods, whom they knew not, neither they nor their fathers.

4 Nowbeit I sent vnto you all my seruants the Prophets bringing earthen, and

f As from the Moabites, Ammonites, & Edomites, cl. 40. 11.

g Whome these wicked led away by force.

h A cite in Egypt neere to Idus.

i Which signified y Nebuchadnezzar should come euen to y gates of Pharaoh, wherewere his bucke killes for his buildings. k Read Chap. 25. 9.

l Everyone shall be slaine by that meanes y God hath appointed, Chap. 13. 2.

m Meaning, most easily, and suddenly shall be carie the Egyptians away. n Or, the house of the famine.

a These were 2 famous & strong cities in Egypt, where the Iewes, that were fled, dwelt for their safete: but the Prophet declarereth that there is no hold so strong, that can preuene them from Gods vengeance.

b Read Chap. 7. 25. and 25. 3. and 26. 1. and 33. 19. sending and 32. 3.

sending them, saying, **Oh** doe not this abominable thing that I hate.

5 But they would not heare nor incline their eare to turne from their wickednes, and to burne no moie incense vnto other gods.

6 Wherefore **my** wrath, and mine anger was powred forth & was kindled in the cities of Iudah, and in the streets of Ierusalem, and they are desolate, and waileth, as appeareth this day.

7 Therefore now thus saith the Lorde of hostes the God of Israel, Wherefore committe ye this great euill against your soules, to cut off from you man and woman, child and suckling out of Iudah, and leaue you none to remaine?

8 In that ye mouke mee vnto wrath with the workes of your handes, burning incense vnto other gods in **h** land of Egypt whither ye be gone to dwell: that ye might bring destruction vnto your selues & that ye might be a curse and a reproch among all nations of the earth.

9 Haue ye forgotten the wickednes of your fathers, and the wickednes of the kings of Iudah and the wickednes of their wiues and your owne wickednes and **h** wickednes of your wiues, which they haue committed in the land of Iudah and in the streetes of Ierusalem?

10 They are not **h** humbled vnto this day, neither haue they feared, nor walked in my lawe nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith the Lorde of hostes the God of Israel, Behold, I will set my face against you ***** to euil and to destroy all Iudah,

12 And I will take the remnant of Iudah, that **e** haue left their faces to go into the land of Egypt there to dwell, and they shall all be consumed and fall in the lande of Egypt: they shall euen be consumed by the sword and by the famine: they shall die from the least vnto the most, **by** the sword, and by the famine, and they shall haue a detestation and an astonishment and a **c**urse and a reuoyche.

13 For I will visite them that dwell in the land of Egypt, as I haue visited Ierusalem, by the sword, by the famine, and by the pestilence.

14 So that noye of **h** remnant of Iudah, which are gate into the land of Egypt to dwell there, shall escape or remaine, that they should returne into the land of Iudah to the which they **h**aua a desire to returne to dwell there: for none shall returne, but s such as shall escape.

15 Then all the men which knewe that their wiues had burnt incense vnto other gods and all the women that stood by, a great multitude, euen all the people that dwell in the lande of Egypt in **W**athos, answered Ieremiah, saying,

16 The word that thou hast spoken vnto vs in the name of the Lorde, we will

not heare it of thee, **h** This declaration teach how dangerous a thing it is to decline once from God, & to follow our owne fantasies: for Satan euer solicited such and doeth not leaue them til he haue brought them to extreme impudencie and madness, euen to iustifie their wickednes against God & his Prophets.

17 But we will do whatsoeuer thing goeth out of our owne mouth, as to burne incense vnto **h** Queene of heauen, and to poure out drinke offerings vnto her, as we haue done, both we and our fathers, our kings and our princes in the cities of Iudah, & in **h** streets of Ierusalem: for then **h**ad we **h** plenty of victualles and were wel and **h** felt none euill.

18 But since we left off to burne incense to the Queene of heauen, & to poure out drinke offerings vnto her, we haue had **h** scarcenesse of all things, and haue bene consumed by the sword and by the famine.

19 And when wee burnt incense to the Queene of heauen & powred out drinke offerings vnto her, did we make her cakes to **m**ake her glad, and poure out drinke offerings vnto her without **h** our husbands?

20 Then said Ieremiah vnto all the people, to the men, and to the women, and to all the people which had giuen him that answer, saying,

21 Did not **h** Lorde remember the incense that ye burnt in the cities of Iudah, & in the streetes of Ierusalem, both you, and your fathers, your kings, and your princes, and the people of the land, and **h** hath he not considered it?

22 So that the Lorde could no longer forbear, because of the wickednes of your inuentions, and because of the abominations, which ye haue committed: therefore is your lande desolate and an astonishment, and a curse and without inhabitant, as appeareth this day.

23 Because ye haue burnt incense and because ye haue sinned against the Lorde, and haue not obeyed the voice of the Lorde, nor walked in his law, nor in his statutes, nor in his testimonies, therefore this plague is come vpon you, as appeareth this day.

24 Whosoer Ieremiah said vnto all the people and to all the women, Heare the word of the Lorde, all Iudah that are in the land of Egypt.

25 **I** thus speaketh the Lorde of hostes, the God of Israel, saying, Ye and your wiues haue both spoken with your mouths, and fulfilled with your hands, saying, We will performe our vowes that we haue vowed, to burne incense to the Queene of heauen, and to poure out drinke offerings to her: ye will performe your vowes and doe the things that ye haue vowed.

26 Therefore heare **h** word of **h** Lorde, all Iudah that dwell in the land of Egypt. Beholde, I haue sworne by my great name, saith the Lorde, that my name

shall not assured by Gods worde: for thereby they take an occasion to iustifie their doings, and their husbands shall giue an account thereof before God, reade Isa. 3. 25. **Ebr.** it is not come up into his heart? **m** You haue committed double euil in making wicked vowes, and in performing the same.

e He setteth before their eyes Gods indignemets against Iudah & Ierusalem for their idolatrie, that they might beware by their example, & not with the like wickednes provoke the Lord: for then they should be double punished. **d** He sheweth that we ought to keepe in memorie Gods plagues from **h** beginning, that considering them, we might liue in his fear, & know, if he haue not spared our fathers, yeakings, princes, and rulers, and also whole countreies, and nations for their finnes, that we vile women cannot looke to escape punishment for ours.

Or, bear downe Amos 9. 4.

e Which haue fully set their mindes, and are gone thicker on purpose. Whereby hee excepteth the innocents as Ieremiah & Baruch that were forced: therefore the Lord sheweth, that he will set his face against them: that is, purposely destroy them.

f Read Chap. 25. 6. & 41. 18.

Ebr. Is up

g Meaning, but a lewe.

h This declaration teach how dangerous a thing it is to decline once from God, & to follow our owne fantasies: for Satan euer solicited such and doeth not leaue them til he haue brought them to extreme impudencie and madness, euen to iustifie their wickednes against God & his Prophets.

i Read Chap. 7.

l It seemeth that the papists gathered of this place their *Salve Regina*, and *Regina celi*, *Salve*, calling the virgine Marie Queene of heauen, and so of the blessed virgine, and mother of our Saviour Christ made an idole: for here the Prophet cometh their idolatrie.

Ebr. we were satiated with bread.

k This is still the argument of idolaters, which esteeme religion by the bellie, and in steade of acknowledging Gods workes, who sedeth both plerie & dearth, health and sickness, they attribute it to their idoles, and so dishonour God.

Or, saue.

Or, want.

Or, so appeare her.

l This teacheth vs how great danger it is for the husbands to permit their

wiues any thing whereof they be

wiues any thing whereof they be

wiues any thing whereof they be

wiues any thing whereof they be

n This declar-
eth an horrible
plague toward
idolaters, seeing
that God will
not vouchsafe to
haue his Name
mentioned by
such as haue
polluted it.

o We see there-
fore, that God
hath a perpetu-
all care ouer his,
wherefoeuer they
are feareted: for
though they be
but two or three,
yet he will deli-
uer them when
he defroyeth
his enemies.
p He sheweth
f means where-
by they should
be destroyed, to
assure them of
certeintie of the
plague, and yet
they remaine til
in their obstinacie
till they perish: for Iosephus lib 10 de Antiq.
chap 11. writeth that sūe yeere after the taking of Ierusalem,
Nebuchad-nezzar the yonger, hauing ouercome the Moabites
and the Ammonites, went against Egypt, and slew the King, and
so brought these Iewes, and other into Babylon.

shall no more be called vpon by the
mouth of any man in Iudah, in all the
land of Egypt, saying, The Lozde God
lieth.
27 Beholde, I will waiche ouer them for
euill and not for good, and all men of
Iudah that are in the lande of Egypt,
shalbe consumed by the sworde, and by
the famine, vntill they be vtterly des-
troyed.
28 Yet a smale number that escape the
sworde, shall returne out of the lande
of Egypt into the lande of Iudah: and
al the remnant of Iudah that are gone
into the land of Egypt to dwell there,
shall knowe by those wordes shall stand,
nine of thers.
29 And this shalbe a signe vnto pou, saith
the Lozde, when I visite pou in this
place, that pe may knowe that my
wordes shall liuelie stand against pou
for euill.
30 Thus saith the Lozde, Beholde, I wil
p gne Pharaoh Nophra king of E-
gypt into the hand of his enemies, and
into the hand of them that seeke his
life: as I gaue Zedekiah king of Iu-
dah into the hand of Nebuchad nezzar
king of Babel his enemy, who also
sought his life.

CHAP. XLV.

2 Ieremiah comforteth Baruch, assuring him that he
should not perish in the destruction of Ierusalem.
1 The word that Ieremiah the Pro-
phet spake vnto 2 Baruch the
sonne of Neriah, when he had
written these 3 wordes in a booke at the
month of Ieremah, in the fourth yeere
of Iehoiakim the sonne of Josiah king
of Iudah, saying,
2 Thus saith the Lozde God of Israel vnto
to thee, O Baruch,
3 Thou didest say, Who is me now: for
the Lozde hath laied sorowe vnto my
sorrow: I 4 fainte in my mourning, and
I can finde no rest.
4 Thus saith the Lozde, Beholde, that which I
haue built, will I 5 destroy, and that
which I haue planted, will I plucke
vp, euen this whole land.
5 And seekest thou great things for thy
selfe? seeke them not: for behold, I will
bring a plague vpon all flesh, saith the
Lozde: but thy life will I gūe thee for
6 a pray in all places, whither thou go-
est.

CHAP. XLVI.

1 He prophesieth the destruction of Egypt. 27 Deli-
uerance is promised to Israel.
1 The wordes of the Lozde, which came
to Ieremiah the Prophet against

the 2 Gentiles,
2 As against Egypt, against the armie of
b Pharaoh Necho King of Egypt,
which was by the riuier Perath in Car-
chemish, which Nebuchad-nezzar king
of Babel liote in the fourth yeere of
Iehoiakim the sonne of Josiah king of
Iudah.
3 2 Make readie buckler and shield, and
goe forth to battel.
4 Make readie the hostes, and let the
hostemen get vp, and stand vp with
your fallers, fourbush the speares, and
put on the brigandines.
5 4 Wherefore haue I seene them afraid,
and bitten backe? for their mightie
men are smitten, and are fled away, and
looke not backe: for feare was round a-
bout, saith the Lozde.
6 The swift shall not see away, nor the
strong man escape: they shall stumble,
and fall toward the 2 North by the ri-
uer Perath.
7 Who is this, that cometh by as 1 a
flood, whose waters are moued like the
ruiers?
8 Egypt riseth by like the flood, and his
waters are moued like the ruiers, and he
saith, I will goe vp, and will coner the
earth: I will destroy the citie whi-
ch them that dwell therein.
9 Come by, pe hostes, and rage ye cha-
retes, and let 3 valliant men come forth,
3 the blacke shooes, and the Ipbians
that beare the shield, and the Ipbians
that handle and bend the bowe.
10 For this is the day of the Lozde God of
hostes, and a day of vengeance, that he
may auenge him of his enemies: for the
sword shall denounce, and it shall sacri-
fice, and made drinke with their blood:
for the Lozde God of hostes hath 4 a las-
trophe in the North countrey 5 by the
riuier Perath.
11 Go vp vnto Gilead, 4 and take balmie,
O virgine, 1 the daughter of Egypt: in
vaine shalt thou vse many 6 medicines:
for thou shalt haue no health.
12 The nations haue heard of thy shame,
and thy cry hath filled the land: for the
strong hath stumbled against the strong
and they are fallen both together.
13 ¶ The word that the Lozde spake to Ie-
remiah the Prophet, how Nebuchad-
nezzar king of Babel should come and
smite the land of Egypt.
14 Publish in Egypt 2 declare in Mig-
dol, and yoclayme in Noph, and in
Calpathes, and say, Stand still, and
prepare thee: for the sworde shall de-
noure thee about thee.
15 Whp are thy valliant men yit backe?
they coude not stand, because the Lozde
did drine them.
16 He made many to fall, and one fell by
on another: and they saide, Arise, let vs
goe agame to our 3 owne people, and to
the land of our natiuitie from 4 the sworde
of the violent.

17 They did crie there, Pharaoh king of
Egypt,
a That is, nine
natio: which are
round about the
land of Egypt.
b Reade 2. King-
23. 29. & 2. 7.
and 2. Chro. 35.
20.
c He warreth
the Egyptians to
prepare them-
selves to warre.
d The Propher
had this vision
of the Egyptians
which should be
put to flight by
the Babylonians
at Carchemish.
e The Babylonians
shall discom-
fite them at the
riuier Euphrates.
f He derideth
the boaling of
the Egyptians
who thought by
their riches, and
power to haue
ouercome all the
worlde, alluding
to the riuier Ni-
lus, which at cer-
taine times ouer-
floweth 7 coun-
trei of Egypt.
g For these na-
tions tooke part
with the Egypt-
tians.
h He calleth the
slaughter of
Gods enemies a
sacrifice, because
it is a thing that
doeth please
him, Isa. 34. 6.
i That is, at
Carchemish.
k For at Gilead
did growe molt
soveraine balmie
for woundes.
l So called, be-
cause Egypt had
not yet bene o-
uercome by the
enemie.
m He sheweth
that no salue or
medicine can
preuaile where-
at God giuech
the wound.
n As they that
should repent
that they hel-
ped the Egypt-
tians.

a Which was Ie-
remias disciple,
and wrote his
prophecies vnder
him.
b Whereof
read Chap. 36. 10
c Baruch mo-
ued with an in-
considerat zeale
of Ieremias im-
prisonment, but
chiefly for the
destruction of
the people, and
the Temple, ma-
keth this lamenta-
tio, as Psal. 6. 6.
d Meaning, that
God might des-
troy this peo-
ple because he
had planted the.
e Thinkest thou
to haue honour
& credit wherein he
sheweth his infirmities. f Read Chap. 21. 9.

o He derideth them which shall impute their overthrow to lacke of counsell and policie, or to fortune, and not obseruing of time, not considering that it is Gods iust iudgement.

p To wit, that the Egyptians shalbe destroyed. q They haue abundance of all things, and therefore are disobedient and proud. r As verse 9. s They shalbe scarce able to speake for feare of the Caldeans. t Meaning, Egypt. u That is, they shall flay the great and mightie me of power. x To wit, Nebuchadnezzars annie. y Some take the Ebrew worde Amon for the kings name of No, that is, of Alexandria. z Meaning, that after the space of fourtie yeeres Egypt should be restored. Isa. 19. 23. Ezek. 29. 13. a God comforteth all his that were in captiuitie, but specially the final Church of the Isues, whereof were Teremiah and Baruch, which remained among the Egyptians: for the Lorde neuer forsaketh his. Isa. 44. 2. chap. 30. 10. b Reaie Chap. 10. 24. c H. A. P. xlviii. a Which was also called Gaza, a citie of the Philistins. b He meanteth y^e armie of y^e Caldeans, Isa. 37. 8.

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Egypt, and of a great multitude. o hath passed the time appointed.

18 **As I live,** saith the King, whose Name is the Lord of hostes, surely as Tabor is in the mountanes, and as Carmel is in the sea: so shall y^e come.

19 **Thou daughter dwelling in Egypt,** make thee geare to goe into captiuitie: for Noph shall be waste and desolate, without an inhabitant.

20 **Egypt is like a faire calfe,** but destruction cometh: out of the North it cometh.

21 **Also her hired men** are in the middes of her like fat calves: they are also turned backe and fled away together: they could not stand, because the day of their destruction was come upon them, and the time of their visitation.

22 **The voyce thereof shall goe forth like a serpent:** for they shall march with an armie, and come against her with arrows, as hewers of wood.

23 **They shall cut downe** her forest, saith the Lorde: for they cannot be counted, because they are more then the grass hoppers, and are innumerable.

24 **The daughter of Egypt shall be confounded:** she shall deliuered into the hands of the people of the North.

25 **Thus saith the Lorde of hostes, the God of Israel,** Beholde, I will write the common people of No and Pharaoh, and Egypt, with their gods and their kings, euen Pharaoh, and all them that trust in him.

26 **And I will deliuer them into y^e hands of those,** that seeke their liues, and into the hand of Nebuchadnezzar King of Babel, and into the hands of his seruants, and afterward they shall dwell as in the olde time, saith the Lorde.

27 **But feare not thou, my seruant Jaakob,** and be not thou afraid. **Israel:** for beholde, I will deliuer thee from a faire cuntry, and thy seede from the lande of their captiuitie, and Jaakob shall returne and be in rest, and prosperitie, and none shall make him afraid.

28 **Feare thou not, O Jaakob my seruant,** saith y^e Lorde: for I am with thee, and I will bitterly destroy all the nations, whither I haue binnen thee: but I will not bitterly destroy thee, but correct thee by iudgement, and not bitterly cut thee of.

CHAP. XLVII.

The word of the Lord against the Philistins.

The wordes of the Lord that came to Teremiah the Prophet, against the Philistins, before that Pharaoh smote Azzah.

2 **Thus saith the Lorde,** Beholde, waters rise by out of the North, and shall be a dwelling flood, and shall overflowe the land, and all that is therein, and the cities with them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howle.

3 **At the noise and stamping of the troopes** of his strong horses, at the noise of his charrets, and at the rumbering of wheeles: the fathers shall not looke backe to their children, for febleness of hande.

4 **Because of the day that cometh to destroy Egypt,** and Sidon, and all the rest that take their part: for the Lorde will destroy the Philistins, the remnant of the ple of Caphtor.

5 **Baldnes is come byen Azzah:** Azzah is cut by with the rest of their balles. How long wilt thou cut thy selfe?

6 **Thou wood of the Lorde,** how long wilt it be: thou cease! turne againe into thy seaber, rest and be still.

7 **Howe can it cease,** seeing the Lorde hath giuen it a charge against Azzah: lon, and against the sea bancke: euen there hath he appointed it.

8 **Which the Lord forbade his people to do,** Deut. 17. 1. h Meaning, that it is not possible that the wicked should by anie means escape or stay the Lord, when he will take vengeance.

CHAP. XLVIII.

The word of the Lorde against the Moabites, 26 Because of their pride and crueltye.

Concerning Moab, thus saith the Lorde of hostes, the God of Israel, **Who unto Rebo:** for it is wasted: Kiriathaim is confounded and taken: Higgab is cruised and afraid.

2 **Moab shall boast no more of Bethbon:** for they haue deuised euil against it. **Come,** and let vs destroy it, that it be no more a nation: also thou shalt be destroyed, **Madmen,** and the sword shall vnrine thee.

3 **A voyce of crying shall be from Horonaim with desolation and great destruction.**

4 **Moab is destroyed:** her title ones haue caused their crye to be heard.

5 **For at the going by of Lubith,** the mourner shall goe by with weeping: for in the going downe of Horonaim, the enemies haue heard a crye of destruction.

6 **Free and save your liues,** and be like unto the heath in the wilderness.

7 **For because thou hast trusted in thy swokes and in thy treasures,** thou shalt also be taken, and Chemosh shall goe forth into captiuitie with his Priests and his princes together.

8 **And the destroyer shall come upon all cities,** and no citie shall escape: the balke also shall perish and the plaine shall be destroyed as the Lorde hath spoken.

9 **Cue wings vnto Moab,** that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 **shalbe led away captiues,** so that they shall then knowe that it is in vaine to looke for helpe at idoles. Isa. 15. 2.

o b Cur sed

b Which wanted themselves of their idole as though he could haue defended them.
c That is, they shall be restored by the Messiah.

of Chemosh periseth: for thy sonnes are taken captiues, and thy daughters led into captiuitie.
47 Yet will I bring againe the captiuitie of Moab in the c latter dayes, saith the Lord. Thus saith the iudgement of Moab.

CHAP. XLIX.

1 The word of the Lord against the Ammonites,
2 Idumea, 23 Damascus, 28 Kedar, 34 and Elam.

a They were separated from 5 Moabites by the riuier Arnon, and after that the ten tribes were caried away into captiuitie, they inuaded the countrey of Gad.
b To wit, of the Ammonites.

1 Vnto the children of a Minnon thus saith the Lord, Hath Israel no sones? or hath he none heire? Why then hath their b king possessed Gad? and his people dwelt in c his cities?

c Meaning, of the Israelites.
d Which was one of the chiefe cities of the Ammonites, as were Heshbon & Ai: there was also a citie called Heshbon among the Moabites.

2 Therefore behold, the dayes come, saith the Lord, that I will cause a nospe of warre to be heard in d Rabbah of the Ammonites, and it shall be a desolate heape, and her daughters shall be burnt with fire: then shall Israel possesse those that possessed him, saith the Lord.

3 Howle, d Heshbon, for it is wasted: crie ye daughters of Rabbah: giue you with sackcloth: mourne and tinne to and fro by the hedges: for their king shall go into captiuitie, and his Priests, and his princes likewise.

4 Wherefore glouest thou in d o balleis? thy balles stoweth away, & rebellious daughter: she trusted in her treasures, saying, Who shall come vnto me?

5 Behold, I will bring in a feare vpo thee, saith the Lord God of hostes, of all those that be about thee, and ye shall be scattered eney man s right forth, and none shall gather him th it seeth.

6 And h afterward I will bring againe the captiuitie of d children of Amnon.

e In thy plentifull countrey.
f Signifying that power & riches cannot preuaile when as God will execute his iudgements.

7 T O Edom thus saith the Lorde of hostes, Is wisdom no more in i Teman? is counsell perished from their children? is their wisdome vanisshed? k they are turned backe, and haue consulted to dwell for I haue brought the destruction of Esau vpon him, & the time of his visitation.

8 Flee, ye inhabitants of Deban (k they are turned backe, and haue consulted to dwell) for I haue brought the destruction of Esau vpon him, & the time of his visitation.

9 If the graue gatherers come to thee, would they not leaue some grapes? if theues came by night, they wil destroy till they haue enough.

g That is, without looking back and as euery one can finde away to escape.
h In the time of Christ when the Gentiles shall be called.
i Which was a citie of Edom called by the name of Teman

10 For I haue discovered Esau: I haue vncouered his secrets, and he shall not be able to hide himselfe: his seed is wasted, and his butchen and his neighbours, and there shall be none to say,

11 Leane thy o fatherles children, and I wil visite them aliu, and let thy widows trust in me.

12 For thus saith the Lord, Behold, they

k The enemies that shall dissemble as though they fled away, shall turne back, and inuade your land, and possesse it. l Meaning, that God would vterly destroy them, and not spare one, though the graue gatherers leaue some grapes, and the theues seeke but till they haue ynough. Obad. 1-5. m The destruction shall be so great, that there shall be none left to take care ouer the widowes, and fatherles, i I haue not spared mine owne people, and how should I pitee thee?

whose iudgement was not to drinke of the cuppe, haue assuredly drunken, and art thou he that shall escape free? thou shalt not goe free, but thou shalt surely drinke of it.

13 For I haue swozne by my selfe, saith the Lord, that o Bozrah shall be waste, and for a reypoche, & a desolation, and a curse, and all the cities thereof shall be perpetual desolations.

o Which was a chiefe citie of Edom.

14 I haue heard a rumour from d Lord, and an ambassadour is sent vnto the heathen, saying, Gather you together, and come against p her, and rise vpo to the battel.

p That is, Bozrah.

15 For loe, I will make thee but small as among the heathen, and despised among men.

16 Thy o feare, & the pride of thine heart hath deceiued thee, thou that dwellest in the clefts of the rocke, and keepst the height of the hill: though thou shouldst make thy nest as hie as the eagle, I will bring thee downe from thence, saith the Lord.

Or, idole.

17 I Also Edom shall be desolate: euery one that goeth by it, shall be astonisshed, and shall hiss at all the plagures thereof,

18 As in the ouerthrowe of Sodomy, and of Gomorah, & the places thereof dwell about, saith the Lord: no man shall dwell there, neither shall the sonnes of men remaine in it.

q To wit, Nebuchad-nezzar after he hath ouercome Iudah, which is ment by the swelling of Iorden, shall come against mount Seir and Edom.

19 Beholde, he shall come by like a Ipon from the swelling of Iorden vnto the strong dwelling place: for I will make o Israel to rest, euen I will make i him to haste away from her, & who is a cholen man that I may appouit against her? for who is like me? & who will appouit me the time? and who is the shepheard that will stand before me?

r That is, the Israelites, whom the Edomites kept as prisoners to haste away from thence.

20 Therefore heare the counsell of h Lord that he hath denied against Edom, & his purpose that he hath conceived against the inhabitants of Teman: surely by the least o of the flocke shall draw them out: surely i he shall make their habitations desolate with them.

f The captaine and gouernour of the armie, meaning, Nebuchad-nezzar.

21 The earth is moued at h wise of their fall: the crie of their voyce is heard in the red Sea.

g As Cha. 48. 40. was saide of Moab.

22 Beholde, he shall come by, and flie as the eagle, & and spied his wings ouer Bozrah, and at that day shall the heart of the strong men of Edom be as the heart of a woman in trauaile.

y Which was y chief citie of Syria, whereby he meant h whole countrey.

23 I Vnto y Damascus he saith, Hamath is confounded & Arpad, for they haue heard euil tidings, and they are faint hearted as one on the fearefull sea that cannot rest.

z When hee heard y sudden comming of the enemy.

24 Damascus is discouraged, & turneth her selfe to flight z and feare hath seled her: anguish and sorowes haue taken her as a woman in trauaile.

a He speaketh this in the person of the King and of them of the countrey who shall wonder to see Damascus the chiefe citie destroyed,

25 How is the glorious o citie not respected, the citie of my ioy?

26 Therefore her pong men shall fall in her streets, and all her men of warre shall be

for it is the vengeance of the Lord: take vengeance vpon her: as the hath done, doe vnto her.

against the Lord, euen against the holy one of Israel.

q Destroy her so that none be left to labour the ground or to take the fruite thereof.

16 Destroy the tower from Babel, and him that handleth the siet in the time of harvest: because of the sword of the oppresseour they shall turne euery one to his neighbour, and they shall see euery one to his owne land.

30 Therefore shall her pong men fall in the streetes, and all her men of warre shall be destroyed in that day, sayth the Lord.

r Meaning, Tiglath-peleazar who caried away the ten tribes. s He caried away the rest, to wit, Iudah, and Benjamin.

17 Israel is like scattered sheepe: the Lyons haue disperfed them: first the King of Asshur hath denouered him, and last this Nebuchad-nezzar King of Babel hath broken his boues.

31 Beholde, I come vnto thee, O proude man, sayth the Lord God of hostes: for thy day is come, euen the time that I will visit thee.

32 And the proude shall stumble and fall, and none shall raise him vp: and I will kindle a fire in his cities, and it shall deuoure all round about him.

18 Therefore thus saith the Lord of hostes the God of Israel. Beholde, I will visite the King of Babel, and his land, as I haue visited the King of Asshur.

33 Thus sayth the Lord of hostes, The children of Israel, and the children of Iudah were oppressed together: and all that tooke them captiues, helde them, & would not let them go.

19 And I will bring Israel againe to his habitation: he shall feede on Carmel and Bashan, and his soule shall be satisfied vpon the mount Ephraim and Gilead.

34 But their strong redeemer, whose name is the Lord of hostes, hee shall mainteyne their cause, that hee may giue rest to the land, & and disquiet the inhabitants of Babel.

z He shewed that when God executeth his iudgements against his enemies, that his Church shall then haue rest. *Ebr. hevs.*

t That is, Babylon: thus the Lord rayseth vp Cyrus.

20 In those dayes, and at that time, saith the Lord, the iniquitie of Israel shall be sought for, and there shall be none: and the finnes of Iudah, and they shall not be found: for I will be mercifull vnto them, whom I reuerne.

35 A sword is vpon the Caldians, sayth the Lord, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wise men.

u Nebuchad-nezzar, who had smitten downe all the princes, and people of the world.

21 Go vp against the land of the rebels, euen against it, and against the inhabitants of Dekod: destroy, and lape it waste after them, saith the Lord, and do according to all that I haue commaunded thee.

36 A sword is vpon the soothsayers, and they shall dote: a sword is vpon her strong men, and they shall be afrayd.

37 A sword is vpon their charcets, and vpon all the multitude that are in the middes of her, & they shall be like women: a sword is vpon her treasures, and they shall be spoiled.

a For Cyrus did cut the riuer Euphrates & deuided the course thereof into many streames, so that it might be passed ouer as though there had bene no water: which thing he did by the counsell of two of Belshazzars captiues, who conspired against their King, because he had gel ded the one of them in despite, and slaine the sonne of the other.

22 A drie of battell is in the land, & of great destruction.

38 A drought is vpon her waters, and they shall drie vp: for it is the lande of grauen images, and they dote vpon their idoles.

23 Holwe is the hammer of the whole world destroyed, and broken! holwe is Babel become desolate among the nations!

39 Therefore the Zimms with the Zims shall dwell there, and the striches shall dwell therein: for it shall be no more inhabited, neither shall it bee inhabited from generation vnto generation.

v Ebr. from the wide.

24 I haue snared thee, and thou art taken, O Babel, & thou wast not aware: thou art founde, and also caught, because thou hast struen agaynst the Lord.

40 As God destroyed Sodom and Gomorah with the places thereof nere about, sayth the Lord: so shall no man dwell there, neither shall the soune of man remaine therein.

x Her Princes & mightie men.

25 The Lord hath opened his treasure, and hath brought forth the weapons of his wrath: for this is the worke of the Lord God of hostes in the lande of the Caldians.

41 Beholde, a people shall come from the North, & a great nation, and many kings shall be raised vp from the coasts of the earth.

b Reade Isai. 13. 21. *Ebr. finnes of the striches, or young, Gen. 19. 24. Isa. 13. 19.*

26 Come against her from the utmost border: open her store houses: tread on her as on the heaues, and destroy her utterly: let nothing of her be left.

42 They shall holde the bowe and the buckler: they are cruel and vmercifull: their voyce shall roare like the sea, and they shall ride vpon horses, and be put in aray like men to the battell against thee, O daughter of Babel.

y Of the Iewes which should be deliuered by Cyrus.

27 Destroy all her bullocks: let them goe downe to the slaughter. Wo vnto them, for their day is come, & the time of their visitation.

43 The King of Babel hath heard the report of them, and his hautes d waxed feeble: for he came vpon him, euen for he came as of a woman in tra uail.

28 The voyce of them that flee, and escape out of the land of Babel to declare in Zion the vengeance of the Lord our God, and the vengeance of his Temple.

44 Beholde, he that come by like a lyon from the swelling of Iorden vnto the strong habitation: for I will make Israel to rest, & I will make them to pass away from

c Meaning, that the Persians should gather their armie of many nations. d Which is ment of Belshazzar, Dan. 5. 6 from Chap. 49. 28.

Reu. 18. 6.

e Reade Chap. 49.19.

from her and who is a chosen man that I may appoint against her? for who is like me, and who will appoint me the time? and who is the shepheard that will stand before me?

45 Therefore heare the counsell of the Lord that he hath denised againt Babel, and his purpose that he hath conspired againt the land of the Caldeas: surely the least of the flocke shall dwawe them out: surely he shall make their habitation desolate wity them.

46 At the nople of the winning of Babel the earth is moued, and the erie is heard among the nations.

CHAP. LI.

1 Why Babylon is destroyed. 41 The vaine confidence of the Babylonians. 43 The vanitie of idolaters. 59 Ieremah giueth his booke to Sheraiah.

I Thus saith the Lord, Behold, I will raise vp against Babel, & against the inhabitants that lift by their heart againt me, a destroying wimbe,

2 And wil send vnto Babel fanners that shall fanne her, and shall empty her lad: for in the day of trouble they shall be againt her on every side.

3 Also to the venter that bendeth his bowe, and to him that listeth himselfe by in his brigandine, will I say, Spare not her pong men, but destrope all her holste,

4 Thus the flaine shall fall in the land of the Caldeans, and they that are christ through in her streets.

5 For Israel hath bene no widow, nor Judah from his God, from the worde of holtes, though their land was filled wity sinne againt the holy one of Israel.

6 Therefore flee out of the middes of Babel, and deliuer euery man his soule: be not destroyed in yer iniquitie: for this is the time of the Lordes vengeance: he will render vnto her a recompence.

7 Babel hath bene as a golden cuppe in the Landes haude, that made all the earth drunken: the nations haue drunken of her wine, therefore do the nations rage.

8 Babel is sodeinly fallen, & destroyed: howle for her, bying balme for her soer, if she may be healed.

9 We would haue cured Babel, but thee coude not be healed: forsake her, and let vs goe euery one into his owne countrey: for her iudgement is come by vnto heauen, and is lifted by to the cloudes.

10 The Lord hath thought foorth our righteoulines: come and let vs declare in Zion the woork of the Lord our God.

11 Make bright the arrowes: gather the shields: the Lord hath raised by the spirit of the king of the Medes: for his purpose is againt Babel to destroy it, because it is the vengeance of the Lord,

and the vengeance of his Temple.

12 Set by the standart vpon the walles of Babel, make the watch strong: let by the watchmen: prepare the shoutes: for the Lord hath both deuised, and done that which he spake againt the inhabitants of Babel.

13 Thou that dwellest vpon manie waters, abundant in treasures, thine ende is come, euen the ende of thy conuetousnes.

14 The Lord of hostes hath sworn by him selfe, saying, Surely I will fill thee wity men, as wity caterpillers, & they shall erie and shoute againt thee.

15 He hath made the earth by his power, & established the world by his wisdom, and hath stretched out the heauen by his discretion.

16 He giueth by his voyce the multitude of waters in the heauen, and he causeth the cloudes to ascend from the endes of the earth: hee turneth lightnings to raine, and bringeth forth the wide out of his treasures.

17 Euerie man is a beast by his owne knowledge: euery founder is confounded by the granen image: for his melting is but falsehode and there is no breath therein.

18 They are vanitie, and the worke of errous: in the time of their visitation they shall perish.

19 The portion of Jaakob is not lyke them: for he is the maker of all things, and Israel is the rod of his inheritance: the Lord of hostes is his Name.

20 Thou art iniue hammer, and weapons of warre: for wity thee will I breake the nations, and wity thee will I breake kingdoms,

21 And by thee will I breake horse and horseman, and by thee will I breake the charet and him that rideth therein.

22 Wity thee also will I breake man & woman, and by thee will I breake old and pong, and by thee will I breake the man and the maide.

23 I will also breake by thee the shepheard and his flocke, and by thee will I breake the husbande man and his pokie of oren, and by thee will I breake the dukes and princes.

24 And I will render vnto Babel, and to all the inhabitants of the Caldeans all their euil, that they haue done in Zion, euen in your sight, sayth the Lord.

25 Behold, I come vnto thee, O destruction mountaine, sayth the Lord, which destropest all the earth: & I will stretch out mine hand vpon thee, and roll thee downe from the rocks, and will make thee a burnt mountaine.

26 They shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be destroyed for euer, sayth the Lord.

27 Set by a standart in the land: blowe the trumpets among the nations: yee pace the nations againt her: call by

i For the land of Caldea was full of riuers which ran into Euphrates. ¹⁰ Medes sure. ¹¹ Ebr. his soule. ^{Amos 6.8.} Chap. 10. 10.

k Reade Chap. 10.14.

l When God shall execute his vengeance. m That is, the true God of Israel is not like to these idols: for he can helpe when all things are desperate. n He meaneth the Medes and Persians, as he did before call the Babylonians his hammer. Chap. 50. 23.

o Not that Babylon stood on a mountaine, but because it was strong, and seemed inuincible. p From thy strong holdes and fortresses,

¹ Or, of the land that riseth vp. a The Medes & Persians, that shall destroy them as y winde doth the chaffe. b Though they were forsaken for a time, yet they were not vterly cast of as though their husband were dead. c He sheweth that of these remaineth nothing for them that abide in Babylon, but destruction. Chap. 17. 6. & 48. 6. d By whome the Lord powered out the drinke of his vengeance, to whome it pleased him. e For the great afflictions that they haue felt by the Babylonians. ¹ Is. 21. 6. ² Is. 41. 1. s. 4. f Thus y people of God exhort one another to go to Zion and praise God. g In approving our cause & punishing our enemies. ¹ Or, silver, multiplie. h For the wrong done to his people, & to his temple. Chap. 50. 28.

By these three nations he meant Armenia the Hyer, & Armenia the lower, & Scythia: for Cyrus had gathered an armie of diuers nations.

the kingdomes of Ararat, Shinnu, & Alshchenaz against her: appoint the prince against her: cause hoiles to come by as the rough caterpillers.

28 Prepare against her the nations with the kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the lande shall tremble and sorrow: for the denice of the Lorde shall be performed against Babel, to make the land of Babel waste without an inhabitant.

30 The strong men of Babel haue ceased to fight: they haue remanied in their holdes: their strength hath failed, and they were like women: they haue burnt her dwelling places, and her barres are broken.

31 A poste shall runne to meet the poste, & a messenger to meete the messenger, to shew the king of Babel, that his cite is taken on a fide thereof,

32 And that the passages are stopped, & the reedes burnt with fire, and the men of warre troubled.

33 For thus saith the Lord of hosts the God of Israel, The daughter of Babel is like a chyring floze: the time of her chyring is come: yet a litle while, and the time of her harness shall come.

34 Bouchab-nezzar the king of Babel hath denoued me, and detroyed me: he hath made me an empty vessel: he swallowed me by like a dragon, and filled his bellie with my delicates, & hath cast me out.

35 The spoyle of me, and that which was left of me, is brought vnto Babel, shall the inhabitant of Zion say: a my blood vnto the inhabitants of Caldea, shall I Jerusalem say.

36 Therfore thus saith the Lord, Behold, I wil mainteine thy cause, and take vengeance for thee, and I will dye by the sea, and dye by yer fyngs.

37 And Babel shall be as heapes, a dwelling place for dragons, an astonishment, and an hiding, without an inhabitant.

38 They shall roare together like lions, & yel as the lions whelpes.

39 In their heat I wil make the feastes, and I wil make them drunken, that they may reioice, and sleepe a perpetual sleepe, and not wake, saith the Lord.

40 I wil bring them downe like lambs to the slaughter, and like rams & goats.

41 How is the beshach taken! and how is the glory of the whole earth taken! how is Babel become an astonishment among the nations!

42 The sea is come by vpon Babel: she is couered with the multitude of the wanes thereof.

43 Her cities are desolate: the lande is dye and a wilderness, a land wherein no man dwelleth, neither doeth the soune of man passe thereby.

44 I wil also visite Belim Babel, & I wil bring out of his mouth, that which he

hath swallowed by, and the nations shall runne no more vnto him, & the wal of Babel shall fall.

45 My people, go out of the mids of her, and deliuer ye euerie man his soule from the fierce wrath of the Lord,

46 Least your heart euen faint, & ye feare the rumour, that shall be heard in the land: the rumour shall come this pere, & after that in the other: but pere shall come a rumour, and crueltie in the land, and ruler against ruler.

47 Therefore beholde, the dayes come, that I wil visite the images of Babel, & the whole land shall be confounded, & all her flame shall fall in the mids of her.

48 Then the heauen and the earth, and all that is therein shall reioice for Babel: for the destroyers shall come vnto her from the North, saith the Lord.

49 As Babel caused the flame of Israel to fall, so by Babel the flame of all the earth did fall.

50 For that she haue escaped the sworde, go away, stand not sit remember the Lord a kurre of, and let Jerusalem come into your minde.

51 We are confounded because we haue heard reproche: shame hath covered our faces, for strangers are come into the Sanctuaries of the Lordes house.

52 Wherefore beholde, the dayes come, saith the Lord, that I wil visite her great images, and through all her lande the wounded shall grone.

53 Though Babel should mount by to the heauen, and rihough she should defende her strength on hir, yet from mee shall her destroyers come, saith the Lord.

54 A sound of a drie cometh from Babel, and great destruction from the land of the Caldeans.

55 Because the Lorde hath layde Babel waste, and destroyed from her the great voyce, and her wanes shall roare like great waters, and a sounde was made by their noyle.

56 Because the destroyer is come vpon her, euen vpon Babel, and her strong men are taken, their bowes are broken: for the Lord God that recompenceth, shall surely recompence.

57 And I wil make dynke her princes, and her wise men, her dukes, and her nobles, and her strong men: and they shall sleepe a perpetual sleepe, and not g For the walles wake, saith the King, whose name is the Lord of hostes.

58 Thus saith the Lord of hostes, The h I wil so astonish thicke wall of Babel shall be broken, and her he gates shall be burnt with fire, and the people shall labour in vain, they shall not knowe which way to turne them.

59 The word which Jeremiah the Prophet commanded Sheraiah the sonne of Neriah, the sonne of Naathaniah, whise he went with Zedekiah the King of Iudah thicke.

b Meaning, that Babylon should not be destroyed all at once, but by litle and litle should be brought to nothing: for the first yere came the tidings, the next yere the siege, and in the third yere it was taken: yet this is not that horrible destruction which the Prophets threatened in many places: for that was after this, when they rebelled & Darius ouercame them by the policie of Zopyrus & hanodged three thousand gentlemen besides the common people.

c All creatures in heauen and earth shall reioyce and praise God for the destruction of Babylon the great enemy of his Church.

d Babylon did not onely destroy Israel, but many other nations.

e Ye that are now captiues in Babylon.

f He sheweth how they should remember Jerusalem by lamenting the miserable affliction thereof.

g For the walles were two hundred foorthe ye.

h I wil so astonish them by afflictions that they shall not knowe which way to turne them.

i The thicke of the wall was of stire foote

r By turning the course of the river, one side was made open, and the reedes that did growe in the water, were destroyed, which Cyrus did by the counsel of Gobria, and Gaba-cha Belshazzars captiains.

s When she shall be cut vp and threshed.

t This is spoken in the person of the Iewes, bewaying their state & the crudelie of the Babylonians.

u Thus y Lorde esteemeth the iniurie done to his church as done to himselfe, because their cause is his.

x When they are inflamed w huricating and drinking, I will feast with them, alluding to Belshazzars banquet, Dan. 5. 2.

y Meaning Babel, as Cha. 25. 26

z The great armie of y Medes and Persians.

a That is, his gites & presents which he had received as parte of the spoile of other nations, & which the idollaters brought vnto him from all countreys.

k This was not in the time of his captiuitie, but seuen yeres before, when he went either to gratulate Nebuchad-nezzar, or to intreate of some matters, 1 S. Iohn in his reuelation alludeth to this place, when he saith that the Angel tooke a millstone and cast into the sea: signifying thereby the destruction of Babylon, Reue. 18. 21. m They shall not be able to resist, but shall labour in vaine.

Judah into Babel, in the 4th fourth yeere of his reigne: and this S^{er}eraiah was a peaceable yince.

- 60 So Jeremia^h wrote in a booke al the euil that should come vpon Babel: euen all these things, that are written against Babel.
- 61 And Jeremia^h lapde to S^{er}eraiah, When thou comest vnto Babel, and shalt see, and shalt reade all these wordes,
- 62 Then shalt thou say, O Lord, thou hast spoken against this place, to destroy it, that none should remaine in it, neither man nor beast, but that it should be desolate for euer.
- 63 And when thou hast made an ende of reading this booke, thou shalt binde a stone to it, and cast it in the middes of Euphrates,
- 64 And shalt say, Thus shall Babel be drownded, and shall not rise from the euil, that I will bring vpon her: and they shall be wearie. Thus saue are the wordes of Jeremia^h.

CHAP. LII.

4 *Jerusalem is taken, 10 Zedekiahs sonnes are killed before his face, and his eyes pnt out, 13 The citie is burned, 31 Iehoiachin is brought forth of prison, and fed like a King.*

- 1 **Z**edekiah was one and twenty yere old when he began to reigne, and he reigned cleuen yeres in Ierusalem, & his mothers name was Hamutal, daughter of Jeremia^h of Libnah.
- 2 And he did euil in the eyes of the Lord, according to all that Iehoiakim had done.
- 3 ^a Doubtlesse because the wrath of the Lord was against Ierusalem and Judah, till he had cast them out from his presence, therefore Zedekiah rebelled against the king of Babel.
- 4 ^b But in the ninth yere of his reigne, in the tenth moneth the tenth day of the moneth came Nebuchad-nezzar king of Babel, he and all his host against Ierusalem, and pitched against it, & built fortres against it round about.
- 5 So the citie was besieged vnto the eleuentyeth yere of the king Zedekiah.

6 Howe in the fourth moneth the ninth day of the moneth, the famine was sore in the citie, so that there was no moie bread for the people of the land.

7 Then the citie was broken vp and all the men of warre fled, and went out of the citie by night, by the way of the gate betwene the two walles, which was by the kinges garden: (nowe the Caldeans were by the citie rounde about) and they went by the way of the wilderness.

8 But the armie of the Caldeans pursued after the king, and tooke Zedekiah in the desert of Tericho, and all his hoste was scattered from him.

9 Then they tooke the king and caried him by vnto the king of Babel to Riblah in the land of Hamath, where he gaue iudgement vpon him.

10 And the king of Babel sawe the sonnes of Zedekiah, before his eyes: he sawe also all the yinces of Judah in Riblah.

11 Then he put out the eyes of Zedekiah, and the king of Babel bounde him in chaines, and caried him to Babel, & put him in prison till the day of his death.

12 Howe in the fift moneth in the 4th tenth day of the moneth (which was the tenth yere of the king Nebuchad-nezzar king of Babel) came Nebuzar-adan chiefe steward which hadde before the king of Babel in Ierusalem,

13 And burnt the House of the Lord, and the kings house, and all the houses of Ierusalem, & al the great houses burnt he with fire.

14 And all the armie of the Caldeans that were with the chiefe steward, brake downe all the walles of Ierusalem round about.

15 Then Nebuzar-adan the chiefe steward caried away captiue certaine of the poore of the people, and the residue of the people that remained in the citie, and those that were fledde, and fallen to the king of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left certaine of the poore of the land, to dress the vines, and to til the land.

17 Also the pillers of brasse that were in the House of the Lord, and the bales, and the basen Sea, that was in the House of the Lord, the Caldeans brake, and caried all the brasse of them to Babel.

18 The portes also and the s^{er} besomes, and the instrumens of musike, and the basins, and the incense dishes, and al the vessels of brasse wherewith they ministered, tooke they away.

19 And the bowles, and the ashpannes, and the basins, and the portes, and the candlesticks, and the incense dishes, and the cypres, and al that was of gold, and that was of siluer, tooke the chiefe steward away.

20 With the two pillers, one Sea, and twelue basen bules, that were vnder the bales, which King Salomon had made in the House of the Lord: the brasse of all these vessels was without weight.

21 And concerning the pillers, the height of one pillar was eightene cubites, and a third of twelue cubites did compass it, and the thickeⁿesse thereof was foure fingers: it was holow.

22 And a chapter of brasse was vpon it, and the height of one chapter was fine cubites with netwoke, and pomegranates vpon the chapters round about, al of brasse: the second pillar also, & the pomegranates were like vnto these.

23 And there were ninetie and fife pomegranates on a side: and al the pomegranates vpon the nette woike were an hundred round about.

d In the 2. King 25. 8. it is called the seventh day, because the fire began then, and so continued to the tenth.

e That is, which was his seruants, as 2. King. 25. 8.

f Of these pillers reade 1. Kin. 7. 15.

g Which were also made of brasse, as 1. King. 7. 45.

h It was so much in quantitie.

2. King. 24. 12. 25. 17. 26. 11.

a So the Lord punished sinne by sinne, & gaue him vp to his rebellious heart, till hee had brought the enemy vpon him to lead him away and his people.

2 King. 25. 10. Chap. 39. 4.

b Read Chap. 39. 4.

c Read 2. King. 25. 6. & Chap. 39. 5.

i But because of the roundnes no more could be scene but ninetie and fixe.

k Which I served in the hie Priests stead, if he had any necessary impediment.

1 In the 2. King. 25. 19. is read but of five: those were the most excellent: & the other two, which were not so noble, are not there mentioned with them.

m Which was the latter end of the seventh yere of his reigne & the beginning of the eight.

n In the latter end also of that yere, and the beginning of the nineteenth.

14 And the chiefe steward tooke Herasim the chiefe Dyest, and Zephaniah the second Dyest, & the thre hapers of the doore.

25 We tooke also out of the cite an Eunuche, which had the ouersight of the men of warre, & 1 seuen men that were in h Kings palace, which were found in the cite, and Sopher captaine of the host who moued h people of the land, and thise foue men of the people of the land, that were found in the middes of the cite.

26 Nebuzar-adan the chiefe steward tooke them, & brought them to the King of Babel to Babilah.

27 And the King of Babel smote them, and selwe them in Babilah, in the land of Hamaty: thus Judah was caried as way captiue out of his owne land.

28 ¶ This is the people, whome Nebuchad-nezzar caried away captiue, in the 7 seuenth yere, euen thise thousande Jewes, and thise and twentie.

29 In the 18 eightenth yere of Nebuchad-nezzar he caried away captiue from Je-

rusalem eight hundred thirtie and two persons.

30 In the thise and twentieth yere of Nebuchad-nezzar, Nebuzar-adan the chiefe steward caried away captiue of the Jewes seuen hundredy fourtie and five persons: all the persons were foure thousand and five hundred.

31 And in the seuen and thirtiet yere of the captiuitie of Jehoiachin King of Judah, in the twelfth moneth, in h five and twentieth day of the moneth, Evil-merodach King of Babel, in the first yere of his reigne, lifted up the head of Jehoiachin King of Judah, and brought him out of prison.

32 And make kindly vnto him, and set his throne aboue h throne of the Kings, that were with him in Babel.

33 And changed his prison garments, and he did continually eat bread befoze him all the dayes of his life.

34 His porcion was a continual porcion giuen him of the King of Babel, euery day a certaine, all the dayes of his life until he dyed.

”Ebr. Jomis.

o That is, restored him to libertie and honor.

p And gaue him princely apparel.

q That is, he had allowance in the court, & thusar length he had rest and quietnes because he obeyed Ieremiah the Prophet, where as the other were cruelly ordered, that would not obey him.

LAMENTATIONS.

CHAP. I.

1 The Prophet bewayleth the miserable estate of Ierusalem, & sheweth that they are plagued because of their finnes. The first and second chapter begin euery verse according to the letters of the Ebreue Alphabet. The third hath three verses for euery letter, and the fourth is as the first.

I We docth the cite remaine solitary that was full of people: she is as a widow: she that was great among h nations and h pryncesse among the prouinces, is made tributarie.

2 She weepeth continually in the night, and her teares run downe by her cheekes: among all her louers, she hath none to comfort her: all her friends haue dealt vnfaithfully with her, and are her enemies.

3 Judah is caried away captiue, because of affliction, & because of great crueltie: she dwelleth among the heathen, and findeth no rest: all her persecuters tooke her in the straites.

4 The wifes of Zion lament, because no man commeth to the solenne feastes: all her gates are desolate: her dyests sige: her virgins are discomfited, and she is in heauinesse.

5 Her aduerfaries are the chief, and her enemies molter: for the Lord hath afflicted her, for h multitude of her transgressions, and her childeen are gone into captiuitie before the enemy.

6 And from the daughter of Zion all her beautie is departed: her prynces are

become h like hartes that finde no pasture, & they are gone without strength befoze the pursuer.

7 Ierusalem remembred the daies of her affliction, and of her rebellion, and all her pleasant things, that she had in times past, when her people fel into the hand of the enemy, and none did helpe her: the aduerfaries law her, and did mocke at her Sabbaths.

8 Ierusalem hath grievously sinned, therefore she is in derision: all that honour her, despise her, because they haue seene her filthines: yea, she sigheth and turneth backward.

9 Her filthines is in her skirts: she remembred not her last ende, therefore she came downe wonderfully: she had no comforter: O Lord, beholde mine affliction: for the enemy is proud.

10 The enemy hath stretched out his hand vpon all her pleasant things: for she hath seene the heathen enter into her Sanctuarie, whom thou diddest commaund, that they should not enter into the Church.

11 All her people sigh & seeke their bread: they haue giuen their pleasant things for meat to refresh the soules: for, O Lord, and consider: for I am become vile.

12 Haue ye no regard, all ye that passe by: this way beholde, and see, if there be any: for way like vnto my footes, which is done vnto me, where is the Lord hath afflicted me in h day of his fierce wrath.

13 From aboue heathen he sent fire into

h As men pined away with sorrow & that haue no courage.

i In her miserie she considered the great benefites & commodities that she had lost.

k At her religio and seruing of God, which was h greatest griefe to the godly.

l Or, driven away. m God forbiideth that the Ammonites and Moabites should enter into h Congregation of the Lord, and vnder them he cõprehendeth all enemies, Deut. 2. 3.

n Thas Ierusalem is done vnto me, where is the Lord hath afflicted me in h day of his fierce wrath.

o This declereth that we should acknowledge God to be the author of al our afflictions, to the intent that we might seeke vnto him for remedy.

a The Prophet wondereth at h great iudgement of God, seeing Ierusalem, which was so strong & so full of people, to be now destroyed and desolate.

b Which had chiefs rule ouer many prouinces and countries.

c So that she taketh no rest.

d Meaning, the Egyptians & Assyrians, which promised helpe.

e For her crueltie towards the poore & oppression of seruaunts, Iere. 31. 11.

f As they vsed to come vp, with mirth and ioye, Plal. 42. 4.

g Ebr. bitternes.

h That is, haue rule ouer her, Deut. 2. 41.

my bones, which yecalle against the: he hath spied a net for my feete, & turned me backe: he hath made me desolate, and dappin in heaumes.

p Mine heauie finnes are continually before his eyes, as like that tyeth a thing to his hād for a remembrance.

q He hath troden them vnder foote as they tread grapes in y wine presse. Ier. 14. 17. chap. 2. 11.

r Which because of her pollution was separate from her husband, Leui 15. 19 and was abhorred for the time. ²Ebr. mouth. f That is, they died for hunger.

t Of desiring vengeance against the enemy, reade Ier. 11. 20. and 18. 21. ²Or gather them like grapes.

a That is, brought her fro prosperitie to aduersitie. b Hath giue her a most sore fall. c Alluding to the Temple or to the Arke of the couenant, which was called the foote-stoole of y Lord, because they should not set their mindes so lowe, but lift vp their heartes toward the heauens, and strength, as 1. Sam. 2. 1.

14 The yoke of my transgressions is bound vpon his hand: they are wrapped, and come vpon my necke: he hath made my strength to fall: the Lord hath deliuered me into their handes, neither am I able to rise by.

15 The Lord hath troden vnder foote all my valiant men in the middes of mee: he hath called an assamblee against mee to destroy my pong men: the Lord hath troden y the wine presse vpon the virgine daughter of Iudah.

16 ²For these things I weepe: mine eyes, euen mine eyes casteth out water, because the comforter y should refresh my soule, is farre from mee: my chidzen are desolate, because the enemy preuayled.

17 Zion stretcheth out her handes, & there is none to comfort her: the Lord hath appointed y enemies of Iacob round about him: Ierusalem is as a menstruous woman in the middes of them.

18 The Lord is righteous: for I haue rebelled against his " commandement: heare, I pray you, all people & beholde my sorrow: my virgins and my pong men are gone into captiuitie.

19 I called for my louers, but they deceyued me: my Priests and mine Elders perished in the citie while they sought their meat to refresh their soules.

20 Behold, O Lord, how I am troubled: my bowels swell; mine heart is turned within me, for I am full of heauines: the sworde spyleth abroade, as death doeth at home.

21 They haue heard that I mourne, but there is none to comfort me: all mine enemies haue heard of my trouble, & are glad, that thou hast done it: thou wilt bring the day, that thou hast pronounced, and they shall be like vnto me.

22 Let all their wickednes come before thee: do vnto them, as thou hast done vnto me, for all my transgressions: for my sighes are many, and mine heart is heauie.

CHAP. II.

1 How hath the Lord darkened the daughter of Zion in his wrath, and hath cast downe from ^b heauen vnto the earth the beautie of Israel, and remembered not his ^c foote-stoole in the day of his wrath!

2 The Lord hath destroyed all the habitations of Iacob, and not spared: he hath throwne downe in his wrath the strong holdes of the daughter of Iudah: he hath cast them down to the ground: he hath polluted the kingdome and the princes thereof.

3 He hath cut of in his fierce wrath all the ^d hoine of Israel: he hath drawne

backe his ^e right hande from before the enemy, and there was kindled in Iacob like a flame of fire, which deuoured round about.

4 He hath bet his bow like an enemy: his right hand was stretched vp as an aduersarie, & slew at that was pleasant to the eye in y tabernacle of y daughter of Zion: he poured out his wrath like fire.

5 The Lord was as an enemy: he hath deuoured Israel, & consumed all his palaces: he hath destroyed his strong holdes, and hath increased in the daughter of Iudah lamentation and mourning.

6 For he hath destroyed his tabernacle, as a garden, he hath destroyed his congregation: the Lord hath caused y feastes and Sabbathes to be forgotten in Zion, and hath despised in the indignation of his wrath the King and the Priest.

7 The Lord hath forsaken his altar: he hath abhorred his Sanctuary: he hath giuen into the hande of the enemy the walles of her palaces: they haue made a snopie in the House of the Lord, as in the day of solennitie.

8 The Lord hath determined to destroye the wal of y daughter of Zion: he stretched out a line: he hath not withdrawn his hand from destroying: therefore he made the rampart ^b and the wall to fall: they were destroyed together.

9 Her gates are sunke to the ground: he hath destroyed and broken her barres: her King and her Princes are among the Gentiles: the Law is no more, neither can her Prophets ^c receiue any vision from the Lord.

10 The elders of the daughter of Zion sit vpon the grounde, & keepe silence: they haue cast vp dust vpo their heads: they haue girded themselves with sackcloth: the virgins of Ierusalem hang downe their heades to the ground.

11 Mine eyes do feele with teares: my bowels swell: my liver is powdered vpon the earth, for the destruction of the daughter of my people, because the chidzen and sucklings ^d dwone in the streets of the citie.

12 They haue sayde to their mothers, Where is ^e bread and drinke? where they swoned as the wounded in the breetes of the citie, and when they ^f gaue by the ghost in their mothers bosome.

13 What thing shall I take to witness for thee? what thing shall I compare to thee, O daughter Ierusalem? what shall I liken to thee, that I map comfort thee, O virgine daughter Zion? for thy breach is great like the sea: who can heale this?

14 Thy Prophets haue looked out vaine, and foolish things for thee, & they haue not discovered thine iniquitie, to turne away thy captiuitie, but haue looked out for thee false ^g prophesies, & causes of banishment.

15 All that passe by the way, clappe their handes at thee: they hiss and wagge their

e That is, his succour which he was wont to send vs, whē our enemies oppressed vs. f Showing, that there is no remedie but destruction, where God is the cause.

g As the people were accustommed to prayse God in the sollemne feastes with a loude voyce, so nowe the enemies blaspheme him with showing and crying.

h This is a figuratiue speech, as that was, when he said, y wayes of dilidament, Cha. 1. 4. meaning, y this sorow was so great that the insensible things had their part thereof.

² Or, finde. ³ Or, sainte.

⁴ Ebr. wheate and wine. ⁵ Ebr. poured out the soule. i Meaning, that her calamity was so euident that it neede no witnesses.

k Because the false prophets called the selues seers, as y other were called, therefore he sheweth that they saw amisse, because they did not reprove the peoples fautes, but flattered the in their finnes, which was the cause of their destruction.

h huii, their ² Or, yndens,

their head vpon the daughter Ierufalem, saying, Is this the citie that men call, The perfection of beautie, and the ioy of the whole earth?

16 All thine enemies haue opened their mouth againſt thee: they biſſe & gnaw the teeth, ſaying, Let vs denoue it: certainly this is the day that we looked for: we haue found and ſeene it.

17 *The Lord hath done that which hee had purpoſed: hee hath fulfilled his word that hee had determined of olde time: he hath thynowne downe, and not ſpared: he hath cauſed thine enemy to reioyce ouer thee, and ſet by the hozne of thine aduerſaries.

18 Their heart cried vnto the Lord, O wall of the daughter Zion, let teares runne down like a riuer, day and night: take thee no reſt, neither let the apple of thine eye ceaſe.

19 Arife, crye in the night: in þ beginning of the watches poue out thine heart like water before þ face of the Lord: liſt by thine hands toward him for the life of thy pong children, that faint for hunger in the corners of all the ſtreets.

20 Behold, O Lord, & conſider to whome thou haſt done this: ſhal þ women eat their fruit, & children of a ſpawne long? ſhal the Þieſt & the Þrophet be ſlaine in the Sanctuary of the Lord?

21 The pong and the olde lie on the ground in the ſtreets: my virgins and my pong men are fallen by the wood: thou haſt ſlain them in the day of thy wrath: thou haſt killed and not ſpared.

22 Thou haſt called as in a ſolemne day my Þ terrors round about, ſo that in the day of the Lordes wrath none eſcaped nor remained: thoſe that I haue nourished and brought vp, hath mine enemy conſumed.

CHAPTER II.

1 In the man, that hath ſeene a affliction in the rod of his indignation.

2 He hath led me, and brought me in to darkenes, but not to light.

3 Surely he is turned againſt me: hee turneth his hand againſt me all the day.

4 App ſleth & my kinne hath hee cauſed to waie olde, & he hath broken my bones.

5 He hath builded againſt me, and compaſſed me with gall, and labour.

6 He hath ſet me in darke places, as they that be dead for euer.

7 He hath hedged about me, that I can not get out: he hath made my chaines heauie.

8 Alſo when I crye and ſhoute, hee ſhuteeth out my prayer.

9 He hath ſtopped by my waies w heuſen ſtone, and turned away my pathes.

10 He was vnto me as a beaſt lying in

wait, and as a Lion in ſecret places.

11 He hath ſtopped my wayes, & pulled me in pieces: he hath made me deſolate.

12 He hath bent his bow and made me a marke for the arrow.

13 He cauſed the arrowes of his quiter to enter into my reins.

14 I was a deriſion to all my people, and their ſong all the day.

15 He hath filled me with bitterneſſe, and made me drunken with wine & wood.

16 He hath alſo broken my teeth w ſtones, and hath conered me with althes.

17 Thus my ſoule was ſarre of froe peace: I forgoate proſperitie,

18 And I ſaid, App ſtrength & mine hope is perished from the Lord,

19 Remembering mine affliction, and my inquiring, the wood & the gall.

20 App ſoule hath them in remembrance, and is humbled in me.

21 I conſider this in mine heart: thereſoie haue I hope.

22 It is the Lordes mercies that wee are not conſumed, becauſe his compaſſion is faile not.

23 They are renewed euery morning: great is thy faithfulneſſe.

24 The Lord is my portion, faith my ſoule: therefore will I hope in him.

25 The Lord is good vnto the, that truſt in him, & to the ſoule that ſeeketh him.

26 It is good both to truſt, and to waite for the ſaluation of the Lord.

27 It is good for a man that he beare the poke in his mouth.

28 He ſtretcheth alone, and keepeth ſilence, becauſe he hath done it vpon him.

29 He putteth his mouth in the duſt, if there may be hope.

30 He quieth his cheeke to him þ ſmiteth him: he is filled full with reproches.

31 For the Lord will not forſake for euer.

32 But though he ſend affliction, yet will hee haue compaſſion according to the multitude of his mercies.

33 For he doth not puniſh willingly, nor afflict the children of men,

34 In ſtamping vnder his feet all the priſoners of the earth,

35 In ouerthrowing the right of a man before the face of the moſt high,

36 In ſubuerting a man in his caſe: the Lord ſeeth it not.

37 Who is he then that ſaith, and it cometh to paſſe, and the Lord commandeth it not?

38 Out of the month of the moſt high proceedeth not ſeill and good?

39 Wherefore then is the lining man ſorrowfull? in an ſtrech for his ſinne.

40 Let vs ſearch and trie our wayes, and turne againe to the Lord.

the ground, and ſo with patience waitech for ſuccour. p He taketh no pleaſure in it, but doth it of neceſſitie for our amendment, whē he ſuſtrett þ wicked to oppreſſe the poore. *Ez. vii. hu heart. q He doth not delite therein. r He ſheweth that nothing is done without gods providence. ſ That is, aduerſity & proſperitie, Amos. 3. 6. t When God afflicteth him,

Lew. 26. 15, 25. deut. 28. 15, 25.

Iere. 14. 17. chap. 1. 16.

Or, brought vpin their owne hands.

Or, enemies, whom I feared.

a The Prophet complaineth of the puniſhments and afflictions that he endured by the falſe Prophets and hypocrites, when he declared the deſtruction of Ierufalem, as Iere. 20. 2.

b He ſpeaketh this as one that felt Gods heauy iudgments, which be greatly feared, & therefore ſeteth this out with this diuerſity of words.

c This is a great tentation to the godly, when they ſee not the fruit of their prayers, & cauſeth them to thinke that they are not heard, which thing God ſeeth to do, that they might pray more earneſtly and the oftner. d And keepeth me in hold, as a priſoner. e He hath no pitie on me.

” Ely. ſonnet. f With great anguish & forow hee had made me to loſe my ſenſe, g Thus w paine he was driuen to & fro betwene hope & deſpaire, as the godly oft times are, yet in the end the Spirit getteth the victorie. h He ſheweth that God thus ſeeth to exerciſe his, to the intent that hereby they may know them ſelues and feele his mercies. i Conſidering the wickednes of man, it is maruel ſo any remained alie: but onely that God for his owne mercies ſake, and for his promes will cuer haue his church to remain though they be neuer ſo fewe in number, Iſa. 1. 9. k We feele thy benefits dayly. l The godly put their whole confidence in Go^d, & therefore looke for none other inheritance, as Pal. 16. 5. m He ſheweth we can neuer begin to timely to be exerciſed vnder the croſſe, that w he the afflictions growe greater, our patience alſo by experience may be ſtronger. n He murmureth not againſt God, but is patient. o He humbleth himſelfe as they that fall downe with their face to the ground, and ſo with patience waitech for ſuccour. p He taketh no pleaſure in it, but doth it of neceſſitie for our amendment, whē he ſuſtrett þ wicked to oppreſſe the poore. *Ez. vii. hu heart. q He doth not delite therein. r He ſheweth that nothing is done without gods providence. ſ That is, aduerſity & proſperitie, Amos. 3. 6. t When God afflicteth him,

u That is, both hearts & hands: for els to lift vp the hands is but hypocricie.

41 Let vs lift vp our heartes with our handes vnto God in the heauens,
42 We haue sinned, and haue rebelled, therefore thou hast not spared.
43 Thou hast couered vs with wrath, and periculed vs: thou hast flame & not spared.
44 Thou hast couered thy selfe with a cloude, that our prayer should not passe through.
45 Thou hast made vs as the * ostrich, ring and refuse in the middes of the people.
46 All our enemies haue opened their mouth against vs,
47 Feare, and a share is come vpon vs with desolation and destruction.
48 Mine eye casteth out riuers of water, for the destruction of the daughter of my people.
49 Mine eye droppeth without stay and ceaseth not,
50 Till the Lord looke downe, and best holde from heauen.

1 Cor. 4. 7

x I am ouercodde with fore weeping for all my people.
y Read Iere. 37. 26. how he was in the miry dungeon.

51 Mine eye x breaketh mine heart because of all the daughters of my city.
52 Mine enemies chaled mee foze like a birde, without cause.
53 They haue shut by my life y in the dungeon, and cast a stone vpon me.
54 Waters flowed ouer mine head, then thought I, I am destroped.
55 I called vpon thy name, O Lord, out of the low dungeon.
56 Thou hast heard my voyce: stoppe not thine eare from my sigh, and from my crye.
57 Thou dyest nere in the day that I called vpon thee: thou saidest, feare not.

z Meaning the cause wherefore his life was in danger.

58 O Lord, thou hast maintained the cause of my soule, and hast redeemed my life.
59 O Lord, thou hast seene my wrong, iudge thou my cause.
60 Thou hast seene all their vengeance, and all their deuises against me,
61 Thou hast heard their reproche, O Lord, and all their imaginatiours as gainst me:
62 The lippes also of those that rose as gainst me, & their whispering against me continually.
63 Beholde, their sitting downe & their rising vp, howe I am their song.
64 * Gue them a recompence, O Lord, according to the worke of their hands.
65 Gue them ^o soio we of heart, euen thy curse to them.
66 Persecute with wrath and destroy them from vnder the heauen, O Lord.

Tf. sal. 4.

^o Or, an obstinate heart.

C H A P. IIII.

a By the golde he meaneth the Princes, as by the stones he vnderstandeth the Priests.
^o Or, bird.
^o Or, sonnes.

1 H^owe is the a golde become so changed, & the stones of the Sanctuary are scattered in the copier of euery streete.
2 The noble ^u men of Zion comparas

b to fine gold, howe are they est^o as med as earthen ^b pitchers, euen the wogke of the handes of the potter!
3 Euen the diago:is c diuise out the beasts, and quie such to their pang, but the daughter of my people is become cruell like the ^d ostriches in the wilderness.
4 The tongue of the syking childe cleaseth to the rooffe of his mouth for thirst: the pong chyldren ake bread, but no man breaketh it vnto them.
5 They that did feed delicately, perith in the streets: they that were brought by in skarlet, embrace the dongie.
6 For the inquite of the daughter of my people is become greater then the sinne of Sodome, that was * destroped as in a moment, and none pitched campes against her.

b Which are the small estimation and haue none honour.
c Though the dragons be cruellic, yet they pite their young and nourish them, which thing Ierusalem doth not.
d The women forsake their children, as the Ostrich doth her Eggs, Iob. 39. 17 Gen. 19. 25.

^o Or no strength was against her. Nom. 6. 2.

7 Her * Nazarites were purer then the snowe, and whiter then the milke: they were moze riddie in bodie, then the red precious stones: they were like polished sapphir.
8 Nowe their * vilage is blacker then a cole: they can not knowe them in the streetes: their kinnie cleaunty to their bones: it is withered, like a stocke.
9 They that be flaine with the sword are better, then they that are killed with hunger: for they fade awaye as they were stricken throug for ^f fruites of the field.
10 The handes of the pitifull women haue sodden their owne chyldren, which were their meat in the destruction of the daughter of my people.

e They y were before in Gods fauour, are now in greatch abomination vnto him.
f For lack of foode they pine away, & coume.

11 The Lord hath accomplished his indignation: hee hath powred out his fierce wrath, hee hath kindled a fyre in Zion, which hath deuoured the foundations thereof.
12 The kings of the earth, and all the inhabitants of the world woude not haue beleued that the aduerlarie and the enemye should haue entred into the gates of Ierusalem:
13 For the sinnes of her Prophetes, and the iniquities of her Priestes, that haue shedde the blood of the iust in the middes of her.

g He meaneth that these things are come to passe therefore, contrary to all mens expectation.
h Some referre this to y blinde men, which as they went stumbling on y bloud, wherof the citie was full.
i Meaning the heathen which came to destroy them, could not abide them.

14 They haue wandied as blinde men ^u in the streetes, and they were polluted with blood, so that they would not touch their garments.
15 But they cryed vnto them, Departe, pee polluted, depart, depart, touch not: therefore they fled away, and wandied: therefore they haue laid among the heathen, They shall no moze dwell there.
16 The ^o anger of the Lord hath scattered them, he wil no moze regard them: ^k they renerenced not the face of the Priestes, nor had compassion of the Elders.
17 Whiles we waited for our baite helpe, our eyes failed: for in our waiting we looked for ^l a nation that could not saue vs,
18 They

g He meaneth that these things are come to passe therefore, contrary to all mens expectation.
h Some referre this to y blinde men, which as they went stumbling on y bloud, wherof the citie was full.
i Meaning the heathen which came to destroy them, could not abide them.
^o Or, face.
k That is, the enemies.
l He se weth two principall causes of their destruction: their cruellic, & their vaine confidenc in man: for they trusted in the helpe of the Egiptians.

- 18 They hunt our steppes that we can not goe in our streetes: our ende is nere, our dayes are fulfilled, for our ende is come.
- 19 Our persecuters are swifter then the egles of the heauen: they pursued vs vpon the mountaines, and laped wait for vs in the wilderness.
- 20 The meate of our nostrils, the Anointed of the Lorde was taken in their nets, of whome we saide, Under his shadowe we shalbe preserved aliuie among the heathen.
- 21 Kepepe and be gladd, O daughter Edom, that dwellest in the land of Wz, the cup also shall passe through vnto thee: thou shalt be drunken and vomit.
- 22 Thy punishment is accomplished, O daughter Zion: he will no more carry thee away into captiuitie, but he will visite thine iniquitie, O daughter Edom, he will discouer thy finnes.
- 6 We haue giuen our hands to the Egyptians, and to Asshur, to be satisfied with bread.
- 7 Our fathers haue sinned, and are not, and we haue bozue their iniquities.
- 8 Seruants haue ruled ouer vs, none would deliuer vs out of their hands.
- 9 We gate bur bread with the perill of our liues, because of the sword of the wilderness.
- 10 Our skinnie was blacke like as an ouen because of the terrible famine.
- 11 They defiled the women in Zion, and the maides in the cities of Iuday.
- 12 The princes are hanged by their hand: the faces of the elders were not had in honour.
- 13 They tooke the pong men to grinde, and the childen fell vnder the wood.
- 14 The Elders haue ceased from the gate, and the pong men from their songs.
- 15 The top of our heart is gone, our daer is turned into mourning.
- 16 The crowne of our head is fallen: wo now vnto vs, that we haue sinned.
- 17 Therefore our heart is heaup for these things, our eyes are dimme.
- 18 Because of the mountaine of Zion which is desolate: the foyes runne vpon it.
- 19 But thou, O Lord, remainest for euer: thy throne, O Lord, from generation to generation.
- 20 Wherefore doest thou forget vs for euer, and forsake vs so long time?
- 21 Turne thou vs vnto thee, O Lorde, and we shalbe turned: renew our dayes as of olde.
- 22 But thou hast utterly reiected vs: thou art exceedingly angrie against vs.

m Ourking Iosiah, in whome stood our hope of Gods fauour, & on whom depended our state & life, was slayn, whom he calleth anointed, because he was a figure of Christ. This is spoken by denision. Or, shew thy nakednesse.

o He comforteth the Church by that after seuentie yeres their sorowes shall haue an end, whereas the wicked should be tormented for euer.

CHAP. V.
The prayer of Ieremiah.

- 1 Remember, O Lord, what is come vpon vs: consider, and behold our reproche.
- 2 Our inheritance is turned to the strangers, our houses to the ahants.
- 3 We are fatherles, euen without father, & our mothers are as widowes.
- 4 We haue drunke our water for moynep, & our wood is solde vnto vs.
- 5 Our neckes are vnder persecution: we are weary, and haue no rest.

a This prayer as is thought, was made whe some of y people were caried away captiue, others, as y porest remained, & some wet into Egypt & other places for succour: albeit it seemeth that the Prophet foreseeing their miseries to come, thus prayed.

- b Meaning, their extreme seruitude and

We are ioyned in league & amitie with them, or haue submitted our selues vnto them.

d As our fathers haue bene punished for their finnes, so we y are culpable of the same finnes, are punished.

e Because of the enemy that came from the wilderness, and would not suffer vs to go, & seeke our necessary foode.

f That is, by the enemies hand. g Their slavery was so great, y they were not able to abide it.

h There were no more lawes nor forme of common wealth.

i With weeping.

k And therefore thy couenant & mercies can neuer faile.

l Whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuert vs, and thus God worketh in vs before we can turne to him, Ierem. 31. 18.

EZEKIEL.

THE ARGUMENT.

After that Ichoiachin by the counsell of Ieremiah and Ezekiel had yeilded him selfe to Nebuchadnezzar, and so went into captiuitie with his mother and diuers of his princes and of the people, certaine began to repent and murmure that they had obeyed the Prophets counsell, as though the thing which they had prophessed should not come to passe, and therefore their estate should be still miserable vnder the Caldeans. By reason whereof he confirmeth his former prophesies, declaring by new visions and reuelations shewed vnto him that the citie should most certainly be destroyed, and the people grievously tormented by Gods plagues, insomuch that they that remained, should be brought into cruell bondage. And lest the godly should despaire in these great troubles, he assureth them that God will deliuer his Church at his time appointed, and also destroy their enemies which either afflicted them, or reioyced in their miseries. The effect of the one and the other should chiefly be performed vnder Christ, of whome in this booke are many notable promises, and in whome the glory of the newe Temple should perfectly be restored. He prophessed these things in Caldea at the same time that Ieremiah prophessed in Iudah, and there beganne in the first yeere of Ichoiachins captiuitie.

1 The time wherein Ezekiel prophesied and in what place. 2 His Vntred. 3 The vision of the foure beasts. 4 The vision of the throne.



I came to passe in the 2^d thirtieth yeere in the fourth month and in the fift day of the moneth (as I was among p^r captiues by the river b^e Chebar) that the heauens were opened and I sawe visions of God.

2 In the fift daye of the moneth (which was the fift yeere of King Zetachius captiuitie)

3 The word of the Lorde came vnto Ezekiel the Vntred. the sonne of Buzi, in the lande of the Caldeans, by the riuier Chebar, where the d^e hande of the Lorde was vpon him.

4 And I looked, and beholde, a whirles winde came out of the North, a great cloude and a fire wypped about it, and a brightnesse was about it, and in the middes thereof, to wit, in the middes of the fire came out as p^r likenes of amber.

5 Also out of the ruddes thereof came the likenesse of foure^r beasts, & this was their forme: they had the appearance of a man,

6 And euery one had foure faces, and euery one had foure wings.

7 And their feete were straight feete, and the sole of their feet was like the sole of a calves foote, and they sparkled like the appearance of bright byasse.

8 And the hands of a man came out from vnder their wings in the foure parts of them, and they foure had their faces, and their wings.

9 They were s^opned by their winges one to another, and when they went forth, they returned not, but euery one went straight forward.

10 And the similitude of their faces was as b^e the face of man: and they foure had the face of a lyon on the right side, & they foure had the face of a bullocke on the left side: the foure also had the face of an eagle.

11 Thus were their faces: but their wings were spred out about: two wings of euery one were iopned one to another, and two covered their bodies.

12 And euery one went straight forward: they went whither their^r spirit led them, and they returned not when they went forth.

13 The similitude also of the beasts, and their appearance was like burning coles of fire, & like the appearance of lamps: for the fire ran among the beasts, & the fire gaue a glister, & out of the fire there went lightening.

14 And the beasts ran, and returned like vnto lightening.

15 ¶ Now as I beheld the beasts, behold, A wheele appeared vpon the earth by

the beasts, hauing foure faces.

16 The facion of the wheeles and their worke was like vnto a^k chrysolite: and they foure had one forme, and their facion, and their work was as one wheele in another wheele.

17 When they went, they went vpon their foure sides, and they returned not when they went.

18 They had also^r rings, and height, and were fearefull to beholde, and their rings were full of eyes, round about them foure.

19 And when the beasts went, h^e wheeles went with them: and when the beasts were lift vp from the earth, the wheeles were lift vp.

20 Whether their spirit led them, they went, and thither did the spirit of the wheeles leade them, and the wheeles were lifted vp besides them: for the spirit of the beasts was in the wheeles.

21 When the beasts went, they went, and when they stood, they stood, and when they were lifted vp from the earth, the wheeles were lifted by besides them: for the spirit of the beasts was in the wheeles.

22 And the similitude of the firmament vpon the heads of the beasts was wond^r befull, like vnto chystal, spred ouer their heads aboue.

23 And vnder the firmament were their wings straight, the one toward the other: euery one had two, which covered them, and euery one had two, which covered their bodies.

24 And when they went forth, I heard the noise of their^r winges, like the noise of great waters, and as the voyce of the Almighty, when the voyce of speache, as the noise of an hoste: and when they stood, they^m let downe their wings.

25 And there was a voyce from the firmament, that was ouer their heads, when they stood, and had let downe their wings.

26 And aboue the firmament that was ouer their heads, was the facion of a throne like vnto a saphire stone, and vpon the similitude of the throne was by appearance, as the similitude of a man aboue vpon it.

27 And I sawe as the appearance of amber, & as the similitude of fire^r round about within it to looke to, euen from his lynes byward, and to looke to, euen from his lynes downeward: I sawe as a likenes of fire, and byghness round about it.

28 As the likenes of the bowe, that is in the cloude in the day of raine, so was the appearance of the light round about.

29 This was the appearance of the similitude of the glorie of the voyde: and when I sawe it, I fel^e vpon my face, and I heard a voyce of one that spake.

k The Ebrewe word is, arthuth: meaning, that the colour was like the Cilician sea, or a precious stone so called. ^lOr, she trent.

l Which declared the swiftnesse, & the fearefulness of Gods iudgements, m Which signified, that they had no power of themselves but onely waited to execute Gods comandment.

n Whereby was signified a terrible iudgement toward the earth.

o Considering the maiestie of God, and the weakenes of

a After that the book of the law was found, which was 3 eightieth yere of the reign of Iosiah, so that five and twentie yeeres after this booke was found, Ieconiahus was led away captiue wth Ezekiel & many of 3 people who 3 first yere after saw these visions. b Which was a part of Euphrates, so called. c That is, notable, & excellent visions, so that it might be knowne, it was nonaturall dreame, but came of god. d That is, 3 spirit of prophesie, as Chap. 3. 22. and 37. 1. e By this diuersitie of wordes he signifieth the fearefull iudgement of God, & the great afflictions, that should come vpon Ierusalem. ^oOr, pale yellowe. f Which were the foure Cherubims that represented the glory of God, as Chap. 3. 23. g The wing of 3 one touched the wing of 3 other, h Euery Cherubim had foure faces, the face of a man, & of a lyon on the right side, and the face of a bullocke, & of an eagle on the left side. ⁱEbr, n^hiker their spirit, or wil was to go. i That is, when they had executed Gods wil: for afore they returned not, till God had changed the state of things.

The Prophet is sent to call the people from their error.

a That is, the
Lorde.
b Meaning man,
which is but
earth, & ashes,
which was to hu-
ble him, & cause
him to consider
his owne
state, and Gods
grace.
c So y he could
not abide Gods
presence till
Gods Spirit did
enter into him.
d This declareth
on the one parte
Gods great af-
fection towards
his people, that
notwithstanding
their rebellion,
yet he will send
his Prophets
among them, &
admonisheth
his ministers on
the other parte
that they cease
not to do their
dutie, though
the people be
never so obli-
viate: for the
worde of God
shalbe either to
their saluation
or greater con-
demnation.
e Read Ier. 1.
17: he sheweth
that for none af-
fections they
shoul cease to
do their duties.
f He doeth not onely
exhort him to his
dutie, but also
giueth him the
meanes wherwith
he may be able to
execute it.
g He sheweth
what were the
contents of this
booke: to wit,
Gods iudgements
against the wicked.

1 **A**d^a he said vnto me, ^b Some of man stand by vpon thy feet, and I wil speake vnto thee.

2 And the Spirit entered into me, when he had spoken vnto me, and set me vpon my feet, so that I heard him that spake vnto me.

3 And he saide vnto me, Some of man, I send thee to the children of Israel, to a rebellious nation, that hath rebelled against me: for they and their fathers haue rebelled against me, euen vnto this very day.

4 For they are^a impudent children, and stiffe hearted: I do send thee vnto the, and thou shalt lay vnto them, Thus saith the Lorde God.

5 But surely they wil not heare, neither in deede wil they cease: for they are a rebellious house: yet shall they knowe that there hath bene a Prophet among them.

6 And thou some of man, feare them not, neither be afraid of their wordes, although rebels, and thornes be with thee, & thou remanest with scorpions: feare not their wordes, nor be afraid at their looks, for they are a rebellious house.

7 Therefore thou shalt speake my wordes vnto the: but surely they wil not heare, neither wil they in deede cease: for they are rebellious.

8 But thou some of man, heare what I say vnto thee: be not thou rebellious, like this rebellious house: open thy mouth, and eate that I giue thee.

9 And when I looked vp, beholde, an hand was sent vnto me, and so, a roule of a booke was therein.

10 And he spied it before me, and it was written within and without, and there was written therein, & lamentations, and mourning, and wo.

11 He doeth not onely exhort him to his dutie, but also giueth him the meanes wherwith he may be able to execute it. g He sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

CHAP. III.

1 The Prophet being fed with the worde of God & with the constant bolnes of the Spirit, is sent vnto the people that were in captiuitie. 17 The office of true ministers.

1 **M**oreouer he said vnto me, Some of man, eat that thou findest: eat this roule, and go, & speake vnto the house of Israel.

2 So I opened my mouth, & he gaue me this roule to eate.

3 And he said vnto me, Some of man, cause thy belly to eate, & fill thy bowels

with this roule that I giue thee. Then did I eate it, and it was in my mouth as sweet as hony.

4 And he said vnto me, Some of man, go, and enter into the house of Israel, and declare them my wordes.

5 For thou art not sent to a people of an vnknowen^a tongue, or of an hard language, but to the house of Israel.

6 Not to manie people of an vnknowen tongue, or of an hard language, whose wordes thou canst not vnderstand: yet if I shuld send thee to them, they would obey thee.

7 But the house of Israel will not obey thee: for they will not obey me: yea, at the house of Israel are impudent and stiffe hearted.

8 Behold, I haue made thy face^b strong against their faces, and thy forehead hard against their foreheads.

9 I haue made thy forehead as the adamant, and harder then the flint: feare them not therefore, neither be afraid at their looks: for they are a rebellious house.

10 He said moreover vnto me, Some of man, receiue in thine heart all my wordes that I speake vnto thee, & heare them with thine eares.

11 And go and enter to them that are led away captiues, vnto the children of thy people, and speake vnto them, and tell them, Thus saith the Lorde God: but surely they will not heare, neither will they in deede cease.

12 Then the Spirit tooke me vp, and I heard behind me a noyse of a great rushing, saying, Blessed be the glorie of the Lord out of his place.

13 I heard also the noyse of the wings of the beasts, that touched one another, & the rattling of the wheeles that were by them, euen a noyse of a great rushing.

14 So the Spirit lift me vp, and tooke me away and I went in bitternes, & indignation of my spirit, but the hand of the Lord was strong vpon me.

15 Then I came to them that were led away captiues to Tel-abib, y dwelt by the riuer Chebar, and I sate where they sate, & remained there astonied among them a seuen daies.

16 And at the end of seuen daies, the word of the Lord came againe vnto mee, saying,

17 Some of man, I haue made thee a watchman vnto the house of Israel: therefore heare the word at my mouth, and giue them warning from me.

18 When I shall saye vnto the wicked, Thou shalt surely dye, and thou giuest not him warning, nor speakest to admonish the wicked of his wicked waye, that he may liue, the same wicked man shall dye in his iniquitie: but his blood will I require at thine hand.

19 Yet if thou warne the wicked, and he turne not fro his wickednes, nor from

b God promi-
feth his assistance
to his ministers,
and that he will
giue them bold-
nes & constancy
in their vocatio,
Ma. 50. 7. ier. 1.
18. micah. 3. 8.
c He sheweth
what is ment by
the eating of the
booke, which is,
that y ministers
of God may
speake nothing
as of the felices,
but that onely,
which they haue
receiued of the
Lord.
d Wherby he sig-
nifieth, y Gods
glorie should not
be diminished,
although he de-
parted out of his
Temple: for this
declared, that y
citie, & Temple
should be de-
stroyed.
e This sheweth
that there is euer
an infirmitie of
the flesh which
e neuer be re-
ady to rend or full
obedience to
God, & also gods
grace, who euer
assisteth his, &
ouercometh
their rebellious
affections.
f Which was a
place by Euphra-
tes, where the
Iewes were pri-
soners.
g Declaring
hereby, y Gods
ministers must
with aduise-
ment, and deliberation
vter his iudge-
ments.
h Of this read
Chap. 33. 2.

a Whereby is
ment, y nonis
meete to be
Gods messenger
before he haue
receiued y word
of God: in his
heart, as ver. 10.
and haue a zeale
thereunto, and delite
therein, as Ierem. 15.
16. ierem. 10. 10.

his wicked way, he shall dye in his iniquitie, but thou hast deliuered thy soule.

i If he that hath bene instructed in y right way turne back, k I wil giue him vp into a reprobate minde, Rom 1.28. l Which seemed to haue bene done in faith, & were not.

m That is, the Spirit of prophesie. n Or, valley. o Meaning, the vision of the Cherubims, and the wheeles. p Reade Chap. 2.2.

q Signifying, that not onely hee should not professe, but they should grieuouly trouble, and afflict him.

r Which declareth the terrible plague of the Lord, whe God stoppeth the mouths of his ministers, & that all such are the rods of his vengeance that do it. 2. Cor. 11.1.

20 Liketwise if a righteous man turne from his righteousness, and commit iniquitie, I wil lay a k stumbling blocke before him, and he shall dye, because thou hast not giuen him warning: he shall die in his sinne, and his righteousnesse, which he hath done, shall not be remembered: but his blood wil I require at thine hand.

21 Nevertheless, if thou admonish that righteous man, y the righteous minne nor, & that he doth not sinne, he shall liue because hee is admonished: also thou shalt deliuered thy soule.

22 And the m hande of the Lord was there vpon me, and he said vnto me, Rise, and go into the field, and I wil there talke with thee.

23 So when I had risen vp, and gone forth into the field, behold, the o gloire of the Lord stood there, as the gloire which I saw by the riuier Chebar, and I fell downe vpon my face.

24 Then y Spirit entred into me, which o let me vp vpon my feete, and spake vnto me, and said to me, Come, and v that thy selfe withun thine house.

25 But thou, o soune of man, beholde, they shall vut bandes vpon thee, and shall binde thee with them, & thou shalt not go out among them.

26 And I will make thy toungue cleane to the rooffe of thy mouth, y thou shalt be dumme, and shalt not be to them as a man that rebuketh: for they are a rebellious house.

27 But when I shall haue spoken vnto thee, I will open thy mouth, and thou shalt lay vnto them, O thus saith the Lorde God, he that heareth, let him heare, and he that leaureth of, * let him leaue: for they are a rebellious house.

CHAP. III.

1 The besieging of the cite of Ierusalem is signified. 9 The long continuance of the captiuitie of Israel. 16 An hunger is prophesied to come.

1 Thou also soune of man, take thee a T buicke, and lay it before thee, and pourt ray vpon it the cite, enen Ierusalem,

2 And lay siege against it, and buyde a fort against it, and cast a mount against it: let the campe also against it, and lay engines of warre against it round about.

3 Moreover, take an a pion pan, and set it for a wall of pion betwene thee and the cite, & direct thy face towarde it, and it shall be besieged, and thou shalt lay siege against it: this shall be a signe vnto the house of Israel.

4 Stape thou also vpon thy left side, and lay the iniquitie of the b house of Israel vpon it: according to the vber of the dayes, that thou shalt stape vpon it, thou shalt bear their iniquitie.

5 For I have layed vpon thee the peeres of their iniquitie, according to the number of the dayes, enen thee hundredth & ninetie dayes: so shalt thou beare the iniquitie of the house of Israel. 6 And when thou shalt accomplished them, sleepe againe vpon thy c right side, and thou shalt beare the iniquitie of the house of Iudah forty dayes: I haue appointed thee a daye for a peere, enen a day for a peere.

7 Therefore thou shalt direct thy face toward the siege of Ierusalem, & thine e arnie shall be vncouered, and thou shalt prophesie against it.

8 And beholde, I will lay e bandes vpon thee, and thou shalt not turne thee from one side to another, till thou hast ended the dayes of thy siege.

9 Thou shalt take also vnto thee wheat, and barley, and beanes, and lentises, & mullet, f and fitches, and put them in one vessell, and make thee bread there: of according to the number of the dayes that thou shalt sleepe vpon thy side: euen s three hundredth and ninetie dayes shalt thou eate thereof.

10 And the meat, whereof thou shalt eate, shall be by weight, enen h twentie shekels a day: and from time to time shalt thou eate thereof.

11 Thou shalt drinke also water by measure, enen the first part of an i hin: from time to time shalt thou drinke.

12 And thou shalt eat it as bary cakes, & thou shalt bake it k in the dongue that cometh out of man, in their sight.

13 And the Lorde said, So shall the children of Israel eat their desied bread among the Gentiles, whither I wil cast them.

14 The said I, Ah, Lord God, behold, my soule hath not bene polluted: for from my youth by, enen vnto this houre, I haue not earen of a thing dead, or foule in pieres, neither came there any l vncleane flesh in my mouth.

15 Then he said vnto me, Lo, I haue giuen thee bullocks m dmigne for maus dongue, and thou shalt prepare thy bread therewith.

16 Moreover he said vnto me, Sonne of man, beholde, I will breake n the staffe of bread in Ierusalem, and they shall eate bread by weight, and with care, and they shall drinke water by measure, and with astonishment.

17 Because that bread and water shall faile, they shall be astoned one with another, and shall consume away for their iniquitie.

CHAP. V.

The signe of the heares, whereby is signified the destruction of the people.

1 Add thou soune of man, take thee A a sharpe knife, or take thee a barbour raso: and cause it a to passe vpon thine head, and vpon thy beard: then take thee balances to weigh, & thou shalt deuide the heare,

c Which declared Iudah, who had now from the time of Iosiah slept in their sinnes forty yeres.

d In token of a speedy vengeance.

e The people should lo streidly be besieged, that they should not be able to turne them.

f Meaning, that the famine should be so great, that they should be glad to ear whatsoever they could get.

g Which were foureteeene moneths that the cite was besieged, and this was as many dayes as Israel had sinned yeeres.

h Which make a pound.

i Reade Exod. 29.40.

k Signifying hereby y great scarcity of fuel, and matter to burne.

l Much lesse such vile corruption.

m To be as fire to bake thy bread with.

n That is, the force & strength wherewith it should nourish. Isa. 1. chap. 5. 17. and 14. 13.

a Which signified y stubbornnes and hardnes of their heart. b Hereby he represented the idolatrie & sinne of the ten tribes (for Samaria was on his left hand from Babylon) and how they had remained therein three hundredth and ninetie yeres.

b To wit, of that cite which he had poutrayed vpon the bricke, Chap. 4. 1. By the fire & pestilence he meaneth the famine, where with one parte perished, during the siege of Nebuchad-nezzar. By the foorde those that were slaine when Zedekiah fled, and those that were caried away captiue. And by the scattering into the winde, those that fled into Egypt and into other partes after the cite was taken.

c Meaning, that a very fewe should be left, which the Lorde would preserve among all these stormes, but not without troubles, & triall.

d Out of that fire which thou kindlest, shall a fire come, which shall signifie the destruction of Israel.

e My word and lawe into idolatrie and superstitions.

f Because your idols are in greater number, and your superstitions mo then among the professid idolaters, read Isa. 65. 1. or he condemneth their ingratitude in respect of his benefits.

Leui. 26. 29.
deut. 28. 53.
2. king. 6. 29.
lament. 4. 10.
baruch. 23.

g That is, I will not be pacified till I be reuenged, Isa. 1. 24.

2 Thou shalt burne with fire the thirde part in the middes of^b the cite, when h daies of the siege are fulfilled, & thou shalt take the other thirde part, & smite about it with a knife, & the last thirde part thou shalt scatter in the winde, and I will drawe out a sword after thee.

3 Thou shalt also take thereof a fewe in number, and hynde them in thy c lappe.

4 Then take of them againe and cast them into the middes of the fire, and burne them in the fire: ^d for thereof shall a fire come forth into all the house of Israel.

5 Thus saith the Lord God, This is Jerusalem: I haue set it in h mids of the nations and countreys, that are rounde about her.

6 And the hath changed my e iudgements into wickednes moze then the nations, and my statutes moze then the countreys, that are rounde about her: for they haue refused my iudgements and my statutes, and they haue not walked in them.

7 Therefore thus saith the Lorde God, Because your e multitude is greater then the nations that are round about you, and ye haue not walked in my statutes, neither haue ye kept my iudgements: no, ye haue not done according to the iudgements of the nations, that are round about you.

8 Therefore thus saith the Lorde God, Beholde, I, euen I come against thee, and will execute iudgement in the middes of thee, euen in the sight of the nations.

9 And I will do in thee, that I neuer did before, neither will do any moze the like, because of all thine abominations.

10 For in the middes of thee, the fathers * shall eat their sonnes, and the sonnes shall eat their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the windes.

11 Wherefore, as I liue, saith the Lorde God, Surely because thou hast defiled my Sanctuary with all thy filthines, and with all thine abominations, therefore will I also destroy thee, neither shall mine eye spare thee, neither will I haue any pitee.

12 The thirde part of thee shall dye with the pestilence, and with famine shall they be consumed in the middes of thee: and another thirde part shall fall by the sword round about thee: and I will scatter the last thirde part into all windes, and I will drawe out a sword after them.

13 Thus shall mine anger be accomplished, and I will cause my wrath to cease in them, and I will be z comforted: and they shall knowe, that I the Lord haue spoken it in my zeale, when

I haue accomplished my wrath in them.

14 Moreover, I will make thee waste, & abhoyred among the nations, that are round about thee, and in the sight of all that passe by.

15 So thou shalt be a reproch & shame, a chastisement & an astonishment vnto the nations, that are round about thee: when I shall execute iudgements in thee, in anger & in wrath, & in charge rebukes: I the Lord haue spoken it.

16 When I shall send vpon them the euill e arrowes of famine, which shall be for their destruction, and which I will sende to destroy you: and I will increase the famine vpon you, and will breake your staffe of bread.

17 * So will I send vpon you famine, & euill beastes, and they shall spolie thee, and pestilence & blood shall passe thorow thee, & I will bring the sword vpon thee: I the Lord haue spoken it.

C H A P. VI.
He sheweth that Ierusalem shall be destroyed for their idolatrie. & He propheseth the repentance of the remnant of the people, and their deliuerance.

1 **A** Gaine the word of h Lorde came vnto me, saying,

2 **S**onne of man, Set thy face towards the * mountaines of Israel, and prophcie against them,

3 And say, He mountaines of Israel, heare the word of the Lord God: thus saith the Lord God to the e mountaines and to the hylles, to the riuers, & to h valleys, Beholde, I, euen I will bring a sword vpon you, and I will destroye your hie places:

4 And your altars shall be desolate, and your images of the e sinne shall be broken: and I will cast downe your slaine men before your idoles.

5 And I will lay the dead carkeises of the children of Israel before their idoles, and I will scatter your bones rounde about e pour altars.

6 In al your dwelling places the cities shall be desolate, and the hie places shall be laid waste, so that pour altars shall be made waste & desolate, & your idoles shall be broken, & cease, & your images of the sinne shall be cut in pieces, and your workes shall be abolished.

7 And the slaine shall fall in the middes of you, and ye shall knowe that I am the Lord.

8 For will I leave a remnant, ^d that you may haue some that shall escape the sword among the nations, when you shall be scattered through the countreys.

9 And they that escape of you, shall remember me among the nations, where they shall be in captiuitie, because I am grieued for their whoisly hearts, which haue departed from me, & for their eyes which haue gone a whoring after their idoles, & they e shall be displeasid in them in idoles was but selues for the euils, which they haue vaine, and so committed, shall repent,

^o Or, dangerous. h Which were the grasshoppers, mildew, & what fouener were occasions of famine. Chap. 14. 13.

Chap. 36. 1.

a He speaketh to all the places where the Israelites accustomed to commit their idolatries, threatening them destruction. b Reade 2. King 23. 11.

c In contempt of their power and force, which shall neither be able to deliuer you nor them selues, 2. King. 23. 20.

d He sheweth that in all dangers God will preserve a fewe, which shall be as the seede of his Church and call vpon his Name.

e They shall be ashamed to see that their hope in idoles was but vaine, and so committed, shall repent.

committed in al their abominations.
 10 And they shall knowe that I am the Lord, & that I have not faide in vaine, that I will doe this euill vnto them.
 11 Thus saith y Lord God, I will smite with thine hand, and stretch forth with thy foote, and say, Alas, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.
 12 Ye that is farre of, shall dye of the pestilence, and he that is nere, shall fall by the sword, and he that remaineth and is besieged, shall dye by the famine: thus wil I accomplish my wrath vpon them.
 13 Then ye shall knowe, that I am the Lord, when their flame men shall be among their idoles round about their altars, vpon euery hie hill in all the toppes of the mountaines, and vnder euery greene tree, & vnder euery thicke oke, which is the place where they did offer sweete sauour to all their idoles.
 14 So wil I stretch mine hande vpon thee, and make the lande waste, and desolate from the wilderness vnto Driblath in all their habitations, and they shall knowe, that I am the Lord.

CHAP. VII.

The end of all the bande of Israel shall suddenly come.

- 1 **M**agnifie the worde of the Lord meane vnto me, saying,
- 2 Alas thou sonne of man, thus saith the Lord God, An end is come vnto the lande of Israel: the end is come vpon the foure corners of the land.
- 3 Now is the end come vpon thee, and I will send my wrath vpon thee, and will iudge thee according to thy waies, and will laye vpon thee all thine abominations.
- 4 Neither shall mine eye spare thee, neither wil I haue pitie: but I will laye thy waies vpon thee: & thine abomination shall be in the middes of thee, and ye shall knowe that I am the Lord.
- 5 Thus saith the Lord God, Beholde, one euil, euen one euil is come.
- 6 An end is come, the end is come, it is watched for thee: beholde, it is come.
- 7 The morning is come vnto thee; that dwellest in the lande: the time is come, the daye of trouble is nere, and not the sounding againe of the mountaintaues.
- 8 Nowe I will shortly poure out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy waies, and wil lay vpon thee all thine abominations.
- 9 Neither shall mine eye spare thee, neither wil I haue pitie, but I will laye vpon thee according to thy waies, and thine abominations shall be in the middes of thee, and ye shall knowe that I am the Lord that smiteth.
- 10 Beholde, the day, beholde, it is come:

- the morning is gone forth, the sword is ready: I will paye hath budde.
 11 Crueltie is risen vnto a rod of wickednes: none of them shall remaine, nor of their riches, nor of any of theirs, neither shall there be lamentation for them.
 12 The time is come, the daye draweth nere: let not the vper reioyce, nor let him that selleth, mourn: for my wrath is vpon all the multitude thereof.
 13 For ye that selleth, shall not returne to that which is sold, although they were yet alive: for the vision was vnto all the multitude thereof, and they returned nor, neither doeth any encourage him selfe in the punishment of his life.
 14 They haue blowne the trumpet, and prepared all, but none goeth to the battell: for my wrath is vpon all the multitude thereof.
 15 The sword is without, & the pestilence, and the famine within: he that is in the field, shall dye with the sword, & he that is in the cite, famine and pestilence shall deuoure him.
 16 But they that see away from them, shall escape, and shall be in the mountaintaues, like y bones of y valleys: al they shall mourne, euery one for his iniquitie.
 17 All handes shall be weak, & al knees shall fall away as water.
 18 They shall also gird them selues with sackcloth, and feare shall couer them, & shame shall be vpon all faces, & baldnes vpon their heads.
 19 They shall call their fisher in y streets, and their golde shall be cast farre of their siluer and their golde can not deliuer them in y day of the wrath of the Lord: they shall not satisfie their soules, neither fill their bowels: for this ruine is for their iniquitie.
 20 He had also set the beauntie of his ornament in maictie: but they made images of their abominations, and of their idoles therein: therefore haue I set it farre from them.
 21 And I will giue it into the handes of the strangers to be spoyled, and to the wicked of the earth to be robbed, & they shall pollute it.
 22 They shall call I will turne also from them, and they shall pollute my secret place: for the despoilers that enter into it, and defile it.
 23 I will make a chaine: for the land is full of the iudgement of blood, and the cite is full of crueltie.
 24 Therefore I will bring the most wicked of the heathen, and they shall possess their houses: I will also make the pompe of the mighty to cease, & they shall be as the
 q That is, of the Babylonians. r Which significth y most holy place, wherinto none might enter but the hie Priest. s Signifying, that they should be bound, & led away captiues. t That is, of sinnes that deserue death.

f By these signes he would that the Prophet should signifie the great destruction to come.

g That is, all nations, when you shall see my iudgements.

h Some reade, more desolate then the wilderness of Driblath, which was in Syria, & bordered vpon Israel, or from the wilderness, which was South vnto Driblath, which was north: meaning, the whole country.

a I will punish thee as thou hast deserued for thine idolatrie.

b Or, beholde, euill cometh after euill

b He sheweth that the iudgements of God euer watch to destroy the sinners, which notwithstandinge he delayeth till there be no more hope of repentance.

c The beginning of his punishment is already come.

d Which was a voyce of ioy, and mirth,

e The scourge is in a readines, f That is, the proud tyrant Nebuchad-nezzar hath gathered his force and is ready. g This cruel enemy shall be a sharpe scourge for their wickednes. h Their own affliction shall be so great, that they shall haue no regard to lament for others. i For the present profite. k For he shall lose nothing. l In the yere of y libbie, meaning, that none should enjoy the priuiledge of the law, Lewi. 25. 13. for they should all be caryed away captiues. m This vision signified, that all should be caried away, & none should returne for the Iubile. n No man for all this, induceth himselfe, or taketh heart to repent for his euill life. Some reade, for none shall be strengthened in his iniquitie of his life: meaning, that they should gayne nothing by flattering themselves in euill. o The Israelites made a brag, but their hearts failed them. p Ier. 12. 7. ier. 6. 24. Ier. 21. 3. ier. 48. 37. Prou. 11. 4. zephani. 1. 18. eclus. 5. 8. p Meaning, the Sanctuarie.

u Which was the Temple, that was deuicid in to three partes, P^{sa}l. 68. 35.

17 holie places shal be defiled, 18 When destruction cometh, they shall seeke peace, and shall not haue it. 19 Calamitie shall come vpon calamitie, and rmour shall be vpon rmour: then shall they seeke a vision of the Prophet: but the Law shall perish from P^{ro}phet, and counsel from the Aⁿcient. 20 The King shall mourne, & the prince shall be clothed with desolation, and the hands of the people in the land shall be troubled: I will doe vnto them according to their waies, and according to their iniquities will I iudge them, and they shall knowe that I am the Lorde.

C H A P. VIII.

1 An appearance of the similitude of God, 2 Ezekiel brought to Ierusalem in the spirit, 6 The Lorde sheweth the Prophet the idolatries: of the house of Israel.

a Of the captiuitie of Ieoniah, b Which contained part of August, and parte of September.

c As Chap. 1. 27.

1 **A**ND in the sixth yeere, in the sixth moneth, and in the fifth day of the moneth, as I late in mine house, and the Elders of Iudah late before me, the hand of the Lorde God set there vpon me.

2 Then I beheld, and lo, there was a likeness, as the appearance of a fire, to looke to, from his lomes downward, and from his topnes upward, as the appearance of bryghenes, and like vnto amber.

3 And he stretched out the likeness of an hand, & tooke me by an hearie locke of mine head, and the Spirite lift me by betwene the earth, and the heauen, and brought me by a Diuine vision to Ierusalem, into the entry of the inner gate that lech toward the North, where remained the idol of indignation, which prouoked indignation.

4 And beholde, the glorie of the God of Israel was there according to the vision, that I sawe & in the field.

5 Then said he vnto me, Some of man, lift by thine eyes nowe toward the North. So I lift by mine eyes toward the North, and beholde, Northward, at the gate of the altar, this idole of indignation was in the entrie.

6 He said furthermore vnto me, Some of man, seest thou not what they doe? euen the great abominations that the house of Israel comitteth here to cause me to depart from my Sanctuarie: but yet turne thee & thou shalt see greater abominations.

7 And he caused me to enter at the gate of the court: & when I looked, beholde, an hole was in the wall.

8 Then said he vnto me, Some of man, digge now in the wal. And when I had digged in the wall, beholde, there was a doore.

9 And he saide vnto me, So in, & beholde the wicked abominations that they do here.

10 So I went in, and sawe, and beholde, there was euerie similitude of creeping

thynges and abominable beasts and kⁱⁿds which were all y^e idoles of the house of Israel painted vpon the wall round about.

11 And there stood before them sententia men of the Ancients of the house of Israel, & in the middes of them stood Jaazaniah, sonne of Shaphan, with euerie man his censour in his hand, and the vapour of the incense went by like a cloud.

12 Then said hee vnto me, Some of man, hast thou seene what the Ancients of the house of Israel do in the darke, euery one in the chamber of his imaginacie: for they say, The Lorde seeth vs not, the Lorde hath forsaken the earth.

13 Againe he saide also vnto me, Turne thee againe, and thou shalt see greater abominations than these do.

14 And he caused me to enter into the entrie of the gate of the Lodes house, which was toward the North: and they had in beholds there late women mourning for their dead.

15 Then said he vnto me, Hast thou seene this, O sonne of man? Turne thee againe, & thou shalt see greater abominations than these.

16 And he caused me to enter into the inner court of the Lodes house, & beholde, at the doore of the Temple of the Lorde, betwene the porch and the altar were about foure and twentie men with their backs toward the Temple of the Lorde, and their faces toward the East, and they worshipped the sunne, toward the East.

17 Then he said vnto me, Hast thou seene this, O sonne of man? Is it a small thing to the house of Iudah to commit these abominations which they do here? for they haue filled the lande with crueltie, and haue returned to pouoke me: and lo, they haue cast out stinke before their noses.

18 Therefore will I also execute my wrath: mine eye shall not spare them, neither will I haue pitie, and though they crye in mine eares with a loude voyce, yet will I not heare them.

C H A P. IX.

1 The destruction of the citie. 4 They that shalbe sau'd, are marked. 8 A complaint of the Prophet for the destruction of the people.

1 **H**EREP also with a loude voyce in mine eares, saying, The visitation of the citie drawe neere, and euerie man hath a weapon in his hand to destroe it.

2 And behold, sixe men came by the way of the hie gate, which iseth toward the North, and euerie man a weapon in his hand to destroe it: and one man among them was clothed with linen, with a wpaters p^{er}inkhome by his side, and they went in and stood beside the brazen altar.

3 And the glorie of the God of Israel that should be was saud,

11 Thus they shall haue kept al the rest in the feare, & true ser vice of god, were the ring leaders to al abominati on, and by their ex ample pulled one another fro God. m It was in such abundance.

n For besides their common idolatry, they had particular ser vice, which they had in se cholds there late women mourning for their dead. o The Iewes write that this was a Prophet of the idoles, who after his death was once a yeer mourned for in the night.

p Declaring that the censings, and ser vice of y^e idolaters are but infection & vileny before God. Pro. 1. 18. ier. 46. 7. eze. 11. 11. micah. 3. 4.

e Which declared, that he was not bound therunto, neither would remaine any longer, then there was hope that they would returne from their wickednes, and worship him aright.

^{Or, thirsholde.}
^{Or, marke with Thau.}

f He sheweth what is the manet of Gods children, whome he marcheth to saluation: to wit, to mourne, & crye out against the wickednesse which they see committed against Gods glorie.

g Thus in all his plagues y^e Lorde preserveth his small number, which he marketh, as Exo. 12.

22. reue. 7. 3. but the chiefe marke is the Spirit of adoption, wherwith y^e hart is sealed v^t to life enserling.

h Which were the chiefe occasio of all these euils, as Chap. 8. 11. i This declareth, that y^e seruants of God haue a com passion, when they see his iudgements executed.

k That is, with all kinde of wickednes, reade 1a. 1. 15.

was gone by from y^e Cherub, wherupon he was and stode on the doore of the house and he called to the man clothed with linnen, which had the wryters p^rphome by his side.

4 And the Lorde laide vnto him, See through the middes of the cite, euen through the middes of Iherusalem, and set a marke vpon the foreheads of them that moune, and crye for all the abominations that be done in the middes thereof.

5 And to the other he said, that I might heare, See ye after him through the cite, and suite: let pour eye spare none, neither haue pitie.

6 Despoil utterly the olde, and the pong, and the maides, and the chyliden, and the women, but touch no man, vpon whome is the s^c marke, and beginne at my Sanctuarie. Then they began at the Ancient men, which were before the house.

7 And he said vnto them, Defile the house, and fill the courts with the stauy, then go forth: and they went out, & stowe them in the cite.

8 Nowe when they had slaine them, and I had escaped, I fell downe vpon my face, and cryed, saying, Wh^o Lorde God, wilt thou destroy all the residue of Irael, in pouing out thy wrath vpon Iherusalem?

9 Then sayd he vnto me, The iniquitie of the house of Irael, and Iudah is exceeding great, so that the land is full of blood, and the cite full of coynert iudgement: for they say, the Lorde hath forsaken the earth, and the Lorde seeth vs not.

10 As touching me also, mine eye hat not spare them, neither wil I haue pitie, but wil recompence their waies vpon their heads.

11 And beholde, the man clothed with linnen which had the p^rphome by his side, made report, and said, Lord, I haue done as thou hast commanded me.

CHAP. X.

1 Of the man that tooketh burning coales out of the middle of the wheles of the Cherubims, & A rehearsal of the vision of the wheles, of the beasts, and of the Cherubims.

1 **A**nd as I looked, behold, in the firmament that was above the head of the Cherubims, there appeared vpon them like vnto the similitude of a throne, as it were a saphir stone.

2 And hee spake vnto the man clothed with linnen, & said, Go in betwene the wheles, euen vnder the Cherub, and fill thine hands with coales of fire from betwene the Cherubims, and scatter them ouer the cite. And he went in in my sight.

3 Nowe the Cherubims stode vpon the right side of the house when the man

went in, and the cloude covered the inner court.

4 Then the glorie of the Lorde went by from the Cherub, & stood ouer the doore of the house, and the house was filled with the cloud, and the court was filled with the brightnes of the Lords glorie.

5 And the 4th sound of the Cherubims wings was heard into the bitter court, as the voyce of the Almighty God, when he speaketh.

6 And when he had commanded the man clothed with linnen, saying, Take fire from betwene the wheles, & from betwene the Cherubims, then he went in and stode beside the whele.

7 And one Cherub stretched forth his hand from betwene the Cherubims vnto the fire, that was betwene the Cherubims, and tooke thereof, & put it into the hands of him that was clothed with linnen: who toke it and went out.

8 And there appeared in the Cherubims, the likeness of a mans hand vnder their wings.

9 And when I looked by, beholde, foure wheeles were beside the Cherubims; one wheele by one Cherub, and another wheele by another Cherub, & the appearance of the wheeles was as the colour of a chrysolite stone.

10 And their appearance (for as they were all foure of one faction) was as if one wheele had bene in another wheele.

11 When they went forth, they went by on their foure sides, & they returned not as they went: but to the place whither the first went, they went after it, & they turned not as they went.

12 And their whole body, & their fringes, and their hands, and their wings, and the wheeles were full of eyes round about, euen in the same foure wheeles.

13 And the Cherub cried to these wheeles in mine hearing, saying, Go wheele.

14 And euery beast had foure faces: the first face was the face of a Cherub, & the second face was the face of a man, and the third the face of a lyon, & the fourth the face of an eagle.

15 And the Cherubims were lifted by: this is the beast that I sawe at the reuer Cherub.

16 And when the Cherubims went, the wheeles went by them: and when the Cherubims lift by their wings to mount by fro the earth, y^e same wheeles also turned not from beside them.

17 When the Cherubims stood, they stode: and when they were lifted by, they lifted them selves by also: for the spirit of the beast was in them.

18 Then the glorie of the Lorde departed from above the doore of the house, and stood vpon the Cherubims.

19 And the Cherubims lift by their wings, & mounted by from the earth in my sight: when they went out, the wheeles also were besides them: and euery one stood at the entrie of the gate

c Meaning, that the glory of God should departe from the Temple.
d Reade Chap. 1. 24.

e Reade Chap. 1. 16.

f Vntil they had executed Gods iudgements.
Or, tremis.

Chap. 1. 5.

g There was one cosent betwene the Cerubims and the wheles.
h Reade Chap. 9. 3.

Chap. 1. 22.

a Which in the first Chap. ver. 5. he called the foure beasts.

b This signified, that the cite should be burnt.

of the Lords Houſe at the Eaſt ſide, and the glorie of the God of Iſrael was vpon them on hie.

- 20 * Thus is the beaſt that I ſawe vnder the God of Iſrael by the riuer Chebar, and I knewe that they were the Cherubims.
- 21 Euerie one had foure faces, and euerie one foure wings, and the likenes of mans hands was vnder theirawings.
- 22 And the likenes of their faces was the ſelfe ſame faces, which I ſawe by the riuer Chebar, and the appearance of the Cherubims was the ſelfe ſame, and they went euerie one ſtraight forward.

CHAP. XI.

1 VVho they were that ſeeked the people of Iſrael. 5 Agaiſt theſe hee prophecieth, ſhewing them howe they ſhalbe diſperſed abroad. 19 The renting of the heart commeth of God. 21 He threatneth them that lean vnto their owne counſels.

1 Moreover, the Spirit liſt me vp, and brought me vnto the Eaſt gate of the Lords houſe, which is v^rth Eaſtward, and beholde, at the entrie of the gate were five and twentie men: among whom I ſawe Jaazaniah the ſonne of Azur, and Pelatiah the ſonne of Benaiah, the princes of the people.

2 Then ſaid he vnto me, Sonne of man, theſe are the men that imagine miſchiefe, and denie wicked counſel in this citie.

3 For theſe ſay, * It is not uere, let vs build houſes: theſe citie is the^b caldron, and we be the fleſh.

4 Therefore prophecie agaiⁿs them, ſonne of man, prophecie.

5 And the Spirit of the Lorde fell vpon me, and ſaid vnto me, Speake, Thus ſaith the Lorde, O ye houſe of Iſrael, theſe haue ye ſaide, and I knowe that which riſeth vp of your mindes.

6 Wamp haue ye murdered in this citie, and ye haue filled the ſtreets thereof with the ſtaine.

7 Therefore thus ſaith the Lorde God, They that ye haue ſlaine, and haue layd in the middes of it, they are^c the fleſh, and this citie is the caldron, but I will bring pon forth of the middes of it.

8 Ye haue feared the ſworde, and I will bring a ſworde vpon you, ſaith the Lord God.

9 And I will bring pon out of the middes thereof, & deliuer pon into the^d hands of ſtrangers, & will execute iudgements among pon.

10 Ye ſhal fall by the ſworde, and I will iudge pon in the bozer of^e Iſrael, and ye ſhal knowe that I am the Lord.

11 This citie ſhal not be your caldron, nei^rther ſhal ye be the fleſh in the middes thereof, but I will iudge pon in the bozer of Iſrael.

12 And ye ſhal knowe that I am the Lorde: for ye haue not walkt in my ſtatutes, nei^rther executed my iudgements, but haue done after the maners of the heaⁿ

then, that are round about you.

13 ¶ And when I prophecied, Pelatiah the ſonne of Benaiah died: then ſet I^f downe vpon my face, and cried with a loude voyce, and ſaid, My Lord God, wilt thou then utterly deſtrope all the remnant of Iſrael?

14 Againe the word of the Lord came vnto me, ſaying,

15 Sonne of man, thy^g brethren, euen thy biethren, the men of thy kinred, and all the houſe of Iſrael, wholly are they vnto whom the inhabitants of Jeruſalem haue ſapde, Depart ye farre from the Lorde: for the land is given vs in poſſeſſion.

16 Therefore ſay, Thus ſaith the Lorde God, Although I haue caſt them farre of among the heathen, and although I haue ſcattered them among the countreys, yet will I be to them as a little^h Sanctuary in the countreis where they ſhal come.

17 Therefore ſay, Thus ſaith the Lorde God, I will gather you againe from the people, and aſſemble you out of the countreis where ye haue bene ſcattered, and I will giue you the land of Iſrael.

18 And they ſhal come thither, and they ſhal take away all the idoles thereof, and all the abominations thereof from thence.

19 * And I will giue them one heart, and I will put a newe ſpirit within their bowels: and I will take theⁱ ſtonie heart out of their bodies, and will giue them an heart of fleſhe,

20 That they may walke in my ſtatutes, and keepe my iudgements, and I execute them: and they ſhal be my people, and I will be their God.

21 But vpon them, whoſe heart is toward their idoles, and whoſe affection goeth after their abominations, I will lay their way vpon their owne heads, ſaith the Lord God.

22 ¶ Then did the Cherubims liſt by their wings, and the wheeles beſides them, and the glorie of the God of Iſrael was vpon them on hie.

23 And the glorie of the Lorde went vpon from the middes of the citie, and ſtoode vpon the mountaine which is towarde the Eaſt ſide of the citie.

24 Afterward the Spirit tooke me by, and brought me in a viſion by^h Spirit of God into Caldea to them that were led away captiues: ſo the viſion that I had ſene, went by from me.

25 Then I declared vnto them that were led away captiues, all the things that the Lord had ſhewed me.

CHAP. XII.

The parable of the captiuitie. 18 An other parable whereby the diſtreſſe of hunger and thiſt is ſignified.

1 The word of the Lord alſo came vnto me, ſaying,

Chap. 11. i That is, the whole body of the foure beaſts of Cherubims,

f It ſemeth that this noble man dyed of ſome terrible death, & therefore the Prophet feared ſome ſtrange iudgement of God toward the reſt of ſpeople. g They that remained ſtil at Ieruſalem thus reproched them that were gone into captiuitie, as though they were caſt of and forſake of God. h They ſhalbe yet a little church ſhewing that the Lord wil euer haue ſome to cal vpon his name, whom he wil preferre and reſtore, though they be for a time afflicted.

1ere. 31. 39. i Meaning, the heart wherunto nothing can enter, and regenerate them anew, ſo that their heart may be ſoft, and ready to receiue my graces.

2 Thus the wicked decided the Prophets, as though they are ched but errors, & therefore gaue theſelues ſtil to their pleaſures. b We ſhall not be pulled out of Ieruſalem, till the houre of our death come, as the fleſh is not taken out of the caldron till it be ſed. c Contrary to their vaine confidence he ſheweth in what ſele this citie is the caldron: that is, becauſe of the dead bodies that haue bene murdered therein, & ſo ye as fleſh in the caldron. d That is, of the Caldeans. e That is, in Riblah, reade 2. King. 25. 6.

k When Iecooniah was led away captiue.

a That is, they receive not the fruit of that which they see and here.

2 Some of man, thou dwellest in the mids of a rebellious house, which haue eyes to see, and see^e not: they haue eares to heare, and heare not: for they are a rebellious house.

3 Therefore thou soune of man, " prepare thy stufte to go into captiuitie and go forth by day in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

4 Then shalt thou bring forth thy stufte by day in their sight as the stufte of hum that goeth into captiuitie: and thou shalt goe forth at euen in their sight, as they that go forth into captiuitie.

5 Dig thou through the wall in their sight, and carie out thereby.

6 In their sight shalt thou beare it vpon thy shoulders, and carie it forth in the darke: thou shalt couer thy face that thou see not the earth: for I haue set thee as a^b signe vnto y^d house of Israel.

7 And as I was commanded, so I brought forth my stufte by day, as the stufte of one that goeth into captiuitie: and by night I digged through the wall with mine hand, and brought it forth in the darke, and I bare it vpon my shoulder in their sight.

8 And in the morning came the word of the Lord vnto me, saying,

9 Some of mā, hath not the house of Israel, the rebellious house, said vnto thee, What doest thou?

10 But say thou vnto them, Thus saith the Lord God, This " burden concerneth the chiefe in Jerusalem, and all the house of Israel that are among them.

11 Say, I am your signe: like as I haue done, so shall it be done vnto them: they shall go into bondage and captiuitie.

12 And the chiefe that is among them, shall beare vpon his shoulder in the darke, and shall go forth: they shall digge through the wall, to carie out thereby: he shall couer his face, that he see not the ground with his eyes.

13 Apper not also will I speake vpon^d him, and he shall be taken in my net, & I will bring him to Babel to the land of the Calbeans, yet shall he not see it, though he shall die there.

14 And I will scatter toward euerie wind all that are about him to helpe him, and all his garions, and I will drawe out the sword after them.

15 And they shall knowe that I am the Lord, when I shall scatter them among the nations, and disperse them in the countreys.

16 But I will leaue a " little number of the from the sword, from the famine, & from the pestilence, that they may declare all these abominations among the heathē, where they come, and they shall know, that I am the Lord,

17 ¶ Whoeuer, the word of the Lord came vnto me, saying,

18 Some of man, eat thy bread with trembling, and drinke thy water with trouble, and with carefulnes,

19 And sape vnto the people of the lande, Thus saith the Lord God of the inhabi- tants of Jerusalem, and of the land of Israel, They shall eat their bread with carefulnes, and drinke their water with desolation: for the land shall be desolate from her abundance because of the crueltie of them that dwell therein.

20 And the cities that are inhabited, shall be left boide, & the land shall be desolate, and ye shall know that I am the Lord.

21 ¶ And the word of the Lord came vnto me, saying,

22 Some of man, what is that y^{ou}er be that you haue in the land of Israel, saying, The dayes^e are prolonged and all^f visions^g faile?

23 Tell them therefore, Thus saith the Lord God, I will make this y^{ou}er be to cease, and they shall no more vse it as a y^{ou}er be in Israel: but say vnto the, The dayes are at hand and the effect of euerie vision.

24 For no vision shall be any more in vain, neither shall there be any flattering deuination within the house of Israel.

25 For I am the Lord: I will speake, and that thing that I shall speake, shall come to passe: it shall be no more prolonged: for in your dayes, O rebellious house, will I say the thing, and will performe it, saith the Lord God.

26 Againe the worde of the Lord came vnto me, saying,

27 Some of man, beholde, they of the house of Israel say, The vision that he seeth, is for many dayes to come, and hee prophecieth of the times that are farre of.

28 Therefore say vnto them, Thus saith the Lord God, All my wordes shall no longer be delapd, but that thing which I haue spoken, shall be done, saith the Lord God.

CHAP. XIII.

a The wordes of the Lorde against false prophets, which teach the people the counsels of their owne heartes.

A^b And the word of the Lord came vnto me, saying,

2 Some of man, prophetic against the prophetes of " Israel, that prophetic, and say thou vnto them, that prophetic out of their^c owne heartes, Heare the worde of the Lord.

3 Thus saith the Lord God, Who vnto the foolish prophetes that followe their owne spirit, and haue serue nothing.

4 O Israel, thy Prophetes are like the fores^b in the waste places.

5 ¶ He haue not risen by in the gappes, neither made by the hedge for the house of Israel, to stand in the battell in the day of the Lord.

6 They haue seene vanitie, and saying deuination, saying, The Lord hath it, and the Lord hath not sent them; and they haue assted them,

f Because they did not immediately see the prophesies accomplished, they contemned them as though they should neuer be fulfilled.

g Or, taken none effect.

g That is, it shall not come to passe in our daies, and therefore we care not for it: thus the wicked euer abuse Gods patience and benig- nitie.

b That as thou doest, so shall they doe, and therefore in thee they shall see their owne plague and punishment.

c Do not they decide thy doings? Or, prophesie.

d When the King shall think to escape by fleeing, I will take him in my net, as Chap. 27. 20. and 2. 3.

e Which should beare his name, and should be his Church, read Cha. 11. 16.

Chap. 14. 9.

a After their owne fantasie, and not as having the reuelation of the Lord, Ier. 23. 16.

b Watching to destroy the vineyard.

c He speaketh to the gouernours and true ministers that should haue re- ceiued them,

d Ye promised
 peace to this
 people, & now
 ye see their de-
 struction, so that
 it is manifest
 that ye are false
 Prophets.
 e That is, in the
 booke of Iyfe,
 wherein the
 true Israelites
 are written.
 f Reade Ier. 6. 14
 g Whereas the
 true Prophets
 prophesied the
 destruction of y
 citie to bringe
 the people to repen-
 tance, the false
 Prophets spake
 the contrary &
 flattered them
 in their vanities,
 so that what
 one false Pro-
 phet said, (which
 is here called)
 the building of
 the wal) an other
 false Prophet
 would affirme,
 though he had
 neither occasion
 nor good ground
 to beare him,
 h Whereby is
 me whatsoeuer
 man of himselfe
 fetcheth forth
 vnder y^e autho-
 ritie of Gods
 worde.
 i These super-
 stitious women
 for lucre would
 prophesie & tel
 euery man his
 fortune, giuing
 them pillows
 to leane vpon &
 kercheys to co-
 uer their heads,
 so y^e intent they
 might y^e more
 allure them and
 bewitch them.
 k Will ye make
 my worde to
 serue your bel-
 lies?
 l These sorcerers
 made y^e people
 beleue that they
 could preferue
 life or destroy it,
 & that it should
 come to euery
 one according as
 they prophesied,

haue made others to hope that they
 would confirme the worde of their pro-
 phetic.
 7 Haue ye not seene a baine biffon? &
 haue ye not spoken a lying dimination?
 & ye say, The Lord saith it, albeit I haue
 not spoken.
 8 Therefore thus saith the Lord God,
 Because ye haue spoken vanitie, & haue
 seene lies, therefore beholde, I am
 against you, sayeth the Lord God,
 9 And mine hand shall be vpon the Pro-
 phets that see vanitie, and diuine lies:
 they shall not be in the assemble of my
 people, neither shall they be written in
 the writing of the house of Israel, nei-
 ther shall they enter into the land of Is-
 rael: and ye shall know that I am the
 Lord God.
 10 And therefore, because they haue de-
 ceined my people, saying, Peace, and
 there was no peace: and one built by
 a wall, and beholde, the others daubed
 it with vntempered mortar,
 11 Say vnto the which daube it with vn-
 tempered mortar, y^e it shall fall: for there
 shall come a great showre, & I will send
 hailestones, which shall canie it to fall,
 and a stormie winde shall breake it.
 12 Lo, when the wall is fallen, shall it not
 be said vnto you, Where is y^e daubing
 wherewith ye haue daubed it?
 13 Therefore thus saith the Lord God, I
 will cause a stormie winde to breake forth
 in my wrath, and a great showre shall be
 in mine anger, and hailestones in mine
 indignation to consume it.
 14 So I will destroy the wal that ye haue
 daubed with vntempered mortar, and
 bring it down to the ground, so that the
 foundation thereof shall be discovered,
 and it shall fall, and ye shall be consumed
 in the mids thereof, and ye shall know,
 that I am the Lord.
 15 Thus wil I accomplish my wrath vnto
 the wal, and vpon them that haue daubed
 it with vntempered mortar, & will
 say vnto you, The wal is no more, nei-
 ther the daubers thereof.
 16 To wit, the Prophets of Israel, which
 prophesie vpon Jerusalem, and see visi-
 ons of peace for it, & there is no peace,
 sayeth the Lord God.
 17 Likewise thou sonne of man, set thy
 face against the daughters of thy peo-
 ple, which prophesie out of their owne
 heart: and prophesie thou against them,
 and say,
 18 Thus saith the Lord God, Wo vnto
 the women that sowe pillows vnder
 all arme holes, and make bailes vpon
 the head of euery one that Randeth by,
 to hunt soules: will ye hunt the soules
 of my people, and will ye giue life to the
 soules that come vnto you?
 19 And will ye pollute me among my peo-
 ple for handstills of bailes, & for pieces
 of bread to slay the soules of them that
 should not die, and to giue life to the
 soules that should be not liue, in lying to

my people, that heare your lies?
 20 Wherefore thus saith the Lord God,
 Behold, I will haue to do with your pil-
 lows, wherewith ye hunt the soules
 to make them to flie, and I will teare
 them from your armes, and will let the
 soules go, euen the soules that ye hunt
 to make them to flie.
 21 Your bailes also will I teare, and des-
 troy my people out of your hand, and
 they shall be no more in your handes to
 be hunted, and ye shall know that I am
 the Lord.
 22 Because with your lies ye haue made
 the heart of the righteous sad, whom
 I haue not made bad, and strengthened
 the hands of the wicked, that he should
 not returne from his wicked way, by
 promising him life,
 23 Therefore ye shall see no more vanitie,
 nor diuine diminations: for I will deli-
 uer my people out of your hand, and ye
 shall know that I am the Lord.

CHAP. XIII.

4 The Lord sendeth false Prophets for the ingrati-
 tude of the people. 22 Hereseruenth a small por-
 tion for his Church.
 1 Then came certaine of the Elders of
 Israel vnto me, & saide before me,
 2 And the worde of the Lord came
 vnto me, saying,
 3 Sonne of man, these men haue set vp
 their idols in their h^eart, & put the
 stumbling blocke of their iniquity before
 their face: should I, being required, an-
 swere them?
 4 Therefore speake vnto them, & say vnto
 them, Thus saith the Lord God, God doth disco-
 uer man of the house of Israel that set-
 teth vp his idols in his heart, and put-
 teth the stumbling blocke of his iniqui-
 tie before his face, and commeth to a
 Prophet, I the Lord wil answere him
 that commeth, according to the multi-
 tude of his idols:
 5 That I may take the house of Israel
 in their owne heart, because they are al-
 departed from mee through their i-
 doles.
 6 Therefore, say vnto the house of Israel,
 Thus saith the Lord God, Returne,
 and withdraue your selues, and turne
 your faces from your idols, and
 turne your faces from all your abomi-
 nations.
 7 For euery one of the house of Israel,
 or of the stranger that sojourneth in
 Israel, which departeth from me, and
 setteth vp his idols in his heart, and
 putteth the stumbling blocke of his in-
 iquity before his face, and commeth
 to a Prophet, for to inquire of him
 for me, I the Lord wil answere him
 for my selfe.
 8 And I will set my face against that man,
 and will make him an example & pros-
 uerbe, and I will cut him off from the
 middes of my people, & ye shall knowe
 that I am the Lord.

m That is, to
 cause them to
 perish, and that
 they should de-
 part from the
 body.
 n By threatening
 them that were
 godly, and vp-
 holding the
 wicked.
 a He sheweth y^e
 hypocrisie of y^e
 idolaters, who
 will not be
 able to heare
 the Prophets of
 God, though in
 their heart they
 folowe nothing
 lesse then their
 admonitions, &
 also how by one
 means or other,
 God doth disco-
 uer them.
 b They are not
 only idolaters in
 heart, but also
 worship their fil-
 thy idols openly,
 which lead them
 in blindness, &
 cause the to stub-
 ble, & cast them
 out of Gods fa-
 uour, so y^e he
 will not heare
 them when they
 call vnto him,
 reade Iere. 10. 15.
 c To inquire of
 things which the
 Lord hath ap-
 pointed to come
 to passe.
 d As his abomi-
 nation hath de-
 serued: that is,
 he shall be led w^{ch}
 lies according as
 he delited therein.
 e That. 2. 10.
 f That is, couince
 them by their
 owne conscience.
 g And Or. by myselfe.

f The Prophet declareth y God for mans ingratitude raisech vp false prophets to delude the that delight in hys rather then in the truth of God, & thus he punisheth (sine by sin, 1. Kin. 22. 20, 22. and destroyeth awel those Prophets as that people.

g Thus Gods iudgements against the wicked, are admonitions to the godly to cleave vnto the Lord, & nto to defile them selues wich like abominations.

h Reade Chap. 4. 16. & 5. 17. Ia. 3. 1.

i Though Noah & Iob were now alieue, which in their time were most godly men (for at this time Daniel was in captiuitie with Ekkiel) and so these three together should pray for this wicked people, yet wold I not heare the, reade Iere. 1. 5. 1.

k Meaning, that a very fewe (which he calleth y remnant, vers. 22.) should escape these plagues, whome God hath sanctified and made righteous, so that this righteousness is a signe that they are y Church of God, whom he wold preferre for his owne sake.

l Chap. 5. 17.

m Read Cha. 5. 3.

9 And if the Prophet be deceiued, when he hath spoken a thing, & the Lord haue deceiued that Prophet, & I wil stretch out mine hand vpon him, and will destroy him from the middes of my people of Israel.

10 And they that beare their punishment: the punishment of the Prophet shalbe euen as the punishment of him that asketh,

11 That the house of s Israel may go no more altzap from me, neither be polluted any more with all their transgressions, but that they may be my people, and I may be their God, saith the Lord God.

12 The woerde of the Lord came againe vnto me, sayng,

13 Some of man, when the land sinneth against me by committing a trespass, then wil I stretch out mine hand vpon it, & will breake the staffe of the bread thereof, and wil send famine vpon it, and I wil destroy man and beast south of it.

14 Though these three men i Noah, Daniel, and Iob were among them, they should deliuer but their owne soules by their k righteousness, sayth y Lord God.

15 If I bring noisome beastes into the land and they spoyle it, so that it be desolate, that no man may passe through, because of beastes,

16 Though these three men were in the mids thereof, As I liue, saith the Loide God, they shal saue neither sonnes nor daughters: they onely shalbe deliuered, but the land shalbe waste.

17 Or if I bring a sword vpon this land, and say, sword, go through the land, so that I destroy man and beast out of it,

18 Though these three men were in the mids thereof, As I liue, sayth the Lord God, they shall deliuer neither sonnes nor daughters, but they onely shall be deliuered them selues.

19 Or if I send a pestilence into this land, and pouze out my wrath vpon it in blood, to destroy out of it man & beast,

20 And though Noah, Daniel and Iob were in the middes of it, As I liue, sayth the Lord God, they shal deliuer neither sonne nor daughter: they shal but deliuer their owne soules by their righteousness.

21 For thus sayth the Lord God, Howe much more when I send my four sone iudgements vpon Jerusalem, euen the sword, and famine, & the noisome beast and pestilence, to destroy man and beast out of it?

22 Yet behold, therein shalbe left a remnant of them that shall be caried away both sonnes and daughters: behold, they shal come south vnto you, & ye shal see their way, & their enterprises: & ye shall be comforted, concerning the euill that I haue brought vpon Jerusalem, euen concerning al that I haue brought vpon it,

23 And they shal comfort you, when ye see their way and their enterprises: and ye shall knowe, that I haue not done without cause al that I haue done in it, saith the Lord God.

CHAP. XV.

As the unprofitable wood of the vine tree is cast into the fire, so Ierusalem shall be burnt.

1 And the word of the Lord came vnto me, sayng,

2 Some of man, what cometh of the vine tree above all other trees? and of the vine branch, which is among the trees of the forest?

3 Shal wood be taken thereof to doe any worke? or wil men take a pume of it to hang any vessel thereon?

4 Beholde, it is cast in the fire to be consumed: the fire consumed both y ends of it, and the middes of it is burnt, As it meete for any worke?

5 Beholde, when it was whole, it was meet for no worke: how much lesse shal it be meet for any worke, when the fire hath consumed it, and it is burnt?

6 Therefore thus saith the Lord God, As the vine tree, that is among the trees of the forest, which I haue giuen to the fire to be consumed, so will I giue the inhabitants of Jerusalem,

7 And I will set my face against them: they shal go out from one b fire, and another fire shal consume them: and ye shal know, that I am the Lord, when I set my face against them,

8 And when I make the land waste, because they haue greatly offended, sayth the Loide God.

CHAP. XVI.

The Prophet declareth the benefites of God towards Ierusalem. 15 Their unkindnes. 40 He iustificth the wickednes of other people in comparison of the sinnes of Ierusalem. 49 The cause of the abominations, into which the Sodomites fell. 60 Mercie is promised to the repentant.

1 And came, the word of the Lord came vnto me, sayng,

2 Some of man, cause Jerusalem to knowe her abominations,

3 And say, Thus saith the Lord God vnto Jerusalem, Thine habitation & thy kinred is of the land c of Canaan: thy father was an Amozite, and thy mother an Hittite.

4 And in thy natiuitie when thou wast borne, thy navel was not cutte: thou wast not washed in water to softe thee: thou wast not salted with salt, nor swaddled in cloutes,

5 None eye pitied thee to doe any of these vnto thee, for to haue compassion vpon thee, but thou wast cast out in the open field to the contempt of thy person in the day that thou wast bozne.

6 And when I passed by thee, I sawe thee polluted in thine d owne blood, and

a Which bringeth fourth no fruite, no more then the other trees of y forest do meaning, that Ierusalem, which bare the name of his Church, did not bring fourth fruite, it should be vtterly destroyed.

b Though they escape one danger, yet another shall take them.

men, I took thee and gaue thee life: whereby is meant that before God was his Church, and giue life, there is nothing but filthines and death.

d Theſe words, as blood, pollution, nakednes & filthines, are oftentimes repected, to beate down their pride, & to cauſe them to conſider what they were before God receiued them to mercy, fauoured them and covered their ſhame.

e That thou ſhouldeſt be a chaſte wife vnto me, and that I ſhould maintaine thee and endue thee with all graces.

f I waſhed away thy ſinnes.

g I ſanctified thee with mine holy Spirit.

h Hereby he ſheweth how he ſaued his church enriched it, and gaue it power & dominion to reign i He declareth wherein the dignitie of Jeruſalem ſtoode: to wit, in that that the Lord gaue them of his beauty & excellencie.

k In abuſing my gifts, and in putting thy confidence in thine owne wiſdome and dignitie, which were the occaſions of thine idolatric.

l There was none idolatry ſo vile, wherewith thou diſdeſt not pollute thy ſelfe. m This I declare thee how y idolaters put their choſe delite in thoſe things, which pleaſe y eyes and outward ſenſes, n Thou haſt covered my veſſels & instruments, which I gaue thee to ſerue me with, to y ſſe of thine idoles.

I ſaid vnto thee, when thou waſt in thy blood, Thou ſhalt liue: euen when thou waſt in thy blood, I ſaid vnto thee, thou ſhalt liue.

7 I haue cauſed thee to multiplie, as the bud of the field, and thou haſt increaſed, and waſten great, and thou haſt gotten excellent ornaments: thy breasts are facioned, thine heare is grownen, where as thou waſt naked and bare.

8 Nowe when I paſſed by thee, and looked vpon thee, behold, thy time was as the time of ſonne, and I ſpread my ſhirts ouer thee, and conered ^d thy filthines: pea, I ſware vnto thee, and entred into a covenant with ^e thee, ſaith the Lord God, and thou becamelt mine.

9 Then waſhed I thee with ^f water: pea, I waſhed away thy blood from thee, and I ^g anointed thee with oyle.

10 I clothed thee alſo with broyded work, and ſhod thee with badgers ſkin: and I girded thee about with fine linnen, and I conered thee with ſilke.

11 I decked thee alſo with ornaments, and I put bracelets vpon thine hands, and a chaine on thy necke.

12 And I put a frontlet vpon thy face, and earings in thine eares, and a beautiful ^h crowne vpon thine head.

13 Thus waſt thou deckt with gold and ſiluer, and thy rayment was of fine linnen, and ſilke, and broyded worke: thou diddeſt eat fine floure, and honie & oyle, and thou waſt very beautiful, and thou diddeſt grow by into a kingdome.

14 And thy name was tyed among the heathen for thy beautie: for it was pettife though my ⁱ beautie which I had ſet vpon thee, ſaith the Lord God.

15 Nowe thou diddeſt ^k truſt in thine owne beautie, and playedſt the harlot, becauſe of thy renouue, and haſt polluted out ^l thy fornications, out euery one that paſſed by, thy deſire was to him.

16 And thou diddeſt take thy garments, and deckedſt thine hie places with diuers colours, ^m and playedſt the harlot thereupon: as the like things ſhall not come, neither hath any done ſo.

17 Thou haſt alſo taken thy faire icwels made of my gold and of my ſiluer, which I had giuen thee, and ⁿ maideſt to thy ſelfe images of men, and diddeſt conuinit whoſedome with them.

18 And tookeſt thy broyded garments, and coneredſt them: and thou haſt ſet mine oyle & my perfume before thee.

19 My incate alſo, which I gaue thee, as fine floure, oyle, and honie, wherewith I fed thee, thou haſt enen fet it before them for a ſweete ſauour: thus it was, ſaith the Lord God.

20 For euery one thou haſt taken thy ſonnes and thy daughters, whome thou haſt borne vnto me, and theſe haſt thou ſacrificed vnto them, to ^o be deuoured: is this thy whoyedome a ſmal matter?

21 That thou haſt ſlaine my children, and deliuered them to cauſe them to paſſe through fire for thee?

22 And in all thine abominations and whoyedomes thou haſt not remembered the dapes of thy youth, when thou waſt naked and bare, and waſt polluted in thy blood.

23 And beſide all thy wickednes (wo, wo vnto thee, ſayth the Lord God)

24 Thou haſt alſo built vnto thee an hie place, and haſt made thee an hie place in euery ſtrete.

25 Thou haſt built thine hie place at euery ^p corner of the way, and haſt made thy beautie to be abhoyred: thou haſt opened thy feete to euery one that paſſed by, and multiplied thy whoyses done.

26 Thou haſt alſo committed fornication with the ^q Egyptians thy neighbours, which haue great members, and haſt increaſed thy whoyedome, to ymulate me.

27 Wherefore, therefore I did ſtretch out mine hand ouer thee, and wil diminiſhe thine ordinarie, & bring thee vnto the wil of them that hate thee, euen to the ^r daughters of the Philiftins, which are alhated of thy wicked way.

28 Thou haſt plaid the whoye alſo with the Aſſyrians, becauſe thou waſt inſatiable: pea, thou haſt plaid the harlot with them, and yet couldeſt not be ſatiſfied.

29 Thou haſt moreover multiplied thy fornication from the lande of Canaan vnto Caldea, and yet thou waſt not ſatiſfied herewith.

30 Nowe weake is thine heart, ſaith the Lord God, ſeeing thou doeſt all theſe things, euen the worke of a ^s preſumptuous whoiſh woman?

31 In that thou buildeſt thine hie place in the corner of euery way, and maideſt thine hie place in euery ſtrete, and haſt not bene as an harlot ^t that deſpiſeth a reward,

32 But as a wife that playeth the harlot, and taketh otheres for her Iuſt band:

33 They giue giftes to all other whoyses, but thou giueſt giftes vnto all thy louers, & rewardſt them, that they may come vnto thee on euery ſide for thy fornication.

34 And the contrary is in thee from other women in thy fornications, neither the like fornication ſhalbe after thee: for in that thou giueſt a reward, and no reward is giuen vnto thee, therefore thou art contrary.

35 Wherefore, O harlot, heare the woys of the Lord.

36 Thus ſaith the Lord God, Becauſe thy ſhame was polluted out, and thy filthines diſcouered through thy fornications with thy louers, and with all the idoles of thine abominations and by the blood of thy children, which thou diddeſt offer vnto them,

^p Or, head.

^q He noteth the great impietie of this people who ſit falling from God to ſeke help at ſtrange nations, did alſo at length embrace their idolatric, thinking thereby to make their amitie more ſtrong.

^r Or, ſitties.

^s Or, that wil beare rule.

^t Meaning, that ſome harlots conuene ſmall rewardes, but no louers gaue a reward to Iſrael, but they gaue to all others: ſignifying that the idolaters beſtow all their ſubſtance, which they receiue of God for his glorie, to ſerue their vile abominations.

^u Or, neſter parts.

• Meaning, by fire, reade Lewit, 18.21, 2.kings.23.10.

f Egyptians, Assyrians and Caldeans, whom thou cook'lt to be thy louers, shall come and destroy thee, Chap. 2. 35.

f I wil iudge thee to death, as the adulterers & murderers.

e. King. 25. 9.

t I wil vtterly destroy thee, & so my ielousie shall cease.

u I haue punished thy faults, but thou wouldest not repent.

x As were the Canaanites and the Hittites and others your predecessors, so are you their successors, y That is, of Samaria & Sodome. z That is, her cities. *Ebr. thy sister younger then thou. a But done farre worse.

b He alleadgeth these four vices, pride, excess, idleness, and contempt of y^e pore, as four principal causes of such abomination, wherefore they were so horribly punished, Gen. 19. 24.

37 Beholde, therefore I wil gather al thy louers, with whom thou hast taken pleasure, and all them that thou hast loued, with al them that thou hast reed: I wil enen gather them rounde aboute against thee, and wil discover thy filthines vnto them that they may see all thy filthines.

38 And I will iudge thee after the maner of them that are e^r harlots, and of them that head blonde, & I wil giue thee the blood of waty and ielousie.

39 I wil also giue thee into their hands, and they shall destroy thine hie place, & shall breake downe thine hie places: they shall strypp thee also out of thy clothes, and shall take thy faire icwels, & leaue thee naked and bare.

40 They shall also bying by a companie against thee, and they shall stone thee with stones, and thrust thee through with their swordes.

41 And they shall burne by thine houses with fire, and execute iudgements vpo thee in the sight of many women: and I wil cause thee to cease from playing the harlot, and thou shalt giue no reward any moze.

42 So wil I make my wrath toward thee to rest, and my ielousie shall depart from thee, and I wil cease and bee no moze angry.

43 Because thou hast not remembered the dayes of thy youth, but hast prouoked me with all these things, behold, therefore I also haue brought thy wap vpo thine head, sayth the Lord God: yet hast not thou had consideration of all thine abominations.

44 Beholde, al that vse prouerbes, shall vse this prouerbe against thee, saying, As is the mother, so is her daughter.

45 Thou art thy mothers daughter, that hath cast off her husbande and her children, & thou art the sister of thy sisters, which forsooke their husbandes & their children: pour mother is an Hittite, & pour father an Amorite.

46 And thine elder sister is Samaria, and her daughters, that dwell at thy left hand, & thy yonger sister, that dwellecth at thy right hande, is Sodome, and her daughters.

47 Yet hast thou not walked after their wapes, nor done after their abominations: but as it had bene a very little thing, thou wast corrupted moze then they in all thy wapes.

48 As I iur, saith the Loide God, Sodome thy sister hath not done, neither she nor her daughters, as thou hast done and thy daughters.

49 Beholde, this was the iniquitie of thy sister Sodome, b^e pride, fulnesse of bread, and abundance of idleness was in her, & in her daughters: neither did she strengthen the hand of the poore and needie.

50 But they were hattie, and committed abomination before mee: therefore I

tooke them aw ay as pleased me.

51 Neither hath Samaria committed halfe of thy innes, but thou hast exceeded them in thine abominations, & hast iudified thy sisters in al thine abominations, which thou hast done.

52 Therefore thou which hast iudified thy sisters, beare thine owne shame for thy innes, that thou hast committed moze abominable then they which are moze righteous then thou art: be thou therefore confounded also, and beare thy shame, seeing that thou hast iudified thy sisters.

53 Therefore I wil bying againe their captiuitie with the captiuitie of Sodome, and her daughters, and with the captiuitie of Samaria, and her daughters: enen the captiuitie of thy captiues in the middes of them,

54 That thou mayest beare thine owne shame, and mayest be confounded in all that thou hast done, in that thou hast iudified them.

55 And thy sister Sodome and her daughters shall returne to their former state: Samaria also and her daughters shall returne to their former state, & when thou and thy daughters shall returne to pour former state.

56 For thy sister Sodome was not heard of by thy report in the day of thy yude,

57 Before thy wickednes was disclosed, as in that same tyme of the reproch of the daughters of Atram, and of all the daughters of the Philistines round about her which despise thee on all sides.

58 Thou hast done therefore thy wickednes and thine abomination, sayth the Lord.

59 For thus saith the Lord God, I might enen deale with thee, as thou hast done: when thou didst despyse the oath, in breaking the covenant.

60 Nevertheless, I will remember my covenant made with thee in the dayes of thy youth, and I wil confirme vnto thee an everlasting covenant.

61 The thou shalt remember thy wapes, and be ashamed, when thou shalt receiue thy sisters, both thy elder and thy yonger, and I wil giue them vnto thee for daughters, but not by thy covenant.

62 And I wil establish my covenant with thee, and thou shalt knowe that I am the Lord,

63 That thou maist remember, & be ashamed, and neuer open thy mouth any moze: because of thy shame when I am pacified toward thee, for all that thou hast done, saith the Lord God.

c Which wor- shipped & ealuez Dan.

d Thou art so wicked, that in respect of thee Sodome & Samaria were iust.

e This he speake in comparison, saying, he would restore Ierusalem when Sodome should be restored, that is, neuer, & this is meant of the greatest part of the Iewes.

f In that thou hast shewed thy selfe worse then they, and yet thoughtest to escape punishment.

g Meaning, that it should neuer come to passe.

Ebr. was not a rumour in thy mouth

h Thou wouldest not call her punishment to mind when thou wast aloft, to learne by her example to feare my iudgements.

i That is, til thou wast brought under by y^e Syrians, and Philistins, 2 Chro. 28. 19.

k Which ioynd with the Syrians, or compassed about Ierusalem.

l Whe thou brakest the covenant which was made betwene thee & me, as ver. 8.

m That is, of mercy and loue I will pitie thee, and so stand to my covenant, though thou hast defruded the contrarie.

n Whereby he sheweth that among the most

wicked he had euer some seede of his church which he woulde cause to fructife in due time: and here he declareth how he will call the Gentiles, o But of my free mercie.

p This declareth what fruites Gods mercyes worke in his, to wit, sorrowe, and repentance for theyr former life.

C t. iiii. C H A P.

CHAP. XVII.

The parable of the two Egles.

1 **A**nd the word of the Lord came vnto me, saying,

2 **S**ome of man, ynt forth a parable and speake a prouerbe vnto the house of Israel,

3 **A**nd say, Thus sayth the Lord God, The great eagle with great wings, and long wings, and full of fethers, which had diuers colours, came vnto Lebanon, and tooke the chief branche of the cedar,

4 **A**nd brake of the top of his twigge, and caried it into the land of merchants, and let it in a citie of merchants.

5 **H**e tooke also of the seede of the land, and planted it in a fruitfull ground: he placed it by great waters, and set it as a willow tree.

6 **A**nd it budded by, and was like a spreading vine of low stature, whose branches turned toward it, and the rootes thereof were vnder it: so it became a vine, and it brought forth branches, and shot forth buds.

7 **T**here was also another great eagle with great wings and many fethers, & behold, this vine did turne her rootes toward it, and spied forth her branches toward it, that the might water vnto the trenches of her plantation.

8 **I**t was planted in a good soyle by great waters, that it shoulde bring forth branches, and beare fruit, and bee an excellent vine.

9 **S**ay thou, Thus sayth the Lord God, Shall it prosper? shall he not pul by the rootes thereof, & destroy the fruit thereof, and cause them to die? at the leaues of her bud shall wither without great power, or many people, to plucke it by the rootes thereof.

10 **B**eholde, it was planted: but shall it prosper? shall it not be dried by, and wither? when the East winde shall touch it it shall wither in the trenches, where it grew.

11 **W**hen shall the word of the Lord come vnto me, saying,

12 **S**ay vnto this rebellious house, Know ye not, what these things meane? tell them, Beholde, the king of Babel is come vnto Jerusalem, & hath taken the king thereof, and the princes thereof, & led them with him to Babel,

13 **A**nd hath taken one of the kings seed, & made a covenant with him, and hath taken an othe of him: he hath also taken the princes of the land,

14 **T**hat the kingdome might bee in subiection, and not lift it selfe vp, but keepe their covenant, and stand to it.

15 **B**ut he rebelled against him, & sent his ambassadours into Egypt, that they might giue him horses, and much people: shall he prosper? shall hee escape, that doth such things? or shall he breake the covenant, and be deluded?

16 **A**s I liue, sayth the Lord God, he shall

die in the middes of Babel, in the place of the king, that had made him king, whose othe he despised, and whose covenant made with him, he brake.

17 **N**either shall Pharaoh with his mighty hoste, & great multitude of people, maintaine him in the warre, wher they haue cast by mounts, and builded ramparts to destroy many persons.

18 **F**or he hath despised the othe, & broke the covenant (yet so, he had giue his hand) because hee hath done all these things, he shall not escape.

19 **T**herefore, thus sayth the Lord God, As I liue, I will surely bring mine oth that he hath despised, and my covenant that he hath broken, vpon his owne head.

20 **A**nd I will spread my net vpon him, and he shall be taken in my net, and I will bring him to Babel, and will enter into iudgement with him there for his trespass that he hath committed against me.

21 **A**nd all that see from him with all his hoste, shall fall by the sword, and they that remaine, shall be scattered toward all the windes: and ye shall know that I the Lord haue spoken it.

22 **T**hus sayth the Lord God, I will also take of the toppe of this hie cedar, & will set it, and cut of the toppe of the tender plant thereof, and I will plant it vpon an hie mountaine and great.

23 **E**uen in the hie mountaine of Israel will I plant it: and it shall bring forth boughes and beare fruite, and bee an excellent cedar, and vnder it shall remaine all byrdes, and euery foule shall dwell in the shadow of the branches thereof.

24 **A**nd all the trees of the field shall knowe that I the Lord haue brought downe the hie tree, and exalted the low tree, that I haue dried by the greene tree, and made the drie tree to flourish: I the Lord haue spoken it, and haue done it.

CHAP. XVIII.

1 **H**e sheweth that euerie man shall beare his owne sinne. 21 To him that amendeth, is saluation promised. 24 Death is prophesied to the righteous, which turneth backe from the right way.

1 **T**he word of the Lord came vnto me againe, saying,

2 **W**hat meane see that see speake this prouerbe, concerning the laude of Israel, saying, The fathers haue eaten sowre grapes, and the childrens teeth are set on edge?

3 **A**s I liue, sayth the Lord God, ye shall vse this prouerbe no more in Israel.

4 **B**eholde, all soules are mine, both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shall die.

5 **B**ut if a man be iust, and do that which is lawfull, and right,

6 **A**nd hath not eaten vpon the monuments, neither hath lift by his eyes to the idoles of the house of Israel, neither hath

Because hee tooke the Name of God in vaine, and brake his othe which he had confirmed by giuing his hand, therefore the Prophet declareth that God would not suffer such periurie and infidelitie to escape punishment. Chap. 12. 17. and 32. 32.

This promise is made to the Church which shall be as a small remnant, and as the top of a tree. I will trimme it and dresse it. Both the Jewes & Gentiles shall be gathered into it. All the world shall know that I haue pluckt down the proude enemies & set vp my Church which was lowe and contemned.

The people murmured at the chastisings of the Lord, and therefore vsed this prouerbe, meaning y their fathers had sinned & their children were punished for their transgressions, read here. 31. 29. Ife hath not eaten of the flesh that hath bin offered vp to idoles, to honour them thereby.

a That is, Nebuchad-nezzar, who hath great power, riches, & many countreys vnder him, shall come to Ierusalem & take away Iecooniah the King, as ver. 12. b Meaning to Babylon. c That is, Zedekiah, who was of the Kings blood, and was left at Ierusalem, and made King in steade of Iecooniah, 2. King. 24. 17. d This was Zedekiahs kingdome, 2. King. 24. 17. e That it might not haue power to rebell against Babylon, as ver. 14. f Meaning, the king of Egypt, of whom Zedekiah sought succour against Nebuchad-nezzar. g They thought to be moistened by the waters of Nilus. h Shall not Nebuchad-nezzar destroy it? i By this drie winde, he meane the Babyloians. k That is, Iecooniah, 2. King. 24. 15. l For his subiection & obedience.

Leuit. 24. 20.
"Ebr. come nere.
Leuit. 20. 18.

hath * defiled his neighbours wife,
neither hath * Ipen with a * menstruous
woman,

7 Neither hath oppressed any, but hath
restored the pledge to his dettour: hee
that hath spoiled none by violence,
* but hath giuen his bread to the hun-
grie, and hath couered the naked with
a garment,

8 And hath not giuen forth vpon * vs-
surie, neither hath taken any increase,
but hath withhelden his hand from
iniquitie, and hath executed true iudge-
ment betwene man and man,

9 And hath walked in my statutes, and
hath kept my iudgements to deale
truly, he is iust, he shall surely liue,
saith the Lord God.

10 ¶ If he beget a sonne, that is " a
thiefe, or a feeder of blood, if he do any
one of these things,

11 Though he do not all these things, but
either hath eaten vpon the mountaines,
or defiled his neighbours wife,

12 Or hath oppressed the poore and neces-
sary, or hath spoiled by violence, or hath
not restored the pledge, or hath lift
by his eyes vnto the idoles, or hath
committed abomination,

13 Or hath giuen forth vpon vsury, or
hath taken increase, shall he liue? hee
shall not liue: seeing he hath done all
these abominations, * he shall die the
death, and his blood shall be vpon him.

14 ¶ But if he beget a sonne, that seeth
all his fathers finnes, which he hath
done, & feareth, neither doeth such like,

15 ¶ That hath not eaten vpon the moun-
taines, neither hath lift by his eyes to
the idoles of the house of Israel, nor
hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath
withholden the pledge, neither hath
spoiled by violence, but hath giuen his
bread to the naked with a garment,

17 Neither hath withhelden his hand
from the afflicted, nor received vsury
nor increase, but hath executed my
iudgements, & hath walked in my sta-
tutes, he shall not die in the iniquitie
of his father, but he shall surely liue.

18 His father, because he cruelly oppres-
sed, and spoiled his brother by violence,
and hath not done good among his
people, loe, euen he dyeth in his in-
iquitie.

19 ¶ Yet saye, Wherefore shall not the
sonne beare the iniquitie of the father?
because the sonne hath executed iudge-
ment and iustice, and hath kept all my
statutes, and done them, he shall surely
liue.

20 * The same soule that sineth, shall
dye: the sonne shall not beare the in-
iquitie of the father, neither shall the
father beare the iniquitie of the sonne,
but the righteousnesse of the righteous
shall be vpon him, & the wickednesse of
the wicked shall be vpon him selfe.

21 But if the wicked will returne from
all his finnes that he hath committed,
and keepe all my * statutes, and doe
that which is lawfull and right, he shall
surely liue, & shall not die.

22 All his transgressions that he hath
committed, they shall not be * mentio-
ned vnto him, but in his * righteousnesse
that he hath done, he shall liue.

23 ¶ Haue I any desire that the wicked
should die, saith the Lord God? * or
shall he not liue, if he returne from his
wauers?

24 But if the righteous turne away
from his righteousnesse, and commit
iniquitie, and do according to all the
abominations, that the wicked man
doeth, shall he liue? all his * righte-
ousnesse that he hath done, shall not
be mentioned: but in his transgressi-
on that he hath committed, and in his
sinne that he hath sinned, in them shall
he die.

25 ¶ Yet ye say, The way of the Lord is
not * equal: heare now, & house of
Israel. Is not my way equal? or are
not your wayes unequal?

26 For when a righteous man turneth
away from his righteousnesse, and com-
mitteth iniquitie, he shall euen die for
the same, he shall euen die for his in-
iquitie, that he hath done.

27 ¶ Againe, when the wicked turneth
away from his wickednesse that he
hath committed, & doeth that which
is lawfull and right, he shall liue his
soule aliuie.

28 Because he considereth, and turneth
away from all his transgressions that
he hath committed, he shall surely liue
and shall not die.

29 ¶ Yet sayeth the house of Israel, ¶ The
way of the Lord is not equal. & house
of Israel, are not my wayes equal? or
are not your wayes unequal?

30 ¶ Therefore I will iudge you, & house
of Israel, euen one according to his
wayes, saith the Lord God: returne
therefore and cause others to turne as
way from all your transgressions: so
iniquitie shall not be your destruction.

31 Cast away from you all your trans-
gressions, whereby ye haue transgres-
sed, and make you a new heart and
a new spirit: for why will ye die, &
house of Israel?

32 ¶ For I desire not the death of him
that doeth, saith the Lord God: cause
therefore one another to returne, and
liue ye.

C H A P. XIX.

1 The captiuitie of the Kings of Iudah signified
by the lions whelpes, and by the lion. 10 The
prosperitie of the citie of Ierusalem that is past,
and the miserie thereof that is present.

I T You also, take by a lamentation
for the * princes of Israel,

2 And saye, Wherefore lape thy
who for their pride & crueltye are compared
to a lion.

d He ioynech
the obseruation
of the comāde-
ments w repen-
tance: for none
can repēt in deed
except he labour
to kepe the Law.
* Or, not layed to his
charge.

e That is, in the
fruits of his faith
which declare
that God doth
accept him.

f He speaketh
this to commend
Gods mercie to
poore sinners,
who rather is re-
dy to pardon the
to punish, as his
long suffering
declareth, Chap.
33. 11. Albeit
God in his eter-
nall counsell ap-
pointed ¶ death
and damnation
of ¶ reprobate,
yet the end of
his counsell was
not their death
only, but chiefely
his owne glo-
ry. And also be-
cause he doth
not approve sin,
therefore it is
here said that he
would haue the
to turne away
from it that they
might liue.

* Or gather that he
may returne from
his wayes and liue.
g That is, the
false opinion
that the hypo-
crites haue of
their righteous-
nesse.

h In punishing
the father with
the children.

i He sheweth
that man can-
not forsake his
wickednes till
his heart be
changed, which
is only the work
of God.

a That is, Icho-
hoz & Ichoiakim
Iofias sonnes,
vnto Ioyns.

b mother

Deut. 24. 16.
2. king. 14. 6.
2. chro. 25. 4.

e He sheweth
how the sonne is
punished for his
fathers fault:
that is, if he be
wicked as his
father was, and
doth not repent,
he shall be puni-
shed as his fa-
ther was, or els
not.

b To wit, Iehozah mother, or Ierusalem.

c By Pharaoh Necho King of Egypt. 2. King. 23. 33.

d Which was Ichoiakim.

e He slew of the Prophets, & them that feared God, and razed their wives.

f Nebuchadnezzar with his great armie which was gathered of diuers nations.

g He speaketh this in f reproch of this wicked King in whose blood, that is, in f race of his predecessors Ierusalem should haue bene blessed according to Gods promise, and flourished as a fruitfull vine. h Meaning, that the Caldeans should destroy them as the East winde doeth the fruit of the vine. i Destruction is come by Zedekiah, who was the occasion of this rebellion.

mother as a lioness among the lions: she nourished her pong ones among the lions whelpes,

3 And she brought vp one of her whelpes and it became a lion, and it learned to catch the pray, & it deuoured men.

4 The nations also heard of him, and he was taken in their nets, and they brought him in chaines vnto the land of Egypt.

5 Howe when she sawe, that she had waiped and her hope was lost, she took another of her whelpes, and made him a lion.

6 Which went among the lions, and became a lion, and learned to catche the pray, & he deuoured men.

7 And he knewe their widowes, and he destroyed their cities, and the lande was waiped, and all that was therein by the nosse of his roaring.

8 Then the nations for against him on euery side of the countreys, and laped their nets for him: so he was taken in their pit.

9 And they put him in prison and in chaines and brought him to the King of Babel, and they put him in holdes, that his voice should no more be heard vpon the mountaines of Israel.

10 Thy mother is like a vine in thy blood, planted by the waters: she brought forth fruit and braches by the abundant waters,

11 And she had strong rods for the scepters of them that beare rule, and her stature was exalted among the braches, and she appeared in her height with the multitude of her braches.

12 But she was plucked vp in wrath: she was cast downe to the ground, and the East winde dived by her fruit: her braches were broke, and withered: as for the rod of her strenght, the fire consumed it.

13 And now she is planted in the wilddernes in a bye and thristie ground,

14 And fire is gone out: of a rod of her braches, which hath deuoured her fruit, so that she hath no strong rodde to be a scepter to rule: this is a lamentation and shall be for a lamentation.

CHAPTER XX.

1 The Lord denieth that he will answere them when they pray, because of their unkindenesse. 33 He promisseth that his people shall returne from captiuitie. 46 By the forest that should be burnt, is signified the burning of Ierusalem.

1 A Mo in the 7 seuenth pere in the fift moneth, the tenth day of the moneth, came certaine of the Elders of Israel to enquire of the Loide, and saue before me.

2 Then came the word of the Loide vnto me, saying,

3 Some of man, speake vnto the Elders of Israel, and saue vnto them, Thus saith the Loide God, Where pe come to enquire of me? as I liue, sayeth the

Loide God, when I am asked, I wil not answere you.

4 While thou iudge them, some of man? wilt thou iudge them? cause them to vnderstand the abominations of their fathers,

5 And say vnto the, Thus saith the Loide God, In the day when I chose Israel, and lift by mine hand vnto the seed of the house of Iacob, & made my selfe knowne vnto them in the lande of Egypt, when I lift by mine hande vnto them, and sayde, I am the Loide your God,

6 In the day that I lift by mine hande vnto them to bring them forth of the land of Egypt, into a land that I had poudred for them, flowing with milke and hony which is pleasaunt among all lands,

7 Then said I vnto them, Let euery man cast away the abominations of his eyes, and defile not your selues with the idoles of Egypt: for I am the Loide your God.

8 But they rebelled against me, and would not heare me: for none cast away the abominations of their eyes, neither did they forsake the idoles of Egypt: then I thought to poure out mine indignation vpon them, & to accomplish my wrath against them in the middes of the land of Egypt.

9 But I had respect to my Name, that it shoulde not be polluted before the heathen, among whom they were, and in whose sight I made my selfe knowne vnto them in bringing them forth of the land of Egypt.

10 Howe I carped them out of the land of Egypt, and brought them into the wilderness.

11 And I gaue them my statutes, and declared my iudgements vnto them, which if a man do, he shall liue in them.

12 Whereouer I gaue them also my Sabbaths to be a signe betwene me and them, that they might knowe that I am the Loide, that sanctifie them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they cast away my iudgements, which if a man do, he shall liue in them, & my Sabbaths haue they greatly polluted: then I thought to poure out mine indignation vpon them in the wilderness to consume them,

14 But I had respect to my Name, that it shoulde not be polluted before the heathen, in whose sight I brought them out.

15 Yet neuertheless, I lift by mine hand vnto them in the wilderness that I would not bring them into the land, which I had giuen them, flowing with milke & hony, which was pleasaunt aboute

b This declareth f great lenitie & patience of God, which calleth sinners to repentance before he condemne them. c I sware that I would be their God, which manner of othe was obserued fro all antiquity, where they vsed to lift vp their hands toward the heauen, acknowledging God to be the author of truth, & the defender thereof, & also the iudge of the heart, wishing that he should take vengeance, if they concieled anything which they knewe to be true.

d God had forbidden them to make mention of his idoles, Exo. 23. 13. psal. 16. 4. e Which thing declareth wickednes of mans hart which iudge Gods seruice by their eyes and outward senses.

f God had euer this respect to his glory, that he would not haue his name euill spoken of among the Gentiles for the punishment that his people deserved, in confidence whereof the godly euer praised, as Exo. 32. 12. Nom. 14. 13. Leuit. 18. 5. rom. 10. 5. gal. 3. 12.

Exod. 10. 8. & 21. 13. deuit. 5. 12. Num. 14. 28, 29, and 26. 6. 5.

g Who might thereby take an occasion to blaspheme my name & to accuse me

of lacke of abilitie, or els that I had sought a meanes to destroy them more commodiously.

all lands,

16 Because they cast away my iudgements and walked not in my statutes, but have polluted my Sabbaths: for their heart went after their idoles.

17 Nevertheless, mine eye spared them, that I would not destroy them, neither would I consume them in the wilderness.

18 But I said vnto their childre in the wilderness, Walk ye not in the ordinances of your fathers, neither obserue their manners, nor defile your selves with their idoles.

19 I am the Lord your God: walke in my statutes, and kepe my iudgements and do them,

20 And sanctifie my Sabbaths, & they shall be a signe betwene me & you, that ye may know that I am the Lord your God.

21 Notwithstanding the childre rebelled against me: they walked not in my statutes, nor kept my iudgements to do them, which if a man do, he shall live in them, but they polluted my Sabbaths: then I thought to poure out mine indignation vpon them, & to accomplish my wrath against them in the wilderness.

22 Nevertheless I withheld mine hand and had respect to my Name that it should not be polluted before the heathen, in whose sight I brought them forth.

23 Yet I lift by mine hand vnto them in the wilderness, that I would scatter them among the heathen, and disperse them through the countreys,

24 Because they had not executed my iudgements, but had cast away my statutes and had polluted my Sabbaths, and their eyes were after their fathers idoles.

25 Wherefore I gave them also statutes that were not good, and iudgements, wherein they should not live.

26 And I polluted them in their owne gifts in that they caused to passe by the fire al that first openeth the wombe, that I might destroy them, to the ende that they might know that I am the Lord.

27 Therefore, some of man, speake vnto the house of Israel, and say vnto them, Thus saith the Lord God, Yet in this your fathers haue blayphemed me, though they had before grievously transgressed agaynst me.

28 For when I had brought them into the lande, for the which I lifted by mine hand to giue it to the, then they saw euery high hill, & al the thick trees, & they offered there their sacrifices, & there they presented their offering of prococation: there also they made their sweete savour, and poured out there their drinke offerings.

29 Then I said vnto them, What is the high place wherunto ye go? And the

name thereof was called Samah vnto this day.

30 Wherefore, say vnto the house of Israel, Thus saith the Lord God, Keepe not polluted after the manner of your fathers: & commit ye not to whose dome after their abominations?

31 For when you offer pour gifts, and make pour offerings to passe through the fire, you pollute your selves with all your idoles vnto this day: shall I answer you when I am asked, O house of Israel: As I sate, saith the Lord God, I will not answer you when I am asked.

32 Neither shall that be done that cometh into your minde: for ye saye, We will be as the heathen, and as the families of the countreys, & serue wood, and stone.

33 As I sate, saith the Lord God, I will surely rule you with a mighty hand, and with a stretched out arme, and in my wrath poured out,

34 And will bring you from the people, & will gather you out of the countreys, wherein ye are scattered, with a mighty hand, and with a stretched out arme and in my wrath poured out.

35 And I will bring you into the wilderness of the people, & there will I pleade with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead w you, saith the Lord God.

37 And I will cause you to passe vnder the rod, and will bring you into the bonde of the covenant.

38 And I will chuse out from among you the rebelles, and them that transgresse against me: I will bring them out of the land where they dwell, & they shall not enter into the lande of Israel, and you shall know that I am the Lord.

39 As for you, O house of Israel, thus saith the Lord God, So you, & serue euery one his idole, seeing that ye will not obey me, and pollute mine holie Name no more with your gifts and with your idoles.

40 For in mine holy mountaine, even in the high mountaine of Israel, saith the Lord God, there shall all the house of Israel, and all in the lande, serue me: there will I accept them, and there will I requie your offerings and the first fruits of your oblations, with all your good things.

41 For I will accept pour sweete savour, when I bring you from the people, & gather you out of the countreys, wherein ye haue bene scattered, that I may be sanctified in you before the heathen.

42 And ye shall knowe, that I am the Lord, when I shall bring you into the lande of Israel, into the lande, for the which I lifted by mine hand to giue it to your fathers.

43 And there shall ye remember your waies, and all your workes, wherein ye

o Which signifieth an high place, declaring that they wanted themselves of their idolatrie, and were not ashamed thereof, though God had commanded them expressly, that they should haue no altar lifted vp on high by haire, Exod. 20. 26.

p He sheweth that the ingratitude of the people deserueth, if God should cure them of, & that they should not haue the comfort of his worde.

q He declareth that man of nature is wholly enemy vnto God & to his own salvation & therefore God calleth him to the right way, partly by chastising, but chiefly by his mercie in forgiving his rebellion and wickednes.

r I will bring you among strange nations, as into a wilderness, and there will visite you, & so cal you to repentance, and then bring the godly home againe, Is. 65. 9.

s Signifying, that he will not burne the corne with the chaffe, but chuse out the wicked to punish them when he will spare his.

t This is spoken to the hypocrites.

h That is, my true religion which I had commanded them, & gaue theselues to serue me according to their owne fantasies, i Whereby the holy Ghost confutech them that say they will follow the religion and example of their fathers, & not measure their doings by Gods worde, whether they be approuable thereby or no.

k Meaning, that they set their delie vpon them. l Because they would not obey my lawes, I gaue them vp to them selves, that they should obey their owne fantasies, as verie. 39.

Rom. 1. 21, 24. m I condemned those things, & counted them as abominable which they thought had bin excellent, and to haue declared most zeale, Luk. 16. 15, for that which God required as most excellent, that gaue they to their idols.

n Not onely in the wilderness, when I brought them out of Egypt, but since I placed them in this land: which declareth how prompt mens hearts is to idolatrie, seeing that by no admonitions he can be drawn backe.

u Your owne consciences shall conuict you after y you haue felt my mercies.

haue belle defiled, and ye^e shall iudge your selues worthy to be cut of, for all your euils, that ye haue committed.

44 And ye shal know, that I am y^e Lord, when I haue respect vnto you for my Names sake, and nor after your wicked waies, nor according to your corrupt workes, w^{ch} ye haue of Israel, saith the Lord God.

45 Whereouer, the woerde of the Loyde came vnto me, saying,

46 Some of man, set thy face toward the way of Teman, and droppe thy worde toward the South, and prophesie toward the foyest of the field of the South,

47 And say to the foyest of the South, Heare the woerde of the Lord: thus saith the Loyde God, Beholde, I wil kindle a fire in thee, and it shall deuoure all the y^e greene wood in thee, and all the drie wood: the continuall flame shall not be quenched, and euerie face from the South to the North shall be burnt therein.

48 And all flesh shall see, that I the Loyde haue kindled it, and it shall not be quenched. Then said I, Oh Loyde God, they say of me, Woerth not he speake a parabes?

C H A P. - XXI.

3 He threatneth the sword, and destruction to Ierusalem. 23 He sheweth the fall of King Zedekiah. 28 He is commanded to prophesie the destruction of the children of Ammon. 30 The Lord threatneth to destroy Nebuchad-nezzar.

1 **T**he woerde of the Loyde came to me againe, saying,

2 Some of man, set thy face toward Ierusalem, and droppe thy worde toward the holy places, and prophesie against the land of Israel,

3 And say to the lad of Israel, Thus saith the Loyd, Behold, I come against thee, & wil draw my sword out of his sheath, and cut of from thee both p^{er} righteous and the wicked.

4 Seeing then that I wil cut of fro^m thee both the righteous and wicked, therefore shal my sword go out of his sheath against al flesh from the South to the North,

5 That al flesh may knowe that I the Loyde haue drawne my sword out of his sheath, and it shall not retorne any moze.

6 Wherefore therefore, thou sonne of man, as in the paine of thy d^e reines, & mourne bitterly before them.

7 And if they say vnto thee, Wherefore mournest thou: then answer, Because of the brute: for it comneth, & euerie heart shall melt, and all hands shalbe weake, and all mindes shal faint, and all knees shal fall away as water: beholde, it comneth, and shall be done, saith the Loyd God.

8 Againe, the woerd of the Loyde came vnto me, saying,

9 Some of man, prophesie, & say, Thus saith the Loyde God, laye, A sword, a sword both sharpe, and fourbished.

10 It is sharpened to make a foze slaughter, and it is fourbished that it may glitter: how that we reioice? for it containeth the rod of my sonne, as also other trees.

11 And he hath giuen it to be fourbished, that he may handle it: this sword is sharpe, & is fourbished, that he may giue it into the hand of the slayer.

12 Crie, and howle, sonne of man: for this shall come to my people, and it shall come vnto all the princes of Israel: the terrours of y^e sword shalbe vpon my people: k^{ing} unite therefore vpon thy thigh.

13 For it is a trial, and what shall this be, if the sword contemne euen the rod? It shal be no more, saith the Loyd God.

14 Thou therefore, sonne of man, prophesie, and unite^m hande to hande, and let the sword bee doubled: let the sword that hath killed, retorne the thirde time: it is the sword of the great slaughter entering into their p^{ri}ncie chambers.

15 I haue brought the feare of the sword into all their gates to make their heart to faint, and to multiply their ruines. Wh^{en} it is made bright, & it is dressed for the slaughter.

16 Get thee^e alone: go to the right hand, or get thy selfe to the left hand, w^{ith}ther soeuer thy face turneth.

17 I wil also smite mine hands together, and wil cause my w^{at}ch to ceale. I the Loyde haue said it.

18 **T**he woerde of the Loyde came vnto me againe, saying,

19 Also thou sonne of man, appoint thee two wapes, that the sword of the King of Babel may come: both twaine shall come out of one lande, and chuse a place, and chuse it in the corner of the way of the cite.

20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and p^{er} to Judah in Ierusalem the strong cite.

21 And the King of Babel stood at the parting of the wape, at the head of the two wapes, consulting by diuination, and made his arrowes bright: he consulted with idoles, and looked in the liner.

22 At his right hand was the diuination for Ierusalem to appoint captaiues, to open their mouth in the slaughter, and to lift by their voice with shouting, to lay engines of warre against the gates, to cast a mount, and to builde a foze trefse.

23 And it shalbe vnto them as a false diuination in their sight for the othes

f And so cause a feare.
g Meaning the scepers-shewing, if it wil spare the King, who should be as the sonne of God, and in his place.
h That is, the rest of the people.

i Towit, vnto the armie of the Caldeans.

k Read Ie. 31. 19.

l Ezekiel moued with compassion, thus complaineth, fearing the destruction of the kingdomes, which God had cofirmed to Dauid & his posteritie by promise: which promise God performed, although here it seemed to mans eye that it should vtterly perish.

m That is, encourage the sword.

n Provide for thy self for thou shalt see Gods plague of all partes on this countrey.

o This was spoken, because that wh^{en} Nebuchadnezzar came against Iudah, his purpose was also to go against the Ammonites: but doubting in the way, which enterprise to undertake first, he consulted with his soothsaiers, & so went against Iudah.

p That is, to the tribe of Iudah, y^e kept themselves in Ierusalem.

q To know whether he shuld go against the Ammonites or them of Ierusalem.

r He vsed conjuring & sorcerie. f Because there was a league betwene y^e Iewes, and the Babylonians, they of Ierusalem shal thinke nothing lesse than that this thing should come to passe.

x For Iudah stodee South from Babylon.

y Both strong & weake in Ierusalem.

z The people said, that y^e Prophet spake darkly, therefore he desireth y^e Lord to giue them a plaine declaration hereof.

a Speake sensibly, that all may vnderstand.

b That is, such which seeme to haue an outward shewe of righteousness, by obseruation of the ceremonies of the Law.

c Meaning, through all the land.

d As though thou were in extreme anguish.

e Because of the great noyse of the armie of the Caldeans.

t This is, Nebuchad-nazzar will remember the rebellion of Zedekiah, and so come vpon them.

u Meaning, Zedekiah, who practised w the Egyptians to make himselfe hye, & able to resist the Babylonians.

x Some referre this to the Priests attire: for Iehozabek's priest went into captiuitie with the king.

y That is, vnto the coming of Messiah: for though y Iewes had some signe of government afterward vnder the Persians, Greekes & Romanes, yet this restitucion was not till Christs coming, and at length should be accomplished as was promised, Gen. 49. 10.

z Though the Iewes & Ammonites would not beleue, y thou, to withe the sword shouldst come vpon them, and said that the Prophets, which threatened, spake lyes, yet thou ready vpon their

made vnto them: but her will call to remembrance thy iniquitie, to the intent they should be taken.

24 Therefore thus saith the Lord God, Because ye haue made your iniquitie to be remembered, in dishonouring your rebellion, that in all your wayes your sinnes might appeare: because, I say, that ye are come to remembrance, ye shall be taken with the hand.

25 And thou o prince of Israel polluted, & wicked, whose day is come, when iniquitie shall haue an end,

26 Thus saith the Lord God, I will take away the diadem, and take of the crowne: this shall be no more the same: I will exalt the humble, and will abase him that is high.

27 I will ouerturne, ouerturne, ouerturne it, and it shall be no more vntill hee y come, whose right it is, and I will giue it him.

28 And thou, sonne of man, prophesie, and say, Thus saith the Lord God to the children of Ammon, and to their blasphemers: say thou, I say, The sword, the sword is drawn forth, and flourisheth to the slaughter, to consume, because of the glittering.

29 Whiles they see a baner vnto thee, and prophesied a lie vnto thee to bring thee vpon the necks of the wicked that are thine, whose day is come when their iniquitie shall haue an end.

30 Shall I cane it to returne into his sheath? I will iudge thee in the place where thou wast created, euen in the land of thine habitation.

31 And I will poure out mine indignation vpon thee, and wil blowe against thee in the fire of my wrath, and deliuer thee into the hand of beastly men, and skillfull to destroy.

32 Thou shalt be in the fire to be deuoured: thy blood shall be in the mids of the launde, and thou shalt be no more remembered: for I the Lord haue spoken it.

shall as surely come, as though thou werest al-neckes.

C H A P. XXI.

1 Jerusalem is reproved for crueltie. *25* Of the wicked doctrine of the false Prophets and Priests, and of their vsuallie cosuetudines. *27* The tyrannic of rulers. *29* The wickednes of the people.

Moreouer, the woide of the Lord came vnto me, saying,

2 Nowe thou sonne of man, wilt thou iudge, wilt thou iudge this bloody citie? wilt thou shewe her all her abominations?

3 Then say, Thus saith the Lord God, The citie sheddeth blood in the middes of it, that her time may come, & makeheth idoles against her selfe to pollute her selfe.

4 Thou hast offended in thy blood, that thou hast shed, and hast polluted thy selfe in thine idoles, which thou hast

made, and thou hast caused thy dayes to draw neere, and art come vnto thy terme: therefore haue I made thee a reproche to the heathen, and a mocking to all countreys.

5 Those that be neere, and those that be farre from thee, shall mocke thee, which art vile in name and soe in affliction.

6 Beholde, the princes of Israel euerie one in thee was ready to his power, to shed blood.

7 In thee haue they despised father and mother: in the middes of thee haue they oppressed the stranger: in thee haue they vexed the fatherlesse and the widowe.

8 Thou hast despised mine holy things, and hast polluted my Sabbaths.

9 In thee are men that carie tales to shed blood: in thee are they that eate vpon the mountaines: in the middes of thee they commit abomination.

10 In thee haue they discovered their fathers shame: in thee haue they vexed her that was polluted in her floures.

11 And euery one hath committed abomination with his neighbours wyfe, and euery one hath wickedly defiled his daughter in lawe, and in thee hath euery man forced his owne sister, euen his fathers daughter.

12 In thee haue they taken gifts to shed blood: thou hast taken vsurie and the encrease, and thou hast defrauded thy neighbours by extortion, and hast forgotten me, saith the Lord God.

13 Beholde, therefore I haue smitten mine hands vpo the countreies, that thou hast used, & vpon the blood, which hath bene in the middes of thee.

14 Can thine heart endure, or can thine hands be strong, in the dayes that I shall haue to doe with thee? The Lord haue spoken it, and will do it.

15 And I will scatter thee among the heathen, and disperse thee in the countreies, and will cause thy filthinesse to cease from thee.

16 And thou shalt take thine inheritance in thy selfe in the sight of the heathen, and thou shalt know, that I am the Lord.

17 And the word of the Lord came vnto me, saying,

18 Sonne of man, The house of Israel is vnto me as a drosse: all they are as euen the drosse of silver.

19 Therefore, thus saith the Lord God, Because ye are all as drosse, beholde, therefore I will gather you in the mids of Jerusalem.

20 As they gather silver and brass, and iron, and tinne into the mids of the furnace, to blowe the fire vpon it to melt it, so will I gather you in mine anger, and in my wrath, and will put you there and melt you.

21 I will gather you, I say, and blowe the

d Whose very name all men hate.

e He meareth hereby y there was no kinde of wickednes, which was not committed in Ierusalem, and therefore the plagues of God should speedily come vpon her, *Lam. 20. 11, 12.*

f In token of my wrath and vengeance.

g That is, able to defende thy selfe.

h I will thus take away the occasion of thy wickednes.

i Thou shalt be no more the inheritance of the Lord, but forsake.

k Which before was most precious.

l Meaning hereby, that y godly should be tried and the wicked destroyed.

the fire of my wrath vpon you, and you shall be melted in the muddes thereof.

22 As silver is melted in the middes of the fornace, so shall ye be melted in the middes thereof, and ye shall know, that I the Lord haue powred out my wrath vpon you.

23 And the word of the Lord came vnto me, saying,

24 Sonne of man, say vnto her, Thou art the land, that is vnicleane, & not rained vpon in the day of wrath.

25 There is a conspiracie of her Prophets in the muddes thereof like a roaring lion, rauening the pray: they haue deuoured soules: they haue taken the riches and precious things: they haue made her many widowes in the mids thereof.

26 Her Priests haue broken my Lawe, and haue defiled mine holy things: they haue put no difference betwene the holy and prophane, neither discerned betwene the vnicleane, & cleane, and haue hid their eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in the middes thereof are like wolues, rauening the pray to shed blood, & to destroy soules for their owne couetous lucre.

28 And her Prophets haue dawbed them with buttermilke morer, seeing vanities, and dimming lies vnto them, saying, Thus saith the Lord God, when the Lord had not spoken.

29 The people of the land haue violently oppressed by spoiling and robbing, and haue vexed the poore, and the needy: yea, they haue oppressed the stranger against right.

30 And I sought for a man among them, that should make by the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none.

31 Therefore haue I powred out mine indignation vpon them, & consumed them with the fire of my wrath: their owne waues haue I rended vpon their heades, saith the Lord God.

CHAP. XXIII.

Of the idolatrie of Samaria and Ierusalem, vnder the names of Abolah and Aholibah.

1 The word of the Lord came againe vnto me, saying,

2 Sonne of man, there were two women, the daughters of one mother.

3 And they committed fornication in Egypt, they committed fornication in their youth: there were their breasts pressed, & there they buyied the teates of their virginities.

4 And the names of them were As

holah, the elder, & Aholibah her sister: and they were mine, and they bare sonnes and daughters: this were their names, Samaria is Aholah, and Ierusalem Aholibah.

5 And Aholah played the harlot: when she was mine, and she was set on fire with her louers, to wit, with the Assyrians her neighbours,

6 Which were clothed with blew silke, both captaines and princes: they were all pleasant young men, and hoisemen riding vpon horses.

7 Thus he committed her whoyedome with them, euen with all them that were the chosen men of Asshur, and with all on whome she doted, & defiled her selfe with all their idoles.

8 Neither left she her fornications, learned of the Egyptians: for in her youth they lay with her, and they bauled the breasts of her virginities, and powred their whoyedome vpon her.

9 Wherefore I deliuered her into the hands of her louers, euen into the hands of the Assyrians, vpon whome she doted.

10 These discovered her shame: they took away her sonnes and her daughters, and slewe her with the sword, and she had an euill name among women: for they had executed iudgement vpon her.

11 And when her sister Aholibah sawe this, she marred her selfe with inordinate loue, more then she, and with her fornications more then her sister with her fornications.

12 She doted vpon the Assyrians her neighbours, both captaines and princes clothed with diuers suites, hoisemen riding vpon horses: they were all pleasant young men.

13 Then I sawe that she was defiled, & that they were both after one sort,

14 And that she increased her fornications: for when she sawe men painted vpon the wall, the images of the Caldeans painted with vermillion,

15 And girded with girdles vpon their loynes, & with dyed attyre vpon their heades, (looking all like princes after the maner of the Babylonians in Caldea, the land of their natiuitie)

16 Alasone, I say, as she sawe them, she doted vpon them, and sent messengers vnto them into Caldea.

17 Now when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and she was polluted with them, & her lust departed from them.

18 So she discovered her fornication, & disclosed her shame: then mine heart forsake her, like as mine heart had forsaken her sister.

19 Yet he increased her whoyedome more, and called to remembrance the dayes of her youth, wherein he had played the harlot in the land of Egypt.

Ebr. vnder me.
d When the Israelites were named the people of God, they became idolaters, and forsook God, and put their trust in the Assyrians.

e The holy ghost vteth these termes which seeme strange to chaste eares, to cause this wicked vice of idolatrie to be abhorred, that vnneth should abide to heare the name thereof mentioned.

f Meaning, the Assyrians.

g This declarereth that no wordes are able sufficiently to expresse the rage of idolaters, and therefore the holy Ghost here compareth them to those which in their raging loue and racyng lusts dote vpon the images and paintings of the after whom they lust.

m Thou art like a barren lande which the Lorde plagueth with drought.

n The false Prophets haue conspired together to make their doctrine more probable.

o They haue neglected my seruice.

Micah. 3. 11.

Zechar. 3. 7.

p They which should haue reprobud them, flattered them in their vices & covered their doings with lies, Chap. 13. 10.

q Which would shew him selfe zealous in my cause by resisting vice, Isa. 59. 16. & 63. 5. and also pray vnto me to withholde my plagues, Psal. 106. 23.

a Meaning of Israel & Iudah, which came both out of one family.

b They became idolaters after the maner of the Egyptians, & Aholah signifith a mansion or dwelling in her self, meaning Samaria which was the royal cite of Israel: and Aholibah signifith my mansion in her, whereby is meant Ierusalem where Gods Temple was.

20 For they doted upon their seruantes whose members are as the members of asies, and whose issue is like the issue of hoies.

21 Thou calledst to remembrance þ wickidnes of thy pouch, when thy teates were buynd by the E gyptians: theres fore the paypes of thy pouch are thus.

22 Therefore, O Hohobah, thus saith the Lord God, Beholde, I wil raiſe vp thy louers againſt thee, from whom thine heart is departed, & I will buye them againſt thee on euery ſide,

23 To wit, the Babylonians, and all the Caldeans, b Deke, and Shoah, & Koa, and al the Philypians with them: they were al pleaint pong men, captaynes and pynes: al they were valiant and renoumed, tyding vpon hoies.

24 Euen theſe ſhall come againſt thee with charers, waggons, and wheeles, and with a multitude of people, which ſhal ſet againſt thee, buckler and ſhield, and helmet round about: and I will leaue the puniſhment vnto them, and they ſhall iudge thee according to their iudgements.

25 And I wil lay mine indignation vpon thee, and they ſhal deale cruelly with thee: they ſhal cut of thy noſe & thine eares, and thy remnant ſhal fall by the ſword: they ſhal carie away thy ſonnes and thy daughters, and thy residue ſhal be denoured by the fire.

26 They ſhall alſo ſtrippe thee out of thy clothes, and take away thy fayre iewels.

27 Thus will I make thy wickednes to ceaſe from thee and thy fornication out of the land of Egypt: ſo that thou ſhalt not liſt vp thine eyes vnto them, nor remember Egypt any more.

28 For thus ſaith the Lord God, Behold, I wil deliuer thee into the hande of them, whom thou hateſt: euen into the hands of them from whom thine heart is departed.

29 And they ſhal handle thee deſpitiſully, and ſhall take away al thy labour, and ſhal leaue thee naked and bare, and the ſhame of thy fornications ſhall be diſcouered, both thy wickednes, & thy whoiedome.

30 I will do theſe things vnto thee, becauſe thou haſt gone a whoying after þ heathen, & becauſe thou art polluted with thy idoles.

31 Thou haſt walked in the waſpe of thy ſiſter: therefore wil I giue her cup into thine hand.

32 Thus ſaith the Loide God, Thou ſhalt drinke of thy ſiſters cup, deepe and large: thou ſhalt be laughed to ſcoime and had in deriſion, becauſe it containeth much.

33 Thou ſhalt be filled with drunkennes & ſorrow, euen with the cup of deſtruction, and deſolation, with the cup of thy ſiſter Samaria.

34 Thou ſhalt euen drinke it, and buye

it out to the dregges, & thou ſhalt breaſte the heardes thereof, and teare thine owne breaſts: for I haue ſpoken it, ſaith the Lord God.

35 Therefore thus ſaith the Loide God, Becauſe thou haſt forgotten me, & call me behind thy back, therefore thou ſhalt alſo beare thy wickednes & thy whoies dome.

36 ¶ The Loide ſaid moꝛeouer vnto me, Some of man, wilt thou iudge Hohobah and Hohobah? & wilt thou declare to them their abominations?

37 For they haue plaid the whoies, and blood is in their handes, and with their idoles haue they commited adultery, & haue alſo cauſed their ſonnes, whom they bare vnto me, to paſſe by the fire to be their meate.

38 Moꝛeouer thus haue they done vnto me: they haue deſiled my Sanctuare in the ſame dape, and haue prophaned my Sabbathys.

39 For when they had ſlaine their children to their idoles, they came the ſame day into my Sanctuare to deſile it: & lo, thus haue they done in the middes of mine houſe.

40 And howe much moꝛe is it that they ſent for men to come from farre, vnto whom a meſſenger was ſent, and lo, they came: for whom thou diſteſt walk thy ſelfe, and paintedſt thine riccs, and deckedſt thee with ornaments,

41 And laideſt vpon a colly bed, and a table prepared before it, wherupon thou haſt ſet mine incenſe and mine oyle.

42 And a hope of a multitude being at eaſe, was with her: and with the men to make the compaigne great were brought men of Saba from the wildernes, which put þ bracelets vpon their handes, and beautifull crownes vpon their heads.

43 Then I ſaid vnto her, that was olde in adulteries, How ſhall ſhe and her fornications come to an end.

44 And they went in vnto her as they go to a common harlot: ſo went they to Hohobah and Hohobah the wicked women.

45 And the righteous men they ſhall iudge them, after the manner of harlots, & after the manner of murderers: for they are harlots, & blood is in their handes.

46 Wherefore thus ſaith the Loide God, I will buye a multitude vpon them, & will giue them vnto the tumult, and to the people,

47 And the multitude ſhall ſtone them with ſtones, and cut them with their ſwordes: they ſhall ſlay their ſonnes, and their daughters, & burne by their houſes with fire.

48 Thus wil I cauſe wickednes to ceaſe out of the land, that al women may be taught not to do after þeir wickednes.

49 And they ſhall lay þeir wickednes

o That is, to be sacrifices to their idoles, read Cha. 16. 20.

p They ſent into other countreys to haue ſuch as ſhoulde teach the ſeruce of their idols.

q He meanth the altar, that was prepared for the idoles.

r Which ſhould teach the maner of worſhipping their gods.

f That is, worlotts, thy death, read Chap. 16. 38.

t Meaning, all otaught not to do after þeir wickednes, ther cities and countreys, vpon

h Theſe where the names of certaine Princes & captaynes vnder Nebuchadnezzar.

u Ebr. I wil giue iudgements before them.
v Or, lawes.

i They ſhall deſtroy thy princes and priettes with the reſt of thy people.

k All thy treasures & riches which thou haſt gotten by labour.

l All the world ſhall ſee thy ſhamefull forſaking of God to ſerue idoles, m I wil execute the ſame iudgements and vengeance againſt thee, and that w greater ſeuicity.

n Meaning, that the afflictions ſhould be ſo great that they ſhould cauſe the to loſe their ſenſes, and reaſon.

upon you, and ye shall beare the finnes of your idoles, and ye shall know that I am the Lorde God.

CHAP. XXIII.

1 He sheweth the destruction of Ierusalem by a parable of a seething pot. 26 The parable of Ezekiels wife being dead.

A Gaine in the ninth pere, in the tenth moneth, in the tenth day of the tenth moneth came the worde of the Lorde vnto me, saying,

2 Sonne of man, write thee the name of the day, euen of this same day: for the King of Babel set himselfe against Ierusalem this same day.

3 Therefore thus saie a parable vnto the rebellious house, and saie vnto them, Thus saith the Lorde God, Prepare a pot, prepare it, and also powze water into it.

4 Gather the peeces thereof into it, euen euery good pece, as the thigh and the shoulder, and fill it with the chiefe bones.

5 Take one of the best sheepe, & burne also the bones vnder it, and make it hote well, and sethe the bones of it therein.

6 Because the Lorde God saith thus, Wo to the bloodie citie, euen to the pot, whose skomme is therein, and whose skomme is not gone out of it: bring it out a pece by pece: let not a lot fall vpon it.

7 For her blood is in the middes of her: she set it vpon an high rocke, and powdered it not vpon the ground to couer it with dust.

8 That it might caule wyath to arise, and take vengeance: euen I haue set her blood vpon an high rock that it should not bee covered.

9 Therefore thus saith the Lorde God, Wo to the bloodie citie, for I will make the burning great.

10 Heape on much wood: kindle fire, and let the bones be burnt.

11 Then let it emtie vpon the coles thereof, that the brasle of it may be hot, and maye burne, and that the filthines of it may be molten in it, & that the skomme of it may be consumed.

12 She hath wearied her selfe with lies, and her great skomme went not out of her: therefore her skomme shall be consumed with fire.

13 Thou remainest in thy filthines & wickednes: because I would haue purged thee, and thou wast not purged, thou shalt not be purged from thy filthines, til I haue caused my wyath to light vpon thee.

14 I the Lorde haue spoken it: it shall come to passe, and I wil do it: I wil not

goe backe, neither will I spare, neither wil I reuere: according to thy waies, and according to thy workes shall they iudge thee, sayth the Lorde God.

n That is, the Babylonians.

15 I also the worde of the Lorde came vnto me, saying,

16 Sonne of man, beholde, I take away fro thee the pleasure of thine eyes with a plague: for that thou neither mourne nor weepe, neither shalt thy teares run downe.

o Meaning, his wife in whom he delighted, as verf 18.

17 Cease from sighing: make no mourning for the dead, and burde the tyre of thine head vpon thee, and put on thy shooes vpon thy feete, and couer not thy lippes, and eate & not the bread of men.

p For in mourning they went bare headed and bare footed, and also covered their lippes.

18 So I spake vnto the people in the morning, and at euen my wife vped: and I did in the morning, as I was commanded.

q That is, which the neighbours sent to them y mourned.

19 And the people saide vnto me, Wilt thou not tell vs what these thinges meane toward vs, that thou doest so?

r Meaning, the morning following.

20 Then I answered them, The word of the Lorde came vnto me, saying,

21 Speake vnto the house of Israel, Thus saith the Lorde God, Behold, I will pollute my Sanctuarie, euen the pride of your power, the pleasure of your eyes, and your hearts desire, and your sonnes, and your daughters whom ye haue left, shall fall by the sword.

s By sending the Caldeans to destroy it, as Chap. 7:22.

22 And ye shall do as I haue done: ye shall not couer your lippes, neither shall ye eate the bread of men.

t Wherein you best and delight.

23 And your tyre shall be vpon your heads, & your shooes vpon your feete: ye shall not mourne nor weepe, but ye shall yue away for your iniquities, & mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all that he hath done, ye shall do: and when this cometh, ye shall know that I am the Lorde God.

u Ebr. lifting vp of their soules.

25 Also, thou sonne of man, that it not be in thy day when I take from them their power, the iope of their honour, the pleasure of their eyes, and the desire of their heart, their sonnes and their daughters?

26 That he that escapeth in that day, shall come vnto thee to tell thee that which he hath heard with his eares?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speake, and be no more domine, & thou shalt be a signe vnto them, & they shall knowe that I am the Lorde.

CHAP: XXV.

1 The word of the Lorde against Ammon, which reioyced at the fall of Ierusalem, & Against Moab and Seir, Idumea and the Philistims.

1 The word of the Lorde came againe vnto me, saying,

2 Sonne of man, let thy face against the Ammonites, and prophesie against them,

a Of Ieconiahs I captiuitie, & of the reigne of Zedekiah, 2. King. 12.5. b Called Tebeth, which containeth parte of December and part of Ianuary: in the which moneth and day Nebuchad-nezzar besieged Ierusalem. c Whereby was meant Ierusalem. d That is, the citizens, and the chiefe men thereof. e Or, heape. f Meaning, of the innocents, whom they had slaine, who were the cause of the kindling of Gods wrath against them. g Whose iniquities, and wicked citizens there yet remaine. h Signifying, y they should not be destroyed all at once, but by litle and litle. i Spare none estate or condition i The citie shewed her crueltye to all y world, & was not ashamed thereof, neither yet hid it. N. ab. 3. r. b. abak. 3. 12. Or, an heape of wood. k Meaning, that the citie should be vtterly destroyed, & that he would giue the enemies an appetite thereunto. Or, wastome.

1 The citie hath flattered her selfe in vayne. m I laboured by sending my Prophets to cal thee to repentance, but thou wouldst not.

a Because ye reioyced when the enemy deltroied my city & Tēple

b That is, to the Babylonians.

c They shall chase thee away & take thy gorgeous houses to dwell in.

d Called also Philadelphia, which was the chiefe citie of the Ammonites and full of conduites, 2. Sam, 12. 27.

e So that no power or strength should be able to resist the Babylonians.

3 And say vnto the Ammonites, Hear the word of the Lord God, Thus sayth the Lord God, Because thou saidest, I will stretch out mine hande vpon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast.

17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they shall knowe that I am the Lord, when I shall lay my vengeance vpon them.

18 And I will make d Rabbah a dwelling place for camels, and the Ammonites a sheperdote, and ye shall knowe that I am the Lord.

19 For thus sayth the Lord God, Because thou hast clapped the haides, & stamped with the feet, and reioyced in heart with all thy desire agaynst the land of Israel,

20 Beholde, therefore I will stretche out mine hand vpon thee, and will deliuer thee to be spoyled of the heathen, and I will roate thee out from the people, and I will cause thee to be destroyed out of the countreys and I will destroy thee, and thou shalt knowe that I am the Lord.

21 Thus sayth the Lord God, Because that Moab and Seir do say, Beholde, the house of Iudah is like vnto all the heathen,

22 Therefore, beholde, I will open the side of Moab, euen of h cities of his cities, I say, in his frontiers with the pleasant countrey, Beth-ichimoth, Baal-meon, and Karathaim.

23 I will call the men of the East agaynst the Ammonites, and will giue them in possession, so that the Ammonites shall no more be remembred among the nations,

24 And I will execute iudgements vpon Moab, and they shall knowe that I am the Lord.

25 Thus sayth the Lord God, Because that Edom hath done euill by taking vengeance vpon the house of Iudah, & hath committed great offence, and reuenged him selfe vpon them,

26 Therefore thus sayth the Lord God, I will also stretch out mine hand vpon Edom, and destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword,

27 And I will execute my vengeance by Edom by the had of my people Israel, & they shall do in Edom according to mine anger, & according to mine indignation, and they shall know my vengeance, sayth the Lord God.

28 Thus sayth the Lord God, Because the Philistines haue executed vengeance, and reuenged themselves with a despitefull heart, to destroy it for the olde hatred,

16 Therefore thus sayth the Lord God, Beholde, I will stretch out mine hande vpon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast.

17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they shall knowe that I am the Lord, when I shall lay my vengeance vpon them.

CHAPTER. XXVI.
The prophesieth that Tyrus shall be overthrowen because it reioiced at the destruction of Ierusalem.
The wondering and astonishment of the merchants for the destruction of Tyrus.

1 Add in the eleuentye pere, in h first day of the moneth, h woide of the Lord came vnto me, saying,

2 Some of man, because that Tyrus hath sayd agaynst Ierusalem, Wha, the b gathe of the people is broken it is turned vnto me: for seeing she is desolate, I shall be replenished,

3 Therefore thus sayth the Lord God, beholde, I come agaynst thee, o Tyrus, and I will bring by many nations agaynst thee, as h sea mounteth by with his waues,

4 And they shall destroy the walles of Tyrus and breake downe her towers: I will also scrape her dust from her, and make her like the topp of a rocke.

5 Thou shalt be for the spreading of nets in the middes of the sea: for I haue spoken it, sayth the Lord God, and it shall be a people to the nations.

6 And her d daughters which are in the field, shall be slaine by the sword, & they shall knowe that I am the Lord.

7 For thus sayth the Lord God, Beholde, I will bring vpon Tyrus Nebuchadnezzar King of Babel, a King of Kings from the North, with hostes and with charers, & with horseme, with a multitude and much people.

8 He shall slay with h sword thy daughters in the felde, & he shall make a foire agaynst thee, & cast a moat agaynst thee, and lift vp the buckler agaynst thee.

9 He shall set engines of warre before him agaynst thy walles, and with his weapons breake doune thy towers.

10 The dust of his horses shall couer thee, for their multitude: thy wals shall shake at the noise of the horsemen, and of the wheeles, and of the charers, when he shall enter into thy gates as into h citie of a citie that is broken doune.

11 With the houes of his horses shall he tread doune al thy strettes: he shall slay thy people by the sword, and the c pillars of thy strength shall fall doune to the ground.

12 And they shall robbe thy riches, and spoyle thy marchandise, and they shall breake doune thy walles, and destrey thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the mids of the water.

f Which were certeine garfios of Philistims, whereby they oft times molested the Iewes, of the Cherethims David also had a gard, 2. Sam. 8. 18.

a Either of the captiuitie of Ierusalem, or of the reign of Zedekiah.

b That is, the famous city Ierusalem, whereunto al people resorted.

c My riches and fame shall increase: thus the wicked reioyce at their fall by whom they may haue any profit or advantage.

d The townes that belonged vnto her.

e For Tyrus was much built by arte, & by labor of me was wone out of the sea. Some referre this vnto y images of the noble men, which they had erected vpon their glory

13 * Thus will I cause the sound of thy songs to cease, and the founde of thine harpes shall be no more heard.

14 I will lay thee like the top of a rocke: thou shalt be for a breacding of nets: thou shalt be built no more: for I the Lord haue spoken it, sayth the Lord God.

15 Thus sayth the Lord God to Tyrus, Shall not the ples tremble at the sound of thy fall: & at the crye of the wounded, when they shall be slaine & murthered in the middes of thee?

16 Then all the princes of the sea shall come downe from their thrones: they shall lay away their robes, and put of their byopdyed garments, & shall clothe them selues with astonishment: they shall sit vpon the ground, and be astonished at every moment, and be amazed at thee.

17 And thou shalt take by a lamentation for thy selfe, & say to thee, How art thou destroyed, that wast inhabited of the sea men, & renoumed cite which was strong in the sea, both she & her inhabitants, which cause their feare to be on al that haunt therein!

18 Nowe shall all the ples be astonished in the day of thy fall: yea, the ples that are in the sea, shall be troubled at thy despayre.

19 For thus saith the Lord God, When I shall make thee a desolate city, like the cities that are not inhabited, and when I shall bring the deepe vpon thee, and great waters shall couer thee,

20 When I shall cast thee downe with them that descend into the pit, with the people of olde tyme, and shall let thee in the lowe parts of the earth, like the old ruines, with the Iay, which go downe to the pit, so that thou shalt not be inhabited, and I shall shewe my glorie in the lande of the living.

21 I will bring thee to nothing, & thou shalt be no more: though thou be sought for, yet shalt thou neuer be found againe, sayth the Lord God.

CHAP. XXVII.

The Prophet bewyleth the desolation of Tyrus, bewyng what were the riches, power and auctoritie thereof in time past.

1 The wood of the Lord came againe vnto me, saying,

2 Some of man, take by a lamentation for Tyrus,

3 And say vnto Tyrus, that is sitnat at the enterie of the sea, which is the mart of the people for many ples, Thus saith the Lord God, Thou hast said, I am of perfitte beautie.

4 Thy borders are in the mids of the sea, and thy builders haue made thee of perfitte beautie.

5 They haue made all thy ship boards of fire trees of Shenu: they haue brought cedars from Lebanon, to make masts for thee,

6 Of the okes of Balsah haue they made thine oes: the companie of the Assyrians haue made thy banks of purple, brought out of the ples of Chittim.

7 Fine linnen with byopdyed woollke, brought from Egypt, was spled ouer thee to be thy sayle, blew silke and purple, brought from the ples of Eusshah, was thy couering.

8 The inhabitants of Sidon, & Aruad were thy mariners, Tyrus: thy wise men that were in thee, they were thy pilotes.

9 The ancients of Gebal, and the wise men thereof were in thee thy talkers, at the shyps of the sea with their mariners were in thee to occupie thy marchandise.

10 They of Persia, and of Lud and of Phut were in thine armie: thy men of warre they set forth the shield & helmet in thee: they lay forth thy beautie.

11 The men of Aruad with thine armie were vpon thy walles rounde about, & Dammadinus were in thy towres: they hanged their shields vpon thy walles rounde about: they haue made thy beautie perfitte.

12 They of Tarshish were thy marchants for the multitude of al riches, for silver, yron, tyme, & lead, which they brought to thy faires.

13 They of Iauan, Tubal & Melchec were thy marchants, & concerning the lines of men, and they brought vessels of brass for thy marchandise.

14 They of the house of Togarnah brought to thy faires horses, and horsemen, and mules.

15 The men of Dedan were thy marchants: and the marchandise of many ples were in thine hands: they brought thee for a present horses, teeth, & peacocks.

16 They of Ram were thy marchants for the multitude of thy wares: they occupied in thy faires Idemerandes, purple, and byopdyed worke, and fine linnen, and coral, and pearle.

17 They of Iudah and of the lande of Israel were thy marchants: they brought for thy marchandise wheat of Binnith, and Paunag, and honie & oyle, and balmie.

18 They of Damascus were thy marchants in the multitude of thy wares, for the multitude of all riches, as in the wine of Helbon and white wood.

19 They of Dan also & of Iauan, going to and fro, occupied in thy faires: yron worke, cassia & calanius were among thy marchandise.

20 They of Dedan were thy marchants in precious clothes for the charets.

21 They of Arabia, and al the princes of Ardar & goates: in these were thy marchants.

22 The marchants of Sheba, & Kaamah were thy marchants: they occupied in thy,

c Which is take for Grecia and Italic,

^a Or, Shipmasters.

d Meaning, that they built the walles of the city, which is here meant by the ship: & of these were the builders of Salomons Temple, 1. King. 5. 18.

e That is, they of Cappadocia or Pigmecis and dwares, which were so called, because that out of the hey towers they seemed lide.

f Of Grecia, Italic and Cappadocia.

g By selling slaues.

h Which are taken for a people of Asia minor.

i Meaning, Vnicornes horses, & Elephants teeth.

^o Or, workes.

^p Or, carbuncle.

^q Or, silke.

k Where the best wheat grewed.

^l Or, turpentine, or triacle.

^m Or, were marchants a host marchandise passed through thine handes.

f I wil make thee so bare that thou shalt haue nothing to couer thee.

g The gouernours & rulers of other countreis that dwell by the sea: whereby he signifyeth that her destruction should be so horrible, that all the world should heare thereof and be afraide. h Meaning, marchants, which by their traffique did enrich her wonderfully and encrease her power.

i Which were dead long ago.

k Meaning, in Iudea, when it shall be restored. ⁿ Or, make thee a serrou.

a Which seruet all the world with thy marchandise.

^b Ebr. heart. b This mountaine was called Hermon, but y Amorites called it Shenir, Deut. 3. 9.

in thy faires with the chief of al spices, and with al precious stones and golde.

23 Thep of Yaram & Cameh & Eden, the marchantes of Sheba, Alshur and Chilmad were thy marchants.

24 These were thy marchants in al sort of schings, in rayment of blew silke, and of bypried worke, and in coffers for the riche apparell, which were bounde with robes: chaines also were among thy marchandise.

25 The shippes of Tarshish were thy chiefs in thy marchandise, & thou wast replenished and made very glorious in the middes of the sea.

26 Thy robbers haue brought thee into great waters: the East winde hath broken thee in the middes of the sea.

27 Thy riches and thy faires, thy marchandise, thy mariners & pilotes, thy ralkers, and the occupiers of thy marchandise and all thy men of warre that are in thee, and al thy multitude which is in the middes of thee, shall fall in the middes of the sea in the day of thy ruine.

28 The m siturbes shall shake at þ sound of the Erie of thy pilotes.

29 And al that handle the ore, the mariners and all the pilotes of the sea shall come downe from their shippes, and shall stand vpon the land.

30 And shall cause their voice to be heard against thee, and shall erie bitterly, and shall cast dust vpon their heads, & walowe themselves in the ashes.

31 They shall plucke of their heare for thee & graue them with a sackcloth, and they shall weep for thee with sorow of heart and bitter mourning.

32 And in their mourning they shall take by a lamentation for thee, saying, What citie is like Tyrus, so destroyed in the middes of the sea!

33 When thy wares went forth of the seas, thou filledst many people and thou didest enriche the Kinges of the earth with the multitude of thy riches and of thy marchandise.

34 When thou shalt be broken by the seas in the depths of the waters, thy marchandise & al thy multitude, which was in the middes of thee, shall fall.

35 Al the inhabitants of the ples shall be astonished at thee, and all their Kinges shall be sore afraid and troubled in their countenance.

36 The marchantes among the people shall hiss at thee: thou shalt be a terrour, and neuer shalt be any more.

CHAP. XXVIII.

2 The words of God against the King of Tyrus for his pride. 21 The word of the Lord against Zidon. 25 The Lord promisseth that he will gather together the children of Israel.

1 The word of the Lord came againe vnto me, saying,

2 Some of man, say vnto þ prince of Tyrus, Thus saith the Lorde God, Because thine heart is exalted, & thou

hast sayde, I am a god, I sit in the seat of God in the mids of the sea, yet thou art but a man and not God, & though thou didest thinke in thine heart, that thou wast equal with God,

3 Beholde, thou art wiser then b Daniel: there is no secret, that they can hide from thee.

4 With thy wisdom and thine vnderstanding thou hast gotten thee riches, and hast gotten gold and siluer into thy treasures.

5 By thy great wisdom and by thine occupying hast thou increased thy riches, & thine heart is lifted by because of thy riches.

6 Therefore thus saith the Lorde God, Because thou didest thinke in thine heart, that thou wast equal with God,

7 Beholde, therefore I will bring strangers vpon thee, euen the terrible nations: and they shall drawe their swords against the beautie of thy wisdom, & they shall desile thy brightness.

8 They shall cast thee downe to the pit, and thou shalt dye the death of them, that are slayne in the middes of the sea.

9 Wilt thou saye then before him, that slaieth thee, I am a god: but thou shalt be a man, and no God, in the hands of him that slayeth thee.

10 Thou shalt dye the death of the vncircumcised by the hands of strangers: for I haue spoken it, saith the Lorde God.

11 Whereouer the worde of the Lorde came vnto me, saying,

12 Some of man, take by a lamentation vpon the King of Tyrus, and say vnto him, Thus saith the Lorde God, Thou sealest by the sunne, & art full of wisdom and verite in beautie.

13 Thou hast bene in Eden the garden of God: eery precious stone was in thy garment, the rubie, the topaze and the diamond, the chrysolite, the emir, and the iasper, the saphir, emeraud, & the carbuncle and golde: the workman ship of thy tumblers, and of thy pipes was prepared in thee in the dape that thou wast created.

14 Thou art the anointed Cherub, that couereth, and I haue set thee in honour: thou wast vpon the holie mountaine of God: thou hast walked in the middes of the stones of fire.

15 Thou wast verite in thy wapes fro the day that thou wast created, till iniquitie was found in thee.

16 By the multitude of thy marchandise, they haue filled the mids of thee with crueltie, and thou hast sinned: therefore I will cast thee as prophane out of the mountaine of God: and I will destroy thee, & couering Cherub from þ mids of the stones of fire.

17 Thine heart was lifted by because of thy beauty, & thou hast corrupted thy wisdom by reason of thy buyght

a I am safe that none can come to hurt me, as God is in the heauen.

b Though thou see thine heart as the heart of God.

c Thus he speaketh by derision: for Daniel had declared notable signes of his wisdom in Babylon, when Ezekiel wrote this.

d Like the rest of the heathen and infidels, which are Gods enemies.

e He rideth & vaine opinion & confidence & the Tyrians had in their riches, strength & pleasures.

f Or, iasper.

g Or, carbuncle. He meaneth the royal state of Tyrus, which for the excellencie and glorie thereof he compareth to the Cherubims which couered the arke: & by this word anointed he signified the same.

h I did thee this honour to make thee one of the builders of my Temple, which was when Hieron sent vnto Salomon things necessary for the worke.

i To wit, among my people Israel, which shined as precious stones.

k Which was when I first called thee to this

l Thou shalt haue no part o-

v. ii, I will mog my people.

Or, came in company toward thee.

Or, yomers. 1 That is, Nebuchad-nezzar.

m That is, the cities nere about thee, as was Zidon, Arad and others.

n Whereby is ment a long time: for it was prophesied to be destroyed but sententie yeres, as Isa. 23. 15.

I will cast thee to the ground: I will lay thee before kings: that they may beschoide thee.

18 Thou hast defiled thy sanctification by the multitude of thine iniquities, & by the iniquitie of thy merchandise: therefore will I bring forth a fire from the mids of thee, which shall deuoure thee: and I will bring thee to alhes vpon the earth, in the sight of all the that beholde thee.

19 All the that know thee among the people, shall be astonish'd at thee: thou shalt be a terror, & neuer shalt thou be any more.

20 I will give, the word of the Lord came vnto me, saying,

21 Some of man, set thy face agaynst Sidon, and prophesie agaynst it,

22 And say, Thus saith the Lord God, Behold, I come agaynst thee, O Sidon, and I will be glorified in the mids of thee: and the shall knowe that I am the Lord, when I shall haue executed iudgements in her, & shall be sanctified in her.

23 For I will send into her pestilence, & blood into her streets, and the layne shall fall in the mids of her, the enemy shall come agaynst her with the twoide on euery side, and they shall know that I am the Lord.

24 And they shall be no more a picking thorne vnto the house of Israel, nor any grieuous thorne of all that are rounde about them, and despised them, and they shall knowe I am the Lord God.

25 Thus saith the Lord God, When I shall haue gathered the house of Israel from the people where they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in the land, that I haue giuen to my seruant Iacob.

26 And they shall dwell safely therein, & shall builde houses, & plant vineyards: yea, they shall dwell safely, when I haue executed iudgements vpon all rounde about them that despise them, and they shall knowe that I am the Lord their God.

CHAP. XXIX.

He prophesieth against Pharaoh and Egypt. 13 The Lord proometh that he will restore Egypt after fourtie yeeres. 18 Egypt is the reward of King Nebuchad-nezzar for the labor, which he took agaynst Tyrus.

1 In the tenth yeere, and in the tenth month in the twelfth day of the moneth, the word of the Lord came vnto me, saying,

2 Some of man, set thy face agaynst Pharaoh the king of Egypt, & prophesie agaynst him, and agaynst all Egypt,

3 Speake, & say, Thus saith the Lord God, Beholde, I come agaynst thee, O Pharaoh king of Egypt, the great dragon, that lyeth in the mids of his

riuers, which hath sayde, The riuier is mine, and I haue made it for my selfe.

4 But I will put hooks in thy chawes, and I will cause the fish of thy riuers to sticke vnto thy scales, and I will drawe thee out of the mids of thy riuers, and all the fish of thy riuers shall sticke vnto thy scales.

5 And I will leaue thee in the wilderness, both thee and all the fish of thy riuers: thou shalt fall vpon y open field: thou shalt not be brought together, nor gathered: for I haue giue thee for meat to the beasts of the field, and to y fowles of heauen.

6 And all the inhabitants of Egypt shall knowe that I am the Lord, because they haue bene a staffe of reede to the house of Israel.

7 When theyooke hold of thee w their hand, thou didst breake, & rent at their shoulder: and when they leand vpon thee, thou brakest and madest all their iopnes to stand v bynight.

8 Therefore thus saith the Lord God, Behold, I will bring a sword vnto thee, and destroy man and beast out of thee,

9 And y land of Egypt shall be desolate, & waste, & they shall knowe that I am the Lord: because he hath sayde, The riuier is mine, and I haue made it.

10 Beholde, therefore I come vpon thee, and vpon thy riuers, & I will make the land of Egypt utterly waste & desolate from the towne of Senenck, euen vnto the borders of the blacke Moyses.

11 No foote of man shall passe by it, nor foote of beast shall passe by it, neyther shall it be inhabited fourtie yeeres.

12 And I will make the lande of Egypt desolate in the mids of the countreys, that are desolate, and her cities shall be desolate among the cities that are desolate, for fourtie yeeres: and I will scatter the Egyptians among the nations, and will disperse them through the countreys.

13 Yet thus saith the Lord God, * At the end of fourtie yeeres will I gather the Egyptians from the people, where they were scattered,

14 And I will bring againe the captiuitie of Egypt, & will cause them to returne into the land of Pathos, vnto the land of their habitation, & they shall be there a small kingdome.

15 It shall be y smallest of the kingdoines, neyther shall it exalt it selfe any more about the nations: for I will diminish them, that they shall no more rule the nations.

16 And it shall be no more the confidence of the house of Israel, to bring their iniquitie to remembrance by looking after them, so shall they know, that I am the Lord God.

17 In the tenth & twentieth yeere also in the first moneth, and in the first day of the moneth came the worde of the Lord vnto me, saying,

I will send enemies agaynst thee, which shall plucke thee, and thy people which trust in thee, out of thy sure places.

d Read 2. King 18. 21. Isa. 36. 6.

Or, shake. e When they felt their hurt, they would stay no more vpon thee, but stoode vpon their feete and put their trust in others. f Thus God can not suffer that ma should arrogate any thing to him selfe, or put his trust in any thing save in him alone. * Ebr. Cush, or Ethiopia.

Jerem. 46. 26.

g Meaning, that they should not haue full dominion, but be vnder the Persians, Grecians & Romanes, and the cause is, that the Israelites should no more put their trust in them, but leame to depend on God. h Least I should by this meanes punish their finnes. i Counting from the captiuitie of Ieconiah.

k That is, the honour, wherevnto I called them.

Or, brought to nothing.

l By executing my iudgements agaynst thy wickednes.

m That is, Nebuchad-nezzar

n He sheweth for what cause God will assemble his Church, and preferre it still though he destroy his enemies: to wit, that they should praise him, and giue thanks for his great mercies.

a To wit, of the captiuitie of Ieconiah or of the reigne of Zedekiah. Of the order of these prophesies & how the former sometimes standeth after the latter, read Iere. 2. 1. b He compareth Pharaoh to a dragon which hideth him selfe in the riuier Nilus, as Isa. 51. 9.

k He tooke great paines at the siege of Tyrus & his army was fore handled.
 l Signifying, that Nebuchad-nezzar had more paines then profit, by the taking of Tyrus.
 m Or, in it.
 n Or, evil against me.

18 Some of man, Nebuchad-nezzar king of Babel caused his army to serue a great service against Tyris: euerie head was made balde, and euery houl-der was made bare: yet had he no wages, nor his armie for Tyris, for the seruite that he serued aganist it.
 19 Therefore thus saith the Lord God, Behold, I will giue the land of Egypt vnto Nebuchad-nezzar d. king of Babel, & he shall take her multitude, and spoyle her spoyle, & take her priap, and it shall be the wages for his armie.
 20 I haue giuen him the land of Egypt for his labour, that he serued aganist it because they wrought for me, saith the Lord God.
 21 In that day wil I cause the home of the house of Israel to grow, and I wil giue thee an open mouth in the mids of them, and they shall know that I am the Lord.

CHAP. XXX.

The destruction of Egypt and the cities thereof.

1 The word of the Lord came agayne vnto me, saying,
 2 Some of man, propheticie, and say, Thus saith the Lord God, Youle & cry, Wo be vnto this day,
 3 For the day is nere, & the dape of the Lord is at hand, a cloudbie day, & it shall be the time of the heathen.
 4 And the word shall come vpon Egypt, & a feare shall be in Ethiopia, when the flaine shall fall in Egypt, when they shall take away her multitude, and when her fundations shall be broken downe.
 5 Ethiopia, and Phut, & Lud, & all the common people, & Cub, and the men of the land, that is in league, shall fall with them by the sword.
 6 Thus saith the Lord, They also that maintaine Egypt, shall fall, & I will depue of her power shall come downe: from the towne of Scueney that they fall by the sword, saith the Lord God.

a By Phut and Lud are ment Africa & Lybia.

7 And they shall be desolate in the mids of the countreys that are desolate, and her cities shall be in the mids of the cities that are wasted.
 8 And they shall know that I am the Lord, when I haue ser a fire in Egypt, & when al her helpers shall be destroyed.
 9 In that day shall there messengers go forth from me in shippes, to make the carles Hoies afraide, and feare shall come vpon them, as in the dape of Egypt: for so, it cometh.
 10 Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchad-nezzar king of Babel.
 11 For he and his people with him, euen the terrible nations shall be brought to destroy the lande: and they shall diuise their swords against Egypt, and fill the land with the flaine.

b Which was a strong citie of Egypt, chap. 29. 10.

therein is by the hands of strangers: I the Lord haue spoken it.
 13 Thus saith the Lord God, I will also destroy the idoles, & I will cause their idoles to cease out of Egypt, and there shall be no more a prince of the lande of Egypt, & I will send a feare in the land of Egypt.
 14 And I will make Idathios desolate, & will let fire in Zoan, and I will execute indgement in so.
 15 And I will solve my wrath vpon Sin, which is the strength of Egypt: & I will destroy the multitude of Sin. So shall haue great sorow, & so shall be destroyed, & so shall haue sorowes dappye.
 17 The pong men of Auen, & of Whibeseeth shall fall by the sword: and these cities shall go into captiuitie.
 18 At Tehaphnehes the dape shall re- streine his light, when I shall beake there the barres of Egypt: & when I pompe of her power shall cease in her, the cloud shall couer her, and her daughters shall go into captiuitie.
 19 Thus wil I execute iudgements in Egypt, and they shall know, that I am the Lord.
 20 And in the eleuenth peere, in the first moneth, and in the seventh day of the moneth, the word of the Lord came vnto me, saying,
 21 Some of man, I haue broken the armie of Pharaoh king of Egypt: and lo, it shall not be bound by to be healed, neither shall they put a roule to bind it, & so make it strong, to hold the sword.
 22 Therefore thus saith the Lord God, Behold, I come aganist Pharaoh king of Egypt, & wil beake sthis armie, that was strong, but is broke, & I will cause the word to fall out of his hand.
 23 And I will scatter the Egyptians among the nations, & wil disperse them through the countries.
 24 And I wil strengthen the armie of the King of Babel, and put my sword in his hand, but I will beake Pharaohs armes, and he shall cast out fighting, as the fighting of him, that is wounded before him.
 25 But I wil strengthen the armes of the King of Babel, and the armes of Pharaoh shall fall downe, and they shall know, that I am the Lord, when I shall put my sword into the hand of the King of Babel, & he shall stretch it out vpon the land of Egypt.
 26 And I wil scatter the Egyptians among the nations, and disperse them among the countreys, and they shall know, that I am the Lord.

o Or, Memphis, or Alkaira.

p Or, Tanis.

q Or, Pelusium.
 r Or, Alexandria.

s Or, Helopolis.
 t Or, Bubastum.

u Meaning, that there shall be great sorow and affliction.
 v That is, the strength & force

w Of the captiuitie of Ieconiah, or of Zedekiahs reigne.

x For Nebuchad-nezzar destroyed Pharaoh Necho at Charchemish, here, 46. 26.

y His force and power.

z Whereby we see that tyrants haue no power of themselves, neither can do any more harme then God appointeth, and when he will, they must cease.

CHAP. XXXI.

a A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians. 10 He propheticie a like destruction to them both.

1 A third moneth, and in the first day of the moneth the word of the Lord came vnto me.

b Of Zedekiahs reigne, or of Ieconiahs captiuitie.

vnto me, saying,
 2 Some of man, weake vnto Pharaoh King of Egypt, and to his multitude, Whom art thou like in thy greatness?
 3 Beholde, Asshur was like a cedar in Lebanon with faire branches, and with thicke shadowing boughes, and shot vp verie hie, and his topp was among the thicke boughes.
 4 The waters nourished him, and the deepe exalted him on hys wylly her ryuers running round about his plants, and sent out her little riuers vnto all the trees of the felde.
 5 Therefore his height was exalted as houe all the trees of the felde, and his boughes were multiplied, & his branches were long, because of his multitude of the waters, which the deepe sent out.
 6 All the foules of the heauen made their nests in his boughs, & vnder his branches did all the beasts of the felde hing forth their pong, & vnder his shadowe dwelt all mightie nations.
 7 Thus was he faire in his greatness, & in the length of his branches: for his roote was nere great waters.
 8 The cedars in the garden of God could not hide him: no fiere tree was like his branches, & the chestnut trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beautie.
 9 I made him faire by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, enuyed him.
 10 Therefore thus sayth the Lorde God, Because he is lift vp on hygh, & hath shot by his topp among the thicke boughes, and his heart is lift vp in his height,
 11 I haue therefore deliuered him into the hands of the mightiest among the heathen: he shal handle him, for I haue cast him away for his wickednes.
 12 And strangers haue destroyed him, even the terrible nations, & they haue left him vpon the mountaines, & in all the vallies his branches are fallen, and his boughes are broken by all riuers of the land: all the people of the earth are departed from his shadow, & haue forsaken him.
 13 Vpon his ruine shal all the foules of heaven remaine, and all the beasts of the field shalbe vpon his branches,
 14 So that none of all the trees by waters shalbe exalted by their height, neither shall boote by their top among the thicke boughes, neither shal their leaues stande by in their height, which drinke so much water: for they are deliuered vnto death in the nether partes of the earth in the middes of the children of men among them that goe downe to the pit.
 15 Thus saith the Lorde God, In the day when he went downe to hell, I caused them to mourne, and I covered the

deepe for him, and I did restreine the floods thereof, and the great waters were stayed: I caused Lebanon to mourne for him, and all the trees of the field fainted.
 16 I made the nations to shake at the sound of his fall, when I cast him downe to hell, with them that descend into the pit, and all the excellent trees of Eden, and the best of Lebanon: euen all that are nourished with waters, shall be comforted in the nether partes of the earth.
 17 They also went downe to hell vnto them þe shall be slaine with the sword, and his arme, and they that dwelt vnder his shadowe in the middes of the heathen.
 18 To whom art thou thus like in glorye and in greatness among the trees of Eden: per thou shalt be cast downe to the trees of Eden vnto þe nether partes of the earth: thou shalt sleepe in the middes of the vncircumcised, with them that be slaine by the sword: this is Pharaoh, & all his multitude, sayth the Lorde God.
 CHAP. XXXII.
 1 The Prophet is commended to bewaile Pharaoh king of Egypt. 12 He propheseth that destruction shall come vnto Egypt through the king of Babylon.
 1 And in the twelfth yeere in the first daye of the month, the word of the Lorde came vnto me, saying,
 2 Some of man, take by a lamentation for Pharaoh King of Egypt, & say vnto him, Thou art like a dragon in the sea: thou caldest out the riuers, and troubledst the waters with thy fecte, and stampedst in their riuers.
 3 Thus saith the Lorde God, I will therefore spread my net ouer thee to a great multitude of people, & they shall make thee come by into my net.
 4 Then wil I leave thee vpon the land, & I wil cast thee vpon the open felde, & I wil cause all the foules of the heauen to remaine vpon thee, & I wil fill all the beasts of the field with thee.
 5 And I wil lay thy fleshy vpon the mountains, and fill the valleyes with thine height.
 6 I wil also water thy blood the land wherein þe swimmest, euen to þe moittaines, & the riuers shalbe full of thee.
 7 And when I shal put thee out, I wil couer the heauen, and make the starres thereof darke: I wil couer the sunne with a cloude, and the moone shall not giue her light.
 8 All the lightes of heauen wil I make darke for thee, and bring s darkenesse vpon thy land, sayth the Lorde God.
 9 I wil also trouble the hearts of many people, when I shal bring thy destruction among the nations, and vpon the that shalbe for the slaughter of the king and his people,
 countreis

b Meaning, that he was not like in strength to the king of the Assyrians, whom the Babylonians ouercame.

c Many other nations were vnder their dominion.
 Or, countrey.

d Signifying, that there was no greater power in the world then his was.

e Or, thou wast lift vp.

e That is, of Nebuchad-nezzar, who afterward was monarche & onely ruler of the world.

f Hereby is signified the destruction of the power of the Assyrians by the Babylonians.

g The deepe waters that caused him to mount so hie (meaning his great abundance & pompe) shall now lamet as though they were covered & lacke cloth.

h To cause this destruction of the King of Assyria to seeme more horrible, he setteth forth other Kings and princes which are dead, as though they reioyced at the fall of such a tyrant.
 i Meaning, that Pharaohs power was nothing so great as his was.
 k Read Chap. 28. 10.

a Which was the first yeere of the general captiuitie vnder Zedekiah.

b Thus the scriptures compare tyrants to cruel & huge beasts which deuour all that be weaker then they, and such as they may ouercome.

c Or, whale.
 c Thou prepairedest great armies.

Chap. 12. 13. & 17. 20.

d With heapes of the carcases of thine armie.

e As Nilus ouerfloweth Egypt, so wil I make the blood of thine hoste to ouerflow it.

f The word signified to be put out as a candle is put out.

Isa. 13. 10. ier. 2. 31. & 3. 15. math. 24. 29.

g By this manner of speech is meant the great sorrow of the king and his people.

countreies which thou hast not knowne.
10 **Pea,** I will make many people amazed at thee, and thy kings shall be astonished with feare for thee, when I shall make my sword to glitter against their faces, and they shall be afraid at every moment: every man for his owne life in the day of thy fall.

11 For thus saith the Lord God, The sword of the king of Babel shall come upon thee.

12 As the swordes of the mightie will I cause thy multitude to fall: they all shall be terrible nations, and they shall destroy the pompe of Egypt, & all the multitude thereof shall be consumed.

13 I will destroy also all the beasts thereof from the great watersides, neither shall p foot of man trouble them any more, nor the hownes of beast trouble them.

14 Then will I make their waters deep, & cause their rivers to runne like oyle, saith the Lord God.

15 When I shall make the land of Egypt desolate, & the countrey with it that is therein, shall be lapped waste: when I shall smite al them, which dwell therein, then shall they know, that I am the Lord.

16 This is the mourning wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for Egypt, & for all her multitude, saith the Lord God.

17 In the twelfth yeere also in the fiftenth day of the moneth, came p word of the Lord unto me, saying,

18 Sonne of man, lament for the multitude of Egypt, and cast them downe, even them and the daughters of the mightie nations unto the nether partes of the earth, with them that go downe into the pit.

19 Whom dost thou vasse in beautie? go downe and sleepe with the vncircumcised.

20 They shall fall in the middes of them that are slaine by the sword: she is desliterated to the sword: drawe her downe, and al her multitude.

21 The most mighty and strong shall speake to her out of the middes of hell with them that helpe her: they are gone downe and sleepe with the vncircumcised that be slaine by the sword:

22 As thus is there and al his company: their graues are about him: all they are slaine and fallen by the sword.

23 Whose graues are made in the side of the pit, and his multitude are rounde about his graue: al they are slaine and fallen by the sword, which caused feare to be in the land of the living.

24 There is Glain and al his multitude round about his graue: al they are slaine & fallen by the sword which are gone down with the vncircumcised into the nether partes of the earth, which caused themselves to be feared in the land of the living, yet haue they boine their shame with them that are gone

downe to the pit.

25 They haue made hys bed in the mids of the flame with al his multitude: their graues are rounde about him: all they vncircumcised are slaine by the sword: though they haue caused their feare in the lande of the living, yet haue they boine their shame with them that go downe to the pit: they are lapde in the mids of them, that be slaine.

26 There is Belthech, Tubal, & all their multitude, & their graues are rounde about them: all they vncircumcised were slaine by the sword, & though they caused their feare to be in the lande of the living.

27 And they shall not lye with the balisane of the vncircumcised, that are fallen, which are gone down to the graue, with their weapons of warre, and haue lapde their swordes vnder their heades, but their niquitie shall be vpon their boies: because they were the feare of the mightie in the lande of the living.

28 Pea, thou shalt be broken in the mids of the vncircumcised, & lye with them that are slaine by the sword.

29 There is Edom, his kings, & all his princes, which with their strength are lapde by them that were slaine by the sword: they shall sleepe with the vncircumcised, & with them that go downe to the pit.

30 There be al the ymces of Idomans, which are gone down with the flame, with their feare: they are ashamed of their strength, and the vncircumcised sleepe with them that be slaine by the sword, and beare their shame with them that go downe to the pit.

31 Pharaoh shall see them, and he shall be comforted ouer all his multitude: Pharaoh, and al his armie shall be slaine by the sword, saith the Lord God.

32 For I haue caused my feare to be in the land of the living: & he shall lapde in the mids of the vncircumcised with them, that are slaine by the sword, euen Pharaoh and all his multitude, saith the Lord God.

CHAP. XXXIII.

2 The office of the gouernours & ministers. 14 He strengtheneth them that despaire, & boldneth the with the promes of mercie. 30 The worde of the Lorde against the mockers of the Prophet.

1 **A** Gaine, the word of the Lorde came unto me, saying,

2 Sonne of man, speake to the children of thy people, and say vnto them, When I bring the sword vpon a land, if the people of the lande take a man from among them, & make him their watchman,

3 If when he seeth the sword come vpon the lande, he blowe the trumpet, and warne the people,

4 Then he that heareth the sounde of the

q That is, the Cappadocians & Italians, or Spaniards, as Iosephus writeth.

r Which dyed not by cruel death, but by the course of nature, & are honorably buried with their coat armour & signes of honour.

s The Kings of Babylon.

t As the wicked reioyce when they see others partakers of their miseries, u I will make the Egyptians afraid of me, as they caused others to feare them.

Or, of their coasts, a He sheweth that the people ought to haue continually gouernours & teachers which may haue a care ouer them, & to warne the cuer of the dangers which are at hand,

h This came to passe in lesse the foure yeeres after this prophetic.

i To wit, of the Caldeans thine enemies, which shall quietly enjoy al thy commodities.

k That is, prophetic, that they shall be cast downe: thus the Lord giueth his Prophets power both to plant & to destroy by his word, read Iere. 1. 10.

l I haue not other kingdomes, more beautifull then thou, perished.

m That is, Egypt. n To make the matter more sensible, he bringeth in Pharaoh whom the dead shall meete and maruaile at him, read Isa. 14. 9.

o Meaning, the Persians.

p Whom in this life al the world feared.

trumpet, and wil not be warned, if the sword come, and take him away, his blood shall be upon his owne head.

5 For he heard the soume of the trumpet, & would not be admonished: therefore his blood shall be upon him: but he that receiveth warning, shall save his life.

6 But if the watchman see the sword come, and blow not the trumpet, & the people be not warned: if the sword come, and take any person from among the, he is taken away for his iniquitie, but his blood will I require at the watchmans hand.

7 So thou, O soume of man, I have made thee a watchman unto the house of Israel: therefore thou shalt heare the word of my mouth, & admonish them from mee.

8 When I shall say unto the wicked, O wicked man, thou shalt dye the death, if thou doest not speake, and admonish the wicked of his way, that wicked man shall dye for his iniquitie, but his blood will I require at thine hand.

9 Mercierlesse, if thou warne the wicked of his waye, to turne from it, if he do not turne from his way, he shall die for his iniquitie, but thou shalt deliuered thy soule.

10 Therefore, O some of man, speake unto the house of Israel, Thus ye speake and say, I four transgressions & our sinnes be unto vs, and we are consumed because of the, howe should we then liue?

11 Say unto them, As I liue, sayth the Lord God, I desire not the death of the wicked, but that the wicked turne from his way and liue: turne you, turne you from your euill wayes, for why will ye dye, O ye house of Israel?

12 Therefore thou some of man, say vnto the childre of thy people, The righteousnes of the righteous shall not deliuer him in the dape of his transgression, nor the wickednesse of the wicked shall cause him to fall therein, in the dape that he returneth from his wickednesse, neither shall the righteous liue for his righteousnesse in the day that he smitteth.

13 When I shall say vnto the righteous, that he shall surely liue, if he trust to his owne righteousnes, & commit iniquitie, al his righteousnesse shall be no more remembered, but for his iniquitie that he hath committed, he shall dye for the same.

14 Againne when I shall say vnto the wicked, Thou shalt dye the death, if he turne from his sinne, & do that which is lawful and right,

15 To wit, if the wicked restore the pledge, and giue againe that he had robbed, & walke in the statutes of life, without committing iniquitie, he shall surely liue, and not dye.

16 None of his sinnes that he hath committed, shall be mentioned vnto him:

because hee hath done that, which is lawful & right, he shall surely liue.

17 Per the childre of thy people saye, * The way of the Lord is not equal: but their owne way is vnequal.

18 When the righteous turneth from his righteousnes, & committeth iniquitie, he shall euen dye thereby.

19 But if the wicked returne from his wickednes, and do that which is lawful, and right, he shall liue thereby.

20 Per ye saye, The way of the Lord is not equal, O ye house of Israel, I will iudge you euery one after his wayes.

21 Also in the twelfth pere of our captiuitie, in the tenth moneth, & in the first day of the moneth, one that had escaped out of Ierusalem, came vnto me, and said, The cite is smitten.

22 Now the hand of the Lord had bene vpon mee in the euening afore he that had escaped, came, and had opened my mouth, vntill he came to me in the morning: & when he had opened my mouth, I was no more dumme.

23 Againne the worde of the Lord came vnto me, and sayd,

24 Some of man, these that dwell in the desolate places of the lande of Israel, talke & say, Abraham was but one, and he possessed the land: but we are many, therefore the lande shall be giuen vs in possession.

25 Wherefore say vnto them, Thus saith the Lord God, Ye eat with the blood, & lift vp your eies toward your idols, and shed blood: should ye then possesse the land?

26 Ye leane vpon your swords: ye worke abomination, and ye defile euerie one his neighbours wife: should ye then possesse the land?

27 Say thus vnto them, Thus saith the Lord God, As I liue, so surely they that are in the desolate places, shall fall by the sword: & him that is in the open felde, will I giue vnto the beasts to be deuoured: and they that be in the fortres and in the caues, shall dye of the pestilence.

28 For I will lay the land desolate and waste, and the poimpe of her strength shall cease: and the mountaines of Israel shall be desolate, and none shall passe thyngh.

29 Then shall they knowe that I am the Lord, when I haue layd the land desolate & waste, because of all their abominations, that they haue committed.

30 Also thou some of man, the childre of thy people that talke of thee by the wayes and in the doores of houses, & speake one to another, euery one to his brother, saying, Come, I pray you, and heare what is the word that cometh from the Lord.

31 For they come vnto thee, as the people vnto a comer: and my people sit before thee, and heare thy wordes, but they will not do them: for with their

Chap. 18. 25.

i When the Prophet was led away captiue with Ieconiah,

k I was indued with the Spirit of prophetic, Chap. 8. 2.

l Whereby is signified that the ministers of God cannot speake til God giue them

courage & open their mouthes, Chap. 2. 4. 27. & 29. 21. Ephe. 6. 19 m Thus the wicked

think themselves more worthy to enioy Gods promes

then the Saints of God, to whom they were made:

and would binde God to be subiect to them,

though they would not be bound to him, n Contrary to the Law, Leui. 17. 14.

o As they that are ready still to shed blood. Chap. 7. 24. & 24. 21. & 30. 6, 7.

p In derision.

Signifying, y the wicked shall not escape punishment though a watchman be negligent, but if the watchman blow the trumpet, and then he wil not obey, he shall deserue double punishment, ha. 3. 17.

Which teacheth that he that receiuech not his charge at the Lordes mouth, is a spie, and not a true watchman.

The watchman must answer for the blood of al that perish through his negligence.

Thus the wicked when they heare Gods iudgements for their sinnes, despair of his mercies and burnure.

Read Chap. 8. 23.

Read of this righteousness, Chap. 18. 22, 24.

Hereby he condemnech all them of hypocrisie, which pretend to forsake wickednes, and yet declare not themselves such by their fruites, that is, in obeying Gods commandements & y godly life.

of this declareth that wee ought to heare Gods word with such zeale & affection that we shuld in al points obey it, els we a bufe the word to our own condemnation, and make of his ministers as though they were iestes to serue mens foolish fantasies.

mouthes they make y iestes, and they heart goeth after their conetoulines.
32 And lo, thou art vnto the, as a resting song of one that haty a pleasant voyce, & can sing wel: for they heare thy words, but they doe them not.
33 And when this comneth to passe (for lo, it will come) then shall they knowe, that a Prophet hath bin among them, and make of his ministers as though they were iestes to serue mens foolish fantasies.

sheepe and will de'iner them out of all places, where they haue bene scattered in the cloudie and darke day,
13 And I will bring them out from the people, and gather them from the countreys, and will bring them to their owne lande, and fede them vpon the mountaynes of Israel, by the riuers, and in al the inhabited places of the countrey.
14 I will fede them in a good pasture, and vpon the hie mountaynes of Israel shall theyr folde be: there shall they lye in a good folde and in fatte pasture shall theyr feede vpon the mountaynes of Israel.
15 I will fede my shepe, & bring them to their rest, saith the Lord God.
16 I will seeke that which was lost, and bring againe the which was diuie away, and will binde by that which was broken, & will strengthen the weake, but I will destrope the fat and the strong, and I will fede them with iudgement.
17 Also pou my shepe, Thus saith the Lord God, behold, I iudge betweene sheepe, and sheepe, betweene the rames and the goates,
18 Serueth it a small thing vnto pou to haue eaten by the good pasture, but ye must treade downe with your feete the residue of your pasture: and to haue dronke of the deep waters, but ye must troulte the residue with your feete?
19 And my shepe eat that which ye haue troden with your feete, and drinke that which ye haue troubled with your feet.
20 Therefore thus saith the Lord God vnto them, Behold, I, euen I will iudge betweene the fatte sheepe and the leaue sheepe.
21 Because ye haue thrust with side and with shoulder, and dust all the weake with your homes, till ye haue scattered them abroade,
22 Therefore wil I helpe my sheepe, and theyr hal no more be spoiled, and I will iudge betweene sheepe and sheepe.
23 And I will let vp a shepherde ouer them, & he shall fede them, euen my seruant Dauid, he shall fede them, & hee shall be their shepherd.
24 And I the Lord will be their God, & my seruant Dauid shalbe the pince among them. If the Lord haue spoken it.
25 And I will make the a covenant of peace, and will cause the euill beastes to cease out of the land: & they shall dwell safely in the wilderness, and sleepe in the woods.
26 And I will set them, as a blessing, euen round about my mountaine: and I will cause raine to come downe in due season, and there shall be raine of blessing.
27 And the tree of the field shall perbe her fruite, and the earth shall giue her fruite, and theyr shall be safe in their lab, and shall knowe that I am the Lord, when I haue broken the cordes of their pake, and deliuered them out of the hands of those that serued them selues of them,

f In the day of their affliction and miserie: and this promise is to comfort the church in al dangiers,

CHAP. XXXIIII.

1 Against the shepherds, that despised the flocke of Christ, and seeke their owne gayne. 7 The Lord saith that he will visite his dispersed flocke, & gather them together. 23 He promisseth the true shepherd Christ, and with him peace.

1 **A**d the word of the Lord came vnto me, saying,
2 Some of man, prophetic against the shepherds of Israel, prophetic and sape vnto the, Thus saith the Lord God vnto the shepherdes, * Woe be vnto the shepherds of Israel, that feede themselves: shoulde not the shepherdes fede the flockes?
3 Ye eat the fat, and ye clothe you with the wool: ye kil them that are fed, but ye fede not the sheepe.
4 The weak haue ye not strengthened: the sick haue ye not healed, neither haue ye bound by the broken, nor brought againe that which was diuie awake, neither haue ye sought that which was lost, but with crueltie, and with rigour haue ye ruled them.
5 And they were scattered without a shepherd: and when they were dispersed, they were deuoured of al the beastes of the field.
6 My sheepe wandied through all the mountaynes, and vpon euery hie hill: yea, my flocke was scattered throug all the earth, and none did sake or fearely after them.
7 Therefore ye shepherds, heare the word of the Lord.
8 As I live, saith the Lord God, surely because my flocke was spoiled, and my sheepe were deuoured of all the beastes of the field, hauing no shepherd, neither did my shepherdes seeke my sheepe, but the shepherdes fed themselves, and fed not my sheepe,
9 Therefore, heare ye the word of the Lord, O ye shepherds.
10 Thus saith the Lord God, Behold, I come against the shepherds, and will requie my sheepe at their handes, & cause them to cease from feeding the sheepe: neither shall the shepherdes fede themselves any more: for I will deliuee my sheepe from their monthes, and theyr shall no more deuoure them.
11 For thus saith the Lord God, Behold, I will search my sheepe, & seeke them out.
12 As a shepherd searcheth out his flocke, when hee hath bene among his sheepe that are scattered, so wil I seeke out my

17 Also pou my shepe, Thus saith the Lord God, behold, I iudge betweene sheepe, and sheepe, betweene the rames and the goates,
18 Serueth it a small thing vnto pou to haue eaten by the good pasture, but ye must treade downe with your feete the residue of your pasture: and to haue dronke of the deep waters, but ye must troulte the residue with your feete?
19 And my shepe eat that which ye haue troden with your feete, and drinke that which ye haue troubled with your feet.
20 Therefore thus saith the Lord God vnto them, Behold, I, euen I will iudge betweene the fatte sheepe and the leaue sheepe.
21 Because ye haue thrust with side and with shoulder, and dust all the weake with your homes, till ye haue scattered them abroade,
22 Therefore wil I helpe my sheepe, and theyr hal no more be spoiled, and I will iudge betweene sheepe and sheepe.
23 And I will let vp a shepherde ouer them, & he shall fede them, euen my seruant Dauid, he shall fede them, & hee shall be their shepherd.
24 And I the Lord will be their God, & my seruant Dauid shalbe the pince among them. If the Lord haue spoken it.
25 And I will make the a covenant of peace, and will cause the euill beastes to cease out of the land: & they shall dwell safely in the wilderness, and sleepe in the woods.
26 And I will set them, as a blessing, euen round about my mountaine: and I will cause raine to come downe in due season, and there shall be raine of blessing.
27 And the tree of the field shall perbe her fruite, and the earth shall giue her fruite, and theyr shall be safe in their lab, and shall knowe that I am the Lord, when I haue broken the cordes of their pake, and deliuered them out of the hands of those that serued them selues of them,

g Meaning such as lift vp themselves about their brethre, & thinke they haue no neede to be governed by me. h That is, by putting difference betweene the good and the bad, and so giue to either as they deserue. i By good pasture & deep waters is ment the pure word of God and the administration of iustice, which they did not distribute to the poore til they had corrupt it.

Iere. 23. 1. a By the shepherds he meaneth the King, the magistrates, Priests, and Prophets, b Ye seeke to enrich your selues by their commodities, and so spoile their riches and substance. c He describeth the office & due tie of a good pastor, who ought to loue and succour his flocke and not to be cruel toward them. d For lacke of good government & doctrine they perishe d.

k Meaning, Christ, of whom Dauid was a figure, Iere. 30. 9. hofea. 3. 5.

e By destroying the conetous hirelings and restoring true shepherdes. w hereof we haue a signe so oft as God sedeth true preachers who both by doctrine and life labour to fede his sheepe in the pleasant pastures of his word.

l This declareth, that vnder Christ's flocke should be truly deliuered from sinne, & hell, and so be safely preferred in the Church where they should neuer perish. m The fruits of gods graces shall appeare in great abundance in his

28 And they shall no more be spoiled of the heathen, neither shall the beasts of the land devour them, but they shall dwell safely and none shall make them afraid.

29 And I will raise up for them a plant of renowne, and they shall be no more confounded with hunger in the land, neither beare the reproche of the heathen any more.

30 Thus shall they understand, that I the Lord their God am with them, & that they, even the house of Israel, are my people, saith the Lord God.

31 And ye my sheepe, the sheep of my pasture are men, and I am your God, saith the Lord God.

CHAP. XXXV.

2 The destruction that shall come on mount Seir, because they troubled the people of the Lord.

1 **M**agnifier the woide of the Lord Meane unto me, saying,

2 Some of man set thy face against mount Seir, and prophetic against it,

3 And say unto it, Thus saith the Lord God, Behold, I come against thee, and I will stretch out mine hand against thee, and I will make thee desolate and waste.

4 I will lay thy cities waste, & thou shalt be desolate, and thou shalt knowe that I am the Lord.

5 Because thou hast had a perpetual hatred & hast put the children of Israel to flight by the force of the sword in the time of their calamitie, when their iniquitie had an ende,

6 Therefore as I live, saith the Lord God, I will prepare thee unto blood, & blood shall pursue thee: except thou hate blood, even blood shall pursue thee.

7 Thus will I cut in from it him that passeth out and him that returneth,

8 And I will fill his mountaines with his slaine men: in thine hills, and in thy valleys and in all thy rivers shall they fall, that are slayne with the sword.

9 I will make thee perpetually desolations, and thy cities shall not returne, & ye shall know that I am the Lord.

10 Because thou hast said, These two nations, and these two countries shall be mine, and we will possess them (saying the Lord was there)

11 Therefore as I live, saith the Lord God, I will even do according to thy wrath, & according to thine indignation which thou hast used in thine hatred against them: and I will make my self knowne among them when I have iudged thee.

12 And thou shalt knowe, that I the Lord have heard all thy blasphemies which thou hast spoken against the mountaines of Israel, saying, They are waste, they are given us to be devoured.

13 Thus with our mouths ye have boasted against me, & have multiplied your words against me: I have heard them,

14 Thus saith the Lord God, So shall all the woide reioyce when I shall make thee desolate.

15 As thou diddest reioyce at the inheritance of the house of Israel, because it was desolate, so will I doe unto thee: thou shalt be desolate, I mount Seir, & all Idumea wholly, & they shall know, that I am the Lord.

CHAP. XXXVI.

8 He promiseth to deliuer Israel from the Gentiles, 22 The benefites done unto the Iewes, are to be ascribed to the mercie of God, and not unto their desertings. 26 God remeth our hearts, that wee may walke in his commandments.

1 **A**lso thou soune of man, prophetic unto the mountaines of Israel, and say, Ye mountaines of Israel, heare the word of the Lord.

2 Thus saith the Lord God, Because the enemy hath laid against you, & haue euen the best places of the woide are ours in possession,

3 Therefore prophetic, and saye, Thus saith the Lord God, Because that they haue made you desolate, & swallowed you by on euery side, that ye might be a possession vnto the residue of the heathen, & ye are come vnto the lips, & tongues of men, & vnto the reproch of the people,

4 Therefore ye mountaines of Israel, heare the word of the Lord God, Thus saith the Lord God to the mountaines and to the hills, to the rivers, and to the valleys, and to the waste, and desolate places, and to the cities that are forsaken: which are spoiled and had in derision of the residue of the heathen that are round about.

5 Therefore thus saith the Lord God, Surely in the fire of mine indignation haue I spoke against the residue of the heathen, & against all Idumea, which haue taken my land for their possession, with the top of al their heart, and with despiteful minds to call it out for a pray.

6 Prophetic therefore vpon the land of Israel, and say vnto the mountaines, & to the hills, to the rivers, and to the valleys, Thus saith the Lord God, Behold, I haue spoken in mine indignation, and in my wrath, because ye haue suffered the shame of the heathen,

7 Therefore thus saith the Lord God, I haue sifted by mine haide, surely the heathen that are about you, shall beare their shame.

8 But you, O mountaines of Israel, ye shall shoot south your branches, and bring south your fruiture to my people of Israel: for they are ready to come.

9 For beholde, I come vnto you, and I will turne vnto you, and ye shall be tilled and sown.

10 And I will multiply the men vpon you, euen all the house of Israel wholy, and the cities shall be inhabited, and the desolate places shall be builded.

11 And I will multiply vpon you man and

n That is, the rod that shall come out of the roote of Ishai, Ia. i. i.

a Where the Idumeans dwelt,

b Whe by their punishment I called them from their iniquitie.

c Except thou repent thy former creature, d To wit, to their former estate.

e Meaning, Israel and Iudah, f And so by fighting against gods people, they should go about to put him out of his owne possession.

g As thou hast done cruelly, so shalt thou be cruelly handled h Shewing, that when God punisheth the enemies, the godly ought to consider that he hath a care ouer them and so praye his Name: and also that the wicked rage as though there were no God, till they feeles his hand to their destruction,

Chap. 6. 2.

a That is, the Idumean, b That is, Ierusalem, which for Gods promises was the chiefest of al the world.

c Ye are made a matter of talke and derision to all the world.

d They appointed with them selues to haue it and therefore came with Nebuchadnezzar against Ierusalem for this purpose

e Because you haue bene a laughing stocke vnto them.

f By making a follemne othe, read Chap. 20. 5. g God declareth his mercies and goodnes toward his Church who stil preferueth his, euen when he destroyeth his enemies,

and beast, and they shall increase, and bring fruits, & I will cause you to dwell after your olde estate, and I will bestow benefites vpon you more then at the first, and ye shall knowe that I am the Lord.

12 Yea, I will cause men to walke vpon you, I will euen my people Israel, and they shall possesse you, and ye shall be their inheritance, and ye shall no more henceforth deprime them of men.

13 Thus saith the Lord God, Because they say vnto you, Thou lande denourest by men, and halt bene a wastor of thy people,

14 Therefore thou shalt denoure men no more, neither shalt thy people henceforth, saith the Lord God,

15 Neither will I cause men to heare in thee the shame of heathen any more, neither shalt thou beare the reproche of the people any more, neither shalt cause thy folke to fall any more, saith the Lord God.

16 Howeouer the word of the Lord came vnto me, saying,

17 Some of man, when the house of Israel dwelt in their owne lande, they desired it by their owne wapes, & by theyr dedes: their way was before me as the filthines of the menstruons.

18 Wherefore I purued my wrath byd them, for the blood that they had shed in the lande, and for their idoles, wherewith they had polluted it.

19 And I scattered them among the heathen, and they were dispersed throughe the countreys: for according to theyr waies, and according to their dedes, I iudged them.

20 And when they entred vnto the heathen, whither they went, they polluted mine holp name, when they saide of them, These are the people of the Lord, and are gone out of his land.

21 But I sauoured mine holp name which the house of Israel had polluted among the heathen, whither they went.

22 Therefore say vnto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holp names sake, which ye polluted among the heathen, whither ye went.

23 And I will sanctifie my great name, which was polluted among the heathen, among who you haue polluted it, and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before theyr eyes.

24 For I will take you from among the heathen, and gather you out of all countreies, & will bring you into your owne land.

25 Then will I poure cleane water vpon you, and ye shall be cleane: yea, fro al your filthines, and from al your idols will I cleanse you.

26 A new heart also will I giue you, &

a new spirite will I put within you, & I will take away the stonie heart out of your body, and I will giue you an heart of flesh.

27 And I will put my Spirite within you, and cause you to walke in my statutes, and ye shall keep my iudgements and do them.

28 And ye shall dwell in the land, that I giue to your fathers, and ye shall be my people, and I will be your God.

29 I will also deliuer you from all your filthines, and I will call for comye, and will increas it, and lay no famine vpon you.

30 For I will multiply the fruite of the trees, and the increas of the fildes, that ye shall beare no more the reproche of famine among the heathen.

31 Then shall ye remember your owne wicked wapes, and your dedes that were not good, & shall iudge your selues worthy to haue bene destroyed for your iniquities, and for your abominations.

32 Be it knowne vnto you that I do not this for your sakes, saith the Lord God: therefore, O ye house of Israel, be ashamed, and confounded for your owne wapes.

33 Thus saith the Lord God, What time as I shall haue cleared you fro all your iniquities, I will cause you to dwell in the cities and the desolate places shall be builded.

34 And the desolate lande shall be filled, whereas it lay waste in sight of al that passed by.

35 For they saide, This waste lande was like the garde of Eden, and these waste and desolate and ruinous cities were strong, and were inhabited.

36 Then the residue of the heathen that are left round about you, shall knowe that I the Lord build the ruinous places, and plant the desolate places: I the Lord haue spoken it, and will do it.

37 Thus saith the Lord God, I will yet for this be fought of the house of Israel, to performe it vnto them: I will increase them with men like a flocke.

38 As the holy flocke, as the flocke of Ierusalem in their sollemne feastes, so shall the desolate cities be filled with flockes of men, & they shall know, that I am the Lord.

CHAP. XXXVII.

The propheticall the brmging againe of the people, being in captiuitie, 16 He sheweth the union of the ten tribes with the two.

1 The hande of the Lorde was vpon me, and caried me out in the Spirit of the Lord, and let me downe in the middes of the fildes, which was full of bones.

2 And he led me rounde about by them, and behold, there were very many in the open field, and lo, they were very dry.

3 And he saide vnto me, Sonne of man, life to the dead bones, and bodies, and raise them vp againe,

h Which was accomplished vnder Christ, to whom al these temporal deliuerances did direct them.

i That is, vpon the mountaines of Ierusalem.

k Thus the enemies imputed as the reproche of the land, which God did for the finnes of the people according to his iust iudgements.

o Vnder the abundance of temporal benefites he concluded the spiritual graces.

p Ye shall come to true repentance, & thinke your selues vnto be of the number of Gods creatures for your ingratitude against him

q He declareth that it ought not to be referred to soile or plentifulnes of the earth that any country is rich, and abundant, but onely to Gods mercies, as his plagues, and curses declare whē he maketh it barren.

Isa. 52. 5.

1 And therefore would not suffer my Name to be had in contempt, as the heathen would haue reproched me, if I had suffred my Church to perish. This excludeth fro man all dignitie, and meanet to deserue any thing by, seeing that God referreth y whole to him selfe, and that onely for the glory of his holy Name.

Or, your.

n That is, his Spirit whereby he reformeth y heart and regenerateh his,

Isa. 44. 3. Iere. 32. 39. chap. 11. 39.

Or, valley.

r He sheweth by a greater miracle, that God hath power, and also will deliuer his people from their captiuitie in asmuch as he is able to giue

can these bones live? And I answered, O Lord God, thou knowest.

4 Again he said unto me, Prophecie vpon these bones & say vnto them, O ye drie bones, heare þ word of the Lord.

5 Thus saith the Lord God vnto these bones, Beholde, I will cause breath to enter into you, and ye shal live.

6 And I will laye sinewes vpon you, & make fleshe growe vpon you, and couer you with skinne, & put breath in you, that ye maye live, and ye shal know that I am the Lord.

7 So I prophesied, as I was commanded: and as I prophesied, there was a noise, and beholde, there was a shaking, & the bones came together, bone to his bone.

8 And when I beheld, lo, the sinewes, & the fleshe grew vpon them, & aboue, the skinne couered them, but there was no breath in them.

9 Then said he vnto me, Prophecie vnto þ winde: prophecie, some of man, & say to the winde, Thus saith the Lord God, Come from the foure^b winds, O breath, and breathe vpon these slaine, þ they maye live.

10 So I prophesied as he had commanded me: and the breath came into them, and they liued, and stood by vpon their feete, an exceeding great armie.

11 Then he said vnto me, Sonne of man, these bones are the whole house of Israel. Beholde, they sape, Our bones are dried, and our hope is gone, and we are cleane cut of.

12 Therefore prophecie, and saye vnto them, thus saith the Lord God, Behold, my people, I will open your graues, & cause you to come by out of your sepulchres, and bying you into the lande of Israel.

13 And ye shal know that I am the Lord, when I haue opened your graues, O my people, and brought you by out of your sepulchres,

14 And thal put my Spirit in you, & ye shal live, and I shall place you in your owne land: then ye shal knowe that I þ Lord haue spoken, & performed it, saith the Lord.

15 ¶ The word of the Lord came againe vnto me, saying,

16 Moreover thou sonne of man, take theþ a peece of wood, & write vþ it, vnto Judah, and to the children of Israel his companions: then take^d another peece of wood, & write vpon it, vnto Joseph the tree of Ephraim, and to all the house of Israel his companions.

17 And thou shalt ioyne them one to another into one tree, and they shalbe as one in thine hand.

18 And when the children of thy people shal speake vnto thee, saying, Wilt þ not shew vs what thou meaneest by these?

19 Thou shalt answer them, Thus saith the Lord God, Beholde, I will take the tree of Joseph, which is in the hand of

Ephraim, and the tribes of Israel his fellowes, and wil put them with hym, eue: with the tree of Judah, and make them one tree, and they shal be one in mine hand.

20 And the peece of wood, wher on thou writest, shall be in thine hand, and thou shalt sight.

21 And saye vnto them, Thus saith the Lord God, Behold, I will take the children of Israel from among þ heathen, whither they be gone, & wil gather the on euery side, and bying them into their owne lande.

22 And I wil make them one people in the land, vpon the mountaines of Israel, * and one King shall king to them all: they shalbe no more two peoples, neither be divided any more henceforth into two kingdomes.

23 Neither shall they be polluted anye more with their idoles, nor with theye abominations, nor with any of theye transgressions: but I wil faue them out of all their dwelling places, wherin they haue sinned, and wil cleanse them: so shal they be my people, and I wil be their God.

24 And Dauid my * seruant shall be King ouer them, and they all shall haue one shepheard: they shall also walke in my iudgements, and obserue my statutes, and do them.

25 And they shall dwell in the land, that I haue giue vnto Jaakob my seruant, where your fathers haue dwelt, & they shall dwell therein, euen they, and theye sonnes, & their sonnes sonnes for euer, and my seruant Dauid shall be their prince for euer.

26 Moreover, I will make * a covenant of peace with them: it shalbe an euerlasting couenant with them, and I will place them, and multiply them, & I will set my Sanctuarie among them for euermore.

27 My tabernacle also shalbe with them: yea, I wil be their God, and they shalbe my people.

28 Thus the heathen shall know, that I the Lord doe sanctifie Israel, when my Sanctuarie shall be among them for euermore.

CHAP. XXXVIII.

2 He propheseth that Gog and Magog shall fight with great power against the people of God, 21 Their destruction.

1 **A**nd the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against Gog and against the lande of Magog, the chiefe prince of Meshech & Tubal, and prophecie against him.

3 And saye, Thus saith the Lord God, Beholde, I come against thee, O Gog the chiefe Prince of Meshech and Tubal.

4 And I wil destroye thee, & put hookes in thy chawes, and I will bying meane the principal enemies of the Church, Reue. 20. 8.

Iohn. 10. 16.

I. sa. 40. 1. 1. ier. 23. 5. chap. 34. 23. dan. 9. 24.

f Meaning, that the elect by Christ shal dwell in the heavenly Ierusalem, which is ment by the land of Canaan, P. sal. 109. 4. and 116. 2.

^b Signifying, all parts whereas y Israelites were scattered: that is, the faithfull shalbe brought to the same vnitie of spirit, and doctrine, where-fouer they are scattered thow the world.

^c That is, when I haue brought you out of those places, & townes where you are captiues,

^d Which signifieth the ioyning together of the two houses of Israel, and Judah.

^e That is, the house of Israel,

a Which was a people y came of Magog the sonne of Iaphet, Gen. 10. 2. Magog also here signifieth a certaine country, so that by these two countries, which had the government of Grecia and Italie, he

h He sheweth that the enemies should bend the felues against y Church, but it shuld be to their own destruction. e The Persians, e Ethiopians, and men of Aphricad. Gomer was Iaphets sonne, & Togarmah the sonne of Gomer, and are thought to be they that inhabite Asia minor.

e Signifying, that all the people of the world should assemble them felues against y Church and Christ their head.

^a Or, it meaning, the land of Israel.

f That is, to molest, and destroye the Church.

g Meaning, Israel which had nowe bene destroyed, and was no yett built againe: declaring hereby the simplicitie of the godly, who seke not so much to fortifie them felues by outward force, as to depend on y providence & goodnes of God.

h One enemy shal enuy another be cause every one shal thinke to have y spoile of the Church.

i Shal not thoue sic thine occasions to come against my church when they suspect nothing?

k Meaning, in y last age, & from the comming of Christ vnto the end of the world.

l Signifying, that God will be sanctified by maintaining his Church, & destroying his enemies, as Cha. 36. 23. & 37. 23.

they forth, and al thine host both hoises and hojemen, all clothed with al foires of armour, euen a great multitude with bucklers, and shieldes, all^b handing swords.

15 ^c They of Paras, of Ensh, & Whit with them, euen al they that beare shieldes and helmet.

16 ^d Gomer and all his bands, and the house of Togarmah of y North quarters, and al his bands, and much people with thee.

17 ^e Prepare thy selfe, and e^e make thee ready, both thou, and all thy multitude, that are assembled vnto thee, and be thou their sauegard.

18 ^f After many daies thou shalt be visited: for in the latter peeres thou shalt come into the lande, that hath bin destroyed with the sword, and is gathered out of manie people vpon the mountaines of Israel, which haue long ben waste: yet they haue bene brought out of the people, and they shal dwell all safe.

19 ^g Thou shalt ascend and come by like a tempest, and shalt be like a cloude to cover the land, both thou, & al thy bands, and many people with thee.

20 ^h This saith the Lorde God, Euen at the same tune shall all manie things come into thy minde, and thou shalt thinke evil thoughtes.

21 ⁱ And thou shalt say, I wil go by to the lande that hath no walles towres: & I wil go to them that are at rest, & dwell in safetie, which dwell all about walles, and haue neither barres nor gates,

22 ^j Thinking to spoyle the prave, & to take a bootie, to turne thine hande vpon the desolate places that are now inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattell and goods & dwell in the middes of the land.

23 ^k Sheba and Deban, and the marchants of Carthysly with all the lions thereof shall sape vnto thee, ^l Art thou come to spoyle the prave? hast thou gathered thy multitude to take a bootie? to cary awaye siluer and golde, to take awaye cattell and goods, and to spoyle a great prave?

24 ^m Therefore, some of man, prophetic, & say vnto Gog, Thus saith y Lord God, In that daie when my people of Israel dwell in safetie, shalt thou not knowe it?

25 ⁿ And come from thy place out of the North parts, thou and much people with thee? all shall ride vpon horses, euen a great multitude and a mighty armie.

26 ^o And thou shalt come by against my people of Israel, as a cloude to cover the land: thou shalt be in the^k latter daies, and I will bring thee vpon my land y heathen may knowe me, when I shall be sanctified in thee, O Gog, before they eyes.

27 ^p Thus saith the Lorde God, Art not thou he, of whom I haue spoken in old

time ^q by the hand of my seruants the Prophets of Israel which propheticd in those daies and peeres, that I would bring thee vpon them?

18 ^r At the same tune also when Gog shal come against the lande of Israel, saith the Lorde God, my wrath shall arise in mine anger,

19 ^s For in mine indignation and in the fire of my wrath haue I spoken vnto thee: at that tune there shall be a great shaking in the land of Israel,

20 ^t So y the fishes of the sea, & the foules of the heauen, and the beasts of the field and al that mooue and creepe vpon the earth, & all the men that are vpon the earth, shal tremble at my presence, and the mountaines shall be overthowen, & the^u stapies shall fall, and euery wall shall fall to the ground.

21 ^v For I wil cal for a sword against him ^w throughout all my mountaines, saith the Lorde God: euery mans sword shall be against his brother.

22 ^x And I will pleade against him with pestilence, and with blood, and I will cause to raine vpon him and vpon his bands, and vpon the great people, that are with him, a scer raine, & hailestones, fire, and brimstone.

23 ^y Thus will I be^z magnified, and sanctified, and known in the eyes of manie nations, and they shall knowe, that I am the Lorde.

CHAP. XXXIX.*

1 ^a He sheweth the destruction of Gog and Magog.

11 ^b The graues of Gog and his host. 17 ^c They shall be deuoured of birds and beasts. 23 ^d Wherefore the horse of Israel is captiue. 24 ^e Their bringing againe from captiuitie is promised.

1 ^f Therefore, thou some of man, prophetic against Gog, & saye, Thus saith the Lorde God, beholde, I come against thee, O Gog, the chiefe prince of Meshech and Tubal.

2 ^g And I will destroye thee ^h and leaue but the sicc part of thee, and will cause thee to come by from the North parts & will bring thee vpon the mountaines of Israel:

3 ⁱ And I will smite thy bowe out of thy left hande, and I will cause thine arrows to fall out of thy right hand.

4 ^j Thou shalt fall vpon the mountaines of Israel, and all thy bandes & the people, that is with thee: for I wil gine thee foules the birds, and to euery feathered soule and beast of the field to be deuoured.

5 ^k Thou shalt fall vpon the open field: for I haue spoken it, saith the Lorde God.

6 ^l And I will send a fire on Magog, and among them that dwell safe in the cles, and they shall knowe that I am the Lorde.

7 ^m So will I make mine holp Name known in the middes of my people Israel, & I will not suffer them to pollute mine holy Name anye more, and the heathen

in Herybye declareth y none affliction can come to the Church, whereof they haue not bene aduertised aforetime, to teach them to indure all things with more patience when they know that God hath so ordeined

n All meanes whereby man should thinke to saue him selfe shall faile, the affliction in those dayes shall be so great & the enemies destruction shall be so terrible.

o Against y people of Gog and Magog.

Chap. 36. 23. and 37. 28.

a Or, destroye thee with sixe plagues, as Chap. 38. 22.

b Meaning, that by the vertue of Gods word the enemy shall be destroyed wherefover he asseyeth his Church.

c That is, among all nations where the enemies of my people dwell, seeme they neuer so farre separate,

thou

then shall knowe that I am the Lorde, the holy one of Israel.

8 Beholde, it is come, and it is done, saith the Lord God: this is the day whereof I have spoken.

9 And they that dwell in the cities of Israel, shall go forth, and shall burne & set fire vpon the weapons, and on the shields, and bucklers, vpon the bowes, and vpon the arrowes, & vpon the staves in their hands, & vpon speares, and they shall burne them with fire seven yeeres.

10 So that they shall bring no wood out of the fildes, neither cut downe any out of the forests: for they shall burne the weapons with fire, and they shall robbe those that robbed them, & spoile those that spoiled them, saith the Lord God.

11 And at the same time wil I giue vnto Gog a place there for burpall in Israel, euen the valley whereby men go toward the East part of the Sea: and it shall cause them that passe by, to stoppe their noses, and there shall they burie Gog with all his multitude: & they shall call it the valley of Hamon-Gog.

12 And seven moneths long shall the house of Israel be burping of the, that they may cense the land.

13 Pea, al the people of the land shall burie them, and they that haue a name when I shall be glorified, saith the Lorde God.

14 And they shall chuse out men to go continually through the land with them that trauaile, to burie those that remaine vpon the ground, and cense it: they shall search to the end of seven moneths.

15 And the traualiers that passe through the land, if any see a mans bone, then shall he let vp a signe by it, till the burers haue buried it, in the valley of Hamon-Gog.

16 And also the name of the citie shall be Hamonah: thus shall they cense the land.

17 And thou some of man, thus saith the Lord God, Speake vnto euer fearethed soule, and to al the beastes of the fildes, Assemble your selues, and come: gather your selues on euery side to my sacrifice: for I do sacrifice a great sacrifice for you vpon the mountaynes of Israel, that ye may eate flesh, & drinke blood.

18 Ye shall eate the fleshe of the valiant, and drinke the blood of the princes of the earth, of the weathers, of the lambs, and of the goats, & of bullocks, euen of al fat beastes of Bashan.

19 And ye shall eate fat til you be full, and drinke blood, til ye be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus ye shall be filled at my table with hofes and chariots, with valiant men, and with all men of warre, saith the Lord God.

21 And I will let my glorie among the heathen, and all the heathen shall see my

indgement, that I haue executed, and myne hande, which I haue layed vpon them.

22 So the house of Israel shall knowe, that I am the Lord their God from that day and so forth.

23 And the heathen shall knowe, that the house of Israel went into captiuitie for their iniquitie, because they trespassed against me: therefore hid I my face from them, and gaue them into the hand of their enemies: so fell they all by the sword.

24 According to their uncleauenesse, and according to their transgressions haue I done vnto them, and hid my face from them.

25 Therefore thus saith the Lorde God, Now wil I bring againe the captiuitie of Iacob, and haue compassion vpon the whole house of Israel, and wil be ious for mine holp name.

26 After that they haue borne their shame, and all their transgression, wherby they haue transgressed against me, wher they dwelt safely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered the out of their enemies landes, and am sanctified in them in the sight of many nations,

28 Then shall they know, that I am the Lord their God, which caused them to be led into captiuitie among the heathen: but I haue gathered them vnto their owne lande, and haue left none of them any more there.

29 Neither wil I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israel, saith the Lord God.

CHAP. XL.

The restoring of the citie and the Temple.

1 In the six and twentieth yeere of our being in captiuitie in the beginning of the pere, in the tenth day of the month, in the fourteenth yeere after that the citie was smitten, in the selfe same day, the hand of the Lord was vpon me, and brought me thither.

2 Into the land of Israel brought he me by a dunnis vision, and let me vpon a very high mountaine, whereupon was as the building of a citie, towarde the South.

3 And he brought me thither, & beholde, there was a man, whose similitude was to looke to, like brasse, with a line thead in his hande, and a reede to measure with: and he stood at the gate.

4 And the man saide vnto me, Sonne of man, beholde with thine eyes, & heare with thine eares, and set thine heart vpon all that I shall shewe thee: for to the intent, that they might be shewed thee, art thou brought hither: declare all that thou seest, vnto the house of Israel.

5 And behold, I saw a wall on the outside of

I The heathen shall know that they overcame not my people by their strength, neither yet by the weakenes of mine arme, but that this was for my peoples finnes.

Chap. 36. 23.

a The Iewes counted the beginning of the pere after two sorts: for their feastes they began to count in March, and for their other affaires in September: so that this is to be vnderstand of September.

Or, visions of God. b Which was an Angel in forme of a man, that came to measure out this building

d That is, this plague is fully determined in my counsell & cannot be changed.

e After this destruction the church shall haue great peace and tranquillitie, & burne all their weapons because they shall no more feare the enemies: and this is chieffly ment of the accomplishment of Christs kingdom, when by their head Christ all enemies shall be overcome.

f Which declarereth that the enemies shall haue an horrible fall.

g For the sinke of the caskeifes.

h Or, of the multitude of Gog. Meaning a long time.

i Partly that the holy land should not be polluted, and partly for compassion that the children of God haue, euen on their enemies

Or, multitude.

k Whereby he significeth the horrible destruction that should come vpon the enemies of his Church.

of the house round about : and in the mans hand was a reed to measure with, of six cubites long, by the cubite, and an had bready: so he measured þ bready of the building with one reede, and the height with one reede.

^{Or, threholde.}
^{Or, upper post.}

- 6 Then came he vnto the gate, which looketh toward the East, and went by the staires thereof, & measured the post of the gate, which was one reede broad, and the other post of the gate, which was one reede broad.
- 7 And every chamber was one reed long, and one reede broad, and betwene the chambers were six cubites: and the post of the gate by the porch of þ gate with it was one reede.
- 8 He measured also the porche of þ gate within with one reede.
- 9 Then measured he þ porch of the gate of eight cubites, and the posts thereof, of two cubites, and the porch of þ gate was inward.
- 10 And the chambers of the gate Eastward, were three on this side, and three on that side: they three were of one measure, and the posts had one measure on this side, and one on that side.
- 11 And he measured the breadth of the entrie of the gate threene cubites, and the height of the gate thirtene cubites.
- 12 The space also before the chambers was one cubite on this side, and the space was one cubite on that side, & the chambers were six cubites on this side & six cubites on that side.
- 13 He measured then the gate from the route of a chamber to the toppe of the gate: the breadth was six and twentie cubites, bove against bove.
- 14 He made also postes of threescore cubites, & the posts of the court, and of the gate had one measure round about.
- 15 And vpon the forefront of the entrie of the gate vnto the forefront of the porch of the gate within were fiftie cubites.
- 16 And there were narrow windowes in the chambers, and in their postes within the gate round about, and likewise to the arches: & the windowes went round about within: and vpon the postes were palme trees.
- 17 ¶ Then brought hee me into the outward court, & loe, there were chambers, & a pavement made for the court round about and thirte chambers were vpon the pavement.
- 18 And the pavement was by the side of the gates ouer against the length of the gates, and the pavement was beueath.
- 19 Then hee measured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, an hundred cubites Eastwarde and Northwarde.
- 20 And the gate of the outward court, þ looked toward the South, measured he after the length and breadth thereof.
- 21 And the chambers thereof were, three on this side, and three on that side, and

- the postes thereof, and the arches thereof were after the measure of the first gate: the length thereof was fiftie cubites, and the bready fyne and twentie cubites.
- 22 And their windowes, and their arches with their palme trees, were after the measure of the gate þ looketh toward the East, and the going by vnto it had seven steps, and the arches thereof were before them.
- 23 And the gate of the inner court stood ouer against the gate toward þ North, and toward the East, and he measured from gate to gate an hundred cubites.
- 24 After that, he brought me toward the South, and lo, there was a gate toward the South, and he measured the postes thereof, and the arches thereof according to these measures.
- 25 And there were windowes in it, and in the arches thereof round about, like those windowes: the height was fiftie cubites, and the bready six & twentie cubites.
- 26 And there were seue steps to go by to it, & the arches thereof were before them: and it had palme trees, one on this side, and another on that side vpon the post thereof.
- 27 ¶ And there was a gate in þ inner court toward the South, and he measured from gate to gate toward the South an hundred cubites.
- 28 And he brought mee into the inner court by the South gate, and he measured the South gate according to these measures.
- 29 And the chambers thereof, & the postes thereof, & the arches thereof according to these measures, and there were windowes in it, and in the arches thereof round about, it was fiftie cubites long & six and twentie cubites broad.
- 30 And the arches round about were six and twentie cubites long, and six cubites broad.
- 31 And the arches thereof were toward the vtter court, and palme trees were vpon the postes thereof, and the going by to it had eight steppes.
- 32 ¶ Again he brought me into the inner court toward the East, and he measured the gate according to these measures.
- 33 And the chambers thereof, and the postes thereof, and the arches thereof were according to these measures, and there were windowes therein, and in the arches thereof round about, it was fiftie cubites long, and six and twentie cubites broad.
- 34 And the arches thereof were toward the vtter court, and palme trees were vpon the postes thereof, on this side and on that side, and the going by to it had eight steppes.
- 35 ¶ After he brought mee to the North gate, and measured it, according to these measures,

CHAP. XLI.

36 The chabers thereof, the posts thereof, and the arches thereof, & there were windows therein rounde about: the height was sixt cubites, and the breadth five and twentie cubites.

37 And the postes thereof were toward the utter court, and palm trees were vpon the postes thereof on this side, & on that side, and the going vpon it had eight steppes.

38 And euery chamber, and the entrie thereof was vnder the postes of the gates: there they washed the burnt offering.

39 And in the porch of the gate stood two tables on this side, and two tables on that side, vpon the which they slew the burnt offering, & the sin offering, and the trespass offering.

40 And at the side beyonde the steps, at the entrie of the South gate stood two tables, & on the other side, which was at the porch of the gate were two tables.

41 Four tables were on this side, and four tables on that side by the side of the gate, euen eight tables wherevpon they slew the sacrifice.

42 And the four tables were of helven stone for the burnt offering, of a cubite & an halfe long, and a cubite & an halfe broad, and one cubite hie: wherevpon also they laide the instruments wherewith they slew the burnt offering & the sacrifice.

43 And within were bozders an hande broad, fastened round about, and vpon the tables lay the flesh of the offering.

44 And without the inner gate were the chambers of the singers in the inner court, which was at the side of the South gate: and their prospect was toward the South, and one was at the side of the East gate, hauing the prospect toward the South.

45 And he saide vnto me, This chamber whose prospect is toward the South, is for the Priests, that haue charge to keepe the house.

46 And the chamber whose prospect is toward the North, is for the Priests that haue the charge to keepe the altar: these are the somes of Zadok among the somes of Leui which may come nere to the Aoid to minister vnto him.

47 So he measured the court, an hundred cubites long, and an hundred cubites broad euen foure square: likewise the altar that was before the House.

48 And he brought me to the porch of the house, and measured the posts of the porch, five cubites on this side, and five cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.

49 The length of the porch was twentie cubites, and the breadth euen cubites, and he brought me by the steps wherewith they wet vpon it, and there were pillars by the postes, one on this side, and another on that side.

1 The disposition and order of the building of the Temple and the other things thereto belonging.

1 Afterwarde, he brought me to the Temple, & measured the posts, six cubites broad on the one side and six cubites broad on the other side, which was the breadth of the tabernacle.

2 And the breadth of the entrie was ten cubites, and the sides of the entrie were five cubites on the one side, and five cubites on the other side, and he measured the length thereof fourtie cubites, and the breadth twentie cubites.

3 Then went he in, and measured the posts of the entrie two cubits, and the entrie six cubites, and the breadth of the entrie seven cubites.

4 So he measured the length thereof twentie cubites and the breadth twentie cubites before the Temple. And he saide vnto me, This is the most holy place.

5 After, he measured the wal of the house, six cubites, and the breadth of euery chamber foure cubites rounde about the house, on euery side.

6 And the chambers were chamber by chamber, three and thirtie foot high, and they entred into the wall made for the chambers which was round about the house, that the postes might be fastened therein, and not be fastened in the wal of the house.

7 And it was large and went rounde mounting vppward to the chambers: for the staire of the house was mounting vppward, rounde about the house: therefore the house was larger vppward: so they went vpon from the lowest chamber to the highest by the middes.

8 In a wal also the house hie round about: the foundations of the chambers were a full reed of six cubites.

9 The thickness of the wall which was for the chamber without, was six cubites, and that which remained, was the place of the chambers that were within.

10 And betwene the chambers was the widenes of twenty cubits round about the House on euery side.

11 And the doozes of the chambers were toward the place that remained, one dooze toward the North, and another dooze toward the South, & the breadth of the place that remained, was six cubits round about.

12 Nowe the building that was before the separate place toward the West corner, was seuentie cubites broad, and the wal of the building was five cubites thicke, round about, & the length ninety cubites.

13 So he measured the house an hundred cubites long, and the separate place & the building with the walles thereof were an hundred cubites long.

14 Also the breadth of the porch front of the house and of the separate place toward the East, was an hundred cubites.

- 15 And he measured the length of the building ouer against the separate place, which was behind it, & the chambers which on the one side and on the other side an hundred cubites with the Temple without, and the arches of the court.
- 16 The postes & the narrow windowes, & the chamberss rounde about, on three sides ouer against the postes, sield with cedar wood rounde about, and from the grounde vp to the windowes, and the windowes were sield.
- 17 And from aboue the doore vnto the inner house & without, and by al the wall rounde about within & without it was sield according to the measure.
- 18 And it was made with Cherubims & palme trees, so that a palme tree was betwene a Cherub and a Cherub; and euery Cherub had two faces.
- 19 So that the face of a man was toward the palme tree on the one side, & the face of a lion toward the palme tree on the other side: thus was it made through all the house round about.
- 20 From the ground vnto aboue the doore were Cherubims & palme trees made as in the wall of the Temple.
- 21 The postes of the Temple were square, & thus to looke vnto was the similitude and forme of the Sanctuarie.
- 22 The altar of wood was three cubits hie, and the length thereof two cubites, and the corners thereof & the length thereof and the sides thereof were of wood. And he said vnto mee, This is the table that shall be before the Lozde.
- 23 And the Temple and the Sanctuarie had two doores.
- 24 And the doores had two wickets, euen two turning wickets, two wickets for one doore, and two wickets for another doore.
- 25 And vpon the doores of the Temple there were made Cherubims & palme trees, like as was made vpon the walles, and there were thicke planks vpon the forefront of the porche without.
- 26 And there were narrow windowes and palme trees on the one side, & on the other side, by the sides of the porche, and vpon the sides of the house, and thicke planks.

CHAP. XLII.

Of the chambers of the Temple for the Priests, & the holy things.

- 1 Then brought hee mee into the vtter court by the way toward the South, and he brought mee into the chamber that was ouer against the separate place, and which was before the building toward the North.
- 2 Before the length of an hundred cubites was the North doore, and it was five cubites broad.
- 3 Ouere against the twentieth cubites which were for the inner court, & ouer against the pavement, which was for the vtter court, was chamber against chamber in three rowes,
- 4 And before the chambers was a gallerie of ten cubites wide, and within was a way of one cubite, and their doores toward the North.
- 5 Nowe the chambers aboue were narrower: for those chambers seemed to eat by these, to wit, the lower, and those that were in the middes of the building.
- 6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath & from the middlemost, euen from the ground.
- 7 And the wall that was without ouer against the chambers, toward the vtter court on the forefront of the chambers, was five cubites long.
- 8 For the length of the chambers that were in the vtter court, was fifty cubits: and so, before the Temple were an hundred cubites.
- 9 And vnder these chambers was the entrie, on the East side, as one goeth into them from the outward court.
- 10 The chambers were in the thickenesse of the wall of the court toward the East, ouer against the separate place, and ouer against the building.
- 11 And the way before them was after the manner of the chambers, which were toward the North as long as they, & as broad as they: and all their entrie were like, both according to their facions, & according to their doores.
- 12 And according to the doores of the chambers that were toward the South, was a doore in the corner of the waye, euen the way directly before the wal toward the East, as one entree.
- 13 Then said he vnto me, The North chambers & the South chambers which are before the separate place, they be holie chambers, wherein the Priests that appoche vnto the Lozde, shall eat the most holy things: there shall they lay the most holy things, and the meate offering, and the sinne offering, & the trespass offering: for the place is holy.
- 14 When the Priests enter therein, they shall not goe out of the holie place into the vtter court, but there they shall laye their garments wherein they minister: for they are holy, and shall put on other garments, and so shall appoche to those things, which are for the people.
- 15 Nowe when he had made an ende of measuring the inner house, he brought mee southward the gate whose prospect is toward the East, and measured it round about.
- 16 He measured the East side with the measuring rodde, five hundred reedes, euen with the measuring reede round about.
- 17 He measured also the North side, five hundred reedes, euen with the measuring reede round about.
- 18 And he measured the South side five hundred reedes with the measuring reede.
- 19 He turned about also to the West side,

and measured fine hundredth reedes with the measuring reede.

20 He measured it by the foure sides : it had a wall rounde about, fine hundredth reedes long, and fine hundredth broad to make a separation betwene the Sanctuary, and the prophane place.

CHAP. XLIII.

2 He seeth the glorie of God going into the Temple, from whence it had before departed. 7 He mentioneth the idolatrie of the children of Israel for the which they were consumed & brought to nought. 9 Hee commanded to call them againe to repentance.

1 Afterwarde he brought mee to the gate, even the gate that turneth toward the East.

2 And beholde, the glorie of the God of Israel came fro out of the East, whose voyce was like a noise of great waters, and the earth was made light with his glorie.

3 And the vison which I sawe was * like the vison, even as the vison that I sawe when I came to destroy the cite: & the visions were like þe vison that I sawe by the river Chebar: & I fel vpon my face.

4 And the b glory of the Lord came into the house by the way of the gate, whose prospect is towarde the East.

5 So the Spirit tooke mee by & brought me into the inner court, and behold, the glorie of the Lord filled the house.

6 And I heard one speaking vnto mee out of the house: and there stode a man by mee,

7 Which sayd vnto me, Sonne of man, this place is my thione, and the place of the soles of my fete : where as I will dwell among the children of Israel for ever, & the house of Israel shall no more defile mine holy Name, neither they, nor their Kinges by their fornication, nor by the carckises of d their Kinges in their high places.

8 Albeit they set their thresholds by my thresholds, and their posts by my posts (for there was but a wall betwene mee & them) yet haue they defiled my holie Name with their abominations, that they haue committed: wherefore I haue consumed them in my wrath.

9 Now therefore let them put away their fornication, and the carckises of their Kinges farre from me, and I will dwell among them for ever.

10 ¶ Thou sonne of man, shew this House to the house of Israel, that they may be ashamed of their wickedness, & let them measure the paterne.

11 And if they be ashamed of all that they haue done, shewe them the forme of the house, & the paterne thereof, & the going out thereof, & the comming in thereof, and the whole facion thereof, and all the ordinances thereof, and all the figures thereof, & all the mesures thereof: & write it in their sight, that they may keepe the whole facion thereof, and all the ordi-

nances thereof, and do them.

12 This is the description of the house, It shall be vpon the top of the mount: all the limites thereof round about shall be most holy. Behold, this is the description of the house.

13 And these are the measures of the Altar, after the cubites, the cubite is a cubite, and an hand breadth, even the bottom shall be a cubite, & the breadth a cubite, & the height thereof by the edge thereof round about shall be a spanne: & this shall be the height of the altar.

14 And from the bottom which toucheth the ground to the lower piece shall be two cubites: and the breadth one cubit, and from the litle piece to the great piece shall be foure cubites, and the breadth one cubite,

15 So the altar shall be foure cubites, and from the altar vpwarde shall be foure hoines.

16 And the altar shall be twelue cubis long, and twelue broad, & foursquare in the foure corners thereof.

17 And the frame shall be fourtene cubites long, and fourtene vpwade in the fouresquare corners thereof, and the border aboute it shall be half a cubite, and the bottom thereof shall be a cubite about, and the steypes thereof shall be turned toward the East.

18 ¶ And he said vnto me, Sonne of man, thus sayth the Lord God, These are the ordinances of the altar in the day when they shall make it to offer the burnt offering thereon, and to sprinkle blood thereon.

19 And thou shalt giue to the Priestes, and to the Leuites, that be of the seed of Zadok, which approche vnto me, to minister vnto me, sayth the Lord God, a pong bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, & put it on the foure hoines of it, and on the foure corners of the frame, and vpon the border round about: thus shalt thou cleanse it, and reconcite it.

21 Thou shalt take the bullocke also of the sinne offering, and burne it in the appointed place of the house without the Sanctuary.

22 But the second day thou shalt offer an hee goat without blemish for a sinne offering, and they shall cleanse the altar, as they did cleanse it with the bullocke.

23 When thou hast made an end of cleansing it, thou shalt offer a pong bullocke without blemish, and a ram out of the flocke without blemish.

24 And thou shalt offer them before the Lord, and the Priestes shall cast salt vpon them, & they shall offer them for a burnt offering vnto the Lord.

25 Seven daies shalt thou prepare euer yd aye an hee goat for a sinne offering: they shall also prepare a pong bullocke and a ramme out of the flocke, without blemish.

26 Thus shall they seven daies purifie the altar,

Chap. 43.

a When I prophesied the destruction of the cite by the Caldeans.

b Which was departed afore, Chap. 10. 4. and 11. 22.

c By their idolatries.
d He alludeth to Ammon and Manasseh, who were buried in their gardens nere the Temple and there had erected vpon monuments to their idoles.

Ebr. ſi hij hand

altar, and cleane it, and * consecrate it.
27 And when thre dapes are expired,
upon the eighth dape and so forth, the
Priettes ſhal make your burnt offerings
upon the altar, & pour peace offerings,
and I will accept you, ſaith the Lorde
God.

CHAP. XLIIII.

*Heveproueth the people for their offence. 7 The
uncircumciſed in heart, and in the fleſh. 9 VVho
are to be admitted to the ſervice of the Temple,
and who to be reſuſed.*

1 **T**hen he brought me towarde the
gate of the outward Sanctuarie,
which turnich toward the Eaſt, &
it was ſhut.

2 Then ſaid the Lorde unto me, This gate
ſhalbe ſhut, and ſhall not be opened, &
no man ſhall enter by it, becauſe þ Lord
God of Iſrael hath entred by it, and it
ſhalbe ſhut.

3 It apperteymeth to the Prince: the prince
him ſelfe ſhall ſit in it to eate bread be-
fore the Lorde: he ſhall enter by the way
of the porch of that gate, and ſhall goe
out by the way of the ſaine.

4 ¶ Then brought he mee towarde the
ſouth gate before the Houſe: and when
I looked, behold, the glorie of the Lorde
filled the houſe of the Lorde, and I fell
upon my face,

5 And the Lorde ſaid unto me, Some of
man, * marke well, and beholde with
thine eyes, and heare with thine eares,
all that I ſay unto thee, concerning all
the ordinances of the houſe of the Lorde,
and all the lawes thereof, and marke
well the entering in of the houſe with es-
uey going forth of the Sanctuarie.

6 And thou ſhalt ſay to the rebellious, e-
uen to the houſe of Iſrael, Thus ſaith
þ Lord God, O houſe of Iſrael, ye haue
brought in of all your abominations,

7 Seeing that ye haue brought into
my Sanctuarie b ſtrangers, uncircum-
ciſed in heart, & uncircumciſed in fleſh,
to be in my Sanctuarie, to pollute mine
houſe, when ye offer my bread, euen fat,
and blood: and they haue broken my
covenant, becauſe of all your abomi-
nations.

8 For ye haue not kept the c ordinances
of mine holy things: but you pour
ſelfes haue ſet other to take the charge
of my Sanctuarie.

9 This ſaith the Lorde God, No ſtran-
ger uncircumciſed in heart, nor uncir-
cumciſed in fleſh ſhall enter into my
Sanctuarie, of any ſtranger that is a-
mong the children of Iſrael,

10 Neither yet the 4 Levites that are
goue back from me, when Iſrael went
aſtray, which went aſtray from me a-
fter their idols, but they ſhal beare their
iniquitie.

11 And they ſhal ſerue in my Sanctuarie,
and keepe the gates of the Houſe, and
miniſter in the Houſe: they ſhall ſawe
the burnt offering and the ſacrifice for
the people: and they ſhall ſtande before

them to ſerue them.

12 Becauſe they ſerued before their i-
doles, and cauſed the houſe of Iſrael to
fall into iniquitie, therefore haue I life
by mine hand againſt them, ſaith the
Lorde God, and they ſhall beare their
iniquitie,

13 And they ſhall not come neere unto
me to do the office of the Priett unto
me, neither ſhall they come neere unto
any of mine holy things in the moſt ho-
ly place, but they ſhal beare their ſhame
and their abominations, which they
haue committed.

14 And I will make them keepers of the
watch of the Houſe, for all the ſeruce
thereof, & for al that ſhalbe doie therein.

15 But the Priettes of the Levites, the
ſonnes of Zadok, they ſhall keepe the charge
of my Sanctuarie, when the children
of Iſrael went aſtray from me, they
ſhal come neere to me to ſerue me: they
ſhall ſtande before me to offer me the fat
and the blood, ſaith the Lorde God.

16 They ſhall enter into my Sanctuarie,
and ſhall come neere to my table,
to ſerue me, and they ſhall keepe my
charge.

17 And when they ſhall enter in at the
gates of the inner court, they ſhall be
clothed with lincn garments, and no
wool ſhal come vpon them while they
ſerue in the gates of the inner court, &
within.

18 They ſhall haue lincn bouets vpon
their heads, & ſhall haue lincn breeches
vpon their loynes: they ſhall not gird
themſelues in the ſweating places.

19 But when they go forth into the vtter
court, euen to the vtter court to the
people, they ſhal put of their garments,
wherin they miniſtred, & lay them in
the holy chambers, & they ſhall put on
other garments: for they ſhal not ſanc-
rifie the people with their garments.

20 They ſhal not allo ſhaue their heads,
nor ſuffer their lockes to growe long,
but round their heads.

21 * Neither ſhall any priett drinke wine
when they enter into the inner court.

22 Neither ſhall they take for their
wines a widow, or her that is dimof-
red: but they ſhall take maidens of the
ſeede of the houſe of Iſrael, or a widow
that hath bene the widowe of a Priett.

23 And they ſhall teache my people the
difference betweene the holy and pro-
phane, and cauſe them to diſcerne be-
tweene the cleane and the cleane.

24 And in controuerſie they ſhall ſtande
to iudge, and they ſhall iudge it accord-
ing to my iudgements: and they ſhal
keepe my lawes and my ſtatutes in all
mine aſſemblies, and they ſhal ſancti-
fie my Sabbaths.

25 * And they ſhall come at no dead per-
ſon to defile them ſelues, except at their
father, or mother, or ſonne, or daugh-
ter, brother or ſiſter, that hath had net
none huſbande: in theſe maye they
ſerue me.

a Meaning, from
the common peo-
ple, but not from
the Priettes, nor
the prince, reade
Chap. 46, 8, 9.

b Ebr. ſet thine
heart.

b For they had
brought idolat-
ters which were
of other coun-
tries, to teache
them their idola-
trie, Chap. 23, 40.
c Ye haue not
offered vnto me
according to my
Lawe.

d The Levites
which had com-
mitted idolatrie,
were put from
their dignitie &
could not be re-
ceiued into the
Priettes office, al-
though they had
bene of the houſe
of Aaron, but
muſt ſerue in the
inferior offices, as
to watch and to
keepe the dores,
reade 2. King. 23, 9

e Which obſer-
ued the Lawe of
God, and fell not
to idolatrie.

f As did the in-
fidels & heathen,

Leuit. 10, 9.

Leuit. 21, 15.

Leuit. 21, 17, 18.

They may be at their buryall, which was a desling.

- 8 be defiled.
- 26 And when he is clested, they shall reckon vnto him ten dayes.
- 27 And when he goeth into the Sanctuarie vnto the inner court to minister in the Sanctuarie, he shall offer his sinne offering, saith the Lord God.
- 28 * And the Priesthood shall be their inheritance, yea, I am their inheritance: therefore shall ye giue them no possession in Israel, for I am their possession.
- 29 They shall eate the meate offering, & the sinne offering, & the trespass offering, and euery dedicate thing in Israel shall be theirs.
- 30 * And all the first of all the first bozue, and euery oblation, euen all of euery sort of pour oblations shall be priests. Ye shall also giue vnto the Priest the first of pour dough, that he may cause the blessing to rest in thine house.
- 31 The Priestes shall not eate of anie thing, that is * dead, or tozue, whether it be foule or beast.

Deut. 18. 16. 17. 18. 19.

Exod. 13. 2. & 22. 29. and 34. 19. 20. 21. 22.

Exod. 22. 31. leuit. 22. 8.

CHAP. XLV.

1 Out of the lande of promes are there separate foure portions, of which the first is giuen to the Priestes and to the Temple, the second to the Leuites, the thirde to the citie, the fourth to the prince. 9 An exhortation vnto the heads of Israel. 10 Of iust weights and measures. 13 Of the first fruites, &c.

- 1 **M**oreouer when ye shall denide the land for inheritance, ye shall offer an oblation vnto the Lord a holy portion of the lande, five and twentie thousand reedes long, and ten thousand broad: this shall be holy in all the borders thereof round about.
- 2 Of this there shall be for the Sanctuarie five hundredeth in length with five hundredeth in breadth, all square round about, and fiftie cubites rounde about for the suburbs thereof.
- 3 And of this measure shalt thou measure the length of five and twentie thousand, and the breadth of ten thousand: and in it shall be the Sanctuarie, & the most holy place.
- 4 The holy portion of the lande shall be priests, which minister in the Sanctuarie, which came nere to serue the Lord: and it shall be a place for their houses, & an holy place for the Sanctuarie.
- 5 And in the five and twentie thousande of length, & the ten thousand of breadth shall the Leuites that minister in the house, haue their possession for twentie chambers.
- 6 Also ye shall appoint the possession of the citie, five thousand broad, & five and twentie thousand long ouer against the oblation of the holy portion: it shall be for the whole house of Israel.
- 7 And a portion shall be for the prince on the one side, and on that side of the oblation of the holy portion, and of the possession of the citie, euen before the oblation of the holy portion, and before the por-

- tion of the citie from the West corner Westward, and from the East corner Eastward, and the length shall be by one of the portions from the West border vnto the East border.
- 8 In this lande shall be his possession in Israel: and my princes shall no more oppresse my people, and the rest of the lande shall they giue to the house of Israel, according to their tribes.
- 9 Thus saith the Lord God, Let it be sufficient pou, O princes of Israel: leaue of crudelie and oppression, and execute iudgement and iustice: take away your exactions from my people, saith the Lord God.
- 10 Ye shall haue iust balances, and a true Ephah, and a true Bath.
- 11 The Ephah and the Bath shall be equal: a Bath shall contene the tenth part of an Homer, & an Ephah the tenth part of an Homer: the qualitie thereof shall be after the Homer.
- 12 * And the shekel shall be twentie gerahs, and twentie shekels, and a fine & twentie shekels & fiftene shekels shall be your Shekel.
- 13 ¶ This is the oblation that ye shall offer, the first part of an Ephah of an Homer of wheate, and ye shall giue the first part of an Ephah of an Homer of barley.
- 14 Concerning the ordinance of the oyle, euen of the Bath of oyle, ye shall offer the tenth parte of a Bath out of the Oze (ten Baths are an Homer: for ten Baths fill an Homer)
- 15 And one lambe of two hundred sheepe out of the fat pastures of Israel for a meate offering, and for a burnt offering & for peace offerings, to make reconciliation for them, saith the Lord God.
- 16 All the people of the lande shall giue this oblation for the prince in Israel.
- 17 And it shall be the princes part to giue burnt offerings, and meate offerings, and drinke offerings in the solemne feasts & in the new moones, & in the Sabbaths, and in all the hie feastes of the house of Israel: he shall prepare the sinne offering, and the meate offering, and the burnt offering, and the peace offerings to make reconciliation for the house of Israel.
- 18 ¶ Thus saith the Lord God, In the first moneth, in the firste daye of the moneth, thou shalt take a yong bullock without blemishe and cleste the Sanctuarie.
- 19 And the Priest shall take of the blood of the sinne offering, and put it vpon the postes of the house, and vpon the foure corners of the frame of the altar, and vpon the postes of the gate of the inner court.
- 20 And so shalt thou do the seuenth day of the moneth for euery one that hath erred and for him that is decuded: so shall you reconcile the house.
- 21 * In the first moneth in the fourteenth daye of the moneth, ye shall haue the

b The Prophet sheweth that the heads must be first reformed afore any good order can be established among the people.

c Ephah and Bath were both of one quantitie, saue that Ephah contained in drie things, y which Bath did in liquid, Leuit. 5. 11. 1. King. 5. 11.

Exod. 16. 12. leuit. 27. 25. nom. 3. 47.

d That is, three-score shekels make a weight called Mina: for he ioyneth these three partes to a Mina.

e Which was Nisan, conteyning parte of March and part of April.

* Or, courts.

Exod. 12. 18. leuit. 23. 5.

Passouer a feast of seuen dayes, & p^o shall cate & meaneued head.

22 And upon that daye, shall the pynce prepare for himselfe, and for all the people of the lande, a bullocke for a sinne offering.

23 And in the seuen dayes of the feast he shall make a burnt offering to the Lord, euen of seuen bullocke, and seuen rams without blemish dayly for seuen dayes, and an hee goate dayly for a sinne offering.

24 And he shall prepare a meate offering of an Ephah for a bullocke, an Ephah for a ram, & an Eym of ople for an Ephah.

25 In the seventh moneth, in the sixtenth day of the moneth, shall he do the like in the feast for seuen dayes, according to the sinne offering, according to the burnt offering, & according to the meate offering, and according to the ople.

CHAP. XLVI.

The sacrifices of the Sabbath and of the newe moones. & Thorow which doores they must go in, or come out of the Temple, &c.

1 Thus sayeth the Lord God, The gate of the inner court, that turneth towards the East, shall be shut the sixe working dayes: but on the Sabbath it shall be opened, & in the day of the newe moone it shall be opened.

2 And the pynce shall enter by the way of the porch of that gate without, and shall stand by the poste of the gate, and the Duties shall make his burnt offering, & his peace offerings, and he shall worship at the threhold of the gate: after, he shall go forth, but the gate shall not be shut til the evening.

3 Likewise the people of the lande shall worship at the entry of this gate before the Lord on the Sabbaths, and in the newe moones.

4 And the burnt offering that the pynce shall offer unto the Lord on the Sabbath day, shall be sixe lambs without blemish, and a ramme without blemish.

5 And the meate offering shall be an Ephah for a ramme: and the meate offering for the lambes a gift of his hande, and an Eym of ople to an Ephah.

6 And in the day of the new moone it shall be a young bullocke without blemish, and sixe lambs and a ramme: they shall be without blemish.

7 And he shall prepare a meate offering, euen an Ephah for a bullocke, and an Ephah for a ram, and for the lambes according as his hand shall bring, and an Eym of ople to an Ephah.

8 And when the pynce shall enter, he shall goe in by the way of the porch of that gate, and he shall goe forth by the waye thereof.

9 But when the people of the land shall come before the Lord in the soleinne feastes, that entred in by the way of the South gate to worship, shall go out by the way of the South gate: and hee

that entred by the way of the South gate, shall goe forth by the way of the South gate: he shall not returne by the way of the gate wherby he came in, but they shall goe forth ouer against it.

10 And the pynce shall be in the middes of them: he shall goe in when they goe in, and when they goe forth, they shall goe forth together.

11 And in the feastes, & in the solemnities the meate offering shall be an Ephah to a bullocke, and an Ephah to a ram, and to the lambes, the gift of his hand, and an Eym of ople to an Ephah.

12 Nowe when the pynce shall make a fre burnt offering of peace offerings freely vnto the Lord, one shall then open him the gate, that turneth towards the East, and hee shall make his burnt offering and his peace offerings, as hee did on the Sabbath day: after, he shall goe forth, and when he is gone forth, one shall shut the gate.

13 Thou shalt dayly make a burnt offering vnto the Lord of a lambc of one peece without blemish: thou shalt do it euerij morning.

14 And thou shalt prepare a meate offering for it euerij morning, the sixt part of an Ephah, and the third part of an Eym of ople, to mingle with the fine flour: this meate offering shall be continually by a perpetual ordinance vnto the Lord.

15 Thus shall they prepare the lambe, and the meate offering & the ople euerij morning, for a continual burnt offering.

16 Thus saith the Lord God, If I pynce give a gift of his inheritance vnto any of his sonnes, I shall be his sonnes, and it shall be their possession by inheritance.

17 But if hee give a gift of his inheritance to one of his seruantes, then it shall be his to the peece of libertie: after, it shall returne to the pynce, but his inheritance shall remaine to his sonnes for them.

18 Whosoever the pynce shall take of the peoples inheritance, nor thrust them out of their possession: but he shall cause his sonnes to inherit of his own possession, that my people be not scattered euery man from his possession.

19 After, hee brought me through the enstrie, which was at the side of the gate, into the holy chambers of the Duties, which stode towards the North: and beholde, there was a place at the West side of them.

20 Then sayde he vnto mee, This is the place where the Duties shall seeke the trespass offering and the sinne offering, where they shall bake the meate offering, that they should not beare them into the vtter court, to sanctifie the people.

21 Then hee brought mee south into the vtter court, and caused me to go by the foure corners of the court: and beholde, in euery corner of the court, there was a court.

22 In the foure corners of the court there

f Reade Exod. 29.40.

a That is, as much as he will.

b Meaning, as he shall drinke good.

c Which was at the Iubile, Leuit. 25.9.

d But be content with that portion that God hath assigned him, as Chap. 45.8.

e That the people should not haue to do with those things which appertaine to the Lord, and thinke it lawfull for them to care them.

were courtes layned of fourtie cubites long, and thirtie broad: these four courses were of one measure.

- 23 And there were a wall about them, eue about those four, & kitchins were made vnder the walles round about.
- 24 Then said he vnto me, This is the kitchin where the ministers of the house shall see the sacrifice of the people.

CHAP. XLVII.

The vision of the waters that came out of the Temple, the coastes of the lands of promes, and the diuision thereof by tribes.

1 Afterward he brought mee vnto the bove of the house: and behold, waters pssed out fro vnder the thre holdes of the house Eastwarde: for the soe front of the house floode toward the East, and the waters ran downe from vnder the right side of the house, at the Southside of the altar.

2 Then brought he mee out towarde the North gate, and led mee about by the way without vnto the vtrer gate, by the way that turneth Eastwarde: and behold, there came south waters on the right side.

3 And when the man that had the line in his hande, went south Eastwarde, he measured a thousand cubites, and hee brought mee through the waters: the waters were to the ancles.

4 Againe he measured a thousand, and brought mee through the waters: the waters were to the knees: agayne hee measured a thousand, and brought mee through the waters: the waters were to the loynes.

5 Afterward he measured a thousand, & it was a ruer, that I coude not passe ouer: for the waters were risen, and the waters did flowe, as a ruer that coude not be passed ouer.

6 And he sayd vnto mee, Sonne of man, hast thou seene this? Then hee brought mee, and caused mee to returne to the bank of the ruer.

7 Now when I returned, beholde, at the bank of the ruer were very many trees on the one side, and on the other.

8 Then sayde he vnto me, These waters pssue out towarde the East countrey, and runne downe into the playne, and shall go into one sea: they shall runne into another sea, and the waters shall be wholsome.

9 And euery thing that kureth, which moeth well, wheretoer the ruer shall come, shall live, and there shall be a very great multitude of fishe, because these waters shall come thither: for they shall wholsome, and euery thing shall live whither the ruer cometh.

10 And then the filthers shall stand vpon it, and from En-gedi enen vnto En-gaim, they shall spread out their nettes: for their filth shall be according to their kindes, as the fishe of the mapne sea, exceeding many.

11 But the impie places thereof, and the

marishes thereof shall not be wholsome: they shall be made salt pittes.

12 And by this ruer vpon the bank thereof, on this side, & on that side shall grow all fruiteful trees, whose lease shall not fade, neither shall the fruite thereof faile: it shall be euery fourth new fruite according to his moneths, because their waters runne out of the Sanctuarie: and the fruite thereof shall be meate, and the lease thereof shall be medicine.

13 Thus saith the Lord God, This shall be the border, whereby pee shall inherite the land according to the twelue tribes of Israel: Joseph shall haue two portions.

14 And ye shall inherite it, one as well as another: concerning the which I lift by mine hande to giue it vnto you fathers, and this lande shall fall vnto you for inheritance.

15 And this shall be the border of the land toward the North side, from the maine sea towarde Ierihon as men go to Zedabab:

16 Hamath, Heroshah, Sibzaim, which is betwene the border of Damascus, & the border of Hamath, & Yazar, Yatticon, which is by the coast of Yauran.

17 And the border from the sea shall bee Yazar, Enan, & the border of Damascus, & the residue of the North, Southward, and the border of Hamath: so shall be the North part.

18 But the East side shall ye measure fro Yauran, & from Damascus, and from Gilead, and from the lande of Israel by Iord, & from the border vnto the East sea: and so shall be the East part.

19 And the Southside shall be toward Teman fro Samar to the waters of Heseriboth in Kadesh, and the ruer to the mapne sea: so shall be the South part toward Teman.

20 The West parte also shall be the great sea from the border, till a man come ouer against Hamath: this shall be the West part.

21 So shall ye deuide this land vnto you, according to the tribes of Israel.

22 And you shall deuide it by lot for an inheritance vnto you, and to the strangers that dwell among you, which shall beget children among you, and they shall be vnto you, as borne in the countrey among the children of Israel, the part inheritance with you in the lands of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall pee giue him his inheritance, saith the Lord God.

CHAP. XLVIII.

The lottes of the tribes. The parts of the possession of the Priests, of the Temple, of the Levites, of the cities, and of the Prince are rehearsed.

1 Now these are the names of the tribes, from the North side, to the coast towarde Ierihon, as one goeth to Hamath, Yazar, Enan, & the

Or, tree for meat.

Or, for brisles and sores.

Gen. 48. 22.

Gen. 27. 7. & 27. 13. & 28. 16. & 26. 40. deut. 34. 4.

k By the land of promes he signifieth the spiritual land wherof this was a figure.

Or, brisles.

l Meaning, that in this spiritual kingdom there should be no difference betwene Iewe nor Gētile, but that all should be partakers of this inheritance in their head Christ.

a The tribes after they eured into the land vnder Iosua, diuided y land somewhat otherwise then is here set forth by this vision.

a Whereby are meant the spiritual graces that should be giuen to the Church vnder the kingdom of Christ. b Signifying that the graces of God should neuer decrease but euer abound in his Church. c Meaning, the multitude of the that should be refreshed by the spiritual waters. d Shewing that the abundance of these graces should be so great that all the world should be full thereof, which is by Persia sea or Genesareth, & the sea called Mediterranean, Zech. 14. 8. e The waters which of nature are salt & unwholsome, shall be made sweete, and comfortable. f Signifying that when God bestoweth his mercies in such abundance, y ministers shall by their preaching winne many. g Which were cities at the corners of the salt or dead sea. h They shall be here of all fortces, and in as great abundance as in the great Ocean where they are bred. i That is, the wicked & reprobate.

border of Damascus Northward the
 coast of Hamath, ene from the East side
 to the West shall be a portion for Dan.

2 And by the border of Dan from the
 East side unto the West side, a portion
 for Asher.

3 And by the border of Asher from the
 East part even unto the West part a
 portion for Naphtali.

4 And by the border of Naphtali from
 the East quarter unto the West side, a
 portion for Manasseh.

5 And by the border of Manasseh from
 the East side unto the West side a por-
 tion for Ephraim.

6 And by the border of Ephraim, from
 the East part even unto the West part,
 a portion for Ruben.

7 And by the border of Ruben, from the
 East quarter unto the West quarter, a
 portion for Judah.

8 And by the border of Judah from the
 East part unto the West part ^b shall be
 the offering which they shall offer of fine
 and twentie thousand reedes broad, & of
 length as one of the other partes, from
 the East side unto the West side, & the
 Sanctuarie shall be in the middes of it.

9 The oblation that ye shall offer unto
 the Lord, shall be of fine & twentie thou-
 sande long, and of ten thousande the
 breadth.

10 And for them, even for the Priests shall
 be this holy oblation, toward ^p North
 five and twentie thousand long, and to-
 ward the West, ten thousand broad, &
 toward the East ten thousand broad,
 and toward the South five & twentie
 thousand long, and the Sanctuarie of
 the Lord shall be in the middes thereof.

11 It shall be for the Priests that are sanc-
 tified of the sonnes of * Zadok, which
 haue kept my charge, which went not
 astray when the childre of Israel went
 astray, as the Leuites went astray.

12 Therefore this oblation of ^p lande that
 is offered, shall be theirs, as a thing most
 holie by the border of the Leuites.

13 And ouer against the border of the
 Priests the Leuites shall haue fine and
 twentie thousand long, and ten thou-
 sand broad: all the length shall be five &
 twentie thousand, and the breadth ten
 thousande.

14 And they shall not sell of it, neyther
 change it, nor abalienate ^p first fruits of
 the land: for it is holy unto the Lord.

15 And the five thousand that are left in
 the breadth ouer against the five and
 twentie thousand, shall be a prophane
 place for the citie, for housing, and for
 suburbs, and the citie shall be in the
 middes thereof.

16 And these shall be the measures there-
 of, the North part five hundredth and
 foure thousande, and the South part
 five hundredth and foure thousande, &
 the East part five hundredth and foure
 thousand, and the West part five hun-
 deth, and foure thousand.

17 And the suburbs of the citie shall be
 toward the South two hundredth and
 fiftie, and toward the South two hun-
 deth and fiftie, and toward the East
 two hundredth and fiftie, and toward the
 West two hundredth and fiftie.

18 And the residue in length ouer against
 the oblation of the holie portion shall be
 ten thousand Eastward, and ten thou-
 sand Westward: and it shall be ouer a-
 gainst the oblation of the holy portion,
 and the increase therof shall be for food
 unto them that serue in the citie.

19 And they that serue in the citie, shall be
 of all the tribes of Israel that shall serue
 therein.

20 All the oblation shall be five and twen-
 tie thousand with ^s fine & twentie thous-
 sande: pou shall offer this oblatio foure
 square for the Sanctuarie, and for the
 possession of the citie.

21 And the residue shall be for the prince
 on the one side and on the other of the
 oblation of the Sanctuarie, and of the
 possession of the citie, ouer against the
 five and twentie thousand of the obla-
 tion toward the East border, & West-
 ward ouer against the five and twen-
 tie thousand toward the West border,
 ouer against shall be for the portion of
 the prince: this shall be the holy obla-
 tion, and the house of the Sanctuarie shall
 be in the middes thereof.

22 Moreover, from the possession of the
 Leuites, and from the possession of the
 citie, that which is in the middes shall
 be the princes: betwene the border of
 Judah, and betwene the border of
 Benjamin shall be the princes.

23 And the rest of the tribes shall be thus:
 from the East part unto the West part
 Benjamin shall be a portion.

24 And by the border of Benjamin, from
 the East side unto the West side Simeon
 on a portion.

25 And by the border of Simeon from
 the East part unto the West part, Iss-
 achar a portion.

26 And by the border of Issachar from
 the East side unto the West, Zebulun
 a portion.

27 And by the border of Zebulun from
 the East part unto the West part, Gad
 a portion.

28 And by the border of Gad at ^s South
 side, toward ^s Temath, the border shall
 be euen from ^s Tamar unto the waters
 of Peribath in Rabelth, and to the ^s ri-
 uer, that runneth into the maine sea.

29 This is the land, which ye shall distri-
 bute unto the tribes of Israel for inher-
 itance, and these are their portions,
 saith the Lord God.

30 And these are the boundes of the city,
 on the South side five hundredth, and
 foure thousand measures.

31 And the gates of the citie shall be after
^s names of ^s tribes of Israel, ^p gates
 Northward, one gate of Ruben, one
 gate of Judah, and one gate of Leui.

d Every way it
 shall be five and
 twenty thou-
 sand.

e So that Judah
 was on ^s North-
 side of the Prin-
 ces and Leuites
 portions, & Ben-
 jamin on the
 Southside.

f Which is here
 taken for Idu-
 mea.
 g Which was
 Iericho the citie
 of palme trees,
 h Meaning, Ni-
 lus that runneth
 into the Sea cal-
 led medietran-
 ctum.

b That is, the
 portion of the
 ground, which
 they shall sepa-
 rate and appoint
 to the Lord,
 which shall be
 deuided into
 three partes, for
 the Priests, for
 the prince & for
 the citie.

cbp. 44. 13.

e Meaning, that
 it should be
 square.

32 And at the East side, five hundred & four thousand, and three gates, and one gate of Joseph, one gate of Benjamin, and one gate of Dan.
 33 And at the South side, five hundred & four thousand measures, and three portes, one gate of Simeon, one gate of Issachar, and one gate of Zebulun,

34 At the West side, five hundred & four thousand, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.

35 It was rounde about eightēne thousand measures, and the name of the citie from that daye shall be, "The Loyde is there."

*"Ebr. Telonoth
 sh. u. m. m. m."*

DANIEL.

THE ARGUMENT.

THe great providence of God, and his singular mercie towarde his Church are most lively here set forth, who neuer leauech his destitute, but nowe in their greatest miseries and afflictions giuech them Prophets, as Ezekiel, and Daniel, whome he adorned with such graces of his holy spirit, & Daniel above all other had most speciall reuelations of such things as should come to the Church, euen from the time that they were in captiuitie, to the last ende of the worlde, and to the general resurrection, as of the foure Monarchies & Empires of all the world, to wit, of the Babylonians, Persians, Grecians, and Romanes. Also of the certeine number of the times euen vnto Christ, when all ceremonies and sacrifices should ceaie, because he should be the accomplishment thereof: moreouer he sheweth Christes office & the cause of his death which was by his sacrifice to take away sinnes, and to bring euerlasting life. And as from the beginning God euer exercised his people vnder the crosse, so he teacheth here, that after that Christ is offered, he will still leaue this exercise to his Church vntill the dead rise againe, and Christ gather his into his kingdome in the heauens.

CHAP. I.

1 The captiuitie of Iehoiakim King of Iudah. 4 The King chuseth certeine young men of the Iewes to learne his lawe. 5 They haue the Kings ordinarie appointed, 8 But they abstaine from it,

a Read 2. Kings 1. 24. 1 & iere. 25. 1.
 b Which was a plaine by Babylon where was the Temple of their great god, & is here taken for Babylon.
 c Who was as master of the wardes.
 d Hee calleth them Euniches whome the king nourished and brought vp to be rulers of other countreis afterward.
 e His purpose was to keepe the as hostages, and that he might shew himselfe victorious, and also by their good intreatie and learning of his religion, they might fauour rather him then the Iewes, and so to be able to serue him as gouerners in their land: moreouer by this meanes the Iewes might be better kept in subiection, fearinge otherwise to procure hurt to these noble men. f The King required three things, that they should be of noble birth, that they should be witty and learned, and that they should be of a strong and comely nature, that they might do him better seruice: this he did for his owne commoditie, therefore it is not to praise his liberalitie: yet in this hee is worthy praise, that he esteemed learning, and knew that it was a necessary meane to gouerne by.



D the 3rd thirde yere of h^{is} reigne of Iehoiakim King of Iudah, came Isebiachadnessar, king of Babel vnto Ierusalem, and besieged it.
 2 And the Loyde gaue Iehoiakim King of Iudah into his hande, with parte of the vessels of the House of God, which he carried into the land of b^{abylon} Shinar, to the house of his god, and he brought the vessels vnto his gods treasure.
 3 And the king spake vnto c^{on}cupiscence the matter of his d^{esires} Euniches, that he should bring certeine of the children of Israel, of the e^{ldest} kings seede, and of the y^{oungest} children in whome was no blemishe, but well f^{avored} favoured, and instruct in all wisdom, & well scene in knowledge, and able to utter knowledge, and such

as were able to stande in the kings palace, and whome they might teach the learning, & the tongue of h^{is} Caldeans.
 5 And the king appointed them promission euery day of a b^{read} portion of the kings meate, & of the wine, which he dranke, so nourishing them: thiee pere, that at the ende thereof, they might stand k^{ing} before the king.
 6 Now among these were certeine of the children of Iudah, Daniel, Hananiah, Mishael and Azariah.
 7 Vnto whome the chiefe of the Euniches 1st gaue other names: for he called Daniel, Belteshazzar, & Hananiah, Shadrach, and Mishael, B. thach, and Azariah, Abednego.
 8 ¶ But Daniel had determined in his heart, that he would not m^{eat} defile himselfe with h^{is} portion of the kings meate, nor with the wine which hee dranke: therefore he required the chiefe of the Euniches that hee might not defile himselfe.
 9 (Now God had brought Daniel into fauour, and tender loue with the chiefe of the Euniches)

ment they might learne to forget the mediocritie of their owne people. i To the intent that in this tyme they might both learne the maners of the Caldeans, & also their tongue. k As wel to serue at the table, as in other offices. l That they might altogether forget their religion: for the Iewes gaue their children names, which might euer put them in remembrance of some point of religion: therefore this was a great temptation and a signe of seruitude which they were not able to resist. m Nor that he thought any religion to be in the meate or drinke (for afterward he did care) but because the king should not entice him by his sweete poyson to forget his religion and accustomed sobriety, and that in his meate and drinke he might daily remember of what people he was: and Daniel bringeth this in to shew how God from the beginning assisted him with his Spirit, and at length called him to be a Prophet.

g That they might forget their owne religion, and countrey factions, to serue him y^{et} better to his purpose: yet it is not to be thought that Daniel did learne any knowledge that was not godly: in all points he refused y^{et} abuse of things and superstition, in somuch that he would not eate the meate which the King appointed him, but was content to learne y^{et} knowledge of natural things. h That by their good entertain-

10 And the chiefe of the Eunuchs broughe into Daniel, " I feare my lord þe king, who hath appointed you meate and your drinke: therefore if he see your faces worse liking then the other children, which are of your sort, then shall you make me lose mine head into the king.

11 Then said Daniel to Belshazzar, whom the chiefe of the Eunuchs had hit over Daniel, Hananiah, Mishael, and Azariah.

12 Wone thy servants, I beseeche thee, ten daies, and let them give us pulse to eat, and water to drinke.

13 Then let our countenances be looked upon before thee, and the countenances of the children that ate of the portion of the kings meate: and as thou seest, deale with thy servants.

14 So he consented to them in this matter, and proued them ten daies.

15 And at the ende of tenne daies, their countenances appeared fairer, and better liking then all the childrens, which had eate the portion of the kings meate.

16 Thus Belshazzar tooke away the portion of their meate, and the wine that they should drinke, and gaue them pulse.

17 As for these foure children, God gaue them knowledge, and understanding in all learning, and wisdom: also he gaue Daniel understanding of all sciences and dreames.

18 Nowe when the time was expired, that the King had appointed to bring them in, the chiefe of the Eunuchs brought them before Nebuchad-nezzar.

19 And the King commined with them: and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of wisdom, and understanding that the king enquired of them, he found them ten times better then all the enchanters and astrologians, that were in all his realme.

21 And Daniel was vnto the first peece of king Cyrus.

doth call vs vnto, seeing he wil make it more profitable vnto vs, then all deities: for his blessing only sufficeth." *Ebr. fater in flesh.*
 r Meaning, in the liberrall sciences, and naturall knowledge, and not in the magical artes which are forbidden, Deut. 18. 11. f So y he onely was a Prophet & none of the other: for by dreames and visions God appeared to his Prophets, Nomb. 12. 6. t Of the three yeeres aboue mentioned vers. 5. u That is, he was esteemed in Babylon as a Prophet so long as that common wealch stood.

CHAP. II.

1 The dreame of Nebuchad-nezzar. 13 The King commandeth all the wise men of Babylon to be slayne be cause they could not interpret his dreame. 16 Daniel requesteth leave to solve the question. 24 Daniel is brought vnto the King & sheweth him his dreame and the interpretation thereof. 24 Of the euill liking King Iohn of Christ.

And in the second peece of þe reigne of Nebuchad-nezzar, Nebuchad-nezzar dreamed þe dreames wherewith his spirit was troubled, and his sleepe was vpon him.

2 Then the king commanded to call the enchanters, and the astrologians and the soicerers, and the Caldeans for to shewe the king his dreames: so they came and stood before the king.

3 And the king said vnto them, I haue dreamed a dreame, and my spirit was troubled to knowe the dreame.

4 Then spake the Caldeans to the king in the Chanaanite language, O King, line for euer: shewe thy seruants thy dreame, and we shall shewe the interpretation.

5 And the king answered and said to the Caldeans, The thing is gone from me, I feare will not make me vnderstand the dreame with the interpretation thereof, pe shall be drawn in peeces, and your houses shall be made a takes.

6 But if ye declare the dreame and the interpretation thereof, ye shall recueve of me giftes and rewardes, and great honour: therefore shewe me the dreame and the interpretation of it.

7 They answered againe, and saide, Let the king shew his seruants þe dreame, and we will declare the interpretation thereof.

8 Then the king answered, and saide, I knowe certainly that ye would game the time, because ye see the thing is gone from me.

9 But if ye wil not declare me þe dreame, there is but one iudgement for you: for ye haue prepared lying and corrupt words, to speake before me till the time be chaunged: therefore tell me þe dreame, that I may knowe, if ye can declare me the interpretation thereof.

10 Then the Caldeans answered before the king, and said, There is no man vpon earth that can declare the kinges matter: yea, there is neither king nor prince nor lord that asked such things as in an enchanter or astrologian or Caldean.

11 For it is a rare thing that the king requirith, and there is none other that can declare it before the king, except the gods whose dwelling is not with flesh.

12 For this cause the king was angry and in great furie, and commanded to destroy all the wise men of Babel.

13 And when sentence was giuen, the wise men were slayne: and they reward of their arrogance

(which vaunted of themselves that they had the knowledge of all things) that they should be proued fooles, and that to their perpetuall shame and confusion. h Herein appeared their ignorance that notwithstanding their brags, yet were they not able to tell the dreame, except he entred them into the matter, and therefore they would pretend knowledge where was but mere ignorance, and so as deluders of the people, they were worthe to die. *Ebr. redem. the tree.*

u That is, the Romane empire that subdue all these other a forenamed, which after Alexander were denided into the Macedonians, Grecians, Syrians and Egyptians. x They shal haue ciuill warres and continual discords among the selaes. y They shall by marriages and affinities thinke to make themselves strong yet shall they neuer be ioyned in hearts.

1. His purpose is to shewe, that all the kingdomes of the world are transitorie, and that the kingdome of Christ shall onely remaine for euer.

2. Meaning Christ, who was sent of God, and not set vp by mā, whose kingdome at the beginning shoulde be final, and without beautie to mans iudgemēt, but shoulde as length grow and fill the whole earth, which hee calleth a great mountaine, as vers. 35. And this kingdome, which is not onely referred to y person of Christ, but also to the w hole body of his Church, & to every member thereof, shal be eternal: for y spirit y is in them, is life eternal, Rom. 8. 10. b Though this humbling of y king seemed to deserue commendation, yet because he ioyned Gods honour with the Prophets, it is to be reprobud, and Daniel herein erred if he suffred it: but it is credibale that Daniel admonished him of his fault, & did not suffer it. c This confession was but a sudden motion, as it was also in Pharaoh, Exod. 9. 27, 28. but his heart was not touched, as appeared soone afterward. d Not that the Prophet was desirous of gifts or honour, but because by this meanes he might relieue his poore brethren which were grievously oppressed in this their captiuitie, and also he received them, lest he should offend this cruel king, which willingly gaue them. e He did not this for their priuate profite, but that the w hole Church which was then there in affliction, might haue some releafe and ease, by this benefite.

40 And þ fourth kingdome shal be strong as yron: for as yron breaketh in peeces, and subdueth all things, & as yron breaketh all these things, so shal it breake in peeces, and bruse all.

41 Wher as thou sawest the sette & tores, part of yottes clape, and part of yron: þ kingdome shal be deuided, but there shal be in it of the strength of the yron, as thou sawest the yron mixt with the clape, and earth.

42 And as the toes of the sette were parte of yron, and parte of clape, so shall the kingdome be partly strong, and partly broken.

43 And wher as thou sawest yron mixt with clape and earth, they shal mingle them selues with y the seede of men: but they shall not ioyne one with another, as yron can not be mixed with clape.

44 And in the daies of these kinges, shal the God of heauen set vp a kingdome, which shall neuer be destroyed: & this kingdome shall not be giuen to another people, but it shall breake, and destroye all these kingdomes, and it shall stande for euer.

45 Wher as thou sawest, that the stone was cut of þ mountaine about handes, and that it breake in peeces the yron, the brass, the clape, the silver, and the golde: so the great God hath shewed the king, what shal come to passe hereafter, and the deicaine is true, and the interpretati on thereof is sure.

pronounce of Babel, but Daniel saw in the gate of the king.

had y whole authoritie, so that none could be admitted to the kings presence, but by him.

CHAP. III.
1 The King setteth up a golden mage, & Crivene are accused because they despyed the Kings commandement, and are put into a burning oven. 25 By belife in God they are deliuered from the fire. 25 Nebuchad-nezzar confesseth the power of God after the sight of the miracle.

1 Nebuchad-nezzar the king made an image of golde, whose heighth was thre score cubits, and þ breadth thereof sixe cubits: he set it by the plane of Dura, in the prouince of Babel.

2 Then Nebuchad-nezzar the king sent forth to gather together the nobles, the princes and the dukes, the iudges, the receivers, the counsellers, the officers, and all the gouernours of the prouinces, that they shoulde come to the dedication of the image, which Nebuchad-nezzar the king had set vp.

3 So the nobles, princes and dukes, the iudges, the receivers, the counsellers, the officers, and all the gouernours of the prouinces were assembled vnto the dedicating of the image, that Nebuchad-nezzar the king had set vp: & ther shode before the image, which Nebuchad-nezzar had set vp.

4 Then an herald cryed aloude, We it knowen to you, o people, natiōs, and languages,

5 That wher ye heare the sounde of the cornet, trumppe, harpe, sackebut, psalterie, dulciner, & all instruments of musike, ye fall downe and worship the golden image, that Nebuchad-nezzar the king hath set vp.

6 And whosoever falleth not downe and worshippeth, shall þ same heure be cast into the middes of an hot fyrie founaer.

7 Therefore assoone as al y people heard the sound of the cornet, trumppe, harpe, sackebut, psalterie, & all instruments of musike, all the people, natiōs, and languages fel downe, and worshipped the golden image, that Nebuchad-nezzar the king had set vp.

8 ¶ Wp reason whereof at that same tyme came men of the Caldeans, and grienously accused the Iewes.

a Vnderpretce of religion, & holinesse in making an image to his idole Bel, hee fought his owne ambition and vainglory: and this declareth, y he was not touched with y true feare of God before, but that hee confessed him on a sudden motion, as the wicked, when they are overcome with y greatnes of his works. The Greeke interpreters write, that this was done eightene yeres after the dreame, and as may appeare the king feared left the Iewes by their religion should haue altered the state of his common wealth, and therefore he ment to bring al to one kind of religion, and fo rather sought his owne quietnes, then Gods glory. b Shewing, that the idole is not known for an idole so long as he is with the workeman: but when the ceremonies and customes are recited and vsed, and the consent of the people is there, then of a blocke they thinke they haue made a god. c This was sufficient with the wicked at all tmes to approue their religion, if the kings authoritie were alleaged for the establishment thereof, not confiding in y meane reason, what Gods word shd permit. d These are the two dangerous weapons wherewith a man vseth to fight against y punishment of God, the consent of y multitude and the cruelty of y punishment: for though some feared God, yet the multitude, which consented to the wickednes, asstoned them: and here the King required not an inward consent, but an outward gesture, y the Iewes might by litle & litle learne to forget their true religion.

e It seemed, y they named, **h** Daniel because he was greatly in the Kings fauour, thinking if these three had bene destroyed, they might haue had better occasion to accuse Daniel: and this declareth that this policie of erecting this image was inuented by the malicious flatterers, which sought nothing but the destruction of the Iewes, whom they accused of rebellion & ingratitude. **f** Signifying, y he would receiue them to grace, if they would now at the length obey his decree. **g** For thei should haue done iniury to God, if thei should haue doubted in this holy cause, and therefore they say, that they are resolved to die for Gods cause. **h** They ground on two points, first on y power, and prouidence of God ouer the, and secondly on their cause, which was Gods glory, & the testifying of his true religion, with their blood, and so make open confession, that they will not so much as outwardly consent to idolatry. **i** This declareth that the more y tyrants rage and the more wittie they shew themselves in incensing frage, and cruel punishments, the more is God glorified y his seruants to whom he giueth patience & constancie to abide the cruelitie of their punishment, & for either he deliuereth them fro death, or els for this life giueth them a better,

9 For they spake and said to the king **Nebuchad-nessar**, **D** king, lene for euer, **10** Thou, **D** king, hast made a decree, that euery man that heare the sound of the conet, trumpet, harpe, sackbut, platerie, and dulciner, and all instruments of musike, shall fall downe and worship the golden image, **11** And whene euer fallth not downe, and worshippeth, that he should be cast into the middes of an hote fire fornace. **12** There are certene y ewes whom thou hast set ouer the charge of the pynounce of **Abel**, **Shadriach**, **Methach**, & **Abednego**: these men, **D** king, haue not regarded thy commandement, neither wil they serue thy gods, nor worship the golden image, that thou hast set vp. **13** ¶ Then **Nebuchad-nessar** in his anger & wrath commanded that they should bring **Shadriach**, **Methach**, and **Abednego**: to these men were brought befoze the king. **14** And **Nebuchad-nessar** spake, and said vnto them, What disorder will not you, **Shadriach**, **Methach**, and **Abednego** serue my god, nor worship the golden image, that I haue set vp? **15** ¶ Now therefore are ye ready when ye heare the sounde of the conet, trumpet, harpe, sackbut, platerie, and dulciner, and all instruments of musike, to fall downe, and worship the image, which I haue made? for if ye worship it not, ye shall be cast immediately into y middes of an hote fire fornace: for who is that God, that can deliuer you out of mine hands? **16** **Shadriach**, **Methach**, and **Abednego** answered and said to the king, **D** Nebuchad-nessar, we are not carefull to answer thee in this matter. **17** ¶ Scholhe, our God whom we serue, is able to deliue vs from the hote fire fornace, & he wil deliue vs out of thine hand, **D** king. **18** But if not, be it knouen to thee, **D** king, that wee will not serue thy gods, nor worship the golden image, which thou hast set vp. **19** ¶ Then was **Nebuchad-nessar** full of rage, and the foyrie of his visage was changed against **Shadriach**, **Methach**, and **Abednego**: therefore he charged and commanded that they should heate the fornace at once seuen times more then it was wont to be heat. **20** And he charged the most valiant men of warre that were in his armie, to bind **Shadriach**, **Methach**, and **Abednego**, & to cast them into the hote fire fornace. **21** So these men were bounde in their coats, their hosen, and their cloks, with their other garments, and cast into the middes of the hote fire fornace. **22** Therefore, because the kings comman-

dment was strait, y the fornace should be exceeding hote, y the flame of the fire flew those men that brought forth **Shadriach**, **Methach** and **Abednego**: **23** And these three men **Shadriach**, **Methach** & **Abednego** fell downe bound into the middes of the hote fire fornace. **24** ¶ Then **Nebuchad-nessar** y king was allowed a roke vp in haste, & spake, and said vnto his counsellors, Did not we cast three men bound into the middes of the fire? Who answered and saide vnto the king, It is true, **D** king. **25** And hee answered, and said, Lo, I see foure men looke, walking in the middes of the fire, and they haue no hurt, and the foyrie of y fourth is like the foyrie of God. **26** Then y king **Nebuchad-nessar** came nere to the mouth of the hote fire fornace, & spake and said, **Shadriach**, **Methach** & **Abednego**, the seruants of the hie God, goe forth and come hither: so **Shadriach**, **Methach** and **Abednego**, came forth of the middes of the fire. **27** Then the nobles, pynces and dukes, and the kings counsellors came together to see these men, because y fire had no power ouer their bodies: for not all heare of their head was burnt, neither was their coats changed, nor any hurt of fire came vpon them. **28** Wherefore **Nebuchad-nessar** spake & said, Blessed be the God of **Shadriach**, **Methach** and **Abednego**, for they haue sent his Angel, and deliuered his seruants, that put their trust in him, and hath changed the kings commandement, & yelded their bodies rather then they would serue any god, save their owne God. **29** Therefore I make a decree, that euery people, nation, & language, which swerke any blasphemie against the God of **Shadriach**, **Methach** & **Abednego**, shall be drawen in pieces, and their houses shall be made a iakes, because there is no god that can deliue after this sort. **30** Then the king promoted **Shadriach**, **Methach** & **Abednego** in the pynounce of **Abel**. **31** **Nebuchad-nessar** king vnto all people, nations and languages, that dwell in all the world, Peace be multiplied vnto you: **32** I thought it good to declare y signes and wonders, that the hie God hath wrought toward me. **33** Howe great are his signes, and howe mightie are his wonders! y his kingdom is an everlasting kingdome, and his dominion is from generation to generation.

CHAP. IIII.

2 Another dreame of **Nebuchad-nessar**, which **Daniel** declareth. 29 The Prophet declareth howe of a proud king he should become as a beast. 31 After, he confesseth the power God and is restored to his former dignitie.

For the Angels were called the fonneces of God, because of their excedicet therefore the king called this Angel, who God sent to comfort his in these great tormentes, the sonne of God. **1** This commendeth their obedience vnto God, y they would not for any feare depart out of this fornace, til the time was appointed, as Noah remained in the Arke till y Lord called him forth. **m** He was moued by the greatness of y miracle to praise God, but his heart was not touched. And here we see that miracles are not sufficient to conuerter me to God, but that doctrine must chiefly be adioined, & that there can be no faith. **n** If this heathen king moued by Gods Spite, would not see blasphemy unpunished, but made a lawe and set a punishment to such transgressors, much more ought all they y profess religion, take order that such impietie reigne not, least according as their knowledge and charge is greater, lo they suffer double punishment. **o** Meaning, so farre as his dominion extended. **p** Read cha. 1-44

a There was no trouble that might cause me to dreame, and therefore it came onely of God.
b This was another dreame besides that which he sawe of the foure empires: for Daniel both declared what that dreame was and what it meant: and here he onely expounded the dreame.
c In that that he sent abroad to others whose ignorance in times past he had experimented, and left Daniel which was euer readie at hand, it declareth the nature of the vngodly, which neuer seeke to the seruants of God, but for very necessitie, and then they spare no flatterings.
d This no doubt was a great grief to Daniel not onely to haue his name changed, but to be called by the name of a vile idol, which thing Nebuchad-nezzar did to make him forget the true religion of God.
e Which also was a great grief to the Prophet to be nombred among the forcerers and men whose practices were wicked and contrary to Gods word.
f By the tree, is signified the dignitie of a King, whom God ordeineth to be a defence for all kinde of men, and whose state is profitable for mankind.
g Meaning, the Angel of God, which neither eateth nor sleepeth, but is euer ready to doe Gods will and is not infect with mans corruption but is euer holie: and in that that he commandeth to cut downe this tree, he knew that it shoulde not be cut downe by man but by God.

I Nebuchad-nezzar being at rest in mine house, and flourishing in my palace,
2 Sawe a dreame, which made me afraid, and the thoughtes vpon my bed, and the visions of mine head troubled me.
3 Therefore made I a decree, that they should bring all the wise men of Babel before me, that they might declare vnto me the interpretation of the dreame.
4 So came the enchanters, the astrologians, and the Chaldeans and the soothsayers, to whom I tolde the dreame, but they could not shewe me the interpretation thereof,
5 Till at the last Daniel came before me, (whose name was Belshazzar, according to the name of my god, which hath the spirit of the holie gods in him) and before him I tolde the dreame, saying,
6 O Belshazzar, chiefe of the enchanters, because I knowe, that the spirit of the holie gods is in thee, and no secret troubleth thee, tell me the visions of my dreame, that I haue seene, and the interpretation thereof.
7 Thus were the visions of mine head in my bed. And behold, I sawe a tree in the middes of the earth and the height thereof was great:
8 A great tree and strong, and the height thereof reached vnto heauen, and the sight thereof to the endes of all the earth.
9 The boughes thereof were faire and the fruite thereof much, and in it was meate for all: it made a shadow vnder it for the beastes of the felde, and the fowles of the heauen dwelt in the boughes thereof, and all flesh fedde of it.
10 I sawe in the visions of mine head vpon my bed, and behold, a watchman and an holie one came down from heauen,
11 And cried aloud, and saide thus, Hewe downe the tree, and breake of his branches: shake of his leaues, and scatter his fruite, that the beastes may flee from vnder it, and the fowles from his branches.
12 Nevertheless leaue the stumpe of his roots in the earth, and with a band of yron and brass binde it among the grasse of the felde, and let it be wet with the dewe of heauen, and let his portion be with the beastes among the grasse of the felde.

13 Let his heart be changed from maus name, and let a beasts heart be giuen vnto him, and let seuen times be palled ouer him.
14 The sentence is according to the decree of the watchmen, and according to the word of the holie ones: the demand was answered, to the intent that living men may knowe, that the most high hath power ouer the kingdome of men, and giueth it to whomsoeuer he will, and appointeth ouer it the most abiect among men.
15 This is the dreame, that King Nebuchad-nezzar haue seene: therefore thou, O Belshazzar, declare the interpretation thereof for all the wisemen of my kingdome are not able to shewe me the interpretation: but thou art able, for the spirit of the holie gods is in thee.
16 Then Daniel (whose name was Belshazzar) helde his peace by the space of one houre, and his thoughts troubled him, and the King spake and saide, Belshazzar, let neither the dreame, nor the interpretation thereof trouble thee. Belshazzar answered and saide, My lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.
17 The tree that thou sawest, which was great and mightie, whose height reached vnto the heauen, and the sight thereof through all the world,
18 Whose leaues were faire and the fruite thereof much, and in it was meate for all, vnder the which the beastes of the felde dwelt, and vpon whose branches the fowles of the heauen did sit,
19 It is thou, O King, that art great and mightie: for thy greatness is grown, and reacheth vnto heauen, and thy dominion to the endes of the earth.
20 Where as the King saw a watchman, and an holie one, that came down from heauen, and saide, Hewe downe the tree and destroy it, let leaue the stumpe of the rootes thereof in the earth, and with a band of yron & brass binde it among the grasse of the felde, and let it be wet with the dewe of heauen, and let his portion be with the beastes of the felde, till seuen times passe ouer him,
21 This is the interpretation, O King, and it is the decree of the most high, which is come vpon my lord the King,
22 That they shall binde thee from men, & thy dwelling shall be with the beastes of the felde: they shall make thee eate grasse as the oxen, and they shall wet thee with the dewe of heauen: and seuen times shall passe ouer thee, till thou knowe, that the most high beareth rule ouer the kingdome of men, and giueth it to whomsoeuer he will.
23 Whereas they saide, that they shoulde leaue the stumpe of the tree rootes, thy and the herbes and grasse. Daniel sheweth the cause, why God thus punished him.

h Hereby he meant that Nebuchad-nezzar should not onely for a time lose his kingdome, but be like a beast.
i God had decreed this judgement and the whole armie of heauen haue as it were subscribed vnto it, like as also they desire the execution of his decree against all them that lift vp them selues against God.
k He was troubled for that great judgement of God which he sawe ordeined against the King: and so the Prophets vsed on the one part to denounce Gods iudgements for the zeale they bare to his glory, and on the other part to haue compassion vpon men, and also to consider that they should be subiect to Gods iudgements, if he did not regard them with pitie.
l Whereby he meaneth a long space, as seuen yeeres. Some interpret seuen moneths, and others seuen weekes: but it seemeth he meant of yeeres.
m Not that his shape or forme was changed into a beast, but y he was either stricken mad, and so auoided mans company, or was cast out for his tyrannie and sowanded among the beasts, and as he is called in the kingdome

o Ceafe from
prooking God
to anger any
longer by thy
finnes, that he
may mitigate
his punishment,
if thou fteu by
thyne vpright
life that thou
haft true faith &
repentance.

p Suffer the errors
of thy former
life to be re-
deffed.

q After y Daniel
had declared
this vision: and
this his pride de-
clareth that it is
not in man to
conuert to God

r When y terme
of thefe feuen
yeres was acco-
plifhed.

s Chap. 7. 14.
r. 10. 11. 12.
t He confeffeth
Gods will to be
the rule of al iu-
ftice and a moft
perfit law wher-
by he gouerneth
both man & An-
gels and deuils,
fo that none
ought to mur-
mure, or alke a
reafon of his do-
ings, but onely to
ftand content
therewith: & gise
him the glory.

u By who it fec-
meth that he
had byn pur fro
his kingdome
before.

v He docti not
onely praife God
for his debue-
rance, but alfo
confeffeth his
faute that God
may onely haue
the glory & man
the thame, and
that he may be
exalted and man
caft downe.

kingdome shall remaine vnto thee: after
that, thou shalt knowe, that the hea-
uens haue the rule.

24 Wherefore, O king, let my counsel be
acceptable vnto thee, and o breake of
thy finnes by righteousnesse, and thine
iniquities by mercie vnto the poore:
loe, let there be an healing of thine er-
rour.

25 All these things shall come vpon the
king Nebuchad-nezzar.

26 ¶ At the ende of twelue moneths, he
walked in the royall palace of Babel.

27 And the king spake and said, Is not
this great Babel, that I haue built for
the honre of the kingdome by the might
of my power, and for the honour of my
majestie?

28 While the worde was in the kings
mouth, a voyce came downe from hea-
uen, saying, O king Nebuchad-nezzar, to
thee be it spoken, Thy kingdome is de-
parted from thee.

29 And they shall drie thee from men,
and thy dwelling shall be with the beafts
of the ficke: they shall make thee to eate
grasse, as the oxen, and seuen times shall
passe ouer thee, until thou knowest, that
the most high beareth rule ouer the
kingdome of men, and giueth it vnto
whomsoever he will.

30 The very same houre was this thing
fulfilled vpon Nebuchad-nezzar, and he
was drinen from men, and did eate
grasse as the oxen, and his body was
wet with the dewe of heauen, till his
haeres were growen as eagles feathers,
and his nayles like birds claws.

31 And at the ende of these 7 daies I Ne-
buchad-nezzar lift by mine eyes vnto
heauen, and mine vnderstanding was
restored vnto me, and I gaue thanks
vnto the most high, and I praised and
honoured him that liueth for euer,
whose power is an everlasting power,
and his kingdome is from generation
to generation.

32 And all the inhabitants of the earth
are reputed as nothing: and according
to his will he worketh in the arme of
heauen, and in the inhabitants of the
earth: and none can stay his hand, nor
say vnto him, What doest thou?

33 At the same tyme was mine vnder-
standing restored vnto me, and I return-
ed to the honour of my kingdome: my
glory & my beauty was restored vnto
me, & my counsellours: and my prin-
ces sought vnto me, and I was esta-
blished in my kingdome, and my glorie
was augmented toward me.

34 Showe therefore I Nebuchad-nezzar
my praise, and extoll and magnifie the
king of heauen, whose workes are all
truth, and his wayes iudgement, and
those that walke in pride, he is able to
abate.

CHAP. V.

Belshazzar King of Babylon seeth an hand writing
on the wall. 8 The soothsayers called of

the King, can not expound the writing. 25 Dani-
el readeth it, and interpreteth it also. 30 The
King vs laine. 31 Darius enioyeth the kingdome.

King Belshazzar made a banquet
feast to a thousand of his princes,
and drank wine b before p thous-
sand.

2 And Belshazzar 11 whiles he tasted the
wine, commanded to bring him the
golden and siluer vessels, which his fa-
ther Nebuchad-nezzar had brought
from the Temple in Jerusalem, that
the king and his princes, his wines,
and his concubines might drinke
therein.

3 Then were brought the golden vessels,
that were taken out of the Temple of
the Lords house at Jerusalem, and the
king and his princes, his wines, and
his concubines dranke in them.

4 They drinke wine and praised the
4 gods of gold, and of siluer, of brasse, of
pyon, of wood, and of stone.

5 At the same houre appeared fingers of
a mans hand, which wrote our: as
gainst the candlesticke vpon the pla-
ster of the wall of the kings palace,
and the king sawe the palme of the hand
that wrote.

6 Then the kinges countenance was
changed, and his thoughts troubled
him, so that the ropnes of his loynes
were loosed, and his knees lopyne one
against the other.

7 Wherefore the king cried loud, that they
should bring the astrologians, the Cal-
deans, & the soothsayers. And the king
spake, and said to the wife men of Babel,
Whosoever can reade this writing,
and declare me p interpretation thereof,
I shall be clothed with purple, and shall
haue a chaine of golde about his necke,
and shall be the third ruler in the king-
dome.

8 Then came all the kings wise men, but
they could neither reade the writing,
nor shew the king the interpretation.

9 Then was king Belshazzar greatly
troubled, and his countenance was
changed in him, and his princes were
astonied.

10 Nowe the h Queene by reason of the
talke of the king, and his princes came
into the banquet house, and the Queene
spake, and said, O king, lene for euer: let
not thy thoughts trouble thee, nor let
thy countenance be changed.

11 There is a man in thy kingdome, in
whom is the spirite of the holie gods,
and in the dayes of thy father light and
vnderstanding and wisdom like the
wisdom of the gods, was founde
in him: whom the king Nebuchad-
nezzar thy father the king, I saye, God, was moued
by this sight to tremble for feare of Gods iudgements.

g Thus
the wicked in their troubles seeke manie means, who drawe
them from God, because they seeke not to liam who is the on-
ly comfort in all afflictions. h To wit, his grandmother Nebu-
chad-nezzars wife, which for her age was not before at the
feast, but came thither when she heard of these strange newes,

a Daniel reciteth
this history of
king Belshaz-
zar Eulmero-
dachs sonne, to
shew Gods iudge-
ments against y
wicked, for the
deliuerance of
his Church, and
how the prophie
of Jeremiah
was true, y they
should be deli-
uered after se-
uenteen yeeres.

b The kings of y
East parts then
vied to fit alone
commonly, and
disclained that
any should sit in
their companie:
and now to shew
his power, & how
litle he set by his
enemie, which
then besieged
Babylon, he
made a soleme
banquet, and vied
exceede in their
companie which
is meant here by
drinking wine:

c Meaning, his
grandfather.
d In conceipt of
the true God
they praised
their idoles, nor
y they thought,
that the gold or
siluer were gods,
but y there was
a certaine vertue,
& power in the
to do the good,
which is also the
opinion of all
idolaters.

e That it might
y better be sene.
f So he that be-
fore contemned
Nebuchad-nezzar
thy father the king,
I saye, God, was
moued by this
sight to tremble
for feare of Gods
iudgements.

g Thus
the wicked in their
troubles seeke
manie means, who
drawe them from
God, because they
seeke not to liam
who is the onely
comfort in all
afflictions.

h To wit, his
grandmother
Nebuchad-nezzars
wife, which for
her age was not
before at the
feast, but came
thither when she
heard of these
strange newes,

i Or, ouercome
with wine.

k Meaning, his
grandfather.

l In conceipt of
the true God
they praised
their idoles, nor
y they thought,
that the gold or
siluer were gods,
but y there was
a certaine vertue,
& power in the
to do the good,
which is also the
opinion of all
idolaters.

m That it might
y better be sene.

n So he that be-
fore contemned
Nebuchad-nezzar
thy father the king,
I saye, God, was
moued by this
sight to tremble
for feare of Gods
iudgements.

o Thus
the wicked in their
troubles seeke
manie means, who
drawe them from
God, because they
seeke not to liam
who is the onely
comfort in all
afflictions.

p To wit, his
grandmother
Nebuchad-nezzars
wife, which for
her age was not
before at the
feast, but came
thither when she
heard of these
strange newes,

1 Read Chap. 4. 6. and this declar-
eth, that both this name was
odious vnto him,
and also that he
did not vse these
vile practises, be-
cause hee was
not among them
when all were
called.

k For the idola-
ters thought, y
the Augels had
power as God,
and therefore
had them in like
estimation as
they had God,
thinking that y
spirit of prophe-
cie, and under-
standing came of
them.

l Before he read
the writing, he
declareth to the
king his great
ingratitude to-
ward God, who
could not be mo-
ued to give him
the glory, con-
sidering his won-
derful worke to-
ward his grand-
father, and so
doeth not sinne
of ignorance, but
of malice.

the father, made chiefe of the Iencha-
ters, astrologians, Caldeans, and sooth-
sayers,
12 Becaus a more excellent spirite, and
knowledge, and vnderstanding (for he
did expound dreames, and declare hard
sentences, and dissolued doubtles) were
found in him, euen in Daniel, whom the
king named Belshazzar: now let Das-
niel be called, and he wil declare the in-
terpretation.
13 ¶ Then was Daniel brought before the
king, and the king spake and saide vnto
Daniel, Art thou that Daniel, which art
of the children of the captiuitie of
Iudah, whome my father the king
brought out of Iewene?
14 Now I haue heard of thee, that the
spirit of the help gods is in thee, & that
light and vnderstanding and excellent
wisdome is found in thee.
15 Now therefore wisemen, & astrologi-
ans haue bene brought before me, that
they should reade thy writing, & they
me the interpretation thereof: but they
could not declare the interpretation of
the thing.
16 Then heard I of thee, that thou couldest
heare his interpretations, and dissolue
doutes: now if thou canst read the writ-
ting, and shewe mee the interpretation
thereof, thou shalt be clothed with pur-
ple, and shalt haue a chaine of gold about
thy necke, and shalt be the third ruler in
the kingdome.
17 Then Daniel answered, and said be-
fore the king, Keepe thy rewards to thy
selfe, and giue thy gifts to another: yet
I will reade the writing vnto the king,
and shewe him the interpretation.
18 O king, heare thou, The most high God
gane vnto Nebuchad-nezzar thy fa-
ther a kingdome, and maiestie and ho-
nour and glorie.
19 And for the maiestie that he gaue him,
all people, nations & languages trem-
bled, and feared before him: hee put to
death whome hee would: hee smote
whome hee would: whome hee would
hee set vp, and whome hee would hee put
downe.
20 But when his heart was puffed vp, &
his mind hardened in pride, hee was de-
posed from his kingdome throne, and they
tooke his honour from him.
21 And hee was buyen from the soimes
of men, and his heart was made like
the beasts, and his dwelling was with
the wilde asses: they fedde him with
grasse like oren, and his body was wet
with the dewe of the heauen, till hee
knew, that the most high God bare
rule ouer the kingdome of men, and
that he appointed he ouer it, whom soe-
ner he pleased.
22 And thou his sonne, O Belshazzar,
hast not humbled thine heart, though
thou knewest all these things.
23 But hast like thy selfe vs against the
Lord of heauen, and they haue brought

the vessels of his house before thee, and
thou and thy princes, thy wiuies and
thy concubines haue drunke wine in
them, and thou hast praised the gods
of silver and golde, of brasse, iron, wood
and stone, which neither see, neither
heare, nor vnderstand: and the God
in whose hand thy breath is and all thy
wayes, him hast thou not glorified.
24 ¶ Then was the palme of the banbe
sent from him, and hath written this
writing.
25 And this is the writing that he hath
written, MENE, MENE, TEHEL,
VPHARSIN.
26 This is the interpretation of it, that
MENE, God hath nombred thy king-
dome, and hath finished it.
27 TEHEL, thou art wayed in the ba-
lance, and art found to light.
28 PERES, thy kingdome is diuided,
and giuen to the Medes and Persians.
29 Then at the commandement of Bel-
shazzar they clothed Daniel with pur-
ple, and put a chaine of golde about his
necke, and made a proclamation con-
cerning him that he should be the third
ruler in the kingdome.
30 The same night was Belshazzar the
king of the Caldeans slaine.
31 And Darius of the Medes tooke the
kingdome, being threescore and two
yere olde,
o Cyrus his sonne in lawe gaue him this title of honour al-
though Cyrus in effect had the dominion.
CHAP. VI.
1 Daniel is made ruler over the gouernours. 3 An
accie against Daniel. 15 He is put into a denne of
hons by the commandement of the King. 23 He is
deliuered by faith in God. 24 Daniels accusers are
put into the lions. 25 Darius by a decree mag-
nificeth the God of Daniel.
I ¶ Pleaseth Darius to set ouer þ kings
a done 2 an hundredth and twentie gou-
uernours, which should be ouer the
whole kingdome.
2 And ouer these, three rulers (of whome
Daniel was one) that the gouernours
might giue accoynts vnto them, and
the king should haue no doynage.
3 Nowe this Daniel was preferred abo-
ne the rulers and gouernours, be-
cause the spirite was excellent in him,
and the king thought to set him ouer
the whole realme.
4 ¶ Wherefore the rulers and gouer-
nours sought an occasion against Dani-
el concerning the kingdome: but they
could find none occasion nor faute: for
he was so faithfull that there was no
blame nor faute found in him.
5 Then said these men, We shal not finde
an occasion against this Daniel, except
we finde it against him concerning the
lawe of his God.
6 Therefore the rulers and these gou-
uernours went together to the king,
rightly in the feare of God, and to haue a good conscience,
and

m After that
God had so long
time deferred
his anger, and
patiently way-
ted for thine a-
mendment.
n This worde is
twise written for
the certeinie of
the thing: shew-
ing, that God
had most surely
counted: signi-
fyng also that
God hath appoi-
nted a terme for
all king-
doms, and that a
miserable ende
shall come on all
that raise their
selues against
him.
o Or, wanting.
a Read Ester
Chap. 1. 1.
b Or, as be trou-
bled.
c This heathen
king preferred
Daniel a stranger
to all his nobles
& familiars, be-
cause the graces
of God were
more excellent
in him then in
others.
d Thus the wic-
ked cannot a-
bide the graces
of God in o-
thers, but seeke
by occasions
to deface them:
therefore against
such assaues
there is no bet-
ter remedy then
to walke vp-
rightly in the feare of God, and to haue a good conscience,
and

and said thus vnto him, King Darius, live for ever.

7 All the rulers of thy kingdome, the officers & gouernours, the counsellors, & dukes haue consulted together to make a decree for the king and to establish a statute, that whosoever shall aske a petition of any god or man for thirtie dayes saue of thee, O King, he shall be cast into the denne of Iyons.

8 Now, O King, confirme the decree, and seale the writing, that it be not changed according to the lawe of the Medes and Persians, which altereth not.

9 Wherefore king Darius sealed the writing and the decree.

10 ¶ Now when Daniel vnderstood that he had sealed the writing, he went into his house, and his window being open in his chamber toward Jerusalem, he kneeled vpon his knees thre times a day, and prayed & praised his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying, and making supplication vnto his God.

12 So they came, and spake vnto the king concerning the kings decree, Yast thou not sealed the decree, that euery man that shall make request to any god or man within thirtie dayes, saue to thee, O King, shall be cast into the denne of Iyons? The king answered, and saide, The thing is true, according to the lawe of the Medes and Persians, which altereth not.

13 Then answered they, and said vnto the king, This Daniel which is of the children of the captiuitie of Iudah, regardeth not thee, O King, nor the decree, that thou hast sealed, but maketh his petition thre times a day.

14 When the king heard these words, he was sore displeas'd with himselfe, and set his heart on Daniel, to deliuer him: and he laboured till the sunne went downe, to deliuer him.

15 Then these men assembled vnto the king, and said vnto the king, Wnderstand, O King, that the lawe of the Medes and Persians is, that no decree nor statute which the king confirmeth, may be altered.

16 ¶ Then the king commanded, and they brought Daniel, and cast him into the denne of Iyons: nowe the king spake, and said vnto Daniel, Thy God, whome thou alway seruest, euen he wil deliuer thee.

17 And a stone was brought, and layed vpon the mouth of the denne, and the king sealed it with his owne signet, and with the signet of his princes, that the purpose might not be changed, concerning Daniel.

18 Then the king went vnto his palace, and remained fasting, neither were the instruments of musike brought before him, and his sleepe went from him.

19 ¶ Then the king arose early in the

morning, and went in all haste vnto the denne of Iyons.

20 And when he came to the denne, he cried with a lamentable voyce vnto Daniel: and the king spake, and said to Daniel, O Daniel, the seruant of the liuing God, is not thy God (whom thou alway seruest) able to deliuer thee from the Iyons?

21 Then said Daniel vnto the king, O King, live for euer.

22 My God hath sent his Angel & hath shut the Iyons mouthes, that they haue not hurt mee: for my iustice was found out before him: and vnto thee, O King, I haue done no hurt.

23 Then was the king exceeding glad for him; and commanded that they should take Daniel out of the denne: so Daniel was brought out of the denne, and no manner of hurt was found vpon him, because he believed in his God.

24 And by the commandment of the king these men which had accused Daniel, were brought, and were cast into the denne of Iyons, euen they, their children, and their wiues: and the Iyons had the mastery of them, and brake all their bones a peeces, & euer they came at the ground of the denne.

25 ¶ Afterward king Darius wrote, vnto all people, nations and languages, that dwell in all the world: Peace be multiplied vnto you.

26 I make a decree that in all the dominion of my kingdome, men tremble and feare before the God of Daniel: for he is the liuing God, and remaineth for euer: and his kingdome shall not perish, and his dominion shall be everlasting.

27 He reseruetli and deliuerethli, & he worketh signes and wonders in heauen and in earth, who hath deliuered Daniel from the powder of the Iyons.

28 So thus Daniel prospered in the reigne of Darius and in the reigne of Cyrus of Persia.

gainst their conscience make cruel lawes to destroy the children of God, and also admoniseth Princes how to punish such, when their wickednes is come to light: though not in every point or with like circumstances, yet to execute true iustice vpon them. In this proneth not that Darius did worship God aright, or els was conuerted: for then he would haue destroyed all superstition and idolatry, and not only giuen God the chiefe place, but also haue set him vp, and caused him to be honoured according to his word: but this was a certaine confession of Gods power, whereunto hee was compelled by this wonderfull miracle. In which hath not only life in himselfe, but is the onely fountaine of life, and quickeneth all things, so that without him there is no life.

CHAP. VII.

3 A vision of foure beastes is shewed vnto Daniel.

8 The ten hornes of the fourth beast. 27 Of the euerlasting kingdome of Christ.

I In the first yeere of Belshazzar king of Babel, Daniel sawe a dreame, and there were visions in his head, vpon

This declaration that Darius was not touched with the true knowledge of God, because he doubted of his power.

h My iust cause and vprightnes in this thing, wherein I was charged, is approued of God.

i For he did disobey the kings wicked commandment to obey God, and so did no iniury to all king, who ought to command nothing, whereby God should be dishonoured.

k Because he committed himselfe wholly vnto God whose cause he did defend, he was assured, that nothing but good could come vnto him: wherein we see the power of faith, as Hebr. 11.

l This is a terrible example against all the wicked, which do

¶ Herein is condemned the wickednes of the king, who would be set vp as a god, and passed not what wicked lawes he approued for the maintenance of the same. e Because he would not by his silence shewe that he consented to this wicked decree, he set open his windowes toward Jerusalem, when he prayed: both to stirre vp himselfe with the remembrance of Gods promises to his people, whē they should pray toward that Temple, and also that others might see, that he would neither consent in heart nor deede for these fewe dayes to any thing that was contrary to Gods glory. f This the wicked maintaineth euil lawes by constancie, and authoritie, which is of times either lightnes, or stubbornnes when as the innocents thereby perish: & therefore gouernours neither ought to feare nor be ashamed to break such.

1 Whereas the people of Israell looked for a continual quietnes after these scētic yeres, as Ieremiah had declared, he sheweth that this rest shall not be a deliverance from all troubles, but a beginning, and therefore encouraged them to looke for a continual affliction til the Messiah be vntered & reueiled, by whome they shoulde haue a spiritual deliuerance, and all the promises fulfilled: whereof they should haue a certaine token in the destruction of the Babylonick kingdome. **b** Which signified that there should be horrible troubles & afflictions in the world in all corners of the world & at sundrie times. **c** Meaning y^e Assyrian & Caldean empire, which was most strong & fierce in power, & most soone come to their autoritie as though they had had wings to flye: yet their wings were pulled by the Persians, & they went on their feete, & were made like other men, which is here meant by mans heart. **d** Meaning, the Persians, which were barbarous & cruel. **e** They were small in the beginning, & were shut vp in their mountaines and had no brute. **f** That is, destroyed many kingdomes, and was insatiable. **g** To wit, the Angels by Gods comādemēt, who by this meanes punished the ingratitude of the world. **h** Meaning, Alexander the King of Macedonia. **i** That is, his foure chiefe captaynes, which had the empire among them after his death. Seleucus had Asia the great, Antigonus the Iesse, Cassander, and after him Antipater was King of Macedonia, and Ptolomeus had Egypt. **k** It was not of himselfe nor of his owne power that he gare all these countreys: for his army contained, but thirtie thousand men, & he ouercame in one battel Darius, which had ten hundred thousand, when he was so heavy with sleepe that his eyes were scarce open, as the stories report: therefore this power was giuen him of God. **l** That is, the Romane empire which was as a monster & could not be compared to any beaſt, because the nature of none was able to expresse it. **m** Signifying the tyrannic and greedinesse of the Romanes. **n** That which the Romanes could not quietly enioy in other countries, they would giue it to other Kings & iulers: that at all times when they would, they might take it againe: which libertie is here called the stamping of the rest vnder the feete. **o** That is, sundry & diuers prouinces which were governed by the deputies and procurators, whereof euery one might be compared to a King. Which is meant of Iulius Cesar, Augustus, Tiberius, Caligula, Claudius, and Nero, &c. who were as Kings in effect, but because they could not rule, but by the consent of the Senate, their power is copared to a little horn. For Mahomet came not of y^e Romane empire, & the Pope hath no vocatio of gouernment: therefore this cannot be applied vnto them. and also in this prophetic the Prophets purpose is chiefly to comfort the Iewes vnto the reuelation of Christ. Some take it for the whole body of Antichrist,

before whome there were y^e three of the first homes plucked away: and beholde, in this home were y^e eyes like the eyes of man, and a mouth speaking presumptuous things.

9 I beheld, till the seithones were set by, and the y^e Ancient of daies did sit, whose garment was white as snowe, and the heare of his head like the pure wool: his throne was like the fire flame, and his wheelies as burning fire.

10 As hee Aramee puffed, and came forth from before him: thousand thousands ministered vnto him, and ten thousande thousandes stood before him: the iudgement was set, and the y^e bookes opened.

11 Then I beheld, y^e because of the voyce of the presumptuous words, which the home spake: I beheld, enen til the beaſt was slaine, and his body destroyed, and giuen to the burning fire.

12 As y^e concerning the other beaſts, they had taken away their dominion: yet their liues were prolonged for a certaine time and season.

13 As I beheld in visions by night, beholde, one like the foume of man came in the cloudes of heauen, and y^e approached vnto the Ancient of daies, & they brought him before him.

14 And hee gaue him y^e dominion, and honour, and a kingdome, that all people, nations & languages should serue him: his dominion is an everlasting dominion, which shall neuer bee taken away: and his kingdome shall neuer bee destroyed.

15 As Daniel was troubled in my spirit, in the middes of my body, and the visions of mine head made me afraid.

16 Therefore I came vnto one of them

which is here meant by the proude mouth. **f** Meaning, the places where God & his Angels should come to iudge theſe monarchies, which iudgement should begin at the first coming of Christ. **t** That is, God which was before all times, & is here described as mans nature is able to comprehend some portion of his glorie. **u** That is, an infinite nōber of Angels, which were ready to execute his comādemēt. **x** This is meant of the first coming of Christ, which as the wil of God was plainly reueiled by his Gospel, meaning, that he was astonished, when he saw these Emperours in such dignitie, and pride, & so suddenly destroyed at the coming of Christ, when this fourth Monarchie was subiect to men of other nations. **z** As the three former Monarchies had an end at the time that God appointed, although they flourished for a time, so shall this fourth haue, & they that patiently abide Gods appointment, shall enjoy the promises. **a** Which is ment of Christ, who had not yet taken vpon him mans nature, & neither was the soune of Dauid according to the flesh, as he was afterwards: but appeared then in a figure, & that in the cloudes: that is, being separate from the cōmon sort of men by manifest signes of his diuinitie. **b** To wit, when he ascended into the heauens, & his diuine maiestie appeared, & all power was giuen vnto him in respect of that that he was our Mediator. **c** This is meant of the beginning of Christs kingdome when God the Father gaue vnto him all dominion, as to the Mediator, to the intent that he shoulde gouerne here his Church in earth continually till the time that he brought them to eternal life. **d** Through the strangenesse of the vision. **e** Meaning of the Angels, as ver. 10.

that stood by, and asked him the truth of all this: so he tolde me, and shewed mee the interpretation of these things.

17 These great beastes which are foure, are foure kings, which shall arise out of the earth,

18 And they shall take the kingdom of the Saints of the most high, and possess the kingdom for ever, even for ever and ever.

19 After this, I would know the truth of the fourth beast, which was so unlike to all the others, very fearefull, whose teeth were of iron, & his nailes of hyasse: which devoured, brake in pieces, and stamped the residue vnder his feete.

20 Also to knowe of the ten hornes that were in his head, & of the other which came vp, before whome they fell, and of the horne that had eyes, and of the mouth that spake presumpuous things, whose hooke was moze stoute then his fellows.

21 I behelde, and the same horne made battel against the Saints, & was vanquished against them,

22 Vntill the Ancient of dayes came, & iudgement was giuen to the Saints of the most high: and the tyme approached, that the Saints possessed the kingdom.

23 Then he sayde, The fourth beast shall bee the fourth kingdome in the earth, which shall bee unlike to all the kingdomes, & shall deuoure the whole earth, and shall treade it downe and breake it in pieces.

24 And the ten hornes out of this kingdome are ten kings that shall rise: and another shall rise after them: and he shall be vnlike to the first, and he shall subdue three kings,

25 And shall speake wordes against the most high, & shall consume the Santes of the most high, and thinke that hee may change tymes and lawes, and they shall be giuen into his hande, vntill a tyme, and times and the diuiding

f Because Abraham was appointed heire of all the world, Rom. 4. 13, and in him all the faithfull, therefore the kingdom there of is theirs by right, which these four beastes or tyrants should invade, and vsurpe vntill the world were restored by Christ: and this was to confirme them, that were in troubles, that their afflictions should haue an end at length. g That is, of the most hie things, because God hath chosen the out of this world, that they should looke vp to the heauens, where-ou all their hope dependeth. h For the other three Monarchies were gouerned by a king, and the Romane Empire by consuls: the Romanes changed their gouernours yerely, & the other Monarchies retained them for terme of life: also the Romanes were the strongest of all the other, and were neuer quiet among themselves. i Reade vers. 7. k This is meant of the fourth beast, which was more terrible then the other. l Meaning the Romane Emperours, who were most cruel against the Church of God both of the Iewes & of the Gentiles. m Till God shewed his power in the person of Christ, and by the preaching of the Gospel gaue vnto his some rest, and so obtained a famous name in the world, and were called the Church of God, or the kingdom of God. n Reade the exposition here of vers. 8. o That is, shall make wicked decrees and proclamations against Gods word, & send throughout all their dominion, to destroy all that did professe it. p These Emperours shall not consider that they haue their power of God, but thinke it is in their owne power to change Gods Lawes & mans, & as it were the order of nature, as appeareth by Octavianus, Tyberius, Caligula, Nero, Domitianus, &c. q God shall suffer them thus to rage against his Santes for a long tyme, which is ment by the time & times, but at length he will assuage these troubles & shorten the times for his elects sake, Mat. 24. 22. which is here ment by y deuiding of time.

ofpyme. 26 But the iudgement shall sit, and they shall take awaye his dominion, to consume and destroy it vnto the ende, And the kingdom, and dominion, and the greatnes of the kingdome vnder the whole heauen shall bee giuen to the holie people of the most high, whose kingdome is an euerlasting kingdome, and all powers shall serue and obey him. 28 Euen this is the ende of the matter, I Daniel had many cogitations which troubled me, and my countenance changed in mee: but I kept the matter in mine heart,

which though they do not fully enioye here, yet they haue it in hope, and by the preaching of the Gospel enioy the beginning thereof, which is meant by these wordes *vnder the heauen*: and therefore he here speakech of the beginning of Christes Kingdome in this world, which kingdome the faithfull haue by the participation that they haue with Christ their head, & that is, some of euery sorte that beare rule. u Though he had many motions in his heart which moued him to and fro to seeke out this matter curiously: yet he was content with that which God reuelled, and kept it in memory and wrote it for the vse of the Church.

CHAP. VII.

A vision of a battell betwene a ramme and a goate. 20 The vnderstanding of the vision.

1 In the third yere of the reigne of King Belshazzar, a vision appeared vnto me, euen vnto mee Daniel, after that which appeared vnto me at the first.

2 And I sawe in a vision, and when I sawe it, I was in the palace of Babilon, which is in the prouince of Esdram, and in a vision me thought I was by the riuier of Blai.

3 Then I looked vp and sawe, and beheld there stood before the riuier a ramme, which had two hornes: and these two hornes were hye: but one was higher then another, and the highest came vp last.

4 I saw the ramme pushing against the West, and against the North, & against the South: so that no beastes might stande before him, nor could deliuer out of his hande, but he did what he listed, and became great.

5 And as I considered, beholde, a goate came from the West ouer the whole earth, and touched not the ground: and this goate had an horne that appeared betwene his eyes.

6 And he came vnto the ramme that had the two hornes, whom I had seene standing by the riuier, and ranne vnto him in his fierce rage.

7 And I sawe him come vnto the ramme, & being moued against him, he smote the ramme, and brake his two hornes:

power shall restore things that were out of order, and to destroy this litle horn, that it shall neuer rise vp againe. f He sheweth wherefore the beast should be destroyed, to wit, that his Church might haue rest and quietnes, yet they haue it in hope, and by the preaching of the Gospel enioy the beginning of Christes Kingdome in this world, which kingdome the faithfull haue by the participation that they haue with Christ their head, & that is, some of euery sorte that beare rule. u Though he had many motions in his heart which moued him to and fro to seeke out this matter curiously: yet he was content with that which God reuelled, and kept it in memory and wrote it for the vse of the Church.

a After the general vision, he cometh to certaine particular visions: as touching the destruction of the Monarchie of the Persians, & Macedonians: for the ruine of the Babylonians was at hand, & also he had sufficiently spoken thereof.

b That is, of Persia.

c Which representeth the kingdome of the Persians & Medes, which were ioyned together. d Meaning Cyprus, which after grewe greater in power then Darius his vncler in lawe.

e That is, no Kings or nations.

f Meaning Alexander that came from Grecia with great speede and expedition. g Though he came in the name of all Grecia, yet he bare the tide & dignitie of the general capitaine, so that y strength was attributed to him, which is meant by this home. h Alexander ouercame Darius in two sundrie battels, and fo had the two kingdomes of the Medes and Persians.

i Alexanders great power was broken: for which he had overcome all y East, he thought to returne towards Grecia to subdue them that there had rebelled, and so dyed by the way.
 k That is, which were famous: for almost in the space of fifteene yere there were fifteene diuers successours before this monarchie was deuided to these foure, whereof Cassander had Macedonia, Seleucus Syria, Antigonus Asia the lesse, & Ptolemus Egypt.
 l Which was Antiochus Epiphanes, who was of a ferule and flattering nature and also there were other betwene him and the kingdome, and therefore is here called the thirde horse, because nyther princely conditions, nor any o-

and there was no power in the ram to stande againt him, but hee cast him downe to the ground, and stamped vpon him, and there was none that could deliuer the ram out of his power.
 8 Therefore the goate wared exceeding great, and when hee was at the strongest, his great hoine was broken: and for it came by foure that appeared toward the foure winde of the heauen.
 9 And out of one of them came forth a litle hoine, which wared very great toward the South, and towards the East, & toward the pleasant land.
 10 Pea, it grewe vp vnto the hoste of heauen, and it cast downe some of the hoste, and of the starres to the grounde, and trode vpon them,
 11 And extolled him selfe againt the prince of the hoste from whom the daply sacrifice was take awaye, & the place of his Sanctuarie was cast downe.
 12 And a tyme shall be giuen him ouer the daply sacrifice for the iniquitie: and it shall cast downe the truth to the ground, & thus shall it do, & prosper.
 13 Then I hearde one of the Saintes speaking, and one of the Saintes spake vnto a certeine one, saying, How long shall endure the vision of the daply sacrifice, and the iniquitie of the desolation to treade both the Sanctuarie and the y armie vnder foote?
 14 And he answered me, vnto the evening and the morning, two thousand and thre hundred: then shall the Sanctuarie be cleined.
 15 I holde when I Daniel had seene the vision, and sought for the meaning, behold, there stood before me like the multitude of a man.
 16 And I hearde a mans voyce betwene the bankes of Blai, which called and said, Gabriel, make this man to vs

derstande the vision.
 17 So he came where I stood: and when he came, I was afrayde, and fell vpon my face: but he saide vnto me, vnderstande, sonne of man: for in the last time shall be the vision.
 18 Now as he was speaking vnto me, I being a sleepe fell on my face to the ground: but he touched me, and let me vp in my place.
 19 And he saide, Beholde, I will shewe thee what shall be in the last tory: for in the ende of the tyme appointed it shall come.
 20 The ram which thou sawest hauing two hornes, are the kings of the Medes and Persians.
 21 And the goate is the King of Grecia, & the great hoine that is betwene his eyes, is the first king.
 22 And that that is broken, and foure stoope by for it, are foure kingdoines, which shall stande vp of that nation, but not in his strength.
 23 And in the ende of their kingdome, when the rebellious shal be consumed, a king of fierce countenance, and vnderstanding darke sentences, shall stand vp.
 24 And his power shal be mightie, but not in his strength: and he shal destroy wondrously, and shall prosper, & practise, and shall destroye the mighty, & the holy people.
 25 And though his policie also, hee shall cause craft to prosper in his hand, and hee shall extol him selfe in his heart, and by peace shall destroy many: he shall also stand by against the Prince of princes, but hee shall be broken down without hande.
 26 And the vision of the evening and morning, which is declared, is true: therefore seale thou by the vision, for it shall be after many dayes.
 27 And I Daniel was stricken and sicke nine certeine dayes: but when I rose vp, I did the kings business, and I was astonished at the vision, but none vnderstoode it.

d The effect of this vision shall not yett appeare, but a long tyme after.
 e Meaning this great rage which Antiochus should shewe againt the Church.
 f That is, out of Grecia.
 g They shall not haue like power as had Alexander. h Noting that this Antiochus was inuident & cruell, and also craftie that he could not be deceived.
 i That is, not like Alexanders strength.
 k Both the Gentiles that dwell about him, and also the Iewes.
 l Whatsoever he godd about by his craft, he shall bring it to passe.
 m That is, vnder pretence of peace, or as it were in sport.
 n Meaning, against God.
 o For God would destroy him with a notable plague, and so comfort his Church, 2.Mac. 9.9.
 p Read verie 14.
 q For feare and astonishment.

CHAP. IX.

3 Daniel desireth to haue that performed of God, which he had promised concerning the returne of the people from their banishment in Babylon. 5 A true confession. 10 Daniels prayer is heard. 23 Gabriel the Angel expoundeth vnto him the vision of the seuenie weekes. 24 The anointing of Christ. 25 The building agayne of Ierusalem. 26 The death of Christ.

ther thing was in him, why he should obtene this kingdome.
 m That is, towards Egypt. n Whereby hee meaneth Ptolemas. o That is, Iudea. p Antiochus raged againt the elect of God, and trode his precious starres vnder feete, which are so called, because they are separated from the worlde. q That is, God, who gouerneth and mayntayneth his Church. r He laboured to abolishe all religion, and therefore cast Gods seruice out of his Temple, which God had chosen as a litle corner from all the rest of the worlde to haue his Name there truly called vpon. f He sheweth that their finnes are the cause of these horrible afflictions: and yet comforteth them, in that hee appointeth this tyrant a tyme, whome he would not suffer vterly to abolishe his religion. t This horse shall abolishe for a tyme the true doctrine and so corrupt Gods seruice. u Meaning, that he heard one of the Angels asking this question of Christ, whom he calleth a certeine one or a secret one, or a maruelous one.
 x That is, the Iewes finnes, which were cause of this destruction. y That is, which suppresseth Gods religion, and his people. z Christ answered me for the comfort of the Church.
 a That is, vnto so many naturall dayes be past, which make six yeeres, three moneths, and an halfe: for so long vnder Antiochus was the Temple prophaned. b Which was Christ, who in this manner declared him selfe to the olde fathers how he would be God manifested in flesh. c This power to command the Angel, declared that he was God.

I In the first yere of Darius the sonne of Ahasuerus, of the seede of the Medes, which was made king ouer the realme of the Caldeans,
 2 Even in the first yere of his reigne, I

a Who was also called Astyages.
 b For Cyrus led with ambition, went about warres in other countreis, and therefore Darius had the title of the kingdome, though Cyrus was King in effect.

e For though he was an excellent Prophet, yet he daily increaseth in knowledge by reading of the Scriptures.

d He speaketh not of that ordinary prayer, which hee vsed in his house thrise a day, but of a rare and vehement prayer, least their finnes shoulde cause God to delaye the time of their deliuerance prophesied by Ieremiah.

e That is, hast al. power in thy selfe to execute thy terrible iudgements against obstinate sinners, as thou art riche in mercie to com fort them which obey thy worde and loue thee.

f He sheweth that whensoever God punisheth, he doeth it for iust cause: and thus the godly neuer accuse him of rigour as the wicked doe, but acknowledge that in theselues there is iust cause why he should fo intreate them.

g He doeth not excuse the kings because of their authority, but prayeth chiefly for them as the chiefe occasions of these great plagues.

h He sheweth that they rebell against GOD, which serue him not according to his commandement & word.

i As Deut. 27. 15. or the cur e confirmed by an othe.

Daniel vnderstoode by e Bookes the nuber of the peres, whereof the Lord had spoken vnto Ieremiah the Prophete, that hee would accomplishe the ieiencie peres in the desolation of Ierusalem.

3 And I turned my face vnto the Loyde God, and sought by prayer and supplications with fasting and sackcloth and ashes.

4 And I praied vnto the Lord my God, and made my confession, saying, Oh Lord God, which art great and fearful, a keepst covenant and mercie toward them which loue thee, and towarde them that keepe thy commandements,

5 We haue sinned, and haue committed iniquitie and haue done wickedly, yea, we haue rebelled, and haue departed from thy preceptes, & from thy iudgements.

6 For we would not obey thy seruantes p Prophets, which spake in thy name to our kings, to our princes, and to our fathers, & to all the people of the land.

7 O Lord, righteousnes belongeth vnto thee, and vnto vs open shame, as appeareth this dape vnto erie man of Iudah, and to the inhabitants of Ierusalem: yea, vnto all Israel, both nere and farr, of thyough all the countreys, wiyther thou hast dyuen them, because of their offences, that they haue committed against thee.

8 O Loyde, vnto vs appertinech open shame, to our kings, to our princes, and to our fathers, because wee haue sinned against thee.

9 Yet compassion and forgiveness is in the Loyde our God, albeit we haue rebelled against him.

10 For we haue not obeyed the hope of the Lord our God, to walke in his lawes, which he had layde before vs by the uniuersitie of his seruantes the Prophetes.

11 Yea, all Israel haue transgressed thy Lawe, and are turned backe, and haue not hearde thy voyce: therefore the curie is poloyed vpon vs, and the oth that is wrytten in the Lawe of Moses the seruant of God, because wee haue sinned against him.

12 And he hath confirmed his wordes, which he spake against vs, and against our iudges that iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not bene the like, as hath bene brought vpon Ierusalem.

13 All this plague is come vpon vs, as it is wrytten in the Lawe of Moses: yet made we not our prayer before the Lord our God, that we might turne frō our iniquities and vnderstand thy truth.

14 Therefore hath the Lord made reas by the plague, and brought it vpon vs: for the Loyde our God is righteous in all his workes which he doeth: for we

would not heare his voyce. 15 And now, O Loyde our God, that hast brought thy people out of plande of Egypt with a mighty bande, and hast gotten thee renoume, as appeareth vnto all thy day, we haue sinned, we haue done wickedly.

16 O Loyde, according to all thy righteousnes, beseeche thee, let thine anger of, and thy wrath be turned awaye from thy cite Ierusalem thine holy mountaine: for because of our finnes, and for the iniquities of our fathers, Ierusalem and thy people are a reproche to all that are about vs.

17 Nowe therefore, O our God, heare the prayer of thy seruant, and his supplications, and cause thy face to shine vpon thy Sanctuary, that lieth waste for thy Loydes sake.

18 O my God, encline thine eare & heare: open thine eyes, and beholde our desolations, and the cite wherupon thy name is called: for we do not present our supplications before thee for our owne righteousnesse, but for thy great tender mercies.

19 O Loyde, heare, O Loyde forgive, O Loyde consider, and do it: deferre not, for thine owne sake, O my God: for thy name is called vpon thy cite, and vpon thy people.

20 And whyles I was speaking and praying, and confessing my sinne, and the sinne of my people Israel, and did present my supplication before the Lord my God, for the holpe Mountayne of my God,

21 Yea, while I was speaking in prayer, euen the man Gabriel, whome I had seene before in the vision, came flying, and touched me about the time of the evening oblation.

22 And he informed me, and talked with me, and sayde, O Daniel, I am nowe come forth to giue thee knowledge and vnderstanding.

23 At the beginning of thy supplications the commandement came forth, & I am come to thewe thee, for thou art greatly beloved: therefore vnderstande the matter and consider the vision.

24 Seuentie weekes are determined vpon thy people, and vpon thine holy cite, to finish the wickednes, and to seale by the finnes, and to reconcile the iniquitie, and to bring in euersing righteousness, and to seale by the vision and prophetic, and to anount the most Holy.

25 Knowe therefore and vnderstande, that from the going forth of the commandement to bring againe the people, and to builde Ierusalem, vnto Messiah the prince, halbe senten weekes, &

f That is, from the time that Cyrus gave the leave to depart. These weekes make 49. yere, whereof 46. are referred to the time of the building of the Temple, and 3. to the laying of the foundation.

o Counting from the sixth yere of Darius who gaue the second comādemēt for y building of the Temple, are 62. weekes which make 434. yeres, which comprehend y tyme fro this building of the Temple, vnto the Baptisme of Christ. *Ebr. in strengthis of time.*

x In this last weeke of the seueritie shall Christ come & preach and suffer death. y He shall seeme to haue no beautie, nor to be of any estimation, as Iſa. 53. 2. Meaning, Titus Vespasian's sonne, who should come and destroye both the Temple and the people without all hope of recovery. a By the preaching of the Gospel he confirmed his promises, first, to the Iewes, and after to the Gentiles. b Christ accomplished this by his death and resurrection. c Meaning, that Ierusalem and the Sanctuary should be utterly destroyed for their rebellion against God & their idolatry: or as some reade, that the plagues shall be so great, that they shall all be astonied at them.

C H A P. X.

There appeareth vnto Daniel a man clothed in linen, as VVitch sheweth him wherefore he is sent.

1 He noteth this third yere, because at this time the buyling of the Temple began to be hindered by Cambyfes Cynus sonne, whē the father made warre in Asia minor against the Sythians, which was discouraging to the godly, and a great feare to Daniel.

2 Which is to declare that the godly should not hasten too much but patiently to abide the issue of Gods promise.

3 Called Abib, which cōteineth part of March and part of April.

4 Being carryed by the spirit of prophecie to haue the sight of this nuer Tygris.

5 e This was the Angel of God, which was sent to assure Daniel in this prophecie that followeth, *Ier. 10. 9.*

o strength in mee: for I mp strength f The word also was turned in me into corruption, and I retained no powder.

9 Yet heard I the voice of his woordes: & when I heard the voice of his woordes, I slept on my face: and my face was toward the ground.

10 And behold, an hande touched me, which set me vp vpon my knees and vnto the palmes of mine hands,

11 And he said vnto mee, O Daniel, a man greatly beloued, understand the woordes that I speake vnto thee, & stande in thy place: for vnto thee am I now sent. And when he had said this word vnto me, I stood trembling.

12 Then said he vnto me, feare not, Daniel: for fro the first day that thou didst tell thine heart to understande, & to humble thy self before thy God, thy woordes were heard, and I am come for thy woordes.

13 But the prince of the kingdome of Persia withstood me one and twentie daies: but lo, Michael one of the chiefe princes, came to help me, and I remained there by the kings of Persia.

14 Now I am come to shewe thee what shall come to thy people in y later daies: for yet the vision is for many daies.

15 And when he spake these woordes vnto me, I set my face toward the grounde, and helde my tongue.

16 And behold, one like the similitude of the sonnes of man touched my lippes: then I opened my mouth, & spake, and saide vnto him that stood before me, O my Lorde, *or* by the vision my powres are returned vnto mee, and I haue reseynded my strength.

17 For howe can the seruant of this my Lorde talke with my Lorde being such one: for as for me, straight way there remained no strength in mee, neyther is there breath left in me,

18 Then there came againe, and touched me one like the appearance of a man, & he strengthened me.

19 And said, O man, greatly beloued, feare not: peace be vnto thee: be strong and of good courage. And when he had spoken vnto me, I was strengthened, and said, Let my Lorde speake: for thou hast strengthened me.

20 Then said he, knowest thou wherfore I am come vnto thee? but nowe will I returne to fight with the prince of Persia: and when I am gone forth, loe, the p prince of Grecia shall come.

21 But I will shew thee that which is decreed in the Scripture of truth: I and there is none that holdeth with mee in these thyngs, but Michael your prince.

o Which declareth that whē God smiteth down his childrē, he doth not immediatly lift them vp at once (for now the Angel had touched his wife) but by litle & litle. p Meaning, that he would not only himselfe bridle the rage of Cābyfes, but also the other kings of Persia by Alexander y King of Macedonia. q For this Angel was appointed for the defence of y Church vnder Christ, who is y head thereof.

CHAP. XI.

A prophetic of the kingdomes, which should be enemies to the church of God, as of Persia, 3 of Greece, 5 of Egypt, 20 of Syria, 36 And of the Romanes.

a The Angel saith Daniel that God hath given him power to performe these things, seeing he appointed him to assist Darius, when he ouercame the Caldeans.

b Whereof Cambyses that nowe is cygned, was the first, the seconde Smerdes, the third, Darius the sonne of Hystaspis, & the fourth Xerxes, which all were enemies to the people of God and stood against them.

c For he rayfed vp all the East countreys to fight against the Grecians: and albeit he had in his armie nine hundred thousand men, yet in foure battels he was discomfited and fled away with shame.

d That is, Alexander the great.

e For when his estate was most flourishing, he ouercame himselfe with drinke, & so fel into a discafe: or as some write, was poysoned by Cassander. f For his twelue chiefe princes first deuided his kingdome among themselves. g After this his Monarchie was deuided into foure: for Seleucus had Syria, Antigonus Asia minor, Cassander the kingdome of Macedonia, and Ptolemeus Egypt. h Thus God reuenged Alexanders ambition & crueltye in causing his posteritie to be murdered, partly of the fathers chiefe friends, and partly one of another. i None of these foure shalbe able to be compared to the power of Alexander. k That is, his posteritie hauing no part thereof. l To wit, Ptolemeus King of Egypt. m That is, Antiochus the sonne of Seleucus, and one of Alexanders princes shall be more mightie: for he should haue both Asia & Syria. n That is, Berenice the daughter of Ptolemeus Philadelphus shall be giue in mariage to Antiochus Theos, thinking by this affinitie that Syria & Egypt shoulde haue a continuall peace together. o That force & strenght shall not continue: for soone after Berenice and her yong sonne after her husbands death, was slaine of her stepsonne Seleucus Calinicus the sonne of Laodice, the lawful wife of Antiochus, but put away for this womans sake. p Neither Ptolemeus, nor Antiochus. q Some read, feede, meaning the child be gotten of Berenice. r Some read, the that begate her, & thereby vnderstand her nurse, which brought her vp: so that all they that were occasion of this marriage, were destroyed. s Meaning, that Ptolemeus Euergetes after the death of his father Philadelphus should succede in the kingdome being of the same stocke that Berenice was. t To reuenge his sisters death against Antiochus Calinicus King of Syria.

1 **A**lso J, in the first yeere of Darius of the Medes, euen J^a stood to increase and to strengthen him.
2 And now will I shew thee the truth. Behold, there shall stand by yet b three kings in Persia, and the fourth shall be farre richer then they all: and by his strength, and by his riches he shall strike vp^c all against the realme of Grecia.
3 But a^c mighty king shall stand up, that shall rule with great dominion, and doe according to his pleasure.
4 And when he shall stande up, e his kingdome shall be broken, f and shall be diuided towarde the s foure windes of beauen: and not to his h posteritie, nor according to i his dominion, which hee ruled: for his kingdome shall be plucked by, euen to be for others besides those.
5 And the l king of the South shall bee mighty, and one of m his ynces, and shall pinatele agaynst him, and beare rule: his dominion shall be a great dominion.
6 And in the ende of yeeres they shall be ioyned together: for the kings o danger of the South shall come to the king of the North to make an agreement, but shee shall not receyue the power of the p arme, neyther shall p be continue, nor his q arme: but shee shall be deliuered to death, and they that brought her, and he^r that begate her, and hee that counted her in these times.
7 But out of the budde of her^r rootes shall one stande by in his steade, s which

shall come with an arme, and shall enter into the forrest of the king of the North, and doe with him as he list, and shall pinatele,

8 And shall also carry captiues into Egypt these gods with their molten images, & with their precious vessels of silver and of gold, and he shall continue u mo yeeres then the king of the North.

9 So the king of the South shall come into his kingdome, and shall returne into his owne land.

10 Wherefore his x somes shall be stirred by, & shall assemble a mighty great arme: and one y shall come, and ouerflow, and passe through: he shall be z returne, and be stirred by at his forreste.

11 And the king of the South shall be angry, and shall come fourth, and fight with him, euen with the king of the North: for hee shall set fourth a great a multitude, and the multitude shall be giuen into his hand.

12 Then the multitude shall be proud, and their heart shall be lifted vp: for he shall cast downe thousands: but he shall not kill pinatele.

13 For the king of the North b shall returne, and shall set fourth a greater multitude then afore, and shall come fourth (after certaine yeeres) with a mighty arme, and great riches.

14 And at the same time there shall many stand up against the king of the South: also the rebellious children of thy c people shall exalt themselves to establish the vision, but they shall fall.

15 So the king of the North shall come, and call by a mount, and take the strong citie: and the armes of the South shall e not resist, neyther his chosen people, neyther shall there be any strenght to withstand.

16 But he that shall come, shall doe vnto him as he list, and none shall stande agaynst him: and hee shall stande in the f pleasant land, which by his hand shall be consumed.

17 Againe he shall s set his face to enter with the power of his whole kingdome, and his confederates with him: thus shall hee doe, and hee shall giue him the h daughter of women, to destroy i her: but k he shall not stande on his side, neyther be for him.

18 After this shall hee turne his face vnto h

u For this Ptolemeus reigned fixe and fourtie yeeres.

x Meaning, Seleucus & Antiochus the Great, the fennes of Calinicus shall make ware against Ptolemeus Philopater the sonne of Philadelphus.

y For his elder brother Seleucus died, or was slaine whiles the warres were preparing.

z That is, Philopater when hee shall see Antiochus to take great dominions fro him in Syria, & also readie to inuade Egypt.

a For Antiochus had fixe thousand horsemen and three score thousand footemen.

b After the death of Ptolemeus Philopater, who left Ptolemeus Epiphanes his heire.

c For not onely Antiochus came against him, but also Philip King of Macedonia, and these two brought great power with the. d For vnder Odias which falsely alledged that place of Isa. 19. 19. certaine of the Iewes retired with him into Egypt to fulfil this

prophetic also the Angel sheweth that all these troubles which are in the Church, are by the providence and counsell of God. e The Egyptians were not able to resist Stopas Antiochus captaine. f He sheweth that hee shall not only afflicke the Egyptians, but also the Iewes, & shall enter into their countrey, whereof he admonisheth them before, that they may knowe that all these things come by Gods providence. g This was the secod battel that Antiochus fought against Ptolemeus Epiphanes. h To wit, a beautiful woman, which was Cleopatra Antiochus daughter. i For he regarded not the life of his daughter in respect of the kingdome of Egypt. k Shee shall not agree to his wicked counsell, but shall loue her husband, as her duetie requireth, and not seeke his destruction.

l That is, toward Asia, Grecia and thoe yles which are in y^e Sea called Mediterraneum: for y^e Iewes called all countreyes yles which were deuicid from them by Sea.

m For whereas Antiochus was wont to contemne the Romanes, and put their ambassadours to shame in all places, Attilius the Consul, or Lucius Scipio put him to fight and caused his shame to turne on his owne head.

n By his wicked life and obeying of foolish counsell.

o For feare of the Romanes he shall see to his holdes.

p For when as vnder y^e pretence of pouertie he would haue robbed the Temple of Iupiter Dodeceus, the countrey men slewe him.

q That is, Seleucus shall succede his father Antiochus.

r Not by foreine enemies, or battell, but by treason. s Which was Antiochus Euphanes, who as is thought, was the occasion of Seleucus his brothers death, and was of a vile, cruel & flattering nature, and vsurped the kingdom without the consent of the people. t He sheweth that great foreyne powers shall come to helpe the young sonne of Seleucus against his vnclie Antiochus, and yet shalbe ouerthrowne. u Meaning Ptolemeus Philometor Philopatres sonne, who was this childes cousin germaine, and is here called the prince of the covenant, because he was the chiefe, and all other followed his conduite. x For after the battell Philometor and his vnclie Antiochus made a league. y For he came vpon him at vnwares, and when he suspected his vnclie Antiochus nothing. z Meaning, in Egypt. a He will content him selfe with the small holdes for a time, but euer labour by craft to attaine to the chiefe. b He shalbe ouercome with treason. c Signifying his princes and the chiefe about him. d Declaring that his souldiers shall braue out and venture their life to slay and to be slayne for the sauegarde of their prince. e The vnclie and the nephewe shall take truce, and banquet together, yet in their hearts they shal imagine mischief one against another.

u ple, and shall take many, but a prince shall cause his shame to light vpon him, beside that he shall cause his own shame to turne vpon himselfe.

19 f For he shall turne his face toward the foures o. his own land: but he shall be ouerthrowne and fall, and be no more founde.

20 g Then shall stand by in his place in the gloie of the kingdome, one that shall raise taxes: but after fewe dayes he shall be destroyed, neither in wayth, nor in battell.

21 And in his place shall stand by a vile person, to whom they shall not giue the honour of the kingdome: but he shall come in peaceably, and obreyne the kingdome by flatteries.

22 And the armies shalbe ouerthrowen with a flood before him, and shall be broken: and also the prince of the covenant.

23 And after the league made with him, he shall worke deceit: vlt. for he shall come vpon, and ouercome with a small people.

24 He shall enter into the quiet and plentifull yrounce, and hee shall do that which his fathers haue not done, nor his fathers fathers: he shall deuide among them the pray and the spoyle, & the substance, pea, and he shall forecait his deuices against the strong holdes, euen for a time.

25 Also he shall stirre by his power and his outrage against the king of the South with a great armie, & the king of the South shall stured vpon to battell with a very great and mightie armie: but he shall not stand: for they shall forecait and practise against him.

26 Pea, they that ferde of the portion of his mirate, shall destroy him: and his armie shall overflowe: and many shall fall, and be slaine.

27 And both these kings hearts shalbe to do mischief, and they shall talke of decreite at one table: but it shall not as

u: name: for y^e pet the ende shall be at the time appointed.

28 Then shall he returne into his land with great subitance: for his leaute shalbe against the holy covenant: to shal he do & returne to his owne land.

29 At the time appointed he shall returne, & come toward the South: but the law shall not be as the law.

30 For the hippes of Egypt shall come against him: therefore he shall be sone and returne, and feare against the holy covenant: so shall he doe, he shall euen returne and haue intelligence with them y^e forsake the holy covenant.

31 And armes shall stand on his part, and they shall pollute the Sanctuarie of strength, and shall take awaye the daily sacrifice, and they shall set vpon the abominable desolation.

32 And such as wickedly mbeake the covenant, shall he cause to sinne by flatterie: but the people that doe knowe their God, shall puaile and prosper.

33 And they that vnderstande among the people, shall instruct many: y^e pet they shall fall by sword, and by flame, by captivity, & by spoyle many dayes.

34 Now when they shall fall, they shalbe holpen with a little helpe: but many shall cleaue vnto their faulcedy.

35 And some of them of vnderstanding shall fall to trie them, and to purge, and to make the white, all the time be out: for there is a time appointed.

36 And the king shall do what him list: he shall exalt him selfe, & magnifie himselfe against al, that is God, and shall speake maruelous things against the God of gods, & shal prosper, till the wrath be accomplished: for the determination is made.

i With the Iewes which shall forsake the covenant of the Lorde: for first he was called against the Iewes by Iasus the high priest, & this second time by Menelaus. k A great faction of the wicked Iewes shall holde with Antiochus. l So called, because the power of God was nothing diminished, although this tyrant fet vp in the Temple the image of Iupiter Olympius, and so beganne to corrupt the pure seruice of God. m Meaning such as bare the name of Iewes but in deede were nothing lesse: for they sold their soules, and betrayed their brethren for game. n They that remaine constant among the people, shall teache others by their example and edifie many in the true religion. o Whereby he exhorteeth the godly to constancie although they should perish a thousand times, and though their miseries endure neuer so long. p As God will not leaue his Church destitute, yet will he not deliuer it all at once, but so helpe, as they may still seeme to fight vnder y^e crosse, as he did in y^e time of y^e Maccabees whereof he here prophetieth. q That is, there shall be end of this small number many hypocrites. r To wit, of them y^e feare God, & will lose their life for y^e defence of true religion, signifying also y^e the Church must continually be tried & purged & ought to looke for one persecution after another: for God hath appointed y^e time: therefore we must obey. s Because the Angels purpose is to shew the whole course of y^e persecutions of y^e Iewes vnto the coming of Christ, he nowe speaketh of the monarchie of y^e Romanes which he noteth by y^e name of a King, who were without al religion & cotemned y^e true God. t So long y^e tyrants shal puaile as God hath appointed to punish the his people: but he sheweth y^e it is but for a time,

u The Romanes shall obſerue no certaine forme of religion as other nations, but ſhall change their gods at their pleaſures, yea, contemne them and prefer them ſelues to their gods.

x Signifying, that they ſhould be without all humanitie for the loue of women is taken for ſingular or great loue, as 2.Sam. 1.26.

y That is, the god of power and riches: they ſhall eſteeme their owne power about all their gods and worſhip it.

z Under preſence of worſhipping the gods, they ſhal enrich their citie with the moſt precious iewels of all the world, becauſe that hereby all men ſhould haue them in admiration for their power and riches.

a Although in their heartes they had no religion, yet they dyd acknowledge the gods and worſhipped them in their temples, leaſt they ſhould haue bene deſpised as Atheiſtes: but this was to increaſe their fame and riches: and when they gate any countrey, they ſo made others the rulers thereof, that the profiteer came to the Romanes. b That is, both the Egyptians and the Syrians ſhall at length fight againſt the Romanes, but they ſhalbe overcome. c The Angel forewarneth the Iewes that when they ſhould ſee the Romanes invade them, and that the wicked ſhould eſcape their hands, y then they ſhould not thinke but that all this was done by Gods providence, for ſmuch as he warned them of it ſo long afore, and therefore hee would ſtill preferre him. d Hearing that Craſſus was ſlaine and Antonius diſcomfited. e For Auguſtus overcame the Parthians, and recovered d that which Antonius had loſt. f The Romanes after this reigned quietly through all countreies & from ſea to ſea, & in Iudaea: but at length for their crueltie God ſhall deſtroy the.

37 Neither ſhall he regard the God of his fathers, nor the deſires of women, nor care for any god: for he ſhall magnifie him ſelfe above all.

38 But in his place ſhall he honour the God Hauzzim, and the god whom his fathers knew not, ſhall he honour with gold and with ſilver, and with precious ſtones, and pleaſant things.

39 Thus ſhal he do in y hold of Hauzzim with a ſtrange god whom he ſhall acknowledge: he ſhall increaſe his glorie, & ſhall cauſe them to rule ouer many, and ſhall diuide the land for gaine.

40 And at the end of time ſhall the King of the South purſue at him, & the King of the North ſhall come againſt him like a ſtormewinde with chariots, and with hoſtlemen, and with many ſhips, and he ſhall enter into the countreies, & ſhall overcome and paſſe through.

41 He ſhall enter alſo into the pleaſant land, and many countreies ſhalbe overthrowen: but theſe ſhall eſcape out of his hand, even EDOM and MOAB, & the chiefe of the children of Minimon.

42 He ſhall ſtretch forth his handes alſo upon the countreies, and the land of Egypt ſhall not eſcape.

43 But hee ſhall haue power ouer the treaſures of golde and of ſilver, and ouer all the precious things of Egypt, & of the Libyans, and of the black wydes where he ſhall paſſe.

44 But the tidings out of the Eaſt and the North ſhall trouble him: therefore he ſhal go forth with great wrath to deſtroy and roote out many.

45 And he ſhal plant the tabernacles of his palace betwene the ſeas in the glorious and holy mountaine, yet hee ſhall come to his ende, and none ſhall helpe him.

ſuch as neuer was ſince there began to be a nation vnto that ſauie time: & at that time thy people ſhall be deliuered, every one that ſhalbe found written in the booke.

2 And many of them that ſleepe in the duſt of the earth, ſhall awake, ſome to euerlaſting life, and ſome to ſhaime and perpetuall contempt.

3 And they that be wiſe, ſhall ſhine, as the brightnes of the firmament: and they that turne manie to righteousnes, ſhall ſhine as the ſtarres, for euer & euer.

4 But thou, O Daniel, ſhut vp thy words, and ſeale the booke till the end of the time: many ſhall runne to and fro, and knowledge ſhalbe increaſed.

5 Then I Daniel looked, and beholde, there ſtoode other two, the one on this ſide of the bank of the riuer, and the other on that ſide of the bank of the riuer.

6 And one ſaid vnto the man clothed in linen, which was vpon the waters of the riuer, When ſhalbe the end of theſe wonders?

7 And I heard the man clothed in linen which was vpon the waters of the riuer, when he held by his right hand, & his left hande vnto heauen, and ſware by him that lieth for euer, that it ſhall be ſo: a time, two times & an halfe: and when he ſhall haue accompliſhed to ſcatter the power of the holy people, all theſe things ſhalbe finiſhed.

8 Then I heard it, but I vnderſtoode it not: then ſaid I, O my Lord, what ſhal be the ende of theſe things?

9 And he ſaid, Go thy way, Daniel: for the words are cloſed vp, and ſealed, till the ende of the time.

10 Whan ſhalbe purified, made white, & tried: but the wicked ſhal be wickedly, & none of the wicked ſhall haue vnderſtanding: but the wiſe ſhall vnderſtand.

11 And ſo the time that the daily ſacrifice ſhalbe take away, & the abominable deſolation ſet vp, there ſhalbe a thouſand two hundred and ninetie daies.

12 Bleſſed is he that waiteth and cometh to the thouſand, three hundred and ſiue and thirtie daies.

13 But go thou thy way till the end be: for thou ſhalt reſt and ſtaude vp in thy lot, at the ende of the daies.

b Meaning, all that ſhall reſurre at the general reſurrection, which thing he here nameth, becauſe the faith full ſhould haue euer their reſpect to that: for in the earth there ſhalbe no ſure comfort.

c Who haue kept the true feare of God and his religion.

d He chiefly meaneth the miniſters of Gods worde, and next, all the faithfull which inſtruct the ignorant, and bring them to the true knowledge of God.

e Though the moſt part deſpise this prophetic, yet keepe thou it ſure and eſteeme it as a treaſure.

f Till the time that God hath appointed for the full reuelation of theſe things: and then many ſhall runne to and fro to ſearche y knowledge of theſe myſteries, which things they obtaine now by the light of the Goſpel.

g Which was Tygris.

h Which was as it were a double oche and did the more confirme the thing.

i Meaning, a long time, a longer time, and at length a ſhort time: ſignifying that their troubles ſhould haue an ende. k When the Church ſhalbe feattered & diminiſhed in ſuch ſorte as it ſhall ſeeme to haue no power. l From the time that Chriſte by his ſacrifice ſhall take away the ſacrifice and ceremonies of the Lawe. m Signifying that the time ſhal be long of Chriſts ſecond coming, & yet the children of God ought not to be diſcouraged, though it be deſerred. n In this number he addeth a moneth and an halfe to the former number, ſignifying that it is not in mans apoynt the time of Chriſtes coming, but that they are bleſſed that patiently abyde his appearing. o The Angell warneth the Prophet patiently to abyde, vntill the time appointed come, ſignifying that hee ſhould depart this life, & liſe againe with the elect, when God had ſufficiently humbled and purged his Church.

CHAP. XII.

Of the deliuerance of the Church by Chriſt.

a The Angel here noteth two things: firſt that the Church ſhal be in great affliction and trouble at Chriſtes coming, and next that God will ſend his Angel to deliuer it, whom here he calleth Michael, meaning Chriſte, which is publiſhed by the preaching of the Goſpell.

1 And at that time ſhall Michael ſtand vp, the great prince, which ſtanderth for the children of thy people, and there ſhalbe a time of trouble, and ſuch as neuer was ſince there began to be a nation vnto that ſauie time: & at that time thy people ſhall be deliuered, every one that ſhalbe found written in the booke.

2 And many of them that ſleepe in the duſt of the earth, ſhall awake, ſome to euerlaſting life, and ſome to ſhaime and perpetuall contempt.

3 And they that be wiſe, ſhall ſhine, as the brightnes of the firmament: and they that turne manie to righteousnes, ſhall ſhine as the ſtarres, for euer & euer.

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7 And I heard the man clothed in linen which was vpon the waters of the riuer, when he held by his right hand, & his left hande vnto heauen, and ſware by him that lieth for euer, that it ſhall be ſo: a time, two times & an halfe: and when he ſhall haue accompliſhed to ſcatter the power of the holy people, all theſe things ſhalbe finiſhed.

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9 And he ſaid, Go thy way, Daniel: for the words are cloſed vp, and ſealed, till the ende of the time.

10 Whan ſhalbe purified, made white, & tried: but the wicked ſhal be wickedly, & none of the wicked ſhall haue vnderſtanding: but the wiſe ſhall vnderſtand.

11 And ſo the time that the daily ſacrifice ſhalbe take away, & the abominable deſolation ſet vp, there ſhalbe a thouſand two hundred and ninetie daies.


12 Bleſſed is he that waiteth and cometh to the thouſand, three hundred and ſiue and thirtie daies.

13 But go thou thy way till the end be: for thou ſhalt reſt and ſtaude vp in thy lot, at the ende of the daies.

After that the ten tribes had fallen away from God by the wicked and subtle counsell of Ieroboam the sonne of Nebat, and in steade of his true seruice commanded by his worde worshipped him according to their owne fantasies and traditions of men, iuing themselves to most vile idolatrie and superstition, the Lord from time to time sent them Prophetes to call them to repentance: but they grewe cuer worse and worse, and still abused Gods benefites. Therefore now when their prosperitie was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israelites (as he did at the same time Iſaiah and Micah to them of Iudah) to condemne them of their ingratitude: and where as they thought themselves to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adulterie: and therefore sheweth them that God would take away their kingdome, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuentie yeeres, though they remained still in their vices and wickednesse, and derided the Prophetes, and contemned Gods iudgements. And because they should neither be discouraged with threatnings onely, nor yet flatter themselves by the sweetnesse of Gods promises, he seteth before them the two principall partes of the Lawe, which are the promises of saluation, and the doctrine of life: for the first part he directeth the faithfull to Messiah, by whom onely they should haue true deliuerance: and for the second, he vseth threatnings and menaces to bring them from their wicked maners and vices, and this is the chiefe scope of all the Prophetes, either by Gods promises to allure them to be godly, els by threatnings of his iudgements to feare them from vice: and albeit that the whole Lawe containe these two points, yet the Prophetes moreouer note peculiarly both the time of Gods iudgements and the maner.

CHAP. I.

1 The time wherein Hosea prophesied. 2 The idolatrie of the people. 3 The calling of the Gentiles. 4 Christ is the head of all people.

I  **U**e worde of the Lord that came vnto Hosea the sonne of Beeri, in dayes of Oziah, & Iotham, & Ahaz, & Hezekiah, kings of Iudah, and in the dayes of Ieroboam the sonne of Ioash king of Israel.

2 At the beginning the Lord spake by Hosea, and the Lord saide vnto Hosea, Goe, take vnto thee a wife of fornications, and children of fornications: for the land hath committed great whoresome, departing from the Lord.

3 So he went, and tooke a Gomer, the daughter of Diblaim, which conceived and bare him a sonne.

4 And the Lord saide vnto him, Call his name Izzreel: for yet a litle, and I will visite the blood of Izzreel vpon the house of Iehu, and will cause to cease the

kingdome of the house of Israel.

5 And at that day will I also breake the bowe of Israel in the valley of Izzreel.

6 She conceived yet againe, and bare a daughter, and God said vnto him, Call her name Lo-ruhama: for I will no more haue pittie vpon the house of Israel: but I will utterly take them as war.

7 Yet I will haue mercie vpon the house of Iudah, and will saue them by the Lord their God, and will not saue them by bow, nor by sword, nor by battell, by hostes, nor by hostemen.

8 Now when he had warned Lo-ruhama, she conceived, and bare a sonne.

9 Then said God, Call his name Lo-ammi: for ye are not my people: therefore will I not be yours.

10 Yet the number of the children of Israel shall be as the sande of the sea, which can not be measured, nor tolde: and in the place where it was said vnto them, Ye are not my people, it shall be said vnto them, Ye are the sonnes of the liuing God.

11 Then shall the children of Iudah, and the children of Israel be gathered together, and appoint themselves one head, and they shall come by out of the land: for great is the day of Izzreel.

g When the measure of their iniquitie is full, and I shall take vengeance and destroy all their policie and force.

h That is, not obtaining mercie: whereby he signifieth, that Gods fauour was departed from them.

i For the Israelites neuer returned, after that they were taken captiues by the Assyrians.

k For after their captiuitie he restored them miraculously by the meanes of Cyrus, Ezra 1. 1.

l That is, not my people.

m Because they thought that God could not haue been true in his promises except he had preserued them, he declareth, that though they were destroyed, yet the true Israelites, which are the sonnes of the promises, it could be without number, which stand both of the Iewes, and the Gentiles, Rom. 9. 26. n To wit, after the captiuitie of Babylon when the Iewes were restore: but chiefly this is referred to the time of Christ, who should be the head both of the Iewes and Gentiles. o The calamitie and destruction of Izzreel shall be so great, that to restore them shall be as a miracle.

a Called also Azariah, who being a leper was deposed from his kingdome. b So that it may be gathered by the reigne of these foure kings, that he preached about threescore yere. c That is, one that of long time hath accustomed to play the harlot: nor that the Prophet did this thing in effect, but he saue this in a vision, or els was commanded by God to set forth vnder this parable or figure the idolatrie of the Synagogue, and of the people her children. d Gomer signifieth a consumption or corruption, and Diblaim cluſters of figges, declaring, that they were all corrupt like rotten figges. e Meaning, that they should be no more called Israelites, of the which name they boasted, because Israel did preuaile with God: but that they were as bastards, and therefore should be called Izzreelites, that is, scattered people, alluding to Izzreel, which was the chiefe cite of the ten tribes vnder Ahab, where Iehu shed so much blood, 2. kings. 10. 8. 1. f I will be reuenged vpon Iehu for the blood that he shed in Izzreel: for albeit God stirre d him vp to execute his iudgements, yet he did them for his owne ambition, and not for the glorie of God, as the ende declared: for he built vp y^e idolatrie, which he had destroyed.

e The people called to repentance. s He sheweth their idolatrie and threatneth them except they repent.

a Seeing that I have promised you deliverance, it remaineth that you encourage one another to embrace the same, considering that ye are my people on whom I will have mercie. b God sheweth that the faulte was not in him but in their Synagogue, and their idolatries, that he forsooke them, Isa. 50. 1. c Meaning, that their idolatrie was so great, that they were not ashamed, but boasted of it, Ezek. 16. 25. d For though this people were as an harlot for their idolatries, yet he had left them with their apparel & downe and certaine signes of his favour, but if they continued still, he would vterly destroy them. e Whē I brought her out of Egypt, Eze. 16. 4. f That is, bastards & begotten in adulterie. g Meaning, the idols which they served and by whom they thought they had wealth and abundance. h I will punish thee that then thou maist trie whether thine idoles can helpe thee, and bring thee into such straightnes, that thou shalt have no lust to play the wanton. i This he speaketh of the faithfull, which are truly converted, and also sheweth the vse and profite of Gods rods. k This declareth that idolaters defraude God of his honour when they attribute his benefites to their idoles. l Signifying that God will take away his benefites when man by his ingratitude doth abuse them. m That is, all her seruice, ceremonies & inuentions whereby she worshipped her idoles. n I will punish her for her idolatrie. o By shewing how hartlesse crimme themselves to please others, he declareth howe the superstitious idolaters set a great part of their religion in decking themselves on their holy dayes.

Say vnto your ^a brethren, ^b Minni, and to your sisters, ^c Buzaiamah, **P**leade with your ^d mother: pleade with her: for she is not my wife, neither am I her husband: but let her take away her fornications out of her sight, and her adulteries ^e from betweene her breasts. **W**est I strip her naked, and set her as in the day that she was ^f borne, & make her as a wilderness, and leaue her like a drye land, and slay her for thyft. **A**nd I will haue no pittie vpon her children: for they be the ^g children of fornications. **F**or their mother hath plaid the harlot: she that conceived them, hath done shamefully: for she said, I will goe after my ^h louers that giue me my bread and my water, my wooll and my flaxe, myne oyle and my drinke. **T**herefore beholde, I will stoppe ⁱ thy way with thornes, and make an hedge, that she shall not finde her paths. **T**hough she followe after her louers, yet shall she not come at them: though she seeke them, yet shall she not finde them: then shall she say, I will goe and returne to my first husband: for at that time was I better then now. **N**ow she did not know that I ^k gaue her coine, and wine, and oyle, and multiplied her siluer and golde, which they bestowed vpon Baal. **T**herefore will I returne, and take as ^l vp my coine in the time thereof, and my wine in the season thereof, and will recover my wooll and my flaxe lent, to reuer her shame. **A**nd now will I discover her ^m lewdnes in the sight of her louers, and no man shall deliuer her out of mine hand. **I**f I will also cause all her mirth to cease, her feast dayes, her newe moones, & her Sabbaths, & all her solemne feastes. **A**nd I will destroy her vines and her figge trees, whereof she hath said, These are my rewards that my louers haue giuen me: & I will make them as a forest, and the wild beastes shall eat them. **A**nd I will visite vpon her ⁿ daies ^o of Baalim, wherein she burnt incense to her: and she decked her selfe with her ^p earrings and her iewels, and the folos

web her louers, and forgate me, saith the Lord. **T**herefore beholde, I will ^q assure her, and bring her into the wilderness, and speake friendly vnto her. **A**nd I will giue her her vineyards from thence, and the valley ^r of Achor for the bove of hope, and she shall sing all helpe and there as in the dayes of her youth, and as in the day when she came vp out of the land of Egypt. **A**nd at that day, saith the Lord, thou shalt call me ^s Ahi, and shalt call me no more ^t Baali. **F**or I will take away the names of Baalim out of her mouth, & they shall be no more remembered by their ^u names. **A**nd in that day will I ^v make a cove- nant for them, with the ^w wilde beasts, and with the foules of the heauen, and with that that creepeth vpon the earth: and I will breake the bowe, and the sword, and the battell out of the earth, into life. **A**nd I will marrie thee vnto me for ever: yea, I will marrie thee vnto me in rightconnesse, and in iudgement, and in mercie and in compassion. **I**f thou art my people, and thou shalt know the Lord. **A**nd in that day I will heare, saith the Lord, I will even heare ^x the braucus, and they shall heare the earth. **A**nd the earth shall heare the come, and the wine, and the oyle, and they shall heare Iree. **A**nd I will loose her vnto me in their idoles. **A**nd I will haue mercie vpon her, ^y No idolatrie that was not pittied, and I will save them which were not my people, into their mouth. **T**hou art my people. **A**nd they shall serue me purely according to my worde. ^z Meaning, that he will so blesse them that all creatures shall fauour them. ^{aa} With a covenant that neuer shall be broken. ^{ab} Then shall the heauen desire raine for the earth which shall bring forth for the vse of man. *Rom. 9. 25. 1. pet. 2. 10.*

CHAP. III. *The leues shall be cast of for their idolatrie. s Afterward they shall returne to the Lord.* **T**hen said the Lord to me, ^a Goe pet, and loue a woman (beloued of her husband, and was an harlot) according to the loue of the Lord toward the children of Israel: yet they looked to other gods, and ^b loued the wine bottles. **S**o ^c I bought her to me for silfene pieces of silver, and for an homer of barlie and an halfe homer of barley. **A**nd I said vnto her, Thou shalt abide with ^d me many dayes: thou shalt be thyselfe wholly to pleasures, and could not take vp, as they that are giuen to drunkennes. ^e Yet I loued her and paid a small portion for her, least the perceiving the greatness of my loue, should haue abused me and not by vnder duerie: for silfene pieces of siluer were but half the price of a slauē, Ex. 21. 32. **I** will trie thee a long time as in thy widdowhood whether thou wilt be mine or no.
 ^f Herein the Prophet representeth the person of God, which loued his Church before he called her, & did not withdraw the same when she gaue her selfe to idoles. ^g That is, gaue themselves wholly to pleasures, and could not take vp, as they that are giuen to drunkennes. ^h Yet I loued her and paid a small portion for her, least the perceiving the greatness of my loue, should haue abused me and not by vnder duerie: for silfene pieces of siluer were but half the price of a slauē, Ex. 21. 32. ⁱ I will trie thee a long time as in thy widdowhood whether thou wilt be mine or no.

e Meaning, not onely at the time of their captiuitie, but also vnto Christ.

f That is, they should neither haue policie nor religion, & their idoles also wherein they put their confidence should be destroyed.

g This is ment of Christs kingdome, which was promised vnto Dauid to be eternal, Psal. 72. 17.

CHAP. IIII.

A Complaint against the people, & the Priests of Israel.

1 **H**Eare the word of the Lord, ye children of Israel: for the Lord hath a controuersie with the inhabitants of the land, because there is no truth, nor mercie nor knowledge of God in y^e land.

2 **S**weari^{ng}, and lying, and killing, and stealing, and whoring they b^reake out, and blood toucheth blood.

3 **T**herefore shall the land mourne, & eue^r y^e one that dwelleth therein, shall be cut of, with the beasts of the field, and with the fowles of the heauen, and also the fishes of the sea shall be taken away.

4 **P**er let none rebuke, nor reprove an other: for thy people are as they that re^buke the Duct.

5 **T**herefore shall thou fall in the 4th day, and the prophete shall fall with thee in the night, and I will destroy thy mother.

6 **W**hy people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou shalt be no Duct to me: and seeing thou hast forgotten the Law of thy God, I will also forget thy children.

7 **A**s they were increased, so they sinned against me: therefore will I change their glorie into shame.

8 **T**hey ate by the finnes of my people, a lift by their inuides in their iniquite.

9 **A**nd there shall be like people, like priests: for I will visite their waues vpon them, and reward them their deedes.

10 **F**or they shall eat, & not haue p^rough: they shall commit adulterie, and shall not increase, because they haue left of to take heed to the Lord.

11 **W**hooredome, and wine, and newe wine take away their heart.

12 **W**hy a people aske counsell at their Priests shall be cast of, because y^e for lacke of knowledge, they are not able to execute their charge, & instruct others. Deu. 33. 3 Mal. 2. 7. g Meaning, y^e whole body of the people, which were wearie with hearing the word of God. h The more I was beneficiall vnto them. i To wit, the Priests seeke to eat y^e peoples offerings, and flatter them in their finnes. k Signifying, that as they haue sinned together, so shall they be punished together. l Showing, that their wickednes shall be punished on all sortes: for though they thinke by the multitude of w^ries to haue many children, yet they shall be decieued of their hope. m In giuing them selues to pleasures, they become like brute beasts. n Thus he speaketh by denision in calling them his people, which now for their finnes they were not: for they sought helpe of stockes and suckes.

stocks, and their staffe teacheth them: for the spirit of fornications hath caused them to erre, and they haue gone a whoring from vnder their God.

13 **T**hey sacrifice vpon the toppes of the mountaines, and burne incense vpon the hilles vnder the oakes, & the poplar tree, and the elme, because the shadowe thereof is good: therefore pour daughters thereof shall be harlots, and pour spoules shall be whores.

14 **I** will not visit pour daughters when they are harlots, nor pour spoules when they are whores: for they themselves are separated with harlots, and sacrifice with whores: therefore the people that doeth not vnderstand, shall fall.

15 **T**hough thou, Israel, plap the harlot, yet thou hast not Judah sinne: come not pee vnto Gilgal, neither go ye vp to Bethaen, nor swear, The Lord lieth.

16 **F**or Israel is rebellious as an vnruly heifer. Now the Lord will seeke them as a lambe in a large place.

17 **E**phraim is iopned to idoles: let him alone.

18 **F**or thy drunkennes sinketh: they haue committed whooredome: their rulers loue to say with shame, W^ring ye.

19 **T**he wilde hath y^e bounde them by in her wings, and they shall be ashamed of their sacrifices.

Therefore their idolatry, he wolde not that his people should resort thither. t He calleth Beth-el, that is, the house of God, Beth-aen, that is, the house of iniquitie, because of their abominations set vp there, signifying, that no place is holy, where God is not purely worshipped. u God wil so disperse them that they shal not remaine in any certaine place. x They are so impudent in receyuing bribes, y they wil commaⁿd men to bring them vnto them. y To eary them suddenly away.

CHAP. V.

Against the Priests and rulers of Israel. 13 *The helpe of man is in vaine.*

1 **O**pe, O house of Israel, and giue ye eare, O house of the king: for iudgement is toward you, because you haue bene a snare on Mizpah, & a net spread vpon Taboz.

2 **P**er they were profounde, to decline to slaughter, though I haue bene a rebuker of them all.

3 **I** know Ephraim, & Israel is not hid from me: for now, Ephraim thou art become an harlot, and Israel is defiled.

4 **T**hey will not giue their minds to turne vnto their God: for the spirit of fornication is in the middes of them, & they haue not knowne the Lord.

5 **A**nd the pride of Israel both testifie to his face: therefore shall Israel and Ephraim fall in their iniquite: Judah also shall fall with them.

6 **T**hey shall go with their shepe, with their bullockes to seeke the Lorde: but they haoked themselves not onely to be Israelites, but also Ephraimites. because their king Ieroboam came of that tribe.

e Meaning, their containing of all adimonions, they

1 **H**Eare the word of the Lord, ye children of Israel: for the Lord hath a controuersie with the inhabitants of the land, because there is no truth, nor mercie nor knowledge of God in y^e land.

f That is, their children are degenerate, so that there is no hope in them.
 g Their destruction is not far off.
 h That is, all Israel comprehended vnder this part, signifying y^e Lords plagues should pursue them from place to place till they were destroyed.
 i By the successe they shall know y^e I haue surely determined this.
 k They haue turned vpside downe all political order, and all manner of religio.
 l To wit, after king Ieroboams commandment, and did not rather folow God, m In steade of seeking for remedy at Gods hand.
 n Who was king of the Assyrians.

they shal not find him: for he hath bydauiden himselfe from them.
 7 They haue transgressed against the Loide: for they haue begotten strange children: now shall all a moneth deuoure them with their positions.
 8 Blowe ye the trumpets in Sibeah, and y^e shalme in Ramah: cry out at Bethaun, after the, & b^e Beniamin.
 9 Ephraim shalbe desolate in the day of rebuke: among y^e tribes of Israel haue I caused to know the truely.
 10 The princes of Iudah were like them that remouie the boulder: therefore wil I poure out my wrath vpon them like water.
 11 Ephraim is oppressed, and broken in iudgement, because he willingly walked after the¹ commandement.
 12 Therefore wil I be vnto Ephraim as a moth, and to the house of Iudah as a rottennes.
 13 When Ephraim saw his sickness, and Iudah his wounde, then went Ephraim vnto Ashur, and sent vnto king Tareh: yet could he not heale pou, nor cure pou of your wounde.
 14 For I wil be vnto Ephraim as a lyon, and as a spous helpe to the house of Iudah: I, euen I wil spoile, & go away: I wil take away, & none shal rescue it.
 15 I will go, and returne to my place, till they acknowledge their fault, and seeke me: in their affliction they wil seeke me diligently.

CHAP. VI.

1 Affliction causeth a man to turne to God. 2 The wickednes of the Priests.
 3 Wine, and let vs a returne to the Loide: for he hath spoiled, & he will heale vs: hee hath wounded vs, and he wil binde vs by.
 4 After two daies will y^e remiue vs, & in the third day he will raise vs by, and we shall line in his sight.
 5 Then shal we haue knowledge, and int deuoure our selues to knowe the Loide: his going forth is prepared as the morning, and he shall come vnto vs as the raine, and as the latter raine vnto the earth.
 6 O Ephraim, what shal I do vnto thee? O Iudah, how shal I intreat thee? for your goodnes is as a morning cloud, & as the morning dewe it goeth away.
 7 Therefore haue I cut downe by the Thyrsots: I haue flaine them by the words of my mouth, & the indignities were as the light that goeth forth.
 8 For I desired mercie, and not sacrifice, and the knowledge of God more then burnt offerings.
 9 But they like men haue transgressed

the content: there haue they trespassed against me.
 8 Which is a cite of them that worke iniquitie, and is polluted with blood.
 9 And as theye waite for a man, so the companie of Diuelles murder in the waue by consent: for they worke mischief.
 10 I haue seene vilany in the house of Israel: there is y^e whoredom of Ephraim: Israel is defiled.
 11 Pea, Iudah hath set a plant for thee, whiles I would returne the captiuitie of my people.

CHAP. VII.

1 Of the vices and wantomes of the people. 22 Of their punishment.
 1 When I would haue healed Israel, then the iniquitie of Ephraim was discovered, and the wickednes of Samaria: for they haue delt fallshp: and a the these cometh in, and the robber spoyleth without.
 2 And they consider not in their hearts, that I remember all their wickednes: now their owne inuincions haue beset them about: they are in my sight.
 3 They make the king glad by their wickednes, and the princes with their lies.
 4 They are all adulterers, and as a vep ouen heated by the baker, which ceaseth from rasping by, & from kneading the dough until it be leavened.
 5 This is the^d dape of our king: the princes haue made him sicke with Ragons of wine: he stretcheth out his hande to scorners.
 6 For they haue made ready their heart like an oven whyles they lie in waite: their baker slepeth all the night: in the morning it burneth as a flame of fire.
 7 They are all hote as an oven, and haue deuoured their iudges: all their kings are fallen: there is none among them that calleth vnto me.
 8 Ephraim hath mirt himselfe among the people. Ephraim is as a cake on the hearth not turned.
 9 Straglers haue deuoured his strength, & he knoweth it not: pea, & gras sheares are here & there vpon him, yet he knoweth not.
 10 And the pride of Israel testifieth to his face, & they do not returne to the Loide their God, nor seeke him for all this.
 11 Ephraim also is like a doue deceived, without y^e heart: they call to Egypt: they go to Asshur.
 12 But when they shall go, I wil spred my net vpon them, and deale them downe as the fowls of the heauen: I wil chastice them as their congregation hath heard.
 13 Wo vnto them: for they haue fled away

a Meaning, that there was no one kinde of vice among them, but that they were subiect to all wickednes, both secret and open.
 b They esteeme their wicked king Ieroboam aboue God, and seeke but howe to flatter, and please him.
 c He compareth the rage of the people to a burning oven which the baker heateth fill tyl the dough be leavened and rayfed.
 d They vied all ryot and excess in their feasts & solenities, whereby their king was overcome with surfeit, & brought into diseases, and delited in flatteries.
 e By their occasion God hath deprived them of all good rulers.
 f That is, he counterfeiteth y^e religion of the Gentiles, yet is but as a cake baked on the one side, and raw on y^e other, that is, neither through hot nor through colde,

a He sheweth the people how they ought to turne to the Lord, that he might call backe his plagues.
 b Though he correct vs from time to time, yet his helpe will not be far off, if we returne to him.
 c You seeme to haue a certaine holines & repentance, but it is vpon the sudden & as a morning cloude.
 d I haue still laboured by my Prophets, and as it were, framed you to bring you to amendment, but all was in vaine: for my word was not meate to feede them, but a sworde to slay them.
 e My doctrine which I taught thee, was most euident.
 f He sheweth to what scope his doctrine tended, y^e they should joyne the obedience of God, and the loue of their neighbour with outward sacrifice.
 g That is, like light and weake persons.

but partly a Iew, and partly a Gentile. g Which is a token of his manifolde afflictions. h That is, without all iudgement, as they that can not tell whether it is better to cleane onely to God, or to seeke the helpe of man. i According to my curses made to the whole congregation of Israel.

k That is, diuers times redeemed them, and deli- uered them from death.
 l When they were in a fiction and cried out for paine, they fought not vnto me for helpe.
 m They onely seeke their own commodity and wealth, and passe not for me their God.
 n Because they what they speake

from me: destruction shalbe vnto them, because they haue transgressed against me: though I haue ^k redeemed them, yet they haue spoken lies against me.
 14 And they haue not cried vnto me with their hearts, ^l when they healed vpon their beds: ^m they assembled themselves for wine and wine, and they rebell as gainst me.
 15 Though I haue bound, and strengthes ned their arme, yet doe they imagine mischief against me.
 16 They returne, but not to the most high: they are like a deceitfull bowe: their princes shall fall by the sword, for the rage ⁿ of their tongues: this shalbe their derision in the land of Egypt, boast of their owne strength, and passe not against me and my seruants, Psal. 73. 9.

CHAP. VIII.

a The destruction of Iudah and Israel, because of their idolatrie.

S Et the trumpet to thy ^a mouth: he shall come as an eagle against ^b Ihoue of the Lord, because they haue transgressed my conuenant, and trespassed as gainst my Lawe.

2 Israel shall ^b cry vnto me, O my God, we know thee.

3 Israel hath cast of the thing that is good: the enemie shall pursue him.

4 They haue set vp a ^c king, but not by me: they haue made princes, and I know it not: of their silver and their golde haue they made their idoles: therefore shall they be destroyed.

5 Thy calfe, O Samaria, hath cast thee: mine anger is kindled against them: howe long will they be without ^d innocencie!

6 ^e For it came euen from Israel: the workman made it, therefore it is not God: but the calfe of Samaria shall be broken in pieces.

7 For they haue ^f sowne the wind, and they shall reape the whirlwind: it hath no stalk: the budde shall bring forth no meale: if so be it being forth, the strangers shall beuowre it.

8 Israel is deuoured, nowe shall they be among the Gentiles as a vessell wheres in is no pleasure.

9 For they are gone by to Asshur: they are as a wilde asse alone by himselfe: Ephraim hath hired louers.

10 Yet though they haue hired among the nations, nowe will I gather them, and they shall sowe a little, for the ^h burden of the king, and the princes.

11 Because Ephraim hath made many altars to sinne, his altars shalbe to sinne.

12 I haue written to them the great things of my Lawe: but they were counted as a ⁱ strange thing.

13 They sacrifice flesh for the sacrifice of mine offerings, and ate it: but the ^k Lord means the Lord vnto bringing them to repentance. i Thus the idolaters count the worde of God as strange in respect of their owne inuention. k S. ying, that they offer it to the Lord, but he accepteth no seruice, which he himselfe hath not appointed.

accepteth them not: now will he remember their iniquitie, and visite their finnes: they shall returne to Egypt.

14 For Israel hath forgotten his maker, and buildeth Temples, & Iudah hath builded strong cities: but I will sende a fire vpon his cities, and it shall beuoure the palaces thereof.

CHAP. IX.

Of the hunger and captiuitie of Israel.

R Eiope not, O Israel for iope ^a as other people: for thou hast gone a whoring from thy God: thou hast loned ^b a rewarde vpon euery comie floore.

2 ^c The floure, and the wine presse that not feede them, and the new wine shall faile in her.

3 They will not dwell in the Lords land, but Ephraim will returne to Egypt, and they will eate vncleane things in Asshur.

4 They shall not offer ^d wine to the Lord, neither shall they sacrifice be pleasant vnto him: but they shalbe vnto them as the bread of mourners: all that eate thereof, shall be polluted: for their bread ^e for their soules shall not come into the house of the Lord.

5 What will ye doe ^f then in the solemn day, & in the day of ^g feast of the Lord?

6 For loe, they are gone from ^h destruction: but Egypt shall gather them vp, and Memphis shall burie them: the nettle shall possesse the pleasant places of their silver, and the thorne shalbe in their tabernacles.

7 The dayes of visitation are come: the dayes of recompence are come: Israel shall knowe it: ⁱ the Prophet is a foole: the spiritual man is mad, for the multitude of thine iniquitie: therefore the hartred is great.

8 The watchman of Ephraim should be with my God: but the Prophet is the snare of a fouler in all his wapes, and hatred in the house of his God.

9 They ^k are deeply set: they are corrupt as in the dayes of Sibeah: therefore he will remember their iniquitie, he will visite their finnes.

10 I found Israel like ^l grapes in the wilderness: I sawe your fathers as the first ripe in ^m figge tree at her first time: but they went to Baal Peor, and separated themselves vnto that shame, and their abominations were according to ⁿ their louers.

11 Ephraim their glorie shall flee away like a bird: from the birth ^o and from succour.

h Then they shall know that they were deluded by them who chalenged to themselves to be their Prophets and spiritual men. i The Prophets duectie is to bring incn to God, and not to be a snare to pull them from God. k This people is so rooted in their wickednes, that Gibeah which was like to Sodom, was neuer more corrupt, Iudg. 19. 22. l Meaning, that he so effecmed them and delighted in them. m They were as abominable vnto me, as their louers the idoles. n Signifying, that God would destroy their children by these sundry means, and so consume them by litle and litle.

a For though all other people should escape, yet thou shalt be punished.
 b Thou hast committed idolatrie in hope of reuward, & to haue thy barnes filled, Iere. 44. 17. as an harlot that had rather lye by playing ^f where then to be intertaind of her owne husband.
 c These outward things that thou seekest, shall be taken from thee.
 d Al their doings both touching policie and religion, shall be reiected as things polluted.
 e The meate offering which they offered for them selues.
 f When the Lord shall take away all the occasions of seruing him, which shall be the most grieuous point of your captiuitie, when you shall see your selues cut of from God.
 g Though they think to escape by fleeing the destruction that is at hand, yet shall they be destroyed in the place whither they flee for succour.
 h Then they shall know that they were deluded by them who chalenged to themselves to be their Prophets and spiritual men. i The Prophets duectie is to bring incn to God, and not to be a snare to pull them from God. k This people is so rooted in their wickednes, that Gibeah which was like to Sodom, was neuer more corrupt, Iudg. 19. 22. l Meaning, that he so effecmed them and delighted in them. m They were as abominable vnto me, as their louers the idoles. n Signifying, that God would destroy their children by these sundry means, and so consume them by litle and litle.

As they kept tender plants in their houses in Tyrus to preserve them from the cold ayre of the y Sea, so was Ephraim at the first vnto me, but now I will give him to slaughter. p The Prophet seeing the great plagues of God toward Ephraim, praith to God to make them barren, rather then this great slaughter should come vpo their children. q The chiefe cause of their destruction is that they commite

the wombe, and from the conception. 12 Though they bring vp their children, yet I will deppue them from being men: yea, wo to them, when I depart from them. 13 Ephraim, as I saue, is as a tree ° in Cyprus planted in a cottage: but Ephraim shall bring forth his children to the murderer. 14 O Ioyde, gne them: what wilt thou gne them: gne them a barren wombe and dry breaste. 15 All their wickednesse is in Gilgal: for there doe I hate them: for the wickednesse of their intentions, I will cast them out of mine House: I will loue them no more: all their princes are rebels. 16 Ephraim is smitten, their roote is dryed vp: they can bring no fruite: yea, though they bring forth, yet will I haue euen the dearest of their body. 17 Why God will cast them away, because they did not obey him: and they shall wander among the nations. idolatrie, and corrupt my religion in Gilgal.

CHAP. X.

Against Israel and bushes. 14 His destruction for the same.

a Whereof though y grapes were gathered, yet euer as it gathered newe strength, it increased newe wickednesse, so that y correction which should haue brought them to obedience, did but vtter their stubbornesse. b As they were riche and had abundance. c To wit, from God. d The day shall come that God shall take away their king, and then they shall seele the fruit of their sinnes, and how they trusted in him in vaine, 2. King. 17. 6. 7. e In promising to be faithful toward God. f Thus their ingratitude and fide- lity which they pretended, was nothing but bitterness and griefe. g When the calfe shall be carried away, h Chemarims were certaine idolatrous priests, which did wear blacke apparell in their sacrifices, and cried with a loud voyce: which superstition Elijah derided, 1. King. 18. 27. reade 2. king. 23. 5. i This he speaketh in contempt of Beth-el, reade Chap. 4. 15. 1. Sa. 2. 19. Luke 23. 30. 1. Tim. 6. 16. and 9. 6.

1 Israel is a emptye vine, yet hath it brought forth fruite vnto it selfe, and according to the multitude of the fruite thereof he hath increased the altars: according to the goodnesse of their lande they haue made faire images. 2 Their heart is ° deuided: now he shall they be found faultie: he shall beake downe their altars: he shall destroy their images. 3 For now they shall say, We haue no king because we feared not the Lord: and what should a king doe to vs? 4 They haue spoken wordes, swearing falsly in making ° a covenawt: thus iudgement groweth as woynewood in the furrowes of the felde.

5 The inhabitants of Samaria shall see feare because of the calfe of Beth-auen: for the people thereof shall moune ouer it, and the Chemarims thereof, that reioyced on it for the glory thereof, because it is departed from it. 6 It shall be alio brought to Ashur, for a present vnto king Israhel: Ephraim shall receiue shame, and Israel shall be ashamed of his owne counsell. 7 Of Samaria, the king thereof is destroyed, as the foine vpon the water. 8 The hie places also of Auen shall be destroyed, euen the sinne of Israel: the thome and the thistle shall grow vpon their altars, and they shall lay to the mountaines, * Coner vs, and to the hilles, fall vpon vs.

9 O Israel, thou hast sinned from the bapes of Gibeah: there they stood: the battell in Gibeah against the children of iniquitie did not ° conche them. 10 It is my desire ° that I should chastise them, and the people shall be gathered against them, when they shall gather themselves in their two ° furrowes. 11 And Ephraim is as a heifer bred to delite in chirelshing: but I will passe by her: I will keepe her: I will make Ephraim to ride: Iudah shall plow, and Iasakob shall beake his cloddes. 12 Solue to pour selues in righteousness: reape after the measure of mercie: I beake vp your fallow ground: for it is time to secke the loide, till he come and raine righteousness vpon you. 13 But you haue plowed wickednesse: ye haue reaped iniquitie: you haue eaten the fruite of lies: because thou didst trust in thine owne wayes, and in the multitude of thy strong men, 14 Therefore shall a tumult arise among thy people, and all thy munitions shall be destroyed, as ° Shalman destroyed Beth-arbel in the day of battel: the mother with the children was dashed in pieces. 15 So shall Beth-el do vnto you, because of your malicious wickednesse: in a morning shall the king of Israel be destroyed. plowing is labour and paine. q I will lay my yoke vpon her fatte necke. r Reade Ierem. 4. 4. f That is, Shalmanazar in the destruction of that cite spared neither kinde nor age.

CHAP. XI.

The benefites of the Lord toward Israel. 5 Their ingratitude against him.

1 When I loned him, and called my sonne out of Egypt. 2 They called them, but they went thus from them: they sacrificed vnto Baalim, and burnt incense to images. 3 I led Ephraim also, as one should beare them in his armes: but they knew not that I healed them. 4 I led them with cordes ° of a man, euen with bandes of loue, and I was to them, as he that taketh of the poke from their lawes, and I laid the meate vnto them. 5 He shall no more returne into the lande of Egypt: but Ashur shall be his king, because they refused to conuert. 6 And the sword shall fall on his cities, and shall consume his battres, and deuoure them, because of their owne counsells. 7 And my people are bent to rebellion against me: though ° they called them to the most hie, yet none at all would exalt him. 8 How shall I giue thee vp, Ephraim? how shall I deliuer thee, Israel? howe shall I make thee, as ° Amonah: howe shall I set thee, as ° Zeboun? mine heart is grieved, because of the cities that were destroyed with Sodom, deut. 29. 23, turned

In those dayes wast thou as wicked as the Gibeonites, as God there partly declared: for thy zeale coule not be good in executing Gods iudgements, seeing thine owne deeds were as wicked as theirs. l To wit, to fight, or the Israelites remained in that stubbernes from that time, m The Israelites were not moued by their example to cease from their sinnes. n Because they are so desperate, I will delight to destroy them, o That is, when they haue gathered all their strength together. p Wherein is pleasure, as in my yoke vpon her fatte necke. q That is, Shalmanazar in the destruction of that cite spared neither kinde nor age.

a Whiles the Israelites were in Egypt and did not prouoke my wrath by their malice and ingratitude. b They rebelled and went a contrary way when the Prophets called them to repentance. c That is, friendly and not as beastes or slaues. d Seeing they contemne all this kindnesse, they shall be led captiue into Assyria. e To wit, the Prophets. f God considereth with himselfe, & that with a certaine griefe, how to punish them. g Which were two of the cities that were destroyed with Sodom, deut. 29. 23, turned

q That is, in greater abundance and more generally then in time past; and thus was fulfilled vnder Christ, when as Gods graces, and his Spirit vnder the Gospel was abundantly giuen to the Church, Isa. 44. 3. acts 2. 17. iohn. 7. 38. 39. r As they had visions, and dreames in olde time, so shall they now haue clearer reuelations, s He werneth the faithfull what terrible things should come, to the intent that they should not looke for continuall quietnes in this world, and yet in all these troubles he would preferue them. t The order of nature shall seeme to be changed for the horrible afflictions that shal be in the world, Isa. 1. 3. ro. ezek. 32. 7. chap. 3. 15. mat. 24. 29. u Gods iudgements are for the destruction of the infidels, and to moue the godly to call vpon the Name of God, who wil giue them saluation. x Meaning hereby the Gentiles, Rom. 11. 13.

for you shall raine, euen the first raine, and the latter raine in the first moneth.
 24 And the barnes shall be full of wheat, and the presses shall abound with wine and oyle.
 25 And I will render you the vices that the grasshopper hath eaten, the canker worme and the caterpiller and the palmer worme, my great host which I sent among you.
 26 So you shall eate and be satisfied and praise the name of the Lord your God, that hath delt marvellously with you: and my people shall neuer be ashamed.
 27 Ye shall also knowe, that I am in the midst of Israel, and that I am the Lord your God and none other, and my people shall neuer be ashamed.
 28 And afterward wil I poure out my Spirit vpon all flesh: and your sonnes and your daughters shall propheticke: your olde men shall dreame dreames, and your yong men shall see visions,
 29 And also vpon the seruants, and vpon the maides in those dayes wil I poure my Spirit.
 30 And I will shew wonders in the heaues and in the earth: blood and fire, and pillars of smoke.
 31 The sunne shall be turned into darkenes, and the moone into blood, before the great and terrible daye of the Lord come.
 32 But whosoener shall call on the name of the Lord, shall be saved: for in mount Zion, and in Jerusalem shall be deliuerance, as the Lord hath sayd, and in the remnant, whom the Lord shall call.

CHAP. III.

Of the iudgement of God against the enemies of his people.

a When I shall deliuer my church, which standeth of the Iewes and of the Gentiles.
 b It appeareth that he alludeth to that great victory of Iehoshaphat, when as God without mans helpe destroyed the enemies, 2. Chro. 20. 26. also he hath respect to this worde Iehoshaphat, which signifeth pleading, or iudgement, because God woulde iudge the enemies of his Church as he did there. c That which the enemye gate for the sale of my people, hee bestowed vpon harlots and drinke.

1 Behold, in that daye and in that time, when I shall bring againe the captiuitie of Iudah and Jerusalem,
 2 I will also gather all nations, and wil bring them downe into the valley of Iehoshaphat, and wil plead with them there for my people, and for mine heritage Israel, whom they haue scattered among the nations, and parted my land.
 3 And they haue cast lottes for my people, and haue giuen the child for the harlot, and solde the girle for wine, that they might drinke.

4 Pea, and what I haue you to doe with me, & Tyris & Sidon and al the coasts of Palestina? wil ye render me a recompence? and if ye recompence me, swiftly and speedily wil I render your recompence vpon your head:
 5 For ye haue taken my silver and my golde, and haue carped into your temples my goodly and pleasant things.
 6 The children also of Iudah and the children of Ierusalem haue you solde vnto the Grecians, that ye might sende them farre from their border.
 7 Beholde, I wil raise them out of the place where ye haue solde them, and wil render your rewarde vpon your owne head,
 8 And I wil sell your sonnes and your daughters into the hand of the children of Iudah, and they shall sell them to the Sabeans, to a people farre of: for the Lord hath spoken it.
 9 Publish this among the Gentiles: prepare warre, wake vp the mightie men: let all the men of warre draue nexte & come by.
 10 Break your plowshares into swords, and your speers into speares: let the weakelap, I am strong.
 11 Assemble your selues, and come all ye heathen and gather your selues together round about: there shall the Lord call downe the mightie men.
 12 Let the heathen be wakened, & come by to the valley of Iehoshaphat: for there wil I sit to iudge all the heathen round about.
 13 Put in your speers, for the harvest is ripe: come, get you downe, for the winepresse is full: pea, the winepresses runne ouer, for their wickednesse is great.
 14 A multitude, a multitude, come into the valley of Iehoshaphat: for the daye of the Lord is nexte in the valley of Iehoshaphat.
 15 The sunne and moone shall be darkened, and the starres shall withdraue their light.
 16 The Lord also shall roare out of Zion, and utter his voyce from Jerusalem, and the heauens, and the earth shall shake, but the Lord wil be the hope of his people, and the strength of the children of Israel.
 17 So shall ye know that I am the Lord your God dwelling in Zion, mine holy mountaine: then shall Jerusalem be holy, and there shall no strangers bee there: for I will purge her any more.
 18 And in that day shall the mountaines droppe downe new wine, and the hills shall flowe with milke, and all the rivers of Iudah shall runne with waters, and a fountaine shall come forth of the house of the Lord, and that water shall fill the valley of Sittim.

d He taketh the cause of his Church in hand against the enemye, as though the iniurie were done to himselfe.
 e Haue I done you wrong, that ye will render me the like?
 f For afterward God folde them by Nebuchadnezzar, and Alexander the great, for the loue he bare to his people, and thereby they were comforted as though the price had bene theirs.
 g When I shall execute my iudgements against mine enemies, I wil cause euery one to be ready, and to prepare their weapons to destroy one another, for my Church sake.
 h Thus he shall encourage his enemies when their wickednesse is full ripe, to destroy one another, which he calleth the valley of Gods iudgement.
 i God assureth his against all troubles, that when he destroyeth his enemies, his children shall be deliuered.
 k The strangers shall no more destroy his Church: which if they do, it is by people which by their finnes make breach for the enemye.
 l He promisseth to his Church abundance of graces, reade Ezek. 47. 1. which should water & comfort the most baren places, Amos 9. 13.

m The malicious enemies shall have no part of this grace.

19 Egypt shall be waste, and Edom shall be a desolate wilderness, for the injuries of the children of Judah, because they have shed innocent blood in their land.
20 But Judah shall dwell for ever, & Jeru-

salem for ever generation to generation.
21 For I will cleanse their blood, that I have not cleansed, & the Lord will dwell in Zion.
their filthines, but now he promiseth to cleanse them & to make them pure vnto him.

AMOS.

THE ARGUMENT.

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

CHAP. I.

The time of the prophetic of Amos. 2 The word of the Lord agaynst Damascus, 6 The Philistines, Tyrus, Idumea and Ammon.

a Which was 2 towne six miles from Ierusalem in Iudea, but he prophesied in Israel.

b In his dayes the kingdome of Israel did most flourish.

c Which, as Iosephus writeth, was when Vzziah would haue vsurped the Priests office, & therefore was smitten with the leprosie.

d Whatfoeuer is fruitful & pleasant in Israel shall shortly perish.

e He sheweth first that all the people round about should be destroyed for their manifold sinnes: which are ment by three and four which make sense, because the Israelites should the more deeply consider Gods iudgements toward them.

f If the Syrians shall not be spared for committing this crueltie against one citie, it is not possible that Israel should escape punishment which hath committed so many & grievous sinnes against God and man. g The antiquitie of their buildings shall not avoid my iudgements. See Ier. 49. 47. h Tiglath Pileser led the Syrians captiue, and brought them to Cyrene, which he calleth here Kir. i They ioyned themselves with the Edomites their enemies, which carried them away captiues.

The words of Amos, who was among the heardmen ^a at Beersha, which he sawe vpon Israel, in the dayes of Uzziah king of Judah, & in the dayes of ^b Jeroboam the sonne of Joash king of Israel, two yere before the earthquake.

2 And he said, The Lord shall roare from Zion, and utter his voyce from Ierusalem, and the dwelling places of the shepherds shall perish, and the top of Carmel shall wither.

3 Thus saith the Lord, For thye transgressions of Damascus, and for foure I will not turne to it, because they haue threshed Gilcad with threshing instruments of yron.

4 Therefore will I sende a fire into the house of Hazael, and it shall deuoure the palaces of Ben-hadad.

5 I will beake also the barres of Damascus, and cut of the inhabitant of Bikesath-aun: and him that holdeth the scepter out of Beth-edon, and the people of Aram shall go into captiuitie vnto Kir, saith the Lord.

6 Thus saith the Lord, For thye transgressions of Azzah, and for foure, I will not turne to it, because they carped as way prisoners the whole captiuitie to shut them by in Edom.

7 Therefore will I sende a fire vpon the walles of Azzah, and it shall deuoure the palaces thereof.

8 And I will cut of the inhabitant from

Ashdod, & him that holdeth the scepter from Ashkelon, and turne mine hande to Ekron, and the remnant of the Philistines shall perish, saith the Lord God.

9 Thus saith the Loide, For thye transgressions of Tyrus, and for foure, I will not turne to it, because they shut the whole captiuitie in Edom, & haue not remembered the ^k brotherly counten.

10 Therefore will I send a fire vpon the walles of Tyrus, and it shall deuoure the palaces thereof.

11 Thus saith the Loide, For thye transgressions of Edom, and for foure, I will not turne to it, because hee did pursue his brother with the sword, and did ^l cast of al pitie, and his anger spoiled him cruene, and his wraith watered him all way.

12 Therefore will I send a fire vpon Teman, and it shall deuoure the palaces of Bozrah.

13 Thus saith the Loide, For thye transgressions of the children of Ammon, and for foure, I will not turne to it, because they ^m haue ript by the women with childe of Gilcad, that they might enlarge their border.

14 Therefore will I kindle a fire in the walles of Ahabah, and it shall deuoure the palaces thereof, with shooting in the day of battell, and with a tempest in the day of the whylewinde.

15 And their king shall go into captiuitie, vnto Kir, and his princes together, saith the Loide.

CHAP. II.

Agaynst Moab, Iudah, and Israel.

Thus saith the Lord, For thye transgressions of Moab, & for foure I will not turne to it, because it burnt the

^a bones of the king of Edom into lime.
2 Therefore will I send a fire vpon Moab, and it shall deuoure the palaces of Kerioth, and Moab shall die with tumult, with shouting, & with the sound of a trumpet.

3 Seeing they would reuenge them selues

k For Esau (of whom came the Edomites) & Iaakob were brethren: therefore they ought to haue admonished the of their brotherly friendship, and not to haue prouoked them to hatred.

^l Ebr. corrupt his compassions.
1 He was a continual enemy vnto him.

m He noteth the great crueltie of the Ammonites, that spared not the women, but most tyrannously tormented them, and yet the Ammonites came of Lot, who was of the householde of Abraham.

a For the Moabites were fought against the king of Edom, that they burnt his bones after that he was dead: which declared their barbarous of the dead.

- 3 And I will cut of the iudge out of the mids thereof, & will flay all the princes thereof with him, sayth the Lord.
- 4 Thus saith the Lord, For three transgressions of Iudah, and for foure, I will not tuncie to it, because they haue cast away the Law of the Lord, & haue not kept his commandements, & their lies caused them to erre after the which their fathers haue walked.
- 5 Therefore will I sende a fire vpon Iudah, and it shall deuoure the palaces of Ierusalem.
- 6 Thus saith the Lord, For three transgressions of Israel, and for foure, I will not tuncie to it, because they solde the righteous for siluer, and the poore for shooes.
- 7 They gaue ouer the head of the poore, in the dust of the earth, and peruert the wayes of the necke: and a man & his father will go in to a maid to dishonour mine holp shame.
- 8 And they hee downe vpon clothes layd to pledge by euery altar: and they drinke the wine of the condemned in the House of their God.
- 9 Yet destroyed I the Amozite before them, whose height was like the height of the cedars, and he was strong as the oaks: notwithstanding I destroyed his fruit from aboue, and his root from beneath.
- 10 Also I brought you by from the land of Egypt, and ledde you fourtie peres thorow the wilderness, to possesse the land of the Amozite.
- 11 And I rapied by of your somes for Prophets, and of your pong men for Nazarites. Is it not euen thus, O pe children of Israel, sayth the Lord?
- 12 But pee gaue the Nazarites wine to drinke, and commāded the Prophets, saying, Propheticke not.
- 13 Beholde, I am pressed vnder you as a cart is pressed that is full of heaues.
- 14 Therefore the sight hath perished from the swift, and the strong shall not strengthen his force, neither shall the mightie saue his life.
- 15 For he that haudeth the bowe, shall stand, and he that is swift of foote, shall not escape, neither shall he that rpdeth the horse, saue his life.
- 16 And he that is of mightie courage among the strong men, shall see awaye naked in that day, sayth the Lord.

- men of Israel, euen against the whole familie which I brought by from the land of Egypt, sayng,
- 2 You onely haue I knowne of all the families of the earth: therefore I will visite you for all your iniquities.
- 3 Can two walke together except they be agreed?
- 4 Will a lion roare in the forest, when he hath no pray? or wil a lions whelpie crie out of his denne, if he haue taken nothing?
- 5 Can a berde fall in a snare vpon the earth, where no fouler is? or will hee take by the snare from the earth, and haue taken nothing at all?
- 6 What a rumpet be blowne in the citie, and the people be not afraid? or what there be euill in a citie, and the Lord hath not done it?
- 7 Surely the Lord God will do nothing, but hee reneweth his secret vnto his seruants the Prophets.
- 8 The lyon hath roared: who wil not be afraid? the Lord God hath spoken: who can but propheticke?
- 9 Proclaime in the palaces at Aethiopia, & in the palaces in the lande of Egypt, and say, Assemble your selues vpon the mountaines of Samaria: so beholde the great tummits in the mides thereof, & the oppressed in the mids thereof.
- 10 For they knowe not to do right, sayth the Lord: they stole by violence, and robbrie in their palaces.
- 11 Therefore thus sayeth the Lord God, An aduersarie shall come euen round about the countrey, & shall bring downe thy strength from thee, and thy palaces shall be spoiled.
- 12 Thus sayeth the Lord, As the shepheard taketh out of the mouth of the lyon two legges, or a piece of an eare: so shall the children of Israel bee taken out that dwell in Samaria in the corner of a bed, and in Damascus, as in a couche.
- 13 Heare, and testifie in the house of Aethiopia, sayeth the Lord God, the God of hostes.
- 14 Surely in the day that I shall visite the transgressions of Israel vpon him, I will also visite the altars of Beth-el, & the homes of the altar shall be broken of, and fall to the ground.
- 15 And I will limite the winter house with the sommer house, and the houses of pnoie shall perishe, and the great the so to speake houses shall be consumed, sayeth the Lord.

- a I haue onely chosen you to be mine among all other people, & yet you haue forsaken me.
- b Hereby the Prophet signifieth that hee speaketh not of himselfe, but as God guideth and moueth him, which is called the agreement betwene God and his Prophets.
- c Will God threaten by his Prophets, except there be some great occasion?
- d Can any thing come without Gods prouidence?
- e Shall his threatnings be in vaine?
- f Shall the Prophets threaten Gods iudgements and the people not be afraid?
- g Doeth any aduersitie come without Gods appointment?
- h God dealeth not with the Israelites as he doth with other people: for he euer warneth them before of his plagues by his Prophets.
- i Because y people ener murmured against the Prophets, he sheweth y Gods Spirit mouth the so to speake as they did.
- k He calleth the strangers, as the Philistims & Egyptians to be witnesses of gods iudgemts against the Israelites for their crueltye & oppression.
- l The fruite of their crueltye & the appereth by their great riches, which they haue in their houses.
- m When the lion hath faciate his hunger, the shepherd findeth a leg or a tip of an eare to shew that the sheepe hath bene worried.
- n Where they thought to haue had a sure hold, and to haue bene in safetie,

CHAP. III.

Hee repproueth the house of Israel of ingratitude.
11 For the which God will punish them.

1 H Eare this worde that the Lord pronounceth agaynst you, & thus

CHAP. IIIII.

Agaynst the gouernours of Samaria.

I Heare

a Thus he calleth the princes and governours, which being overwelmed wth the great abundance of Gods benefites, forsake God, and therefore he calleth them by y^e name of beasts & not of men.

b They incourage such as have authority ouer the people, to powle them, so that they may haue profic by it.

c He alludeth to fishers which catch fish by hookes and shornes.

d He speaketh this in contempt of them which resorted to these places, thinking that their great deuotion and good intention had bene sufficient to haue bound God vn- to them.

e Reade Deut. 14.28.

f As Leui. 7.13.

g You onely desire in these out- ward ceremonies and haue none other respect.

h That is, lack of bread and meate.

i I staide y^e raine till the frutes of the earth were destroyed with drought & yet you would not consider it to returne to me by repentance.

k They could not finde water inough where they had heard saye it had rayned.

l As I plagued the Egyptians, Exod. 9.10.

m You were almost all consumed, and a fewe of you woonderfully preferred, 2.King.14.26.

n Turne to him by repentance.

HEare this word, ye a kinde of Sa-
 lean that are in the mountaine of
 Samaria, which oppresse y^e poore,
 and destroy the needie, and they say to
 their masters, b^e King, & let vs drinke.
 2 The Lord God hath woyned by his ho-
 lines, that lo, the dayes shall come vpon
 you, that he will take you away with
 c^hornes, and pour poitentie with fish
 hookes.
 3 And ye shall goe out at the breaches
 euery kowe forwarde: and ye shall cast
 your selues out of the palace, saith the
 Lord.
 4 Come to d^e Beth-el, and transgresse: to
 Gilgal, & multiply transgression, and
 bring your sacrifices in the morning,
 and pour tithes after thre^e e^r peres.
 5 And offer a thanksgiving f^o of leauen,
 pibbly and proclaime the free offerings:
 for this liketh you, O ye chylzen of Is-
 rael, saith the Lord God.
 6 And therefore haue I giuen you b^e clea-
 nes of teeth in al your cities, and scarce-
 nes of bread in all your places, yet haue
 ye not returned vnto me, saith the
 Lord.
 7 And also I haue withholden the raine
 from you, when there were yet thre^e
 aⁿ moneths to the haruest, and I caused
 it to raine vpon one citie, and haue not
 caused it to raine vpon another citie:
 one piece was rained vpon, and the
 piece whereupon it rained not, wis-
 thered.
 8 So two or thre^e cities wandred vnto
 one citie to drinke water, but they were
 h^o not satisfied: yet haue ye not returned
 vnto me, saith the Lord.
 9 I haue smitten you with blasting, and
 mildew: your great gardens and your
 vineyards, and your figtrees, and your
 olive trees did the palmer woyned des-
 noure: yet haue ye not returned vnto
 me, saith the Lord.
 10 Pestilence haue I sent among you, af-
 ter the maner of e^g Egypt: your young
 men haue I slaine with the sword, and
 haue taken away your hostes: and I
 haue made the stinke of your tentes to
 come by euery into your nostrils: yet
 haue ye not returned vnto me, saith the
 Lord.
 11 I haue ouerthrowen you, as God o-
 uerthrew Sodom and Gomorah: and
 ye were as a fire m^o hand pluckt out of
 the burning: yet haue ye not returned
 vnto me, saith the Lord.
 12 Therefore, thus wil I doe vnto thee,
 O Israel: and because I will doe this
 vnto thee, prepare to m^eete thy God,
 O Israel.
 13 For lo, he that smytheth the moun-
 taines, and createth the winde, and de-
 clareth vnto man what is his thought:
 which maketh the morning darknes,

and walketh vpon the hie places of the
 earth, the Lord God of hostes is his
 Name.
 C H A P. V.
 A lamentation for the captiuitie of Israel.
HEare ye this word, which I lift
 vpon you, euen a lamentation
 of the house of Israel.
 2 The v^{ir}gine Israel is fallen, and shall
 no more rise: she is left vpon her lands,
 and there is none to raise her vp.
 3 For thus saith the Lord God, The cit-
 ie which went out by a thowand, shall
 leaue an b^e hundred: and that which
 went forth by an hundred, shall leaue
 ten to the house of Israel.
 4 For thus saith the Lord vnto the house
 of Israel, Seeke ye me, and ye shall liue,
 5 But seeke not Beth-el, nor enter into
 e^g Gilgal, and goe not to Beer-sheba: for
 Gilgal that goe into captiuitie, & Beth-el
 shall come to nought.
 6 Seeke the Lord, and ye shall liue, lest he
 breake out like fire in the house of Jo-
 seph and deuoure it, and there be none
 to queneche it in Beth-el.
 7 They turie d^e iudgement to womens
 wood, and leaue of righteoulnes in the
 earth.
 8 Ye e^g maketh Pleiades, and Dion, and
 he turneth the shadow of death into the
 morning, and he maketh the day darke
 as night: he collecth the waters of the
 sea, and pouereth them out vpon the o-
 pen earth: the Lord is his Name.
 9 Ye strenghteneth the destroyer against
 the mightie: and the destroyer shall
 come against the fortresse.
 10 They haue hated him, f^o that rebuked
 in the gate: and they abhorred him that
 spakest brightlie.
 11 Forasmuch then as your treading is
 vpon the poore, and s^e ye take from him
 burdens of wheat, ye haue built houses
 of hewen stone, but ye shall not dwell
 in them: ye haue planted pleasant vine-
 yards, but ye shall not drinke wine of
 them.
 12 For I knowe your manifolde trans-
 gressions, and your mightie sinnes: they
 afflict the iust, they take rewardes, and
 they oppresse the poore in the gate.
 13 Therefore h^o the iudgent shall keepe si-
 lence in that time, for it is an euill
 time.
 14 Seeke good and not euill, that ye may
 liue: and the Lord God of hostes shall be
 with you, as you haue spoken.
 15 Hate the euil, and loue the good, and
 establish iudgement in the gate: it may
 bee that the Lord God of hostes will
 be mercifull vnto the remnant of Jo-
 seph.
 16 Therefore the Lord God of hostes, the
 Lord saith thus, Mourning shall be in
 all streetes: and they shall say in all the
 hie wayes, Alas, alas: and they shall
 cal the i^u husbandman to lamentation,
 and such as can mourne, to mourning.

a He so collecth the because they so boasted of the felices, or because they were giuen to wantonnes & deintines.

b Meaning, that the tenth part should scarcely be saued.

c In these places they worshipped newe idoles, which afore-time serued for the true honour of God: therefore he saith that these shall not faue them.

d In stead of iudgement and equitie they execute crueltie & oppression.

e He describeth the power of God, Job. 9. 9.

f They hate the Prophets, which reprove them in the open assemblies.

g Ye take both his money and also his foode wherewith he should liue.

h God will so plague them, that they shall not suffer the godly once to open their mouths to admonish them of their faultes.

i So that all degrees sh^o haue matter of lamentation for the

k Thus he speaketh because of wicked & hypocrites sayd they were content to abide gods iudgements, whereas the godly tremble and feare, Iere. 30. 7. ioe. l. 2. 2. 1. zeph. 1. 15. l Because ye have corrupt my true seruice and remaine obdurate in your vices, I. sa. 1. 11. iere. 6. 10. m Do your dutie to God & to your neighbour, and so ye shall feele his grace plentifully, if you shew your abundant affections according to Gods worde. n That idole which you esteemed as your King, and caried about, as you did Chijun, in the which images you thought that there was a certain diuinity.

17 And in all the vines shall be lamentation: for I wil passe through the, saith the Lord.
 18 Wo vnto you, that desire the day of the Loide: what haue you to doe with it? the day of the Lord is darkenes and not light.
 19 As if a man did flee from a lion, and a beare met him, or went into the house, and leaned his hand on the wall, and a serpent bit him.
 20 Shall not the day of the Lord be darkenes, and not light? euen darkenes and no light in it?
 21 I hate and abhorre your feast dayes, and I wil not sing in your solenne assemblies.
 22 Though ye offer me burnt offerings and meat offerings, I wil not accept them: neither wil I regard the peace offerings of your fat bealls.
 23 Take thou away from me the multitude of thy songs (for I wil not heare the melodie of thy vioules)
 24 And let iudgement runne downe as waters, and righteousnes as a mighty riuer.
 25 Haue ye offered vnto me sacrifices and offerings in the wilderness fourty peres, O house of Israel?
 26 But you haue boue Sicuth your King, and Chim your images, and the starre of your gods, which ye made to your selues.
 27 Therefore wil I came you to go into captiuitie beyond Damaleus, saith the Loide, whose name is the God of hostes.

CHAP. VI.

Against the princes of Israel living in pleasures.

a The Prophet threatneth the welch, which regarded not Gods plagues nor menaces by his Prophets. b These two cities were famous by their first inhabitants the Canaanites: & seeing before time they did nothing auale there that were there borne, why should you looke that they should saue you which were brought in to dwell in other mens possessions? c If God haue destroyed these excellent cities in three diuers kingdoms, as in Babylon, Syria, and of the Philistims, and hath brought their wide borders into a greater streightnes, then yours yet are, thinke you to bee better or to escape? d Ye that continue still in your wickednes and thinke that Gods plagues are not at hand, but giue your selues to all idlenes, wantonnes and riot.

1 **W**D to them that are at ease in Zion & trust in the mountaine of Samaria, which were famous at the beginning of the nations: and the house of Israel came to them.
 2 Go you vnto Calneh, and see: and from thence goe you to Hamath the great: then goe downe to Gath of the Philistims: be c they better then these kingdoms: or the border of their land greater then your border,
 3 Pe that put farre away the d euill day, and approach to the seate of iniquitie?
 4 They pe upon beddes of puzie, and stretch them selues vpon their beddes, and eate the lambes of the flocke, and the calves out of the stall.
 5 They sing to the sound of the viole: they inuent to them selues instruments of

musike like o David.
 6 They drinke wine in bowles, and aspoint them selues with the chiefe ornaments, but no man is sorrow for the affliction of Ioseph.
 7 Therefore now shall they go captiue with the first that go captiue, and the sorrowe of them that stretched them selues, is at hand.
 8 The Lord God hath sworne by himselfe, saith the Loide God of hostes, I abhorre the excellencie of Iakob, and hate his palaces: therefore wil I deliuer byr the cite with all that is therein.
 9 And if there remaine ten men in one house, they shall dye.
 10 And his vncle shall take him by and burne him to carie out the bones out of the house, and shall say vnto him, that is by the sides of the house, Is there yet any with thee? And he shall say, None. Then shall he say, Holde thy tongue: for we may not remember the name of the Lord.
 11 For behold, the Loide commandeth, and he wil smite the great house with breaches, and the litle house with cleftes.
 12 Shall hoxes runne vpon the rocke, or wil one plowe there with oren? for ye haue turned iudgement into gal, and the fruit of righteousnes into womes wood.
 13 Pe reioyce in a thing of nought: ye say, Haue not we gotten vs? hoies by our owne strength?
 14 But behold, I wil raise vp against you a nation, O house of Israel, sayth the Loide God of hostes: and they shall afflict you, from the cutting in of Hamath vnto the riuer of the wilderness.

CHAP. VII.

God sheweth certaine visions, whereby he signifieth the destruction of the people of Israel, to the false accusatio of Amaziah, & his crafty counsel.

1 **T**Hus hath the Loide God shewed vnto me, and beholde, see foumed grasshoppers in the beginning of death to the shooting by of the later growth: and so, it was in the later growth after the Kings mowing.
 2 And when they had made an ende of like commanding the grass of the lande, then I ment for mowlapde, O Loide God, spare, I beseech thee: who shall rapse by Iakob? for as some reade, he is small.
 3 And the Loide repented for this. It shall thus not be, sayth the Loide.
 4 Thus also hath the Loide God shewed vnto me, and beholde, the Loide God called my prayer,

e As he caried diuers Kindes of instruments to bee made to seruie Gods glorie, so these did contende to inuent as many to seruie their wanton affections and lustes.
 f They pitied not their brethren, whereof none many were slaine and caried away captiue.
 g Some reade, the ioy of them that stretch the selues, shall depart.
 h Reade Iere. 51. 14.
 i That is, the riches and pompe.
 k The destruction shall be so great that none shall almost be left to burie the dead: and therefore they shall burne them at home, to carie out the burnt ashes with more ease.
 l That is, to some neighbor, that dwellth round about.
 m They shall be astonished at this destruction, that they shall boast no more of the Name of God, and that they are his people: but they shall dumme when they heare Gods Name, and abhorre it, as they that are desperate or reprobate. n He compareth them to barren rockes whereupon it is in vaine to bestow labour: shewing that Gods benefites can haue no place among them. o Reade Chap. 5. 7. p That is, power & glorie. q From one corner of the country to another.

d Meaning, that Gods indignation was inflamed against the stubbornes of this people.

e Signifying, that this should be the last measuring of the people, and that he would deferre his judgement no longer.

f That is, when Amos had prophesied that the King should be destroyed: for this wicked Priests more for hatred he bare to the Prophet then for loue towards the King, thought this accusation sufficient to condemn him, where as none other could eake place.

g When this instrument of Satan was not able to compass his purpose by the King, he assayed by another practise: that was, to feare the Prophet, that he might departe, and not reprove their ikolatrie there openly, and so hinder his profite.

h Thus he sheweth by his extraordinary vocation, that God had giuen him a charge which he must needs execute. i Thus God vted to approve the autoritie of his Prophets by his plagues and judgements against them, which were malicious enemies, Iere. 28. 12. and 29. 21. 25. as this day he doeth agaynst them that persecute the ministers of his Gospel.

CHAP. VIII.

1 Against the rulers of Israel. 7 The Lord sweareth, 11 The famine of the worde of God.

a Which signified the ripenes of their sinnes and the readines of Gods judgements.

1 Thus hath the Loide God shewed unto me, and beholde, a basket of sommer fruite.

2 And he saide, Amos, what seest thou? And I said, A basket of sommer fruit. Then said the Lord unto me, The ende

is come by you my people of Israel, I will passe by them no more.

3 And the songs of the Temple shall bee howlings in that day, sayeth the Loide God: many dead bodies shall be in every place: they shall cast them forth with silence.

4 Ucease this, saye that I swallow by the poore, that ye may make the needie of the land to faile.

5 Saying, When will the new moneth be gone, that we may sell come: and the Sabbath, that we may set forth wheat, and make the Ephraim small, and the shekel great, and falsifie the wrightes by decepte?

6 That we may buy the poore for silver, and the needie for shoes: pea, and sell the refuse of the wheate.

7 The Lord hath swoyne by the excellencie of Jaakob, Surely I will neuer forget any of other workes.

8 Shal not the lande tremble for this, & euere one mourne, that dwelleth therein? and it shall rise by wholy as a flood, and it shall be cast out, & downed as by the flood of Egypt.

9 And in that day, saith the Lord God, I will enquire canst thee summe to go downe at noone: and I will darken the earth in the cleare day.

10 And I will turne your feastes into mourning, and all your songs into lamentation: and I will bring sackcloth vpon all lynes, and baldnes vpon euery head: and I will make it as mourning of an onely sonne, and the ende thereof as a bitter day.

11 Beholde, the dayes come, sayth the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the worde of the Lord.

12 And they shal wander from sea to sea, and from the North euen unto the East shal they runne to and fro to seeke the worde of the Loide, and shall not finde it.

13 In that day shal the sayre virgins and the pong men perish for thirst.

14 They that sweare by the Ginne of Sarnia, and that say, Thy God, O Dan, is Isech, and that the manner of Beer-sheba lieth, euen they shal fall, and neuer rise vpon againe.

k That is, the common maner of worshipping and the seruice or religion there vsed.

CHAP. IX.

1 Threatnings against the Temple, 2 And against Israel. 11 The restoring of the Church.

I Saw the Lord standing by the altar: a Which was at the doore, that the postes may shake: he appeared not and cut them in peeces, euen the heads in the idolatrous places of Israel.

2 And I will say the last of them with the sword: he that stretcheth them, shal not see awe: he that cleareth them, shal not be deliuered.

3 Though they dig into the hell, thence shall

e He sheweth that God will declare himselfe enemy vnto the in all places, & that his elements and all creatures shalbe enemies to destroy them.

d He declareth by the wonderfull power of God, by the making of the heauens & the elements, that it is not possible for man to escape his iudgements when he punisheth.

e Am I more bound to you then to the Ethiopians or blackinories? yet haue I bestowed vpon you greater Benefices.

f Reade Iere. 47.4.

g Though he destroy the rebellious multitude, yet he will euer reserue the remnant his church to call vpon his Name.

house of Iacob, saith the Lord.

9 For so, I will command & I will sift the house of Israel among all nations, like as come is sifted in a sieue: yet that not the least stone fall vpon the earth.

10 But all the sinners of my people shall die by the sword, which say, The euill shall not come, nor hasten for vs.

11 In that day will I raise vp the tabernacle of Dauid, that is fallen downe, & close vp the breaches thereof, & I will raise vp his ruines, and I will build it, as in the dayes of olde.

12 That they may possesse the remnant of Edom, and of all the heathen, because my Name is called vpon them, sayth the Lord, that doeth this.

13 Behold, the dayes come, saith the Lord, that the plowman shall touche the mower, and the treader of grapes him that soweth seed: and the mountaines shall droppe sweete wine, and all the hilles shall melt.

14 And I will bring againe the captiuitie of my people of Israel, and they shall build the waste cities, and inhabit therein, and they shall plant vineyards, & drinke the wine thereof: they shall also make gardens, and eate the fruits of them.

15 And I will plant the vpon their land, & they shall no more be pulled vp againe out of their lande, which I haue giuen them, saith the Lord thy God.

n The accomplishment hereof is vnder Christ, when they are planted in his Church, out of the which they can neuer be pulled, after they are once grafted therein.

OBADIAH.

THE ARGUMENT.

The Idumeans, which came of Esau, were mortall enemies alway to the Israelites, which came of Iacob, and therefore did not only vexe them continually with sundrie Kindes of crueltie, but also stirred vp others to fight against them. Therefore when they were now in their greatest prosperitie, and did most triumph against Israel, which was in great affliction & miserie, God raised vp his Prophet to comfort the Israelites, forasmuch as God had now determined to destroy their aduersaries, which did so fore vexe them, and to send them such as should deliuer them, and set vp the kingdome of Messiah, which he had promised.

a God hath certainly reuiled to his Prophets that he will raise vp the heathen to destroy y^e Edomites, whereof the rumour is now published, Iere. 49. 14.

b Thus the heathen incourage theselues to rise against Edom.

c Which despiseth all others in respect of thy selfe, and yet art but an handfull in comparison of others, and art slat vp among the hilles as separate from the rest of the world.

1 And though they hide themselves in the toppes of Carmel, I will search and take them out thence: and though they be hid from sight in the bottome of the sea, thence will I command the serpents, and he shall bite them.

2 And though they go into captiuitiees foze their enemies, thence will I command the sword, and it shall slay them: and I will let mine eyes vpon them foze euill, and not foze good.

3 And the Lord God of hostes shall touch the land, and it shall melt away, and all that dwell therein, shall mourne, and it shall rise vp wholp like a flood, & shall be drowned as by the flood of Egypt.

4 Ye buildeth his pyres in the heauen, and hath layde the foundation of his globe of elements in the earth: hee calleth the waters of the sea, & powreth them out vpon the open earth: the Lord is his Name.

5 Are ye not as Ethiopians vnto me, O children of Israel, sayth the Lord? haue not I brought vp Israel out of the land of Egypt? and the Philistines from Egyptus, and Aram from Kir?

6 Beholde, the eyes of the Lord God are vpon the sinfull kingdome, and I will destroy it cleane out of the earth. Heures thelesse I will not vtterly destroy the

1 Came threenes to thee oz robbers by night? howe wast thou brought to silence? would they not haue stolen, till they had proung? if the grapegatherers came to thee, would they not leaue some grapes?

2 Howe are the things of Esau sought vp, and his treasures searched?

3 All the men of thy confederacie haue diuen thee to the borders: the men that were at peace with thee, haue deceyued thee, and priuapled against thee: they that eate thy bread, haue layde a wound vnder thee: there is none vnderstanding in him.

4 Shall not I in that daye, sayeth the Lord; euen destroy the wise men out of thine enemies and destroy thee. friends and ghests haue by secret practises destroyed thee,

h Meaning, that none of his should perish in his wrath.

i I will send the Messiah promised and restore by him the spirituall Israel, Act. 15. 16.

k Meaning, that the verie enemies, as were the Edomites and others, should be ioyned with the Lewes in one societie and bodie, whereof Christ should be the head.

l Signifying that there shall be great plentie of all things, so that when one kinde of fruit is ripe, another should follow and euerie one in course, Leuit. 26. 5.

m Reade Iocel 3. 18.

f That is, thy familiar friends and ghests haue by secret practises destroyed thee,

g He sheweth the cause why the Edomites were so sharply punished: to wit, because they were enemies to his Church, whome now he comforteth by punishing their enemies.
 h When Nebuchad-nezzar came against Ierusalem, thou ioyndest with him, and haddest parte of the spoyle, and so didest reioyce whē my people, that is, thy brother, were afflicted, whereas thou shouldest haue pitied and holpen thy brother.
 i When y Lord deprived them of their former dignitie & gaue them to be carried into captiuitie.
 k When he will summon all the

of Edom, and vnderstanding from the mount of Elau?
 9 And thy strong men, O Teman, shall be asfraid, because euery one of the mount of Elau shall be cut of by slaughter.
 10 For thy cruelty against thy brother Jaakob, I haue I shall cover thee, and thou shalt be cut of for euer.
 11 When thou stoodest on the other side, in the day that the strangers carped away his substance, and strangers entered into his gates, and cast lottes vpon Ierusalem, euenthou wast as one of them.
 12 But thou shouldest not haue beholdden the day of thy brother, in the day that he was made a stranger, neither shouldest thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shouldest not haue spoken proudly in the day of affliction.
 13 Thou shouldest not haue entred into the gate of my people in the day of their destruction, neither shouldest thou haue once looked on their affliction in the day of their destruction, nor haue layed handes on their substance in the day of their destruction.
 14 Neither shouldest thou haue stand in the crosse wayes to cut of them, that shoulde escape, neither shouldest thou haue shut by the remnant thereof in the day of affliction.
 15 For the day of the Lord is neere, vpon all the heathen: as thou hast done, it shall be done to thee: thy reward shall returne vpon thine head.
 heathen, and send them to destroy thee.

16 For as pe haue drinke vpon mine holp Mountaine, so shall all the heathen drinke continually: yea, they shall drinke and salowe by, and they shall be as though they had not bene.
 17 But vpon mount Zion shall be deliuerance, and it shall be holy, and the house of Jaakob shall possesse their possessions,
 18 And the house of Jaakob shall be a fire, and the house of Ioseph a flame, & the house of Elau as stubble, and they shall kindle in them and deuoure them: and there shall be no remnant of the house of Elau: for the Lord hath spoken it.
 19 And they shall possesse the South side of the mount of Elau: and the plain of the Philistins, & they shall possesse the fieldes of Ephraim, and the fieldes of Sannaria, and Benjamin shall haue Gilad.
 20 And the captiuitie of this hoste of the children of Israel, which were among the Canaanites, shall possesse vnto Zarephath, and the captiuitie of Ierusalem, which is in Sepharad, shall possesse the cities of the South.
 21 And they that shall saue, shall come by to mount Zion to iudge the moist of Elau, and the kingdome shall be the Lordes.
 of all things by him which is their head.
 p By the Canaanites the Iewes meane the Dutchme, and by Zarephath, France, and by Sepharad, Spaine.
 q Meaning, that God wil raise vp in his Church such as shall rule and gouerne for the defence of the same, and destruction of his enemies vnder Messiah, whome the Prophet calleth here the Lorde and head of this kingdome.

IONAH.

THE ARGUMENT.

WHen Ionah had long prophesied in Israel, and had litle profited, God gaue him expresse charge to go, and denounce his iudgements against Ninuich the chiefe cite of the Assyrians, because he had appointed, that they which were of the heathen, should conuert by the mighty power of his word, and that within three dayes preaching, that Israel might see howe horribly they had prouoked Gods wrath, which for the space of so many yeeres, had not conuerted to the Lord for so many Prophets and so diligent preaching. He prophesied vnder Ioahs, and Ieroboam, as 2. King. 14. 25.

CHAP. I.

3 Ionah fled when he was sent to preach. 4 A tempest ariseth, and he is cast into the sea for his disobedience.

The worde of the LORD came also vnto Ionah the sonne of Amittai, saying, Arise, and goe to Ninuich,

that great cite, and crye against it: for their wickednes is come by before me.
 3 But Ionah rose by to flee into Tarshish from the presence of the Lord, and went downe to Japho: and he found a ship going to Tarshish: so he payd the fare thereof, and went downe into it, y

c For as authors write, it continued in circuit about eight and fourtie mile, and had a thousand and fwe

2 After that he had preached a long time in Israel: and so Ezekiel, after that for a time he had prophesied in Iuda, he had visions in Babylon, Ezek. 1. 1. b For seeing the great obstination of the Israelites, he sent his Prophet to the Gentiles that they might prooke them to repentance, or at least make them inexcusable: for Ninuich was the chiefe cite of the Assyrians.

hundred towres, and at this time there were an hundredth and twenty thousand children therein, Chap. 4. 1. d Whereby he declared his weaknesse, that would not promptly followe the Lords calling, but gaue place to his own reaso, which perswaded him y he should nothing at all profite there, seeing he had done so final good among his owne people, Chap. 4. 2. e Which was the haue, & porte to take shipping thither, called also Ioppe, Je

f From that vocation wherunto God had called him, and wherein he would have assisted him.

4 But the Lord sent unto a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

g As one that would have cast of this care, and solicitude by seeking rest and quietnes.

h As they had called on their idoles, which declareth that idolaters haue no stay nor certainty, but in their troubles seeke, they cannot tell to whom.

i Which declared that the matter was in great extremity, and dour, which thing was Gods motion in them for the tryall of the cause: and this may not be done but in matters of great importance.

k This declareth that the very wicked in their necessities flee vnto God for succour, and also that they are touched with a certaine feare to shed mans blood, whereas they knowe no manifest signe of wickednes.

he might go with them vnto Tarshish, from the presence of the Lord.

5 Then the mariners were afraid, and cryed euery man vnto his god, and cast the wares that were in the shippe, into the sea to lighten it of them: but Jonah was gone downe into the sides of the shippe, and he lay downe, and was fast a sleepe.

6 So the shipmaster came to him, and said vnto him, What meanest thou, O sleeper? Arise, call vpon thy God, if so be that God will thinke vpon vs, that we perish not.

7 And they said euery one to his felow, Come, and let vs cast lottes, that we may knowe, for whose cause this euill is vpon vs. So they cast lottes, and the lot fell vpon Jonah.

8 Then said they vnto him, Tell vs for whose cause this euill is vpon vs? what is thine occupation? and where comest thou? which is thy country? and of what people art thou?

9 And he answered them, I am an Hebrew, and I feare the Lord God of heauen, which hath made the sea, & the dry land.

10 Then said they the men exceedingly as afraid, and saide vnto him, Why hast thou done this? (for the men knew, that he fled from the presence of the Lord, because he had tolde them)

11 Then said they vnto him, What shall we doe vnto thee, that the sea may be calme vnto vs? (for the sea was wrought to be troublesome)

12 And he said vnto them, Take me, and cast me into the sea: so shall the sea be calme vnto you: for I knowe that for my sake this great tempest is vpon you.

13 Nevertheless, the men rowed to bring it to the land, but they could not: for the sea wrought, & was troublesome against them.

14 Wherefore they cryed vnto the Lord, and said, We beseech thee, O Lord, we beseech thee, let vs not perish for this mans life, and lape not vpon vs innocent blood: for thou, O Lord, hast done, as it pleased thee.

15 So they tooke by Jonah, & cast him into the sea, & the sea ceased from her raging.

16 Then the men feared the Lord exceedingly, and offered a sacrifice vnto the Lord, and made vowes.

17 Now the Lord had prepared a great fishe to swallowe by Jonah: & Jonah

was in the belly of the fish three daies, and three nightes.

Thus the Lord would chastise his Prophet with a most terrible spectacle of death, and hereby also confirmed him of his fauour and support in this his charge which was enioyned him.

CHAP. II.

1 Jonah is in the fishes belly. 2 His prayer. 10 He is deliuered.

1 Then Jonah prayed vnto the Lord his God out of the fishes belly.

2 And said, I cryed in mine affliction vnto the Lord, and he heard me: out of the bellie of hell cryed I, and thou heardest my voyce.

3 For thou haddest cast me into the bottoome in the midst of the sea, & the floods compassed me about: all thy surges, and all thy waues passed ouer me.

4 Then I said, I am cast away out of thy sight: yet will I looke againe toward thine holy Temple.

5 The waters compassed me about vnto the soule: the depth closed me round about, and the weedes were wrapt about mine head.

6 I went downe to the bottoome of the mountaines: the earth with her barres was about mee for euer, yet hast thou brought vp my life from the pit, O Lord my God.

7 When my soule fainted within me, I remembered the Lord: and my prayer came vnto thee, into thine holy Temple.

8 They that waite vpon lying banes, forsake their owne mercie.

9 But I will sacrifice vnto thee with the voice of thanksgiving, and will pay that which I haue vowed: saluation is of the Lord.

10 And the Lord spake vnto the fish, & it cast out Jonah vpon the dry land.

11 And they that depend vpon any thing saue one God alone. f They refuse their owne saluation, & that goodnes which they should els receiue of God.

a Being now swallowed vp of death, and seeking no remedie to escape, his faith braut out vnto the Lord, knowing that out of the very hel he was able to deliuer him.

b For he was now in the fishes belly as in a graue or place of darknes.

c This declared what his prayer was, and how he laboured betwene hope and despair, considering the neglect of his vocation and Gods iudgements for the same: but yet in the ende, faith gate the victory.

d Thou hast deliuered him from the bellie of the fish, and all these dangers, as it were raising me from death to life. e They that depend vpon any thing saue one God alone. f They refuse their owne saluation, & that goodnes which they should els receiue of God.

CHAP. III.

1 Jonahs sent againe to Nineueh. 3 The repentance of the King of Nineueh.

1 And the worde of the Lord came vnto Jonah the seconde time, saying,

2 Arise, go vnto Nineueh that great citie, and preach vnto it the preaching, which I bid thee.

3 So Jonah arose and went to Nineueh according to the word of the Lord: now Nineueh was a great and excellent citie of three dayes iourney.

4 And Jonah began to enter into the citie a dayes iourney, and he cryed, & said, Per fourty dayes, and Nineueh shall be ouerthrowen.

5 So the people of Nineueh beseech

a This is a great declaration of Gods mercie, & he receiueth him againe and sendeth him forth as his Prophet which had before shewed so great infirmity.

b Read chap. 1. 2 c He went forward one day in the citie, and preached, and so

d For he declared that he was a Prophet sent to them from GOD to denounce his iudgements against them.

l They were touched with a certaine repentance of their life past, and beggan to worship the true God, by whom they sawe them selues so wonderfully deliuered: but this was done for feare and not of a pure heart and affection, neither according to Gods word,

he continued till the citie was conuerted, declared that he was a Prophet sent to them from GOD to denounce his iudgements against them.

e Not that the dunne beasts had sinned or could repent, but that by their example man might be astonished, considering that for his sinne the anger of God hangd ouer all creatures. f He willed, that the men should earnestly call vnto God for mercie. g For partly by the threatening of the Prophet, and partly by the motion of his owne conscience, he doubted whether God would shewe them mercie. h That is, the fruites of their repentance, which dyd procede of faith which had planted by the ministerie of his Prophet. i Reade Ierem. 18. 8.

ed God and proclaimed a fast, and put on sackcloth from the greatest of them euen to the least of them. 6 For worde came vnto the king of Ninueh, and he rose from his throne, and he layde his robe from him, and covered him with sackcloth, and sate in ashes. 7 And he proclaimed and said through Ninueh, (by the counel of the king and his nobles) saying, Let neither mā, nor beast, bullock nor sheep taste any thing, neither feede nor drinke water. 8 But let man and beast put on sackcloth, and crye mightily vnto God: pea, let euery man turne from his euil way, and from the wickednes that is in their hands. 9 Who can tel if God will turne, and repent and turne away from his fierce wrath, that we perish not? 10 And God sawe their wookes that they turned from their euil waies: and God repented of the euill that he had sayd that he woulde do vnto them, and he did it not. That is, the fruites of their repentance, which dyd procede of faith which had planted by the ministerie of his Prophet. i Reade Ierem. 18. 8.

CHAP. IIII.

The great goodnes of God toward his creatures.

a Because hereby he should be taken as a false Prophet, and so the name of God, which he preached, should be blasphemed. b Reade Chap. 1. 3.

Therefore it displeas'd Jonah exceedingly, and he was angry. 2 And he prayed vnto the Lorde, and sayde, I pray thee, O Lorde, was not this my saying, when I was yet in my countrey? therefore I presented face vnto thee: for I knewe that thou art a gracious God, and merciful, slowe to anger and of great kindnes, & repentest thee of the euil. 3 Therefore now O Lorde, take, I beseeche

thee, my life from me: for it is better for me to dye then to liue. 4 And he sayd the Lorde, Dost thou wel to be angry? 5 So Jonah went out of the citie & late on the Wall side of the citie, and there made him a boothe, and sate vnder it in the shadowe: till he might see what shoulde be done in the citie. 6 And the Lorde God prepared a gourd, and made it to come vp ouer Jonah, & it might be a shadowe ouer his head & deliuer him from his griefe. So Jonah was exceeding glad of the gourd. 7 But God prepared a womie when the morning rose the next day, and it smote the gourd, that it withered. 8 And whye the sunne did arise, God prepared also a feruent East wind: and the sunne bet vpon the head of Jonah, that he fainted, & withed in his heart to die, and said, It is better for me to dye, then to liue. 9 And God said vnto Jonah, Dost thou wel to be angry for the gourd? And he sayd, I doe well to be angry vnto the death. 10 Then sayd the Lorde, Thou hast had pitye on the gourd for the which thou hast not labour'd, neyther made it growe, which came vp in a night, and perished in a night, 11 And shoulde I spare Ninueh that great citie, wherem are sit score thousand persons, that can not discern betwene their right hand, and their left hand, and also much cattel?

C Thus he prayed of griefe fearing leit Gods name by this forgiveness might be blasphemed as though he sent his Prophets fourth to denounce his iudgements in vaine. d Wilt thou be iudge when I do things for my glory, and when I do not? e For he doubted as yet whether God would shew them mercie or no: and therefore after forty dayes he departed out of y^e citie, loking what issue God would send. f Which was a further meanes to couer him from the heate of the sunne, as he remained in his boothe. g This declarerh the great inconueniencies wherinto Gods seruants do fall when they place to their owne affections, & do not in all things willingly submit themselves to God. h Thus God mercifully reproveth him, which would pity himselfe and this gourd, and yet would restraîne God to shew his compassion to so many thousand people. i Meaning, that they were children & infants.

MICAH.

THE ARGUMENT.

Micah the Prophet of the tribe of Iudah serued in the worke of the Lorde, concerning Iudah and Israel, at the least thirtie yeeres: at what time Isaiah prophesied. He declarerh the destruction, first of the one kingdome, and then of the other, because of their manifold wickednes, but chiefly for their idolatry. And to this ende he noteth the wickednes of the people, the crueltie of the princes and gouernours, and the permission of the false Prophets, and the delusing in them. Then he setteth forth the comming of Christ, his kingdome, and the felicitie thereof. This Prophet was not that Micah which resisted Ahab, and all his false Prophets, as 1 King. 22. 8 but another of the same name.

CHAP. I.

The destruction of Iudah & Israel because of their idolatry.

The worde of the Lorde, that came vnto Micah the Morashite in the daies of Iotham, Ahaz, and Hezekiah Kings of Iudah, which he sawe concerning



Samarita and Ierusalem. 2 Heare, O all ye people: hearken thou, O earth, and all that therein is, and let the Lorde God be witness against you, euen the Lorde from his holy Temple, because of the malice, and obstinacie of the people whome he had so oft exhorted to repentance, he summoneth them to Gods iudgements, taking all creatures, and God him selfe to witnesse, that the preaching of his Prophets, which they haue abused, shalbe reuenged.

a Some in Marreshah a citie of Iudah.

CHAP. II.

3 For beholde, the Lord commeth out of his place, & wil come downe, & tread vpon the hie places of the earth.

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

5 For the wickednes of Iacob is all this, & for the sinnes of the house of Israel: what is þe wickednes of Iacob? Is not ^a Samaria? & which are the hie ^b places of Iudah? Is not Ierusalem?

6 Therefore I wil make Samaria as an heape of the felde, and for the planting of a vineparde, and I wil cast the stones thereof to tumble downe into the valley, and I wil discover the foundations thereof.

7 And al the graue images thereof shal be broken, and al the ^c giftes thereof shal be burnt with the fire, & al the idoles thereof wil I destroye: for the gathered it of the hye of an harlot, and they shall returne to the wages of an harlot.

8 Therefore I wil mourne and howle: I wil go without clothes, and naked: I wil make lamentation like þe dragons, and mourning as the ostriches.

9 For her plagues are grievous: for it is come into Iudah; y^e enemye is come vnto þe gate of my people, vnto Ierusalem.

10 Declare ye it not at ^d Gath, neither weepe ye: for the house of Aphyrah roule thy selfe in the dust.

11 Thou þe dwellest at ^e Shaphir, go together naked with thine: the þe dwellest at Zaanan, shal not come forth in the mourning of Beth- ezel: the enemye shal receiue of pou for his standing.

12 For the inhabitant of Maroth waped for good, but eail came from the Loide vnto the ^f gate of Ierusalem.

13 O thou inhabitant of Achishy, binde the charret to the beasts ^g of pyre: ^h o is the beginning of the summe to the daughter of Zion: for the transgressions of Israel were founde in thee.

14 Therefore shalt thou giue presents to Moresheth ⁱ Gath: þe houses of Achish shalbe as a lye to the kings of Israel.

15 Per wil I bring an ^j heire vnto thee, & inhabitant of Marehah, he shal come vnto Adullam, ^k the glory of Israel.

16 Make thee bald: and shawe thee for thy delicate children: enlarge thy baldnes as the eagle, for they are gone into captiuitie from thee.

These were cities wherby the enemy should passe as he came to Iudah. I He shal not depart before he hath overcome you, & so you shall pay for his raryng. m For Rabshakeh had shut vp Ierusalem, that they could not fend to succour them. n To see away for Saneherib layde siege first to that cite, & remayned therein when he sent his captaynes, and armie agaynst Ierusalem. o Thou first receyuedst the idolatrie of Ieroboam, and so didest inke Ierusalem. p Thou shalt be like the Philistims thy neighbours, but they shal deceyue thee, as wile they of Ierusalem. q He prophecieth agaynt his owne cite, & because it signified an heritage, he saith y^e God wolde fend an heire to possesse it. r For so they thought them selues for the strength of their cite,

Threatninges agaynst the waton & deynite people. 6 They wolde teache the Prophetes to preache.

W Dunt o them, that imagine they rylse, as they execute their wicked deuises of the night, and according to their power hurt others.

And they couet fields, and take them by violence, and houses, and take them away: so they oppresse a man and his house, euen man and his heritage.

Therefore thus saith the Lord, Behold, agaynst this familie haue I deuised a plague, wyseout ye shal not pluck your neckes, and ye shal all not go so proudly, for this tyme is euil.

In that daye shall they take by a payable agaynt you, & lament with a dolefull lamentation, and say, We be utterly wasted: he hath changed the position of my people; howe hath he taken it away to restore it vnto me: he hath diuided our fields.

Therefore thou shalt haue none that shall cast a corde by lot in ^a the Congregation of the Loide.

They that wypossessed, Prophesie ye not. They shal not wypossie to them, neither shal they take thame.

O thou that art named the house of Iacob, is the Spirit of the Loide shoteneb? are these his workes? are not my wordes good vnto him that walketh by right?

But he that was ^b yester day my people, is risen by on þe other side, as agaynst an enemye: they spoyle the beautiful garment fro them that passe by peaceably, as though they returned from the warre.

The women of my people haue peccast out from their pleasant houses, and fro their children haue pee taken away ^c my glory continually.

Arise and depart, for this is not your rest: because it is polluted, it shall deslroy you, euen with a soie destruction.

If a man walke in the Spirit, and woulde spe falsely, saying, I wil prouoide bynto the out of wyne, and of strong drinke, he shall euen be the Prophet of this people.

I wil surely gather ^d thee wholy, & I wil surely gather þe remnant of Israel: I wil ynt them together as the sheepe of Bozrah, euen as the stocke in the mids of their fold: the cities shal be full of byute of the men.

The breaker by shal come by before they: they shall breake out, and passe by the gate, and go out by it, and their King shal go before them, & the Loide shall not see your safe gard: but y^e cause of your destruction.

That is, shewe him selfe to be a Prophet. n He sheweth what Prophetes they delite in: that is, in flatterers, which tell them pleasant tales, & speake of their commodities. o To destroy thee. p The enemye shal breake their gates & walles, & lead them into Caldea, shalbe

a As soone as they rylse, they execute their wicked deuises of the night, and according to their power hurt others.

^b Ebr. it to power. b Thus the lewes lament & say that there is no hope of restitution, seeing their professions are diuided among the enemyes.

c Ye shall haue no more lands to deuide, as you had in times past and as you vied to measure them in the lubile.

d Thus the people warne the Prophetes that they speake to them no more: for they cannot abide their threatenings.

e God saith, that they shall not prophesie, nor receiue no more of their rebukes nor tants.

f Are these your workes according to his law?

g Doc not the godly finde my words comfortable?

h That is, aforesaid time.

i The poore can haue no commoditye by the, but they spoyle them, as though they were enemies.

k That is, their substance and liuing, which is Gods blessing, & asit were, parte of his glory.

l Ierusalem shall not see

m That is, shewe

n God giueh
his Church this
victorie fo oft
as he ouer-
commeth their
enemies: but the
accomplish-
ment hereof
shalbe at the last
comming of
Christ.

of the Lord: they vnderstand not his
counsell, for hee shall gather them as
sheaves in the barne.

13 **W**ise, and they, a Daughter Zion:
for I will make thine home prou, and
I will make thine houses brasle, and
thou shalt breake in pieces many peo-
ple: and I will consecrate their riches
vnto the Lord, and their substance vnto
the ruler of the whole worlde.

C H A P. V.

*The destruction of Ierusalem. a The excellencie
of Beth-leem.*

1 **N**o we ascribe thy garisons, O
daughter a of garisons: he hath
laped fire against vs: they shall
smite the widge of Israel with a rodde
vpon the cheeke.

2 **A**nd thou Beth leem Ephrathah
art b little to be among the thousandes
of Iudah, yet out of thee shall he come
foorth vnto me, that shall be the ruler in
Israel: whole c goings foorth haue
bene from the beginning & from euer
lasting.

3 **T**herefore will he giue them vp, vntil
the time that d the which shall beare,
shall traualle: then the remnant of
their brethren shall returne vnto the
children of Israel.

4 **A**nd he shall stand, and feede in the
strength of the Lord, and in the maiesty
of the Name of the Lord his God, and
they shall dwell still: for now he shall be
magnified vnto the endes of the
worlde.

5 **A**nd he shall be our peace when As-
shur shall come into our lande: when
he shall tread in our palaces, then shall
we raise against him fencen shepherdes,
and eight princypall men.

6 **A**nd they shall destroy a Asshur with
the sworde, and the land of Minrod
with their swordes: thus shall he b deli-
uer vs from Asshur, when he cometh
into our land, and when he shall tread
within our borders.

7 **A**nd the c remnant of Jaakob shall
be among many people, as a dew vpon
the Loide, & as the showres vpon the
grasse, that wapteth not for man, nor

a He forewar-
neth them of
the dangers that
shall come, be-
fore they inioy
these comforts,
shewing that
forasmuch as
Ierusalem was ac-
customed with
her garisons to
trouble others,
the Lord would
now cause other
garisons to vex
her, and that
her Rulers
should be smit-
ten on the face
most contemp-
tuously.
b For so the
Iewes deuided
their country,
that for euery
thousand there
was a chiefe
captaine: and
because Beth-
leem was not
able to make a
thousand, he
callesh it litle,
but yet God will
raise vphis cap-
taine & gover-
nour therein: &
thus it is not the
least by reason of this benefite, as Matth. 2.6. c He shew-
eth that the comming of Christ and all his wayes were appoynted
of God from all eternitie. d He comparh the Iewes
to womē with child, who for a time should haue great sorowes,
but at length they should haue a comfortable deliuerance, Ioh
16.21. e That is, Christs kingdome shall be stable and euer-
lasting, and his people, aswell the Gentiles as the Iewes shall
dwell in safetie. f This Messiah shall be a sufficient sauegarde
for vs, and though the enemy inuade vs for a time, yet shall
God stirre vp many which shall be able to deliuer vs. g These
whome God shall raise vp for the deliuerance of his Church,
shall destroy all the enemies thereof, which are meant here by
the Assyrians and Babylonians which were the chiefe at that
time. h By these gouernours will God deliuer vs when the
enemy cometh into our land. i This Renant or Church which
God shall deliuer, shall onely depend on Gods power & defence,
as doeth the grasse of the field, and not on the hope of man.

hopeth in the sonnes of Adam.

8 **A**nd the remnant of Jaakob shall be
among the Gentiles in the middes of
many people, as the lyon among the
beasts of the forest, & as the lps whelp
among the flockes of sheepe, who whē
he goeth thowwe, treadeth downe and
teareth in pieces, & none can deliuer.

9 **T**hine hand shall be lift vp vpon thine
aduersaries, and all thine enemies
shall be cut of.

10 **A**nd it shall come to passe in that day,
sayth the Lord, that I will cut of thine
k hoyses out of the middes of thee, and
I will destroy thy charets.

11 **A**nd I will cut of the cities of thy lād,
and ouerthrowe all thy strong holdes.

12 **A**nd I will cut of thine euchanters
out of thine hand: and thou shalt haue
no more southsayers.

13 **T**hine doles also will I cut of, and
thine images out of the mids of thee:
and thou shalt not more worshyppe the
woyke of thine handes.

14 **A**nd I will pincke vp thy groues out
of the middes of thee: so wil I destroy
thine enemies.

15 **A**nd I will execute a vengeance in my
wrath, and indignation vpon the hea-
then, i which they haue not heard.

C H A P. VI.

*An exhortation to the dumme creatures to heare
the iudgement against Israel being vnknde. 6
VWhat manner of sacrifices do please God.*

1 **H**earken ye now what the Lord
saith, Write thou, & contende be-
fore the a mountaines, and let the
hilles heare thy voyce.

2 **H**eare ye, O mountaines, the Lordes
quarrell, & ye mightie foundations of the
earth: for the Lord hath a quarrell a-
gainst his people, and he will pleade
with Israel.

3 **O** my people, what haue I done vnto
thee? or wherem haue I grieved thee?
testifie against me.

4 **S**urely I brought thee vp out of the
land of Egypt, and redeemed thee out
of the house of seruantes, and I haue
sent before thee, Moyses, Aaron, and
Miriam.

5 **O** my people, remember notue what
Balak king of Moab had deuided, and
what Balaam the sonne of Beor an-
swered him, from Shittim vnto Gil-
gal, that ye may knowe the d rightes
onnes of the Lord.

6 **W**herewith e shall I come before the
Lord, and bowe up selfe before the hie
God? Shall I come before him with
burnt offerings, and with calves of a
pere olde?

7 **W**ill the Lord be pleased with thou-
sands of rams, or with ten thousand

k I will destroy
all things wherin
thou putteth thy
confidence, as
thy vaine confi-
dence and idola-
trie, and so will
helpe thee.

l It shall be so ter-
rible that the
like hath not
bene heard of.

a He taketh the
hie mountaines
& hard rocks to
wines against
the obstinacie of
his people.

b I haue not
hurt thee, but
bestowed infinite
benefites vpon
thee.

c That is, remem-
ber my benefites
vnto thee from the begin-
ning how I decli-
uered you from
Balaams curse, &
also spared you
from Shittim,
which was in the
plaine of Moab,
tyll I brought
you into the land
promised.

d That is, the
truth of his prom-
es & his mani-
fold benefites
toward you.

e Thus the people by hypocrisie aske howe to please God, and
are content to offer sacrifices, but will not change their liues.

f There is no thing lo deare to me, but the hypocrites wil offer it vnto God, if they thinke thereby to auoyd his anger: but they will neuer be brought to mortifie their owne affections & to giue them felues willingly to serue God as he commādeth.

g The Prophet in fewe wordes calleth them to the obseruation of the obsecration table, to knowe if they will obey God aright, or no, saying that God had prescribed them to doe this.

h Meaning, that when God speaketh to any cite or nation, the godly will acknowledge his maiestie, & consider not the mortal man that bringeth the threatening, but God that sendeth it.

i That is, of Ierusalem.

k Thou shalt be enuimed with inward griefe & euils.

l Meaning, that the cite shoulde go about to saue her men, as they that lay hold on that which they would preferue. m You haue receiued all the corruption & idolatrie, wherewith the ten tribes were infected vnder Omri & Ahab his sonne: and to excuse your doings, you alledge s Kings authority by his statutes, and also wisdomē & police in so doing, but you shal not escape punishment, but as I haue shewed you great fauour, & take you for my people, so shal your plagues be accordingly, Luk. 12.47.

C H A P. VII.

1 A complaint for the small number of the righteous. 4 The wickednes of those times. 14 The prosperitie of the Church.

a The Prophet taketh vpon him the person of the earth, which complaineth that all her fruites are gone, so that none is left: that is, if there is no godly man remaining: for all are giuen to crueltie and deceit, so that none spareth his owne brother. b He sheweth that the prince, the iudge and the rich man are linked together, all to do euill and to cloke the doings one of another.

blood: cury man hurteth his brother with a net.

3 To make good for the euil of their hands, the prince asked, and the iudge iudgeth for a reward: therefore the great man speaketh out the corruption of his soule: so 4 they wail as it by.

4 The best of them is as a byer, and the most righteous of them is sharper then a thorne hedge: the day of the watchmen & the visitation comueth: then shall bee their confusion.

5 True he not in a friende, neither put confidence in a counsellor: keepe the doores of thy mouth from her that lieth in thy bosome.

6 For the soune reuileth the father: the daughter vyleth by against her mother: the daughter in law against her mother in law, and a mans enemies are the men of his owne house.

7 Therefore s I wil looke vnto the Lord: I wil waite for God my Saviour: my God wil heare me.

8 Keepe not against me, h d mine enemies: though I fall, I shall arise: when I shall sit in darkenes, the Lord shall be a light vnto me.

9 I wil beare the wrath of the Lord because I haue sinned against him, vntill he plead my cause, & excuse indgement for me: then wil he bring me forth to the light, and I shal see his righteousnes.

10 Then the that is mine enemy, shall looke vpon it, and shame that couer her, which said vnto me, Where is the Lord thy God: Hypocrites shal beholde her: none shall be so wroden downe as the myre of the streets.

11 This is the dape, that thy walles shall be buyle: this day shal vyne fare away the decree.

12 In this day also they shall come vnto thee from 1 Asshur, and from the strong cities, and from the strong holdes euen vnto the riuier, and from sea to sea, and from mountaine to mountaine.

13 Notwithstanding, the land shal be desolate because of them that dwell therein, and for the fruites of their inuentions.

14 s Feede thy people with thy rod, the flock of thine heritage (which dwell solitarie in the wood) as in the middes of Carmel: let them feede in Balsan and Gilead, as in olde time.

15 According to the daies of thy coming out of the lande of Egypt, wil I shewe vnto him maruelous things.

16 The nations shall see, and be confounded for all their power: they shal laye grievously the hypocrites themselues shal be punished, seeing that the earth itselfe, which can not sinne, shal be made waste because of their wickednes. n The Prophet prayeth to God to be mercifull vnto his Church, when they should be scattered abroade as in solitarie places in Babylon, and to be beneficiall vnto them as in tyme past. o God promisseth to be fauourable to his people as he had bene aforetime. p They shal be as dumme men and dare bragge no more.

q They halbe astonished, and afrayd to heare 17 men speake, lest they should heare of their destruction. r They shall fall flat on y ground for feare. s As though he would not see it, but winke at it.

their hands vpon their mouth: & their eares shal be deafe. They shall lick the dust like a serpent: they shal moone out of their holes like woomen: they shall be afraid of the Loide our God, and shall feare because of thee. Who is a God like vnto thee, that taketh away iniquitie, and passeth by the transgression of the remnant of his

heritage? Hee will turne againe, and haue compassion vpon vs: he will subdue our iniquities, and cast all their sinnes into the bottoome of the sea. Thou wilt performe thy truneth to Jaahob, and mercie to Abraham, as thou hast swoyne vnto our fathers in olde time. Meaning, of his clef. The Church is assured, that God wil declare in effect the trueth of his mercifull promise, which he had made of olde to Abraham, and to all that shoulde apprehende the promes by faith.

NAHV M.

THE ARGVMENT.

As they of Nineueh shewed them selues prompt and readie to receiue the worde of God at Ionahs preaching, and so turned to the Lorde by repentance: so after a certaine time rather giuing them selues to worldly meanes to encrease their dominion, then seeking to continue in the feare of God, and trade wherein they had begonne, they cast of the care of religion, and so returned to their vomite, and prouoked Gods iust iudgement against them, in afflicting his people. Therefore their citie Nineueh was destroyed, and Meroch-baladan King of Babel (or as some thinke Nebuchad-nezzar) enioyed the empire of the Assyrians. But because God hath a continuall care of his Church, he stirreth vp his Prophet to comfort y godly, shewing that the destruction of their enemies shoulde be for their consolation. And as it seemeth, he prophesied about the time of Hezekiah, and not in the time of Manasseh his sonne, as the Iewes write.

CHAP. I.

Of the destruction of the Assyrians, and of the deliuerance of Israel.

a Read Isa. 13. 1
b The vision or reuelatio, which God comanded Nahum to write concerning the Nineuites.
c That is, borne in a poore village in the tribe of Simcon.
d Meaning, of his glory.
e With his he is but angry for a time, but his anger neuer awageth toward the reprobate, though for a time he deserit.
f Thus the wicked would make Gods mercie an occasion to sin, but the Prophet willet them to consider his force and iustice.
g If all creatures bee at Gods commaundement and none is able to resist his wrath, shall man flatter him selfe and thinke by any meanes to escape when hee prouoketh his God to anger?
h Left the faithfull should be discouraged by hearing the power of God, hee sheweth them that his mercies appertieine vnto the, and that he hath care ouer them.



Ye a burden of Nineueh. b The booke of p vision of Nahum p c Ekelhite. God is d ielous, & p Loide reuengeth: the Loide reuengeth: euen the Loide e of anger, the Loide will take vengeance on his aduersaries, and he referueth wrath for his enemies.

1 The Loide is flow to anger, but he is great in power, & wil not surely cleare the wicked: the Loide hath his way in the whirle wunde, & in the storme, and the cloudes are the dust of his feete.
2 He rebuketh the sea, and dryeth it, and he dryeth by all the riuers: Balhan is wasted and Carmel, and the floure of Libanon is wasted.
3 The mountaines tremble for him, and the hilles melt, and the earth is burnt at his sight, sea, the woulde, and at that dwel therein.
4 Who can abide before his wrath? or who can abide in the fierces of his wrath? his wrath is powred out like fire, and the rockes are broken by him.
5 The Loide is good: & as a strong holde in the day of trouble, & he knoweth the that trust in him.

6 But passing ouer as with a flood, he

will utterly destrope the place thereof, & darkenes hal purue his enemies.
7 What do ye e imagine against p Loide? he wil make an utter destruction: affliction shal not rise by the second time.
8 For e he shal come as vnto thornes folden one in another, and as vnto dunekards in their drunkenness: they halbe deuoured as stubble fully dryed.
9 There e commente fully out of thee that imagineth euill against the Loide, euen a wicked counsellour.
10 Thus saith the Loide, Though they be e quiet, and also many, yet thus shall they be cut of when he shall passe by: though I haue afflicted thee, I will afflict thee no more.
11 For now e I will breake his poke from thee, and wil burst thy bonds in sunder.
12 And the Loide hath giuen a commaundement concerning thee, that no more of thy name be e spoken: out of the house of thy gods wil I cut of the grauen, and the molten image: I will make it thy grane for thee, for thou art vile.
13 Behold vpon p mountaines the fete of him that declareth, and publisheth p peace: O Judah, keepe thy solemne feasts, performe thy bowes: for the wicked shal no more passe through thee: he is utterly cut of.

14 Though the Assyrians think them selues like feasts, performe thy bowes: for the wicked shal no more passe through thee: he is utterly cut of. the Lord wil set fyre on them, & as drunken men are not able to stand against any force, so they halbe nothing able to resist him. In which may be vnderstand either of Sancherib, or of the whole body of the people of Nineueh. n Though they thinke themselves in most safetie, and of greatest strength, yet when God shall passe by, he wil destroy them: notwithstanding he comforteth his Church, and promisseth to make an ende of punishing them by the Assyrians. o Meaning Sancherib, who should haue no more childre, but be slaine in the house of his gods. 2 King. 19. 36, 37. Isa. 52. 7. rom. 10. 15. p Which peace the Iewes should enioy by the death of Sancherib.

i Signifying, that God will suddely destroy Nineueh, and the Assyrians, in such fort as they shall lye in perpetuall darknes, and neuer recover their strenght againe.
k He sheweth that the enterprises of the Assyrians against Iudah and the Church, were against God, & therefore hee would destroy them at once, that he should not neede to returne the second time.
l Though the Assyrians think them selues like feasts, thornes y prick them on all sides, yet the Lord wil set fyre on them, & as drunken men are not able to stand against any force, so they halbe nothing able to resist him. In which may be vnderstand either of Sancherib, or of the whole body of the people of Nineueh. n Though they thinke themselves in most safetie, and of greatest strength, yet when God shall passe by, he wil destroy them: notwithstanding he comforteth his Church, and promisseth to make an ende of punishing them by the Assyrians. o Meaning Sancherib, who should haue no more childre, but be slaine in the house of his gods. 2 King. 19. 36, 37. Isa. 52. 7. rom. 10. 15. p Which peace the Iewes should enioy by the death of Sancherib.

He describeth the victories of the Caldeans against the Assyrians.

- a That is, Nebuchad-nezzar is in a readines to destroy the Assyrians: and the Prophet derideth the enterprises of the Assyrians, which prepared to resist him.
- b Seeing God hath punished his owne people Iudah & Israel, he wil now punish the enemies by whom he scourged them, reade Isa. 10. 12.
- c Signifying, that the Israelites were utterly destroyed.
- d Both to feare the enemy, and also that they them selues should not so soone espy blood one of another to discourage them.
- e Meaning, their speares should shake & crash together.
- f Then the Assyrians shall seek by all meanes to gather their power, but all things shall faile them.
- g The Assyrians will flatter them selues and say, that Nineueh is so ancient that it can neuer perish, and is as a fishpoole, whose waters they that walke on the bankes can not touch, but they shall be scattered, and shall not looke backe though men would call them. h God commandeth the enemies to spoyle Nineueh, and promiseth them infinite riches and treasures. i That is, Nineueh, and the men thereof shall be after this sort. k Reade Ioe. 2.6. l Meaning, Nineueh, whose inhabitants were cruel like the lions, and giuen to all oppression, and spared no violence or tyrannie to prouide for their wines and children. m That is, as soone as my wrath beginneth to kindle. n Signifying the heralds, which were accustomed to proclaime warre. Some reade of thy gumme teeth, wherewith Nineueh was wont to brufe the bones of the poore.
- 1** The destroyer is come before thy face: keepe the munition, looke to the way: make thy loines strong: increase thy strength mightily.
- 2** For the Lord hath turned away the glory of Iacob, as the glory of Israel: for the emptiers haue emptied them out, and marred their vine branches.
- 3** The shield of his mighty men is made red: the valiant men are in feare: the charrets shall be as in the fire and flames in the day of his preparation, and the fire trees shall tremble.
- 4** The charrets shall rage in the streets: they shall runne to and fro in the hie wayes: they shall seeme like lampes: they shall shooke like the lightning.
- 5** I shall remember his strong men: they shall stumble as they goe: they shall make haste to the walles thereof, and the defence shall be prepared.
- 6** The gates of the riuier shall be opened, and the palace shall melt.
- 7** And Yuzab the Queene shall be led as way captiue, and her maids shall leade her as with the voice of doves, suming vpon their breasts.
- 8** But Amenech is of olde like a poole of water: yet they shall see away. Stand, stand, shall they cry: but none shall looke backe.
- 9** Spoyle ye the silver, spoyle the golde: for there is none end of the store, & glory of all the pleasant vessels.
- 10** She is empye and voide and waste, and the heart melteth, and the knees smite together, & sorrow is in all loines, & the faces of them all gather blacknes.
- 11** Where is the dwelling of the lions, & the pasture of the lions whelps? where the lion, & the lioness: walked, & the lions whelpes, & none made them afraid.
- 12** The lion did teare in pieces proueh for his whelpes, and woyped for his loneliness, and filled his holes with praye, and his dennes with spoyle.
- 13** Beholde, I come vnto thee, saith the Lord of hostes, & I wil burne her charrets in the smoke, & the sword shall deuoure thy pong lions, & I wil cut of thy spoyle from the earth, & the voice of thy messengers shall no more be heard.

C H A P. III.

a Of the fall of Nineueh. b No power can escape the hand of God.

- 1** O Bshodie citie, it is all full of lyes, and robbery: the way departeth not:
- 2** The noise of a whippe, and the noise of the moving of the wheeles, and the bearing of the hoyses, and the leaping of the charmens.
- 3** The horseman lifteth by both his bright sword, and the glittering speare, and a multitude is flame, and the dead bodies are many: there is none ende of their copies: they stand vpon their copies.
- 4** Because of the multitude of the fornications of the harlot that is beautiful, and is a mistresse of witchcraft, and selleth the people thorowe her whoresdome, and the nations thorowe her witchcrafts.
- 5** Beholde, I come vpon thee, saith the Lord of hostes, & wil discouer thy skirts vpon thy face, and wil shewe the nations thy filthines, and the kingdomes thy shame.
- 6** And I wil cast filth vpon thee, & make thee vile, and wil set thee as a gasing stocke.
- 7** And it shall come to passe, that all they that looke vpon thee, shall see from thee, and say, Amenech is destroyed, who wil haue pittie vpon her? where shall I seeke comforters for thee?
- 8** Art thou better then Admo, which was full of people? that layd in the riuers, and had the waters rounde about it: whose ditch was the sea, and her wall was from the sea?
- 9** Ethiopia and Egypt were her strength, and there was none end: Put and Lubim were her helpers.
- 10** Per was she carried away, and went into captivity: her pong children also were dashed in pieces at the head of all the streets: and they cast lottes for her noble men, and at her mighty men were bound in chains.
- 11** Also thou shalt be drunken: thou shalt hide thy selfe, and shalt seeke helpe because of the enemy.
- 12** All thy strong citis shall be figgetrees with the first ripe figs: for if they be shaken, they fall into the mouth of the eater.
- 13** Beholde, thy people within thee are women: the gates of thy land shall be opened vnto thine enemies, and the fire shall deuoure thy barres.
- 14** Waite thee wayes for the siege: fortifie thy strong holdes: goe into the clape, and temper the mortar: make strong buicke.
- 15** There shall the fire deuoure thee: the sword shall cut thee of: it shall cate thee vp like the locustes, though thou be multiplied like the locustes, & multiplied like the grasshopper.
- 16** Thou hast multiplied thy marchants about the starres of heauen: the locust spoileth and speth away.
- 17** Thy princes are as the grasshoppers, or change of weather.
- It neuer ceaseth to spoyle and robbe. He sheweth how the Caldeans shall haite, & how courageous their horses shall be in beating the ground which they come against the Assyrians. He compareth Nineueh to an harlot, which by her beautie and subtiltie inticeth young men, and bringeth them to destruction. Meaning, Alexandria, which was in league with so many nations, and yet was now destroyed. Or, thine.
- e Signifying, & Gods iudgements should suddenly destroy the Assyrians, as these vermine are with reigne of change of weather.

and the captaines of the great graf-
hoppers which remaine in the hedges
in the colde day: but when the summe
aristeth, they flee away and their place
is not known where they are.

f Thy princes & counsellors,
18 Thy shepherds doe sleepe, & King
of Babilon: thy strong men lie downe:

thp people is scattered wpon the moun-
taines, and no man gathereth them.
19 There is no healing of thp wound:
thp plague is grievous: all that heare
the binte of thee, shall clap the handes o-
uer thee: for byon whom hath not thp
malice passed continually?

g Meaning, that
there was no
people, to whom
Assyrians had
not done hurt.

HABAKKUK.

THE ARGUMENT.

The Prophet complaineth vnto God, considering the great felicitie of the wicked, and the miserable oppression of the godly, which indure a kind of affliction and crueltie, and yet can see none end. Therefore he had this reuelation shewed him of God, that the Caldeans should come and take them away captiues, so that they could looke for none end of their troubles as yet, because of their stubbernes and rebellion against the Lord. And left the godly should despaire, seeing this horrible confusion, he comforteth them by this that God wil punish the Caldeans their enemies, when their pride and crueltie shall be at height: wherefore he exhortheth the faithful to patience by his owne example, and sheweth them a forme of prayer, wherewith they should comfort their selues.

CHAP. I.

2 A complaint against the wicked that persecute the iust.

1 He burden, which Habakkuk the Prophe-
re did see.

2 Lord, how long shall I
crie, and thou wilt
not heare! euen crye
out vnto thee: for vio-
lence, and thou wilt not helpe!

3 Why doest thou shewe me iniquitie,
and cause me to beholde sorrow: for
spoyling, and violence are before me: &
there are that raise vp strife & contenti-
on.

4 Therefore the lawe is dissolved, and
iudgement doeth neuer go forth: for the
wicked doth b compass about þ righteous:
therefore wrong iudgement pre-
cedeth.

5 Behold among the heathen, & regard,
and wonder, and maruaile: for I will
worke a worke in your dayes: & ye will
not beleue it, though it be tolde you.

6 For loe, I raple vp the Caldeans, that
bitter and furious nation, which shall
go vpon the breadth of the land to pos-
sesse the dwelling places, that are not
theirs.

7 They are terrible and feareful: their
iudgement and their dignitie shall pro-
cede of themselves.

8 Their horses also are swifter than the
leopards, and are more fierce then the
wolves in the evening: and their horses
men are many: and their horsemen shall
come from farre: they shall lie as þ eyle
hasting to meate.

9 They come all to spoyle: before their
faces shall be an East winde, and they
shall gather the captiuitie, as the sand.

10 And they shall mocke the Kings, and
the princes shall be a skorne vnto them:
they shall beate euery strong hold: for
they shall gather dust, and take it.

11 Then shall they take a courage, and
transgresse and doe wickedly, imputing
this their power vnto their god.

12 Art not thou of olde? Lord my God,
mine holy one? we shall not die: Lord,
thou hast ordained them for iudge-
ment, and God, thou hast established
them for correction.

13 Thou art of pure eyes, and canst not see
evill: thou canst not behold wickednes:
wherefore doest thou looke vpon the
transgressors, and holdst thy tongue
when þ wicked deuour the man, that
is more righteous then he?

14 And makest men as the fishes of the
sea, and as the creeping thinges, þ haue
no ruler ouer them.

15 They take vp all with the angle: they
pate it in their net, & gather it in their
ranye, wherof they reioyce and are
glad.

16 Therefore they sacrifice vnto they
net, & burne incense vnto their ran-
ge, because by them their portion is fat and
their meat plenteous.

17 Shall they therefore stretch out they
net and not spare continually to slaye
þ the nations?

the enemies flatter them selues and glorie in their owne forces,
power, and wit. n Meaning, that they should not.

CHAP. II.

2 A vision, & Against pride, couetousnes, drunken-
nes and idolatrie.

1 I will stand vpon my watche, and set
mine eie vpon the towne, and will looke and
see what he will doe vnto me, and
what I shall answer to him that re-
bueketh me.

2 And the Lord answered me, and said,
Write the vision, and make it plaine
vpon tables, that he may runne that
readeth it.

all tentations. b Write it in great letters, that he that
runneth, may reade it.

a The Prophet
complained vnto
God & bewail-
eth that among
the Iewes is left
none equitie nor
brotherly loue:
but in stead here
of reigne crueltie,
theft, con-
tention & strife.
b To suppress
him if any should
shew him selfe
zealous of Gods
cause.

c Because the
iudges which
should redresse
this excess, are
as euil as þ reit.

d As in times
past you would
not beleue gods
word, so shall ye
not now beleue
þ strange plagues
which are at
hand.

e They theselues
shalbe your
iudges in this
cause, and none
shal haue autho-
ritie ouer them
to controll them.
Zeph. 3. 3.

f For the Iewes
most feared this
winde, because it
destroyed their
fruits.

g They shalbe
d manic in number. h They shal cast vp mounds against it.

i The Prophet
comforteth the
faithful þ God
will also destroy
the Babylonians,
because they
shal abuse this
victorie and be-
come proud and
insolent, attribu-
ting the praise
hereof to their
idoles.

k He assureth þ
godly of Gods
protection, shew-
ing that the e-
nemie can do no
more then God
hath appointed.
l Also that their
sinner required
such a sharp rod.
m So that the
great deuoureth
the smal and the
Caldeas destroy
all the world.

n Meaning, that
they should not.

a I will renounce
mine own iudge-
ment, and onely
depend on God
to be instructed
what I shal an-
swer them that
abuse my preach-
ing, and to be
armed against

c Which contained the destruction of the enemy, and the comfort of the Church: which thing though God execute not according to mans halfe affections, yet the issue of both is certaine at his time appointed. d To trust in himself or in any worldly thing, is neuer to be quiet: for the only rest is to stay vpon God by faith, Rom. 1. 17. galat. 3. 11. hebr. 10. 38. e He compareth the proud, and couetous man to a drunkard that is without reason and sense, whom God will punish, & make him a laughing stocke to all the worlde: and this he speaketh for the comfort of the godlie, and against the Caldeans. f Signifying, that all y world shall wish the destruction of tyrants, & that by their oppression, and couetousnes they heape but vpon the selues more heaue burdens: for the more they get, the more are they troubled. g That is, the Medes and Persians, that should destroye the Babylonians: h Signifying that the couetous man is the ruine of his owne house, when as hee thinketh to enrich it by crueltie and oppression. i The stones of the house shall cry, and say that they are buylt of blood, and the wood shall answer and say the same of it selfe. k Meaning, that God will not deferre his vengeance long, but will come, and destroy all their labours, as though they were consumed wth fire. l In the destruction of the Babylonians his glory shall appeare through all the worlde. m Hee reprocheth thus the King of Babylon, who as he was drunken wth couetousnes and crueltie, so he prouoked others to the same, & inflamed them by his rage, and so in the end brought them to shame. n Whereas thou thoughtest to haue glory of these thy doings, they shall turne to thy shame: for thou shalt drinke of the same cup with others in thy curae.

3 For the bison is set for an Appoynted time, but at the last it shall speake, and not lie: though it tarie, wait: for it shall surely come, and shall not stay.

4 Beholde, d he that liueth by himselfe, his minde is not vpright in him, but the iust shall lye by his faith.

5 Pea, in deede p proud man is e he that transgresseth by wine: therefore shall he not endure, because he hath enlarged his desire as the hell, and is as death, and can not be satisfied, but gathereth vnto him all nations, and heapeth vnto him all people.

6 Shall not all these take by a parable against him, and a taunting prouerbe against him, & say, Wo, he that increaseth that which is not his? f howe long? & he that labeth himselfe with thicke claps?

7 Shall e they not rise vp suddenly, that shall bite thee? & awake, that shall strike thee? and thou shalt be their praye?

8 Because thou hast spoiled many nations, al the remnant of the people shall spoeke thee, because of mens blood, and for the wrong done in the land, in the cite, and vnto all that dwell therein.

9 Wo, he that coueteth an euil couetousnes to his house, that he may set his nest on hie, to escape from the power of euill.

10 Thou h hast consulted shame to thine owne house, by bestroing many people, and hast sinned against thine owne soule.

11 For the l stone shall crie out of the wall, and the beame out of the timber shall answer it.

12 Wo vnto him that buildeth a towne with blood, and erecteth a cite by iniurie.

13 Behold, is it not of the k Lord of hosts that the people shall labour in the verp fire? the people shall euen wearie themselves for verie banerie.

14 For the earth shall bee filled with the knowledge of the glorie of the Lozde, as the waters couer the sea.

15 Wo vnto him that smeth his neighbour = drinke thou iopnest thine heate, and maketh him drunken also, that thou mayest see their iniuries.

16 Thou art filled with thame n for glorie: drinke thou also, & be made naked: the cup of the Lozdes right hand shall be turned vnto thee, and shall full of burning

shalbe for thy glorie.

17 For the o crueltie of Lebanon shall coner thee: so shall the spoele of the beasts, which made them afraid, because of onely against omens blood, and for the wrong done in the land, in the cite, and vnto all that dwell therein.

18 What profiteth the image? for the maker thereof hath made it an image, and a teacher of lies, though hee that made it, trust therein, when he maketh dumme idoles.

19 Wo vnto him that sayth to the wood, Awake, and to the dunne stone, Rise vp, it shall teach thee: a beholde, it is laid ouer with golde and siluer, and there is no breath in it.

20 But the Lozde is in his help Temple: let all the earth keepe silence before him.

21 They were but blocks or stones, read Jerem. 10. 8. q If thou wilt consider what it is, and howe that it hath neither breath nor life, but is a dead thing.

CHAP. 11.

A prayer for the faythfull.

1 Prayer of Habakkuk the Prophet for the e ignorances.

2 O Lord, I haue heard thy voyce, and was asfayde: O Lord, reuinue thy worke in the middes of the people, in the mids of the peres make it knowne: in wrauth remember mercie.

3 God commeth from d Teman, and the holp one from mount Paran, Selah. His glorie conereth the heauens, and the earth is full of his prayse.

4 And his brightnes was as p light: he had honnes comming out of his handes, & there was the bidding of his power.

5 Besofoe him went the pestilence, & burning coales went forth before his feete.

6 He stood and measured the earth: he behelde and dissolued the nations and the euerlasting mountaynes were broken, and the auncient hilles did bowe: his f wapes are euerlasting.

7 e For his iniquitie f I saw the tentes of Cushan, and the curtaines of the land of Midian did tremble.

8 Was the Lozde angry against the h risers? or was thine anger against the floods? or was thy wrauth against the sea. p thou didest ride i bypon thine horses? thy charets brought saluation.

9 Thy k bow was manifestly curieled, & the lothes of p tribes were a sure wozde, now as it was then. e Whereby is meant a power, that was ioyned with his brightnes, which was hid to the rest of the world, but was reueiled in mount Sinai to his people, Psal. 31. 16. f Signifying that God hath wonderful meanes, and euer had a marueilous power when he would deliuer his Church. g The iniquitie of this King of Syria in vexing thy people was made manifest by thy judgement, to y comfort of thy Church, Iudg. 3. 10. and also of the Midianites, which destroyed them selues, Iudg. 7. 22. h Meaning, that God was not angrie w the waters, but that by this meane he would destroy his enemies and deliuer his Church. i And so diddest vse all the elements as instruments for the destruction of thine enemies, k That is, thy power. l For he had not onely made a couenant with Abraham, but repud it with his posteritie.

o Because the Babylonians were cruell not onely against other nations, but also against the people of God, which is meant by Lebanon, and the beasts therein, he sheweth that the like crueltie shall be executed against them.

p He sheweth that the Babylonians gods could nothing auayle them: for

q If thou wilt consider what it is, and howe that it hath neither breath nor life, but is a dead thing.

a The Prophet instructeth his people to pray vnto God not onely for their great finnes, but also for such as they had committed of ignorance.

b Thus the people were afraide when they heard Gods threatenings, & praied.

c That is, the state of thy Church which is now ready to perish, before it come to halfe a perfect age, which should be vnder Christ.

d Teman and Paran were nere Sinai where the Law was giuen: whereby is signified that his deliuerance was as present

g This is ment of the streetes of the marchants which was lower then the rest of the places about it. h So that nothing shal escape me. i By their profperitie they are hardened in their wickednes. *Deut. 18. 30. amos. 3. 11.* k They that trusted in their owne strength and contemned the Prophets of God. *Iere. 30. 7. 10cl. 3. 11. amos. 5. 18.*

Ezek. 7. 19.
Chap. 3. 1.

a He exhorteth them to repentance & willet them to descend into themselves & gather themselves together, lest they be scattered like chaffe. b That is, which have lived vprightly and godly, according as he prescribeth by his worde. c He comforteth the faithful in that, y God would change his punishments from them vnto the Philistims their enemies and other nations. d That is, Galilea: by these nations he meaneth the people that dwell nere to the Iewes and in stead of friendship were their enemies: therefore he calleth them Canaanites whom the Lorde appointed to be slaine.

II **Y**hovele v inhabitants of the lowe place: for the companie of the marchants is destroyed: all they that beare siluer, are cut of.
12 And at that time wil I search Ierusalem with ^h lightes, and visite the men that are froten ⁱ in their dregges, and sap in their hearts, The Lorde wil ners ther doe good nor doe euil.
13 Therefore their goods shalbe spoyled, and their houses waste: ^{*} they shal also build houses, but not inhabit them, and they shal plant vinepardes, but not drinke the wine thereof.

14 The great day of the Lorde is nere: it is nere, and hasteth greatly, euen the voice of the dap of the Lorde: the strong man shal crie here bitterly.
15 ^{*} That day is a day of wrath, a day of trouble and heauines, a day of destruction and desolation, a day of obscuritie & darknes, a day of clouds & blacknes.
16 A day of the trumpets and alarins against the strong cities, and against the hie towres.
17 And I wil bring distresse vpon men, that they shal walke like blind men, because they haue sinned against the Lorde, and their blood shall be powred out as dust, and their flesh as the dongue.
18 ^{*} Neither their siluer nor their golde shall be able to deliuer them in the daye of the Lords wrath, but the ^{*} whole land shall be denoued by the fire of his ierlouie: for he shall make euen a speedie riddance of al them that dwell in ^h land.
C H A P. II.

He mooueth to returne to God, s Prophecyng destruction against the Philistims, Moabites and others.

Gather ^a your selues, euen gather you, ^b nation not worthy to be loued,
2 Before the decree come south, and ye be as chaffe that passeth in a day, and besoze the fierce wrath of the Lorde come vpon you, and before the day of ^h Lords anger come vpon you.
3 Seeke ye the Lorde all the meeke of the earth, which ^b he wrought his iudgement: seeke righteuousnes, seeke lowliness, if so be that ye may be hidde in the day of the Lords wrath.
4 For ^c Azzah shalbe forsaken, and Ahskelon desolate: then shal drine out Ahsdod at the noone day, and Ekron shalbe rooted vp.
5 Wo vnto the inhabitants of the sea ^d coast: the nation of the Cherethims, the word of the Lorde is against you: ^e Canaan, the land of the Philistims, I wil euen destroy the without an inhabitant.
6 And ^h sea coast shalbe dwellings & cottages for shepherds and sheepefolde.

And that coast shalbe for the remnant of the house of Iudah, to save therescapes on: in the houses of Ahskelon shal they lodge toward night: for the Lorde they God shall visite them, and turne away their captiuitie.

8 I haue heard the reproche of Moab, and the rebukes of the children of Ammon, whereby they vphradped my people, and ⁱ magnified themselves against their borders.
9 Therefore, as I liue, saith the Lorde of hostes, the God of Israel, surely Moab shalbe as Sodom, and the children of Ammon as Gomozah, euen the breeding of nettles and salt pits, and a perpetual desolation: the residue of my folke shal spoile them, and the remnant of my people that possesse them.

10 This shall they haue for their pride, because they haue reproched and magnified themselves against the Lorde of hostes people.
11 The Lorde wil be terrible vnto them: for he wil consume al the gods of the earth, and euery man shall worship him from his place, euen al the ples of the heathen.
12 Pe Morians also shalbe slaine by my sword with them.
13 And hee wil stretch out his hand against the North, and destroy Ahsur, and wil make Hameneh desolate, and waste like a wilderness.
14 And flocks shal lie in the middes of her, and all the beastes of the nations, and the ^h pellicane, & the ^h owle shal abide in the vpper postes of it: the voice of byrdes shal sing in the windowes, & desolations shalbe vpon the postes: for the cedars are vncouered.

15 This is the ⁱ reioycing citie that dwelt carelesly, that saide in her heart, I am, and there is none besides me: howe is she made waste, and the lodging of the beasts! euery one that passeth by her, shal hiss and wagge his hand.
C H A P. III.

Against the gouernours of Ierusalem. 1 Of the calling of all the Gentiles. 2 A comfort to the residue of Israel.

Wo to her that is filthy and polluted, to the robbing ^a citie.
2 She heard not the voice: she refused not correction: the trusted not in the Lorde: the diuelt not nere to her God.
3 Yer princes within her are as roaring ^b Lyons: her iudges are as ^b wolues in the evening, which ^b leaue not the bones til the morow.
4 Yer prophets are light, & wicked persons: her priestes haue polluted the Sanctuary: they haue wretched the Lawe.
5 The ^c iust Lorde is in the mids thereof:

swereth that that can not excuse their wickednesse: for God wil not beare with their sinnes: yet that he did patiently abide and sent his Prophets continually to call them to repentance, but he profited nothing.

Why God would destroy their enemies, because their country might be a resting place for his Church.
f These nations presumed to take from the Iewes that country which the Lord had giuen them.
g When he shal deliuer his people and destroy their enemies & idoles, his glorie shal shine thoroughout all the world.
h Reade *Isa. 34. 11.*
i Or, hedgehog.
Meaning, Ne-neuch, which reioycing so much of her strength and prosperitie, should be thus made waste and Gods people deliuered.

e They were most
earnest & ready
to doe wickedly.

f Seeing ye will
not repent, you
shal look for my
vengeance as wel
as other nations.

g Left any
should thinke
then that Gods
glorie should
haue perished
when Iudah was
destroyed, he
sheweth that he
will publish his
grace through all
the world.

h That is, the
Iewes shal come
as well as the
Gentiles: which
is to be vnder-
stand vnder the
time of the Gos-
pel.

i For they shall haue full remission of their sinnes: and the hypocrites which boasted of the Temple, which was also thy pride in time past, shalbe taken from thee.

he will do none iniquitie: euerp mo-
ning doeth he bring his iudgement to
light, he faileth not; but the wicked will
not learne to be ashamed.

6 I haue cut of the nations: their
towres are desolate: I haue made their
streets waste, that none shall passe by:
their cities are destroyed without man
and without inhabitant.

I said, Surely thou wilt feare me:
thou wilt receiue instruction: so that
dwelling should not be destroyed how
soeuer I visited them, but they rose ear-
ly and corrupted all their workes.

Therefore waite ye vpon me, saith
the Lorde, vntill the day that I rise by
to the pray: for I am determined to
gather the nations, and that I will as-
semble the kingdomes to powre vpon
on them mine indignation, euen all my
fierce wrath: for all the earth shalbe de-
noured with the fire of my ielouste.

Surely s then will I turne to the peo-
ple a pure language, that they may all
call vpon the Name of the Lorde, to
serue him with one consent.

10 From beyond the riuers of Ethio-
pia, the b daughter of my dispersed,
praying vnto me, shall bring me an
offring.

11 In that day shalt thou not be asha-
med for all thy workes, wherein thou
hast transgressed against me: for then
I will take away out of the middes of
thee them that reioice of thy pride, and

thou shalt no more be proude of mine
holy Mountaine.

12 Then will I leaue in the mids of thee
an humble and poore people: and they
shall trust in the Name of the Lorde.

13 The remnant of Israel shall doe none
iniquitie, nor speake lies: neither shall
a deceitfull tongue be found in their
mouth: for they shall be fedde, and lie
dowrie, & none shall make the afraid.

14 Reioyce, O daughter Zion: be ioy-
full, O Israel: be glad & reioyce with
all thine heart, O daughter Jerusalem.

15 The Lorde hath taken away thy
iudgements: he hath cast out thine
enemie: the King of Israel, euen the
Lorde is in the middes of thee: thou
shalt see no more euill.

16 In that day it shalbe said to Jerusa-
lem, feare thou not, O Zion: let not
thine hands be faint.

17 The Lorde thy God in the middes of
thee is mighty: he will saue, he will re-
ioyce ouer thee with ioy: he will quiet
him selfe in his loue: he will reioyce
ouer thee with ioy.

18 After a certaine time will I gather
the afflicted that were of thee, & them
that bare the reproche for thee.

19 Beholde, at that time I will visite all
that afflict thee, & I will saue her that
haleth, and gather her that was cast
out, and I will get them praise & fame
in all the 9 lands of thy shame.

20 At þ time will I bring you againe, &
then will I gather you: for I will giue
you a name & a praise among all people
of þ earth, whē I turne back your cap-
tiuitie befoze your eyes, saith þ Lorde.

k That is, the pu-
nishment for thy
sinne.
l As the Assy-
rians, Caldeans,
Egyptians, and
other nations.
m To defend
thee as by thy
sinnes thou hast
put him away &
left thy selfe na-
ked, as Exod 32.

25-
n Signifying,
that God deli-
teth to shew his
loue & great af-
fection toward
his Church.

o That is, them
that were had in
hatred and reui-
led for the
Church and be-
cause of their
religion.

p I will deliuer
the Church
which now is af-
flicted, as Mi-
cah 4.6.

q As among the
Assyrians & Cal-
deans which did
mocke them &
put them to
shame.

HAGGAI.

THE ARGUMENT.

When the time of the seuentie yeres captiuitie prophced by Ieremiah, was ex-
pired, God rayed vp Haggai, Zechariah, and Malachi to comfort the Iewes and
to exhort them to the building of the Temple, which was a figure of the spirituall
Temple and Church of God, whose perfection and excellencie stode in Christ. And because
that all were giuen to their owne pleasures and commodities, he declareth that that plague of
famine, which God sent then among them, was a iust reward of their ingratitude, in that they
contemned Gods honour, who had deliuered them. Yet he comforteth them, if they will re-
turne to the Lorde, with the promise of greater felicitie, forasmuch as the Lorde will finish the
worke that he hath begonne, & send Christ whome he had promised, & by whom they should
attaine to perfit ioye and glorie.

CHAP. I.

1 The time of the prophse of Haggai. 8 An ex-
hortation to bulde the Temple againe.

In the second yere of King a Darius,
in the first month, the first day of
the month, came the worde of the
Lorde (by the ministration of the Pro-
phet Haggai) vnto b Zerubbabel

b Because the building of the Temple began to cease by reason
that the people were discouraged by their enemies: and if these
two notable men had neede to be stirred vp & admonished of
their duties, what shall we thinke of other gouernours whose
doings are either against God, or very colde in his cause?

the sonne of Shealtiel, a prince of Ju-
dah, and to Iehoshua the sonne of Jesh-
hozabak the hie Priest, saying,

2 Thus speaketh the Lorde of hostes,
saying, This people say, The time is
not yet come, that the Lordes house
should be builded.

3 Then came the word of the Lorde by
the ministration of the Prophet Haggai,
saying,

4 Is it time for you yet to dwell in
pour d felled houses, and this Youle spe
waste?

5 Nowe therefore thus saith the Lorde
of Gods honour,

c Not that they
condemned the
building thereof,
but they prefer-
red policie, and
private profit to
religion, being
content with smal
beginnings.

d Shewing that
they sought not
only their ne-
cessities, but
their very plea-
sures befoze
of Gods honour.

a Who was the
sonne of Hys-
taspis, & the third
King of the Per-
sians, as some
thinke.

of hosts. Consider your owne waipes in your hearts.

e Consider the plagues of God vpon you for preferring your policies to his religion, & because ye seeke not him first of all.

f Meaning, that they should leaue of their own commodities, & goe forward in the building of Gods Temple, and in the setting forth of his religion.

g That is, I will heare your prayers according to my promises, 1. King. 8. 21. 29. h That is, my glorie shall be set forth by you. i And I bring it to nothing.

k This declared that God was y^e author of the doctrine, & that he was but the minister, as Exo. 24. 31 Iudg 7. 20. Act. 15. 28.

l Which declarereth y^e men are vnapt & dull to serue the Lord, neither can they obeye his worde or his messengers: before God reforme their heartes and giue the newe spiritus, Iohn. 6. 44.

a For the people, according as Isa. 32. 11. and Ezek. 41. 1. had prophesied, thought this Temple should haue bene more excellent then Salomons Temple, which was destroyed by the Babylonians, but the Prophetes ment the spiritual Temple, the Church of Christ

6 e Pe hanc solum much, and bring in little: pe eate, but pe hanc not pough: pe dinke, but pe are not filled: pe clot ye pou, but pe be not warme: and he that earneth wages, putteth the wages into a broken bagge.

7 Thus saith the Lord of hostes, Consider your owne waipes in your hearts. 8 Goe v^p to the mountaine, and bring wood, and build this House, and I will be favourable in it, and I will be glorified, saith the Lord.

9 Pe looked for much, and loe, it came to little: and when ye brought it home, I did blowe vpon it. And why, saith the Lord of hostes: Because of mine House that is waste, and pe ruine euery man vnto his owne house.

10 Therefore the heauen ouer you staid it selfe from dewe, and the earth stayed her fruit.

11 And I called for a brought vpon the lande, and vpon the mountaines, and vpon the roine, and vpon the wine, and vpon the ople, vpon all that the ground bringeth forth: both vpon men and vpon cattell, and vpon al the labour of the hands.

12 When Zerubbabel the sonne of Shealtiel, and Jehoihna the sonne of Jehozadak the hie Priest with al the remnant of the people, hearde the voyce of the Lord their God, and the wordes of the Prophet Haggai (as h^e Lord their God had sent him) then the people did feare before the Lord.

13 Then spake Haggai the Lordes messenger in the Lordes message vnto the people, saying, I am with you, saith the Lord.

14 And the Lord stirred v^p the spirit of Zerubbabel, the sonne of Shealtiel a prince of Iudah, and the spirit of Jehoihna the sonne of Jehozadak the hie Priest, and the spirit of all the remnant of the people, and they came, & did the worke in the House of the Lord of hostes their God.

CHAP. II.

He sheweth that the glorie of the second Temple shall exceede the first.

1 In the foure and twentieth day of the first moneth, in the seconde pere of King Darius,

2 In the fourth moneth, in h^e one & twentieth day of the moneth, came the word of the Lord by the minister of the Prophet Haggai, saying,

3 Speake now to Zerubbabel the sonne of Shealtiel prince of Iudah, and to Jehoihna the sonne of Jehozadak the hie Priest, and to the residue of the people, saying,

4 Who is left among you, that saw this House in her first gloie, and how doe you see it now? Is it not in pour eyes, in comparison of it as nothing?

5 Pet now be of good courage, & Zerub-

babel, saith the Lord, and be of good comfort, & Jehoihna, sonne of Jehozadak the hie Priest: and be strong, al ye people of the lande, saith the Lord, & do it: for I am with you, saith the Lord of hostes,

6 According to the word that I covenanted with you, when ye came out of Egypt: so my Spirit shall remaine among you, feare ye not.

7 For thus saith the Lord of hostes, & yet a little while, and I will shake the heauens and the earth, and the sea, and the drye land:

8 And I will moue all nations, and the desire of all nations shall come, and I will fill this House with gloie, saith the Lord of hostes.

9 The siluer is mine, and the golde is mine, saith the Lord of hostes.

10 The glorie of this last House shall be greater then the first, saith the Lord of hostes: and in this place will I giue it peace, saith the Lord of hostes.

11 In the foure & twentieth day of the ninth moneth, in the second pere of Darius, came the worde of the Lord vnto the Prophet Haggai, saying,

12 Thus saith the Lord of hostes, Aske nowe the Priests concerning the Lawe, and say,

13 If one beare & holp flesh in the skirt of his garment, & with his skirt do touche the bread, or the potage, or the wine, or ople, or any meate, shall it be holie? And the Priests answered & said, No.

14 Then said Haggai, If a polluted person touch any of these, shall it be vnclane? And the Priests answered, and said, It shall be vnclane.

15 Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord: and so are all the workes of their hands, and that which they offer here, is vnclane.

16 And now, I pray you, consider in pour mindes: from this day, and afoze, euen afoze a stone was laide vpon a stone in the Temple of the Lord:

17 Before these things were, i when one came to an heape of twentie measures, there were but tenne: when one came to the wine presse for to draue out fittie vessels out of the presse, there were but twentie.

18 I smote you with blasting, and with midewe, and with hable, in all the labours of your handes: yet you turned not to me, saith the Lord.

19 Consider, I pray you, in pour mindes, from this day, & afoze from the foure &

is vnclane & not pure of heart, doth corrupt those things and make the detestable vnto God which els are good and godly. h Consider how God did plague you with famine afoze you began to build the Temple, i That is, before the buylding was begonne. k From the time they began to build the Temple, he promifeth that God would blese them: & albeit as yet the fruite was not come forth, yet in the gathering they should haue plentie.

b That is, go forward in building the Temple.

c He exhorteeth them to patience though they see not as yet this Temple so glorious as the prophets had declared: for this should be accomplished in Christ by whom all things should be renewed.

d Meaning, Christ whom all ought to looke for and desire: or by desire, he may signifie all precious things, as riches & such like. e Therefore which his time cometh, hee can make al y^e treasures of y^e world to serue his purpose: but the glorie of this seconde Temple doeth not stand in material things, neyther can be built.

f Meaning, all spirituall blessings & felicitie purchased by Christ, Phil. 4. 7.

g That is, the fleshe of the sacrifices: whereby he significeth that y^e thing, which of it self is good, cannot make an other thing fo:

and therefore they ought not to iustifie them selues by their sacrifices & ceremonies: but contrary he y^e

1 He exhorteth them to patience and to abide till the harvest came and then they should see Gods blessings.
 m I will make a change & renew all things in Christ, of whom Zerubbabel here is a figure.

twentieth day of the ninth moneth, even from the day that the foundation of the Lords Temple was laid: consider it in your mindes.
 20 Is the seed yet in the barne? as yet the vine, and the figtree, and the pomegranate, and the olive tree hath not brought forth: from this day will I fillle you.
 21 And again the word of the Lord came unto Haggai in the foure and twentieth day of the moneth, saying,
 22 Speake to Zerubbabel the prince of Judah, and say, I will shake the hea-

vens and the earth,
 23 And I will overthrowe the throne of kingdoms, & I will destroye the strength of the kingdoms of the heathen, and I will overthrowe the chaires, and those that ride in them, and the horse and the riders shall come downe, euerie one by the sword of his brother.
 24 In that day, sayth the Lord of hostes, will I take thee, O Zerubbabel my servant, the sonne of Shealtiel, sayth the Lord, and will make thee as a signet: for I have chosen thee, sayth the Lord of hostes.

n Hereby he sheweth that there shall be no let or hinderance when God will make this wonderful restitution of his Church.
 o Signifying that his dignitie should be most excellent, which thing was accomplished in christ.

ZECHARIAH.

THE ARGUMENT.

Two moneths after that Haggai had begonne to prophetic, Zechariah was also sent of the Lord to help him in the labour, and to confirme the same doctrine. First therefore he putteth them in remembrance, for what cause God had so fore punished their fathers: and yet comforteth them, if they will repent vnfeynedly, and not abuse this great benefite of God in their deliuerance, which was a figure of that true deliuerance, that all the faythfull should haue, from death and sinne by Christ. But because they still remayned in their wickednesse, and coldnes to set forth Gods glorie, and were not yet made better by their long banishment, he rebuketh them most sharply: yet for the comfort of the repentant, he euer mixeth the promise of grace, that they might by this meanes be prepared to receyue Christ, in whome all should be sanctified to the Lorde.

CHAP. I.

2 He exhorteth the people to returne to the Lorde, and to eschue the wickednes of their fathers. 6 He signifieth the restitution of Ierusalem and the Temple.

a Who was the sonne of Hylthapis.
 b This was not that Zechariah, wherof is mention, 2.Chro. 24. 22, but had the same name, & is called the sonne of Berechiah, as he was, because he came of those progenitors, as o Ioiada or Berechiah & Iddo.
 c He speaketh this to feare the with Gods iudgements that they should not prouoke him as their fathers had done, whome he so grieuously punished.



In the eight moneth of the second pere of Darius, came the word of the Lord vnto Zechariah, the sonne of Berechiah, the sonne of Iddo, the Prophet, saying,
 2 The Lord hath bene so long displeas'd with your fathers.
 3 Therefore say thou vnto them, Thus sayeth the Lord of hostes, Turne ye vnto me, sayth the Lord of hostes, and I will turne vnto you, sayth the Lord of hostes.
 4 Be ye not as your fathers, vnto whom the former Prophets haue cryed, saying, Thus sayth the Lord of hostes, Turne you nowe from your euill wayes, and from your wicked wayes: but they would not heare, nor hearken vnto me, sayth the Lord.
 5 Your fathers, where are they? and do the Prophets liue for euer?

6 But did not my words & my statutes, which I commanded by my seruantes
 d Let your fruites declare, that you are Gods people and that he hath wrought in you by his Spirit and mortified you: for els man hath no power to returne to God, but God must conuert him, as Ierem. 31. 18. Iam. 5. 21. isa. 21. 8, and 31. 6, and 48. 21.
 Iere. 31. ezek. 18. 10. hof. 1. 4. 2. ioel. 2. 12.
 e Though your fathers be dead, yet Gods iudgements in punishing them ought still to be before your eyes: and though the Prophets be dead, yet their doctrine remaineth for euer, 2. Pet. 1. 15.

the Prophets, take holde of your fathers: and so they returned, and sayde, As the Lord of hostes hath determined to do vnto vs, according to our owne wayes, and according to our woordes, so hath he delt with vs.
 7 Vpon the foure & twentieth day of the cleuenth moneth, which is the moneth Shebat, in the second pere of Darius, came the worde of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,
 8 I saw by night, and behold a man riding vpon a red horse, & he stood among the mirre trees, that were in a bottom, and behind him were there red horses speckled and white.
 9 The said I, O my Lord, what are these? And he Angel that talked with me, sayd vnto me, I will shew thee what these be.
 10 And the man that stood among the mirre trees, answered and saide, These are they whom the Lord hath sent to go through the world.
 11 And they answered the Angell of the Lord, that stood among the mirre trees, and sayde, We haue gone thowse the world: and behold, all the world siteth still, and is at rest.
 12 Then the Angel of the Lord answeres

which are blacke, & giue a darke shadowe: yet he compareth God to a king, who hath his posts & messengers abroad, by who he shall woork his purpose and bringeth his matters to passe.
 k Who was the chief among the rest of the horsemen. These signified the diuers offices of Gods Angels by whom God sometime punisheth and sometime comforteth and bringeth forth his workes in diuers sortes.
 m That is, Christ the Mediatour prayed for the saluation of his Church, which was now troubled when all the countreys about them were at rest.

f Seeing ye sawe the force of my doctrine in punishing your fathers, why do not ye feare? thretings conteyned in the same and declared by my Prophets?
 g As men astonished with my iudgements, and not that they were touched wth true repentance.
 h Which conteyneth part of Ianuarie and part of Februarie.
 i This vision signifieth the restitution of the Church, but as yet it should not appear to mans eyes, which is here ment by night, by the botome and by the mirre trees, which are blacke, & giue a darke shadowe: yet he compareth God to a king, who hath his posts & messengers abroad, by who he shall woork his purpose and bringeth his matters to passe.
 k Who was the chief among the rest of the horsemen. These signified the diuers offices of Gods Angels by whom God sometime punisheth and sometime comforteth and bringeth forth his workes in diuers sortes.
 m That is, Christ the Mediatour prayed for the saluation of his Church, which was now troubled when all the countreys about them were at rest.

n Though for a time God defer his helpe and comfort from his Church, yet this declareth that he loneth them stil most dely, as a most merciful father his children, or an husband his wife, & when it is expedient for them, his helpe is euer ready.

o In destroying the reprobate I shewed my selfe but alide angry towarde my Church, but the enemy would haue destroyed them also, and considered not the ende of my chastisements.

p To measure out the buildings.

q The abundance shalbe so great that the places of store shall not be able to coeteine these blessings that God wil sed, but shall euen breake for fulnes.

r Which signified all the enemies of the Church, East, West, North, South.

s These carpenters or smithes are Gods instruments, which with their mallets & hammers breake these hard and strong hornes, which would overthrowe the Church, and declare that none enemies horne is so strong, but God hath an hammer to breake it in pieces.

a That is, the Angel who was in respect of his office he is oft times called an Angel: but in respect of his eternall essence, is God and so called.

b Meaning him self Zechariah.

c Signifying the spirituall Ierusalem & Church vader Christ, which should be extended by the Gospel through all the world, & should neede no material walles, nor trust in any worldly strength, but should be safely preferred, and dwel in peace among all their enemies.

red and said, O Ioye of hostes, howe long wilt thou be vniuersall to Ierusalem, and to the cities of Iudah, with whom thou hast bene displeasid nowe thele these scoie and ten peres?

13 And the Lord answered the Angel that talked with me, with god wordes and comfortable wordes.

14 So the Angel that commited with me, said vnto me, Rise thou, and speake, Thus saith the Lord of hostes, I am ierousour vnto Ierusalem and Zion with a great zeale,

15 And am greatly angry against the carelesse heathen: for I was angry but a litle, and they helped forwarde the affliction.

16 Therefore thus saith the Lord, I will returne vnto Ierusalem with tender mercie: mine house shalbe builded in it, saith the Lord of hostes, and a line shall be stretched vpon Ierusalem.

17 Rise pet, and speake, Thus saith the Lord of hostes, vpon cities shall pet q be broken with plentie: the Lord shall pet comfort Zion, and shall pet chule Ierusalem.

18 Then lift I by mine eyes and sawe, and beholde, foure hornes.

19 And I said vnto the Angel that talked with me, What be these? And he answered me, These are foure hornes which haue scattered Iudah, Israel, & Ierusalem.

20 And the Lord shewed me foure carpenters.

21 Then said I, What come these to doe? And he answered, and said, These are the hornes, which haue scattered Iudah, so that a man durst not lift by his head: but these are come to frap them, and to cast out the hornes of the Gentiles, which lift by their home ouer the land of Iudah, to scatter it.

I Lift by mine eyes againe and looked, and beholde, a man with a measur- ing line in his hand.

2 Then said I, Whither goest thou? And he said vnto me, To measure Ierusalem, that I may see what is the breadth thereof, and what is the length thereof.

3 And behold, the Angel that talked with me, went soothly: and another Angel went out to meete him,

4 And said vnto him, Runne, speake to this pong man, and say, Ierusalem

shalbe inhabited without walles, for the multitude of men & cattel therein.

5 For I, saith the Lord, will be vnto her a wall of fire round about, and wil be the glorie in the middes of her.

6 Ho, ho, come forth, and flie from the land of the North, saith the Lord: for I haue scattered you in the foure & winds of the heauen, saith the Lord.

7 Hane thy selfe, Zion, that dwellest with the daughter of Babel.

8 For thus saith the Lord of hostes, After this eu' glorie hath he sent me vnto the nations, which spoiled you: for ye that toucht you, toucht the apple of his eye.

9 For beholde, I wil lift by mine hande vpon them: and they shalbe a spoile to those that serued them, and ye shall knowe, that the Ioye of hostes hath sent me.

10 Reioyce, and be glad, O daughter Zion: for lo, I come and wil dwell in the middes of thee, saith the Lord.

11 And many nations shall be ioynd to the Lord in that day, & shalbe my people: and I wil dwell in the middes of thee, and thou shalt know that the Lord of hostes hath sent me vnto thee.

12 And the Lord shal inherite Iudah his portion in the holy land, and shal chose Ierusalem againe.

13 Let all flesh be still before the Lord: for he is raised by out of his holy place,

d To defend my Church, to feare the enemies, and to destroy them if they approach neere.

e In me they shall haue their full felicitie and glory.

f He calleth to them, which partly for feare and partly for their owne ease, remained still in captiuitie, and so preferred their owne priuate commodi- uate to the benefi- ces of God promised in his Church.

g Asit was I that scattered you, so haue I power to restore you.

h By flying from Babylon and comming to the Church.

i Seeing that God hath begun to shewe his grace among you by deliuering you, he continueth the same stil towards you, and therefore sendeth me his Angel, and his Christ to defende you from your enemies, that they shal not hurt you, neither by the way nor at home.

k Ye are so deare vnto God, that he can no more suffer your enemies to hurt you, then a man can abide to be thruft in the eie, Psalm. 17. 8.

l Vpon the heathen your enemies.

m They shall be your seruants as you haue bene theirs.

n This must necessarily be vnderstand of Christ, who being God equal with his Father, was sent as he was Mediatour to dwell in his Church, and to gouerne them.

CHAP. III.

A prophesie of Christ and of his kingdome.

CHAP. II.

The restoring of Ierusalem and Iudah.

1 And he shewed me Iehoshua the Pueft, standing before the Angel of the Ioye, and Satan stood at his right hand to resist him.

2 And the Lord said vnto Satan, The Lord repoue thee, O Satan: euen the Lord that hath chosen Ierusalem, re- proue thee. Is not this a byzard taken out of the fire?

3 Nowe Iehoshua was clothed with silke, and stode before the Angel.

4 And he answered and spake vnto those

a He prayed to Christ the Medi- ator for the face of the Church.

b Which declareth that the faithfull haue not onely warre with flesh and blood, but with Satan himselfe and spirituall wickednesse,

c That is, Christ speaketh to God as the Medi- ator of his Church that he would rebuke Satan: and here he sheweth him selfe to be the continuall preferer of his Church.

d Meaning, that Iehoshua was wonderfully preferred in the captiuitie, and now Satan sought to afflict & trouble him when he was doing his office.

e In respect of the glorious garments, and precious stones that the Priests did were before the captiuitie: and by this contemptible state the Prophet signifieth that these small beginnings should be made excellent when Christ shall make the full restitution of his Church, f He sheweth of what apparel he speaketh, which is when our filthy finnes are taken away, and we are clad with Gods mercies, which is ment of the spiritual restitution. g The Prophet prayeth, that besides the raiment the Priest might also haue tire for his head accordingly, that is, that the dignitie of the Priesthood might be perfect: and this was fulfilled in Christ, who was both Priest and King: and here all such are condemned that can content themselves with any meane reformation in religion, seeing the Prophet desireth the perfection, & obeyeth it. h That is, haue rule and gouernement in my Church as thy predecessors haue had. i Whereby he meaneth to haue the whole charge and ministerie of the Church. k That is, the Angels who represented the whole number of the faithful: signifying that all the godly should willingly receiue him. l Because they follow my worde, they are contented in the world, and esteemed as monsters, Isa 8. 18. m That is, Christ, who did so humble himselfe, that not onely he became the seruant of God, but also the seruant of men: and therefore in him they should haue comfort, although in the world they were contemned, Isa. 11. 1. Jerem. 23. 5. and 33. 14, 15. n He sheweth that the ministers cannot build, before God lay the first stone, which is Christ, who is full of eyes, both because he giueth light vnto all others, and that all ought to seeke light at him, Chap. 4. 10. o That is, I will make it perfect in all poyntes, as a thing wrought by the hand of God. p Though I haue punished this lande for a time, yet I will euen now be pacified, and visite their finnes no more. q Ye shall then liue in peace & quiennes, that is, in the Kingdome of Christ, Isa. 2. 2. micah. 4. 4. hag. 2. 10.

that stood before him, saying, Take a wap the filthy garments from him. And vnto him he said, Behold, I haue caused thine iniquitie to depart from thee, and I will clothe thee with change of raiment. 5 And I saide, Let them set a faire diademe vpon his head, So they set a faire diademe vpon his head, & clothed him with garments, & the Angel of the Lord stood by. 6 And the Angel of the Lord testified vnto Zerubbabel, saying, 7 Thus saith the Lord of hostes, If thou wilt walke in my waies, and keepe my watche, thou shalt also iudge mine House, and shalt also keepe my courts, and I will giue thee place among the high that stand by. 8 Ye are now, O Iehoshua the high Priest, thou and thy fellows that sit before thee: for they are monstrous persons: but behold, I will bring forth the Branch my seruant. 9 For to the stone that I haue laide before Iehoshua: vpon one stone shall be seuen eyes: behold, I will cut out the graining thereof, sayth the Lord of hostes, and I will take away the iniquitie of this land in one day. 10 In that day, sayth the Lord of hostes, shall ye call euery man his neighbour vnder the vine, & vnder the figge tree,

CHAP. IIII.
The vision of the golden candlestickes, and the exposition thereof.
And the Angel that talked with mee, came againe and waked me, as a man that is rapted out of his sleepe. 2 And sayde vnto me, What seest thou? and I said, I haue looked, and behold, a candlesticke all of golde with a bowle vpon the top of it, & his seuen lampes

therin, and seuen pipes to the lampes, which were vpon the top thereof. 3 And two oliue trees ouer it, one vpon the right side of the bowle, & the other vpon the left side thereof. 4 So I answered, and spake to the Angel that talked with me, saying, What are these, my Lord? 5 Then the Angel that talked with mee, answered and said vnto me, Knowest thou not what these be? And I sayde, No, my Lord. 6 Then he answered and spake vnto me, saying, This is the word of the Lord vnto Zerubbabel, saying, Neither by an armie nor strength, but by my Spirit, sayth the Lord of hostes. 7 Who art thou, O great mountaine, who before Zerubbabel thou shalt bee a plain, and thou shalt bring forth the heades of the stone thereof, with spouting, crying, and Grace, grace vnto it. 8 Moreover, the word of the Lord came vnto me, saying, 9 The hands of Zerubbabel haue layd the foundation of this house: his hands shall also finish it, and thou shalt know that the Lord of hosts hath sent me vnto you. 10 For who hath despised the day of the small things: but they shall reioyce, and shall see the stone of the time in the hande of Zerubbabel: which seuen are the eyes of the Lord, which go to observe the whole world. 11 Then answered I, and said vnto him, What are these two oliue trees vpon the right & vpon the left side thereof? 12 And I spake moreover, and said vnto him, What be these two oliue baches, which tholue the two golden pipes empty themselves into the golde? 13 And he answered me & said, Knowest thou not what these be? And I sayde, No, my Lord. 14 Then said he, These are the two oliue baches, that stande with the ruler of the whole earth.

b Which conveyed the oyle that dropped from the trees into the lampes, so that the light neuer failed: and this vision was to confirme the faithfull that God had sufficient power in him selfe to continue his graces, and to bring his promise to passe, though he had no helpe of man. c Who was a figure of Christ, and therefore this doctrine was directed to all the Church who are his body and members. d He sheweth that Gods power only is sufficient to preserve in the his church, though he vse not mans helpe therunto. e He compareth the power of the aduersaries to a great mountaine, who thought the Jewes nothing in respect of them, and would haue hindered Zerubbabel, who represented Christ, whom the enemies dayly labour to let in the building of his spirituall Temple, but all in vaine. f Though the enemies thinke to stay this building, yet Zerubbabel shall lay the highest stone thereof, and bring it to perfection, so that all the godly shall reioyce, and pray vnto God that he would continue his grace and fauour toward the Temple. g Meaning, the Prophet, that I am Christ sent of my father for the building, & preservation of my spirituall Temple. h Signifying that all were discouraged at the small and poore beginnings of the Temple. i Whereby he signifieth the plummet and line, that is, that Zerubbabel which represented Christ, should go forward with his building to the ioy and comfort of the godly, though the worlde be agaynst him, and though his for a while be discouraged, because they see not things pleasant to the eye. k That is, God hath seuen eyes: meaning a continual presence, so that neither Satan nor any power in the worlde can goe about or bring any thing to passe to hinder his worke, Chap. 3. 9. l Which were green and full of oyle, so that still they powdered forth oyle into the lampes: signifying, that God will continually mainteyne and preserve his Church, and indue it with abundance and perfection of graces.

CHAP. V.

The vision of the flying booke, signifying the curse of thiers, and such as abuse the Name of God. & by the vision of the measure is signified the bringing of Iudah afflictions into Babylon.

1 Then I turned me, and lifted up mine eyes and looked, and behold, a flying booke.

2 And he sayde unto me, What seest thou? And I answered, I see a flying booke: the length thereof is twenty cubits, and the breadth thereof ten cubits.

3 Then saide he vnto me, This is the curie that goeth forth out the whole earth: for euery one that shall be cut of aswell on this side, as on that: and euery one that shall be cut of aswell on this side, as on that.

4 I will bring it forth, saith the Loide of hostes, and it shall enter into the house of the thiefe, & into the house of him, which falsly sweareth by my Name: and it shall remaine in the mids of his house, and shall consume it, with the timber thereof, and stones thereof.

5 Then the Angel that talked with me, went forth, and said vnto me, Lift vp nowe thine eyes, and see what is this that goeth forth.

6 And I said, What is it? And he said, This is an Ephah that goeth forth. He said moreover, This is the sight of them, through all the earth.

7 And behold, there was lift vp a steele of lead: and this is a woman that sitteth in the middes of the Ephah.

8 And he sayd, This is wickednesse, and he cast it into the middes of the Ephah, and he cast the weight of lead vpon the mouth thereof.

9 Then lift I vp mine eyes, and looked: and behold, there came out two women, and the wind was in their wings (for they had wings like the wings of a stoike) and they lift by the Ephah betwene the earth and the heauen.

10 Then said I to the Angel that talked with me, Whither doe these beare the Ephah?

11 And he sayd vnto me, To build it a house in the lande of Shinar, and it shall be established and set there vpon her owne place.

Signifying that Satan should not haue such power against the Iewes to tempt them, as he had in time past, but that God would shur vp iniquitie in a measure as in a prison. Which declared that GOD would execute his iudgements by the meanes of weak and infirme meanes. To remove the iniquitie and afflictions that came for the same from Iudah, to place it for euer in Babylon.

from betwene betwo mountains, and the mountains were mountaines of brasse.

2 In the first charret were cke horses, & in the second charret d blake hoises, & in the third charret c white hoises, and in the fourth charret, hoises of diuers colours, and reddish.

4 Then I answered, and said vnto the Angel that talked with me, What are these, my Loide?

5 And the Angel answered, and sayde vnto me, These are the foure spirits of the heauen, which go forth from standing with the Loide of all the earth.

6 That with the blake hoise went forth into the land of the North, & the white went out after them, and the of diuers colours went forth towarde the South countrey.

7 And the reddish went out, and required to go, and passe through the world, & he said, Go passe through the world. So they went thowout the world.

8 Then cryed he vpon me, and spake vnto me, saying, Beholde, these that go toward the North countrey, haue pacified my spirit in the North countrey.

9 And the word of the Loide came vnto me, saying,

10 Take of them of the captiuitie, euen of Yedai, and of Tobhah, and Jedajah, which are come from Babel, and come by the faire day, & go vnto y house of Iohshah, the sonne of Zephanah.

11 Take euen silver, and gold, and make crownes, and set them vpon the head of Jehohua, the sonne of Jehozadak the hie Priest.

12 And speake vnto him, saying, Thus speaketh the Loide of hostes, & saith, We hold the inu whose name is hach, & he shall grow vpon out of his place, & he shall build the Temple of the Loide.

13 Euen he shall build the Temple of the Loide, and he shall beare the glory, and shall sit and rule vpon his throne, & ye shall be a Priest vpon his throne, & the counsell of peace shall be betwene the

seth to appeare through all the worlde. Egypt, and other countres thereabout. power to hurt or afflict till God giue it him. punishing the Caldeans mine anger ceased. To receiue of him, and the other make the two crownes: which were men among the Iewes, and douted of the restitution and of the Priesthood, & hurt others by their cause this could not be attributed to any one Lawe, therefore it followeth that Iehoshua the Messiah, who was both Priest and King. whome Iehoshua was the figure for in Greeke the called Iesus. That is, of him selfe, without the help of others. Which declareth that none could build this Temple, whereof Haggai speaketh, but onely Christ: & therefore it was spiritual, and not material, Hag. 2. 10. Whereof Iehoshua had but a shadow. The two offices of the kingdome, and priesthoode shall be ioyned together, that they shall be no more diuidered.

b By the brasse mountaines he meaneth the eternal counsell and providence of God, whereby he hath from before all eternitie decreed what shall come to passe, and that which neither Satan nor all the world can alter. c Which signified the great cruelty and persecutions that Church had endured vnder diuerse enemies. d Signifying that they had endured great afflictions vnder the Babylonians. e These represented their state vnder y Persians which restored them to libertie. f Which signified that God would sometime giue his Church rest, and powre his plagues vpon their enemies, as he did in destroying Nineuech and Babilo, and other their enemies. g Meaning all the actions and motions of Gods Spirit, which according to his inchangeable counsell he causeth to be towarde vs, they of diuers colours, hath no power to hurt or afflict till God giue it him. k By which he deliuered. l mincible. m son of yea. n compasseth it. o a very fewe, that ch to deliuer the. p emies for their. q an. r That is, of him selfe, without the help of others. s That is, of him selfe, without the help of others. t That is, of him selfe, without the help of others.

CHAP. VI.

By the foure charrets he describeth the foure monarchies.

1 Againe, I turned and lift up mine eyes, and looked: and behold, there came foure charrets out with the swift messengers of God to execute & declare his wil.

a Because the Iewes had provoked Gods plagues by countenancing his worde, and casting of all iudgement and equitie, he sheweth that Gods curses written in this booke had iustly light both on them, and their fathers: but now if they would repent, God would fend the same against the Caldeans their former enemies. b That is, vseth any inimie toward his neighbour. c Meaning, wherefoeuer he be in the world. d He that transgresseth the first table, and serueth not God aright, but abuseth Gods name. e Which was a measure in dry things conreining about ten pottels. f That is, all the wickednes of the vngodly is in Gods sight, which he keepeth in a measure, and can shut it or open it at his pleasure. g To couer the measure. h Which representeth iniquitie, as in the next verse. i Signifying that Satan should not haue such power against the Iewes to tempt them, as he had in time past, but that God would shur vp iniquitie in a measure as in a prison. k Which declared that GOD would execute his iudgements by the meanes of weak and infirme meanes. l To remove the iniquitie and afflictions that came for the same from Iudah, to place it for euer in Babylon.

f Who was also called Haldai. e He also was called Ioshiah. u That they may acknowledge their infirmities, which looked that all things should haue beene restored incontinently: and of this their infidelitie these two crownes shall remaine as tokens, Actes. 1. 6. x That is, the Gentiles by the preaching of the Gospell shall helpe toward the building of this spiritual Temple. y If ye will beleue and remaine in the obedience of fayth,

both. 14 And the crownes shalbe to ¹Yehem, & to ²Tobhah, and to ³Jedaiah, & to ⁴Beni the sonne of Zephaniah, for a ⁵ memorial in the Temple of the Loide. 15 And they that are ⁶ far of, shall come and builde in the Temple of the Loide, and ye shall knowe, that the Loide of hostes hath sent me vnto you. And this shall come to passe, if ye wil y obey the voyce of the Loide your God.

8 And the worde of the Loide came vnto Zechariah, saying, 9 Thus speaketh the Loide of hostes, saying, Execute true iudgement, & shew mercie and compassion, euery man to his brother, 10 And oppresse not the widow, nor the fatherles, the stranger nor the poore, & let none of you imagine euil against his brother in your heart. 11 But they refused to hearken, & pulled away the shoulder, and stopped their eares, that they shoulde not heare. 12 Pea, they made their heartes as an adamant stone, lest they shoulde heare the Law and the wordes which ¹³ Loide of hostes sent in his ¹⁴ spirit by the ministratione of the former Prophets: therefore came a great wrath from the Loide of hostes.

k He sheweth that they dyd not fast with a sincere heart, but for an hypocrite, and that it was not done of a pure religion, because that they lacked these offices of charity, which shuld haue declared that they were godly, Mat. 23. 23. l And would not cary the Lodes burden, which was sweete and easie, but would beare their own, which was heauie & grievous to the flesh, thinking to merite thereby: which similitude is taken of oxen, which shrinke at the yoke,

CHAP. VII.

5 The true fasting. 11 The rebellion of the people is the cause of their affliction.

a Which contained parte of Nouember, and parte of December. b That is, y rest of the people that remained yet in Caldea, sent to y Church at Ierusalem for the resolution of these questions, because these feasts were consented vpon by the agreement of y whole Church, the one in the moneth that the Temple was destroyed, and the other, when Gedaliah was slaine, Iere. 41. 2. c By weeping, and mourning appere what exercises they vsed, in their fastings, as a punishment. d That is, punishment. e Which was now since the tyme the Temple was destroyed, and which continued as touching this controuersie, but as yet remained in Caldea, and reasoned of the chiefe points of their religion. f For they were deserued toward God because of this fast, which they obserued of themselves: & though h fasting of it selfe caused they thought it a seruice toward God, and that it is here reprobud. h Did ye not eate & drink for i pleasure, & necessitie: and so likewise ye did abstaine according to your owne fantasies, & not after y prescript of my Lawe. i Herely he condemneth their hypocricie, which thought by their fasting to please God, and by such things as they inuented, and in the meane season would not serue him as he had commaunded.

1 A fast in the fourth yere of King Darius, the worde of the Loide came vnto Zechariah in the fourth daye of the fourth moneth, euen in ² Chisieu. 3 For ⁴ they had sent vnto the House of God Sharezzer, and Kegem-melech and their men to pray before the Loide, and to speake vnto the Priests, which were in the House of the Loide of hostes, and to ⁵ y Prophets, saying, Shoulde I weep in the fift moneth, and ⁶ separate my selfe as I haue done these so many ⁷ yeres? 8 Then came the worde of the Loide of hostes vnto me, saying, 9 Speake vnto all the people of the land, and to the ¹⁰ Priests, and saie, When ye fasted, and mourned in the fift and seuenthy moneth, euen these seuenthy yeres, did ye fast vnto me? & doe I approue it?

13 Therefore it is come to passe, that as he cryed, and they woulde not heare, so they cryed, and I would not heare, saith the Loide of hostes. 14 But I scattered them among all the nations, whome they knewe not: thus the lande was desolate ¹⁵ after them, that no man passed through nor returned: for they layde the pleasant lande ¹⁶ waste.

Nehem. 9. 29. m Which declareth, that they rebelled not only against the Prophet, but against the Spirit of God y spake in them. n That is, after they were caried captiue. o By their sinnes whereby they prouoked Gods anger.

CHAP. VIII.

2 Of the returne of the people vnto Ierusalem, and of the mercie of God toward them. 16 Of good workes. 20 The calling of the Gentiles.

1 A Gaine the word of ² Loide of hostes came to me, saying, 3 Thus saith the Loide of hostes, I was ⁴ ielous for Zion with great ielousie, and I was ielous for her with great wrath. 5 Thus saith the Loide, I will returne vnto Zion, & will dwell in the middes of Ierusalem: and Ierusalem shall be called a ⁶ citee of truth, and the Mountaine of the Loide of hostes, the holy Mountaine. 7 Thus saith the Loide of hostes, There shall yet olde ⁸ men and olde women dwell in the streetes of Ierusalem, and euery man with his staffe in his hande for very age. 9 And the streetes of the citee shall be full of boyes & girles, playing in the streetes thereof. 10 Thus saith ¹¹ Loide of hostes, Though it be ¹² vnpossible in the eyes of the reiuers,

a I loued my citee with a singular loue, so that I could not abide that any should do her any iniurie. b Because she shalbe faythful, and loyal toward me her husband. c Though their enemies did greatly molest and trouble them, yet God would come and dwell among them, and so

preserue them so long as nature woulde suffer them to liue, & encrease their children in great abundance. d He sheweth wherein our faith stameth, that is, to beleuee that God can performe that which he hath promised though it seeme neuer so vnpossible to man, Gen. 18. 14. Rom. 4. 20.

e So that their returne shall not be in vaine: for God will accomplish his promise, and their prosperitie shall be sure and stable.

f Let neither respect of your private commodities, neither countsell of others, nor feare of enemies discourage you in the going forward with the building of the Temple, but be constant and obey the Prophets, which encourage you thereunto.

g For God cursed your worke, so that neither man nor beast had profite of their labours.

h Reade Ezck. 18, 20. i Which declareth, that man cannot turne to God till hee change mans heart by his Spirit, and so begin to do wel, which is to pardon his finnes and to giue him his graces.

k Which fast was appointed when the cite was besieged, and was the first fast of these foure: and here the Prophet sheweth, that if the Iewes will repent, & turne wholly to God, they shall haue no more occasi- on to fast, or to shewe signes of hauiues: for God will send them ioy and gladnes.

l He declareth the great reule that God should giue the Gentiles to come to his Church and to ioyne with the Iewes in his true religion, which should be in the kingdome of Christ,

nant of this people in these dayes, should it therefore be impossible in my sight, saith the Lord of hostes?

7 Thus saith the Lord of hostes, Beholde, I will deliuer my people from the East countrey, and from the West countrey.

8 And I will bring them, and they shall dwell in the middes of Ierusalem, and they shall be my people, & I will be their God in truthy and in righteousnes.

9 Thus saith the Lord of hostes, Let your handes be strong, ye that heare in these dayes these wordes by the mouth of the Prophets, which were in the day, that at the foundation of the House of the Lord of hostes was layed, that the Temple might be builded.

10 For before these dayes there was no hire for a man nor any hire for a beast, neyther was there any peace to him that went out or came in because of the affliction: for I set all men, every one against his neighbour.

11 But now, I will not increase the residue of this people as aforesayde, saith the Lord of hostes.

12 For the seede shall be prosperous: the vine shall giue her fruite, & the ground shall giue her increase, and the heauen shall giue her dewe, and I will cause the remnant of this people to possess all these things.

13 And it shall come to passe, that as ye were a curse among þe heathē, so house of Iudah, and house of Israel, so will I deliuer you, and ye shall be a blessing: feare not, but let your handes be strong.

14 For thus saith the Lord of hostes, As I thought to punish you, when your fathers provoked mee vnto wrath, saith the Lord of hostes, & repented not, so againe haue I determined in these dayes: to do well vnto Ierusalem, & to the house of Iudah: feare ye not.

15 These are the things that ye shall do. Speake ye every man the truth vnto his neighbour: execute iudgement truelv and brightlv in your gates.

16 And let none of you imagine euill in your heartes against his neighbour, & loue no false othe: for all these are the things that I hate, saith the Loide.

17 And the wordes of the Lord of hostes came vnto me, saying,

18 Thus saith the Lord of hostes, The fast of the fourth moneth, and the fast of the fit, and the fast of the seventh, & the fast of the tenth, shall be to þe house of Iudah ioy and gladnes, and prosperous lie feastes: therefore loue the truthy and peace.

19 Thus saith the Lord of hostes, That they shall get come a people, and the inhabitants of great cities,

20 And they that dwell in one cite, shall go to another, saying, * Wy, let vs goe and pray before the Lord, and seeke the Lord o. hostes: I will go also.

21 For great people and mighty nations shall come to seeke the Lord of hostes in Ierusalem, and to pray before the Lord.

22 Thus saith the Lord of hostes, In those dayes shall ten men take holde out of all languages of the nations, euen take holde of the skirt of him that is a Iewe, and say, We will go with you: for we haue heard, that God is with you.

CHAP. IX.

1 The threatening of the Gentiles. 9 The coming of Christ.

1 The burden of the wordes of the Lord in the laude of a Gadate: & Damascus shall be his rest: when the eyes of man, euen of all the tribes of Israel shall be toward the Lord.

2 And Hamath also shall border there by: Tyus also and Sidon, though they be very wise.

3 For Tyus did build her selfe a strong holde, and heaped vp linner as the dust, and golde as the myre of the streets.

4 Behold, the Lord will spole her, and he will smite her with the power of the Sea, & shee shall be denoured with fire.

5 Ashkelon shall see it, and feare, and Gaza also shall be very sore wfull, and Ekron: for her countenance shall be ashy and, and the King shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And the stranger shall dwell in Ashdod, and I will cut of the pyde of the Philistines.

7 And I will take away his blood out of his mouth, and his abominations from betwene his teeth: but he that remaineth, euen he shall be for our God, and he shall be as a prince in Iudah, but Ekron shall be as a Ierusalem.

8 And I will carye about mine House against the armie, against him that passeth by, and against him that returneth, and no oppressour shall come vpon them any more: for now I haue I scene vpon mine eyes.

9 Reioyce greatly, O daughter Zion: shout for ioy, O daughter Ierusalem: behold, thy King cometh vnto thee:

rounde about, yet they shall not escape Gods iudgements.

g Meaning, that all should be destroyed save a very fewe, that should remaine as strangers. h He promisseth to deliuer the Iewes when he shall take vengeance on their enemies for their cruelty, and wrongs done to them. i As the Iubistes had bene destroyed, so should Ekron and all the Philistines. k He sheweth that Gods power onely shall be sufficient to defende his Church against all aduersaries, be they neuer so cruell or assemble their power neuer so often. l That is, God hath now scene the great iniuries & afflictions wherewith they haue bene afflicted by their enemies,

Isa. 2. 17. 4.

a Whereby he meaneth Syria. b Gods anger shall abide vpon their chiefe cite and not spare so much as that.

c When the Iewes shall conuert and repent, then God will destroy their enemies.

d That is, by Damascus: meaning that Hamath or Antiochia should be vnder the same rodde and plague.

e He secretly sheweth cause of their destruction, because they deceived all other by their craft & subtiltie, which they clocked with this name of wisdom.

f Though they of Tyrus thinke them selues innocent, by reason of a sea, that compasseth the

CHAP. X.

m That is, he hath righteoufnes, and saluatiou in him selfe for the vse and commoditie of his Church.

n Which declarereth that they should not

looke for such a King as should be glorious in y eyes of man, but should be poore,

and yet in himselfe haue al power to deliuer his: and this is ment of Christ,

as Mat. 21. 5. o No power of man or creature shall be able to let this King-

dome of Christ, & he shall peaceably gouerne them by his sword.

p That is, from the red sea, to the sea called Syriaicum: and by these places which the Iewes knew, he ment an infinite space

and compasse ouer the whole world.

q That is, from Euphrates.

r Meaning, Ierusalem or the Church, which is saued by the blood of Christ, whereof the blood of the sacrifices was a figure, and is here called the couenant of the Church, because God made it with his Church, and left it with them for the loue that he bare vnto them.

s God sheweth that he will deliuer his Church out of all dangers, seeme they neuer so great.

t That is, into the holy laude where the citie and the Temple are, where God will defende you.

u Meaning, the faithfull, which seemed to bee in danger of their enemies on euery side, and yet liued in hope that God woulde restore them to libertie.

x That is, double benefites, and prosperitie in respect of that which your fathers enjoyed from Dauids tyme to the captiuitie.

y I will make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which he here meaneth by the Grecians.

z He promisseth that the Iewes shall destroye their enemies and haue abundance, and excess of all things, as there is abundance on the altar when the sacrifice is offered: Which things are not to moue them to intemperance, but to sobrietie, and a thankfull remembrance of Gods great liberalitie.

a The faithfull shall be preferred, and reuenced of all, that the very enemies shall be compelled to esteeme them: for Gods glorie shall shine in them, as Iosephus declarereth of Alexander the great when he met Ladi the high Priest.

m he is iust and saued himselfe, poore and riding vpon an asse, and vpon a colt the foale of an asse.

10 And I will cut of the charrets from Ephraim, & the horse from Ierusalem: the bowe of the battell shall be broken, and he shall speake peace vnto the heathen, & his dominion shall be from sea vnto sea, and from the River to the ende of the land.

11 Thou also shalt be saued through the blood of thy couenant. I have loosed thy prisoners out of the pit wherein is no water.

12 Turne you to the strong holde, ye prisoners of hope: euen to day doe I declare, that I will render thee double vnto thee.

13 For Iudah haue I bent as a bowe for mee: Ephraims hande haue I filled, and I haue rayled by thy sonnes, Zion, against thy sonnes, & Grecia, and haue made thee as a grante sword.

14 And the Loide shall be scene ouer them, and his arrowe shall goe fourth as the lightening: and the Loide God shall blowe the trumpet, and shall come fourth with the whirlewindes of the South.

15 The Loide of hostes shall defende them, and they shall denoure them, and subdue them with sling stones, & they shall drinke, and make a noyse as thowwe wine, and they shall be filled like bowles, and as the hoynes of the altar.

16 And the Loide their God shall deliuer them in that daye as the stocke of his people: for they shall be as the stones of the crowne lifted by vpon his land.

17 For howe great is his goodnes: and howe great is his beaute! come shall make the pong me cherefull, and new wine the madders.

1 The vanitie of idolatrie, 3 The Lord promisseth to visite and comfort the house of Israel.

1 Aske you of the Loide rapine in the time of the latter rapine: so shall the Loide make white cloudes, and giue you shoures of rapine, and to euery one greatly in the fielde.

2 Surely the idoles haue spoken vanitie, and the soothsayers haue scene a lye, and the dreamers haue told a vaine thing: they comfort in vayne: there fore they went away as sheepe: they were troubled, because there was no shepheard.

3 Why wrath was kindled against the shepherdes, and I did visit the goates: but the Loide of hostes will visite his flock the house of Iudah, and will make them as his beautifull hoys in the battell.

4 Out of him shall the corner come forth: out of him the nail, out of him the bow of battell, and out of him euerys appointer of tribute also.

5 And they shall be as the mightie men, which treade downe their enemies in the myle of the streetes in the battell, and they shall fight, because the Loide is with them, and the riders on hoys shall be confounded.

6 And I will strengthen the house of Iudah, and I will preferre the house of Ioseph, and I will bring them againe, for I pittie them: and they shall be as though I had not cast them of: for I am the Loide their God, and will heare them.

7 And they of Ephraim shall be as a gyant, and their heart shall reioice as thowrow wine: yea, their chidzen shall see it, and be glad: and their heart shall reioice in the Loide.

8 I will hitte for them, and gather them: for I haue redeemed them: & they shall increase, as they haue increased.

9 And I will sowe them among the people, and they shall remember mee in farre countreys: and they shall lync with their chidzen and turne as gaine.

10 I will bring them againe also out of the land of Egypt, and gather them out of Asshur: and I will bring them into the land of Sisead, and Lebanon, and place that not be found for them.

a The Prophet reproceth the Iewes because by their owne infidelitie they put backe Gods graces promised, and so fame came by Gods iust judgement: therefore to auoide this plague he willettch them to turne to God, and to pray in faith to him, and so he wil giue them abundance

b He calleth to remembrance Gods punishmentes in times past because they trusted not in him, but in their idoles and forcerers who euer deceiued them.

c That is, the Iewes went into captiuitie.

d Meaning, cruelenourous which did oppresse the poore

e He will be mercifull to his Church & cherishe them as a King or Prince doeth his best horse which shall be for his owne vse in the warre.

f Out of Iudah shall the chiefe gouernour proceede, who shall be as a corner to vpholde by buyling

g Ouer their enemies, h That is, the ten tribes, which should be gathered vnder Christ to the rest of the Church.

i Whereby he declarereth the power of God, who needeth no great preparation when he will deliuer his: for with a becke or hitte he can call them from all places sddenly.

k Though they shall yet be scattered and seeme to be lost, yet it shall be profitable vnto them: for there they shall come to the knowledge of my Name, which was accomplished vnder the Gospell, among whome it was first preached.

l Not that they should returne into their countrey, but be gathered and ioyned in one faith by the doctrine of the Gospell.

ding & as a nayle to fasten it together. g Ouer their enemies, h That is, the ten tribes, which should be gathered vnder Christ to the rest of the Church. i Whereby he declarereth the power of God, who needeth no great preparation when he will deliuer his: for with a becke or hitte he can call them from all places sddenly. k Though they shall yet be scattered and seeme to be lost, yet it shall be profitable vnto them: for there they shall come to the knowledge of my Name, which was accomplished vnder the Gospell, among whome it was first preached. l Not that they should returne into their countrey, but be gathered and ioyned in one faith by the doctrine of the Gospell.

m He alludeth to the deliue-
rance of the
people out of
Egypt where as
the Angel finote
the floods and
rainers.

11 And he shall go into the sea with as-
siction, and shall smite the waues in the
sea, and all the depthes of the ruer shall
dye vp: and the pyde of Asshur shall be
cut downe, and the scepter of Egypt
shall depart awap.
12 And I will strengthen them in the
Lord, and they shall walke in his Name,
saith the Lord.

CHAP. XI.

1 The destruction of the Temple. 4 The care of the
faithfull committed to Christ. 7 A gracious vi-
sion against Ierusalem and Iudah.

a Because the
Iewes thought
them selues so
strong by reason
of this moun-
taine, that no e-
nemie could
come to hurt
them, the Pro-
phet sheweth y
when God send-
eth the ene-
mies, it shall shew
it selfe ready to
receiue them.
b Shewing that
if the strong me
were destroyed,
the weaker were
not able to resist
c Seeing that
Lebanon was
destroyed which
was the strongest
munition, the
weaker places
could not think
to holde out.
d That is, the
renoume of Iu-
dah and Israel
should perish.
e Which being
now destinate
to be slaine, were
deliuered as out
of the lions
mouth.
f Their gover-
nours destroy
them without
any remorse of
conscience, or yet thinking that they do euil. g He noteth the
hypocrites, which euer haue the Name of God in their mouths,
though in their life and doings they deny God, attributing their
gaine to Gods blessing, which commeth of the spoyle of their
brethren. h I will cause one to destroye another. i Their
gouernours shall execute crueltie ouer them. k That is, y final
remnant, whom he thought worthy to shew mercy vnto. l God
sheweth his great benefites toward his people to conuince the
of greater ingratitude, which would neither be ruled by his
most beautifull order of gouernement, neither continue in the
bands of brotherly vnitie, and therefore he breaketh both the
one and the other. Some read, for Bandes, Destroyers, but in the
14. verse the first reading is confirmed. m Whereby he shew-
eth his care & diligence y he would suffer the to haue no euil ru-
lers, because they should consider his great loue. n Meaning
the people, because they would not acknowledge these great
benefites of God.

1 O Pen thy doores, O Lebanon, and
the fire that denoure thy cedars.
2 Houle, b fire trees: for the cedar
is fallen, because all the mightie are des-
troyed: houle pe, c oaks of Balsan, for
the d defenced voyce is cut downe.
3 There is the voyce of the howling of
the shepherdes: for their d glorie is des-
troyed: the voyce of the roaring of lps-
ons whelpes: for the pyde of Iorden is
destroyed.
4 Thus saith the Lorde my God, feede
the sheep; of the slaughter.
5 They that possesse them, slaye them f &
sinne not: and they that sell them, slaye,
g Blessed be the Lorde: for I am riche,
and their owne shepherdes spare them
not.
6 Surely I will no more spare those that
dwell n in the land, saith the Lord: but lo,
h I will deliuer the men euerp one into
his neighbours hande, & into the hande
of his i King: and they shall smite the
lande, and out of their hands I will not
deliuer them.
7 For I fed the sheepe of slaughter, euen
the k poore of the stocke, and I toke in:
to mee l two stanes: the one I called
Beantie, & the other I called Bandes,
and I fed the sheepe.
8 m Thee shepherdes also I cut of in one
moneth, and my soule lothed n them, &
their soule abhorred me.
9 Then sayd I, I will not fcede poe: that
that dyeth, let it dye: and that that per-
risheth, let it perishe: and let the rem-
nant eate, euerp one the fleshe of his
neighbour.
10 And I toke my staffe, euen Beantie,

and brake it, that I might disauill my
counaunt, which I had made with all
people.
11 And it was broken in that day: and fo
the o poore of the sheepe that waped
vpon me, knewe that it was the word of
the Lord.
12 And I sayd vnto them, If ye thinke it
good, giue mee p r p wages: and if i o,
leane of: so they weighed for my wages
thirtie peeces of siluer.
13 And the Lord said vnto me, Cast it vnto
the p potter: a goodly price, that I was
valued at of them. And I toke the thir-
tie peeces of siluer, and cast them to the
potter in the house of the Lord.
14 Then brake I nune other staffe, euen
the Bandes, that I might disolue the
brotherhood betwene Iudah & Israel.
15 And the Lorde said vnto mee, Take to
thee pe e the instruments of a foolishhe
shepherd.
16 For loe, I will raise vp a shepherd in
the lande, which shall not looke for the
thing, that is lost, nor seeke the tender
lambs, nor heale that that is hurt, nor
feede that that standeth by: but he shall
eate the fleshe of the fat, and trace their
clawes in peeces.
17 I d idole shepherd that leaueth the flock:
the swoyde shall be vpon his c arine, and
vpon his right eye. His arine shall be
cleane dyed vp, and his right eye shall
be utterly darkened.

but in effect it should be nothing: for they should be wolues, &
deuouring beastes in steade of shepherds. f And is in health &
sounde. i By the arme he significth strength, as he doeth wis-
dome and iudgement by the eye: that is, the plague of God shall
take away both thy strength and iudgement.

CHAP. XII.

Of the destruction & building agayne of Ierusalem.

1 The burden of the word of the Lorde
vpon i Israel, saith the Lord, which
syed the heauens, & sayd the founda-
tion of the earth, and foined the sy-
rit of man with him.
2 Behold, I will make Ierusalem a b city
of poppon vnto all the people rounde a-
bout: and also with Iudah wil he be, in
the siege against Ierusalem.
3 And in that daye will I make Ierusa-
lem an heapy stone for al people: al that
list it vp, shall be toye, though al the pe-
ple of the earth be gathered together a-
gainst it.
4 In that day, saith the Lord, I will smite
euerp hoise with stomishment, and his
rider with madnesse, and I will open
myne eyes vpon the house of Iudah,
and will smite euerp hoise of the people
with b indenesse.
5 And the princes of Iudah shall say in
their hearts, The e inhabitants of Ierusa-
lusalem shall be my strength in the Lord
of hostes their God.

a That is, the
ten tribes, which
neglected Gods
benefite in deli-
uering their bra-
then, & had ra-
ther remaine in
captiuitie, the to
returne home,
when God cal-
led them.
b Ierusalem shall
be defended a-
gainst all her e-
nemies: so shall
God defend all
Iudah also, and
shall destroye the
enemies.
c Euerp captiue,
that had many
vnder him afore,
shall now thinke
that the sm all
power of Ierusa-
lem shall be sufficient to defende them against all enemies, be-
cause the Lord is among them.

d The people which are now as if were dispersed by the fields, and lye open to their enemies, shalbe no lesse preferred by my power, then if they were vnder their Kings, (which is ment by the house of Dauid) or in their defended cities.

e They shall haue the feeling of my grace by faith, & knowe that I haue compassion on them.

f That is, whom they haue continually vexed with their obstinacie, and grieved my Spirit. Iohn 19. 37. where it is referred to Christs body, which here is referred to the Spirit of God.

g They shall turne to God by true repentance, whome before they had so grievously offended by their ingratitude.

h They shall lament and repent exceedingly for their offences against God.

i Which was the name of a towne and place nere to Megiddo where Iosiah was slayne, 2 Chro. 35. 22. k That is, in all places where the Iewes shal remaine. l Signifying that this mourning or repentance should not be a vayne ceremony: but euery one touched with his owne griefe shal lament. m Vnder these certaine families he conteyneth all the tribes, and sheweth that both Kings & the Priests had by their sinnes perced Christ. n Called also Simeon. o To wit, which were elect by grace, and preferred from the common destruction.

6 In that day wil I make the princes of Iudah like coles of fire among the wood, & like a fire brand in the sheafe, and they shall deuoure all the people round about on the right hand, and on the left: and Jerusalem shall be inhabited againe in her owne place, euen in Jerusalem.

7 The Lord also shall preferre the tents of Iudah, as afore time: therefore the glorie of the house of Dauid shall not boast, nor the glorie of the inhabitants of Jerusalem against Iudah.

8 In that day shall the Loyde defend the inhabitants of Jerusalem, and he that is feeble among them, in that day shall be as Dauid: and the house of Dauid shall be as Gods house, and as the Angel of the Loyde before them.

9 And in that day wil I seeke to destroy all the nations that come against Jerusalem.

10 And I will powre vpon the house of Dauid, and vpon the inhabitants of Jerusalem the Spirit of grace and of compassion, and they shall looke vpon me, whome they haue perced, and they shall lament for him, as one mourneth for his onely sonne, and be sorowful for him as one is sorowful for his first borne.

11 In that daye shall there be a great mourning in Ierusalem, as the mourning of Gadad in the valley of Megiddon.

12 And the land shall bewaile euerie familie apart, the familie of the house of Dauid apart, and their wiues apart: the familie of the house of Nathau apart, and their wiues apart:

13 The familie of the house of Lemi apart, and their wiues apart: the familie of Shemei apart, and their wiues as part:

14 All the families that remaine, euerie familie apart, and their wiues apart.

idoles out of the land: and they shall no more be remembered: & I wil cause the prophets, and the vnclene spirit to depart out of the land.

3 And when any shall yet prophesie, his father & his mother that begate him, shall say vnto him, Thou shalt not lye: for thou speakest lies in the name of the Lord: and his father & his mother will pergate him, that shall thrust him through, when he prophesiet.

4 And in that day shall the prophets be ashamed euery one of his vision, when he hath prophesied: neither shall they weare a rough garment to deccie.

5 But he shall say, I am no Prophet: I am an husband man: for man taught me to be an heardman from my youtie byp.

6 And one shall say vnto him, What are these wounds in thine hands? & then he shall answer, Thus was I wounded in the house of my friends.

7 Arise, O sword, vpon my shepheard, & vpon the man, that is my fellower, saith the Lord of hostes: smite the shepheard, and the sheepe shall be scattered: and I will turne mine hand vpon the little ones.

8 And in all the land, saith the Lord, two parts there in shall be cut of, and die: but the third shall be left therein.

9 And I wil bring y third part thorow the fire, and will fine them as the siluer is fined, and will trie them as golde is tried: they shall cal on my name, & I wil heare the: I wil say, It is my people, and they shall say, The Loyde is my God.

h Hereby he sheweth that though their parents and friends delt more gently with them, & put them not to death, yet they would so punish their children, that became false prophets, that the markes and signes should remaine for euer. i The Prophet warneth the Iewes, that before this great comfort should come vnder Christ, there should be an horrible dissipation among the people: for their gouernours & pastors should be destroyed, & the people should be as scattered sheepe: and the Euangelist applieth this to Christ, because he was the head of all Pastours, Mat. 26. 37. k The greatest part shal haue no porcion of these blessings, & yet they that shal enioy them, shall be tried with great afflictions, so that it shall be knowne that onely Gods power and his mercies do preferre them.

c Meaning, the false Prophets & teachers, who are the corrupters of all religions, whome the Prophet here calleth vnclene spirites.

d That is, when they shall prophesie lyes, & make God, who is the author of truth, a cloke thereunto.

e He sheweth what zeale the godly shall haue vnder the kingdom of Christ, Deut. 32. 6. 9.

f God shall make them ashamed of their errors and lies & bring them to repentance, and they shall no more weare Prophets apparell to make their doCTRINE seeme more holy. g They shall confesse their former ignorance and be content to labour for their liuing. h Hereby he sheweth that though their parents and friends delt more gently with them, & put them not to death, yet they would so punish their children, that became false prophets, that the markes and signes should remaine for euer. i The Prophet warneth the Iewes, that before this great comfort should come vnder Christ, there should be an horrible dissipation among the people: for their gouernours & pastors should be destroyed, & the people should be as scattered sheepe: and the Euangelist applieth this to Christ, because he was the head of all Pastours, Mat. 26. 37. k The greatest part shal haue no porcion of these blessings, & yet they that shal enioy them, shall be tried with great afflictions, so that it shall be knowne that onely Gods power and his mercies do preferre them.

CHAP. XIII.

Of the doctrine that shall proceede out of the Church, & of the restauration thereof.

a He sheweth what shall be the fruite of their repentance, to wit, remission of finnes by the blood of Christ, which shall be a continual running fountaine, and purge them from all vnclennes.

b He promisseth that God wil also purge them from all superstition, and that their religion shall be pure.

1 Of the fountaine of grace. 2 Of the cleane ridance of idolatrie. 3 The zeale of the godly against false prophets.

1 In that day there shall be a fountaine opened to the house of Dauid, and to the inhabitants of Jerusalem, for sinne and for vnclennes.

2 And in that daye, saith the Loyde of hostes, I wil cut of the names of the

1 Behold, the day of the Lord cometh, and thy people shall be deuided in the middes of thee.

2 For I will gather all nations against Jerusalem to battel, and the cite shall be taken, and the houses spoiled, and the women defiled, and halfe of the cite shall go into captiuitie, and the residue of the people that not be cut of from the cite.

a He armeth the godly against the great tentations, that should come, before they enioyed this prosperous estate promised vnder Christ, that whē these dangers should come, they might knowe that they were warned of them afore.

b As your fathers and you have had experience both at ⁴ red Sea and at al other times. c By this manner of speach the Prophet sheweth Gods power and care over his Church, and how he wil as it were by miracle save it. d So that out of all the partes of the worlde they shall see Ierusalem, which was before hid with this mountaine: and this he meaneth of the spirituall Ierusalem the Church, e He speaketh of the hypocrites, which could not abide Gods presence, but should see into all places where they might hide them among the mountaines. f Reade Amos. 1.1. g Because they did not credit the Prophets words, he turneth to God, & comforteth him self in that that he kneweth that these things should come, and saith, Thou, O God, with thine Angels wilt come to performe this great thing. h Signifying, that there should be great troubles in the Church, and that the time hereof is in the Lordes handes, yet at length (which is here met by the evening) God would sende comfort. i That is, the spirituall graces of God, which should ever continue in most abundance. k All idolatry and superstition shalbe abolished, and there shalbe one God, one faith, and one religion. l This new Ierusalem shalbe seene through all the world, & shall excell the first in excellencie, welth & greatnesse.

12 And this shall be the plague, where- with the Lorde will smite all people, that haue fought against Ierusalem: their flesh shall consume away, though they stand upon their feete, and their eyes shall consume in their holes, and their tongue shall consume in their month. 13 But in that daye ^m a great tumult of the Lorde shalbe among them, and every one shall take ⁿ the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. 14 And Judah shall fight also against Ierusalem, & the arme of all ^p heathen shall be gathered rounde about, with ^o golde and silver, and great abun- dace of apparell. 15 Per this shall be the plague of the horse, of the mule, of the camell and of the asse and of all the beastes that be in these tents as this ^p plague. 16 But it shall come to passe that every one that is left of all ^p nations, which came against Ierusalem, shall goe by from pere to pere to worshype ^p King the Lorde of hostes, and to keepe the feast of Tabernacles. 17 And who so will not come by of all ^p families of the earth unto Ierusalem to worshype the King the Lorde of hostes, even upon them shall come u- raine. 18 And if the familie of ^q Egypt go not by, and come not, it shal not raine upon them. This shall be the plague wherewith the Lorde wil smite al the heathen, that come not by to keepe the feast of Tabernacles. 19 This shall bee the punishment of Egypt, and the punishment of all the nations that come not by to keepe the feast of Tabernacles. 20 In that day shall there be written upon the ^r brides of the hostes, The holiness unto the Lorde, and the ^s portes in the Lords house shal be like the bowles before the altar. 21 Pea, every pot in Ierusalem and Judah shall bee holy unto the Lorde of hostes, and all they that sacrifice, shall come & take of them and seeke there in: & in that day there shall be no more the ^t Canaanite in the House of the Lorde of hostes.

m God will not onely raise vp warre without, but sedition at home to try them. n To hurt, and oppresse him. o The enemies are rich, and therefore shall not come for a pray, but to destroy and the d blood. p As the men should be destroyed, ver. 12. q By the Egyptians, which were greatest enemies to true religion, he meaneth al ^y Gentiles. r Signifying, that to what service they were put now (whether to labour, or to serue in warre) they were now holy, because ^y Lord had sanctified them. s As precious the one as the other, because they shalbe sanctified. t But all shalbe pure and cleane, and there shal neither be hypocrite, or any that shall corrupt the true seruice of God.

MALACHI.

THE ARGUMENT.

THis Prophet was one of the three, which God raised vp for the comfort of his Church after the captiuitie, and after him there was no more vntill Iohn Baptist was sent, which was cyther a token of Gods wrath, or an admonition that they should with more serient desires looke for the comming of Mesiiah. He confirmeth the same doctrine, that the two former do, but chiefly he reprobeth the Priests for their couetousnes, & for that they serued God after their owne fantasies, & not according to ^y prescript of his word. He also noteth certaine peculiar sinnes, which were then among them, as marrying of idolatrous and many wives.

munnurings against God, impaciencie, and such like. Notwithstanding, for the comfort of the godly, he declareth that God would not forget his promes made vnto their fathers, but would send Christ his messenger, in whom the couenant should be accomplished, whole coming should be terrible to the wicked, and bring all consolation and ioye vnto the godly.

C H A P. I.

A complaint against Israel and chiefly the Priestes.

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He burden of the word of the Lord vnto Israel by the ministerie of Zachari.

I haue loued you, sapeyth the Lord: yet ye say,

Wherein hast thou loued vs? Was not Esau Jaakobs brother, saith the Lord? yet I loued Jaakob,

And I hated Esau, and made his mountains waste, and his heritage a wilderness for dragons.

Though Edom say, We are impouertised, but we will returne and builde the desolate places, yet saith the Lord of hostes, they shall builde, but I will destroy it, and they shall call them, the border of wichebieste, and the people, with whō the Lord is angrie for ever.

And your eyes shall see it, and ye shall say, The Lord wilbe magnified vpon the border of Israel.

None honoureth his father, and a seruant his master. If then I be a father, where is mine honour? and if I be a master, where is my feare, sapeyth the Lord of hostes vnto you, & Priests, that despise my Name? and ye say,

Wherein haue we despised thy Name? We offer vncleane bread vpon mine altar, and you say, Wherein haue we polluted thee? In that ye say the table of the Lord is not to be regarded.

And if ye offer the blinde for sacrifice, it is not euill: and if ye offer the lame and sicke, it is not euill: offer it nowe vnto thy prince: wil he be content with thee: or accept thy person, saith the Lord of hostes?

And nowe, I pray you, pray before God, that he may haue mercie vpon

vs: this hath bene by your meanes: wil he regard your persons, saith the Lord of hostes?

Who is there euen among you, that would shut the doores? and kindle not fire on mine altar in vaine, I haue no pleasure in you, saith the Lord of hostes, neither will I accept an offering at your hand.

For from the rising of the sunne vnto the going downe of the same, my Name is great among the Gentiles, and in euery place incense shalbe offered vnto my Name, and a pure offering: for my Name is great among the heathen, saith the Lord of hostes.

But ye haue polluted it, in that ye say, The table of the Lord is polluted, and the fruite thereof, euen his meate is not to be regarded.

Ye sayde also, Besolbe, it is a wearisnesse, and ye haue snuffed at it, sapeyth the Lord of hostes, and ye offered that which was toyme, and the lame and the sicke: thus ye offered an offering: should I accept this of your hand, saith the Lord?

But cursed be that decerner, which hath in his flocke a male, and bolweth, and sacrificeth vnto the Lord a corrupt thing: I am a great King, saith the Lord of hostes, and my name is terrible among the heathen.

and sacrifice he meaneth the spiriual seruice of God, which should be vnder the Gospell, when an end should be made to all these legall ceremonies by Christes onely sacrifice.

Both the Priestes, and the people were infected with this error, that they passed not what was offered: for they thought that God was as well content with the leane as with the faite: but in the meane season they shewed not that obedience to God, which he required, and so committed both impietie, and also shewed their contempt of God, and couetousnesse. The Priestes and people were both wearie with seruing God, and passed not what maner of sacrifice and seruice they gaue to God, for that which was left profitable, was thought good ynough for the Lorde. That is, hath habitie to serue the Lord according to his word, and yet will serue him according to his couetous minde.

C H A P. II.

Threatnings against the Priestes being seducers of the people.

And nowe, O ye Priests, this a He speaketh vnto them

commandement is for you. If ye will not heare it, nor consider it in your heart, to giue glorie vnto my Name, saith the Lord of hostes, he contemnech I will curse you: send a curse vpon you, and the people also. I will curse your blessings: yea, I haue cursed them already, because ye do not consider it in your heart.

Besolbe, I will corrupt your seede, and cast dongue vpon your faces,

Your seede sowne shall come to no profite.

Will God consider your office and state, seeing you are so couetous, & wicked? Because the Leuites who kept the doores, did not try whether the sacrifices that came in, were according to the Lawe, God witheth that they would rather shut the doores, then to receive such as were not perfect in God sheweth that their ingratitude, and negligence, and neglect of his true seruice shalbe the cause of the calling of the Gentiles: & here was vnder the Lawe framed for his wordes to the capacite of the people, and by the altar

and by the altar

He speaketh vnto them chiefly, but vnder them he contemnech the people also. To serue me according to my word. That is, the abundance of Gods benefites,

a Read Isa. 1. 3. 1. b Which declarereth their great ingratitude that did not acknowledge this loue, which was so euident, in that he chose Abraham from out of all the world, and next chose Iaakob the younger brother of whom they came, and left Esau the elder. c For besides that 7 signes of mine haired appeared eue when he was made seruant vnto his younger brother, being yet in his mothers belly, and also afterward in that he was put from his birthright, yet euen now before your eyes the signes hereof are euident, in that that his country liech waste, and he shall neuer returne to inhabit it, where as ye my people who the enemy hated more then them, are by my grace and loue toward you deliuered, reade Rom. 9. 13. d Besides the rest of the people he condemneth the Priestes chiefly, because they should haue reproued others for their hypocisie, and obstinacy against God, and not haue hardened them by their example to greater euils. e He noteth their grosse hypocrisie, which would not see their faultes, but most impudently couered them, and sower blind guides. f Ye receive all maner offerings for your owne grieidines, and do not examine, whether they be according to my Lawe or no. g Not that they said thus, but by their doings they declared no lesse. h You make it no fault: whereby he condemneth them, that thinke it sufficient to serue God partly, as he hath commanded, and partly after mans fantasie, and so come not to that purenes of religion, which he requireth, and therefore in reproch he sheweth them that a mortall man would not be content to be so serued. i He derideth the Priestes who bare the people in hand, that they prayed for them, and sheweth that they were the occasion, that these euils came vpon the people.

e You boast of your holines, sacrifices & feasts, but they shall turne to your shame, and be as vile as dongue.

5 The Priests objected against the Prophet that he could not reprove them, but he must speake against y^e priesthood, & the office established of God by promise, but he sheweth, that y^e office is nothing slandered, when these vilaines & dongue are called by their owne names.

g He sheweth what were the two conditions of the covenant made with the tribe of Leui, on Gods part, that he would giue them long life & felicitie, and on their part, that they should faithfully serue him according to his word.

h I prescribed Leui a certaine law to serue me. i He serued me and set forth my glory with all humilitie and submission.

k He sheweth that the Priest ought to haue knowledge to instruct other in the word of the Lord. l He is as the treasure house of Gods word and ought to giue to euery one according to their necessitie, and not to reserve it for himselfe. m Shewing, that whosoever doeth not declare Gods will, is not his messenger, and Priest. n The Prophet accuseth the ingratitude of the Iewes toward God & mā: for seeing they were all borne of one father Abraham, & God had elected them to be his holy people, they caught neither to offend God nor their brethren. o Whereby they had bounde themselves to God to be an holy people. p They haue ioyned themselves in marriage with them that are of another religion.

q That is, the Priests. r Ye cause the people to lament, because that God doeth not regarde their sacrifices, so that they seeme to sacrifice in vayne. s This is another fault, whereof hee accuseth them, that is, that they brake the lawes of marriage. t As the one halfe of thy selfe. u She that was joynd to thee by a solemne covenant, & by the inuocation of Gods Name,

And did not x he make one? yet had he x abundance of spirit: and wherfore y? because he sought a godly seede: therefore poue selues in pour x spirit: & let none trespass against the wife of his youth.

16 If thou hatest her, b put her away, sayth the Lord God of Israel, yet he covereth x the iniurie under his garment, sayth the Lord of hostes: therefore keepe pour selues in pour spirit, and transgress not.

17 He haue d wearied the Lord with your wordes: yet pe sape, Wherein haue we wearied him? When pe sape, euery one that x doeth euill, is good in the sight of the Lord, and he delicteth in them. z Where is the God of iudgement? your boundes, and be sober in minde, & bridle your affections. b Not that he doeth allow diuorcement, but of the two faults he sheweth, which is the lesse. c He thinketh it sufficient to keepe his wife still, albeit he take others, and so as it were covereth his fault. d Ye murmured against God, because he heard not you soone as ye called. e In thinking that God fauoured the wicked, & hath no respect to them that serue him. f Thus they blasphemed God in condemning his power and iustice, because he iudged not according to their fantasies.

CHA P. III.

1 Of the messenger of the Lord, Iohn Baptist, and of Christs office.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall speedily come to his Temple: euen the messenger of the covenant whom ye desire: behold, he shall come, sayth the Lord of hostes.

2 But who may abide the dape of his coming? and who shall endure, when he appeareth? for hee is like a purging fire, and like fullers sope.

3 And he shall sit downe to trye and fine the sinner: he shall euen fine the sonnes of Leui, and purifie them as gold and siluer, that they may bring offerings vnto the Lord in righte outnes.

4 Then shall the offerings of Iudah and Ierusalem bee acceptable vnto the Lord, as in olde tunc and in the pres afoie.

5 And I will come here to pou to iudgement, and I will be a swift witnesse against the soothsayers, and against the adulterers, and against false swearers, and against thole that wyngfullip keep backe the hirelings wages, and vex the widow and the fatherlesse, and oppresse the stranger, and feare not me, sayth the Lord of hostes.

6 For I am the Lord: I change not, and yet sonnes of Iakob are not consumed.

e He beginneth at y^e Priests that they might be lightes & shine vnto others. f They murmured against God, because they saw not his helpe euer present to defend them: and therefore hee accuseth them of ingratitude. and sheweth that in that they are not dayly consumed, it is a token, that he doeth still defend them: and so his mercy toward them neuer changeth.

a This is meane of Iohn Baptist, as Christ expou-
deth it, Luk. 7. 27
b Meaning, Mek
fish, as pſa. 401. 7
dan 9. 17. 25.
c That is, Christ
by whome the
covenant was
made & ratified,
who is called the
Angel or messen-
ger of the cove-
nant, because he
reconcileth vs to
his Father: & is
Lorde or King,
because he hath
the government
of his Church.
d He sheweth
that the hypo-
crites which
will so much for
the Lordes com-
ming, will not a-
bide when he
draweth nere:
for he will con-
sume them, and
purge his and
make the cleane

g Reade Zech. 7. From the daies of your fathers, pe are gone away from mine ordmances, and haue not kept them: s returne vnto me, and I will returne vnto you, saith the Lord of hostes: but ye said, Wherein shall we returne?

8 Will a man spoile his gods? yet haue ye spoiled me: but ye say, Wherein haue we spoiled thee? In i tithes, & offerings.

9 Ye are cursed with a curse: for ye haue spoiled me, euen this whole nation.

10 Bring ye all the tithes into the storehouse that there may be meat in mine House, & youe me now herewith, saith the Lord of hostes, if I wil not open the window of heauen vnto you, & poure you out a blessing without measure.

11 And I will rebuke þe deuourer for your lakes, and he shall not destroy the fruite of your ground, neither shall your vine be barren in the ficke, saith the Lord of hostes.

12 And all nations shall call you blessed: for ye shall be a pleasant lande, saith the Lord of hostes.

13 Pour wordes haue bene stoune against me, saith the Lord: yet ye sape, What haue we spoken against thee?

14 Ye haue saide, It is in vaine to serue God: and what profit is it that we haue kept his comendement, & that we walked humbly before the Lord of hostes?

15 Therefore we count the proud blessed: euen they that worke wickednes, are set by, and they that tempt God, pe, they are deliuered.

16 Then spake they that feared þe Lord, euery one to his neighbour, & the Lord hearkened and heard it, and a booke of remembrance was written before him for them that feared the Lord, and that thought vpon his Name.

17 And they shall be to me, saith the Lord of hostes, in that daie, that I shall doe this, for a stocke, and I wil spare them, as a man spareth his owne soune that serueth him.

o After these admonitions of the Prophet some were liuely touched, & encouraged others to feare God. p Both because the thing was strange, that some turned to God in that great and vniuersall corruptio, and also that this might be an example of Gods mercies to all penitent sinners. q When I shall restore my Church according to my promise, they shall be as mine owne proper goods. r That is, forgiue their sinnes, and gouerne them with my spirit.

18 Then shall you returne, & discern betweene the righteous and wicked, & bewene him that serueth God, and him that serueth him not.

C H A P. IIII.

The day of the Lord, before the which Eliiah should come.

1 Beholde, the daie cometh that I shall burne as an ouen, and all theye youde, pe, and all that do wickedly, shall be stubble, and the day that cometh, shall burie them vp, saith the Lord of hostes, and shall leaue them, neither roote nor bianche.

2 But vnto you that feare my Name, shall the sunne of righteousnes arise, and health shall be vnder his wings, and ye shall go forth, and growe vp as fat calves.

3 And ye shall treade downe the wicked: for theye shall be dust vnder the soles of your feete in the day that I, Ihal do this, saith the Lord of hostes.

4 Remember the law of Moses my seruant, which I commaunded vnto him in Horeb for al Israel with the statutes and iudgements.

5 Beholde, I will send you Eliiah the Prophet before the comming of the great and feareful day of the Lord.

6 And he shall turne the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with cursing.

a He propheseth of Gods iudgements against the wicked, who would not receiue Christ, when as God should send him for the restoration of his Church. b Meaning Christ, who with his wings or beames of his grace should lighten and comfort his Church. Ephe. 5.14. and he is called the sunne of righteousnes, because in himselfe he hath all perfection, and also the iustice of the Father dwelleth in

him: whereby he regenerateth vs into righteousness, clenseth vs from the filth of this world, and reformeth vs to the image of God. c Ye shall be set at liberty and increase in the ioy of the Spirit. 2. Cor. 3.17. d Because the tyme was come that the Iewes should be defitute of Prophets vntill the tyme of Christ, because they should with more feruent myndes desire his comming, the Prophet exhorted them to exercise themselves diligently in studying the Lawe of Moses in the meane season, whereby they might continue in the true religion & also be armed against all tentations. e This Christ expoundeth of Iohn Baptist, Matth. 11.13,14. who both for his zeale, and restoring of religion is aptly compared to Eliiah. f Which as it is true for the wicked, so doth it waken the godly and cal them to repentance. g He sheweth wheris Iohns office should stand: in the turning of men to God and ioyning the father & children in one vnite of faith: so that the father shall turne to the religion of his sonne which is conuerted to Christ, and the sonne shall embrace the faith of the true fathers, Abraham, Izhak & Iaakob. h The second point of his office was to denounce Gods iudgements against them that would not receiue Christ.

The end of the Prophets.





APOCRYPHA.

THE ARGUMENT.

These bookes that follow in order after the Prophetes vnto the New Testament, are called APOCRYPHA, that is, bookes, which were not receiued by a common consent to be read and expounded publicly in the Church, neither yet serued to proue any point of Christian religion, save in as much as they had the consent of the other Scriptures called Canonicall to confirme the same, or rather whereon they were grounded: but as bookes proceeding from godly men, were receiued to be read for the aduancement and furtherance of the knowledge of the historie, & for the instruction of godly maners: which bookes declare that at all times God had an especiall care of his Church, and left them not vterly destitute of teachers and meanes to confirme them in the hope of the promised Messiah, and also witnesseth that those calamities that God sent to his Church, were according to his prouidence, who had both fore threuen by his Prophetes, and so brought it to passe for the destruction of their enimies, and for the tryall of his children.

i. Efdras.

CHAP. I.

I Iosias appointeth Priests, and keepeth the Passouer. 7. Offerings for the Priests and the people. 11. The order of the Leuites. 23. The bright life of Iosias. 25. His death & the occasion thereof, and the lamentation for him. 34. Ioachaz appointed King. 53. The destruction of Ierusalem.

I And Iosias kepte the Passouer to his Lord in Ierusalem, and offered the passouer in the fourteenth day of the first moneth,

2 And appointed the Priests according to their daily courses, being clothed with long garmentes in the Temple of the Lord.

3 And he spake to the Leuites the holy ministers of Israel, that they shoulde sanctifie them selues to the Lord, to set the holy Arke of the Lord in the House, which Salomon the sonne of King Dauid had built,

4 And said, Ye shall no more beere the Arke vpon your shoulders: now therefoze serue the Lord your God, and take the charge of his people of Israel, and prepare according to your families & tribes,

5 After the writing of Dauid King of Israel, and according to the maner of Salomon his sonne, and stand in the temple (according to the order of the dignitie of your fathers the Leuites) which were appointed before your brethren the children of Israel.

6 Offer in order the Passouer, & make ready the sacrifices for your brethren, & keep the Passouer after the Lords commandement giuen to Moyses.

7 And Iosias gaue to the people that was

present, thirtie thousand lambes & kids with thre thousand calves.

8 These were giuen of the Kings possessions according to the promise, to the people, and to the Priests, and to the Leuites. Then gaue Helkias and Zacharias & Sphelus the gouernours of the Temple, to the Priests for the Passouer two thousand sheepe, & thre hundred calves

9 Furthermoze, Iechonias, and Samaias, and Nathaniel his brethren, & Sabias, and Chielus, and Joram captaines gaue to the Leuits for the Passouer five thousand five hundred sheepe, and seven hundred calves.

10 And when these things were done, the Priests and the Leuites, stode in order, hauing binleuened bread according to the tribes,

11 And after the order of the dignitie of their fathers, before the people to offer to the Lord, as it is written in the books of Moyses: & thus they did in the morning.

12 And they roasted the Passouer with fire as appertained, and they sod their offerings with perfumes in caldrons & pottes,

13 And set it before all them that were of the people, & afterwarde they prepared for them selues, & for the Priests their brethren the sonnes of Aaron.

14 For the Priests offered the fat into the evening, & the Leuites did make ready for them selues, and for the Priests their brethren the sonnes of Aaron.

15 And the holy singers, the sonnes of Asaph, were in their orders, according to the appointed ordinance of Dauid, conu, Asaph, and Azarias, and Edris

16 And the porters were at euerie gate.

Or, Iebiel.

Or, Hasabai. Or, Iebiel. Or, Chorasba.

Exod. 12. 8.

Or, Iedusim.

2. King. 23. 21. 2. Cro. 35. 1



so that it was not lawful, that any shuld
passe his ordinarie watch: for their bre-
then the Leuites made readie for them.

17 And in that day those things which
appertained to the sacrifice of the Lord,
were accomplished, that they might of-
fer the Passouer,

18 And offer sacrifices vpon the altar of
the Lord, according to the commaun-
dement of King Josias.

19 So the children of Israel, which were
present at that time, kept the Passouer
and the feast of vnleavened bread seven
dayes.

20 And there was not such a Passouer
kept in Israel since the time of Samuel
the Prophet.

21 And all the Kinges of Israel did not
offer such a Passouer, as did Josias,
and the prieftes, and the Leuites, and
the Jewes, and all Israel, which were
found to remaine in Ierusalem.

22 In the eighteenth yeare of the reigne
of Josias was this Passouer kept.

23 The workes of Josias were vpright
before his Lord with a heart full of gods
lmesse.

24 And concerning the things which
came to passe in his time, they are writ-
ten before, to wit, of those that sinned and
did wickedly against the Lord, aboue e-
uerie nation and kingdome, and grieved
him with sensible things, so the wordes
of the Lord scode by against Israel.

25 ¶ Nowe after all these actes of Josias,
it came to passe that when Pharao
King of Egypt came to moue warre at
Carchamis vppon Euphrates, Josias
went out against him.

26 But the king of Egypt sent to him,
saying, What haue I to doe with thee,
O King of Iudea?

27 I am not sent of the Lord God against
thee: but my warre is vpon Euphra-
tes, and nowe the Lord is with mee,
and the Lord hatheneth me forward: de-
parte from me, and be not against the
Lord.

28 But Josias woulde not turne backe
his chariot from him, but prepared
him selfe to fight with him, not regard-
ing the wordes of Ieremias the Pro-
phete by the mouth of the Lord.

29 But he set him selfe in battell aray
against him in the felde of Meggedo,
and the Princes came downe to King
Josias.

30 And the King saide to his seruants,
commas me out of the battell, for I am
verie weake. And by and by his ser-
uantes brought him out of the bat-
tell.

31 So he gat vppon his seconde chariot,
and being come againe to Ierusalem he
changed his life, and was buried in
his fathers graue.

32 And in all Iudea was Josias be-
wailed, & Ieremias the Prophete
did lament for Josias, and the gover-
nours and thei: wiuces did lament him

unto this day: and this was ordeined
in all the kindred of Israel, to be done
continually.

33 But these things are written in the
booke of the stories of the Kinges of Ju-
dea, and euerie one of the actes that Jo-
sias did, and his glorie, and his know-
ledge in the lawe of the Lord, and the
things which hee did before, and the
things nowe rehearsed are registred
in the booke of the Kinges of Israel and
Iudea.

34 Then they of the nation tooke * Joas-
chaz the sonne of Josias, and made him
King in steade of his father Josias, whē
he was threē and twentie yeare olde. 2. King. 23.
30.
2. Chro. 36. 1

35 And he reigned in Iudea and in Jeru-
salem threē monethes: for the King
of Egypt deposed him from reigning in
Ierusalem.

36 He tared also the people of an hun-
dred talents of siluer, and one talent
of golde.

37 And the King of Egypt made Joas-
chim his brother King of Iudea and Je-
rusalem.

38 And he bounde Joachaz and his go-
uernours: but when he had taken Za-
raes his brother, he led him away into
Egypt.

39 Twentie and five yeare old was Joas-
chim, when he reigned in Iudea and Je-
rusalem, and he did euill in the sight of
the Lord.

40 Wherefore against him came by Na-
buchodonosor King of Babylon, who
when he had bound him with a chaine
of brasse, lead him away into Babs-
lon.

41 Then Nabuchodonosor tooke of the
holie vessels of the Lord, and carried
them away, and set them in his Tem-
ple at Babylon.

42 But all his actes, & his prephanati-
on, and his reproch are written in the
booke of the Chronicles of the Kinges.

43 And Joachim his sonne reigned for
him: and when he was made King, hee
was righteie yeare old.

44 And he raigned threē monethes and
tenne dayes in Ierusalem, and hee did
euill in the sight of the Lord.

45 ¶ So a yeare after Nabuchodonosor
sent & brought him to Babylon with
the holie vessels of the Lord.

46 And he made Sedecias King of Ju-
dea and Ierusalem, when he was one
and twentie yeare old, and he reigned
eleuen yeares.

47 And hee did euill in the sight of the
Lord, neither did he feare the
wordes spoken * by Ieremias the Pro-
phete from the mouth of the Lord. Ier. 38. 27.

48 For after that he was sworne to
King Nabuchodonosor, he forswore him
selfe by the name of the Lord and fell a-
way, and hardned his necke and his
hearte, and transgressed the lawes of the
Lord God of Israel.

49 And the governours of the people, &
the

* Or, by wor-
shipping sen-
sible crea-
tures.

2. Chro. 35.
20.

the Highpriests committed many things against the Lawes, and passed all the pollutions of all nations, and polluted the Temple of the Lord, which was sanctified in Jerusalem.

30 Nevertheless the God of their fathers sent his messengers to call them backe, because he spared them and his owne Tabernacle.

31 But they derided his messengers, and in the day, that the Lord spake vnto them, they mocked his prophetes.

32 So that he, being moued to anger against his people for their great wickednesse, commaunded the kings of the Chaldeans to invade them.

33 These killed their poing men with the sword round about their holie Temple, neither did they spare poing man, nor maiden, neither olde man, nor childe among them.

34 But he deliuered them all into their hands, and all the holie vessels of the Lord, both greare and small with the vessels of the Arke of God: and they tooke, and carried away the kings treasures into Babylon.

35 And they set fire in the House of the Lord, and brake downe the walles of Jerusalem, and burnt their towers with fire.

36 They consumed also all the precious things thereof, and brought them to naught, and those that were left by the sword, he carried away into Babylon.

37 And they were seruantes to him, and to his children till the Persians reigned, to fulfill the worde of the Lord by the mouth of Jeremias,

38 And that the lande might inioye her Sabbathes all the time, that it was desolate, till seuentie yeares were accomplished.

CHAP. II.

1 Cyrus gaue leave to the Iewes to returne. 10 He sent the holie vessels. 13 The names of them that returned. 16 Their aduersaries did les their building, and the Kings letters for the same.

2 Chr. 36. 22
Ezra. 1. 10

1 In the first yeare of the reigne of Cyrus King of the Persians, to fulfill the word of the Lord by the mouth of Jeremias,

2 The Lord raised by the spirit of Cyrus King of the Persians, and he made proclamation throughout all his kingdome, euen by euery letter,

3 Saying, Thus saith Cyrus King of the Persians, The Lord of Israel, euen the most high Lord, hath made me King ouer the whole worlde,

4 And he hath commaunded me to build him an house in Jerusalem, which is in Iudea.

5 If there be any therefore of you of his people, let the Lord, euen his Lord be with him, and let him go by to Jerusalem, which is in Iudea, and builde the

House of the Lord of Israel: he is the Lord which dwelleth in Jerusalem.

6 All they then that dwell in the places round about, those, I say, that are in his place, let them helpe him with gold and siluer,

7 With giftes, with horses and cattell, and other things, which shal be brought, according to the bowes into the Temple of the Lord, which is in Jerusalem.

8 ¶ Then arose the cheefe of the families of Iudea, and of the tribe of Benjamin, and the Highpriests and Leuites, and all whole minde the Lord had moued to go by, and builde an House to the Lord in Jerusalem.

9 And those that were about them, helped them in all things with siluer and golde, horses, and cattell, and with diuers vowes of many whole mindes were stirred by.

10 Also King Cyrus brought out the holie vessels of the Lord, which Nabuchodonosor had carried out of Jerusalem, & had consecrated them in the Temple of his idols.

11 Now when Cyrus King of the Persians had brought them out, he deliuered them to Mithribates his treasurer,

12 By whome they were giuen to Nabassar the gouernour of Iudea.

13 Whereof this was the number: a thousand golden cyppes, and a thousand siluer cyppes, basins of siluer for the sacrifices, nine and twentie vials, of golde thirtie, and of siluer two thousand, foure hundred and ten, and a thousand other vessels.

14 So all the vesselles of golde and siluer, which they carried away, were tene thousand, foure hundred, thre score and nine.

15 They were brought by Sanabassar with them of the captiuitie of Babylon to Jerusalem.

16 ¶ But in the time of Artaxerxes King of the Persians, Belemius, and Mithribates, and Cabellus, and Nathinnus, and Berethinnus, and Demellius the secretarie, and others which were appointed to these, dwelling in Samaria and in other places, wrote vnto him this epistle here following against them, that dwelt in Iudea and Jerusalem, To the King Artaxerxes OVR LORDE,

17 Thy seruantes, Nathinnus the wynter of things that come to passe, and Demellius the secretarie, and the rest of their counsell, and the Iudges which are in Coelospria and Idhencie.

18 Be it now therefore knowne to our Lord the King, that the Iewes which came vnto thee, are come to vs into Jerusalem, that rebellious and wicked cite, and builde the Marke places, and make by the walles thereof, and lay the foundations of the Temple.

19 Therefore if this cite be built, and

* r. Sha'hu
bur. or Saa-
rab s'ar.

Ezra. 1. 6.
* or, Bisibile-
mus.
* or, Shinnish.

the walles be finished, they will not once
ly not indure to pay tribute, but wil also
resist Kinges.

20 And because the things pertaining to
the Temple, go forward, we thought it
not meete to passe ouer such a thing,

21 But to declare it to our Lord the King,
that if it be thy pleasure, it may be sought
out in the bookes of thy fathers,

22 And thou shalt finde in the Chronicles
the writings concerning these things,
and shalt knowe that this cite did al-
wayes rebell, & did trouble both Kinges
and cities,

23 And that the Jewes are rebellious,
raising alwayes warres therein: for the
which cause also this cite was made des-
olate.

24 Now therefore, O Lord the King, we
declare it, that if this cite be built and
the walles thereof repaired, you shall
haue no more passage into Coelospia,
nor Phenice.

25 ¶ Then the King wrote againe to Ra-
sthumus, that wrote the things that
came to passe, and to Belsethmus, and
to Samellus the secretarie, and to the
rest of those that were ioynd with
them, and to the dwellers of Samaria,
Syria and Phenice, these things that
followe.

26 I haue read the epistle, which ye sent
to me: therefore I commaunded, that it
should be sought out, and it was found,
that this cite hath alwayes practised
against Kinges,

27 And that the men thereof were giuen
to rebellion and warres, and how that
mightie Kinges and fierce haue reigned
in Jerusalem, which toke tribute of
Coelospia, and Phenice.

28 Now therefore I haue commaunded to
forbid these men to builde vp the cite,
and that it be taken heede that no more
be done,

29 And that those wicked things, which
should molest the King, go not forward.

30 Then when Rasthumus, and Semellus
the secretarie and the rest, which were
ioynd with them, had read the things,
which King Artaxerxes had writteu,
they moued their tentes with speede
to Jerusalem with hoyses and men in
aray,

31 And beganto let them which built, so
that the building of the Temple in Jeru-
salem ceassed vnto the second yeare of
the reigne of Darius King of the Pers-
ians.

CHAP. III.

1. The feast of Darius, 16. The three wise sen-
tences.

INOW when Darius reigned, he made a
great feast to all his subiects and to all
those of his owne house, and to all the
Princes of Media and Persia,

2 And to all the gouernours and cap-
taines, and lieutenants that were with
him, from India vnto Ethiopia of an

hundredth and seuen and twentie pro-
uinces,

3 And when they had eaten and drunke,
and were satisfied, they departed, & King
Darius went into his chamber, and
slept, till he wakened againe.

4 ¶ In the meane time these yong men
of the garde, keepers of the Kinges body,
saide one to another.

5 Let euerie one of vs speake a sentence,
and he that shall ouercome, and whose
sentence shall appeare wiser then the o-
thers, Darius the King shall giue him
great giftes, and great thinges in token
of victorie,

6 As to weare purple, and to drinke in
golde, and to sleepe in gold, and a chariot
with biddles of golde, an head tyie of fine
linnen, and a chame about his necke,

7 And he shall sit next to Darius for his
wisdomme, and shall be called Darius
cousin.

8 Then euery man wrote his sentence
and sealed it, and put it vnder the pillow
of King Darius,

9 And saide, when the King rose, they
would giue him the writing, and whose
sentence the King and the three Prin-
ces of Persia should iudge to be wisest,
to him should the victorie be giuen, as it
was appointed.

10 One wrote, The wine is strongest.
11 The other wrote, The King is strong-
gest.

12 The other wrote, Women are strong-
gest, but trueth ouercommeth all things.

13 And when the King rose, they toke
the writings and gaue them to him, and
he read them,

14 And sent and called all the noble men
of Persia and of Media, and the goner-
nours and the captaines, & lieutenants,
and the consuls,

15 And sae him downe in the counsel, and
the writing was read before them.

16 Then he sayde, Call the yong men,
that they may declare their owne sen-
tences. So they called them, and they
came in.

17 Then he saide vnto them, Declare vns
to vs the writings. So the first began,
which had spokē of the strength of wine,

18 And saide on this manner, O ye men,
how strong is wine! it deceueth all men
that drinke it.

19 It maketh the minde of the King and
of the fatherlesse both one, of the bonde
man & of the free man, of the poore man
and of the riche man.

20 It turneth also euerie thought into ioy
and gladnesse, so that one remembreth
no maner of sorrow, nor dette.

21 It maketh euerie heare riche, so that
one remembreth neither King nor gouer-
nour, and causeth to speake all things by
talents.

22 When men haue drunke, they haue
no minde to loue either friends or bre-
thren, and a little after they dralve out
woydes,

*Or, pounds.

- 23 But when they are from the wine, they doe not remember what they haue done.
- 24 O pe men, is not wine strongest, which compelleth to doe such thinges? and he held his peace when he had thus spoken.

CHAP. IIII.

Of the strength of a King. 13. Of the strength of women. 34. Of the strength of trees, which sentence is approved. 47. And his petition grammed.

- 1 **T**hen the seconde which had spoken of the strength of the king, began to say,
- 2 O pe men, are not men strongest, which beare rule by lande and by sea, and ouer all thinges which are in them?
- 3 But the king is yet greater: for hee ruleth al thinges, and is loide of them, so that they doe all thinges which he commaundeth them.
- 4 If he bid them make warre one against another, they doe it: if he sende them out against the enemies, they goe and byake downe mountaines & walles and towres.
- 5 They kill and are killed, & do not passe the commandement of the king: if they ouercome, they bring all to the king, aswell the spoiles as all other thinges:
- 6 And those also which goe not to warre and bartell, but till the earth: for when they haue sowed it againe, they reape it, and bring it to the king, and compell one another to pay tribute to the king.
- 7 Yet he is but one man: if he bid, kill, they kill: if he say spare, they spare.
- 8 If he bid, smite, they smite: if he bid them, make desolate, they make desolate: if he bid build, they build.
- 9 If he bid, Cut of, they cut of: if he bid, plant, they plant.
- 10 So all his people and all his armies obey one man: in the meane while hee stretcheth downe, he catcheth, and drinketh and sleepeth.
- 11 For these keepe him rounde about: neither can any one go and do his owne businesse, neither are they disobedient vnto him.
- 12 O pe men, howe should not the king be strongest, seeing he is thus obeyed? So he held his tongue.
- 13 **T**hen the thirde which had spoken of women & of the truth (this was Zerobabel) began to speake.
- 14 O pe men, neither the mightie king, nor many men nor wine is strongest: who then ruleth them, or hath dominion ouer them? are they not women?
- 15 Women haue borne the king and all the people which beare rule by sea and by land.
- 16 Euen of them were they borne, and they nourished them, which planted the vines, of which the wine is made.
- 17 They also make mens garments and make men honourable, neither can men

- be without women.
- 18 And if they haue gathered together gold and siluer, or any goodly thing, doe they not loue a faire and beautifull woman?
- 19 Doe they not leane all those thinges & giue the selues wholly vnto her, & gaze & gaze vpon her, & al men desire her more the gold or siluer, or any precious thing?
- 20 A man leaueth his own father which hath nourished him, and his owne countrye, and is ioynd with his wife.
- 21 And for the woman he icopardeth his life, and neither remembereth father nor mother nor countrye.
- 22 Therefore by this pe map know that the women beare rule ouer you: doe pe not labour and traile, and giue & bring all to the women?
- 23 Pea, a man raketh his sworde and goeth forth to kill and to steale, and to sape vpon the sea, and vpon riuers,
- 24 And he seeth a lion and goeth in darkness, and when he hath stolen, caught and spoiled, he bringeth it to his loue.
- 25 Wherefore a man loneth his own wife more then father or mother.
- 26 Pea, many haue runne mad for women, and haue bene seruantes for them.
- 27 Many also haue perished and haue erred and sinned for women.
- 28 Howe therefore doe you not beloueme: is not the king great in his power? doe not all regions feare to touch him?
- 29 Yet I sawe him & a pauc, the kings concubine, the daughter of the famous Baccus, sitting on the right hande of the king.
- 30 And she tooke the crowne of the kings heade, and put it vpon her owne, and strooke the king with her left hande.
- 31 Yet in the meane season the king gaped and gazed on her: and if she laughed at him, he laughed: and if she were angrie with him, he did flatter her that he might be reconciled with her.
- 32 Howe then, O pe men, are not women more strong, seeing they do thus?
- 33 **T**hen the king and the Dunces looked one vpon another, and hee began to speake of the truth.
- 34 O pe men, are not women stronger? great is the earth, and the heauen is hee, & the sunne is swift in his course: for he runneth round about heauen in one day, and runneth againe into his own place.
- 35 Is not hee great that maketh these thinges? therefore the truth is greater and stronger then all.
- 36 All the earth calleth for truth, and the heauen bleaseth it: and all thinges are shaken and tremble, neither is there any vniust thing with it.
- 37 The wine is wicked, the king is wicked, women are wicked, and all the children of men are wicked, and all their wicked works are such, and there is no

truetly in them, and they perish in their iniquitie.

38 But truetly both abide, and is strong for euer, and luerly and reignty for euer and euer.

39 With her there is no receiuing of persons nor difference: but she doeth the things which are iust, and abstemeth from vniust and wicked things, and all men fauour her workes.

40 Neither is there any vniust thing in her iudgement, and she is the strength and mai of the kingdome and the power, and mai of all ages. Blessed be the God of truetly.

41 So he ceased to speake, and then all the people cried and saide then, Truetly is great and strongest.

42 Then the king saide vnto him, What what thou wilt besides that which is appointed, and we will giue it thee, because thou arte found the wisest, & thou shalt haue libertie to sit by me, and shalt be called my cousin.

43 ¶ Then he saide to the king, Remember the vowe that thou hast vowed to builde Jerusalem, in the day that thou tookest the kingdome.

44 And to sende againe all the vessels that were taken out of Jerusalem, which the Cyrius set aparte when he made a vowe to cut off Babylon, and vowed to to send them thither.

45 Thou also hast vowed to builde the Temple, which the Idumeans burnt whē Judea was destroyed by the Chaldeans.

46 And nowe O Lorde the king, this is that which I desire and require of thee, and this is the magnificence, which I require of thee: I require therefore that thou wouldest accomplishe the vowe which thou hast vowed with thine owne mouth to doe to the king of Heasmen.

47 The king Darius rising by kissed him, and wrote him letters to all his stewards and lieutenantes, and captaines, and gouernours, that they shoulde bring on the way both him, and all that were with him, which went by to builde Jerusalem.

48 And he wrote letters to all the lieutenantes in Coelospria and Persie, and to to them that were in Libanus, that they shoulde bring cedar wood from Libanus to Jerusalem, and builde the citie with them.

49 And he wrote for all the Jewes, which went by out of the kingdome vnto Judea, concerning their libertie, that no prince, nor lieutenant, nor gouernour, nor steward shoulde enter into their doores.

50 And that all the region which they kepte, shoulde pay no tribute, and that the Idumeans shoulde let go the villages of the Jewes which they helde.

51 And that euery yere there shoulde be giuen for the building of the Temple

twentie talents until it were built.

52 And to mainteine the burnt offerings vpon the altar euery day (as they had a continuement to offer seuentene) other trine talents euery yere.

53 And that all they which went from Babylon to builde the Citie, shoulde haue libertie, as well they as their posteritie, and all the Priestes that went away.

54 He wrote also as touching the charges, and the Priestes garment, wherein they shoulde minister.

55 And he wrote that they shoulde giue the Leuites their charges until the house were finished, and Jerusalem builde.

56 Also he wrote that they shoulde giue pensions and wages to them that kept the citie.

57 And he sent away all the vessels which the Cyrius had set aparte out of Babylon, and what soeuer Cyrius had commaunded to doe, he also commaunded to doe it, and to sende to Jerusalem.

58 And when the pong man was gone forth, he lift vp his face to heauen towards Jerusalem, and gaue thanks to the king of heauen,

Or, Zorobabel.

59 Saying, O that is the victorie, and of thee is wisdom, and of thee is glorie, and I am thy seruant.

60 Blessed be thou which hast giuen me wisdom: for vnto thee I acknowledge it, O Lorde of our fathers.

61 So he tooke the letters and went out and came to Babylon, and telled all his brethren.

62 And they blessed the God of their fathers, because he had giuen them freedom and libertie.

63 To goe vp and to builde Jerusalem, and the Temple, where his name is renowned, and they roped with instruments of musike and ioy, seuen dayes.

CHAP. V.

1 The number of them that returne from the captiuitie. 42. Their vowes and sacrifices. 54. The Temple is begun to be built. 66. Their enemies would crafsilie ioyne with them.

1 After these things the chiefe of the houses of their fathers were chosen after their tribes, and their wines, and their sonnes, and their daughters, and their seruantes, and their maides, and their cattell.

2 And Darius sent with the thousand hoisemen, till they were restored to Jerusalem in safetie, and with muscical instruments, with tabrets and flutes.

3 And all their brethren played: thus he caused them to goe by together with them.

4 ¶ And these are the names of the men that went by after their families, by their tribes, and after the order of their dignitie.

5 The Priestes. The sonnes of Phinees, the

Ezra 2. 1.

the sonne of Aaron, Iesus sonne of Ioseph, Sonne of Baraias, and Joacim the sonne of Zojobabel, the sonne of Sathiel of the house of David, of the kindred of Phares, of the tribe of Juda,

*Or, Zojobabel.

6 Who spake wise wordes to Darius the King of the Persians in the second yeare of his reigne, in the moneth Nisan, which is the first moneth.

7 And these are they of Judea, which came out of the Captivitie, where they dwelt, whome Nabuchodonosor King of Babylon had carried away into Babylon,

*Or, Saracia.

8 And returned unto Jerusalem and to the rest of Judea, every one into his owne cite: which came with Zojobabel, and Iesus, Nehemias, Zacharias, Gesclaias, Cineius, Sardothens, Beelassar, Apharaius, Nicetus, Noimus and Baania their guides.

9 The number of them of the nation and their governours: the sonnes of Phares two thousand an hundredth seventie and two, the sonnes of Saphat foure hundredth, seventie and two.

*Or, Arab.

10 The sonnes of 'Ares seven hundredth, fiftie and sixe.

11 The sonnes of Phaath Moab, two thousand, eight hundredth and twelue.

12 The sonnes of Elam, a thousand, two hundredth, fiftie and foure: the sonnes of Zartui nine hundredth, fourtie and five: the sonnes of Coibe seven hundredth and five: the sonnes of Sami five hundredth, fourtie and eight.

*Or, Bihai, *Or, Agal.

13 The sonnes of 'Bibe five hundredth, twentie and thre: the sonnes of 'Sabas three thousand, two hundredth, twentie and two.

14 The Sonnes of Adonkam, five hundredth, fiftie and seven: the sonnes of Wagon, two thousand, fiftie and sixe: the sonnes of Admu, foure hundredth, fiftie and foure.

*Or, Aserbericia.

15 The sonnes of 'Asterias, ninetie and two: the sonnes of Ceilan and 'Zocus, fiftie and seven: the sonnes of 'Azucan foure hundredth, thirtie and two.

*Or, The sons of Anania an hundredth, the sonnes of Arom one, the sonnes of Besai three hundredth, twentie and thre.

16 The sonnes of 'Ananias, an hundredth and one: the sonnes of 'Aroni, and the sonnes of 'Bassa, three hundredth, twentie and thre: the sonnes of 'Athiphurth, an hundredth and two.

17 The sonnes of 'Miterus, three thousand and five: the sonnes of 'Bechlamon, an hundredth, twentie and thre.

18 They of 'Hecophas, fiftie and five: they of 'Anaboth, an hundredth fiftie and eight: they of 'Bechlamos, fourtie and two.

19 They of 'Carathianus, twentie and five: they of 'Caphras and Beroth, seven hundredth, fourtie and thre: they of 'Piras, seven hundredth,

*Or, Anathoth.

*Or, Kariatbarim.

*Or, Sirab.

*Or, Arama's.

*Or, Macbamos.

20 They of 'Chadras and 'Amiddioi, five hundredth, twentie and two: they of 'Ciranā & 'Gaddes, five hundredth, twentie and one.

21 They of 'Macon, an hundredth twentie and two: they of 'Betolus, fiftie

and two: the sonnes of 'Nephtis, an hundredth, fiftie and sixe,

22 The sonnes of 'Elatanias and 'Ozius seven hundredth, twentie and five: the sonnes of 'Ierechus, three hundredth, fourtie and five.

23 The sonnes of 'Annaas, three thousand, three hundredth and thirtie.

24 The 'Duelles sonnes of 'Jeddu, the sonne of 'Iesus, which are counted among the sonnes of 'Sanasib, nine hundredth, seuentie and two: the sonnes of 'Meruth, a thousand fiftie and two.

25 The sonnes of 'Phasarion, a thousand, fourtie and seven: the sonnes of 'Earme, a thousand and seuentene.

26 The 'Leuites. The sonnes of 'Iessue, 'Gabriel, 'Bannu and 'Sum, seuentie and foure.

27 The sonnes which were holie fingers. The sonnes of 'Asaph, an hundredth, fourtie and eight.

28 The 'Porters. The sonnes of 'Salur, the sonnes of 'Fatal, the sonnes of 'Colman, the sonnes of 'Acobi, the sonnes of 'Ceta, the sonnes of 'Damm: all were an hundredth, thirtie and one.

29 The ministers of the temple. The sonnes of 'Elaun, the sonnes of 'Asapha, the sonnes of 'Cabaoti, the sonnes of 'Ceras, the sonnes of 'Sud, the sonnes of 'Pharsetu, the sonnes of 'Adana, the sonnes of 'Agraba,

30 The sonnes of 'Acrua, the sonnes of 'Qua, the sonnes of 'Cetab, the sonnes of 'Agaba, the sonnes of 'Sudai, the sonnes of 'Anan, the sonnes of 'Eathua, the sonnes of 'Seddu.

31 The sonnes of 'Arius, the sonnes of 'Daulan, the sonnes of 'Nocha, the sonns of 'Chaleda, the sonnes of 'Gazer, the sonnes of 'Azias, the sonnes of 'Phines, the sonnes of 'Abara, the sonnes of 'Sathai, the sonnes of 'Amana, the sonnes of 'Mearn, the sonnes of 'Sap'ui, the sonnes of 'Auid, the sonnes of 'Acupha, the sonnes of 'Alix, the sonnes of 'Pharacum, the sonnes of 'Balaloti.

32 The sonnes of 'Mada, the sonnes of 'Goucha, the sonnes of 'Coja, the sonnes of 'Chachus, the sonnes of 'Aserar, the sonnes of 'Thomoi, the sonnes of 'Nalith, the sonnes of 'Atrapha.

33 The sonnes of the seruantes of 'Salomon. The sonnes of 'Maphion, the sonnes of 'Phartra, the sonnes of 'Jecti, the sonnes of 'Lozon, the sonnes of 'Aldas, the sonnes of 'Saphetij.

34 The sonnes of 'Aga, the sonnes of 'Phachtheth, the sonnes of 'Sabic, the sonnes of 'Saurite, the sonnes of 'Madasias, the sonnes of 'Sar, the sonnes of 'Addus, the sonnes of 'Sutbas, the sonnes of 'Apherra, the sonnes of 'Arodie, the sonnes of 'Sadar, the sonnes of 'Allem.

35 All the ministers of the Temple & the sonnes of the seruants of 'Salomon, were three hundredth, seuentie and two.

36 They came by seuen 'Therapleth and 'Aadary,

*Or, Sanaas.

*Or, Thasour.

*Or, Charim.

*Or, Talmo.

*Or, Ceror.

*Or, Suda.

*Or, Hazaba.

*Or, A'ub.

*Or, V'ia.

*Or, Arab.

*Or, Sibe.

*Or, Cedur.

*Or, Rai.

*Or, Nerods.

*Or, Garem.

*Or, B'ite.

*Or, Meimim.

*Or, Naphion.

*Or, Bacuhib.

*Or, Acupha.

*Or, Assur.

*Or, Baraloth.

*Or, Niehida.

*Or, Charescha.

*Or, Barchus.

*Or, Thomoi.

*Or, Nalib.

*Or, Harophorci.

*Or, Pharud.

*Or, Ieclab.

*Or, St'phelia.

*Or, P'acareib.

*Or, Sabin.

*Or, Spartia.

*Or, Addu.

*Or, S'abab.

*Or, Thelmeubar, and Thelbarfa.

*Or, Carabalar and Alary.

*Or, Thes.

Therelas : Saraathalat and Nalar leas-
ding them.

37 Neither could they shewe their fan-
ties nor their stocke how they were of
Israel, the sonnes of Laban the sonne
of Ban, the sonnes of Madan, the
hundredth fiftie and two.

38 And of the Priestes those which exer-
cised the office of Priestes, and were not
found, the sonnes of Obdia, the sonnes
of Accos, the sonnes of Addus,* which
had taken for wife Augia, one of the
daughters of Berzelanis.

39 And was called after his name, & whe
the description of the kured of these
men had bene sought in the register, and
could not be found, they were set apart
from the office of Priestes.

40 For Neemias and Artharias saide to
them, that they should not be partakers
of the holy things, till there arose an hie
Priest clothed with doctrine and truth.

41 So all thep of Israel from them of
twelue pere oid and litle children, were
fourcie thousand besides men seruants &
women seruants, two thousand, three
hundredth and sixtie.

42 Their seruants and handmaids were
seuen thousand, three hundredth, fourtie &
seuen: the singing men and women, two
hundredth, fourtie and five:

43 Camels, four hundredth, thirtie and
five: and hozes, seuen hundredth, thirtie
and five: mules, two hundredth, fourtie
and five: beastes that bare the yoke, five
thousand, five hundredth, twentie & five.

44 And there were of the gouernours as-
ter their families, which when they were
come to the Temple in Jerusalem, how-
ed to build the house in his owne place
according to their power,

45 And to giue to the treasure of h woorks,
a thousand pound in golde, and five
thousand pound in silver, and an hun-
dredth priestlie garments.

46 And the Priestes and the Leuites and
the people dwelt in Jerusalem and in the
countie, and the holic singers and the
porters and all Israel in their villages.

47 ¶ But when the seuenth moneth was
nere, and when the children of Israel
were euerie one at home, they were all
gathered together with one accord into
the open place of the first gate, which is
toward the East.

48 Then Iesus the sonne of Josedec and
his brethren the Priestes, with Zorobab-
el the sonne of Salathiel and his bies-
then, rising by, made ready the altar of
the God of Israel,

49 To offer burnt offerings vpon it accord-
ing as it is written in the booke of Mo-
ses the man of God.

50 Whither also there were gathered as
gainst them of all nations of the lande:
but they blessed the altar in his owne
place, although all the nations of the
land were their enemies and bered them,
and they offered sacrifices according to the
reason, and burnt offerings to the Lorde,

morning and euening.

51 They kept also the feast of tabernacles,
as it is * ordened in the Law, and offered
sacrifices euerie day, as was requisite, *Leui. 23. 34*

52 And afterward, the continual oblati-
ous and offerings of the Sabbathys and
of the new moneths & of all holic feastes,

53 ¶ And all thep which had made any
vow to God, began to offer sacrifice vnto
God in the first day of the seuenth mo-
neth, although the temple of God was
not yet built. *Ezra. 3. 8.*

54 They gaue also monney to the masons
and to the workemen, and meate & drinke
with gladnesse.

55 And Charets to the Sidonians and to
those of Tyus to bring cedar wood out
of Libanus, which should be brought by
flots to the haven of Ioype according to
the commandement giuen vnto them by
Cyrus king of Persia.

56 And in the second pere and second mo-
neth came into the Temple of God in
Jerusalem, Zorobabel the sonne of Sala-
thiel, and Iesus the sonne of Josedec, &
their brethren, and the priestes and Le-
uites, and all thep that came out of cap-
tivity into Jerusalem.

57 And * laide the foundation of the house *Ecc. 4. 9. 13*
of God in the first day of the second mo-
neth of the second pere after their returne
into Iudca, and Jerusalem.

58 And they appointed the Leuites from
twentie yeare old ouer the woorkes of the
Lorde, and Iesus and his sonne, and his
brethren, and his brother Cadmiel, and
the sonnes of JRadaiabon with h sonnes
of Joda, the sonne of Yeltadim, with
their sonnes, and brethren, euen all the
Leuites with one accord did follow as-
ter the worke, calling vpon the woorkes
in the house of God: thus the woorkes
men built the temple of the Lorde.

59 And the Priestes stood clothed with
their long garments with mystical instru-
mentes and trumpets, and the Leuites
the sonnes of Asaph with organes,

60 Singing & blessing the Lorde, according
to the ordinance of Dauid king of Israel.

61 And they sung with lowd voyce songs
to the praise of the Lorde, because his mer-
cie and glorie is for euer in all Israel.

62 Then all the people blew trumpets,
and cried with lowde voyce, rapping
the Lorde for the rapping vp of the house
of the Lorde.

63 Also some of the Priestes and Leuites,
& chiefe men, to wit, the Ancients which
had seene the former house,

64 Came to see the building of this with
weeping & great crying, & many with
trumpets & voyce cried with lowd voyce,

65 So that the people could not heare the
trumpets, because of the weeping of the
people: yet there was a great multitude
that blew trumpets so that they were
heard farre off.

66 ¶ Wherefore when the enemies of the
tribes of Iuda and Benjamin heard it,
they came to know what noise of trum-
pets

*Or, Dalaias
*Or, Tubia.
*Or, Necoda

*Or, Hobia.
*Or, Haco.
Ezra. 2. 61.
*Or, Barze-
leus.

*Or, Nehe-
mias and
Artharias.

*Or, fourtie
and two
thousand,
three hun-
dredth and
sixtie.

*Or, ffe.

*Or, of golde
12 thousand
pound, and
of silver
five, &c.

*Or, quarters
Ezra. 3. 2.

Sebaste, which is a tower in the region of Media, a place where such things were layde by for memorie.

24. In the last parte of the reigne of Cyrus, King Cyrus commanded the house of the Lord at Jerusalem to be builded, where they did sacrifice with the continuall fire.
25. Of the which the height should be of thre score cubites, the breadth of thre score cubites with thre rowes of heven stones, and one rowe of newe wood of that countrey, and that the costs should be payd out of the house of King Cyrus.
26. And that the holie vessels of the house of the Lord, aswell those of gold as of silver, which Nabuchodonosor had caried out of the house in Jerusalem, and brought into Babylon, should be restored to the house, which is in Jerusalem, and set in place where they were afore.
27. Also he commanded that Hissines, governour of Syria and Phenice, and Sathabouzan, and their companions, & those which were constitute captaynes in Syria & Phenice, should take heed to refraine from that place, and to suffer Zorobabell the seruant of the Lord, and governour of Iudea, and the elders of the Jewes to build that house of the Lord in that place.
28. And I also haue commanded to build it cleane by againe, and that they be diligent to helpe them of the captiuitie of the Jewes, till the house of the Lord be finished,
29. And that some part of the tribute of Coelosyria and Phenice should be diligently given to these men for sacrifice unto the Lord, and to Zorobabell the gouernour, for bulles, rams, and lambes:
30. Also come, and salt, and wine, and oyle continually euery yeare without faile, as the Priests, which are in Jerusalem shall testifie to be spent euery day,
31. That offerings may be made to the hie God for the King, & his children, & that they may pray for their liues.
32. Furthermore he commanded that whosoever should transgresse any thing afore spoken or written, or derogate any thing thereof, that a tree should be raken out of his possession, and he be hanged thereon, and that his goods should be the Kings.
33. And therefore let the Lord whose name is there called vpon, bestow every King and nation, which stretcheth out his hand to hinder or do euill to that house of the Lord which is in Jerusalem.
34. * I Darius the King haue ordeined that it should be diligently executed according to these things.

CHAP. VII.

1. Hissines and his companions follow the Kings commandement, and helpe the Jewes to buyld the Temple. 5. The time that it was buyld. 20. They keepe the Passouer.

1. Then Hissines the * gouernour of Coelosyria and Phenice, & Sathabouzan, and their companions, obeying King Darius commandementes,
2. Assisted diligently the holy works, working with the ancients and gouernours of the Sanctuarie.
3. And the holy works prospered by Haggai & Zacharias the Prophets which propheticd.
4. So they finished all things by the commandement of the Lord God of Israel, & with the consent of Cyrus & Darius, & Artaxerxes Kings of the Persians.
5. Thus the holy house was finished in the thirte and twentieth day of the moneth Adar in the last yeare of Darius King of the Persians.
6. And the children of Israel, and the Priests and the Leuites, and the rest, which were of the captiuitie, and had any charge, did according to the things written in the booke of Haggai.
7. And they offered for the dedication of the Temple of the Lord, an hundredeth bulles, two hundredeth rams, four hundredeth lambes,
8. And twelue goates for the sume of all Israel, according to the number of the chiefe of the tribes of Israel.
9. And the Priests and the Leuites stode according to their kindred, clothed with long robes in the workes of the Loyde God of Israel, according to the booke of Haggai, and also the porters in euery gate.
10. And the children of Israel offered the Passouer together with them of the captiuitie, in the fourteenth day of the first moneth after that the Priests and Leuites were sanctified.
11. But all the children of the captiuitie were not sanctified together, but all the Leuites were sanctified together.
12. And they offered the Passouer for all the children of the captiuitie, and for their brethren the Priests, and for them selues.
13. Then all the children of Israel which were of the captiuitie did eate, euen all they that had separated themselves from the abominations of the people of the land, and fought the Lord.
14. And they kept the feast of unleaued bread seuen daies, reioyng before the Lord,
15. Because he had turned the counsell of the King of the Assyrians towards them to strengthen their hands in the workes of the Lord God of Israel.

CHAP. VIII.

1. Esdras cometh from Babylon to Jerusalem. 10. The copie of the commission, given by Artaxerxes. 29. Esdras giueth thanks to the Lord. 32. The number of the heades of the people that came with him. 76. His prayer and confession.

Or, Azarias

Or, Azarias
Or, Merajosh
Or, Samas
Or, Azi

1 **A**fter these things when Artaxerxes king of the Persians reigned, Esdras the sonne of Sarias, the sonne of Serias, the sonne of Helcias, the sonne of Salum.

2 The sonne of Sidac, the sonne of Achitob, the sonne of Amarias, the sonne of Esdras, the sonne of Dnueroth, the sonne of Zarias, the sonne of Sama, the sonne of Bocras, the sonne of Abisum, the sonne of Phinrs, the sonne of Eleazar, the son of Barou was the hie Priest.

3 This Esdras went out of Babylon, and was a scribe well taught in the Law of Moses, giue by h lord God of Israel.

4 Also the king gaue him great honour, and he found grace in his sight in all his requestes.

5 With him also there departed some of the children of Israel, and of the Priestes & Leuites, and of the holy singers, and of the porters, and of the ministers of the Temple vnto Ierusalem,

6 In the seuenth pere of the reigne of Artaxerxes, and in the fift month: this was the seuenth pere of the king (for they went out of Babylon in the first day of the first moneth,

7 And came to Ierusalem according as the Lord gaue them speeche in their iourney)

8 For Esdras had gotten great knowledge, so that he would let nothing passe that was in the Law of the Lord, & in the commandements, & he taught all Israel all the ordinances and iudgements.

9 So the commission written by King Artaxerxes was giuen Esdras the Priest & reader of the Law of the Lord: the copie thereof followeth.

10 King Artaxerxes to Esdras the Priest, and reader of the Law of the Lord, Salutation.

11 For as much as I consider things with my selfe, I haue commanded that they that will and desire of the nation of the Jewes, and of the Priestes and Leuites, which are in our kingdome, should goe with thee vnto Israel.

12 Therefore as many as be willing, let them depart together, as it hath seemed good to me and my seuen friends the counsellers,

13 That they may visite the things that are in Iudea and Ierusalem diligently, as it is conteyned in the law of the Lord,

14 And care the giftes to the Lord of Israel in Ierusalem, which I and my friends haue bowed: also all the golde and siluer, which shall be found in the countrie of Babylon apperteyning to the Lord in Ierusalem,

15 With that which is giuen of the people to the temple of the Lord their God, that it might be brought to Ierusalem, as well siluer as golde, for bulles, and rams, and laundes, and things therunto perteyning,

16 That they may offer sacrifices to the Loyde vpon the altar of the Loyde their

God, which is in Ierusalem.

17 And whatsoeuer thou and thy brethren wilt doe with the golde or siluer, accomplish it according to the will of thy God.

18 And the holy vessels of the lord, which are giuen thee for the vse of the Temple of the Lord, which is in Ierusalem, thou shalt let before thy God in Ierusalem.

19 And what other things is euer thou shalt remember for the vse of the Temple of the Lord, thou shalt giue it out of the kings treasure.

20 And I also King Artaxerxes haue commanded the treasurers of Syria and Phenice, that what so euer Esdras, the Priest and reader of the Law of the highest God, shall send for, they should giue it him with all speeche, euen to the summe of an hundred talents of siluer,

21 And likewise vnto an hundred cores of corne, and an hundred pieces of wine and other things in abundance.

22 Let all things be done to the highest God according to the Lawe of God with diligence, that wrath come not vpon the Kingdome of the King & of his sonnes.

23 Also to you it is commanded, that of none of the Priestes or Leuites, or holie singers, or porters or ministers of the Temple, or of the workmen of this Temple, no tribute nor taxe be taken, nor that any haue power to take them in any thing.

24 Thou also, Esdras, according to the wisdom of God, ordaine iudges and gouernours, that they may iudge in all Syria and Phenice all those which are well instructed in the Lawe of thy God, & teach those which are not instructed.

25 And let all those which shall transgresse the Lawe of God and the king, be diligently punished, either with death, or other punishment, either with penaltie of money, or banishment.

26 Then Esdras the scribe saide, Blessed be the only Lord God of my fathers, which hath vnto this in the heart of the king to glorifie his House which is in Ierusalem,

27 And hath honoured me before h king, and the counsellers, and all his friends and gouernours.

28 Therefore I was encouraged by the helpe of the Lord my God, and gathered men of Israel to go by with me.

29 These are the guides after their families and order of dignities, which came vpon with me out of Babylon in h reigne of Artaxerxes the king.

30 Of the sonnes of Phenice, Serfom, of the sonnes of Ithamar, Samael, of the sonnes of Dauid, Lettus.

31 Of the sonnes of Schemias, of the sonnes of Phares, Zacharias, and with him were counted and hundredeth and fiftie men.

32 Of the sonnes of Salomon, Abeltacnias the sonne of Zacharias, and with him two hundred men.

33 Of the sonnes of Zaiho, Schemias the

Exra. 8. 10

Or, H. 11. 10

Or, P. 2. 10
10. 2. 10
10. 2. 10

¹ Or, Iexiel.

² Or, Obed.

¹ Or, Iefaias.

¹ Or, Michael
² Or, Obadiab
fonne of Ie-
chiel.

¹ Or, Baniab,
Efolomitb.

¹ Or, Afgad,
Ioban^{am} fon
of Eccethan
² Or, Semaias
³ Or, Bagoi,
Vii, fonne
of Iflacuri.

Exra. 8. 15.

¹ Or, Mafma,
Anathan,
² Or, Iorib,
Elnatban,
Zacharie,
Mofollam.

¹ Or, Seredia.

¹ Or, Anom,
Iefaus,
² Or, Canaa-
sieh.

Exra. 8. 21.

the fonne of Jezolus, and with him thre hundred men : of the fonnes of Adin, ¹ Obeth fonne of Ionathas, and with him two hundred and fixtie men.

34 Of the fonnes of Elain, ² Jellias fonne of Borholias, & with him feventie men.

35 Of the fonnes of Sapphatas, Zarias fon of ¹ Machael, & wth him feventie men.

36 Of the fonnes of Joab, ² Badias fonne of Jezelus, and with him two hundred and twelue men.

37 Of the fonnes of ¹ Bauid, ² Afalimpth fonne of Jofaphias, and with him an hundred and thre feore men.

38 Of the fonnes of Babi, Zacharias fonne of Zebai, and with him twentie & eight men.

39 Of the fonnes of ¹ Afath, Johannes fonne of Acatan, and with him an hundred and tenne.

40 Of the fonnes of Adomican the lad : and there are the names of them, Eliphalat, ¹ Jeouel ² Maiaas, & with them feventie men : of the fonnes of ¹ Bagon ² thi fonne of Iflacourus, and with him feventie men.

41 ¹ And I gathered them together to the flood called ² Theras, and pitched our tents there thre dayes, and numberd them.

42 But when I had found there none of the Prieftes nor Leuites,

43 I fent to Eleazar, and beholde, there came ¹ Maafnan, and ² Mnathan, and ³ Samatan, and ⁴ Joubou, and ⁵ Nathan, ⁶ Ematan, ⁷ Zacharian, and ⁸ Mofollamou the chief, and best learned.

44 And I bade them to goe to Daddeus the captaine, which was in the place of the treafurie,

45 With charge to bid Daddeus and his brethren, and the treafurers that were there, to fend to vs them, which fhould offer facrifice in the houfe of our Lord.

46 And they brought unto vs by ¹ mightie hand of our Lord learned men of the fonnes of ¹ Moli, the fonne of Ieui, the fonne of Ifrael, to wit, ² Cifeebzan and his fonnes, and his brethren being eightene.

47 And ¹ Alebia, and ² Annon, and ³ Olaiar his brethren of the fonnes of ⁴ Cananues with their fonnes, twentie perfons.

48 And of the minifters of the Temple, which Daud gaue, & thofe which were rulers ouer the worke of the Leuites, to wit, minifters of the Temple, two hundred and twentie, of whom all ¹ names were registred.

49 ¹ And ² there I proclaimed a fall for the pong men before the Lord to afke of him a good iourney both for vs; and for them that were with vs, for our childre, and for our cattel.

50 For I was afhamed to afke the King footmen or hofemen or conduct for safegard againft our enimies,

51 Because we had faide to the King, that the power of our lord fhould be with the ¹ p fought him, to direct the in all things.

52 Wherefore we prayed our Lord againe, according to thefe things, ¹ whome we found fauourable.

53 Then I chofe from among the chiefe of the tribes, and of the Prieftes, twelue men, to wit, ¹ Cifebzias and ² Maftas, and with them tenne of their brethren.

54 And I weighed them the filuer & the gold, & the holie veffels of ¹ Houfe of our Lord, which the King & his counfellers, and his princes, and all Ifrael had giuen.

55 And I weighed them, fixe hundred & fixtie talents of filuer, and filuer veffels of an hundred talents, and an hundred talents of gold,

56 And twentie golden bafins, and twelue veffels of braffe, of fine braffe fhining like gold.

57 And I faide to them, You are alfo hofie to the Lord, and the veffels are holie, & the gold, and the filuer is a bowe to the Lord of our fathers.

58 Watch and keepe them, till that you giue them to the heades of the families of the Prieftes, and Leuites, & captaines of the families of Ifrael in Jerufalem in the chambers of the houfe of our God.

59 So the Prieftes and Leuites toke the filuer and golde, and the veffels, and carried them to Jerufalem to the Temple of the Lord.

60 And we departed from the floode Thera, in the twelue day of the firft moneth, and came to Jerufalem, according to the mightie power of our Lord with vs : and the Lord deliuered vs from the beginning of our iourney from all enimies. So we came to Jerufalem.

61 And thre dayes being past there, in the fourth dap ¹ p filuer that was weighed, and the golde was deliuered into the Houfe of our Lorde to ² Marmory the Priefte, the fonne of Jouri,

62 And with him to Eleazar the fonne of ¹ Whines : & there were with them, ² Jofabab the fonne of Iefus, and ³ Moeth fonne of Sabbannus Leuites: all was deliuered them by number and weight.

63 And all the weight of them was witten that fame houre.

64 Afterwardes thofe that were come out of the captiuitie, offered facrifices to the Lorde God of Ifrael, euen twelue bulles for all Ifrael, rammes foure feore and fixtene,

65 Lambes thre feore and twelue, twelue goates for faluation, all in facrifice to the Lord.

66 And they prefented the commandements of ¹ king to the kings ftewards, & to ² p governours of Coelofyria & ³ Phezice who honoured the people, and the Temple of God.

67 ¹ * When thefe things were done, the governours came to me, faying, The people of Ifrael, the Princes & the Prieftes, and the Leuites haue not feperated from them the ftrange people of the land.

68 ¹ No; the pollutions of the Gentiles, to wit, of the Cananues & Chetites & ² Phezelites,

¹ Or, Serebi-
46.

¹ Or, Mari-
moub the fon
of Iori of V-
rie.

¹ Or, Noedia,
fonnes fon
of Bannus.

Exra. 9. 1.

restes, and Jebusites, and Moabites, and Egyptians, and Idumeans.

69 For they haue dwelt w their daughters, both they and their sonnes, & the holc seede is nured with the strainge people of the land, and the gouernours and rulers haue been partakers of this wickednes from the beginning of the thing.

70 And as soone as I had heard these things, I rent my clothes, and the holc garment, & I pulled the heare of my head, & of my beard, and sat mee downe sorrowfull and berie sad.

71 Then also all they that were moued with the worde of the Lord God of Israel, came to mee whyles I wept for the iniquitie, but I sat berie sad til the euening sacrifice.

72 Then I rose from the fast with my clothes toyne, & the holc garment, and bowed my knees & stretched forth mine hands to the Lord,

73 And said, O Lord, I am ashamed, & confounded before thy face.

74 For our finnes are increased aboue our heades, and our ignorances are lifted vp to heauen.

75 Pea, euen from the time of our fathers we are in great sinne vnto this day.

76 For our finnes therfore, and our fathers we with our brethren, with our kings and Dynests haue bene giuen vp to the kings of the earth, to the sword and to captiuitie, and for a pray with all shame vnto this day.

77 And now how great hath thy mercie bene, O Lord, that there should be left vs a roote, and name in the place of thine holnesse!

78 And that thou shouldest reuale to vs a light in the house of the Lord our God, and giue vs meat in the time of our seruitude!

79 For when we were in bondage, we were not left of our God, but he gaue vs fauour before the kings of the Persians, that they should giue vs meat,

80 And that they should honour the Temple of our Lord, and raise vp Zion that is desolate, and giue vs assurance in Iudea and Jerusalem.

81 And now, O Lord, what shall we say, hauing these things? for we haue transgressed thy commandements, which thou hast giuen by the hands of thy seruants the Prophets, saying,

82 * Because the land, which ye go to inhabit, is a land polluted by the pollutions of the strangers of the land, which haue filled it with their filthinesse,

83 Therefore now ye shall not toyne their daughters with your sonnes, neither giue your daughters to their sonnes,

84 Neither shall you desire to haue peace with them for euer, that ye may be made strong, & eat the good things of the land, and leaue it for an inheritance to your children for euer.

85 Therefore all that is come to passe,

was done for our wicked workers, & for our great sinnes: yet, Lord, thou halt forgiven our finnes,

86 And hast giuen vs such a roote: but we againe haue turned backe to transgresse thy Law, and to vatre vs with the uncleannes of the people of the land.

87 Mightest thou not be angrie with vs to destroy vs, so that thou shouldest not ther leaue vs roote nor seede nor name?

88 But, O Lord of Israel, thou art true: for there is a roote left, euen vnto this day.

89 Beholde, we are now before thee with our iniquities, neither can we inbure before thee for these things.

90 * And as Eldias prayed & confessed and wept, & lay vpon the ground before the temple, a verie great multitude was gathered vnto him out of Jerusalem of men and women, and pong children: for there was great lamentatio among the multitude.

91 Then Jerchomias the sonne of * Jeel of the sonnes of Israel, crying out said, O Eldias, we haue sinned againt the Lord God: we haue taken in marriage strange women of the nations of the land,

92 And now all Israel is doubtfull: therefore let vs make an othe concerning this to the Lord to put away all our wriues, which are strangers, with their children.

93 If it seme good to thee, and to all them that obey the law of the Lord, rise vp and put it in execution.

94 For to thee doeth it apperteyne, & we are with thee to make thee strong.

95 Then Eldias arose, and made all the chiefe of the families of the Dynests and Leuites of all Israel to sweare, that they would do thus: and they swaue.

CHAP. IX.

7 After Esdras had read the law for the strange wiuues, IO They promise to put them away.

1 Then * Esdras rose from the court of the Temple, and went to the chamber of Joannan the sonne of Chasib,

2 And being lodged there, he did eate no bread nor drinke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Iudea and Jerusalem, to all them that were of the captiuitie, that they shoulde be gathered to Jerusalem,

4 And that all they which should not mete there within two or thre dayes, according to the ordinance of the Elders, which bare rule, should haue their cattel confiscate to the Temple, and be cast out from among them of the captiuitie.

5 Then all they which were of the tribe of Iuda and Benjamin, came together within thre dayes into Jerusalem: this was the ninth moneth, and twentieth day of the moneth.

6 And all the multitude sate in the broad place.

Ezra. 9. 6.

Ezra. 10. 2.

* Or Jeiel,

Ezra. 10. 6.

Deut. 7. 1.

place of the Temple shaking, because of the extreme winter.

7 Then Eſdras aroſe & ſaid to them, Ye haue ſinned: for ye haue married ſtrange wives, ſo that ye haue augmented the finnes of Iſrael.

8 Now therefore confeſſe and glory ife the Lord God of our fathers,

9 And do his will, and ſeparate your ſelves from the people of the land, and from the ſtrange wives.

10 Then all the multitude cryed out and ſaid with a loud voice, We will do ſo as thou haſt ſaid.

11 But because the multitude is great, & the time is winter, ſo that we can not ſtand without, & the worke is not of one day nor of two, ſeeing that many of vs haue ſinned in this matter,

12 Let the chiefe men of the multitude, & all they which haue ſtrange wives of our families, tarrye:

13 And let the Prieſtes and iudges come out of all places at the day appointed, till they haue appeared the wrath of the Lord againſt vs for this matter.

14 Then Jonathan Maels ſonne, & Ezeckias ſons of Urean were appointed concerning theſe things, & Moſollam & Sabbatheus did helpe them.

15 And they which were of the captiuitie, did after all theſe things.

16 Eſdras the Prieſt alſo choſe him ſeruente men, chiefe of their families, all by name: and they ſate together in the firſt day of the tenth moneth to examin this matter.

17 And they made an ende of the things pertaining to them that had married ſtrange wives in the firſt day of the ſixt moneth,

18 And there were found of the Prieſtes, which had married ſtrange wives,

19 Of the ſonnes of Jeſus, the ſonne of Joledec, and of his brethren, Mathethias, and Eleazar, and Joſibus, and Jonadan.

20 Who alſo gaue their hands to caſt out their wives, & offered a ram for their reconciliation in their purgation.

21 And of the ſonnes of Eunier, Ananias, & Zabdus, & Canes, & Samiens, & Hierel, & Marias.

22 And of the ſonnes of Phaiſur, Elionas, Maſſias, Elnacius, & Mathanael & Gedecius, and Tallas.

23 And of the Leuites, Joſabadus, & Semus, and Colius, who was called Callitas, and Pathens, and Goudas, and Jonas.

24 Of the holy ſingers, Eliazurns, Bacchurns.

25 Of the porters, Salumus, and Colbanes.

26 Of them of Iſrael, of the ſonnes of Whorus, Hieremas, & Eddias, & Melchias, & Maclaus, & Eleazar, and Melchias, and Banaias.

27 Of the ſonnes of Ela, Mathanias, Zacharias, & Hierielas, & Hieremoth,

and Medias.

28 And of the ſonnes of Zamoſh, Eliazdas, Elimus, Orthonias, Jarimoſh, & Sabarus, & Bardus.

29 Of the ſonnes of Sebai, Joannes, and Ananias, and Joſabad, and Ematheas.

30 Of the ſonnes of Mani, Glanus, Manuchus, Jedaias, Salibus, Jaſach, & Hieremoth.

31 And of the ſonnes of Addi, Naathus, Moofias, Iacunnus, and Aidus, and Nathanias, and Beſchel, & Balminus, and Manalleas.

32 And of the ſonnes of Annas, Elionas, and Aleas, & Melchias, & Sabbeus, & Simon a Cholanute.

33 And of the ſonnes of Aſon, Mitaneus, and Natharias, & Bananias, Elyhaſat, and Manalleas, & Sener.

34 And of the ſonnes of Maani, Jereſmias, Moondis, Omarus, Iuel, Maſamai, and Paclias, and Amos, Carabaſion and Euafius, and Manumatanais, Eulafius, Danus, Chiali, Samis, Seleuias, Nathanias, and of the ſonnes of Goyas, Sells, Ceil, Mazlus, Samata, & Samsus, Joſiphias.

35 And of the ſonnes of Ethna, Maſitias, Zabadias, Ethes, Iuel, Banaias.

36 All theſe married ſtrange wives, & put them away with their children.

37 And the Prieſtes and the Leuites dwelt in Jeruſalem, and in the countrey, the firſt day of the ſeuenth moneth, and the children of Iſrael in their owne houſes.

38 ¶ Then all the multitude aſſembled together with one conſent into the broad place before the gate of the Temple toward the Eaſt,

39 And ſpake to Eſdras the Prieſt, & reader, that he ſhould bring the Lawe of Moſes, which had bene given by the Lord God of Iſrael.

40 Then brought Eſdras the chief Prieſt the Lawe to all the multitude, both man and woman, and to all the Prieſtes, that they might heare the Lawe the firſt day of the ſeuenth moneth.

41 And he read in the ſecond broad place of the gate of the Temple, from morning to midday, before the men and the women, and all the multitude hearkened to the Lawe.

42 So Eſdras the Prieſt & reader of the Lawe, ſtoode vpon a pulpit of wood that was prepared,

43 And there ſtoode by him Matgathias, Saminus, Ananias, Marias, Quirias, Ezeckias, Balalanus at his right hand,

44 And at his left had Phaldains, & Sail, Melchias, Nothalaſyphus, Maſarias.

45 Then Eſdras tooke the booke of the Lawe before the multitude (ſo he ſat honourably before them all)

46 And they all ſtoode vppight when he expounded the Lawe, & Eſdras bleſſed the Lord the moſt high God, the moſt mighty God of holtes.

or, Labarias or, Thecuas.

or, Maasias, or, ledalias.

or, Anani, or, Zabiab, or, Balhur, Elionai, Maſſias, Iefmael.

or, Orlidel, and Alafa.

or, Joſabad, Semei.

or, Galias, Parthias, Iobudas.

or, Eliaſib, and Bacur.

or, Sallim, or, Remias, or, Banadias.

or, Flam, or, Iebie.

or, Jeremoth or, Helias, or, Labone, Eliadas, Elmſib.

or, Sabad, and Sardai, or, Bebe, or, Joſabat, and Emab.

or, Bam, O-lam, Mal-luch, Iedaia, Iafub.

or, Addin, Naatus, Laccum, Banaias.

or, Bezelel, Baimus, Manaffes.

or, Haſam, or, Maſbmar, Mata-ibias.

or, Ban, Jeremias, Mo-adi, Eurama.

Nehem. 8. 10.

or, Mattias, or, thias.

or, Pedaias.

- * Iuda wouldst not obey : I will turne me to other nations, and vnto those will I giue my name, that they may keepe my lawes.
- 25 Seeing ye haue forsaken me, I will also forsake you : when ye shall mercie of me, I will not haue pite vpon you.
- Isa. 1. 15. 26 * When ye call vpon me, I will not heare you: for ye haue defiled your houses with blood, and your secte are swift to commit murder.
- 27 Although ye haue not forsaken me, but your owne selues, saith the Lord.
- 28 Thus saith the almightie Lord, Haue I not prayed you, as a father his sonnes, and as a mother her daughters, & as a nurce her pong babes,
- 29 That ye would be my people, as I am your God, & that ye would be my children, as I am your father?
- Mat. 23. 37. 30 * I gathered you together as an henne gathereth her chickens vnder her wings: but now what shall I do vnto you? I will cast you out from my sight.
- Isa. 1. 13. 31 * When you bring giftes vnto me, I will turne my face from you: for your solemne feast dapes, your newe moones, and your circumcisions haue I forsake.
- 32 I sent vnto you my seruants the Prophetes, whom ye haue taken and slaine, and torne their bodies in pieces, whose blood I will renege, saith the Lord.
- 33 Thus saith the almightie Lord, Your house shall be desolate: I will cast you out as the winde doth the stubble.
- 34 Your children shall not haue generation: for they haue despised my commandement, and done the thing that I hate, before me.
- 35 Your houses will I giue vnto a people to come, who shall beleaue me though they heare me not, and they, vnto whom I neuer shewed miracle, shall doe the things that I command them.
- 36 Though they see no Prophetes, yet shall they hate their iniquities.
- 37 I will declare the grace that I will do for my people to come, whose children reioice in gladnes, and though they haue not seene me with bodily eyes, yet in hart they beleaue the things that I say.
- 38 Nowe therefore brother, behold what great glorie, and see the people that come from the East.
- 39 Vnto whome I will giue for leaders, Abraham, Isaac, Jacob, Elias, Amos, Micheas, Joel, Abdias, Jonas,
- 40 Naum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias (which is called also the messenger of the lord.)
- 2 The mother that bare thee, saith vnto them, Go you away, O children: for I am a widow and forsaken.
- 3 I brought you vp with gladnes, but with sorowle and heauines haue I lost you: for ye haue turned against the lord your God, and done the thing that displeaseth him.
- 4 But what shall I now do vnto you? I am a widow and forsaken: go ye, O my children, and alke mercie of the Lord.
- 5 And thou, O father, I call for a witness for the mother of these children, which would not keepe my covenant,
- 6 That thou bring them to confusion, & their mother to a spoyle, that their kindred be not continued.
- 7 Let their names be scattered among the heathen: let them be put out of the earth, for they haue despised my covenant.
- 8 Woe vnto thee, Assur: for thou hidest the vnrightheous in thee: O wicked people, remember what I did vnto Sodoma and Gomorrah.
- 9 Whose land is mixed with cloude of pitch and heapes of ashes: so will I do vnto them, that heare me not, saith the almightie Lord.
- 10 Thus saith the Lord vnto Elias, Tell my people, that I will giue them the kingdome of Ierusalem, which I would haue giuen vnto Israel.
- 11 And I will get me glorie by them, and giue them the everlasting tabernacles, which I had prepared for thee.
- 12 They shall haue at will the tree of life, smelling of oymment: they shall neither labour nor be wearie.
- 13 So ye, and ye shall receiue it: pray that the time, which is long, may be shortened: the kingdome is already prepared for you: watch.
- 14 Take heauen & earth to witness: for I haue abolished the euill, and created the good: for I liue, saith the Lord.
- 15 Mother, embrace thy children, & bring them vp with gladnes: make their secte as fast as a pillar: for I haue chosen thee, saith the Lord.
- 16 And those that be dead, will I raise vp from their places, and bring them out of the graues: for I haue knowne my name in Israel.
- 17 Feare not, thou mother of the children: for I haue chosen thee, saith the Lord.
- 18 I will send thee my seruants Elea and Jeremie to helpe thee, by whose counsell I haue sanctified and prepared for thee twelue trees laden with diuers fruites.
- 19 And as many fountaines, flowing with milke and hony, and seven nightie monntaines, wherevpon there grow roses and lilies, wherebv I will fill thy children with ioy.
- 20 Execute iustice for the widow: indge the cause of the fatherlesse: giue to the poore: defend the fatherlesse: clothe the naked.
- 21 Heale the wounded, and sicke: laugh not a lame man to scoone: defend the creple,

Gen. 19. 24.

C H A P. II.

The Synagoge findeth fault with her owne children. 18. The Gentiles are called.

Thus saith the Lord, I brought this people out of bondage: I gaue them also my commandements by my seruants the Prophetes, whom they would not heare, but despised my counsels,

people, and let the blind come into the light of my cleerence.

22 Waite the orde and the pong that are within thy walles .
23* Wherefoener thou findest the deade, take them and burie them, & I wil giue thee the first parte in my resurrection.

24 Abide still, O my people, and rest: for thy quietnesse shall come.

25 Nourishe thy childien, O thou good unce: stablish the their sette .

26 None of the seruantes that I haue giuen thee, shall perishe: for I will seeke them from among thy number .

27 Be not wearie: for when the day of trouble and heauinesse cometh, other shall weepe and be sorrowfull, but thou shalt be merie and haue aboundance .

28 The heathen shall ennie thee, and shall doe nothing aganist thee, sayre the Lorde.

29 Mine hands shall couer thee, so that thy childien shall not see hell.

30 Be ioyfull, O thou mother, with thy childien: for I will deliuer thee, saith the Lord.

31 Remember thy childien that sleepe: for I will bring them out of the sides of the earth, and will shewe mercie vnto them: for I am mercifull, saith the Lord Almighty.

32 Embrace thy childien, untill I come and shewe mercie vnto them: for my fountaines runne ouer, and my grace shall not faile.

33 I Elzias receiued a charge of the Lorde vppon the mount Horeb, that I shoulde goe vnto them of Israell, but when I came to them, they cast me of, and despised the commandement of the Lord.

34 And therefore I say vnto pou, O pe hearken, that heare and vnderstande, Waite for your shephearde, who shall giue you euerlasting rest: for he is nere at hande, that shall come in the ende of the worlde.

35 Be readie to the rewarde of the kings dome: for the euerlasting light shall shine vpon you for euermoze.

36 Flew the shadowe of this worlde: receiue the top of your glorie: I testifie my Sauiour openly .

37 Receiue the gifte that is giuen you, and be glad, giuing thanks vnto him, that hath called you to þe heauenly kings dome.

38 Rise, and stande by, and beholde the number of those that are sealed for the feast of the Lorde,

39 Which are departed from the shadow of the world, and haue receiued glorious garments of the Lord.

40 Take thy number, O Sion, and shut vp them that are clothed in white, which haue fulfilled the lawe of the Lord.

41 The number of thy childien: whome thou longest for, is fulfilled: beseech the power of the Lorde, that thy people which haue bene called from the begins

ning, may be sanctified.

42 * I Elzias saue vppon mount Sion on a great people whome I coulde not number, and they all prayled the Lorde with songes.

Reuel. 7. 9.

43 And in the middes of them there was a pong man higher in stature then them all, & vpon euery one of their heads hee set crownes, and was higher then the others, which I muche maruailed at.

44 So I asked the Angel, and said, Who are these, my Lord?

45 Who answered, and saide vnto me, These be they, that haue put of the moztall, and haue confessed the name of God: now are they crowned, and receiue the palmes.

46 Then saide I vnto the Angel, What pong man is it, that setteth crownes on them, & giueth them the palmes in their hands?

47 And he answered, and said vnto me, It is the Sonne of God, whome they haue confessed in the worlde. Then began I greatly to commend them, that had stand so strongly for the Name of the Lorde.

48 Then the Angel saide vnto me, See thy way, and tell my people, what, and howe great wonders of the Lorde God thou hast seene.

CHAP. III.

4 The wonderous workes, which God did for the people, are recited 31. Esdras maruelles that God suffereth the Babilonians to haue rule ouer his people, which yet are sinners also.

I In the thirtieth yeare after the fall of the citie, as I was at Bablyon, I lay troubled vppon my bed, & my thoughtes came vnto mine hearte, Because I sawe the desolation of Sion, and the wealthy of them that dwelte at Bablyon.

3 So my spirit was soze moued, so that I began to speake fearful wordes to the most high, and saide,

4 O Lorde, Lorde, thou spakest at the beginning when thou alone plantedst the earth, and gauest commaundement vnto the people,

5 * And a bodie vnto Adam, without soule, who was also the workemanship of thine hands, and hast breathed in him the breath of life, so that he liued before thee.

Gene. 2. 7.

6 And leddest him into Paradise, whiche thy right hande had planted, ouer the earth brought forth.

* Or, went forwarde

7 Euen then thou gauest him commaundement to loue thy way: but he transgressed it, and immediatly thou appointedst death to him and his generation, of whome came nations, tribes, people, and kindes out of number.

Tobi. 17. 18
19.

8 * And euery people walked after their owne will, and did wonderfull thinges before thee, and despised thy commandments.

9 * But at the time appointed thou broughtest the flood vpon those that dwelte in the world, and destroyedst them.

10 So that by the flood, that came to destroy one of them, which came by death vnto Adam.

11 Pet thou leftest one, euen* Noe, with his household, of whome came all righteous men.

12 And when they that dwell vpon the earth, began to multiply, and the number of the children, people, and many nations were increased, they began to be more vngodly then the first.

13 Nowe when they sined wickedly before thee, * thou diddest choose thee a man from among them, whose name was * Abraham.

14 Whome thou loudest, and vnto whom only thou shewedst thy will,

15 And madest an euerlasting couenante with him, promising him that thou wouldest neuer forsake his seede.

16 * And vnto him thou gauest Isaac vnto Isaac also thou gauest Jacob & Esau, * and diddest choose Jacob, and call of him, & so Jacob became a great multitude.

17 And when thou leddest his seede out of Egypt, * thou broughtest them vp to mount Sina,

18 And inclinedst the heauens and bowdest downe the earth, and diddest moue the grounde, and cause the depthes to shake, and diddest astonishe the world.

19 And thy glorie went thorow foure gates of fire, with earthquakes, winde and colde, that thou mightest giue the lawe vnto the seede of Jacob, and that which the generation of Israel should diligently obserue.

20 Pet tookest thou not away from them the wicked hearts, that thy lawe might bring forth fruite in them.

21 For * Adam firste hauing a wicked hearte, was overcome & vanquished, and all they that are borne of him.

22 Thus remained weaknesse torped with the lawe in the hartes of the people, with his wickednes of the roote: so that the good be parted away, and the euill abode still.

23 So the times passed alwaye, and the peaces were brought to an end, * till thou diddest raise thee by a seruant called David.

24 * Whome thou commaundest to buyde a Citie vnto thy Name, to call vpon thee therein with incense & sacrifice.

25 When this was done many yeares, the inhabitantes forsooke thee,

26 following the wapes of Adam and all his generacion: so they also had a

wicked hearte.

27 Therefore thou gauest thy Citie ouer into the handes of thine enemies.

28 But doe they that dwell at Babylon, any better, that they shoulde haue the dominion of Zion?

29 For when I came thither, and sawe their wicked deedes without number (for this is the thirtieth yeare that I see maner trespassing) I was discouraged.

30 For I saue, how thou sufferedst them that sinned, and sparedst the wicked doers, whereas thou hast destroyed thine owne people, and persecuted thine enemies, and thou hast not shewed it.

31 I can not perceiue howe this cometh to passe. Are the deedes of Babylon better then they of Zion?

32 Or is there any other people that knoweth thee besides Israel? or what generation hath so declared thy testimonies, as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruite: for I haue gone here and there thorow out the heathen, and I see them flourish, and thinke not vpon thy commandments.

34 Weigh thou therefore our wickednes nowe in the balance, and these also that dwell in the world, and no mention of thee shall be found but in Israel.

35 Or when is it that they that dwell on the earth, haue not sinned in thy sight? or what people hath so kept thy commandments?

36 Thou shalt surely finde that Israel by name hath kept thy precepts, but not the heathen.

CHAP. IIII.

2 The Angel reprooueth Esdras, by cause he seemed to enter into the profound iudgement of God.

1 **A**nd the Angel that was sent vnto me, whose name was Wyl, answered,

2 And saide, thine hearte hath taken too much vpo it in this world, & thou thinkest to comprehend the wapes of the first.

3 Then saide I, Pea, my Lord. And he answered me, and saide, I am sente to heare thee thre wapes, and to set foot in thre similitudes before thee.

4 Wherof if thou canst declare me one, I will shewe thee also the way, that thou desirest to see, and I will shewe thee from whence the wicked hearte cometh.

5 And I saide, Tell on, my Lord. Then sayde he vnto me, See thy way: weigh me the weight of the fire, or measure me the blast of the winde, or call me againe the day that is past.

6 Then answered I, and said, What man is borne, that can doe that, which thou requirest

Genes. 12. 1
Genes. 17. 5.

Gen. 21. 7. 3.
Gen. 25. 25.
26.
Malac. 1. 2. 3
Rom. 9. 13.

Exod. 19. 1.
Deut. 4. 10.

Genes. 3. 6.

1. Sa. 16. 13.
2. Sa. 5. 1 &
7. 5. 13.

requirest me, concerning these things?

7 And he saide vnto me, If I should aske thee how deepe dwellings are in the middes of the sea, or how great springs are in the beginning of the dreyth, or how great springs are in the stretching out of the heauen, or which are the borders of Paraclete,

8 Peradventure thou wouldest say vnto me, I neuer went downe to the deepe, nor yet to h' hell, neither did I euer clime vp to heauen.

9 But now haue I asked thee but of fire and wmdes, & of the day, whereby thou hast passed, and from the which things thou canst not be separated, and yet canst thou giue me none answer of them.

10 He said more ouer vnto me, Thine owt things, and such as are growen vp with thee, canst thou nor know:

11 How should thy vessel then be able to comprehend the wapes of the hieft, and now outwardly in the corrupt world, to vnderstand the corruption, that is eminent in my sight?

12 Then said I vnto him, It were better that we were not at all, then that we should lue in wickednesse, and to suffer, and not to know wherefoe.

13 And he answered me, and said, I came to a forest in the plaine where the trees helde a counsell,

14 And said, Come, let vs go fight against the sea, that it may giue place to vs, and that we may make vs more woodes.

15 Likewise the floudes of the sea tooke counsell & said, Come, let vs go by & fight against the trees of the woode, that we may get another countrie for vs.

16 But the purpose of the woode was vain: for the fire came and consumed it.

17 Likewise also the purpose of the floudes of the sea: for the said woode vp and stopped them.

18 If thou were iudge between these two, whome wouldest thou iustifie? or whome wouldest thou condemne?

19 I answered and said, Verily it is a foolish purpose, that they both haue deuised: for the ground is appointed for the woode, & the sea hath his place to beare his floudes.

20 Then answered he me, and said, Thou hast giuen a right iudgement: but why iudgest thou not thy selfe also?

21 For like as the ground is appointed for the woode, and the sea for his floudes, so they that dwell vpon the earth, can vnderstand nothing, but that which is vpon earth: and they that are in the heauens, the things that are about the height of the heauens.

22 Then answered I, and said, I beseech thee, O Lozde, let vnderstanding be giuen me.

23 For I did not purpose to inquire of thine hie things, but of suche as we daie in meddle with all, namely wherefoe Ieraxaris made a reyoche to the heathen,

& for what cause the people, whom thou hast loued, is giuen ouer to wicked nations, and why the Lawe of our fathers is abolished, and the written ceremonies are come to none effect,

24 Why we are tolled to and fro through the world as the grasshoppers, and our life is a verie feare, & we are not thought worthy to obtrume mercie.

25 But what will he doe to his shame, which is called vpon ouer vs? Of these things haue I asked the question.

26 Then answered he me, and saide, The more thou searchest, the more thou shalt marvel: for the world halseth fall to passe away,

27 And cannot comprehend the things, that are promised to the righteous in time to come: for this world is full of vns righteoufnesse and weakenesse.

28 But to declare thee the things whercof thou askest, the euill is sowed, but the destruction thereof is not yet come.

29 If the euill now that is sowed, be not turned vpside downe, and if the place where the euill is sowed, passe not away, then cannot the thing come, that is sowed with good.

30 For the come of euill seed hath bene sowed in the heart of Adam from the beginning, and how much vngodlinesse hath he brought vp vnto this time? And how much shall he bring forth vntill the harvest come?

31 Wonder with thy selfe, how much fruit of wickednesse the cogne of euill seed bringeth forth,

32 And when the stalkes shall be cutte downe, which are without number, how great an harvest must be prepared.

33 Then I answered, and said, How, and when shall these things come to passe? wherefoe are our yeares sowe and euil?

34 And he answered me, saying, Vasse not to be aboute the most high: for thou labourrest in vaine to be aboute him, though thou indeuour neuer so much.

35 Did not the soules also of the righteous aske question of these things in their chambers, saying, How long shall I thus hope? and when connecth the fruite of my barne and my wages?

36 And vppon this Ieremiel the Rechabgel answered, and saide, When the number of the seedes is filled in pon: for he hath weighed the world in the balance.

37 The measure of the times is measured: the ages are counted by number, & they shall not be moued or shaken, al the measure thereof be fulfilled.

38 Then answered I, and saide, O Lozde, Lozde, we are all euil full of sinne,

39 And for our sake peradventure the harvest of the righteous is not fulfilled, because of the sinne of them that dwell vpon earth.

40 So he answered me, and said, So, and aske a woman with child, when she hath fulfilled

Iude. 9. 8
2. Cleo. 25.
88.

Iai. 55. 8. 9
Iob. 3. 3. 60
1. Cor. 2. 13.
14.

filled her nine monethes, if her wombe may kepe the birth any longer without her.

- 41 Then said I, No, Lord, she cannot. And he said vnto me, In the grane the places of soules are like the wombe.
- 42 For as the that is with child, hasteth to escape the necessitie of the trauel, so do these places haste to deliuer those things that are committed vnto them.
- 43 That which thou desirest to see, shalbe shewed thee from the beginning.
- 44 Then answered I, and said, If I haue found grace in thy light, and if it be possible, and if I be merite therefore,
- 45 Shewe me whether there be moze to come then is past, or moze thinges past, then are to come.
- 46 What is past, I know, but what is to come, I know not.
- 47 And he saide vnto me, Stand on the right side, and I will expound thee this by example.
- 48 So I stoode, & beholde, a hote burning ouen passed before me: & when the flame was gone by, I looked, and beholde, the smoke had the vpper hand.
- 49 After this there passed before me a wartric slowde, and sent downe much rapne with a storme: & when the storme rapne was past, the droppes came after.
- 50 Then said he vnto me, Consider with thy selfe, as the rapne is moze then the dropps, and as fire exceedeth the smoke, so the portion that is past, hath the vpper hand, and the droppes and the smoke were much.
- 51 Then I prayed, and said, May I line, thinkest thou vntill that time? Or what shall come to passe in those dayes?
- 52 He answered me, and said, Of the tokens whereof thou hast asked me, I can tell thee a parte: but I am not sent to shewe thee of thy life: for I do not know it.

CHAP. V.

In the latter times iustes shall be hid, 6 Vnrighteousnesse and all wickednesse shall reigne in the worlde. 23 Israel is reiected, & God deliuereth them. 35 God doeth all things in season.

- 1 **N** Euertheless concerning the tokens, beholde, the times shall come, that they which dwell vpon earth, shalbe taken in a great number, and the way of the teneth shalbe hid, and the land shalbe barren from faith,
- 2 And * mimetic shall be increased moze then thou hast scene now, or hast heard in time past.
- 3 And it shall come to passe, that one shall set in foote, and thou shalt see the land desolate, which now reigneth.
- 4 Yea, if God graunt thee to line, thou shalt see after the thirde trump, that the sunne shall suddenly shine againe in the night, and the Moone thre times adap.
- 5 Blood shall droppe out of the wood, and the Rone shall giue his voice, and the peo-

- ple shall be mowed,
- 6 And he shall rule, of whom they hope not that dwell vpo earth, and the foules shall change place.
- 7 And the sea of Sodom shal cast out filth, and make a noise in the night, which many shall not knowe, but they shall all heare the voyce thereof.
- 8 There shalbe a confusion in many places, and the fire shall oft breake forth, and the wilde beastes shall change their places, and menstruous women shall beare monsters.
- 9 And salt waters shall be found in the sweete, and all friendes shall fight one against another: then shall wit hide it self, and vnderstanding departe into his secrete chamber.
- 10 It shalbe fought of many, and yet not be found: then shall vnrighteousnesse and voluptuousnesse haue the vpper hand vpon earth.
- 11 One land also shall aske another, and say, Is righteous iustice gone thoroowe thee? And it shall say, No.
- 12 At the same time shall men hope, but not obtaine: they shall labour, but their emerpuises shall not prosper.
- 13 To shew thee such tokens I haue leaue, and if thou wilt pray againe and weepe as now, and fast seuen dayes, thou shalt heare yet greater things then these.
- 14 ¶ Then I awaked, and a fearefullnesse went thoroow all my bodie, & my minde was feeble and fainted.
- 15 But the Angel that was come to talke with me, held me, comforted me, and set me by vppon my kete.
- 16 And in the second night, Salathiel the captaine of the people came vnto me, saying, Where hast thou bene? And why is thy countenance so heauie?
- 17 Knowest thou not that Israel is committed vnto thee in the land of their captiuitie?
- 18 By then and eate, and forsake vs not, as the sheepeheard that leaueh his flock in the handes of the cruel wolues.
- 19 Then saide I vnto him, So thy wayes frum me, and come not neere me: & when he heard it, he went from me.
- 20 And I fasted seuen dayes, mourning & weeping, as Daniel the Angel had commaunded me.
- 21 And after seuen dayes the thoughtes of mine heart were verie gricuous vnto me againe.
- 22 And I had a desire to reason againe, and I began to talke with the most high againe,
- 23 And saide, O Loyde, Loyde: of cuerie forest of the earth, & of all the trees thereof thou hast chosen thee one sney vnes parde.
- 24 And of all landes of the worlde thou hast chosen thee one pitte, and of all the flowes of the ground thou hast chosen thee one lillie.
- 25 And of all the depths of the sea thou hast filled thee one viner, and of all builded

2/47, 14, 17.

bed cities thou hast sanctified Zion vnto thy selfe.

26 And of all the foules that are created, thou hast named thee one doue, and of all the cattell that are made, thou hast appointed thee one sheepe.

27 And among all the multitude of people thou hast gotten thee one people, and vnto this people whome thou lovest, thou gauest a lawe, that is proued of all.

28 And nowe O Lord, why hast thou giuen this one people ouer vnto many? and vpon one roote thou hast set others, & hast scattered thy chiefe people among main.

29 They tread them downe, which haue withstand the promises, and beleue not thy testimonies.

30 And if thou diddest so much hate thy people, they shoulde haue bene punished with thine owne handes.

31 ¶ Howe when I had spoken these wordes, The Angel that came to me the night afore, was sent vnto me.

32 And saide vnto me, Heare me, and I will teach thee, and hearken that I may instruct thee further.

33 And I said, Speake on, my Lord, The saide he vnto me, Thou arte sore vered & troubled for Israels sake. Louest thou them better, then he doeth that made them?

34 And I saide, No Lord: but of verie sorowe haue I spoken: for my raimes paine me euery houre, while I labour to comprehend the way of the most high, and to seeke out parte of his iudgement.

35 And he said vnto me, thou canst not. And I saide, Wherefore, Lord, wherefore was I borne? or why was not my mothers wombe then my graue: so had I not seen the trouble of Jacob, & the griefe of the stocke of Israel.

36 And he saide vnto me, Remember vnto me the things that are not yet come, or gather nie the dryops that are scattered, or make me þ withered flowers greene againe.

37 Open me the places that are closed, and bring me forth the windes that are shut vp therein: shewe me the image of a boyce, and then will I declare thee the thing, that thou askest and labourst to knowe.

38 And I sayde, O Lord, Lord, who can knowe these things, but he that hath not his dwelling with men?

39 But I that am ignorant, howe can I speake of these things, wherof thou askest me?

40 Then saide he vnto me, Like as thou canst doe none of these things, that I haue spoken of, so canst thou not finde out my iudgement, nor the least benefite, that I haue promised vnto my people.

41 Then I saide, Behold, O Lord, the last things are present vnto thee, & what

shall they doe that haue bene before me, or we that be nowe, or they that shall come after vs?

42 And he saide vnto me, I will compare my iudgement vnto a ring: as there is no lackenes of the last, so is there no swiftnesse of the first.

43 Then I answered, and said, Candest thou not make at once those that haue bene, those that are nowe, and those that shall come, that thou mightest threwe thy iudgement the sooner?

44 Then answered he me. The creature, saide he, can not preuent the creator, neither can the worlde hold them at once, that shall be created therein.

45 And I said as thou hast taught thy seruants, that thou, which givest strength to all, hast giuen life at once to all the worke created by thee, and hast substituted it, so might it nowe also containe all men at once.

46 And he said, vnto me, Aske the wombe of a woman, and say vnto her, Why must thou haue time before thou bringest forth? require her to bring forth truce at once.

47 And I saide, Surely she can not, but by distance of time.

48 Then saide he vnto me, So haue I deuded þ number of the earth by times when seebe is sowne vpon it.

49 For as a pong child begetteth not that that belongeth to the aged, so haue I ordemed the time which I haue created.

50 ¶ I asked againe, and saide, Seeing thou hast nowe shewed me the way, I will proceede to speake before thee: for our mother whome thou hast told me is pong, draweth she nere vnto age?

51 He answered me, and saide, Aske a woman that traucteth, and she will tell thee.

52 Say vnto her, Wherefore are not they (whõ thou hast now brought forth) like those that were before thee, but lesse of nature?

53 And she shall answer thee, Some were borne in the floure of youth, or others were borne in the tyme of age, wch the wombe fayled.

54 Consider nowe thy selfe, howe that ye are lesse of nature, then those that were before you,

55 And so are they that come after you, lesse then ye, as the creatures which now beginne to be olde, and haue passed ouer the strength of youth.

56 Then saide I, Lord I beseech thee, if I haue founde faulte in thy sight, shew thy seruant, by whome doest thou gouerne thy workemanship?

CHAP. VI.

God hath foreseene all things in his secreete counsell, and is author thereof, and hath created them for his children. 25. The felicitie of ibe age so come.

- 1 **A**ND he saide vnto me, In the beginning whē the round world was made, and before the borders of the world were set, and before the windes blew one against another:
- 2 Before the people of thunders sounded, before the bright lightening did shine forth, before the foundations of Paradise were laped:
- 3 Before the faire flowers did appere, before the moueable powers were stablished, before the innumerable armies of Angels were gathered:
- 4 Before the heights of the aire were lifted vp, before the measures of the heauens were named, before the chunnies in Zion were hote:
- 5 Before the present peares were sought out, and before the affections of them that nowe sinne, were turned away, and they that haue laied vp the treasure of faith, were sealed,
- 6 Then I did purpose these thinges, and they were made by me alone, and by none other: by me also they shall be ended, and by none other.
- 7 Then answered I, and saide, What shall be the diuision of times? or when shall be the ende of the first, and the beginning of it that followeth?
- 8 And he saide vnto me, From Abrahā vnto Isaac, when Jacob & Esau were borne of him, Jacobs hand helde first the hēle of Esau.
- 9 For Esau is the ende of this world, & Jacob is the beginning of it that followeth.
- 10 The hand of man is betwix the hēle and the hand. Other thing, Esayas, aske thou not.
- 11 I answered then, and said, O Lord, loyde, if I haue founde fauour in thy sight,
- 12 I beseech thee, make an end to shewe thy seruanc the tokens, whereof thou shewedst me parte the last night.
- 13 So he answered me, and said, Stand by vpon thy feete, and heare a mighty sounding vopce.
- 14 There shall come as an earthquake, but the place where thou standest, shall not be moued.
- 15 And therefore when he speaketh, bee not afraid: for of the ende shall be the word, and of the foundation of the earth shall it be vnderstand.
- 16 Therefore whi' one speaketh of them, it trembleth and is moued: for it knoweth that it muste bee chaunged at the ende.
- 17 And when I had hearde it, I stood by vpon my feete, & harkened, and behold, there was a vopce that spake, and the sounde of it was like the sounde of many waters.
- 18 And it said, Beholde, the days come, that I will come & inquite of them, that dwell vpon the earth,
- 19 And when I begin to inquite of them who by their vnrightheousnesse haue

- hurte others, and when the affliction of Zion shall be fulfilled,
- 20 And the world that shall vanishe away, shall be sealed, then will I shewe these signes: the booke shall be opened befoze the heauen, and they shall see all is together.
- 21 And the children of a peare olde shall speake with their vopces: the women with child shall bring forth vntinely children of thre or foure monethes old, and they shall liue that are rapsed by.
- 22 Then soudenly shall the lowen places appere as the vnswown, and the full store-houses shall soudenly bee founde emptie.
- 23 And the trumpete shall sounde, and all they that heare it, shall be soudenly afeaped.
- 24 At that times shall friendes fighte with friendes, as with enemies, & the earth shall feare with them: the spinges of the welles shall stand still, and in thre houres they shall not runne.
- 25 Whosoener remaineth from all these thinges that I haue tolde thee, shall be saued and see his saluation, and the end of our worlde.
- 26 And the men that are reclued, shall see it: they that haue not tasted death from their birth, and the heart of the inhabitantes shall be changed, and turned to an other meaning.
- 27 For euill shall be put out, and deceits shall be quenched,
- 28 But faith shall flourish: corruption shall be ouercome, and the cruelti which hath bene so long without fruite, shall come forth.
- 29 And when he talked with me, behold, I looked a little vpon him before whome I stood.
- 30 And these wordes saide he vnto me, I am come to shewe thee the time of the night to come.
- 31 If thou wilt pray againe, and fast seuen days more, I wil tel thee moze thinges, and greater then these, whiche I haue hearde in the day.
- 32 For thy vopce is heard before the highest: surly the nightie hath scene the righteous dealing: he hath scene also thy chastitie, which thou had kepte since thy youth.
- 33 Therefore hath he sent me to shewe thee all these thinges, and to say vnto thee, Be of good comfort, and feare not.
- 34 And hast not in the balne consideration of the first times, nor make hast to the latter times.
- 35 And after this I wept againe & lasted seuen days in like maner, that I might fulfil the thre weekes, which he had appointed me.
- 36 And in the eight night was mine hart bered within me againe, and I began to speake before the most high.
- 37 For my spirite was greatly set on fire, and my soule was in distress,

Gen. 25. 26.

38 And I saide, O Lord, thou hast created
 me in the first creation (euen the first
 day) and commaundedst * that the hea-
 uen and the earth should be made, and
 the worke followed thy worde.

39 And then was there the spirite, and the
 darkness was on euery side with silence:
 there was no mans voyce as yet created
 of thee.

40 Then commaundedst thou a bright light
 to come forth out of thy treasures, that
 it might giue light to thy worke.

41 Vpon the second day thou createdst
 the heauens ayre, and commaundedst it,
 that going betwene, it should make a
 diuision betwene the waters, that the
 one part might remaine above, and the
 other beneath.

42 Vpon the third day thou commaundedst,
 that the waters should be gathered to-
 gether in the seventh parte of the earth:
 the partes diddest thou dye, and kept
 them to the intent þ of these there should
 be that should serue thee, being sowne of
 God and tilled.

43 As soone as thy worde went forth, the
 worke was incontinently made.

44 For immediately great & innumera-
 ble fruite did spring vp, & many diuers
 pleasures for the tast, and noyces of vni-
 changeable colour, and odours of a most
 wonderfull smell, and these things were
 created the third day.

45 * Vpon the fourth day thou createdst
 the light of the sunne, and of the Moone,
 and the order of the starres.

46 And gauest them a charge, to do * ser-
 uice euen vnto man that was for to be
 made.

47 And vpon the fift day thou saydest
 vnto the seventh part * where the wa-
 ters were gathered, that it should bring
 forth beastes, as foules and fishes: and
 it was so.

48 For the downe waters, and without
 life brought forth liuing things at the
 commaundement of God, that the
 nations might praise thy wonderous
 workes.

49 Then diddest thou prepare two lining
 things: the one thou calledst Behemoth,
 and the other thou calledst Leviathan,

50 And diddest separate the one from the
 other: for the seventh part, where the
 water was gathered, could not hold e
 them.

51 Vnto Behemoth thou gauest one part,
 which was dyed vp the thirde day, that
 he should dwell in the same place, where
 man are a thousand hills.

52 But vnto Leviathan thou gauest the
 seventh parte, that is wet, & hast prepa-
 red him to deuoure what thou wilt, and
 when thou wilt.

53 Vpon the sixte day thou gauest com-
 maundement vnto the earth, that before
 thee it should bring forth beastes, catel
 and creepings things.

54 And besides this Adam, whom thou
 madest lord ouer all the workes whiche

thou hast created, of him come the all, as
 the people also, whom thou hast chosen.

55 All this haue I spoken before thee, O
 Lord, because thou hast created the world
 for our sakes.

56 As for the other people, whiche also
 come of Adam, thou hast declared them
 that they are nothing before thee, but be
 like vnto spittle, and hast compared the
 riches vnto a droppe that falleth from
 a vessel.

57 And now, O Lord, behold these heathen,
 whiche haue bene reputed as nothing,
 haue begun to be loydes ouer vs, and to
 deuour vs.

58 And we thy people (whome thou hast
 called the first borne, the onely begotten,
 & thy seruent loue) are giuen into their
 handes.

59 If the world then be created for our
 sakes, why haue we not the inheritance
 thereof in possession? or how long shall
 we suffer these thinges?

CHAP. VII.

Without tribulation none can come to felici-
 tie. 13 God aduertiseth all in time. 18 The
 coming and death of Christ. 32 The resur-
 rection and last iudgement. 43 After the
 which all corruption shall ceasse. 48 All fell
 in Adam. 59 The true life. 62 The mercies
 and goodnesse of God.

1 **A**nd why I had made an end of these
 wordes, there was sent vnto me an
 Angel, which had bene sent downe
 to me the lightes afoze.

2 And he saide vnto me, Wy, Eldyas, and
 heare the wordes that I am come to tell
 thee.

3 And I saide, speake on, my God. Then
 saide he vnto me, The sea is set in a wyde
 place: that it might be deepe and great.

4 But presuppose that the entrance theres
 of were narrow, and like the euers.

5 Who could go into the sea to looke vpon
 it, and to rule it? If he went not thozow
 the narrow, how could he come into the
 broad?

6 There is also another thing: a citie is
 builded and set vpon a broad field, and
 is full of all good thinges:

7 The entrance thereof is narrow and in
 a dangerous place to fall, that there is
 fire at the right hand, and a deepe water
 at the left.

8 And there is but one path betwixt the,
 euen betwene the fire and the water, so
 that there could but one man go there.

9 If this citie were giuen to a man for
 an inheritance, if he neuer went thozowe
 the perill before it, how could he receiue
 his inheritance?

10 And I saide, It is so, boyde, Then saide
 he, So is the position of Israel.

11 Surely for thy sake haue I made the
 world: & when Adam transgressed my
 statutes, then came this thing to passe.

12 Then were the entrances of the world
 made narrow, full of sorrow & trouble:
 the

Gen. 1. 10

Gen. 1. 14.

Deut. 4. 15.

Gen. 1. 20.

Or, Enoch.

they are but few and cull, and full of perils, and very painefull.

- 13 For the entrainces of the foze woꝛlde were wide and sure, and broughe unmoz tall fruite.
- 14 If then they that are liuing, labour not to enter by these straight and brittle thinges, they cannot atteine to those thinges that are hid.
- 15 Why then disquietest thou thy selfe, seeing thou art corruptible? And why art thou moued, seeing thou art mortall?
- 16 And why hast thou not considered in thy minde the thinges to come, rather then them that are present?
- 17 Then said I, O Lord, Lord, * seeing thou hast ordeined in thy law, that the righteous should inherite these thinges, and that the vngodly should perishe,
- 18 Should the righteous suffer straightnesse in hoping for large thinges? yet they that haue liued vngodly & suffered straightnesse, shall not see the large thinges.
- 19 Then he saide vnto me, There is no iudge moze iust then God, and there is none moze wise then the most High.
- 20 For many perishe in this life, because they despise the lawe of God that is appointed.
- 21 For God hath diligentlly admonished such as came, so oft as they came, what they should do to haue life, & what they should obserue, to auoide punishment.
- 22 Secretlye, they were not obedient vnto him, but spake against him, & imagined vaine thinges,
- 23 And deceiued them selues by their wicked dedes, and denied the power of the moste High, and regarded not his wayes.
- 24 But they despised his law, and refused his promises: they haue vnfairly broken his ordinaunces, & haue not performed his lawes.
- 25 And therefore, Ezechias, vnto the emptye are emptye thinges, and to the full, full thinges.
- 26 Beholde the tyme shall come, that these rockes which I haue sold thee, shall come to passe, and the hyde shall appeare, and she shall come forth, and be seene that now is vnder the earth.
- 27 And whosoever shall escape these euils, he shall see my wonders.
- 28 For my sonne Iesus shall appeare with those that be with him, and they that remaine, shall reioyce within foure hundredeth yeres.
- 29 After these same yeres shall my sonne Christ dye, and all men that haue life,
- 30 And the woꝛlde shall be turned into the olde silence for seven dayes, as in the foze iudgementes, so that no man shall remaine.
- 31 But after seven dayes, the woꝛlde that is yet a sleepe, shall be raised by: and that shall die, that is corrupt.
- 32 Then the earth shall restore those, that haue slept in her, and so shall the dust those that dwell therein in silence, & the se-

Deut. 8. 1.

crete places shall define the soles that were committed vnto them.

- 33 And the most High shall appeare vpon the seate of iudgement, and iudges shall haue awap, & long suffering shall haue an end.
- 34 Justice onely shall continue: the truethy shall remaine, and faith shall be strong.
- 35 The woꝛke that follow, and the reward that be thereto: the good dedes shall be of force, and vnrightheadnesse shall be no moze rule.
- 36 Then saide I, * Abrahaim prayed first for the Sodomitans, and s'p'les for the fathers that sinned in the wilderness,
- 37 And they that came after him, for Israel in the tyme of Achas, and Samuell,
- 38 And * David for the destruction, * and Salomon for them that came into the Sanctuarie,
- 39 * And Elias for those he receiued raine, and for the dead that he might liue,
- 40 And * Ezechias for the people in the tyme of Sennacherib, and diuers others for many.
- 41 Euen so now, seeing vice is increased, and wickednes aboundeth, & the righteous haue prayed for the vngodly, wherefoze shall not the same effect followe also now?
- 42 Then he answered me, and saide, This present life is not the end: ofrimes honour is retained in it: therfoze haue they prayed for the weake.
- 43 But the day of iudgement shall be the end of this woꝛlde, & the beginning of the immortallitie to come, wherein all corruption shall cease.
- 44 Intemperancie shall passe away: infidelitie shall be cutte of: righteousnes shall growe vp, and the veritie shall spring vp.
- 45 Then shall no man be able to saue him that is destroyed, nor oppresse him that hath gotten the victorie.
- 46 I answered then, and said, this is my first & last saying, that it had bene better not to haue giuen the earth to Adam, or when it was giue him, to haue kept him that he should not haue sinned.
- 47 For what profite is it for men in this present life to be in heauensse, and after death to feare punishment?
- 48 O Adam, what hast thou done? * for in Rom. 5. 18. that that thou hast sinned, thou art not fallen alone, but the fall also redoundeth vnto vs that come of thee.
- 49 For what profite is it vnto vs, if there be promised an immortall life, when we doe the workes that bring death?
- 50 And what an euerlasting hope should be promised vs, seeing that we betide our selues to deadly vantage?
- 51 And that there should be appointed vs dwellings of health & safetie, if we haue liued wickedly?
- 52 And that the glorie of the moste High should be kept to defend them which haue lead a patient life, if we haue walked in the wicked wayes?
- 53 And that an eternal Paradis should be thewed,

Gen. 18. 2. 7.
Exod. 32. 3.
11.

2. Sam. 24.
17.

2. Cro. 6. 14
1. King. 17.
21. & 18. 42

45.
2. Kin. 19. 15

Shewed, wholoe fruite remaineth incorruptible, wherem is safte and health, if we will not enter into it?

54 (For we haue bene conuerfant in vniuersall places)

55 And that the faces of them, which haue absteined, should haue more then shewes, if our faces be blacker then darkness?

56 For while we liued, we did not remember when we did vnrightheously, that we should suffer after death.

57 Then answered he me, and said, This is the maner of the battel, which man, that is borne in the earth, that fight,

58 That if he be overcome, he should suffer as thou hast said: but if he get the victory, he should receiue the thing that I said.

Deu. 30. 19 59 For this is the life, wherof s^d Prophets spake vnto the people, while he liued, saying, *Chuse thee life that thou maist liue.

60 Nevertheless, they beleued him nor, neither the Prophets after him, nor me also which haue said vnto them,

61 That heaumes should not so be to their destruction, as ioy should come vnto them, to whome saluation is prescribed.

62 I answered then and said, I know, Lord, that the most high is called mercifull, in that he hath mercie vpon them, which are not yet come to that world,

63 And that he hath pitie on those that walke in his Lawe,

Rom. 2. 4. 64 And that *he is patient: for he long suffereth those that haue sinned as his creatures,

65 And that he is liberall: for he will giue as much as is needeth,

66 And that he is of great mercie: for heouercommeth in mercie those that are present, and that are past, & them which are to come.

67 For if he were not abundant in his mercies, the world could not continue, nor they that haue the possession thereof.

68 He pardoneth also: for if he gaue not of his goodness that they, which haue done euil, might be relieved from their wickednes, the ten thousand part of men should not remaine aloue.

69 And if he, being iudge, forgane not those that be healed with his word, and rooke away the multitude of sinnes,

70 There should peraduenture be verie fewe left in an vnnumerable multitude.

CHAP. VIII.

1 The number of the godly is small, 6 The workes of God are excellent. 20 Esdras prayer for him and for his people. 39 The promise of saluation to the iust. 55 The destruction of the vniuers.

1 **A**nd he answered mee, saying, The most high made this world for many, but the world to come for fewe.

2 I will tell thee a similitude, O Esdras.

As when thou askest the earth, it shall say vnto thee that it gueth much earthe by matter to make pores, but litle dust that gold cometh of, so is it with the worke of this world.

3 *There be many created, but fewe shall be saued.

Math. 20. 16

4 Then answered I, & saide, Then shall low by the wit, O my soule, & deuoure vnderstanding.

5 For thou hast promised to heare, & thou wilt prophesie: for thou hast no longer space, but the life giuen thee.

6 O Lord, if thou suffer not thy seruant, that wee may entreat thee, that thou maist giue seede vnto our heart, & prepare our vnderstanding, that there may come fruite of it, wherby euerie one which is corrupt, may liue, who can see for him selfe for man?

7 For thou art alone, and we all are one workmanship of thine hands, as thou hast said.

8 For when the bodie is facioned now in the wombe, & thou hast giuen it members, thy creature is preserved by fire & water, and the worke, created by thee, both suffer nine monethes the creature, which is facioned in it.

9 But the thing that containeth, & that which is contained, shall both be preserved, and when time is come, the wombe, being preserved, deliuereth the things that geue in it.

10 For thou hast commanded the members, euen the breasts to giue milk vnto the fruit appointed to the breasts,

11 That the thing that is created, may be nourished for a time, till thou disposest it to thy mercie.

12 Thou bringest it by with thy righteousnes, murtherest it in thy Lawe, & refores it with thy iudgement.

13 Thou slapest it as thy creature, & gisnest it life as thy worke.

14 Being then that thou destroest him, which with great labours is facioned, it is an easie thing to appoint by thy commandement, that the thing also which is made, might be preserved.

15 Now therefore, O Lord, I will speake (as touching men in generall thou shalt rather prouide) but concerning thy people, for whose sake I am soze,

16 And for thine inheritance for whose cause I mourne: for Israel, for whome I am wofull, and for Jacob, for whose sake I am grieved.

17 For them will I pray before thee, as well for my selfe, as for them: for I see our faultes that dwell in the land.

18 But I haue heard the sudden coming of the iudge, which is to come.

19 Therefore heare my voice, & vnderstand my words, which I will speake before thee. The beginning of the words of Esdras, before he was taken by.

20 O Lord, that liuest for euer, which beholdest from aboue that which is aboue and in the ayre,

31. Whose thorne is inextinguishable, and his glorie incomprehensible, before whom the host of the Angels stand with trembling.
32. Whose keeping is turned in winde & fire, whose word is true, & sayings stedfast, whose commandment is strong, & gouernement terrible.
33. Whose looke drieth vp the depths, and wrath maketh the mountaines to melt awap as the thing beareth witness.
34. Heare the prayer of thy seruant, & receiue into thine eares the petition of thy creature.
35. For while I liue, I will speake, and so long as I haue understanding, I will answer.
36. Looke not vpon the finnes of thy people, rather then thy faithfull seruants.
37. Haue not respect vnto þ wicked deeds of men, rather then to them that haue thy restitutions in afflictions.
38. Thinke not vpon those that haue walked fainedly before thee, but remember them that reuerence thy will.
39. Let it not be thy will to destroy them, which haue liued like beasts, but looke vpon them that haue clearely taught thy Lawe.
40. Take not displeasure with them, which appeare worse then beasts, but loue the, that alwap put their trust in thy righteousness and glorie.
41. For we and our fathers haue all the same sickness: but because of vs that are sinners, thou shalt be called mercifull.
42. If therefore thou wilt haue mercie vpon vs, thou shalt be called mercifull towards vs which haue no workes of righteousness.
43. For the righteous, which haue laid by many good workes, let them receiue the reward of their owne deeds.
44. But what is man, that thou shouldst take displeasure at him: or what is this inoytall generation, that thou shouldst be so grieued towards it?
45. * For verily there is no man among them that be boyne, but he hath done wickedly, nor any that doeth confesse the, which hath not done amisse.
46. For in this, O Lord, thy righteousness & thy goodnes shall be praised, if thou be mercifull vnto them, which haue not the substance of good workes.
47. ¶ Then answered he mee, & said, Some things hast thou spoken aright, & accoring vnto thy wordes it shall be.
48. For I wil not verily consider þ workes of them, before the death, before the iudgement, before destruction:
49. But * I will reioyce in þ ways of the righteous, & I will remember the pilgrimage, the saluation & the reward that they shall haue.
40. Like as I haue spoken now, so shall it come to passe.
41. For as the husbandman soweth much seede vpon the ground, & planteth many trees, and yet alwap the thing that
- is sown, commeth not by in time, neyther yet doth all that is planted, take roote: so neyther shall they all that are brought into the world, be saved.
42. I answered then and said, if I haue found grace, let mee speake.
43. Like as the husbandmans seede perissheth, if it come not by, and receiue not raine in due season, or if it be destroyed with too much raine:
44. So perissheth man, which is created with thine hands, and thou art called his paternie, because he is created to thine image, for whose sake thou hast made all things, and likened him vnto the husbandmans seede.
45. Be not wroth with vs, O Lord, but spare thy people, and haue mercie vpon thine inheritance: for thou wilt be mercifull vnto thy creature.
46. Then answered he mee, and said, The things present are for the present, and the things to come for such as bee to come.
47. For thou art sarre of that thou shouldst detest lone thy creature about mee: but I haue oft times diuinen weare vnto thee and vnto it, but neuer to the vns righteous.
48. In this also thou art marueilous before the Highest,
49. In that thou hast humbled thy selfe, as it becommeth thee, and hast not iudged thy selfe worthy to boast thy selfe greatly among the righteous.
50. For many miseries and calamities remaine for them that shall liue in the latter tyme, because they shall walke in great pride.
51. But learne thou for thy selfe, and seeke out the glorie for such as be like thee.
52. For vnto you is Paradise opened: the tree of life is planted: the time to come is prepared, plenteousnesse made ready: the citie is builded, and rest is prepared, perfect goodnes and absolute wisdom.
53. The roote of euil is sealed by fro vpon the weakenes and moth is destroyed from you, and into hell shal corruptiõ on to be forgotten.
54. Sorowes are vanisshed away, and in the end is shewed the treasure of immortalitye.
55. Therefore aske thou no more questions concerning the multitude of them that perish.
56. For when they had libertie, they despised the most High: they contemned his Lawe & forsooke his wayes.
57. Howouer, they haue troden downe his righteous,
58. * Saying in their heart, that there was no God, though they knewe that they should dye.
59. For as the thing that I haue spoken of, is made ready for you: so is thirst and paine prepared for them: for God would not that man should perish:

2. King. 8. 46
E. Chr. 6. 36

Gen. 4. 6

Ps. 14. 10
51. 1.

60 But they after they were created, haue defiled the name of him that made the, and are vnhankfull vnto him, which prepared life for them.

61 Therefore my judgement is nowe at hand.

62 These things haue I not shewed vnto all men, but vnto thee, and to a fewe like thee: then I answered, and saide,

63 Behold nowe, O Lord: thou hast shewed me the many wonders, which thou art determined to do in the last time, but in what time, thou hast not shewed me.

CHAP. IX.

7 All things in the world haue a beginning & an end. 10 Torments for the wicked after this life. 15 The number of the wicked is more then of the good. 29 The leues ingratitude. 36 Therefore they perish. 38 The vision of a woman lamenting.

1 H E answered me then, & saide, Measure the time with it selfe, and when thou seest that one part of the tokens come to passe, which I haue tolde thee before,

2 Then shalt thou vnderstand, that it is the time wherein the most High will be gonne to visite the world which he made.

3 Therefore when there shall be seene * an earthquake in the world, and an vproye of the people,

4 Then shalt thou vnderstand that the most High spake of those things, from the daies that were before thee, euen fro the beginning.

5 For as all that is made in the world, hath a beginning and an end, and the end is manifest,

6 So the times also of the most High haue plaine beginnings in wonders and signes, and end in effect and miracles.

7 And euery one that shall escape safe, and shall be deliuered by his workes, and by the faith wherewith he haue beleueed,

8 Shall be preferred from the said perils, and shall see my saluation in my lands, & within my borders: for I haue kept me holy from the world.

9 Then shall they haue pitie of them selues, which now haue abused my wayes: and they that haue cast them out despitiously, shall dwell in paines.

10 For such as in their life haue receiued benefites, and haue not knowne me,

11 But haue abhoyred my lawe, while they were yet in libertie, and when they had yet leaseure of amendment, & would not vnderstand but despised it,

12 They must be taught it after death by paine.

13 And therefore be thou no more careful, to knowe howe the vngodly shall be punished, but inquire howe the righteous shall be saued, and whose the world is, and for whome it is, and when.

14 Then answered I, and said,

15 I haue also said it at which I say now and will speake hereafter, that there be many mo of them which perish, then of them that shall be saued,

16 As the flood is greater then a drop.

17 And he answered me, saying, As the field is, so is also the seede: as the flowers be, so are the colours also: such as the workman is, such is the worke: and as the husbandman is, so is his husbandry: for it was the time of the world.

18 Surely when I prepared the world, which was not yet made for them to dwell in that nowe liue, no man spake against me.

19 For then euery one obeyed, but nowe the maners of them that are created in this world, that is made, are corrupted by a perpetuall seede, and by a diuice, wherewith they can not rid them selues.

20 So I considered the world, and beheld, there was perill, because of the deuises, that were sprung vp into it.

21 Yet when I saue it, I spared it greatly, and haue kept me one grape of the cluster, & a plant out of a great people.

22 Let therefore the multitude perish, while they are boyne in vaine: and let my grape be kept, & my plant, which I haue distressed with great labour.

23 I neuertheless, if thou wilt cease seuen days mo (but thou shalt not fast in the,

24 But thou shalt goe into a faire field, where no house is builded, & shalt eate onely of the flowers of the field, and eat no flesh, nor drinke wine, but the flowers onely,

25 And pray vnto the most High continually) then will I come, & talke with thee.

26 So I went my way, as he had sōmāded me, into the field, which is called Aredath, & there I ate among the flowers, & did eate of the hearbs of the field, and the meat of the same satisfied me.

27 And after seuen daies, as I late vpon the grasse, and mine heart was vexed within me, as afore,

28 I opened my mouth, and beganne to talke before the most High, and to say,

29 O Lord, when thou wouldest shew thy self vnto vs, thou declaredst thy self vnto our fathers in the wilderness, in a place where no mā dwelleth, in a barren place, when they came out of Egypt.

30 And expressly spakest vnto them, saying, Heare me, O Israel, and make my wordes, thou seide of Jacob.

31 For beholde, I sowe my lawe in you, that it may bring forth fruite in pore, & that ye may be honoured by it for euer.

32 But our fathers, which receiued the lawe, kept it not, neither obserued thine ordinances, neither did the fruit of the lawe appeare, neither could it, for it was thine.

33 * For they that receiued it, perished because they kept not the thing that was sown in them.

34 And so, it is a custome when the ground receiveth seede, of the sea: a ship, or a vessel meate & drinke, if that perissh wherewith a thing is sown, or wherewith any thing is put,

35 Likewise the thing that is sown, or is put therein, and the thinges that are reeueled,

Matt. 24. 7.

Erod. 19. 90
C 34. 3
Deud. 4. 120

Erod. 32. 265

Clap. 8. 9
Mat. 29. 16

received, must perish: so the things that are received, doe not remaine with vs: but in vs it commeth not so to passe.

- 36 For we that haue received the Lawe, perish in sinne, and our heart also which receiued it.
- 37 But the Lawe perisheth not, but remaineth in his force.
- 38 ¶ And when I spake these things in mine heart, I looked about me, and by on the right side I sawe a woman, which mourned sore, and lamented with a loude voyce, and was greued in heart, and rent her clothes, and she had ashes vpon her head.
- 39 Then I left my thoughtes, wherein I was occupied, and turned me vnto her,
- 40 And saide vnto her, Wherefore weepest thou: why art thou so sorie in mind?
- 41 And she said vnto me, Syr, let me alone, that I may bewaile my self, and increase sorowe: for I am sore vexed in my mind, and brought very lowe.
- 42 Then I saide vnto her, What aplethly thee? tell me.
- 43 And she saide vnto me, I thy seruant haue bene baren, and haue had no childe, hauing an husband thirtie yeres.
- 44 And euery houre, and euery day these thirtie yeres I pray to the most High day and night.
- 45 And after thirtie yeres, God heard me thine handmaide, and looked vpon my miserie, considered my trouble, and gaue me a soune, and I was glad of him: so was mine husband also, and all they of my countrey, and we gaue great honour vnto the Almighty.
- 46 And I nourished him with great treasure.
- 47 So when he grewe vp, and came to take a wife, I made a seal.

CHAP. X.

Esther and the woman that appeareth vnto him, commune together.

- 1 **B**ut when my soune went into his chamber, he fell downe, and dyed.
- 2 Then we all ouerthrew the lightes, and all my neighbours rose vp to come for me: so I rested vntill the second day at night.
- 3 And when they had all left of to comfort me, and that I should be quiet, then I rose vp by night, & fled, and am come into this field as thou seest.
- 4 And am not purposed to returne into the citie, but to remaine here, and neither to eate nor drinke, but continually to mourne and fast, vntill I dye.
- 5 Then left I my purpose wherein I was, and spake to her angrily, and saide,
- 6 Thou foolish woman about all other, seest thou not our heauines, and what commeth vnto vs?
- 7 For Sion our mother is all woful and is sore afflicted, & mourneth extremly.
- 8 Seeing we be all now in heauines, and make our moone (for we be all sorrowfull) art thou sorie for oue soune?

- 9 Demaunde the earth, and she shall tell thee: it is she which ought to mourne for the fall of so many þ grow vpon her.
- 10 For from the beginning all men are boine of her, & other that come, & behold, they walke almost all into destruction, & the multitude of them shalbe destroyed.
- 11 Who should then rather mourne, she that hath lost so great a multitude, or thou which art sorie but for one?
- 12 But if thou wouldest say vnto me, My mourning is not like the mourning of the earth (for I haue lost the fruit of my wombe, which I brought forth with heauines, and bare with sorowes,
- 13 But the earth is according to the manner of the earth, and the present multitude returneth into her as it came)
- 14 Then say I vnto thee, As thou hast boine with trauell, so the earth also from the beginning gneeth her fruit vnto mā, enen to him that laboured her.
- 15 Nowe therefore withhold thy sorowe in thy selfe, and beare constantly that which commeth vnto thee:
- 16 For if thou allowest Gods purpose, and receiuest his counsell in time, thou shalt be commended therein.
- 17 So thy way then into the citie to thine husband.
- 18 ¶ Then she said vnto me, I will not, I wil not go into þ citie, but here wil I dy.
- 19 So I continued to speake more wofully her, and said,
- 20 Do not so, but be counselled: for howe many falles hath Sion? Be of good comfort because of the sorowe of Ierusalem.
- 21 For thou seest that our Sanctuarie is laid waste: our altar is broken downe: our Temple is destroyed:
- 22 Our psalterion fainteth, and the song ceaseth, & our mirth is vanisshed away, and the light of our candlestick is quenched, and the Ark of our covenant is taken away, and our holy things are defiled, and the Name that is called vpon ouer vs, is almost dishonoured, and our childre are put to shame, and our Wives are burnt, and our virgines are caried into captiuitie, and our virgines are defiled, and our wiues rauished, and our righteous men spoiled, and our childre destroyed, & our pong men are brought in bondage, and our strong men are become weake,
- 23 And which is the greatest of all, Sion the seale hath lost her worship: for she is deliuered into the handes of them that hate vs.
- 24 And therefore shake off thy great heauines, and put away the multitude of sorowes, that the Almighty may be mercifull vnto thee, and that the most High may giue thee rest and ease from thy labour.
- 25 And when I was talking with her, her face and beautie shined suddenly, and her countenance was bright, so that I was afraide of her and wised what it might be.

26 And behold, immediately the east out a great voice, verie fearful, so that þ earth shooke at the noise of the woman.

27 And I looked, and beheld, the woman appeared vnto mee no more: but there was a cite builded, & a place was shewed from the ground and foundation. Then was I afraid, and cryed with a loud voice, and said,

28 Where is Driel þ Angel *which came to mee at the first? for he hath caused mee to come into many and deepe con= siderations, & mine ende is turned into corruption, & my prayer to relike.

29 And as I was speaking these words, behold, he came vnto mee, and looked vpon mee.

30 And lo, I lay as one dead, and mine understanding was altered, & he tooke mee by the right hand and comforted mee, and set mee vpon my seate, and said vnto mee,

31 What apleth thee? and why is thy vnderstanding bereft? and the vnderstanding of thine heart? and wherefore art thou soyr?

32 And I said, Because thou hast forsaken me, and I haue done according vnto thy words: I went into the field, and there haue I seene things, & see that I am not able to expesse.

33 Then said he vnto me, Stand by manly, and I will giue thee exhortation.

34 Then said I, Speake vnto mee, my lord, and forsake mee not, lest I dye through rashnesse.

35 For I haue seene that I knewe not, & heare that I do not know.

36 What is my vnderstanding deceiued, or doth my minde, being hantie, erre?

37 Now therefore I beseech thee that thou wilt shewe thy seruant of this wonder.

38 Then he answered me, & said, Heare mee, and I will informe thee, & tell thee wherefore thou art afraid: for the most High hath reueiled many secreete things vnto thee.

39 He hath seene thy good purpose, that thou art soye continually for thy people, and makest great lamentation for Sion.

40 This therefore is the vnderstanding of the vision, which appeared vnto thee a little while ago.

41 Thou sawest a woman mourning, and thou beganest to comfort her:

42 But now seest thou the likeness of the woman no more, but there appeared vnto thee a cite builded.

43 And where as shee tolde thee of þ death of her soune, this is the solution,

44 This woman, which thou sawest, shee is Sion: and where as shee tolde thee (euen thee which thou seest now as a cite builded)

45 And as touching that shee said vnto thee, that shee was barren thirtie yeeres, this was concerning that, there was ruen thirtie yeeres whercon there was no offering offered in her.

46 But after thirtie yeeres, Salomon buildt the cite, and offered offerings: then bare the barren a sonne.

47 And where as shee tolde thee, that shee nourished him, with labour, that was in inhabiting of Ierusalem.

48 But where as shee tolde thee that her soune, as his chaunce was, dyed when shee came into her chamber, that is the fall that is come to Ierusalem.

49 And when thou sawest her like one that mourned for her soune, thou beganest next to comfort her: of these things which haue chanced these are to be opened vnto thee.

50 For now the most high seith that thou art soye in thy minde, and because thou suffrest with all thine heart for her, hee shewed thee the cleaues of her glozie, & the fairenes of her beautie.

51 And therefore I had thee remaine in the field where no house was buildt.

52 For I knew that the most high would shewe thee things vnto thee.

53 Therefore I commanded thee to go into the field, where no foundation nor building is.

54 For the worke of mans buildng can not stand in that place where the cite of the most High should be shewed.

55 And therefore feare not, neither let thine heart be afraid, but go in, and see the beautie and greatnesse of the buildng as much as thou art able to see with thine eyes.

56 And after this shalt thou heare, as much as thine eares may comprehend.

57 For thou art blessed aboue many, and art called with the most High among the few.

58 But to morowe at night thou shalt re= name here,

59 And the most High shall shewe thee visions of high things, which the most High will do vnto them that dwell vpon earth, in the last dayes. So I kept the same night and another, as he had commanded mee.

CHAP. XI.

1 The vision of an eagle comming forth of the Sea, and of her feathers, 37 Of a lyon comming out of the forest.

1 Then sawe I a dreame, and beholde, there came by from the sea an eagle, which had twelue feathered wings and thre heads.

2 And I sawe, and behold, shee spread her wings ouer all the earth, and all the windes of the ayre blew on her, & gathered them selues.

3 And I beheld, and out of her feathers grew out other contrarie feathers, and they became little feathers and small.

4 But her heads remained still, & the head in the middes was greater then the other heads, yet rested it with them.

5 Moreover, I sawe that the eagle flew with his feathers & reigned vpon earth, and

and ouer them that dwelt therein.

6 And I sawe that all things vnder hea-
uen were subiect vnto her, and no man
spake against her, no nor one creature
vpon earth.

7 I sawe also that the eagle stood by vpon
her clawes, and spake to her feathers,
saying,

8 Watch not altogether: séepe euery one
in his owne place, & watch by course.

9 But let the heads be preferred for the
last.

10 Neuerthelesse, I sawe that the voice
went not out of her heads, but from the
middles of her bodie.

11 Then I numbred her contrary feathers,
and behold, there were eight of them.

12 And I looked, and beheld vpon the
right side there arose one feather, & reig-
ned ouer all the earth.

13 And when it had reigned, the ende of it
came, and the place thereof appeared no
more. So the next flogde by, and reigned:
it continued a long time.

14 And when it had reigned, the end of it
came also, and as the first, so it appea-
red no more.

15 Then there came a voyce vnto it, and
said,

16 Heare thou that hast kept the earth so
long: this I say vnto thee, before thou
beginnest to appeare no more,

17 There shall none after thee attaine vn-
to thy time, neither to the halfe thereof.

18 Then arose the thurd & reigned as the
other afore, & it appeared no more also.

19 So came it to all the others one after
another, so that euery one reigned, and
then appeared no more.

20 Then I looked, & behold in processe of
time the feathers that folowed, stood vpon
the right side, that they might rule
also, and some of them ruled, but without
a while they appeared no more.

21 For some of them were set by, but rus-
led not.

22 After this I looked and beholde, the
twelue feathers appeared no more, nor
the two wings.

23 And there was no more vpon the egles
bodie, but two heads that rested, & fixe
wings.

24 Then sawe I also that two wings de-
uided them selues from the fixe, and re-
mained vnder the head, that was vpon
the right side: for the foure continued in
their place.

25 So I looked, & behold, the underwings
thought to set by them selues, & to haue
the rule.

26 Then was there one set by, but shortly
it appeared no more.

27 And the second were sooner gone then
the first.

28 Then I beheld, and lo, the two that re-
mained, thought also in them selues to
reigne.

29 And when they so thought, beholde,
there awaked one of the heads that
were at rest, which was in the middes:

for that was greater then the two.

30 And then I sawe, that the two heads
were topped therewith.

31 And behold, the head was turned with
them, that were with it, & did eat by the
two underwings & would haue reigned.

32 But this head put the whole earth in
fear, & bare rule in it, ouer all those that
dwelt vpon earth with much labour, &
it had the gouernance of & would, more
then all the wings that had bene.

33 After this I looked, & behold, the head
that was in the middes, suddenly ap-
peared no more, as did the wings.

34 But the two heads remained, which
also ruled likewise vpon earth, and ouer
those that dwelt therein.

35 And I beheld, and lo the head vpon
the right side deuoured that was vpon
the left side.

36 Then I heard a voyce which said
vnto mee, looke before thee, and consider
the thing that thou seest.

37 So I sawe, & behold as it were a lyon
that roareth, running hastily out of the
wood: & I sawe that he sent out a mans
voyce vnto the eagle, & spake, & said,

38 Heare thou, I will talke with thee, &
the most High shall say vnto thee,

39 Art not thou that that of the foure
beasts remainest, whome I made to
reigne in my world, that by them the
end of times might come,

40 And the fourth is come, & hath ouer-
come all the beasts that were past, & hath
power ouer the world with great fear-
fulness, & ouer the whole compasse of the
earth with most wicked oppression, and
that dwelleth so long time in all the
world with deceit?

41 For thou hast not iudged the earth
with trueth.

42 Seeing thou hast troubled the meeke,
thou hast hurt the peaceable, and thou
hast loued sparcs, & destroyed the dwel-
lings of them that brought forth fruite,
and hast cast downe the wallcs of such
as did thee no harme,

43 Therefore is thy wrongfull dealing
come by vnto the most High, and thy
pride vnto the Almighty.

44 The most High also hath looked vpon
the proude times, and beheld, they are
ended, and their abominations are
fulfilled.

45 Therefore appeare no more, thou eagle,
nor thine horrible wings, nor thy wic-
ked feathers, nor thy malicious heads,
and thy wicked clawes, nor all thy
vaine bodie,

46 That all the earth may be refreshed,
and come againe, as one deliuered from
thy violence, and that they may hope
for the iudgement and mercie of him
that made her.

CHAP. XII.

The declaration of the former visions.

1 And when the lyon spake these words
to the eagle, I sawe,

- 2 And beholde, the head that had the byp-
per hand, appeared no more, neither did
the foure wings appeare any more, that
came to it, and set by them schiers to
reigne, whose kingdome was small and
full of vpyres.
- 3 And I sawe, and beholde, they appea-
red no more, and the whole bodie of the
egle was burnt, so that the earth was in
great feare. Then I awaked out of the
trouble and traunce of my mind, & from
the great feare, and saide vnto my spirit,
- 4 Lo, this hast thou done vnto me in that
thou searchest out the waps of the most
high.
- 5 Lo, yet am I wearie in my minde, and
very weake in my spirit, & little strength
is therein me, for the great feare that I
received this night.
- 6 Therefore now I will beseech the most
high that he will comfort me vnto the
end.
- 7 And I said, O lord, lord, If I have
found grace before thy sight, and if I am
iustified with thee before many other,
and if my prayer in dede be come by be-
fore thy face,
- 8 Comfort me, and shewe me thy seruant,
the interpretation and difference of this
horrible sight, that thou maist perfectly
comfort my soule,
- 9 Seeing thou hast iudged me worthy to
shewe me the last times.
- 10 ¶ Then he saide vnto me, This is the
interpretation of this vision,
- 11 The egle, whome thou sawest come by
fro the sea, is the * kingdome which was
saine in the vision of thy brother Daniel.
- 12 But it was not expounded vnto him :
therefore now I declare it vnto thee.
- 13 Behold, the dayes come, that there shall
rise by a kingdome vpon the earth, and
it shall be feared aboue all kingdomes
that were before it.
- 14 In it shall twelue kings reigne one af-
ter an other,
- 15 Wherof þ second shall begin to reigne,
and shall haue more time then the twelue.
- 16 And this do the twelue wings signifie,
which thou sawest.
- 17 As for the voyce that thou heardest
speake, & that thou sawest not go out fro
the heabes, but from the middes of the
body thereof, this is the interpretation,
- 18 That after the time of that kingdome
there shall arise great strife, and it shall
be in danger to fall, but it shall not then
fall, but shall be restored againe to his be-
gunning.
- 19 Concerning the eight underwings,
which þ sawest hang vnto her wings,
this is the interpretation,
- 20 In him shall arise eight kings, whose
time shall be but small, and their petes
swift, and two of them shall perish.
- 21 But wch in the middle time cometh,
there shall be foure kept a time, whyles
his time beginneth to come. þ it may be
ended, but two shall be kept vnto þ end.
- 22 And whereas thou sawest thre heads
resting, this is the interpretation,
- 23 In his last dayes shall the moste
high raise by thre kingdomes, & shall
call againe many things into them, and
they shall haue the dominion of þ earth,
- 24 And of those that dwell therein, with
much grieue aboue all those that were be-
fore them : therefore are they called the
heads of the egle.
- 25 For they shall accomplysh his wicked-
nes, and shall finally his last end.
- 26 And whereas thou sawest that þ great
head appeared no more, it signifieth that
one of them shall die vpon his bed, & yet
with paine.
- 27 For the two that remaine, the sword
shall denoure them.
- 28 For the sword of the one shall denoure
the other : but at the last shall he fall by
the sword him selfe.
- 29 And whereas thou sawest two under-
wings, that went off toward the head,
which was on the right side, this is the
interpretation,
- 30 These are they whome the most high
hath preferred for their end, whose king-
dome is litle, and full of trouble, as thou
sawest.
- 31 And the yron whome thou sawest rising
by out of the wood and roaring, & spea-
king vnto the egle, and rebuking her for
her vnrightheousnesse with all the wordes
that thou hast heard,
- 32 This is the wind which the most high
hath kept for them, and for their wicked-
nes vnto the end, and he shall reprove
them, and cast before them their peoples.
- 33 For he shall set them alme in the iudge-
ment, and shall rebuke them and correct
them.
- 34 For he will deliuer the residue of my
people by affliction, which are preferred
vpon my borders, and he shall make them
iosfull, vntill the coming of the day of
iudgement, wherof I haue spoken vnto
thee from the beginning.
- 35 This is the darer that thou sawest,
and these are the interpretations.
- 36 Thou onely hast bene meete to knowe
this secret of the most high.
- 37 Therefore write all these things that
thou hast seene, in a booke & hide them,
- 38 And teach them the wise of the people,
whose hearts thou knowest may com-
prehend and keepe these secrets.
- 39 But waite thou here yet seven dayes
more, that it may be shewed thee what so
euer it pleaseth the most high to declare
vnto thee : and with þ he went his way.
- 40 And when all the people perremed, that
the seven dayes were past, & I not come
againe vnto the cite, they gathered them
altogether, from the least vnto the most,
and came vnto me, and spake vnto me,
saying,
- 41 What haue we offended thee? or what
evil haue we don against thee, that thou
for sakest vs, & sittest in this place?
- 42 For of all the people thou ouly art left
vs as a grape of the vine, and as a can-
dle

dle in a darke place, and as an haueu of
ship preserued from the tempest.

43 Are not the euils which are come vnto
vs sufficient ?

44 If thou then forsake vs, howe much
better had it ben for vs, that we had ben
burnt also as Sion was burnt ?

45 For we are no better then they that dis-
ced there : and they wept with a loude
voice. Then answered I them, and saide,

46 He of good comfort, O Israel, and be
not heauie, thou house of Jacob.

47 For the most High hath pou in remis-
siuance, and the Almightie hath not fors-
gotten pou in temptation.

48 As for me I haue not forsaken pou,
neither am I departed from pou, but am
come into this place to pray for the des-
solatio of Sion, that I might seeke rest-
reue for the low estate of your Sanctuarie.

49 And nowe goe your way home euery
man, and after these dayes will I come
vnto pou.

50 So the people went their way into the
cite, as I commaunded them :

51 But I remained still in the felde seuen
dayes, as he had commaunded me, and
did eate only of the flowers of the field,
and had my meat of the yeerbs in those
dayes,

CHAP. XIII.

The vision of a winde comming forth of the sea,

*3 Which became a man, 5 His proprietie &
power against his enemies, 21 The declara-
tion of this vision.*

1 **A**fter the seuen dayes I dream-
ed a dreame by night.

2 And beholde, there arose a winde
from the sea, and it moued all the waues
thereof.

3 And I looked, and beholde, there was a
mightie man with the thousandes of
heauen : and when he turned his coun-
tenance to looke, all the things trembled
that were seene vnder him.

4 And when the voyce went out of his
mouth, all they buried that heard his
voice, as the earth faileth when it feelerh
the fire.

5 After these things I sawe, and behold,
there was gathered together a multi-
tude of men out of number, from the
four winds of heauen, to fight against
the man that came out from the sea.

6 And I looked, and beholde, he graued
him selfe a great mountaine, and steepe
up vpon it.

7 But I would haue seene the countrey
or place whereout the hill was grauen,
and I could not.

8 I sawe after these things, and behold,
all they which came to fight against him,
were sore afraid, & yet they durst fight.

9 Neuertheles, when he sawe the fierce-
nes of the multitude that came, he lifted
not vp his hand : for he helde no sword
nor any instrument of warre,

20 But only as I sawe, he sent out of his
mouth, as it had bene a blast of fire, and

out of his lips the winde of the flame, &
out of his tong he cast out sparkes and
stormes.

11 And they were all mirt together, euen
this blast of fire, the winde of the flame,
and the great storme, and fell with vio-
lence vpon the multitude, which was
prepared to fight, and burnt them by al,
so that of the innumerable multitude
there was nothing seene, but only dust,
and smell of smoke. When I sawe this,
I was afraid.

12 I Afterwarde sawe I the same man
come downe from the mountaine, and
calling vnto him an other peaceable
multitude.

13 And there came many vnto him, some
with ioyful countenance, and some with
sad: some of them were bound, and some
brought of them that were offered : and
I was sicke through great feare, and as
waked, and said,

14 Thou hast shewed thy seruant these
wonders from the beginning, and hast
coste me worthy to receiue my prayer.

15 Shewe me now therefore the interpre-
tation of this dreame.

16 For thus I consider in mine under-
standing, two vnto them that shall be left
in those dayes, and much more two vnto
them that are not left behinde.

17 For they that were not left, were in
heauines.

18 Nowe understand I the things that
are laide by in the latter dayes, which
shall come both vnto them, and to those
that are left behinde.

19 Therefore are they come into great pe-
rils and many necessities, as these dream-
es declare.

20 Yet is it easer, that he that is in dan-
ger, should fall into these, and forseeke the
things to come hereafter, then to passe
away as a cloud out of the world.

21 I Then answered he me, and said, The
interpretation of the vision will I shew
thee, and I will open to thee the thing
that thou hast required.

22 Whereas thou hast spoken of them
that are left behinde, this is the interpre-
tation.

23 He that shall beare the danger in that
time, he shall keepe him selfe. They that
be fallen into danger, are such as haue
works & faith toward the most mightie.

24 Knowe therefore, that they which be
left behinde, are more blessed then they
that be dead.

25 These are the meanings of the vision,
Whereas thou sawest a man comming
by from the middes of the sea,

26 The same is he whom the most High
hath kept a great season, who by his
owne selfe shall deliuer his creature, and
he shall order them that are left behinde.

27 I And whereas thou sawest, that out
of his mouth there came a blast with fire
and storme,

28 And that he neither helde sword nor
weapon, but that by his fiercenes he de-
stroyed

destroyed the whole multitude, & came to fight against him, this is the interpretation,

29 Beholde, the dayes come that the most high will beguine to deliuer them that are vpon the earth:

30 And he shall astonish the heartes of them that dwell vpon the earth.

31 And one shall prepare to fight against another, citie against citie, and place against place, * and nation against nation, and realme against realme.

32 When this cometh to passe, then shall the tokens come, that I shewed thee before, and then shall my some be reuealed, whome thou sawest goe by as a man.

33 And when all the people heare his voyce, euery man that in their own land leaue the battell that they haue one against another.

34 And an innumerable multitude shall be gathered as one, as they that be willing to come, and to fight against him.

35 But hee shall stande vpon the top of mount Sion.

36 And Sion shall come, and shall be shewed to all, being prepared & builded, as thou sawest the hill grauen forth without any handes.

37 And this my some shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into perempt.

38 And into tormentes like to flame, whereby they shall be tormented: and without any labour will he destroy them, euen by the lawe, which is compared vnto the fire.

39 And whereas thou sawest that he gathered an other peaceable people vnto him,

40 Those are the ten tribes which were carried away captiues out of their owne lande, * in the time of Oseas the King, whome Salmanasar the King of the Assyrians tooke captiue, and carried them beyond the riuer: so were they brought into an other land.

41 But they tooke this counsell to themselves, that they would leaue the multitude of the heathen, and goe forth into a further countrie, where neuer man kinde dwelt,

42 That they might there keepe their statutes, which they neuer kept in their owne lande.

43 And they entred in at the narrow passages of the riuer Euphrates.

44 For the most high then shewed them signes, * and staped the springes of the fountaine till they were passed ouer.

45 For thow the countrie there was a great iourney, euen of a yeare and an halfe, and the same region is called * Ararat.

46 Then dwelt they there vntill the latter time: and when they come forth againe,

47 The most high shall hold still the spirit

of the riuer againe, that they maye goe thow: therefore lawe: thou the multitude peaceable.

48 But they that bee leste behinde of thy people, are those that be found vnto in my borders.

49 Nowe when he destroyed the multitude of the nations that are gathered together, hee shall defende the people that remaine,

50 And then shall he shew great wonders vnto them.

51 Then saide I, O Lord, Lord, shewe me this, wherefore haue I seene the man coming by from the middes of the sea?

52 And he saide vnto me, As thou canst neither seeke out, nor know these things, that are in the depth of the sea, so can no man vpon earth see my some, nor those that be with him, but in the time of that day.

53 This is the interpretation of my dreame which thou sawest, and whereby thou shal art lightened.

54 For thou hast forsaken thine owne lawe, and applied thy diligence vnto mine, and sought it.

55 Thy life shalt thou ordered in wisdom, and shalt called vnderstanding thy mother.

56 Therefore haue I shewed thee the rewardes with the most high: and after these other dayes I will speake other things vnto thee, and will declare the great and wonderous things.

57 Then went I forth vnto the felde, glorifying and praising the most high for the wonders which he did in time.

58 Which he governeth, and such things as come in their seasons: and there I saie these dayes.

CHAP. XLIII.

3 Howe God appeared to Moses in the bush. 10. All things decline to age. 15. The latter times worse then the former. 29. The ingratitude of Israel. 35. The resurrection & iudgement.

1 Vpon the thirde day I sat vnder an oke, and beholde, there came forth a voyce vnto me out of the bulche, & said, Eliaz, Eliaz.

2 And I saide, Here am I, Lord, & stood by vpon my feete.

3 Then saide he vnto me, * In the bush Ex od. 3. 2, 8. I reueiled my selfe, & spake vnto Moses, when my people sinned in Egypt:

4 And I sent him, and led my people out of Egypt, and brought him vpon the mount Sinai, and I helde him with me a long season,

5 And I told him many wonders, and shewed him the secretes of the times, & the end, & commaunded him, saying,

6 These words shalt thou declare, and these shalt thou hide.

7 And nowe I say vnto thee, that thou lay by in thine heart the signes which I haue

etc, shewed

Mat. 24. 7.

2. Kin. 17. 3.

Exod. 14. 21
to 11. 3. 15.
26.

* Or, Ararat.

labeled, and the dreames that thou hast
sene, and the interpretations which thou
hast hearde.

8 For thou shalt be taken away from all,
and thou shalt remaine hence forth with
my counsell, and with suche as be like
the, untill the times be ended.

9 For the worlde hath lost his pouth,
and the times beginne to wane olde.

10 For the worlde is diuided into twelue
partes, and tene partes of it are gone
alreadie, and halfe of the tenth parte.

11 And there remaineth that which is as
ter the halfe of the tenth parte.

12 Therefore set thine house in order, and
reforme thy people, and comfort such of
them as be in trouble, and now re-
nounce the corruption.

23 Let goe from thee mostall thoughtes:
cast away from thee the burdens of me,
and put off now the weake nature,

14 And set aside þ most greuous thou-
ghtes, and halt thee to departe from
these times.

15 For greater euill then those, whiche
thou hast sene nowe, shall they com-
mitte.

16 For the weaker that the worlde is by
reason of age, the more shall the euils
be increased vpon them that dwell there-
in.

17 For the trueth is fledde farre away,
& lies are at hand: for nowe halteth the
bison to come, that thou hast sene.

18 ¶ Then answered I, and saide befoze
thee,

19 Behold, O Lord, I will goe as thou
hast commaunded me, and reforme the
people, which are present: but they that
shall be come afterwarde, who shall ad-
monishe them?

20 Thus the worlde is set in darkenesse,
and they that dwell therein, are without
light.

21 For thy laboe is burnt, therefore no
man knoweth the thinges that are done
of thee, or the workes that shall be done.

22 But if I haue sounde grace befoze
thee, sende the holy Ghost into me, and
I will write all that hath bene done in
the worlde, since the beginning, whiche
was written in thy lawe, that men may
finde the path, and that they which will
lue in the lateres daies, may lue.

23 And he answered me, saying, Go, and
gather the people, and say vnto them,
that they seeke thee not for fourtie days,

24 But prepare the many bore tables,
and take with thee these five, Sarea, Da-
bria, Selemia, Scanus, and Aziel, which
are ready to write swiftly,

25 And come hither and I will light a
candle of vnderstanding in thine heart,
which shal not be put out till the things
be performed which thou shalt begin
to write.

26 And then shalt thou declare some
thinges openly vnto the perfecte men,
and some thinges shalt thou shewe se-
cretly vnto the wise: to worrow this

houer shalt thou beginne to write.

27 Then went I forth, as he commaun-
ded me, and gathered all the people to-
gether, and saide,

28 Heare these wordes, O Israel,

29 * Our fathers at the beginning were
strangers in Egypt, from whence they
were deliuered,

30 And receiued the lawe of life, * whi-
che they kepte not, which ye also haue
transgressed after them.

31 Then was the land, euen the lande of
Sion, parted among you by lot: but your
fathers and ye also haue done vnrightes
oulsy, and haue not kepte the wayes
which the most high commaunded you.

32 And for so much as he is a righteous
Iudge, he toke fro you in time the thing
that he had giuen you.

33 And nowe are ye here, and your eyes
then among you.

34 Therefore, if so be that ye will subdue
your owne vnderstanding, and reforme
your hearte, ye shall be kept aliue, and
after death shall ye obtene mercie.

35 For after death, shall the iudgement
come, when we shall lue againe: and
then shall the names of the righteous be
manifest, and the workes of the vngods
ly shall be declared.

36 Let no man therefore come nowe vnto
me, nor sake me these fourtie dayes.

37 So I toke the five men, as he com-
maunded me, & we went into the field,
and remained there.

38 The next day, beholde, a voyce called
me, saying, Elias, * open thy mouth, &
drinke that I gree thee to drinke.

39 Then opened I my mouth, and behold
he reached me a full cuppe, which was
full as it were with water: but the co-
lour of it was like fire.

40 And I toke it, and dranke, and when
I had dronke it, mine heart had vnder-
standing, and wisdom grewe in my
brest: for my spirit was strengthened in
memozie.

41 And my mouth was opened, & shutte
no moze.

42 The most high gaue vnderstanding
vnto the five men, that they wrote the
high thinges of the night, whiche they
vnderstood not.

43 But in the night, they did eate bread,
but I spake by day, and helde not my
tongue by night.

44 In fourtie dayes they wrote two
hundredeth and foure bookes.

45 And when the fourtie dayes were ful-
filled, the moste high spake, saying,
The first that thou hast written, publish
openly, that the worthy & vnworthy
may reade it.

46 But keepe the secretie last, that thou
maist giue them to the wise among thy
people.

47 For in them is the bienne of vnderstan-
ding, and the founteine of wisdom,
and the ruer of knowledge; and I did
sa.

Genr. 47.4.

Act. 7. 13.

Exe. 3. 2.

8 The prophesie of Elders is certene. 5 The evils that shall come on the world. 9 The Lord will aduenge the innocent blood. 12 Egypt shall lament. 16 Sedition. 20 And punishment vpon the Kings of the earth. 24 Cursed are they that sinne. 29 Troubles and wars vpon the whole earth. 53 God is the reuenger of his elect.

1 **B**Ehold, speake thou in the eares of my people the words of prophesie, which I will put in thy mouth, saith the Lord,

2 And cause them to be written in a letter: for they are faithfully and true.

3 Feare not the imaginacions against thee: let not the unfaithfulness of the speakers trouble thee, that speake against thee.

4 For euerie unfaithful shall die in his unfaithfulness.

5 Beholde, saith the Lord, I will bring plagues vpon all the world, the sword, famine, death, and destruction:

6 Because that iniquitie hath fully polluted all the earth, and their wicked works are fulfilled.

7 Therefore, saith the Lord, I will hold my tongue no more for their wickedness, (they doe vngodlie) neither will I suffer them in the things, which they do wickedly.

8 Beholde, * the innocent and righteous blood crieth vnto me, and the soules of the iust cry continually.

9 I will surely auenge them, saith the Lord, & receiue vnto me all the innocent blood from among them,

10 Beholde, my people is led as a flocke to the slaughter: I will not suffer them now to dwell in the land of Egypt,

11 But I will bring the out with a mighty hand, and a stretched out arme, and smite it with plagues as afore, and will destroy all the land thereof.

12 Egypt shall mourne, and the foundations thereof shall e smite with the plague and punishment, that God shall bring vpon it.

13 The plowmen that till the ground, shall mourne: for their seedes shall faile thorough the blasting and haile, and by an horrible starre.

14 Woe to the world, and to them that dwell therein.

15 For the sword, and their destruction I will bring nere, and one people shall stand by to fight against another with swords in their handes.

16 For there shall be sedition among men, & one shall make another: they shall not regard their king, and the Princes shall miserie their doings by their power.

17 A man shall desire to go into a citie, and shall not be able.

18 Because of their pride the cities shall be troubled, the houses shall be afraid, and men shall feare.

19 A man shall have no pitee vpon his neighbour, but shall destroy their houses with the sword, and their goods shall be

spoiled for lacke of bread, and because of great trouble.

20 Behold, saith God, I call together all the Kings of the earth to reuente me, which are from the East, and from the South, from the East, & from Libanus, to take vpon them, and to repare the things that they haue done to them.

21 As they do yet this day vnto my chosen, so will I do also, and recompense them in their boosome: thus saith the Lord God,

22 My right hand shall not spare the sinners, neither shall the double reasse from them, that shed innocent blood vpon earth.

23 The fire is gone out from his wrath, & hath consumed the foundations of the earth, and the sinners like the straw, that is kindled.

24 Woe to them that sinne, and keepe not my commandments, saith the Lord.

25 I will not spare them: depart, O children, from the power: defile not my sanctuarie.

26 For the Lord knoweth all them that sinne against him, and therefore deliuere they them vnto death and destruction.

27 For now are the plagues come vpon the world, and ye shall remaine in them: for God will not deliuer you, because ye haue sinned against him.

28 Beholde, an horrible vision cometh from the East,

29 Where generations of dragons of Arabia shall come out with many chariots, and the multitude of them shall be carried as the winde vpon the earth, that all they which heare them, may feare and tremble.

30 Euen the Cannanians raging in wrath shall go forth as the boies of the forest, & shall come with great power, and stand against them in battell, and shall destroy a portion of the land of the Assyrians.

31 But after this shall the dragons haue the vpper hand, and remember their nature, and shall turne about, and conspire to consume them with a great power.

32 Then these shall be troubled, & keepe silence by their power, and shall see.

33 From the land of the Assyrians shall the enimie besiege them, and consume some of them, and in their hoste shall be feare and dread, and strife among their Kinges.

34 Beholde cloudes from the East, and from the North, vnto the South, and they are verie horrible to looke vpon, full of wrath and storme.

35 They shall smite one vpon another: and they shall smite downe a great multitude of starres vpon the earth, euen their own starre, & the blood shall be from the sword vnto the bellie.

36 And the dongue of man vnto the Camels litter.

37 And there shall be great fearefulness, and trembling vpon earth, and they that see the wrath, shall be afraid, and a trembling shall come vpon them.

38 And then there shall come greates

Stormes from the South, and from the North, and part from the West.

39 And from the East shall windes arise and shall open it with the cloude, which he raised by in wrath, and the starre, raised to feare the East & West winde, shall be destroyed.

40 And the great and mightie cloudes shall be lift vpp, full of wrath, and the starre, that they may make all the earth afraide, and them that dwel therein, and that they may powre out ouer euerie hie place, and lifted vp, an horrible constellation.

41 As fire and hable, and flying swordes, and many waters, that all fields may be full, & all riuers with the abundance of great waters.

42 And they shall breake downe the cities, and walles, and mounteines, and hilles, and the trees of the wood, and the grasse of the meadowes, and their come.

43 And they shall go with a streight course vnto Babylon, and make it afraide.

44 They shall come to her, and besiege her, and shall powre forth the constellation, and all the wrath against her: then shall the dust and smoke goe vp into the heauen, and all they that be about her, shall bewaile her.

45 And they that remaine vnder her, shall do seruice vnto them, that haue put her in feare.

46 And thou Asia, that art partaker of the hope of Babylon, and the glorie of her person,

47 Wo vnto thee, O wretch, because thou hast made thy selfe like vnto her, & hast deckt thy daughters in wholedom, that they might please & glorie in thy louers, which haue alway desired to committe wholedome with thee.

48 Thou hast followed her that is hated in all her woorkes, and in her inventions: therefore saith God,

49 I will send plagues vpon thee, widow-head, pueretic, and famine, & the sword, & pestilence, to waste thine houses with destruction and death.

50 And the glorie of thy power shall be dried vp, as a flower when the heate riseth, that is sent vpon thee.

51 Thou shalt be sicke as a poore wife that is plagued and beaten of woman, so that the mightie & the louers shall not be able to receiue thee.

52 Would I thus hate thee, saith the Lord,

53 If thou haddest not alway slauie my chosen, exalting the stroke of thine hands and saide ouer their deatly, when thou wast drunken,

54 Set forth the beautie of thy countenance?

55 The rewarde of thy wholedome shall be in thy bosome: therefore shalt thou receiue a rewarde.

56 As thou hast done vnto my chosen, saith the Lord, so will God do vnto thee, & will driue thee vnto the plague.

57 And thy children shall die of hunger, &

thou shalt fall by the sworde, & thy cities shall be broken downe, & all thy men shall fall by the sword in the field.

58 And they that be in the mounteins that dye of hunger, & eat their owne flesh, and drinke their owne blood for want of bread and thirst of water.

59 And thou, as vnhappie, shalt come thorow the sea, and receiue plagues againe.

60 In the passage they shall call downe the same citie, and shall roote out one part of thy lande, and consume the portion of thy glorie, and shall returne to her that was destroyed.

61 When thou shalt be cast downe, thou shalt be to them as stubble, and they shall be to thee as fire.

62 And they shall destroy thee, & thy cities, thy land, and thy mounteins: all thy woodes and all thy fruitfull trees shall they burne with fire.

63 Thy children shall they carrie away captiue, and shall spoyle thy substance, & marre the beautie of thy face.

CHAP. XVI.

1 Against Babylon, Asia, and Egypt and Syria, 18. 38 Of the euils that shall come vpon the worlde, with admonition how to gouerne themselves in afflictions. 54 To acknowledge their sinnes, and so commit themselves to the Lord, 55 Whose mightie providence and iustice is to be reuerenced.

Wo to thee, Babylon and Asia: woe to thee, Egypt and Syria.

2 Sirde you: selues with sacke & haire clothe, and mourne your children, & be soie for your destruction is at hand.

3 The sword is sent vnto you, and who will turne it backe? a fire is sent among you, and who will quench it?

4 Plagues are sent vnto you, & who can drine them away?

5 May any man drine away an hungrie lyon in the woode? or quench the fire in stubble when it hath once begonne to burne? may one turne againe the arrow that is shot of a strong archer?

6 The nightie lorde sendeth the plagues, and who can drine them away? the fire is gone forth in his wrath, and who can quench it?

7 He shall cast lightnings, and who shall not feare? he shall thunders, and who shall not be afraide?

8 The Lord shall threaten, and who shall not utterly be broken in pieces at his presence? the earth quaketh and the foundation thereof: the seas ariseth by with waues from the deepe, and the waters thereof are troubled, and the fishes thereof, before the Lord and the glorie of his power.

9 For strong is his right hand that bendeth the bow: his arrowes that he shooteth, are sharpe, and shall not misse, when they beginne to be shot into the endes of the worlde.

10 Beholde, the plagues are sent, and shall

- not turne againe until they come vpon earth.
- 11 The fire is kindled and shall not be put out, till it consume the foundations of the earth.
- 12 As an arrow, which is shot of a mighty archer, returneth not backward, so the plagues that shall be sent vpon earth, shall not turne againe.
- 13 Who is me: who is me: who will deliuer me in those dayes?
- 14 The beginning of sorowes and greate mourning: the beginning of famine, and great death: the beginning of warres, & the powers shall feare: the beginning of euils, and all shall tremble. What shall I doe in these things, when the plagues come?
- 15 Behold, famine and plague, and trouble, and anguish are sente as scourges for amendment.
- 16 But for all these things they will not turne from their wickednesse, nor be alwayes nuidfull of the scourges.
- 17 Behold, vntailes shall be so good cheape vpon earth, that they shall thinke them selues to be in good case: but then shall the euils bid forth vpon earth, euen the sworde, the famme and greate confusion.
- 18 For many of them that dwell vpon earth, shall perithe with famine, and the other that escape the famme, shall the sworde despoile.
- 19 And the deade shall bee cast out as dongue, & there shall be no man to come for them: for the earth shall be walled, and the cities shall be cast downe.
- 20 There shall be no man left to till the earth, and to sowe it: their trees shall giue fruit, but who shall gather them?
- 21 The grape shall be ripe, but who shall tread them: for all places shall be desolate, so that one man shall desire to see another, or heare his voyce.
- 22 For of one Citie there shall be ten left, and two of the felde, which shall hide themselves in the thicke wooddes, and in cleftes of rocks.
- 23 As when there remaine three or foure olives in the place where olives growe, or among other trees,
- 24 So as when a vineyarde is gathered, there are left some grapes of them that diligently sought the olue the vineyard:
- 25 So in these dayes there shall be three or foure left by them that searh their houses with the sworde.
- 26 And the earth shall be left waste, and the feldes thereof shall wexe cide, & her wayes and all her pathes shall growe full of thornes, because no man shall trauell there through.
- 27 The virgines shall mourne, hauing no bridegromes: the women shall make lamentation, hauing no husbands: their daughters shall mourne hauing no husbands.
- 28 In the warres shall their bridegromes be destroyed, and their husbandes shall

- perithe with famine.
- 29 But, ye seruantes of the Lord, heare these things and marke them.
- 30 Beholde the worde of the Lord, reuerent: beleeue not the gods of whom the Lord speaketh: beholde the plagues drawe nore, and are not slacke.
- 31 As a travelling woman which in the ninth month bringeth forth her sonne, when the houre of birth is come, two or three houres afore the paines come vpo her bodie, and when the child commeth to the birth, they crie not a whir.
- 32 So shall not the plagues be slacke to come vpon the earth, & the worlde shall mourne, and sorowde shall come vpon it on euerie side.
- 33 O my people heare my worde: make you ready to the battell, and in the troubles be euen as strangers vpon earth.
- 34 He that selleth, let him be as he that selleth his wap: and he that buyeth, as one that will lose.
- 35 Who so occupieth marchandise, as he that winneth not: and he that buildeth, as he that shall not dwell therein:
- 36 He that soweth as one that shall not reape: he that cutteth the vine, as hee that shall not gather the grapes:
- 37 They that marrie, as they that shall get no children: and they that marrie not, so as the widowes.
- 38 Therefore they that labour, labour in vaine.
- 39 For strangers shall reape their fruits, and spoyle their goods, and overthrowe their houses, and take their children captiue: for in captiuitie and famine shall they ge: their children.
- 40 And they that occupie their marchandise with courtousnes, the more they decke their cities, their houses, their possessions, and their owne persons,
- 41 So much more, will I be angrie against them for their iniusties, saith the Lord.
- 42 As a whoze enuiceth an honest and vertuous woman,
- 43 So shall rightousnes hate iniquitie, when she decketh her selfe, and shall accuse her openlie, when he shall come that shall iudic: the author of all sinne vpon earth.
- 44 And therefore be ye not like thereunto, nor the workes thereof, for or euer it be long, iniquitie shall be taken away out of the earth, and rightousnes shall reigne among you.
- 45 Let not the sinner say, that he hath not sinned: for coles of fire shall burne vpon his head, which saith, I haue not sinned before the Lord God and his gloire.
- 46 Beholde, the Lord knoweth all the workes of men, their imaginations, their thoughts and their heartes.
- 47 * For as lone as he saide. Let the earth be made, it was made, let the Heauen be made, and it was created.
- 48 Wp his words were the starres esta-

Lnk. 16. 15.

Genes. 1. x

blissh, and he knoweth the number of them,

49 He searcheth the depth, and the treasures thereof: he hath measured the sea, and what it containeth.

50 He hath shut the sea in the middes of the waters, and with his word hath he hanged the earth vppon the waters.

51 He spreadeth out the heauen like a bawte: vppon the waters hath he founded it.

52 In the deserte hath he made springes of water, and pooles vppon the toppe of the mountaines, to poure out founts from the high rockes to water the earth.

53 He made man, and put his hearte in the middes of the bodie, and gaue him breath, life, and vnderstanding.

54 And the spirite of the Almighty God, which made all thynges, and hath searched all the hid thynges, in the secretes of the earth,

55 He knoweth your inuentions, and what ye imagine in your hearte when ye sinne and woulde hide your finnes.

56 Therefore hath the Lorde searched and sought out all your woekes, and wil put you all to shame.

57 And when your finnes are brought forth before men, ye shal be confounded, and your owne finnes shal stande as your accusers in the day.

58 What will ye doe, or howe will ye hide your finnes before God and his Angels?

59 Beholde, God him selfe is the Judge: feare him: cease from your finnes, and forget your iniquities, and meddle no more from henceforth with them: so shal

God leade you forth, & deliuer you from all trouble.

60 For behold, the heat of a great multitude is kindled against you, and they shall take away certeine of you, and shall slay you for inuocate to the idols.

61 And they that consent vnto them, shall be had in derision, and in reproch, and troden vnder foote.

62 For in euerie place and Citie that are nere, there shall be greate insurrection against those that feare the Lorde.

63 They shall be like madde men: they shall spare none: they shall spoyle, and waste such as yet feare the Lorde.

64 For they then shall waste and spoyle their goods, and cast them out of their houses.

65 Then shall the triall of my chosen appeare, as the golde is tried by the fire.

66 Yeare, O ye my beloued, saith the Lord, Behold, the dayes of trouble are at hand, but I will deliuer you from them: be not ye afraid: doubt not, for God is your captaine.

67 Whoso keepeth my commandementes and pycerps saith the Lorde God, let not your finnes weigh you downe, & let not your iniquities liue them selues vppon.

68 Woe vnto them that are bound with their sins & couered with their iniquities as a helde is hedged in with bushes, and the path thereof couered with thornes, whereby no man may trauell: it is thut by, and is appoynted to be deuoured with fire.

TOBIT.

CHAP. I.

3 Tobias parentage. 3. His gallines 6. His equerie. 8. His charite and prouidence. 23. He searcheth, & his goods are cunsh, cate. 25. And after, restored.

I



He brooke of þ words of Tobit sonne of Tobiel, the sonne of Ananai, the sonne of Abael, the sonne of Raabel, and of the tribe

of Nephtalim, 2 Who in the time of Nemessar, king of the Assyrians was ledde away captiue out of Chisbe, which is at the right hande of that citie, which is called presently Nephtalim, in Galilee about Meser.

3 I Tobit haue walked all my life long in the way of righte and iustice, and I did many thynges liberally to the brethren, which were of my nation, & came with me to Assur into the land of the

Assyrians.

4 And when I was in mine owne countree in the land of Israel, being but yong, all the tribe of Nephtalim my father sell from the house of Jerusalem, which was chosen out of all the tribes of Israel, that all the tribes shoulde sacrifice there, where the Temple of the tabernacle of the most High was consecrated, and built vp for all ages.

5 Nowe all the tribes, which fell from God, yea, and my father Nephtalim, your offer to the heifer called Baal. 6 But I (as it was ordeined to all Israel by an euertlasting decre) went alone often to Jerusalem, at the feastes bringing the first fruits, and þ tenth of the asses, with that which was first shoune, & offered them at the altar to the Idelles the children of Aaron.

7 The first tenth parte I gaue to þ Idelles the sonnes of Aaron, which ministered in Jerusalem: the other tenth part I sold, and came and bestowed it euerie yeare at Jerusalem.

8 The thirde tenth part I gaue vnto them

1. Kin. 12. 30

He fled fro

Exo. 12. 29.

deut. 12. 6.

Tobias being captaine amongst the Assyrians, did not leaue the way of truth.

Or, Salmanaasar.

2. King. 17. 3

Tobias was mercifull.

to whom it was more, as Debora my fathers mother had commended me: for my father left me as a ppyll.

- 9 I furthermore when I was come to the age of a man, I married Anna of mine owne kinred, & of her I begate Tobias.
- 10 I But when I was ledde captiue to Ninne, all my brethren and thole which were of my kinred, did care of the bread of the Gentiles.
- 11 But I kept my selfe from eating,
- 12 Because I remembred God with all mine heart,
- 13 Therefore the most high gaue me grace and fauour before Enemessar, so that I was his puruoper.
- 14 I And I went into Media, and I desirred some talents of siluer to Gabriel the brother of Gabrias in the lande of Media.
- 15 But when Enemessar was dead, Sennacherib his sonne reigned in his steade: whose state, because it was troubled, I could not go into Media.
- 16 But in the tyme of Enemessar, I gaue many almes to my brethren, & gaue my bread to them which were hungry,
- 17 And my clothes to the naked: and if I sawe any of my kinred dead, or cast about the walles of Ninne, I buried him.
- 18 And if the King Sennacherib had same any, when he was come and fledde from Iuda, I buried them pryly (for in his wrath he killed many) but the bodies were not found when they were sought for of the King.
- 19 Therefore when a certeine Miniute had accused me to the King, because I did burie them, I hid my selfe: and because I knew that I was sought to be slaine, I withdrew my selfe for feare.
- 20 Then all my goodes were spoyled, neiether was there any thing left me besides my wife Anna, and my sonne Tobias.
- 21 Herewithelle within five and thirtie dayes, two of his sonnes killed him, and they fledde into the mountynes of Arrarath, and Sarchedonus his sonne reigned in his stead, who appointed our his fathers accomptes, and ouer all his domesticall affaires Achicharus my brother Annaes sonne.
- 22 And when Achicharus had made a request for me, I came againe to Ninne: now Achicharus was cupbearer and keeper of the signet, and steward, and oversaw the accomptes: so Sarchedonus appointed him next vnto him, and he was my brothers sonne.

- 1 And when I sawe abundance of meate, I said to my sonne, So, and bring what good man so euer thou shalt finde of our brethren which doeth remember God, & loe I will carrie for the.
- 2 But he came againe, and saide, father, one of our nation is strangled, and is cast out in the market place.
- 3 Then before I had tasted any meate, I start vp, & brought him into mine house vntill the going downe of the sunne.
- 4 Then I returned and washed, and ate my meate in haumesse,
- 5 Remembryng that prophesie of Amos, which had saide, Pour solemne feastes shall be turned into mourning, and pour toyes into waiting.
- 6 Wherefore I wept, and after the going downe of the sunne I went and made a graue and buried him.
- 7 And my neighbours mocked me, and said, Woeth he not feare, to dye for this cause, who fled away and yet, loe, he burrieth the dead againe.
- 8 The same might also when I returned from the buriall, and slept at the wall of mine house, because I was polluted, and hauing my face uncouered,
- 9 And I knew not that sparrowes were in the wall, and as mine eyes were open, the sparowes cast downe warme douge into mine eyes, and a whynesse came in mine eyes, and I went to the Physicians, but they helped me not. Whyles our Achicharus did nourish me, vntill I went vnto Yelamias.
- 10 And my wife Anna did take womens workes to doe.
- 11 And when she had sent them home to the owners, they payed the wages, and gaue a kid.
- 12 Which when it was at mine house, & began to bleat, I saide vnto her. From whence is this kid? is it not stolen: render it to the owners: for it is not lawfull to eate any thing that is stolen.
- 13 But she saide, It was giuen for a gift more then the wages: but I did not desire, and bade her to render it to the owners, & I did bluely because of her. Furthermore she said, Where are thine almes, and thy righteousnesse? beholde, they all now appeare in thee.

Tobit doeth bid to dinner those which feare God.

Tobit, leauing his gheltes, taketh vp the dead bodie into his house to burie it. Amos 8. to 1. mac. 1. 41

Tobit is rebuked of his neighbours. Chap. 11. 19.

He is made blinde for an example of patience to his posteritie. The wife of Tobit laboureth for her liuing.

The innocencie of Tobit. Deut. 22. 1

106. 2. 9.

CHAP. II.

CHAP. III.

1 Tobit calleth the faithfull to his table. 3 He leauieth the flesh to burie the dead. 10 How he became blinde. 13 His wife laboureth for her liuing. 14 She reproceib him bitterly.

3 The prayer of Tobit, 7 Sarra Raguels daughter, and the things that came vnto her. 12 Her prayer heard, 19 The Angel Raphael sent.

1 Then I, being forrowfull, did wepe, & in my forrowe prayed, sayng,
2 O Lord, thou art iust, & al thy works, and all thy wayes are mercie and tenth, & thou iudget truly and iustly for euer.

1 Now when I was come home as game, and my wife Anna was res

He marieth to wife Anna, which beareth him Tobias. Nom. 36. 7 Gen. 43. 32.

He found grace in the sight of Salmassar.

Or, sonne. Or, in Rages, a citie of Media.

Or, Salmassar. The charitie of Tobias.

2. King. 19. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2. Kin. 19. 37. 2. ebr. 3. 2. 21

Tobit returneth.

3 Remember me, and looke on me, nei-
ther punish me according to my finnes,
or mine ignorances of my fathers, which
haue sinned before thee.

Deu 28. 15. 37.
*Or, thy
judgements
are many. &
strue.

4 For they haue not obeyed thy commaun-
dements: wherefoze thou hast deliuered
vs * for a people, and unto captiuitie,
and to death, and for a prouerbe of res-
prouche to all them among whom we are
dispersed, and now * thou hast many and
iust causes,

5 To do with me acco ding to my finnes,
& my fathers, because we haue not kept
thy commandements, neither haue wal-
ked in traecth before thee.

6 Now therefore deale with me as seemeth
best unto thee, and commaunde thy
spirite to be taken from me, that I may
be dissolved, and become earth: for it is
better for me to dye then to liue, because
I haue heard false reproches, and am
berie sorrowfull: commaund therefore
that I may be dissolved out of this dis-
tresse, and go into the everlasting dis-
treme not thy face away from me.

7 If it came to passe the same day that in
Cecotane a cite of Media, Sara the
daughter of Raguel was also reproched
by her fathers maides,

8 Because she had bene married to seuen
husbandes, whome Rahnous the euill
spirite had killed, before that they had
liued with her. West then not know, said
they, that thou hast strangled thine hus-
bandes? thou hast had now seuen hus-
bandes, neither wast thou named after
any of them.

9 Wherefoze doest thou * beate vs for thee?
if they be dead, go thy wayes hence to
them, that we may neuer see of thee ei-
ther soune or daughter.

10 When she heard these things, she was
berie sorrowfull. & that she thought to
haue strangled her selfe. And she saide,
I am the onely daughter of my father,
and if I doe this, I shall flander him,
and shal bring his age to the graue with
sorrow.

11 Then she prayed toward the window
and said blessed art thou, O Lozde my
God, and thine holie and glorious name
is blessed, and honourable for euer: let
all thy waykes praye thee for euer.

12 And now O Lord, I set mine eyes, and
my face towardes thee,

13 And say, Take me out of the earth, that
I may heare no more any reproche.

14 Thou knowest, O Lozde, that I am pure
from all sin with man,

15 And that I haue neuer pointed my
name, nor the name of my father in the
land of my captiuitie: I am the onely
daughter of my father, neither hath he
any manchild to be his heire, neither a
syr name * kinsman or childe borne of
him, to whome I may keepe my selfe for
a wife: my seuen husbandes are now dead,
and why should I liue? But if it please
not thee that I should die, commaund to
looke on me, and to pittie me that I do no

Sarra is checked of her fathers maides.

*Or, when she beate them for their faultes they sude.

Sarra prayeth, and fasteth that she may be deliuered from shame.

The innocencie of Sarra. Her chastitie

*Grek, neere brother.

more heare reioyche.

16 So the prayers of the both were heard
before the maiestie of the great God.

17 And Raphael was sent to heale them
both, that is, to take away the blindness
of Tobits eyes, and to giue Sarra the
daughter of Raguel for a wife to To-
bias the soune of Tobit, and to binde
Rahnous the euill spirit, because she be-
longed to Tobias by right. The selfe
same time came Tobit home, and en-
tered into his house. & Sarra the daugh-
ter of Raguel came downe from her
chamber.

The prayers of Tobit, & Sarra are heard both at a time.

CHAP. IIII.

Preceptes and exhortations of Tobit to his sonne.

Chap. 114

1 In that day Tobit remembered * the
siner which he had deliuered to Saba-
sell in Mesages a cite of Media,

2 And saide with him selfe, I haue with-
ed for death, wherefoze do I not call for
my soune Tobias that I may admouish
him before I die?

3 And when he had called him, he saide,
My sonne, after that I am dead burie
me, and despit not thy mother, but
* honour her all the daies of thy life, and
do that which shall please her, and anger
her not.

4 Remember, my soune how many dan-
gers the sustained when thou wast in her
wombe,

5 And when she dieth, burie her by me in
the same graue.

6 My sonne, set our Lozde God all wayes
before thine eyes, & let not thy will be set
to finne or to transgresse the commande-
ments of God. Do by right all thy life
long, and followe not the wayes of un-
rightconnesse: for if thou deale truly, thy
dowges shall prosperously succede to
thee, and to all them which liue iustly.

7 Sine * almes, of thy substance: and
when thou giest almes, let not thine eye
be enuious, neither turne thy face from
any pore, lest that God turne his face
from thee.

8 * Sine almes according to thy substance:
if thou haue but a litle, be not afraid to
giue a litle almes

9 For thou shalt by a good store for thy
selfe against the day of necessitie.

10 * Because that almes doeth deliuer
from death, and suffreth not to come in-
to darkenesse.

11 For almes is a good gift before the most
High to all them which vse it.

12 Beware of all * whoe do me, my sonne,
and cheefly take a wife of the seede of
thy fathers, and take not a strange wo-
man to wife which is not of thy fathers
stock: for we are the children of the Pro-
phets. Doe, Abraham, Isaac and Jacob
are our fathers from the beginning. Re-
member my soune that they married
wiues of their owne kindred, and were
blessed in their children & their seede shall

Tobits exhortation to his sonne, when he thought he should dye. The mother is to be reuerenced. Exod. 20. 12 Eccl. 7. 17 God must be in our hearts.

Almes. Pro. 3. 9 Eccl. 4. 6 & 14. 13. Luke. 14. 13.

Eccle. 35. 10

Eccle. 29. 13

1. Thef. 4. 3

Inherite the land.

13 Now therefore, my sonne, loue thy brethren, and despaye not in thine heart thy brethren, the sonnes & daughters of thy people in not taking a wife of them: for in pride is destruction, and much trouble, and in fiercenes is scarcetic, & great pouertie: for fiercenes is the mocher of famine.

Pride.

Or, unprofitable.

wages of an hired seruant.

Leuit. 19. 13.

Deut. 24. 14

15.

Mat. 7. 12.

Luk. 6. 31.

Luk. 14. 13.

The hungrie

Mat. 6. 3.

Or, be liberal to the iust, euen to their deare.

Counsell.

God is to be blessed,

Cap. 1. 14.

Pouertie with the feare of god

14 Let not the wages of any man, which hath wrought for thee, tarié with thee, but giue him it out of hand: for if thou serue God, he will also pay thee: be circumspect, my sonne, in all things that thou doest, and be well instructed in all thy conuersation.

15 Do that to no man which thou hast: drinke no wine to make thee drunken, neither let drunkennes go with thee in thy iourney.

16 Giue of thy bread to the hungrie, and of thy garments to them that are naked, & of all thine abundance giue almes, and let not thine eye be enuious, when thou giuest almes.

17 Poure out thy bread on the buriall of the iust, but giue nothing to the wicked.

18 Aske counsell alway of the wise, & despaye not any counsell that is profitable.

19 Blessé thy Lord God alway, and desire of him that thy wayes may be made straight, and that all thy purposes, and counsels may prosper: for euery nation hath not counsell: but the Lord giueth al god things, and he humbleth whom he will, as he will: now therefore, my sonne, remember my commaundements, neither let them at any time be put out of thy mind.

20 Furthermore I signifie this vnto thee, that I deliuered ten talents to Gabael the sonne of Gabyas at Mages in Media.

21 And feare not, my sonne, for as much as we are made poore: for thou hast many things, if thou feare God, & shie from all sinne, and do that thing which is acceptable vnto him.

CHAP. v.

1 Tobias sent to Rages, 5 He merresth with the Angel Raphael, which did conduct him.

1 Tobias then answered, & said, Father, I will do all things which thou hast commanded mee.

2 But how can I receive the siluer, seeing I know him not?

3 Then he gaue him the hand writing, & said vnto him, Seeke thee a man, which may go with thee, whiles I yet liue, and I will giue him wages, and go and receive the money.

4 Therefore when he was gone to seeke a man, he found Raphael the Angel.

5 But he knewe not, and said vnto him, May I go with thee into the lande of Media? and knowest thou those places well?

6 To whome the Angel said, I will go with thee: for I haue remained with our brother Gabael.

7 Then Tobias said to him, Tarie for me, till I tell my father.

8 Then he said vnto him, So, & tarie not: so he went in and said to his father, Behold, I haue found one which will go with mee. Then he said, Call him vnto mee, that I may knowe of what tribe he is, and wherher he be faithfull to go with thee.

9 So he called him, and he came in, & they saluted one another.

10 Then Tobit said vnto him, Brother, helpe mee of what tribe and familie thou art.

11 To whome he said, Doest thou seeke a stocke of familie, or an hired man to go with thy sonne? Then Tobit said vnto him, I would knowe, brother, thy kinred and thy name.

12 Then he said, I am of the kinred of Azarias and Ananias the great, & of thy brethren.

13 Then Tobit said, Thou art welcōme brother: be not now angrie with mee, because I haue inquired to knowe thy kinred, and thy familie: for thou art my brother of an honest and good stock: for I knewe Ananias, & Ionathas, sounes of that great Samaias: for we went together to Ierusalem to worship, and offered the first borne, and the tenthes of the fientes, and they were not deceiued with the errour of our brethren: my brother, thou art of a great stocke.

14 But tell mee, What wages shall I giue thee? wilt thou a great aduantage & things necessarie, as to mine owne souer?

15 Pea, in soeuer if Ipe returne safe, I will adde something to the wages.

16 So they agreed. Then said he to Tobias, Prepare thy selfe for the iourney, and go you on Gods name. And when his sonne had prepared all things for the iourney, his father said, So thou wilt this man, and God which dwelleth in heauen, prosper your iourney, & the Angel of God keepe you companie. So they went forth both and departed, and the dogge of the young man with them.

17 But Anna his mother wept, & said to Tobit, Why hast thou sent away our sonne? is he not the staffe of our hand to minister vnto vs?

18 Would to God we had not laid money vpon money, but that it had bene cast away in respect of our sonne.

19 For that which God hath giuen vs to liue with, both suffice vs.

20 Then said Tobit, Be not carefull my sister: he shall returne in safetie, & thine eyes shall see him.

21 For the good Angel doeth keepe him companie, and his iourney shall be prosperous, and he shall returne safe.

22 Then they made an ende of weeping.

Or, thou comest happily

Tobias goeth forth, the Angel keeping him company.

His mother weepeth. Chap. 10. 4.

Tobias sent by his father to Rages, seeketh a companion, & meeteth with Raphael, whome he bringeth to his father.

9 Tobias delivered from the fish, 8 Raphael sheweth him certaine medicines, 10 He conducteth him toward Sarra.

Tobias inuaded of a fish, is delivered by the Angel.

- 1 **A**D as they went on their ioueney, they came at night to the flood Tygris, and there abode.
- 2 And when the pong man went to waly him selfe, a fish leaped out of the ruer, & would haue deuoured him.
- 3 Then the Angel said vnto him, Take the fish. And the pong man tooke the fish, and dyete it to land.
- 4 To whome the Angel said, Cut the fish, and take the heart, and the liuer, and the gall, and put them by fureth.
- 5 So the pong man did as the Angel commaunded him: and when they had roasted the fish, they ate it: then they both went on their way, till they came to Sebataue.
- 6 ¶ Then the pong man said to the Angel, Brother Azarias, what anapleth the heart, and the liuer, and the gall of the fish?
- 7 And he said vnto him, Touching the heart and the liuer, if a diuell of an euill spirite trouble any, we must make a perfume of this before the man or the woman, and he shalbe no more vexed.
- 8 As for the gall, anoint a man that hath whitenes in his eyes, and he shalbe healed.
- 9 ¶ And when they were come nere to Raages,
- 10 The Angel said to the pong man, Brother, to day we shall lodge with Raaguel, who is thy cousin: he also hath one onely daughter named Sarra: I will speake for her, that she may be giuen thee for a wife.
- 11 For to thee doth * the right of her pertene, seeing thou alone art the remnant of her kindred.
- 12 And the inaide is faire and wise: nowe therefore heare mee, and I will speake to her father, that we may make the marriage when we are returned from Raages: for I knowe that Raaguel cannot marrie her to another according to the lawe of Moses: els he should deserue death, because the right doeth rather appertene to thee then to any other mā.
- 13 Then the pong man answered the Angel, I haue heard, brother Azarias, that this maide hath bene giuen to lesuuen men, who all dyed in the marriage chamber:
- 14 And I am the onely begotten soune of my father, and I am afraid, least I go into her, and dye as the other before: for a wicked spirite loueth her, which hurteth no bodie, but those which come in to her: wherefore I also feare, least I dye, and bring my fathers and my mothers life because of mee to the graue with sorrowe: for they haue no other soune to burie them.
- 15 Then the Angel said vnto him, Doest

Num. 27. 8.
36. 8.

thou not remember the precept which thy father gaue thee, that thou shouldst marrie a wife of thine owne kindred? Wherefore heare mee, O my brother: for she shalbe thy wife, neither be thou carefull of the euill spirite: for thy same night shal she be giuen thee in marriage.

- 16 And when thou shalt go into the marriage chamber, thou shalt take of the hote coles for perfumes, and make a perfume of the heart, and of the liuer of the fish,
- 17 Which if the spirite do sinell, he will flee away, and neuer come againe any more: but when thou shalt come to her, rise vp both of you, and pray to God which is mercifull, who will haue visite on you, and saue you: feare not, for she is appointed vnto thee from the beginning, and thou shalt keepe her, & she shall go with thee: moreover I suppose that she shall beare thee children: nowe when Tobias had heard these things, he loued her, and his heart was effectually ioyued to her.

Tobias marrieth Sarra Raaguels daughter.

- 1 **A**D when they were come to Sebataue, they came to the house of Raaguel: and Sarra met them, & after they had saluted one another, she brought them into the house.
- 2 Then said Raaguel to Sona his wife, How like is this pong man to Tobit my cousin?
- 3 And Raaguel asked, Whence are you my brethren? To whome they said, that they were of the tribe of Nephtalun, & of the captiues that dwelt at Nineue.
- 4 Then he said to them, Do ye knowe Tobit our kinsman? and they said, Wee knowe him. Then said hee, Is hee in good health?
- 5 And they said, He is both aliue, and in good health: and Tobias said, He is my father.
- 6 Then Raaguel leaped, and kissed him, and wept.
- 7 And blessed him, & said vnto him, Thou art the soune of an honest & good man: but when he had heard that Tobit was blind, he was sorrowfull and wept.
- 8 And likewise Sona his wife, and Sarra his daughter wept. Moreover they receiued them with a tradie munde, & after that they had killed a ram of the flocke, daughter they set much meat on the table. Then to wife. Tobias acknowledged Raaguel's daughter.
- 9 Then said Tobias to Raphael, Brother Azarias, put sooth those things whereof thou spakest in the way, that this bulnes may be dispatched.
- 9 So he communicated the matter with Raaguel, & Raaguel said to Tobias, Eat, and drinke, and make merrie.
- 10 For it is meet that thou shouldst marrie my daughter: neuertheless, I will declare vnto thee the truth.
- 11 I haue giuen my daughter in marriage to euuen men, who dyed that night which

Raphael & Tobias come to Raaguel.

Tobias acknowledged Raaguel's daughter.

which they came in vnto her: neuertheless, be thou of a good courage and meretric. But Tobias said, I will eat nothing here, vntill ye bring her hither, and bestroth her to me.

12 Raguel said then, Marrie her then according to the custome: for thou art her cousin, and he is thine. God which is mercifull, make this prosperous to pou in all good things.

13 Then he called his daughter Sarra, & she came to her father, and heooke her by the hande, and gaue her for wife to Tobias, saying, Beholde, take her after the Lawe of Moses, and lead her away to thy father: and he blessed them,

14 And called his wife Edna, and heooke a booke, and wote a contract, and sealed it.

15 Then they began to eat.

16 After, Raguel called his wife Edna, & saide vnto her, Sister, prepare another chamber, and bring her hither.

17 Which when she had done, as he had bidden her, she brought her thither: then Sarra wept, and her mother wiped away her daughters teares,

18 And said vnto her, Be of good comfort, my daughter: the Loide of heauen and earth giue thee ioy for this thy sorrowe: be of good comfort, my daughter.

CHAP. VIII.

Tobias driueth away the euil spirit. 4 He prayeth to God with his wife. 11 Raguel prepareth a graue for his sonne in lawe. 16 Raguel blefseth his Lord.

1 **A**ND when they had supped, they brought Tobias in vnto her.

2 And as he went, he remembered the wordes of Raphael, and tooke coles for perfume, and put the heart and liuer of the fish thereupon, and made a perfume.

3 The which smell when the euil spirit had smelled, he fled into y^e vnmolt partes of Egypt, whom the Angel bound.

4 And after that they were both shut in, Tobias rose out of the bedde, and saide, Sister, arise and let vs pray, that God would haue pittie on vs.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thine holp and glorious Name forever: let the heauens blese thee, and all thy creatures.

6 Thou madest Adam, and gauest him Edna his wife for an helpe, and say: of them came mankinde: thou hast said, It is not good, that a man should be alone: let vs make vnto him an aide like vnto him selfe.

7 And nowe, O Lord, I take not this my sister for fornicatio, but vprightly: therefoze graunt me mercie, that we may become aged together.

8 And she said with him, Amen.

9 So they slept both that night, and Raguel arose, and went and made a graue,

10 Saying, Is not he dead also?

11 But when Raguel was come into his house,

12 He said to his wife Edna, Send one of the maides, and let them see whether he be alie: if not, that I may burie him, and none knowe it.

13 So the maide opened the doore, and went in, and found them both asleepe.

14 And came forth, and tolde them that he was alie.

15 Then Raguel prayed God, and said, O God, thou art worthy to be prayed with all pure, and holy prayse: therefoze let thy Saintes prayse thee with all thy creatures, and let all thine Angels and thine elect prayse thee for ever.

16 Thou art to be prayed, O Lord: for thou hast made me ioyfull, and that is not come to me which I expected: but thou hast deale with vs according to great mercie.

17 Thou art to be prayed, because thou hast had mercie of two that were the onely begotten children of their fathers: graunt them mercie. O Lord, and finish their life in health with ioy and mercie.

18 Then Raguel bade his seruants to fill the graue.

19 And he kept the wedding feast foureteen dayes.

20 For Raguel had saide vnto him by another, that he should not depart, before that the fourteene dayes of the marriage were expired,

21 And then he should take the halfe of his goodes, and returne in safetie to his father, and should haue the rest, when he and his wife were dead.

CHAP. IX.

Raphel leadeth Gabriel to Tobias marriage.

1 **T**HEN Tobias called Raphael, and saide vnto him,

2 Brother Asarias, take with thee a seruant and two camels, and go to Rasages of the Tribes of Sabaal, and bring mee the money, and bring him to the wedding.

3 For Raguel hath sworne that I shall not depart.

4 But my father counteth the dayes: and if I tarry long, he will be very sorry.

5 So Raphael went out & came to Sabaal, & gaue him the handwriting, who brought forth bagges which were sealed by, and gaue them to him.

6 And in the morning they went forth, both together, and came to the wedding. And Tobias begate his wife with child.

CHAP. X.

1 Tobit and his wife thine long for their sonne. 10 Raguel sendeth away Tobias and Sarra.

1 **N**OWE Tobit his father counted euery day, and when the dayes of the iourney

dead, made a graue for him.

Raguel praieseth God for Tobias.

Raguel eiueth half of his goods toward the marriage of his daughter to Tobias.

Tobit careth for his son. The Angel speaketh on Tobias message.

Tobit and his wife thine long for their sonne.

Raguel giueth his daughter Sarra to Tobias. Num. 36.6.

Tobias followeth Raphael as coufess, Chap. 6.7.

Or, ypmoff.

Tobias praieseth.

Gen. 2.7. 18. 22.

Raguel, thinking Tobias was

The father and mother are in heaviness for Tobias taryng.

Chap. 5. 17.

new were expired, and they came not,
 2 Tobit said, Were they not mocked? or
 is not Sabacl dead, and there is no man
 to give him the money?
 3 Therefore he was very sorie.
 4 Then his wife saide unto him, My
 sonne is dead, seeing he tarryeth: and she
 began to bewaile him, and said,
 5 Howe I care for nothing, my sonne,
 since I have lost thee the light of mine
 eyes.
 6 To whom Tobit said, Hold thy peace:
 be not carefull, for he is safe.
 7 But she said, Hold thy peace, and des-
 ceive me not: my sonne is dead: and she
 went out every day by the way, which
 they went, neither did she eate meate on
 the day time, and did consume whole
 nights in bewailing her sonne Tobias,
 untill the fourtenteen dapes of the wed-
 ding were expired, which Raguel had
 sware, that he should tarry there. Then
 Tobias saide to Raguel, let me goe: for
 my father and my mother looke no more
 to see me.
 8 But his father in lawe said unto him,
 Tarry with me, and I will send to thy
 father, and they shall declare him thine
 affaires.
 9 But Tobias said, No, but let me go to
 my father.
 10 The Raguel arose, and gave him Sara
 his wife, and halfe his goods, as ser-
 vants, and cattell, and money,
 11 And he blessed them, and sent them a-
 way, saying, The God of heauen make
 you, my children, to prosper before the
 Lord.
 12 And he saide to his daughter, My
 sonne thy father, and thy mother in lawe whi-
 che are nowe thy parents, that I may
 heare good report of thee, and he kissed
 them. Edna also saide to Tobias, The
 Lord of heauen restore thee, my deare
 brother, and graunt that I may see thy
 children of my daughter Sarra, that I
 may reioyce before the Lord. Beholde
 nowe, I commit to thee my daughter,
 as a pledge: do not intreat her euill.

Raguel gi-
 ueth Tobi-
 as, and his
 wife leaue
 to depart,

 Sarra is in-
 structed by
 her parents.

CHAP. XI.

1 The returne of Tobias to his father, 9 Howe
 he was received. 10 His father hath his sight
 restored and praiseth the Lord.

1 After these things Tobias went his
 way, praising God that he had giue
 him a prosperous iourney, and bless-
 ed Raguel and Edna his wife, and went
 on his way till he drew nere to Aincue.
 2 Then Raphael saide to Tobias, Thou
 knowest brother, how thou diddest leaue
 thy father.
 3 Let vs halfe before thy wife, and pre-
 pare the house.
 4 And take in thy hand the gall of the
 fish. So they went their way, and the
 dogge followed them.
 5 Howe Anna late in the way looking
 for her sonne,
 6 Whome when she sawe coming, she

The Angels
 counsell to
 Tobias.

saide to his father, Behold, thy sonne
 cometh, and the man that went with him.
 7 Then said Raphael, I know, Tobias,
 that thy father shall receive his sight.
 8 Therefore anoint his eyes with the
 gall, and being picked therewith, he shall
 rid & make the whitenes to fall away,
 and shall see thee.
 9 If Then Anna ranne forth, and fell on
 the neck of her sonne, and said unto him,
 Seeing I have seen thee my sonne, from
 hence forth I am content to dye, & they
 wept both.
 10 Tobit also went forth toward his
 wife, and stumbled, but his sonne ranne vnto
 him,
 11 And tooke hold of his father and sprin-
 kled of the gall on his fathers eyes, say-
 ing, Be of god hope, my father.
 12 And when his eyes began to picke, he
 rubbed them.
 13 And the whitenes pilled away from
 the corners of his eyes, & when he sawe
 his sonne, he fell vpon his necke,
 14 And he wept and said, Blessed art thou,
 O Lord, and blessed be thy Name for-
 ever, & blessed be all thine holy Angels.
 15 For thou hast scourged me, & hast had
 pittie on me: for beholde, I see my sonne
 Tobias: and his sonne being glad went
 in, and tolde his father the great things
 that had come to passe in Media.
 16 Then Tobit went out to meete his
 daughter in lawe, reioycing and pray-
 sing God to the gate of Aincue: & they
 which sawe him goe, maruelled, because
 he had receiued his sight.
 17 But Tobit testified before them al that
 God had had pittie on him. And when
 he came nere to Sarra his daughter in
 lawe, he blessed her, saying, Thou art
 welcome daughter: God be blessed, whi-
 che hath brought thee vnto vs, and bless-
 ed be thy father: and there was great
 ioy among all his brethren which were
 at Aincue.
 18 And Achiarus and Albas his
 brothers sonne came.
 19 And Tobias marriage was kept seuen
 dapes with great ioy.

CHAP. XII.

1 Tobias declaereth to his father the pleasures
 that Raphael had done him, 5 The which he
 would recompense. 11 Raphael declaereth
 that he is an Angel sent from God.

1 Then Tobit called his sonne Tobias,
 & said vnto him, Howe, my sonne,
 wages, for the man, which went with
 thee, and thou must giue him more.
 2 And he said vnto him, O father, it shall
 not grieue me to giue him halfe of those
 things which I have brought.
 3 For he hath brought me againe to thee
 in safety, and hath made whole my wife,
 and hath brought me the money, & hath
 likewise healed thee.
 4 Then his old man said, It is due vnto him.
 5 So he called the Angel, and saide vnto
 him, Take halfe of al that I haue brought,
 and

- And go away in safetie.
- 6 But he tooke them both apart, and said vnto them, Praise God, & confesse him, and giue him the glorie, and praise him for the things which he hath done vnto you before all them that liue. It is good to praise God, and to exalt his name, & to shewe forth his euident woikes with honour: therefore be not wearie to confesse him.
- 7 It is good to keepe close the secretes of a King, but it is honourable to reuile the woiks of God: do that which is good, & no euill shall touch you.
- 8 Prayer is good with fasting, & almes, and righteousnes. A litle with righteousnes is better then much with vnrighthousnes: it is better to giue almes then to lay by golde.
- 9 For almes doth deliuer from death, and doth purge all sinne. Those which exercise almes and righteousnes, shalbe filled with life.
- 10 But they that sinne, are enmities to their owne life.
- 11 Surely I will keepe close nothing from you: neuertheless, I said it was good to keepe close the secretes of a King, but that it was honourable to reuile the woiks of God.
- 12 Now therefore when thou didst pray, and Sara thy daughter in lawe, I did bring to memorie your prayer before the holie one: and when thou didst burie the dead, I was with thee likewise.
- 13 And when thou wast not grieved to rise vp, & leaue thy dinner to burie the dead, thy good deede was not hid from mee: but I was with thee.
- 14 And now God hath sent mee to heale thee, & Sara thy daughter in lawe.
- 15 I am Raphael one of the seuen holie Angels, which present the prayers of the Saints, and which go forth before his holie maiestie.
- 16 Then they were both troubled, & fell vpon their face: for they feared.
- 17 But he said vnto them, feare not, for I shall go well with you: praise God therefore.
- 18 For I came not of mine owne pleasure, but by the goodwill of your God: wherefore praise him in all ages.
- 19 All these dayes I did appeare vnto you, but I did neither eat nor drinke, but you sawe it in vision.
- 20 Now therefore giue God thanks: for I go by to him that sent mee: but write all things which are done in a booke.
- 21 And when they rose, they laue him no more.
- 22 Then they confessed the great & wonderfull woiks of God, and how the Angel of the Lord had appeared to them.

CHAP. XIII.

A thanksgiving of Tobit, who exhorteth all to praise the Lord.

1 Then Tobit wrote a prayer of reioysing, and said, Blessed be God that

- liucth for ener, and blessed be his kings dome.
- 2 For he doth scourge, and hath pittie: he leadeh to hell, and bringeth vp. Deu 32.39
1.sam. 1.6.
wisd. 16.13.
- 3 Confesse him before the Gentiles, ye children of Israel: for he hath scattered you among them.
- 4 There declare his greatnesse, and extoll him before all the liuing: for he is our Lord and our God and our father for ener.
- 5 He hath scourged vs for our iniquities, and will haue mercie againe, & will gather vs out of all nations, among whom we are scattered.
- 6 If you turne to him with your whole heart, and with your whole mind, and deale vprightly before him, then wil he turne vnto you, and will not hide his face from you, but ye shall see what hee will do with you: therefore confesse him with your whole mouth, and praise the Lord of righteousnes, and extoll the euertlasting King. I will confesse him in the land of my captiuitie, and will declare his power, and greatnesse to a sinful nation. O ye sinners, turne and do iustice before him: who can tell if hee will receiue you to mercie, and haue pittie on you?
- 7 I will extoll my God, and my soule shal praise the King of heauen, and shall reioyce in his greatnes.
- 8 Let all men speake, and let all praise him for his righteousnes.
- 9 O Ierusalem the holie citie, he will scourge thee for thy childrens woikes, but he will haue pittie againe on the soules of righteous men.
- 10 Giue praise to the Lord duely, and praise the euertlasting King, that his tabernacle may be builded in thee againe with ioy: and let him make ioyfull there in thee those that are captiues, and lette in thee for ener those that be miserable.
- 11 Many nations shall come from farre to the name of the Lord God, with gifts in their hands, euen gifts to the King of heauen: all generations shal praise thee, and giue signes of ioy.
- 12 Cursed are all they, which hate thee: but blessed are they for ener which loue thee.
- 13 Reioyce and be glad for the children of the iust: for they shalbe gathered, & shall blesse the Lord of the iust.
- 14 Blessed are they which loue thee: for they shall reioyce in thy peace. Blessed are they which haue bene forsworn for all thy scourges: for they shall reioyce for thee, when they shall see all thy glorie, and shall reioyce for ener.
- 15 Let my soule blesse God the great King.
- 16 For Ierusalem shalbe builde with sapphyres, and emeraldes, & thy walles with precious stones, and thy towers,

He that will be acceptable to God, must be proued with temptation,

Gen. 18.8.
Ex. 19.3.
Iudg. 13.16

and the bulwarkes with pure golde.

- 17 And the straires of Ierusalem shall paved with Ieral, & Carbuncle, and stones of Sphir.
- 18 And all her straires shall say, 'Galle-luah, and they shall praise him, saying: Blessed be God which hath extolled it for euer.

*'or, Soupbir.
'er, praise ye
the Lord,
'That is, Ie-
rusalem.*

CHAP. XIII.

- 4 *Lessons of Tobis to his sonne, 5 He propheseth the destruction of Nineue. 7 And the restoring of Ierusalem and the Temple. 11 The death of Tobis, and his wife. 14 Tobis age and death.*

1 **S**o Tobis made an ende of praising God.

2 And he was right and fiftie yere old, when he lost his sight, which was restored to him after egypt yere, and he gaue almes, and he continued to feare $\hat{\text{p}}$ Lord God, and to praise him.

3 And when he was yerie aged, he called his sonne, and sixe of his sonnes sonnes, and said to him, My sonne, take thy children (for behold, I am aged, and am ready to depart out of this life.)

4 Go into Media, my sonne: for I beseeche that those things which Ionas the Prophet spake of Nineue, that it shall be destroyed, and for a tyme peace shall rather be in Media, and that our brethren shall be scattered in the earth from that good land, and Ierusalem shall be desolate, & the house of God in it shall be burned, & shall be desolate for a tyme.

5 Yet againe God * will haue pittie on them, & bring them againe into the land where they shall buyd a Temple, but not like to the first, untill the tynes of that age be fulfilled, which being finished, they shall recurre from euery place out of captiuitie, and bndp by Ierusalem gloriously, & the house of God shall be built in it for euer with a glorious building, as the Prophets haue spoken thereof.

6 And all nations shall turne, and feare the Lord God truly, and shall burie

their idols.

7 So shall all nations praise the Lord, and his people shall confesse God, & the Lord shall exalt his people, & all those which loue the Lord in truth and iustice, shall reioyce, and those also which shew mercie to our brethren.

8 And now, my sonne, depart out of Nineue, because that those things which the Prophet Ionas spake, shall surely come to passe.

9 But keepe thou the Lawe, & the commandements, and shewe thy selfe mercifull & iust, that it may go well with thee.

10 And burie mee honestly, and thy mother with mee: but tary no longer at Nineue. Remember, my sonne, howe Aman handled Achicharus $\hat{\text{p}}$ brought him by, howe out of light he brought him into darknesse, and how he rewarded him againe: per Achicharus was saned, but the other had his reward: for he went downe into darknesse. Manasses gaue almes, and escaped the snare of death, which they had set for him, but Aman fell into the snare and perished.

11 Wherefore now, my sonne, consider what almes doeth, and how righteousnes doth deliuer. When he had saide these things, he gaue vp the ghost in the bed, being an hundred and eight & fiftie yere olde, and he buried him honourably.

*'or, his soule
failed him
in the bed.*

12 And when Anna was dead, he buried her with his father: but Tobis went with his wife and children to Ecbatane to Raguel his father in lawe.

13 Where he became olde with honour, & he buried his father and mother in lawe honourably, and he inherited their substance, & Tobis his father.

14 And he dyed at Ecbatane in Media, being an hundredy and seuen and twentie yere olde.

15 But before he dyed, he heard of the destruction of Nineue, which was taken by Nabuchodonosor & Mlucius, & before his death he reioyced for Nineue.

*Exa. 3. 8.
& 6. 14.*

IUDETH.

CHAP. I.

2 The building of Ecbatane, 5 Nabuchodonosor made warre against Arphaxad, and ouer came him. 12 He threateneth them that would not help him.

1 **I**n the twelfth yere of the reigne of Nabuchodonosor, who reigned in Nineue the great citie in the dapes of Arphaxad, which reigned ouer the Medes in Ecbatane.

2 And buyd in Ecbatane the walles round about, of hewen stone, three cubits broad, & fife cubites long, & made $\hat{\text{p}}$

height of the wall seuentie cubits, & the breadth thereof fiftie cubites,

3 And made the towres thereof in the gates of it, of an hundredy cubites, & the breadth thereof in the foundation thre score cubites,

4 And made the gates therof, euen gates that were lifted vp on high, seuentie cubites, and the breadth of them fouertie cubites, for the going forth of his mighty armies, and for the setting in aray of his footemen.)

5 Euen in those dapes, King Nabuchodonosor made warre with King Arphaxad in the great field, which is the field in the coastes of Ragau,

6 Then came into him all they that dwelt in the mountaines, and all that dwelt by Euphrates, and Tigris, and Hydaspes, and the countree of Arnoth, the king of the Elymeans, and very many nations as climbed them thence to the battell of the sonnes of Chelod.

7 And Nabuchodonosor king of the Assyrians sent unto all that dwelt in Persia, and to all that dwelt in the West, & to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt vpon the sea coast.

8 And to the people, that are in Carmel, and Salad, and the hie of Saule, and the great field of Esdraelan.

9 And to all that were in Samaria, and the cities thereof, and bepowd Jordan vnto Ierusalem, and Betaine, and Chelcus, and Cadus, and the river of Egypt, and Taphnes, and Kameffe, and all the land of Seseu,

10 Vnto one come to Canis, and Memphis, and to all the inhabitants of Egypt, & to one come to the mountaines of Ethiopia.

11 But all the inhabitants of this countrey did not passe for the commandements of Nabuchodonosor king of the Assyrians, neither would they come to him to the battell: for they did not feare him: for he was before them as one man: therefore they sent away his ambassadors from them without effect, and with dishonour.

12 Therefore Nabuchodonosor was very angry with all his countrey, and sware by his thronic and kingdome that he would surely be auenged vpon all those coastes of Cilicia and Damascus, and Spina, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, & all India, and all that were in Egypt, till one come to the borders of the two seas,

13 Then he marched in battell aray with his power against king Arpharad in the seventeenth yere, and he prevailed in his battell: for he euertrew all the power of Arpharad, and all his hostens, and all his charits.

14 And he wan his cities, and came vnto Ebatane, and tooke the towers, & spoiled the treasures thereof, and turned the beautie thereof into shame.

15 He tooke also Arpharad in the mountaines of Hagau, & smote him through with his dartes, and destroyed him vnto the next day.

16 So he returned afterward to Aincue, both he and all his company with a very great multitude of men of warre, and there he passed the time, and banqueted, both he and his armie, an hundred and twentie daies.

CHAP. II.

3 Nabuchodonosor commended presumptuously that al people shuld be brought in subiection.

6 And to destroy those that disobeyed him, 15

1 **A**nd in the eighteenth yere, the two and twentieth day of the first month, there was talke in the house of Nabuchodonosor king of the Assyrians, that he should avenge him self on all the earth, as he had spoken.

2 So he called vnto him all his officers, & all his nobles, and communicated with them his secret counsell, and set before them with his owne mouth all the maner of the earth.

3 Then they desired to destroy all flesh, that had not obeyed the commandements of his mouth.

4 And when he had ended his counsell, Nabuchodonosor king of the Assyrians called Olofernes his chief captain, & which was next vnto him, and said vnto him,

5 Thus saith the great King, the lord of the whole earth, Behold, thou shalt go forth from my presence, and take with thee men of trust in thine owne strenght, of footmen, an hundred and twentie thousand, & the number of horses with their riders, twelue thousand.

6 And thou shalt go against all the West countree, because they disobeyed my commandement.

7 And thou shalt declare vnto them, that they prepare for me the land and the water: for I will go forth in my wrath against them, & will cover the whole face of the earth with the feet of mine armie, and I will give them as a spoyle vnto thee.

8 So that their wounded shall fill their valleys, and their rivers, and the flood shall overflow, being filled with their dead.

9 And I will bring their captiuitie to the utmost partes of all the earth.

10 Thou therefore shalt depart hence, and take by for me all their countree: and if they yelde vnto thee, thou shalt reueire them for me vntil the day that I rebuke them.

11 But concerning them that rebell, let not thine eyes spare them, but put them to death, and spoyle them where so euer thou goest.

12 For as I live, and the power of my kingdome, what so euer I haue spoken, that will I do by mine hand.

13 And take thou heed that thou transgress not any of the commandements of thy lord, but accomplish them fully, as I haue commanded thee, and desire not to be them.

14 Then Olofernes went forth from the presence of his lord, & called all the generals, and captaines, and officers of the armie of Assur.

15 And he muldred the chosen men for the battell, as his lord had commanded him, vnto an hundred and twentie thousand, and twelue thousand archers on horsebacke.

16 And he set them in aray according to the maner of setting a great aray in aray.

- 17 And he took caruells and asses for their burdens, a very great number, & sheepe, and oxen, and goates without number for their provision,
- 18 And vitalls for every man of the army, and very much gold and siluer out of the Kings house.
- 19 Then he went forth and al his power, to go before in the vopage of King Nabuchodonosor, and to couer all the face of the earth Westward, with their charrets, and horsemen, and chosen footmen.
- 20 A great multitude also of fundie foits came with them like grasshoppers, and like the grauell of the earth: for the multitude was without number.
- 21 And they went forth of Aemene three dayes iourney toward the countrey of Bectileth, and pitched from Bectileth nere the mountaine which is at the left hand of the vpper Cilicia.
- 22 Then he took all his armie, his footmen and horsemen, and charrets, & went from thence into the mountaines,
- 23 And he destroyed Dyrh and Lud, and spoyled al the children of Hales, and the children of Jinnael, which were toward the wilderness at the South of the Chelians.
- 24 Then he went ouer Euphrates, and went throug Mesopdramia, and destroyed all the hie cities that were vpon the riuer of Ardonat, vntill one come to the sea.
- 25 And he took the borders of Cilicia, & destroyed all that resisted him, and came to the borders of Japheth, which were toward the South and ouer against Aaralia.
- 26 He compassed also all the children of Madian, & burnt by their tabernacles, and spoyled their lodges.
- 27 Then he went downe into the countrey of Damascus, in the tyme of wheat harvest and burnt by all their feldes, and destroyed their flocks and their heards: he robbed their cities, and spoyled their countrey, and smore all their pong men with the edge of the sword.
- 28 Therefore feare and trembling fell vpon all the inhabitants of the sea coast, which were in Sidon and Tyus, and them that dwell in Suz and Ceina, and all that dwell in Jemnaan: and they that dwell in Hecrus, and Acalon feared him greatly.

CHAP. III.

The people subiect to Olofernes. 8 He destroyed their gods that Nabuchodonosor might only be worshipped.

- 1 So they sent ambassadors to him with messages of peace, saying,
- 2 Beholde, we are the seruants of Nabuchodonosor the great King: we lye downe before thee: vse vs as shal be good in thy sight.
- 3 Behold, our houses and all our places, and all our feldes of wheate, and our

flockes, and our heards, and all our lodges and tabernacles lye before thy face: vse them as it pleaseth thee.

- 4 Behold, euen our cities and the inhabitants thereof are thy seruants: come, and take them, as seemeth good to thee.
- 5 If so the men came to Olofernes, and declared vnto them after this maner.
- 6 Then came he downe toward the sea coast, both he and his armie, and set garrisons in the hie cities, andooke out of them chosen men for the warre.
- 7 Do they and all the countrey round about receiued them, with crownes, with dances, and with timbrels.
- 8 Yet he brake downe all their borders, and cut downe their woods: for it was imoynd him to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all rougues and tribes should call vpon him as God.
- 9 Also he came against Emdraelon, nere vnto Judea, ouer against the great strait of Judea,
- 10 And he pitched betwene Seba, and a citie of the Sceptrians, and there he tarried a moneth, that he might assemble all the baggage of his armie.

CHAP. IIII.

The Israelites were afraide and defended their countrey. 6 Ioachim the Priest writeth to Balthusa, that they should forsike them selues. 9 They cried to the Lord, and humbled them selues before him.

- 1 Nowe the children of Israel that dwell in Judea, heard all that Olofernes the chiefe captaine of Nabuchodonosor King of the Assyrians had done to the nations, and howe he had spoyled all their temples, and brought them to naught.
- 2 Therefore they feared greatly his presence, and were troubled for Jerusalem, and for the Temple of the Lorde their God.
- 3 For they were newly returned from captivity, and of late all the people was assembled in Judea, and the vessels and the altar of the house had bene sanctified because of the pollution.
- 4 Therefore they sent vnto all the coastes of Samaria, and the villages, and to Bethoro, and Bethnet, and Jericho, and to Choba, and Esora, and to the valley of Salent,
- 5 Andooke all the tovs of the hie mountains, and walled the villages that were in them, and put in vitalles for the provision of warre: for their feldes were of late reaped.
- 6 Also Ioachim the hie Priest which was in those dayes in Jerusalem, wrote to them that dwell in Bethnha and Bethromeshan, which is ouer against Emdraelon toward the open countrey nere to Dotham,
- 7 Exhorting them to keepe the passages

of the mountaines: for by them there was an entrie into Iudca, and it was easie to let them that woulde come by, because the passage was streite for two men at the most.

8 And the children of Israel did as Joshua the hee Prieste had commaunded them with the Ancients of all the people of Israel, which dwelt at Jerusalem.

9 Then cried euerie man of Israel to God with great fecundie, & their soules with greare affection.

10 Both they and their wiues, and their children, and their cattell, and euerie stranger, and hireling, and they bought seruitantes put sackcloth vppon their lapnes.

11 Thus euerie man and woman, & the children, and the inhabitants of Jerusalem fell before the Temple, & spynked althes vppon their heades, and spied out their sackcloth before the face of the Lorde: also they put sackcloth about the altar.

12 And cried to the God of Israel, all with one consent most earnestly, that hee would not giue their children for a pray, and their wiues for a spoyle, and their cities of their inheritance to destruction, and the Sanctuary to pollution and reproche, and vnto derision to the heathen.

13 So God hearde their prayers, and looked vpon their affliction: for the people fasted many dayes in Iudca and Jerusalem before the Sanctuary of the Lorde almightie.

14 And Joacin the hee Priest, and all the Priestes that stode before the Lorde, and ministered vnto the Lorde, had their tounes girt with sackcloth, and offered the continuall burnt offering, with prayes and the free giftes of the people.

15 And had althes on their myters, and cried vnto the Lorde with all their power for grace, and that he woulde looke vppon all the house of Israel.

CHAP. V.

Achior the Ammonite doe'sh declare to Olofernes of the manner of the Israelites.

1 Then was it declared to Olofernes the cheefe captaine of the arme of Assir, that the children of Israel had prepared for warre, and had shutte the passages of the mountaines, and had walled all the toppes of the hee hilles, & had laped in payments in the champion countie.

2 Wherewith he was herie angrie, and called all the Princes of Moab, and the captaines of Ammon, and al the gouernours of the Sea coast.

3 And he saide vnto them, he weene, Ope somnes of Canaan, who is this people that dwelleth in the mountaines? & what are the citus that they inhabit: and what is the multitude of their ar-

mie: and wherein is their strength and their power? and what King or captaine is rapled among them ouer their arme.

4 And why haue they determined not to come to mee me more then all the inhabitants of the West?

5 Then saide Achior the captaine of all the somnes of Ammon, Let my Lorde heare the woyle of the mouth of his seruant, and I will declare vnto thee the trouth concerning this people, that dwel in these mountaines, nere where thou remainest: and there shall no lie come out of the mouth of thy seruant.

6 This people come of the stocke of the Chaldeans.

7 And they dwelt before in Mesopotamia, because they woulde not folowe the Gods of their fathers, whiche were in the land of Chaldea.

8 But they went out of the way of their ancessers, and worshipped the God of heauen, the God whome they knewe: so they cast them out from the face of their Gods, and they fled into Mesopotamia, and sojourned there many dayes.

9 Then their God commaunded them to depart from the place where they sojourned, and to goe into the land of Chanaan, where they dwelte, and were increased with gold and siluer, and with herie much cattell.

10 But when a famine covered all the lande of Chanaan, they went downe into Egypt, and dwelt there till they returned, and became there a great multitude, so that one could not number their hnage.

11 Therefore the King of Egypt rose vpon against them, and vsed deceiue againt them, and brought them lowe with labouring in byrke, & made them slanes.

12 Then they cried vnto their God, and he smote all the lande of Egypt with incurable plagues: so the Egyptians cast them out of their sight.

13 And God dyed the red sea in their presence,

14 And brought them into mount Sina and Cades barme, and cast forth all that dwelt in the wilderness.

15 So they dwelt in the lande of the Ammonites, and they destroyed by their strength al them of Esobon, and passing ouer Jordan, they inherited all the mountaines.

16 And they cast forth before them the Chanaanites, and the Pheresties, and the Jebusites, and them of Sichem, and all the Gergeties, and they dwelke in that countie many dayes.

17 And whiles they stined not before their God, they prospered, because the God that hated iniquitie, was with them.

18 But when they departed from the way which hee appointed them, they were destroyed in many batels after a wonderfull soyle, and were ledde capti-

Chap. 11, 7, 9.

Gene. 11, 13.

Gene. 12, 10.

Exo. 1, 8.

Exo. 12, 31.

Exo. 14, 21.

Exod. 19, 1.

Iohn. 12.

Iud. 2, 17.

2. King. 25, 2.

times into a land that was not theirs: and the Temple of their God was cast to the ground, and their cities were taken by their enemies.

- 19 *Eyd. 1. 3.* But * nowe they are turned to their God, and are come by from the scatters ring wherem they were scattered and haue possessed Ierusalem, wher their Temple is, and dwell in the mountaines whiche were desolate.
- 20 Nowe therefore, my lorde and gouernour, if there be any fault in this people, so that they haue sinned against their God, let vs consider that this shall be their ruine, and let vs goe by, and we shall ouercome them.
- 21 But if there be none iniquitie in this people, let my lorde passe by, leasse their lorde defende them, and their God bee for them, and we become a reproch because of all the world.
- 22 ¶ And when Achioz had finished these sayings, al the people standing round about the tent murmured: and the cheife men of Olofernes, & all they that dwelt by the sea side and in Moab, spake that they shoulde kill him.
- 23 For, say they, we feare not to meeete the children of Israel: for loe it is a people that haue no strength nor power against a mightie armie.
- 24 Let vs therefore goe by, O lorde Olofernes, and they shall be meate for thy whole armie.

CHAP. VI.

Olofernes blasphemeth God, whom Achior confessed. 14. Achior is deliuered into the hands of them of Bethulia, 18 The Bethulians cry vnto the Lorde.

- 1 **A**ND when the tumult of men that were about the counsell, was ceased, Olofernes, the cheife captaine of the armie of Assur, saide vnto Achioz before al the people of the straungers, & before all the children of Moab, and of them that were hired, of Ephraim,
- 2 Because thou hast prophesied among vs to daie, and haste saide that the people of Ierusalem is able to fight, because their God will defende them: and who is God but Nabuchodonosor?
- 3 He will sende his power, and will destroy them from the face of the earth, & their God shall not deliuer them: but we his seruantes will destroye them as one man: for they are not able to withstande the power of our hories.
- 4 For we will tread them vnder fette with them, and their mountains shall be broken with their bloude, and their fieldes shall be filled with their deade bodies, and their footesteppes shall not bee able to stande before vs: but they shall utterly perish.
- 5 The King Nabuchodonosor, lorde of all the earth hath saide, euen he hath

saide, None of my wordes shall bee in vaine.

- 6 And thou Achioz a hireling of Ammon, because thou hast spoken these words in the day of thine iniquitie thou shalt see my face no moze from this day vntill I take vengeance of that people that is come out of Egypt.
- 7 And then shall the pion of mine armie, and the multitude of them that serue me, passe through thy sides, and thou shalt fall among their saine when I shall put them to flight.
- 8 And my seruantes shall carrie thee into the mountaines, and they shall leaue thee at one of the hie cities: but thou shalt not perish, till thou be destroyed with them.
- 9 And if thou perswade thy selfe in thy minde, that they shall not be taken, let not thy countenance fall: I haue spoken it, and none of my wordes shall be in vaine.
- 10 Then commaunded Olofernes them concerning Achioz, that they shoulde bring him to Bethulia, and deliuer him into the hands of the children of Israel.
- 11 So his seruantes tooke him, and brought him out of the campe into the plaine: and they went out from the middes of the plaine into the mountaines, and came into the fountaines that were vnder Bethulia.
- 12 And when the men of the citie saue them from the toppes of the mountaine, they tooke their armour, and went forth of the citie vnto the toppes of the mountaine, encircled all the throwers with siniges, and kept them from coming by, by casting stones against them.
- 13 But they went priuily vnder the hill, and bound Achioz, and left him lying at the foote of the hill, and returned to their lorde.
- 14 Then the Israelites came down from their citie, and stood about him, and looked him and brought him into Bethulia, and presented him to the gouernour of their citie.
- 15 Which were in those dayes, Ozias the sonne of Michas, of the tribe of Simeon, and Chabuz the sonne of Gosthouell, and Charmis the sonne of Melchiel.
- 16 And they called together all the Ancientes of the citie, and all their youth came together, and their women to the assemblie: and they set Achioz in the middes of all the people. Then Ozias asked him of that whiche was done.
- 17 And he answered and declared vnto them the wordes of the counsell of Olofernes, and all the wordes that he had spoken in the middes of the Princes of Assur, and what feare Olofernes had spoken proudly againste the house of Israel.
- 18 Then the people fell downe and worshipped

Chapter. VII.
19 **Shipped** God, & cried vnto God, saying,
19 O Lord God of heauen, beholde their
pride, and haue mercie on the basenesse
of our people, and beholde this day the
face of those that are sanctified vnto
thee.

20 Then they comforted Achioz, & pray-
sed him greatly.

21 And Oziás tooke out of the assembly
into his house, and made a feast to the
elders, and they called on the God of Is-
rael all that night for helpe.

CHAP. VII.

1 *Olofernes doth besiege Bethulia, & the coun-
sel of the Idumeans and other against the Isra-
elites. 23 The Bethulians murmur against
their gouernours for lacke of water.*

The next day, Olofernes commaun-
ded all his armie, and all his people,
which were come to take his parte,
that they should remoue their campes
against Bethulia, and that they should
take all the streetes of the hill, and to
make warre against the children of Is-
rael.

2 Then their strong men remoued their
campes in that day, and the arriue of the
men of warre was an hundred thousand
& seuentie footemen, & twelue thousand
horsemen, besides the baggage and other
men that were a foote among them, a ve-
rie great multitude.

3 And they camped in the plaine nere
vnto Bethulia, by the founteine, & they
sped aboade toward Dothaim vnto
Bethaim, and in length from Bethulia
vnto Ciaron, which is ouer against Es-
dracilon.

4 Now the children of Israel, when they
sawe the multitude, were greatly trou-
bled, and saide euerie one to his neigh-
bour, Now will they shut vpp all the
whole earth: for neither the hie moun-
taines nor the vallies, nor the hilles are
able to abide their burden.

5 Then euerie one tooke his weapons of
warre, and burning fiers in their towres,
they remained & watched all that night.

6 But in the seconde day, Olofernes
brought forth all his horsemen in the
sight of the childre of Israel, which were
in Bethulia.

7 And viewed the passages by to their citie,
and came to the fountaines of their
waters, and tooke them, and set garrisons
of men of warre ouer them, and remo-
ued toward his people.

8 Then came vnto him all the cheefe of the
children of Esau, and all the gouernours
of the people of Idoab, and all the cap-
taines of the sea coast, and saide,

9 Let our captiue now heare a word, least
an inconuenience come in thine armie.

10 For this people of the children of Isra-
el do not trust in their speares, but in the
height of the mountaines, wherein they
dwell, because it is not easie to come by

to the toppes of their mountaines.

11 Now therefore, my Lord, fight not a-
gainst them in battell array, and there
shall not so much as one man of thy peo-
ple perishe.

12 Remaine in thy campe, and keepe all
the men of thine armie, and let thy men
keepe still the water of the countie, that
commieth forth at the foote of the moun-
taine.

13 For all the inhabitantes of Bethulia
haue their water thereof: so shall thirst
kill them, & they shall gine by their citie:
and we and our people will go by to the
toppes of the mountaines that are nere,
and will campe vpon them, and watche,
that none go out of the citie.

14 So they and their wiues, & their chil-
dren shalbe consumed with famine, and
beside the sword come against them, they
shalbe ouerthrowen in the streetes where
they dwell.

15 Thus shalt thou reider them an euill
rewarde, because they rebelled and obeyed
not thy person peaceably.

16 And these wordes pleased Olofernes
and all his souldiers, and he appointed
to doe as they had spoken.

17 So the campe of the children of Am-
mon departed, and wch them five thou-
sand of the Assyrians, and they pitched
in the valley, and tooke the waters, and
the fountaines of the waters of the chil-
dren of Israel.

18 Then the children of Esau went by
with the children of Ammon, and camp-
ed in the mountaines ouer against Do-
thaim, and they sent some of them selues
toward the South, & toward the East,
ouer against Hebel, which is nere vnto
Chusi, that is vpon the riuer Idoab:
mur: and the rest of the armie of the As-
syrians camped in the felde, and con-
uered the whole land: for their tentes
and their baggage were pitched in a wonder-
full great place.

19 Then the children of Israel cried vnto
the Lord their God, because their heart
saped: for all their enemies had compas-
sed them about, and there was no way
to escape out from among them.

20 Thus all the companie of Assur re-
mained about them, bothe their footes-
men, chariots and horsemen, foure and
thirtie daies: so that euen all the pla-
ces of their waters saped all the inhabi-
tants of Bethulia.

21 And the cisternes were emptie, and
they had not water enough to drinke for
one day: for they gaue them to drinke by
measure.

22 Therefore their children swowned, and
their wiues & yong men failed for thirst,
and fell downe in the streetes of the citie,
and by the passages of the gates, & there
was no strength in them.

23 Then all the people assembled to Ozi-
as, and to the cheefe of the citie, bothe
yong men and women, and children, and
cried with a loud voyce, and saide before
Ddd. ij. all

all the elders,

Exod. 5. 21

- 24 The Lord iudge betwene vs and pou: for pou haue done vs great iniurie, in that pehaue not required in peace of the children of Assur.
- 25 For now we haue no helper: but God hath solde vs into their handes, that we should be thrown downe before them with thirst and great destruction.
- 26 Now therefore call them together, and deliuer the whole cite for a spoyle to the people of Olofernes, and to all his armie.
- 27 For it is better for vs to be made a spoyle vnto them, then to dye for thirst: for we will be his seruants that we may liue, and not see the death of our infants before our eyes, nor our wiues, nor our children to dye.
- 28 We take to witness against pou the heauen and the earth, and our God and Lord of our fathers, which punisheth vs, according to our sinnes, and the sinnes of our fathers, þe lay not these thinges to our charge.
- 29 Then there was a great crye of all with one consent in the nuddes of the assemblie, and they cried vnto the Lord God with a lowde voyce.
- 30 Then saide Othas to them, Brethren, be of good courage: let vs waite yet fure daues, in the whiche space the Lord our God may turne his mercie toward vs: for he will not forsake vs in the end.
- 31 And if these daues passe, and there come not helpe vnto vs, I will do according to your woide.
- 32 So he separated the people, euerie one vnto their charge, and they went vnto the walles and towres of their cite, and sent their wiues and their children into their houses, and they were vexte lowe brought in the cite.

CHAP. VIII.

The parentage, life and conuersion of Iudeth.
11 She rebuketh the fainnesse of the gouernours. 12 She sheweth that they should not tempt God, but waite vpon him for succour, 33 Her enterprise against the enimies.

NOW at that time, Iudeth heard thereof, which was the daughter of Merari the sonne of Or, the sonne of Ioseph, the sonne of Giel, the sonne of Elcia, the sonne of Ananias, the sonne of Gedeon, the sonne of Siaphain, the sonne of Aeto, the sonne of Elui, the sonne of Eliab, the sonne of Nathanael, the sonne of Samael, the sonne of Salasabat, the sonne of Israel.

2 And Manasses was her husband, of her stocke and kindred, who died in the barclp harness.

3 For as he was diligent ouer them that bound theanes in the fiede, the heate came vpon his head, and he fell vpon his bed, and dyed in the cite of Bethulia, and they buried him with his fathers in the field betwene Dothaim & Balano,

- 4 So Iudeth was in her house a widowe thre yeares and foure moneths.
- 5 And she made her a tent vpon her hous, and put on sackcloth on her topnes, and wand wore her widowes apparell.
- 6 And she fasted all the daues of her widowhood, saue the day before the Sabbath and the Sabbaths, and the day before the newe Moones, and in the feastes and solemne daues of the house of Israel.
- 7 She was also of a goodly countenance and verie beaurifull to beholde: and her husband Manasses had left her golde & siluer, and men seruants, and made seruuants, and cattell, & possessions, where she remained.
- 8 And there was none that could bring an euill repoite of her: for she feared God greatly.
- 9 Now when she heard the euill wordes of the people against þe gouernour, because they faunted for lacke of waters (for Iudeth had heard all the wordes that Othias had spoken vnto them, and that he had * sworne vnto the to deliuer the cite vnto the Assyrians within fure daues)
- 10 Then she sent her maide, that had the gouernment of all thinges that he had, to call Othias and Chabris and Charnis the Alcientes of the cite.
- 11 And they came vnto her, and she saide vnto them, Heare me. Dye gouernours of the inhabitants of Bethulia: for your wordes that ye haue spoken before the people this day, are not right, touching this oth which ye made and pronounced betwene God and pou, and hath promised to deliuer the cite to the enimies, vntesse with in these daies the Lord turne to helpe pou.
- 12 And nowe who are you that haue tempted God this day, & set your selues in the place of God among the children of men?
- 13 So now pou seeke the Lord almightie, but pou shall neuer know any thing.
- 14 For pou cannot finde out the deapth of the heart of man, neither can ye perceiue the thinges that he thinketh: then how can pou search out God, that hath made all these thinges, and know his minde, or comprehend his purpose? Nay my brethren, provoke not the Lord our God to anger.
- 15 For if he will not helpe vs within these fure daues, he hath plover to defend vs when he will, euen euerie day, or to destroy vs before our enimies.
- 16 Do not pou therefore binde the counsels of the Lord our God: for God is not as man, that he may be threated, neither as the sonne of man, to be brought to iudgement.
- 17 Therefore let vs waite for saluation of him, and cal vpon him to helpe vs, and he will heare our voyce, if it please him.
- 18 For there appeareth none in our age, neither is there any now in these daues, neyther tribe, nor familie, nor people,

Chap. 7. 26.
30

nor cite among vs whiche worship the Gods made with handes, as hath bene aforetyme.

19 For the whiche cause our fathers were given to the sword, and for a spoyle, and had a great fall before our enemies. 20 But we knowe none other God: therefore we trust that he will not despise vs, nor any of our image.

21 Wherfore when we shall be taken, shall Iudea be so famous: for our Sanctuarie shall be spoiled, and he will require the profanation hereof at our mouth, 22 And the feare of our brethren, and the captiuitie of the countrie, and the desolation of our inheritance will be turned vpon our heads among the Gentiles, wheresoener we shall be in bondage, and we shall be an offence and a reproch to all them that possesse vs.

23 For our seruitude shall not be directed by fauour, but the Lorde our God shall turne it to dishonour.

24 Shewe therefore, O brethren, let vs shewe an example to our brethren, by cause their heartes depende vpon vs, and the Sanctuarie, and the house, and the altar rest vpon vs.

25 Moreover, let vs giue thanks to the Lorde our God, which trieth vs euen as he did our fathers.

26 Remember what things he did to Abraham, and howe he tried Isaac, & all vhe did, to Iacob in Mesopotamia of Syria when he kept the sheepe of Laban his mothers brother.

27 For he hath not tried vs as he tried them, to the examination of their hearts, neither doth he take vengeance on vs, but the Lord punisheth vs instruction them that come nere to him.

28 Then saide Oras to her, All that thou hast spoken, hast thou spoken with a good hearte, and there is none that is able to resist thy wordes.

29 For it is not to day that thy wisdom is knowen, but from the beginning of thy life all the people haue knowen thy wisdom: for the deuice of thine hearte is good.

30 But the people were verie thurstie, and compelled vs to doe vnto them, as we haue spoken, and haue brought vs to another which we may not transgresse.

31 Therefore nowe pray for vs, because thou arte an holie woman, that the Lord may sende vs raine to fill our cisternes, and that we may faunt no more.

32 Then saide Iudeth vnto them, Heare me, and I will doe a thing, which shall be declared in all generacions, to the children of our nation.

33 You shall stand this night in the gate, and I will goe forth with mine handes made: and within the dayes that we haue promised to deliver the citie to our enemies, the Lorde will visite Israel by mine hande.

34 But inquire not you of mine acte: for I will not declare it vnto you, till the

things be finished that I doe. 35 Then saide Oras and the Princes vnto her, Goen in peace, and the Lorde God be before thee: to take vengeance on our enemies.

36 So they returned from the truce, and went to their wardes.

CHAP. IX.

1 Iudeth humbleth her selfe before the Lorde, and maketh her prayers for the deliuerance of her people. Against the pride of the Assyrians, 11. God is the helpe of the humble.

1 Then Iudeth fell vpon her face, and put ashes vpon her head, and put off the sackcloth wherewith she was clothed. And about the tyme that the mensense of that euening was offered in Ierusalem in the house of the Lorde, Iudeth cried with a lowde voyce, and said,

2 O Lorde God of my father Simeon, to whome thou gauest a worde to take vengeance of the strangers which opened the wombe of the maide, and desiled her, and discovered the thigh with shame, and polluted the wound to reproch, (for thou haddest commaunded that it should not be so,

3 Per they did things for the which thou gauest their Princes to the slaughter, for they were deceiued and washed their beds with blood) and hast stricken the seruantes with the gouernours, and the gouernours vpon their thrones,

4 And hast giuen their wines for a pray, and their daughters to be captiues, and all their spoiles for a bootie to the children that thou louedst: which were moued with thy zeale, and abhorred the pollution of their bloude, and called vpon thee for aide, O God, O my God, heare me also a widowe.

5 For thou hast wrought the things afore, and these, and the things that shall be after, and thou considerest the things that are present, and the things that are to come.

6 For the things which thou doest purpose, are present, and say, Beholde, we are here: for all thy wayes are reabie, and thy iudgements are foreknowen.

7 Beholde, the Assyrians are multiplied by their power: they haue exalted themselves with horses and horsemen: they glorie in the strength of their footemen: they trust in shield, speare, and bowe, and sling, and doe not knowe that thou art the Lord that breakest the battels: the Lorde is thy name.

8 Breake thou their strength by thy power, and breake their force by thy wrath: for they haue purposed to desile thy Sanctuarie, and to pollute the Tabernacle where thy glorious Name resteth, and to cast downe with weapons the homes of the Altar.

9 Beholde their pride, and sende thy wrath vpon their heates, giue into mine hande, which am a widowe, the

1ud. 1. 11. 41. 61.

Gene. 22. 1. Gene. 28. 7

Ge. 34. 2. 25

strength that I haue conceiued.

Judg. 4. 11.
5. 26.

10 * Hinte by the deceipt of my lippes the seruant with the Dymce, and the Dymce with the seruante: abate their height by the haunde of a woman.

Indg. 7. 2.
2. chro. 14. 11
5. 16, 3.
20. 6.

11 * For thy valour standeth not in the multitude, nor thy might in strong men: but thou, O Loyde, art the helpe of the humble and little ones, the defender of the weake, & the protector of them that are forsaken, and the Saviour of them that are without hope.

12 Surely, surely thou art the G O D of my father, and the God of the inheritance of Israel, the Loyde of Heauen and earth, the creator of the waters, the King of all creatures: heare thou my prayer,

13 And grantt me words and craft, and a wound, and a stroke against them that enterpryse cruell things against thy seruante, and against thine holy House, and against the toppes of Zion, and against the house of the possession of thy children.

14 Shew evidently among all thy people, and all thy tribes, that they may knowe that thou arte the G O D of all power and strength, and that there is none other that defendeth the people of Israel, but thou.

CHAP. X.

2 *Judeth decketh her self, and goeth forth of the cite. 11. She is taken of the watch of the Assyrians and brought to Olofernes.*

1 **N**O W after she had ceased to crie vnto the God of Israel, and had made an ende of all these wordes,

2 She rose where she had fallen downe, and called her maide, and went downe into the house, in the whiche she abode in the Sabbath dayes and in the feast dayes,

3 And putting away þ sackcloth wherewith she was clad, & putting off þ garments of her widowhoo, she washed her bodie with water, and anoynted it with much oynment, and dyssed the haire of her heade, and put attire vppon it, and put on her garners of gladnesse, wherewith she was clad during þ life of Manasses her husband,

4 And she put lippes on her fete, and put on bracelets, and sleeves, and rings, & earringes, and all her ornaments, and she decked her selfe beautifull to allure the eyes of all men that should see her.

5 Then she gaue her maide a bottell of wine, and a pottle of oyle, and filled a scrupple with flowre, & with drie figges, and with fine breade: so she lapped by all these things to gether and laped them vppon her.

6 Thus they went forth to the gate of the cite of Bethulia, and found standing there Othias, and the Ancientes of the cite, Chabris and Charnis.

7 And when they sawe her, that her face was changed, and that her garment was changed, they marvelled greatly at her wonderfull beautie, and saide vnto her,

8 The God, the God of our fathers giue thee fauour, and accomplishe thine enterprises to the glorie of the children of Israel, and to the exaltation of Ierusalem. Then they worshipped G O D.

9 And she saide vnto them, Commaunde the gates of the Citie to be opened vnto me, that I may go forth to accomplishe the thinges whiche you haue spoken to me. So they commaunded the young men to open vnto her, as she had spoken.

10 And when they had done so, Judeth went out, she and her maide with her, and the men of the Citie looked after her, until shee was gone downe the mountaine, and till shee had passed the valley, and coulde see her no more.

11 Thus they went streight forth in the valley, and the first watch of the Assyrians met her,

12 And tooke her, and asked her, Of what people arte thou? and whence comest thou? and whither goest thou? And shee saide, I am a woman of the Hebrewes, and am fledde from them, for they shall be giuen you to be consumed.

13 And I come before Olofernes, the chiefe captaine of your armie, to declare him true thinges, and I will shew before him the way wheremy he shall go and wime al the mountaines, without loosing the bodie or life of any of his men.

14 Now when the men heard her wordes, and beheld her countenance, they wondred greatly at her beautie, and said vnto her,

15 Thou hast saved thy life, in that thou hast hastened to come downe to the presence of our loide: nowe therefore come to his tent, and some of vs shall conduct thee vntill they haue deliuered thee into his handes.

16 And when thou standest before him, be not afraid in thine hearte, but shewe vnto him according as thou hast to say, and he will increate thee well.

17 Then they chose out of them an hundred men, & prepared a chariot for her and her maide, and brought her to the tent of Olofernes.

18 Then there was rumming to and fro, throughout the campe: for her coming was vnted among the tentes: & they came and stood rounde about her: for she stood without the tent of Olofernes, vntill they had declared vnto him concerning her.

19 And they marvelled at her beautie, & wondred at the children of Israel because of her: and euery one said vnto his neigb

neighbour, Who would despise this people, that haue among them suche women? surely it is not god that one man of them be left: for if they should remaine, they might deceiue the whole earth.

- 20 Then Olofernes gaerde went out, and all his seruantes, and they brought her into the tent.
- 21 Now Olofernes rested vpon his bed vnder a canopie, which was wouen with purple and golde and emeraldes, & precious stones.
- 22 So they shewed him of her, & he came forth vnto the entrie of his tent, & they caried lampes of silver before him.
- 23 And when Iudeth was come before him and his seruantes, they all marvelled at the beautie of her countenance, and she fell downe vpon her face, and did reuerence vnto him, and his seruantes tooke her vp.

CHAP. XI.

1 Olofernes comforteth Iudeth, 3 And asketh the cause of her coming, 5 She deceiueth him by her faire wordes,

- 1 **T**hen saide Olofernes vnto her, Woman, be of good comfort: feare not in thine heart: for I neuer hurt any that would serue Nabuchodonosor the King of all the earth.
- 2 Now therefore if thy people that dwelseth in the mountaines, had not despised me, I wold not haue lifted vp my speare against them: but they haue procured these things to themselves.
- 3 But now tell me wherefore thou art fled from them, and art come vnto vs: for thou art come for safegarde: be of good comfort, thou shalt liue from this night, and hereafter.
- 4 For none shall hurt thee, but intreate thee well, as they doe the seruants of King Nabuchodonosor my lord.
- 5 Then Iudeth saide vnto him, Receive the wordes of thy seruant, and suffer thine handmaide to speake in thy presence, and I will declare no lye to my lord this night.
- 6 And if thou wilt followe the wordes of thine hand maide, God will bring the thing perfect to passe by thee, and my lord shall not faile of his purpose.
- 7 Now Nabuchodonosor King of all the earth liueth, & as his power is of force, who hath sent thee to reforme all persons, not onely men shall be made subiect to him by thee, but also the bestes of the fieldes, & the cattell, and the foules of the heauen shall liue by thy power vnder Nabuchodonosor and all his house.
- 8 For we haue heard of thy wisdom & of thy prudent spirite, & it is declared thorough the whole earth, that thou onely art excellent in all the kingdom, and of a wonderful knowledge, and in feares of waere maruelous.
- 9 Now as concerning the matter which

Achior did speake in thy counsell, we haue hearde his wordes: for the men of Bethula did take him, and he declared vnto them all that he had spoken vnto thee.

- 10 Therefore, O lord and gouernour, respect not his word, but let it in thine hart, for it is true: for there is no punishment against our people, neither can the sword preuaile against them, except they sinne against their God.
- 11 Now therefore least my lord should be frustrate, and boide of his purpose, and that death may fall vpon them, and that they may be taken in their sinne, whyles they psonifie their God to anger, which is so oft times as they doe that which is not becoming,
- 12 (for because their vittalles faile, and all their water is wasted, they haue determined to take their cattell, and haue purposed to consume all things which God had forbidden them to eate by his lawes:
- 13 Yea, they haue purposed to consume the first frutes of the wheate, and the riches of the wine, and of the ople, which they had reserued & sanctified for the Priests that serue in Ierusalem before the face of our God: the which thinges it is not lawfull for any of the people to touche with their handes.
- 14 Moreover they haue sent to Ierusalem, because they also that dwell there, haue done the like, suche as should bring their licence from the Senate)
- 15 Now when they shall bring them word, they will doe it, & they shall be giuen thee to be destroyed the same day.
- 16 Wherefore I thine handmaide, knowing all this, am fled from their presence, and God hath sent me to worke a thing with thee, whersoer of the earth shall wonder, and whosoer shall heare it.
- 17 For thy seruant feareth God, and worshippeth the God of heauen day and night, and now let me remaine with thee, my lord, and let thy seruant go out in the night into the balley, and I will pray vnto God, that he may reueale vnto me when they shall commit their sinnes.
- 18 And I will come and shewe it vnto thee: then thou shalt goe forth with all thine armie, and there shall be none of them that shall resist thee.
- 19 And I will leade thee through the middes of Iudaea, vntil thou come before Ierusalem, and I will set thy thione in the middes thereof, and thou shalt driue them as sheepe that haue no sheps heard, and a dogge shall not barke with his mouth against thee: for these thinges haue bene spoken vnto me, and declared vnto me according to my foike knowledge, and I am sent to shew thee.
- 20 Then her wordes pleased Olofernes, and all his seruantes, and they maruelled at her wisdom, and saide,
- 21 There is not such a woman in all the world, both for beautie of face, and wise-

Do, iii,
doing

Chap. 5. 5.

boine of wordes.

- 22 Likewise Olofernes saide vnto her, God hath done this, to send thee before the people that strength might be in our handes, and destruction vpon them that despise my lord.
- 23 And now thou art both beautifull in thy countenance, and wittie in thy wordes: surely if thou do as thou haite spoken, thy God shall be my God, & thou shalt dwell in the house of Nabuchodonosor, and shalt be renowned through out the whole earth.

CHAP. XII.

2 Iudeth would not pollute her selfe with the meate of the Gentiles. 3 She maketh her request that she might go out by night to pray. 11 Olofernes causeth her to come to the banquet.

Then he commaunded to bring her in where his treasures were laide, and bade that they should prepare for her of his owne meates, and that she should drinke of his owne wine.

Gen. 43. 31.
dan. 1. 8.
job. 1. 11.

2 But Iudeth saide, * I may not eate of them, least there should be an offence, but I can suffice my selfe with the thinges that I haue brought.

3 Then Olofernes saide vnto her, If the thinges that thou hast, should faile, how should we giue thee the nation? for there is none with vs of thy nation.

4 Then saide Iudeth vnto him, As thy soule liueth, my Lord, thine handmaide shall not spend those thinges that I haue, before the Lord while by mine hand the thinges that he hath determined.

5 Then the seruants of Olofernes brought her into the tent, and she slept vntill midnigh, and rose at the morning watch.

6 And sent to Olofernes, saying, Let my lord commaunde that thine handmaide may go forth vnto prayer.

7 Then Olofernes commaunded his garde that they should not stay her: thus she abode in the campe thre daies, and went out in the night into the valley of Berhulia, & washed her selfe in a fontaine, euen in the water by the campe.

8 And when she came out, she prayed vnto the Lord God of Israel, that he would direct her way to the exaltation of the children of her people.

9 So she returned, and remained pure in the tent, vntill she ate her meate at evening.

10 ¶ And in the fourth day, Olofernes made a feast to his owne seruants onely, and called none of them to the banquet, that had the affaires in hand.

11 Then saide he to Bagoas the Eunuche who had charge ouer all that he had, So & persuade this hebrue woman, which is with thee, that she come vnto vs, & eat, and drinke with vs.

12 For if were a shame for vs, if we should see such a woman alone, & not talke with her, and if we do not allure her, she will mocke vs,

11. 11.

13 Then went Bagoas from the presence of Olofernes, and came to her, and saide, Let not this faire maide make difficulte to goe in to my lord, and to be honoured in his presence, and to drinke wine with vs to the full, and to be increased as one of the daughters of the children of Assur, which remain in the house of Nabuchodonosor.

14 Then saide Iudeth vnto him, Who am I now, that I should gaine say my lord? Surely what soeuer pleaseh him, I will doe speedily, and it shall be my joy vnto the day of my death.

15 So she arose and trimmed her with garmentes, and with all the ornaments of women, and her maide went, and spread forth her skinnies on the ground ouer against Olofernes, which he had receiued of Bagoas for her daily vse, that she might sit and eate, on them.

16 Nowe when Iudeth came and sate downe, Olofernes heart was ranshed with her, and his spirit was moued, and he desired greatly her companie: for he had wayted for the time to desceme her, from the day that he had seene her.

17 Then saide Olofernes vnto her, Drinke now, and be merrie with vs.

18 So Iudeth saide, I drinke now, my lord, because my state is created this day moze then euer it was since I was boine.

19 Then sheooke, and ate and dranke before him the thinges, that her maide had prepared.

20 And Olofernes reioiced because of her, and dranke much moze wine then he had drunken at any tyme in one day since he was boine.

CHAP. XIII.

1 Iudeth prayeth for strength. 8 She smiteth off Olofernes necke. 10 She returneth to Bethulia, and reioyceth her people.

Now when the evening was come, his seruantes made haste to depart, and Bagoas shut his tent without, and dismissed those that were present, from the presence of his lord, and they went to their beddes: for they were all wearie, because the feast had bene long.

Eccle. 31.
20. 15.

2 And Iudeth was left alone in the tent, and Olofernes was stretched along vpon his bedde: for he was filled with wine.

3 ¶ Now Iudeth had commaunded her maide to stand without her chamber, & to wayte for her coming forth, as she did daily: for she said, she would go forth to her prayers, and she spake to Bagoas according to the same purpose.

4 So all went forth of her presence, and none was left in the chamber, neither little nor great: then Iudeth standing by his bed, saide in her heart, O Lord God of all power, behold at this present the woorkes

works of mine hands for the exaltation of Jerusalem.

- 5 For nowe is the time to helpe thine inheritance, and to execute mine enterprises, to the destruction of the enemies which are risen against vs.
- 6 Then shee came to the post of the bedde which was at Olofernes head, & tooke downe his satchin from thence,
- 7 And approached to the bed, & tooke holde of the haire of his head, & said. Strengthen mee, O Lord God of Israel this day.
- 8 And shee smote twice vpon his necke with all her might, and shee tooke away his head from him,
- 9 And rolled his bodie downe from the bed, and pulled downe the canopie from the pillers, and anon after shee went forth, and gaue Olophernes head to her maide,
- 10 And shee put it in her scripp of meat: so they twaine went together according to their custome vnto prayer, & praesing through the tentes, went about by that valley, and went by the mountaine of Bethulia, & came to the gates thereof.
- 11 Then said Iudeth a faire off to the watchmen at the gates. Open now the gate: God, euen our God is with vs to shewe his power yet in Jerusalem, and his force against his enemies, as he hath euen done this day.
- 12 Now when the men of her citie heard her voyce, they made haste to go down to the gate of their citie, and they called the Elders of the citie.
- 13 And they ran all together both small & great: for it was about their expectation, that shee should come. So they opened the gate, and receiued her, and made a fire for a light, and stode round about them twaine.
- 14 Then shee said to them with a lowde voyce, Praise God, praise God: for he hath not taken away his mercie from the house of Israel, but hath destroyed our enemies by mine hands this night.
- 15 So shee tooke the head out of the scripp & shewed it, & said vnto them, Behold y^e head of Olofernes, the chiefe captaine of the armie of Assur, & behold the canopie, wherein he did lie in his drunkenesse, & the Lord hath smitten him by the hand of a woman.
- 16 As the Lord liueth, who hath kept mee in my way that I went, my countenance hath deceiued him to his destruction, & he hath not committed sinne with mee by any pollution or vilanie.
- 17 Then all the people were wonderfull astonished, and bowed them selues, and worshipped God, and said with one accord, Blessed be thou, O our God, which hast this day brought to naught the enemies of thy people.
- 18 Then said Ozias vnto her, O daughter, blessed art thou of the most hie God above all the women of the earth, & blessed be the Lord God, which hath created

the heauens & the earth, which hath directed thee to the cutting off of the head of the chiefe of our enemies.

- 19 Surely this thine hope shall neuer departe out of the hearts of men: for they shall remember the power of God for euer.
- 20 And God turne these things to thee for a perpetuall praise, and visite thee wth good things, because thou hast not spared thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking a streight way before our God. And all the people said, So be it, So be it.

CHAP. XIII.

1 Iudeth causeth to hang y^e head of Olofernes. 10 Achior recogniseth him selfe to the people of God. 11 The Israelites go out against the Assyrians.

- 1 Then said Iudeth vnto them. Heare mee also, my brethren, and take this head, & hang it vpon the highest place of your walles. 2. Marc. 28.
- 2 And so soone as the morning shall appeare, & the sunne shall come forth vpon the earth, take pou euery one his weapons, and go forth euery valiant man out of the citie, and set you a captaine ouer the, as though you would go downe into the felde, toward the watche of the Assyrians, but go not downe.
- 3 Then they shall take their armour, and shall go into their campe, and raise y^e captaines of the armie of Assur, & they shall riuine to the tent of Olofernes, but shall not finde him: then feare shall fall vpon them, and they shall see before your face.
- 4 So you and all that inhabite the coastes of Israel, that pursue them, & ouerthrow them as they go.
- 5 But before you do these things, call mee Achior the Ammonite, that he may see, and knowe him that despised the house of Israel, and that sent him to vs as to death.
- 6 Then they called Achior out of y^e house of Ozias, and when he was come and sawe the head of Olofernes in a certene mans hand in the assemblie of the people, he fell downe on his face, & his spirit failed.
- 7 But when they had taken him by, hee fell at Iudeths feete, & reuerenced her, and said, Blessed art thou in all the tabernacle of Iuda, and in all nations, which, hearing thy name, shall be astonished.
- 8 Now therefore tell mee all the things, that thou hast done in these days. Then Iudeth declared vnto him in y^e middes of the people all that shee had done, from the day that shee went forth, vntill that houre shee spake vnto them.
- 9 And when shee had left off speaking, the people reioyced with a great voyce, and made a noyse of gladnesse through their citie.

10 And Achioz, seeing all things that God had done for Israel, beleued in God busynedly, and circumcised the foreskin of his flesh, and was ioyued vnto the house of Israel vnto this day.

11 As soone as the morning arose, they hadged the head of Olofernes out at the wall, & every man tooke his weapons, & they went forth by bandes vnto the straetes of the mountaine.

12 But when the Assyrians sawe them, they sent to their captains, which went to the gouernours, and chiefe captains, and to all their rulers.

13 So they came to Olofernes tent, and said to him that had the charge of all his things, Waken our Lord: for the slaues haue beene bolde to come downe against vs to battell, that they may be destroyed for ever.

14 Then went in Sagoas, and knocked at the doore of the tent: for he thought that he had slept with Iudeth.

15 But because none answered, he opened it, and went into the chamber, & founde him cast vpon the floore, and his head was taken from him.

16 Therefore he cryed with a loud voyce, and with weeping and mourning, and a mightie cry, and rent his garments.

17 After, he went into the tent of Iudeth wher he vsed to remaine, and found her not: then he leaped out to the people and cryed,

18 These slaues haue committed wickednesse: one woman of the Hebrzewes hath brought shame vpon the house of King Nabuchodonosor: for beholde, Olofernes lieth vpon the ground with out an head.

19 When the captains of the Assyrians arme heard these wordes, they rent their coates, and their heart was wonderfully troubled, and there was a crye, and a very great noise throughout the campe.

CHAP. XV.

1 The Assyrians are afraine and flee. 3 The Israelites pursue them. 8 Iocaim the hie Priest cometh to Bethulia to see Iudeth, and to praise God for her.

1 **A**D when they that were in the tents, heard, they were astonish'd at the thing that was done.

2 And feare and trembling fell vpon them, so that there was no man that durst abide in the sight of his neighbour: but altogether amazed, they fled by every way of the plaine & of the mountaines.

3 They also that had camped in the mountaines round about Bethulia, were put to flight: then the children of Israel, euerie one that was a warrior among them, rushed out vpon them.

4 Then sent Oias to Bethonathem, & to Sebai, and Chobai, and Chola, and to all the coastes of Israel, suche as should declare vnto them the things

that were done, and that all should rush forth vpon their enemies to destroye them.

5 Now when the children of Israel heard it, they all fell vpon them together vnto Chobai: likewise also they that came from Jerusalem, and from all the mountaines: for men had tolde them what things were don in the campe of their enemies, and they that were in Galaad & in Gazile chased them with a great slaughter until they came to Damascus, & to the coastes thereof.

6 And the residu that dwelt at Bethulia, fell vpon the campe of Assur and spoyled them, & were greatly enriched.

7 And the children of Israel that returned from the slaughter, had the rest: and the villages and the cities that were in the mountaines and in the plaine, had a great bootie: for the abundance was verie great.

8 Then Iocaim the hie Priest, & the ancients of the childre of Israel that dwelt in Jerusalem, came to confirme the benedictes that God had shewed to Israel, and to see Iudeth, and to salute her.

9 And when they came vnto her, they blessed her with one accord, and said vnto her, Thou art the exaltation of Jerusalem: thou art the great glorie of Israel: thou art the great reioicing of our nation.

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the almightie Lord for euermore: and all the people said, So be it.

11 And the people spoyled the campe the space of thirtie dayes, and they came vnto Iudeth Olofernes tent, and all his siluer and beds, and basins, and all his stuffe, and sheeooke it, and laid it on her mules, and made readie her charcets, & laid them thereon.

12 Then all the women of Israel came together to see her, and blessed her, and made a daunce among them for her, and sheeooke branches in her hand, and gaue also to the women that were with her.

13 They also crowned her with Oliues, and her that was with her, & shee went before the people in the daunce, leading all the women: and all the men of Israel followed in their armour with crowns, and with songs in their mouthes.

CHAP. XVI.

Iudeth praiseth God with a song. 19 Shee offereth to the Lord Olofernes lustre. 23 Her continuencie, life and death. 25 All Israel lamenteth her.

1 **T**hen Iudeth began this confession in all Israel, and all the people sang this song with a loude voyce.

2 And Iudeth said, Beginne vnto my song with timbets, sing vnto my Lord with

with cymbals: tune vnto him a psalme: eralt his praise, and call vpon his name.

3 For God breaketh the battels, & pitched his campe in the middes of the people, and deliuered me out of the hand of the persecuters.

4 After came from the mountaines forth of the North: he came with thousands in his armie, * Whose multitude hath shut vp the ruers, and their horsemen haue covered the valleys.

5 He saide that he would burne by my voyders, and kill my pong men with the sword, and dash the sucking children against the ground, and make mine infants as a pray, & my virgins a spoyle.

6 But the almightie Lorde hath brought them to naught by the hand of a woman.

7 For the mightie did not fall by þ pong men, neither did the souldes of Titan smite him, nor the hye giants made him, but Iudeth the daughter of Merari did discomfite him by the beautie of her countenance.

8 For she put off the garment of her wisdom, for the crastation of those that were oppressed in Israel, and anointed her face with oymntment, and bound by her haire in a coise, & toke a linnen garment to deceiue him.

9 Her slippers rauished his eyes: her beautie toke his minde prisoner, and þ fauchin passed through his necke.

10 The Persians were astonishd at her boldnes, and the Medes were troubled with her hardiwell.

11 But mine afflicted reioyced, and my feeble ones shouted: then they feared, they lifted by their voyces, and turned backe.

12 The children of maides perced them, and wounded them as they fled away like children: they perished by the battell of the Lord.

13 I will sing vnto the Lorde a song and prayse, O Lorde, thou art great and glorious, maruelous & invincible in power.

14 Let all thy creatures serue thee: * for thou hast spoken, and they were made: thou hast sent thy spirit, and he made them by: and there is none that can resist thy voyce.

15 For the mountaines leape by from

their foundations with the waters: the rockes melt at thy presence like ware: yet thou art mercifull to them that feare thee.

16 For all sacrifice is too little for a swete sauour, and all the fat is too little for thy burnt offering: but he that feareth the Lord, is great at all times.

17 Who to the nations that rise by against my kinred: the Lord almightie will take vengeance of them in the day of iudgement, in sending fire and voyces vpon their fleshe, and they shall feele them and weep for euer.

18 After, when they went vnto Jerusalem, they worshipped þ lord, & asloone as the people were purified, they offered their burnt offerings, and their free offerings, and their giftes.

19 Iudeth also offered all the stuffe of Olofernes, which the people had giuen her, and gaue the canopy which he had taken off his bed, for an oblation to the Lord.

20 So the people reioyced in Jerusalem by the Sanctuarie, for the space of thre monethes, and Iudeth remained with them.

21 After this time, euery one returned to his owne inheritance, and Iudeth went to Bethulia, and remained in her owne possession, and was for her time honourable in all the countrie.

22 And many desired her, but none had her companie all the dayes of her life after that Manasses her husboand was dead, and was gathered to * his people.

23 But she increased more and more in honour, and wared old in her husbands house, being an hundred and five yere olde, and made her maide free: so she dyed in Bethulia, and they buried her in the graue of her husband Manasses.

24 And * the hoase of Israel lamented her seven dayes, and before she dyed, she did distribute her goods to all them that were necest of kinred to Manasses her husboand, and to them that were the necest of her kinred.

25 And there was none that made the children of Israel any more afraid in the dayes of Iudeth, nor a long time after her death.

Esther.

Certaine portions of the storie of Esther, which are found in some Greeke and Latine translations.

Which followe the tenth Chapter.

4 **T**hen Mardocheus saide, God hath done these things.
5 For I remember a dreame, which I saue concerning these matters, and there was nothing thereof omitted,

6 A little fountaine which became a flood, and was a light, and as the Sunne, and as much water, this flood was Esther whom þ King married, & made Queene.

7 And the two dragons are J & Manan.

8 And the people are they that are assembled to destroy the name of the Jewes.

9 And my people is Israel, which cried to God,

Esth. x. 11. 5

Gen. 1. 24.
psal. 33. 9.

* Or, her people.

Gen. 50. 10

God, and are sained: for the Lorde hath sained his people, and the Lorde hath deliuered vs from all these evils, and God hath wrought signes, and great wonders, which haue not bene done among the Gentiles.

- 10 Therefore hath he made two lots, one for the people of God, and an other for all the Gentiles.
- 11 And these two lottes came before God for all nations, at the houre and time appointed, and in the day of iudgement.
- 12 So God remembered his owne people, and iustified his inheritance.
- 13 Therefore those days shal be vnto them in the moneth Nisan the fourteenth, and fiftenth day of the same moneth, with an assembly and ioy, and with gladnes before God, according to the generati- ons for euer among his people.

CHAP. XI.

- 1 **I**n the fourth yere of the reigne of Drolomeneus and Cleopatra Dolsichens, who said he was a Priest and Leuite, and Drolomeneus his son, that brought the former letters of Phurax, which they said by Simachus the sonne of Drolomeneus, which was at Jerusalem inter- pected,
- 2 In the second yere of the reigne of great Artaxerxes in the first day of the month Nisan, Mardocheus the sonne of Ja- rus, the sonne of Sentei, the sonne of Cis of the tribe of Benjamin had a dreame,
- 3 A Iewe dwelling in the cite of Susis, a noble man, that bare office in the Kings court.
- 4 He was also one of the captiuitie which Nabuchodonosor the King of Babylon brought from Jerusalem by Iechonias.
- 5 And this was his dreame, Beholde a noise of a tempest with thunders, and earthquakes, and vppre in the land.
- 6 Behold two great dragons came forth readie to fight one against an other.
- 7 Their crye was great, whereby all the heathen were ready to fight against the righteous people.
- 8 And the same day was full of darknes and obscuritie, and trouble, and anguish: pea, aduersitie, and great affliction was vpon the earth.
- 9 For then the righteous fearing their afflictions, were amased, and being readie to die, cryed vnto God.
- 10 And while they were crying, the little well grew into a great river, and flowed ouer with great waters.
- 11 The light and the Sunne rose vp, and the lowly were exalted, and deuoured by glorioues.
- 12 Howe when Mardocheus had seene this dreame, he awoke and rose vp and thought in his heart vntill the night, what God would do, and so he desired to knowe all the matter.

CHAP. XII.

1 **A**t the same time dwelt Mardocheus in the Kings court with Bagas

thas, and Thara, the Kings Eunuches & keepers of the palace.

- 2 * But when he heard their purpose, ^{Esdr. 2. 28} & ^{6. 2.} their unaginacions, he perceived that they went about to lay their hands vpon the King Artaxerxes, and so he certis- fied the King thereof.
- 3 Then caused the King to examine the two Eunuches with toiments, & when they had confessed it, they were put to death.
- 4 This the King caused to be put in the Chronicles. Mardocheus also wrote the same thing.
- 5 So the King commanded that Mardocheus should remain in the court, and for the aduertisement, he gaue him a reward.
- 6 But Aman the sonne of Amadathus the Agagite, which was in great honoz and reputation with the king, went about to hurt Mardocheus and his people, because of the two Eunuches of the king that were put to death.

CHAP. XIII.

- 1 The copie of the letters of Artaxerxes against the Iewes, 8 The prayer of Mardocheus.
- 1 **T**he copie of the letters was this, ^{Ioseph. an- rig. 11. chap. 6.} The great king Artaxerxes wrieth these things to the princes and gouernours that are vnder him from India vnto Ethiopia in an hundred and seuen and twentie prouinces.
- 2 When I was made loyde ouer many people, and had subdued the whole earth vnto my dominion, I would not exalte my selfe by the reason of my power, but purposed with equite alway and gentlenes to gouerne my subiectes, & wholy to let them in a peaceable life, and there- by to bring my kingdome vnto tranqui- litie, that men might safely go thowoe on euery side, and to reime peace againe, which all men desire.
- 3 Howe when I asked my counsellers howe these things might be brought to passe, one that was conuersant with vs, of excellent wisdom, and constant in good will, and shewed him selfe to be of sure fidelitie, which had the second place in the kingdome, euen Aman, declared vnto vs, that in all nations there was scattered aboia a rebellious people, that had lawes contrarie to all people, and haue alwayes despised the commandements of kings, and so that this generall emperie, that we haue be- goune, can not be gouerned without of- fence.
- 5 Seeing now we perceine, that this peo- ple alone are altogether contrarie vnto euery man, vsing strange and other man- ner of lawes, and hauing an enill opin- ion of our doings, and goe about to sta- blish wicked matters, that our kingdome should not come to good estate,
- 6 Therefore haue we commanded, that all they that are appointed in writing vnto you by Aman (which is ordeined

* Or, lottes.

ouer the affaires, and is as our seconde father shall all with their wimes & children be destroyed and rooted out with the sworde of their enemies without all mercie, and that none be spared þ fourteenth day of the twelfth moneth Adar of this peere,

7 That they which of olde, and now also haue euer bene rebellous, may in one day with violence be thrust downe into the hel, to the intent that after this time our affaires may be without troubles, & well governed in all pointes.

8 Then Mardocheus thought vpon all the workes, and of the Lorde, and made his prayer vnto him,

9 Saying, O Lorde, Lorde, the King almightie (for al things are in thy powde) and if thou hast appointed to saue Israel, there is no man that can withstand thee.

10 For thou hast made heauen & earth, and al the wonderous things vnder the heauen.

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things, & thou knowest, Lord, that it was neither of malice, nor presumption, nor for any desire of glorie, that I did this, and not bowe downe to prouide Aman.

13 For I would haue bene content with good will for the saluation of Israel, to haue kill the sole of his foete.

14 But I did it, because I would not preferre the honour of a man about the glorie of God, & would not worship any but onely thee, my Lord, and this haue I not done of pride.

15 And therefore, O Lord God and King, haue mercie vpon thy people: for they imagine howe they may bring vs to naught, yea, they would destroy the inheritance, that hath bene thine from þ beginning.

16 Despise not the position, which thou hast deliuered out of Egypt for thine owne selfe.

17 Heare my prayer, and be merciful vnto thy position: turne our sorrowe into ioy, that we may Hue, O Lord, & praise thy name: thut not þ mouthes of them that praise thee.

18 All Israel in like manner cryed moste earnestly vnto the Lord, because þ death was before their eyes,

with the haire that thee pluckt of. And thee prayed vnto the Lord God of Israel, saying, O my ioye, thou onely art our King: help mee desolate woman, which haue no helper but thee.

4 For my danger is at hand.

5 From my pouth by I haue heard in þ kinred of my father, that thou, O Lord, tookest Israel from among all people, & our fathers from their predecessours for a perpetuall inheritance, and thou hast performed that which thou didst promise them.

6 Now Lord, we haue sinned before thee: therefore hast thou giuen vs into þ hands of our enemies.

7 Because we worshipped their gods, O Lord, thou art righteous.

8 Heere thelelle it satisfierh them not, that we are in bitter captiuitie, but they haue stoken hands with their idols,

9 That they will abolishe the thing that thou with thy mouth hast ordeined, and destroy thine inheritance, to shut by the mouth of them that praise thee, and to quench the glorie of thy temple, and of thine altar,

10 And to open the mouthes of the heathen, that they may praise the power of the idoles, & to magnifie a fleshy King for euer.

11 O Lorde, giue not thy Scripser vnto them that be nothing, lest they laugh vs to scome in our miserie: but turne their denise vpon them selues, and make him an example, that hath begone the same against vs.

12 Thinke vpon vs, O Lord, & shewe thy selfe vnto vs in the time of our distresse, and strengthen mee, O King of gods, & Lord of all power.

13 Giue mee an eloquent speche in my mouth before the Lpon: turne his heart to hate our enemye, to destroy him, & all such as consene vnto him.

14 But deliuer vs with thine hande, and helpe mee that am solitarie, which haue no defence but onely thee.

15 Thou knowest all thing, O Lord: thou knowest, that I hate the glorie of the vnrighteous, & that I abhorre the bed of þ vncircumcised, & of all the heathen.

16 Thou knowest my necessitie: for I hate this toke of my vniuenience, which I beare vpon mine head, what time as I must shewe my selfe, and that I abhorre it as a mensurous cloth, and that I weare it not when I am alone by my selfe,

17 And that I thine handmaid haue not eaten at Amans table, and that I haue had no pleasure in the Kings feast, nor dronke the wine of the drunk offerings,

18 And that I thine handmaids haue no ioy sine the day that I was brought hither: but all this day, but in thee, O Lorde God of Abraham.

19 O thou mightie God aboue all, heare the voice of them, that haue none other hope, and deliuer vs out of the hand of

CHAP. XIII.

The prayer of Esther for the deliuerance of her, and her people.

1 **Q**uerne Esther also, being in danger of death, resorted vnto the Lord,

2 And laid away her glorious apparell, and put on the garmentes of sighing, and mourning. In the steade of precious ointment, shee scattered ashes, and dongue vpon her head: and shee humbled her bodie greatly with fasting, and all the places of her ioy filled thee

the wicked, and deliuer me out of my feare.

CHAP. XV.

1 *Mardocheus moueth Esther to go in to the king, and make intercession for her people.*
2 *And shee performeth his request.*

1 **M**ardocheus also bade Esther to go in vnto the king, & pray for her people and for her countrey.

2 **S**temember, saith he, the dapes of thy lowe estate, how thou wast nourished vnder mine hand: for Man which is next vnto the king, hath giuen sentence of death againt vs.

3 **C**all thou therefore vpon the Lord, and speake for vs vnto the king, and deliuer vs from death.

4 **A**nd vpon the third day, when shee had ended her prayer, shee layd awap the mourning garmentes, and put on her glorious apparel,

5 **A**nd deckt her selfe goodly, after that she had called vpon God, which is the beholder and fauourer of all things, & tooke two handmaides with her.

6 **V**pon the one shee leaued her selfe, as one that was tender.

7 **A**nd the other followed her, & bare the frame of her vesture.

8 **T**he shine of her beautie made her face roie coloured: and her face was cheerefull and amiable, but her heart was sorrowfull for great feare.

9 **T**hen she went in thoroowe all the doores, and stode before the king, and the king late vpon his royal throne, and was clothed in his goodly aray, all glittering wth gold and precious stones, and he was verie terrible.

10 **T**hen he lift vp his face, that shone with maiestie, and looked fiercely vppon her: therefore the Quene fell downe, & was pale and faint, and leaued her selfe vpon the head of the maide, that went with her.

11 **N**euerthelesse, God turned the kings minde, that he was gentle, who beeing careful, leaped out of his throne, & tooke her in his armes, till shee came to her selfe againe: and comforted her with soothing words, and said,

12 **E**sther, what is the matter? I am thy brother, be of good cheare.

13 **T**hou shalt not dye: for our commandment toucheth the commons, and not thee: Come nere.

14 **A**nd so he held by his golden scepter, & laid it vpon her necke,

15 **A**nd killed her, and said, *Talke with me.*

16 **T**hen said shee, *I sawe thee, O Lord, as an Angel of God, and mine heart was troubled for feare of thy maiestie.*

17 **F**or wonderfull art thou, O Lord, and thy face is full of grace.

18 **A**nd as shee was thus speaking vnto him, she fel downe againe for fumes.

19 **T**hen the king was troubled, and all

his seruants comforted her.

CHAP. XVI.

The copie of the letters of Ariarxes, where by he reuoketh those which he first sent forth.

1 **T**he great King Ariarxes, which reigneth from India vnto Ethiopia, ouer an hundred & seven & twentie prouinces, sendeth vnto the princes and rulers that haue the charge of our affaires, Salutation.

2 **T**here be many, that through the goodness of Princes, and honour giuen vnto them, become verie proude,

3 **A**nd indouour not only to hurt our subiects, but not content to liue in wealth, do also imagine destruction againt those that do them good,

4 **A**nd take not onely all thankfulness away from men, but in pride and presumption, as they that be vnmindfull of benefices, they thinke to escape the vengeance of God, that seeth all things, and is contrarie to euil.

5 **A**nd oft times many, which be set in office, and vnto whome their friends causes are committed, by vaine entisementes do wayp them in calamities, that can not be remedied: for they make them partakers of innocent blood,

6 **A**nd deceitfully abuse the simplicitie, and gentleness of Princes with lying tales.

7 **T**his may be proued not onely by olde histories, but also by those things that are before our eyes, and are wickedly committed of such pestilences as are not worthe to beare rule.

8 **T**herefore we must take heede hereafter that we may make the kingdome peaceable for all men, what change so euer shal come,

9 **A**nd discerne the things that are before our eyes, to withstand them with gentleness.

10 **F**or Man, a Macedonian, the sonne of Anabathus, being in deed a stranger from the Persians blood, and farre from our goodness, was receiued of vs,

11 **A**nd hath powned the friendship that we beare toward all nations, so that hee was called our father, and was honoured of euery man, as if next person vnto the king.

12 **B**ut he could not vse him selfe soberly in this great dignitie, but went about to depprue vs of the kingdome, and of our life.

13 **W**ith manifold deceit also hath hee desired to destroy Mardocheus our preseruer, which hath done vs good in all things, and innocent Esther the partaker of our kingdome, with all her nation.

14 **F**or his mind was (when he had taken them out of the wap) to lay waite for vs, and by this meanes to translate the kingdome of the Persians vnto them of Macedonia,

Ioseph. antiq. 11. cb. 4. 6

- 15 But we finde that the Jewes (which were accused of this most wicked man that they might be destroyed) are no es-
 16 And that they be the children of the most high and almightie and enclinging God, by whom the kingdome hath bene preserved vnto vs, and our progenitors in very good order.
- 17 Wherefore ye shall doe well, if ye doe not put in execution those letters, that Aman the sonne of Amadathus did write vnto you.
- 18 For he that inuented them, hangeth at Suis befoze the Gates with all his familie, and God (which hath all things in his power) hath speedily rewarded him after his deseruing.
- 19 Therefore ye shall publish the copie of this letter in all places, that the Jewes map fraily lue after their owne lawes.

- 20 And ye shall open them, that vpon the thirteenth day of the twelfth moneth No-
 21 For almightie God hath turned to ioy the day, wherein the chosen people shuld haue perished.
- 22 Moreover, among other solenne dayes ye shal keepe this day with al gladnes.
- 23 That both now and in time to come, this day may be a remembrance of des-
 24 Therefore al cities & countreies that do not this, shal horribly be destroyed with sword & fire, and shal not only not be inhabited of men, but be abhorred also of the wilde beastes and foules for euer.

The Wisedome of Salomon.

CHAP. I.

1 Howe we ought to search and inquire after God, 2 Who be those that find him, 3 The holy Ghoste, 8 11 We ought to flee from backbiting and murmuring, 12 Whereof death cometh. 15 Righteousnes and vnrightheousnes.



1 **L**ove * righteousnes, ye that be Iudges of the earth: thinke reuerently of the Lord, and seeke him in simplicitie of heart.

- 2 For he will be found of them that tempt him not, and appeareth vnto such as be not unfaithfull vnto him.
- 3 For wicked thoughtes separate from God: and his power, when it is tried, re-
 4 Because wisdome can not enter into a wicked heart, nor dwell in the body that is subiect vnto sinne.
- 5 For the holy * Spirit of discipline fleeth from deceit, and withdraweth him selfe from the thoughtes that are without understanding, and is rebuked when wickednes comineth.
- 6 For the spirit of wisdome * is louing, and will not absolue him that blasphemeth with his lippes: for GOD is a witness of his rennes, & a true beholder of his heart, & an hearer of the tongue.
- 7 For the Spirit of the Lord filleth all the world: and the same that maintaineth all thinges, hath knowledge of the hope.
- 8 Therefore he that speaketh vnrightheous things, can not be hid: neither shall the iudgement of reproch let him escape.
- 9 For inquisition shall be made for the thoughts of the vngodly, and the found of his wordes shall come vnto God for the correction of his iniquities.

10 For the eare of gealouise heareth all things, and the nose of the grudgings shall not be hid.

11 Therefore beware of murmuring, which che profiteth nothing, and reftaine your tongue from flander: for there is no word so secret, that shall goe for naught, and the mouth that speaketh lyes, slaps eth the soule.

12 Seeke not death in the error of your life: * destroy not your selues, though ye the workes of your owne hands.

13 * For God hath not made death, neither hath he pleasure in the destruction of the liuing.

14 For he created all thinges, that they might haue their being: and the generations of the world are preserved, and there is no person of destruction in them: and the kingdome of hell is not vpon earth.

15 For righteousnes is immortall, but vnrightheousnes bringeth death.

16 And the vngodly call a it vnto them both with hands and wordes: and while they thinke to haue a friend of it, they come to laugh: for they are confederate with it: therefore are they woorthy to be partakers thereof.

CHAP. II.

The imaginations and desires of the wicked, and their counsell against the faithfull.

1 **F**or the vngodly say, as they fallily imagine with the selues, * Our life is short and tedious: and in the death of a man there is no recoverie, neither was any knowne that hath returned fro the graue.

2 For we are borne at all adventure, and we shall be hereafter as though we had neuer bene: for the breath is a smoke in our nostrils, and the wordes as a sparkes rapled out of our heart,

1. King. 3. 3.
isa. 56. 1.

Deut. 4. 29.
Ier. 17. 5. 4.

Iere. 4. 22.

Gala. 5. 11.

Deut. 4. 23.

Ezek. 18. 23.
E 33. 11.

a To wit,
death.

sol. 7. 1. &
17. 1.

mat. 23. 23.

1. cor. 15. 32.

3 Which beinge extinguished, the body is turned into ashes, and the spirite vanissheth as the soft ayre.

4 Our life shall passe away as the trace of a cloud, and come to naught as the mist that is dryen away with þe beanes of the Sunne, and cast downe with the heat thereof. Our name also shall be forgotten in time, and no man shall haue our workes in remembrance.

2. Chro. 29. 35. chap. 5. 9.

5 * For our time is as a shadowe that passeth away, and after our end there is no returning: for it is fast sealed, so that no man cometh againe.

Isai. 22. 13. 56. 1. 2. 1. cor. 15. 3. 2.

6 * Come therefore, and let vs enjoy the pleasures, that are present, & let vs therefully be the creatures as in pouth.

7 Let vs fill our selues with costly wine and ointments, and let not the floure of life passe by vs.

8 Let vs cloyen our selues with rose buds afore they be withered.

9 Let vs all be partakers of our wantonnes: let vs leaue some token of our pleasure in euery place: for that is our portion, and this is our lot.

10 Let vs oppresse the poore, that is righteous: let vs not spare the widowe, nor reuerence the white haire of the aged, that haue lued many yeares.

11 Let our strength be the law of vnrightrouesse: for the thing that is feeble, is reynoned as byprofitable.

12 Therefore let vs defraud the righteous: for he is not for our profit, and he is contrary to our doings: he checketh vs for offending against the Lawe, and blameth vs as transgressours of discipline.

13 He maketh his boast to haue the knowledge of God: and he calleth him self the sonne of the Lord.

14 He is made to reprove our thoughts.

Job. 7. 7. eph. 5. 13. Isai. 5. 3. 3.

15 It grieveth vs also to looke vpon him: for his life is not like other mens: his wayes are of an other fashion.

16 He counteth vs as bastardest, and he withdraweth him selfe from our wayes as from filthines: he commendeth greatly the latter end of the iust, and boasteth that God is his father.

17 Let vs see then if his wordes be true: let vs proue what end he shall haue.

Psal. 22. 8. 9 matt. 27. 43

18 For if the righteous man be the * some of God, he wil help him, and deliuer him from the hands of his enemies.

Iere. 11. 19.

19 Let vs * examine him with rebukes & scornes, that we may know his meeknes, and proue his patience.

20 Let vs condemne him vnto a shamefull death: for he shall be preferred as he him selfe saith.

21 Such things do they imagine, and goe astray: for their owne wickednes hath blinded them.

22 And they do not vnderstand the mysteries of God, neither hope for the reward of righteousness, nor can discern the honour of the soules that are faultles.

Gen. 1. 27. 2. 7. 5. 1. eels. 17. 2. 3

23 For God created mā without corruption, and made him after the * image of

his owne likeness.

24 * Thereforeth into the world: and they that hold of his side, proue it. Gen. 3. 1. 2.

CHAP. III.

1 The conuersation and assurance of the righteous. 7 Thereward of the faithfull. 11 Who are miserable.

1 **B**ut the * soules of the righteous are in the hand of God, and no torment shall touch them. Deut. 33. 30

2 * In the sight of the vniwife they appeared to dye, and their end was thought grieuous, Chap. 5. 4.

3 And their departing from vs, destruction, but they are in peace.

4 And though they suffer paine before men, yet is * their hope full of immortalitye. Rom. 8. 24. 2 cor. 5. 1.

5 They are punished, but in fewe things, yet in many things shall they be rewarded: * for God proueth them, and findeth them meete for him selfe. 1. pet. 1. 13.

6 He trieth them as þe gold in the fornace, and receiveth them as a perfect fruit of sowing. Exod. 16. 4. deut. 8. 2.

7 * And in the time of their visitation they shall shine, and rume thorow as the sparkes among the stubble. Mat. 13. 43

8 * They shall iudge the nations, and haue dominion ouer the people, and their Lord shall reigne for euer. Matt. 19. 28 1. cor. 6. 2.

9 They that trust in him, shall vnderstand the trueth, and the faithfull shall remaine with him in loue: for grace and mercy is among his Saints, and he regardeth his elect.

10 * But the vngodly shall be punished according to their imaginations: for they haue despised the righteous, and forsaken the Lord. Matt. 25. 46

11 Why so despieth wisedome and discipline, is miserable, & their hope is vaine, and their labours are foolish, and their workes vnpromisable:

12 Their wines are vndiscreted, and their children wicked: their offering is cursed.

13 Therefore the barren is blessed which is vndesired, and knoweth not the insull bed: * she shall haue fruit in the visitation of the soules, Isai. 56. 5.

14 And þe * Eunuch, which with his hands hath not wrought iniquite, nor imagined wicked things against God: for vnto him shall be giuen the speciall gift of faith, and an acceptable portion in the Temple of the Lord.

15 For glorious is the fruite of good labours, and the roote of wisedome shall neuer vade away.

16 But the children of adulterers shall not be partakers of the holy things, and the seed of the wicked bed shall be rooted out.

17 And though they liue long, yet shall they be nothing regarded, and their last age shall be without honour.

18 If they die hardy, they haue no hope, neither comfort in the day of triall.

19 For horrible is the ende of the wicked generation.

CHAP. IIII.

Of vertue & the commoditie thereof. 10. The death of the righteous, and the condemnation of the vnfaithfull.

1 Better is barrenesse with vertue: for the memoriall thereof is vniuoyall: for it is knowen with God & with men.

2 When it is present, men take example thereat, and if it go away, yet they desire it: it is alway crowned & triumpheth, and winneth the battell and þ vndefiled rewardes.

3 But þ multitude of the vngodly whiche abound in children, is vnprofitable: and the bastarde plantes shall take no deepe root, nor lay any fast foundation.

4 For though the buddes grow in the braunches for a tyme, * yet they shall be shaken with the winde: for they stande not fast, and though the vehemencie of the winde they shall be rooted out.

5 For the vnperfecte braunches shall be broken, and their fruit shall be vnprofitable & lowly to eare, and meete for nothing.

6 For all the children that are borne of þ wicked bed, shall be witnes of the wickednes against their parents when they be asked.

7 But though the righteous be pueniented with death, yet shall he be in rest.

8 For þ honorable age is not that which is of long tyme, neither that which is measured by the number of yeres.

9 But wisdom is the gray hare, and an vndefiled life is the old age.

10 * He pleases God, and was beloued of him, so that where as he lined among sinners, he translated him.

11 He was taken away, lest wickednesse shoulde alter his vnderstanding, or deceit beguile his minde.

12 For wickednesse by bewitching obscureth the things that are good, & the vnstedfastnesse of concupiscence peruerteth the simple minde.

13 Though he was sone dead, yet fulfilled he much tyme.

14 For his soule pleased God: therefore hated he to take him away from wickednes.

15 Yet the people see & vnderstande it not, and consider no such things in their hartes: howe that grace and mercie is vpon his Sauiues, and his prouidence ouer the elect.

16 Thus the righteous that is dead, commendeth the vngodly which are liuing: and the poult that is sone brought to an end, the long life of the vnbrought on.

17 For they see the end of the wise, but they vnderstand not what God hath deuised for him, and wherefore the Lord hath persecuted him in secret.

18 They see him and despise him, but the Lord will laugh them to scorn,

19 So that they shall fall hereafter with out honour, and shall haue a shame among the dead for euermore: for without any voyce shall he blast them & cast them downe, and shake them from the foundations, so that they shall be utterly wasted, and they shall be in sorowe, & their memoriall shall perish.

20 So they being afraid, shall remember their sinnes, and their owne wickednesse shall come befoze them to conuince them.

CHAP. V.

1 The constanctnes of the righteous, before their persecuters. 14. The hope of the vnfaithfull is vaine. 15. The blessednes of the Sauiues and godlie.

1 When shall the righteous stande in great boldnes before the face of such as haue commented him, and taken away his labours.

2 When they see him, they shall be vered with horrible feare, and shall be amazed for his wonderfull deliuerance.

3 And shall change their minds, and sigh for greafe of minde, and say within their selues, This is he whome we sometime had in derision, and in a parable of reproch.

4 * We sooles thought his life madnesse, and his end without honour.

5 How is he counted among the children of God, and his portion is among the Sauiues.

6 Therefore we haue erred from the way of truely, and the light of rightconnesse hath not shined vnto vs, and the sunne of vnderstanding rose not vpon vs.

7 We haue wearied our selues in þ way of wickednesse and destruction, and we haue gone through dangereus wayes: but we haue not knowen the way of the lorde.

8 What hath yste posited vs? of what profite hath the pompy of riches brought vs?

9 All those things are passed away like a shadow, and as a post that passeth by:

10 As a thyng that passeth ouer þ waues of the water, which when it is gone by, the trace thereof can not be found, neither the path of it: in the foudes.

11 As a bird that flieth thowgh in the aire, & no man can see any token of her passage, but eue heare the noise of her wings, hearing the light winde, parting the aire thowgh she be vehementic of her going, & flieth on shaking her wings, whereas afterwarde no token of her way can be founde:

12 As when an arrow is shot at a mark, it parteth the aire, which immediately commeth together againe, so that a man can not knowe wher it went thowgh.

13 Euen so we, as looke as we were borne, we began to dye to our end, and haue theked no token of vertue, but are consumed in our owne wickednesse.

14 For the hope of þ vngodly is like the dust that is blowen away with the winde, & see, and

Mat. 7. 19.

Gene. 5. 24.
Eeb. 11. 5.

Cbap. 3. 2.

1. Cho. 29. 18
cbap. 2. 5.

Pro. 30. 19.

Iob. 8. 9.
Psal. 1. 4.
143. 4. pro.
10. 25. Co.
1. 7. lum. 1.
10. 11.

and like a thimne some that is scattered as
 byoade with the stoyne, and as the swoke
 which is dispersed with the winde, and
 as the remembrance of him passeth,
 that tarieth but for a day.

- 15 But the righteous shall live for ever:
 their reward also is with the Lord, and
 the most high hath care of them.
- 16 Therefore that they receive a glorious
 kingdome, and a beautiful crowne of
 the Lordes hande: for with his righte
 hande shall he cover them, and with his
 arme shall he defende them.
- 17 Ye shall take his relosie for armour,
 and that arme the creatures to bereuene-
 ged of the enemies.
- 18 Ye shall put on righteousness for a
 breastplate, and take true iudgement in
 steede of an helmet.
- 19 Ye will take holinesse for an invincible
 shilde.
- 20 Ye will sharpen his fierce wrath for a
 sword, and the world shall fight with
 him against the unwise.
- 21 Then shall thunderboltes go streight
 out of the lightnings, and shall see to
 the marke as out of the bent bowe of the
 cloudes, & out of his anger that throw-
 eth stones, shall thicke hable bee
 cast, and the water of the sea shall bee
 woith against them, and the fouds shall
 mightily ouerflowe.
- 22 And a mightie winde shall stande by
 against them, & like a storme shall scat-
 ter them aboade. Thus iniquitie shall
 bring all the earth to a wilderness, and
 wickednesse shall ouerthrow the throncs
 of the mightie.

CHAP. VI.

The calling of Kings, Princes, and Iudges,
 which are also exhorted to search wisdom.

- 1 **H**Eare therefore, O ye Kings, and
 understande: learne, ye that be iud-
 ges of the endes of the earth.
- 2 Giue eare, ye that rule the multitudes
 and glorie in the multitude of people.
- 3 For the rule is giuen you of the Lord,
 and power by the most high, which wil
 trie your iudges, and search out your
 imaginations.
- 4 Because that ye bring officers of his
 kingdome haue not iudged aright, nor
 kept the lawe, nor walked after the will
 of God,
- 5 Horribly and suddenly wil he appeare
 vnto you: for an harde iudgement shall
 they haue that beare rule.
- 6 For he that is most lowe, is worthie
 merite, but the mightie shall be mightily
 tormented.
- 7 For he that is Loyde ouer all, will spare
 no person, neither shall he feare any
 greatnesse: for he hath made the small &
 greate, and careth for all alike.
- 8 But for the mightie abideth the sojer
 triall.
- 9 Vnto you therefore, O ye tyrantes, do
 I speake, that ye may learne wisdom,

Rom. 13. 2.

Deu. 10. 7. 7.
 2. cor. 19. 7.
 106. 34. 19.
 eccle. 35. 12
 10. act. 10.
 34. rom. 2. 11
 gal. 2. 6. eph.
 6. 9. colof. 3.
 25. 2. Pet. 1.
 17.

and not goe amisse:
 for they that keepe holinesse holy,
 shall be holy, and they that are learned
 there, shall finde a defence.

- 15 Wherefore set your delight vpon my
 wordes and desire them, and ye shall be
 instructed.
- 12 Wisdome shyneth and neuer fadeth as
 wax, & is easely scene of them that loue
 her, and founde of such as seeke her.
- 13 She preuenteth them that desire her,
 that they may first haue her selfe vnto
 them.
- 14 Who so awaketh vnto her betimes,
 shall haue no greater trauell: for he shall
 finde her sitting at his doores.
- 15 To thinke vpon her then is perfecte
 vnderstanding: and who so watcheth for
 her, shall be soone without care.
- 16 For the goodly about, seekinge suche as
 are meete for her, and sheweth her selfe
 cherefully vnto them in the wayes, and
 meeteth them in euery thought.
- 17 For the most true desire of discipline
 is her beginning: and the care of disci-
 pline is loue.
- 18 And loue is keepinge of her lawes: and
 the keepinge of the lawes the assurance
 of immortalitie.
- 19 And immortalitie maketh vs neere
 vnto God.
- 20 Therefore the desire of wisdom leas-
 deth to the kingdome.
- 21 If your delight be then in thrones, and
 scepters, O Kinges of the people, hon-
 our wisdom, ye may reigne for euer.
- 22 Now I will tell you what wisdom
 is, and whence it cometh, and will not
 hide the mysteries from you, but will
 seeke her out from the beginninge of her
 nature, and bring the knowlege of
 her into light, and will not keepe backe
 the truth.
- 23 Neither will I haue to doe with con-
 suming enuie: for suche a man shall not
 be partaker of wisdom.
- 24 But the multitude of the wise is the
 preservation of the world, and a wise
 king is the stay of the people.
- 25 Be therefore instructed by my wordes,
 and ye shall haue profite.

CHAP. VII.

Wisdom ought to be preferred aboue all
 things.

- 1 **I**n my selfe am also mortall and a man
 like al other, and am come of him that
 was first made of the earth.
- 2 And in my mothers wombe was I
 fashioned to be flesh in tenne monethes:
 I was brought together into blond of
 the seed of man, and by the pleasure that
 cometh with sleepe.
- 3 And when I was borne, I receiued
 the common aire, and fell vpon the
 earth, which is of like nature, crying
 and weeping at the firste as all the other
 doe.
- 4 I was nourished in swadling clothes,
 and with carcs.

Job. 10. 10. 13.

Iob. 1. 21.
E. tit. 6. 7.

E. 6. 18. 15

1. Kin. 3. 13.
E. tit. 6. 33.

- 5 For there is no King that had any other beginning of birth.
- 6 All men then haue one entrance vnto life, and a like going out.
- 7 Wherefore I prayed, and vnderstanding was giuen me: I called, and the spirit of wisdom came vnto me.
- 8 I preferred her to scepters and thrones, and counted riches nothing in comparison of her.
- 9 * Neither did I compare precious stones vnto her: for all gold is but a little grauell in respect of her, and silver shall be counted but clay before her.
- 10 I loued her above health and beautie, & purposed to take her for my light: for her light cannot be quenched.
- 11 All good things therefore came to me together with her, & innumerable riches thorow her handes.
- 12 So I was glad in all: for wisdom was the author thereof, and I knew not that she was the mother of these things.
- 13 And I learned wiseuely, and communicated without enuie, and I do not hide her riches.
- 14 For there is an infinite treasure vnto men, which who so vse, become partakers of the loue of God, and are accepted for the giftes of knowledge.
- 15 God hath graunted me to speake according to my minde, and to iudge worthily of the things, that are giuen me: for he is the leader vnto wisdom, and the director of the wise.
- 16 For in his hand are both we and our words, and all wisdom, and the knowledge of the workes.
- 17 For he hath giuen me the true knowledge of the things that are, so þ I know how the world was made, and the powers of the elements,
- 19 The beginning and the end, and the mids of the times: how the times alter, and the change of the seasons,
- 19 The course of the yeare, the situation of the starres,
- 20 The nature of liuing things, and the fiercoulnesse of beastes, the power of the windes, and the imaginations of men, the diuersities of plants, and the vertues of rootes.
- 21 And all things both secret and known do I know: for wisdom the workes of all things, hath taught me it.
- 22 For in her is the spirit of vnderstanding, which is holie, the onely begotten, manifold, subtil, inenueable, cleare, vnderstand, euident, not hurtfull, loosing the good, sharpe, which can not be letted, doing good,
- 23 Curteous, stable, sure, without care, hauing al power, circumspect in all things, & passing through all intellectuall, pure and subtil spirits.
- 24 For wisdom is nimble then all things: be cause she goeth thorow and attoucheth to all things, because of her purenes.
- 25 For there is the breath of the power of God, and a pure influence that sloweth

- fro in the glorie of the Almighty: therefore can no desired thing come vnto her.
- 26 For he is the brightest of the euery lasting light, the vnderstanded mirrour of the maiestie of God, and the image of his goodnesse.
- 27 And being one, she can do all things, and remaining in her selfe, renueth all, & according to the ages she enreth into the holie soules, and maketh them the friends of God and prophetes.
- 28 For God loueth none, if he dwell not with wisdom.
- 29 For she is more beautiful then þ sunne, and is aboue all the order of the starres, and the light is not to be compared vnto her.
- 30 For night cometh vpon it, but wickednesse can not ouercome wisdom.

Heb. 1. 2.

CHAP. VIII.
The effectes of wisdom.

- 1 She also reacheth from one end to another mightily, and cometh doth the order all things.
- 2 I haue loued her, & sought her from my youth: I desired to marie her, such loue had I vnto her beautie.
- 3 In that she is conuersant with God, it commendeth her nobilitie: yea, the Lord of all things loueth her.
- 4 For she is the schoolmistres of al knowledge of God, and the schooler out of his workes.
- 5 If riches be a possession to be desired in this life, what is richer then wisdom, that worketh all things?
- 6 For if prudence worketh, what is it among all things, that worketh better then she?
- 7 If a man loue righteousness, her labours are vertuous: for the reacheth sobernes and prudence, righteousness & strength, which are the most profitable things that men can haue in this life.
- 8 If a man desire great experience, she can tell the things that are past, and discern things to come: she knoweth the subtilties of wordes, and the solutions of dark sentences: she seeth the signes and wonders, or euer they come to passe, & the successe of seasons and times.
- 9 Therefore I purposed to take her vnto my companie, knowing that she would counsell me good things, and comfort me in cares and griefes.
- 10 For her sake shall I haue glorie among the multitude, and honour among the Elders though I be young.
- 11 I shall be found of sharpe iudgement, so that I shall be maruiled in the sight of great men.
- 12 Will I hold my tongue, they shall abide my pleasure: when I speake, they shall heare diligently, & if I talke much, they shall lap their handes vpon their mouth.
- 13 Moreover, by her I shall obtaine immortalitye, and leaue an euerlasting memorie all among them that come after me.

- 14 *I* shall governe the people, and the nations shall be subdued unto me.
- 15 Horrible terrors shall be afraid when they heare me: among the multitude I shall be counted good, & mightie in battell.
- 16 When I come home, I shall rest with her: for her compaignie hath no bitterness, and her fellowship hath no tediousnesse, but mirth and ioy.
- 17 Now when I considered these things by my selfe, and pondered them in mine heart, how that to be ioynded unto wisdom is inmutabile,
- 18 And great pleasure is in her friendship, and that in the workes of her hands are infinite riches, and that in the exercise of talking with her is prudence, and glorie by communing with her, I went about, seeking how I might take her unto me.
- 19 For I was a wittie childe, and was of a good spirite.
- 20 Yea, rather being good, I came to an undefiled bodie.
- 21 Nevertheless, when I perceived that I could not inioyn her, except God gaue her (and that was a point of wisdom also, to know whose gift it was) I went unto the Lord, and besought him, & with my whole heart I saide,
- 22 *I* may know what is acceptable in thy sight.
- 23 For the knowledg and understandeth all things, and the shall leade me soberly in my workes, & preferre me by her glorie.
- 24 So shall my workes be acceptable, and then shall I governe thy people righteously, & be made for my fathers throne.
- 25 For what man is he that can knowe the counsell of God? or who can thinke what the will of God is?
- 26 For the thoughts of mortall men are fearful, & our foregales are uncerteine.
- 27 Because a corruptible bodie is heauey unto the soule, and the earthy manfoll keepeth down the mind, it is full of cares.
- 28 And hardly can we discern the things that are vpon earth, and with great labour finde we out the things which are before vs: who can then seeke out the things that are in heauen?
- 29 Who can knowe thy counsell, except thou giue him wisdom, & send thine holic spirite from aboue?
- 30 For so the ways of them which are vpon earth, are reformed, & men are taught the things that are pleasant vnto thee, & are preferred through wisdom.

*I sai. 40. 13.
rom. xi. 34.
1. Cor. 2. 16*

CHAP. X.

The deliuerance of the righteous and destruction of the enemies commeth through wisdom.

CHAP. IX.
A prayer of Salomon to obtaine wisdom.

- 1 **O** God of Fathers, and Loide of mercie, which hast made all things with thy worde,
- 2 And ordeined man through thy wisdom, that he should haue dominion ouer the creatures which thou hast made,
- 3 And governe the worlde according to equitie & righteousnes, and execute iudgement with an vpright heart,
- 4 Giue me that wisdom, which sitteth by thy throne, and put me not out from among thy children.
- 5 For I thy seruant, and some of thine handmaide, am a feeble person, and of a short time, and yet lesse in the vnderstanding of iudgement and the lawes.
- 6 And though a man be neuer so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.
- 7 Thou hast chosen me to be a King of thy people, and the iudge of thy sonnes and daughters.
- 8 Thou hast commaunded me to builde a temple vpon thine holic fount, and an altar in the cite, wherein thou dwellest, a likeness of thine holic Tabernacle, which thou hast prepared from the beginning,
- 9 And thy wisdom with thee, which knoweth thy workes, which also was when thou madest the worlde, & which knew what was acceptable in thy sight, and right in thy commandements.
- 10 Send her out of thine holic heauens, & send her from the throne of thy maiestie that she may be with me, & labour, that
- 11 He preferred the first father of the worlde, that was formed, and kept him when he was created alone, and brought him out of his offence,
- 12 And gaue him power to rule all things,
- 13 But the vnrightheous in his wrath departed from her, and perished by killing his brother in his furie.
- 14 For whose cause the earth was ouerslowen, but wisdom preferred it againe, governinge the iust man by a little wood.
- 15 For whose cause the nations were ioynded in their malicious confederacies, she knew the righteous, and preferred him faultlesse vnto God, & kept him sure, because she loued him tenderly as a sonne.
- 16 She preferred the righteous, when the vngodly perished, when he fled from the fire that fell downe vpon the fine cities.
- 17 Of whose wickednes the wast land that smoketh, yet giveth testimony, and the trees that beare fruite that neuer cometh to ripenes: and for a remembrance of the unfaithfull soule, there standeth a pillar of salte.
- 18 For all such as regarded not wisdom, had not onely this hurt, that they knew not the things which were good, but also left behinde them vnto men a memorie of their foolishnesse, so that in the things wherein they sinned, they can not be hid.
- 19 But wisdom deliuered them, that serued her.
- 20 When the righteous fled because of his brothers wrath, she led him the right way, she wed him the kingdome of God, gaue him knowledge of holic things,

*Gen. 2. 20
Gen. 4. 8.*

Gen. 7. 22

*Gen. 11. 13.
& 12. 1.*

*Or kept him strong in his tender loue toward his sonne.
Gen. 19. 26*

Gen. 28. 5

Gen. 11. 28

1. King. 3. 9

1. sal. 116. 16.

*1. Chro. 28. 5
2. Chro. 1. 9.*

*Prou. 8. 22
Iob. 1. 1. 2. 3.
30.*

ges, made him rich in his labours, and made his paines profitablie.

11 Against the couetousnesse of such as defrauded him, the scoode by him and made him rich.

12 She saued him from the eninies, and defended him from them, that lape in waite, & she gaue him p pvice in a vnghe rie battell, that he might knowe that p feare of God is stronger the at things.

13 * When the righteous was solde, she fojsooke him not, but deliuered him from sinne: he went downe with him into the dongeon,

14 And failed him not in the bandes, till he had brought him the scepter of the realme, & power against those that oppressed him, and them that had accused him, she declared to be iers, and gaue him perpetuall glorie.

15 * She deliuered the righteous people and faultles scd from the nations that oppressed them.

16 She entred into the soule of the seruauant of the Loide, and scoode by him in wondrous and ligues against the terrible kings.

17 She gaue the Saintes the reward of their labours, and led them forth a meruelous way: on the day time she was a haboio vnto them, and a light of starres in the night.

18 * She brought the thorow the red sea, & carried them through the great water:

19 But she drowned their eninies, and brought the out of the bordaine of p deap.

20 So the righteous tooke the spooles of the vngodly, * and prayed thine holy Name, O Loide, and magnified thy viciozious hande with one accorde.

21 For wisdom e openeth the mouth of the dunne, and waketh the toungues of babes eloquent.

C H A P. XI.

The miracles done for Israel. 13. The vengeance of sinners. 28. The greate power & mercie of God.

1 He prospered their works in the handes of thine holy Prophet.

2 * They went through the wilderness that was not inhabited, & pitched their tents in places where there lap no way.

3 * They stood against their eninies, and were auenged of their aduersaries.

4 * When they were thirst, they called vpon the, and water was given them out of the hie rocke, and their thirst was quenched out of the hard stone.

5 For by the things whereby their eninies were punished, by the same were the Israeletes helped in their neede.

6 For in steede of a fountaine of running water, the eninies were troubled at the corrupt bloode, which was to rebuke the commaundement of the killing of the children, but thou gaucst vnto thine own aboundance of water vntooked for,

7 Declaring by p thirst that was at that time * how thou haddest punished thine aduersaries.

8 For when they were tried and chastised with mercie, they knewe howe the vngodly were iudged & punished in wrath.

9 For these haue thou exhorted as a father, & proued them: but then hast condemned p other as a righteous King, when thou diddest examinet hem.

10 Whether they were absent or present, their punishment was alike: for their greafe was double with mourning, and the remembrance of things past.

11 For why they perceived that through their conuencies good came vnto them, they felt the loide.

12 And seeing the things that came to passe, at the last they wondered at him who afoze they had cast out, denied and derided: for they had another thirst then the iust.

13 Because of the foolish deuices of their wickednes wherewith they were deceiued, & worshipped * serpentes, that had not the vse of reason, & vile beastes, thou sendest a multitud of vnrasonable beastes vpon them for a vengeance, that they might know, that wherewith a man sinneth, by p same also shall he be punished.

14 For vnto thine almightie hande, that made the world of * naught, it was not vnpssible to sende among them a multitudo of beares, or ferce Lions,

15 O furious beastes newly created, and unknowen, which shoud breath out blasts of fire, and cast out smoke as a tempest, or shoote horrible sparkes like lighteninges out of their eyes.

16 Which might not onely destroppe them with hurting, but also kill them with their horrible sight.

17 Yea, without these might they haue bene cast downe with one winde, being persecuted by thy vengeance, and feared abrode through p power of thy spirite: but thou hast ordered all things in measure, number and weight.

18 For thou hast euer had great strength and might, and who can withstand the power of thine armie?

19 For as the small thing that the balance weigheth, so is the woide before the, and as a drop of the morning dewe, that falleth downe vpon the earth.

20 But thou hast mercie vpo all: for thou hast power of all things, and makest as though thou sawest not the sins of men, because they should amend.

21 For thou locest all things that are, & hatest none of them whome thou halte made: for thou wouldest haue created nothing that thou haddest hated.

22 And how might any thing endure, if it were not thy will? or howe could any thing be pserued, except it were called of the?

23 But thou sparest al: for they are thine, O Loide, which art the louer of soules.

C H A P. XII.

The mercie of God toward sinners. 14. The works of God are vnrproueable. 19. God giueth leaseure to repents.

Gene. 37. 28
Exo. 39. 7.
Lk. 7. 10.

Exo. 1. 10. &
12. 42.

Exo. 5. 7.

Exod. 14. 21
22.
Psal. 78. 13.

Exo. 15. 1.

Exo. 16. 1.

Exo. 17. 10.
21.
Nom. 20. 11.

Exod. 7. 20.

Chap. 12. 24
rom. 1. 23.

Gene. 1. 1.
hebr. 11. 3.
Leu. 26. 22.
ierem. 8. 16.
17.
chap. 16. 1.

1 **F**orthine incorruptible spirit is in all things.

2 Therefore thou chastenest them measurably that goe wrong, and warnest the by putting them in remembrance of the things wherein they haue offended, that leauing wickednesse, they may belaeue in thee. **Q** loyd.

3 *As for those old inhabitantes of the holy lande, thou diddest hate them.

4 For they committed abominable workes, as soceries and wicked sacrifices,

5 And slaying of their own children with out mercie, and eating of the bowels of mans flesh in banqueting, where the raging Diestes shed abominable bloude.

6 And the fathers were the chiefe nurturers of the soules, destitute of all helpe, whome thou wouldest destroy by the handes of our fathers,

7 That the lande whiche thou louest as boue all other, might be a mans dwelling for the children of God.

8 *Rememberlest thou sparedst them also, as men, & sendest \bar{h} foreigners of thine hoste, euen hornets to destroy them by little and little,

9 Not that thou wast vnable to subdue the vngodly vnto the righteous in battell, or with cruell beastes, or with one rough worde to destroy them together.

10 But in punishing them by little and little, thou gauest them space to repent, knowing well, that it was an vnrightheous nation & wicked of nature, and that they thought coude nenes be altered

11 For it was a cursed seede from the beginning: yet hast thou not spared them when they sinned, by cause thou fearedst any man.

12 For who dare say, * What hast thou done? or who dare stande against thy iudgement? or who dare accuse thee for the nations that perish, whom thou hast made? or who dare stande against thee to reuenge the wicked men?

13 For there is none other God but thou, that carest for all things, that thou maist declare howe that thy iudgement is not vnrigh.

14 There dare neither King nor tyant in thy sight require accounts of them whome thou hast punished.

15 For so much thou as thou art righteous thy selfe, thou orderest all thynges righteously, * thinking it not agreeable to thy power to condemne him, \bar{h} hath not deserued to be punished.

16 For thy power is the beginning of righteoulines, and because thou art Lord of all thynges, it causeth thee to spare all thynges.

17 When men thinke thee not to be of a perfect power, thou declarest thy power, and reprovest the boldnes of the wise.

18 But thou ruling the power, iudgest with equitie, & governest vs with great fauour: for thou maist shewe thy power when thou wilt.

19 Wp such workes now hast thou taught

thy people, that a man shoulde bee mist and louing, and hast made thy children to be of a good hope: for thou giuest repentance to sinners.

20 For if thou hast punished the enemies of thy children, that had deserued death with so great consideration, and requesting vnto them, giuing them time and place that they might change from their wickednesse.

21 With howe great circumspection wilt thou punish thine owne children, vnto whose fathers thou hast swoyne & made coneuantes of good promises?

22 So when thou doest chalen vs, thou punishest our enemies a thousand times more, to the intente that when we iudge, we shoulde diligently consider thy goodnesse, and when we are iudged, we shoulde hope for mercie.

23 Wherefore thou hast tormented the wicked that haue hued a dissolute life by their owne imaginations.

24 *For they went astray verie farre in the wapes of error, and esteemed the beastes, which their enemies despised, for gods, being abused after the maneres of children, that haue none vnderstanding.

25 Therefore hast thou sent this punishment that they shoulde be in derision as children without reason.

26 But they that will not be reformed by those scornfull rebukes. Shall see the worthy punishment of God.

27 For in those things wh \bar{e} they suffered, they disdained: but in these whome they counted godlie, when they sawe themselves punished by the, they all acknowledged the true God who afore they had demed to knowe: therefore came extreme damnation vpon them.

CHAP. XLII.

1 All things be vaine except the knowledge of God. **10.** Idolaters and idols are mocked.

1 Sarely all men are vaine by nature, and vnrighnorant of God, * and coulde not knowe him that is, by the good thynges that are same, neither consider by the workes, the worke maister.

2 *But they thought the fire, or \bar{h} wind, or the swift aire, or the course of the starres, or the raging water, or the lightes of heauen to be gouernours of the world, and gods.

3 Though they had such pleasure in their beautie that they thought them gods, yet shoulde they haue knowen, howe much more excellent hee is that made them: for the first author of beautie hath created these thynges.

4 Or if they mentelled at the power, and operation of them, yet shoulde they haue perceined thereby, howe much he that made these thynges, is mightier.

5 For by the greatnesse of their beautie, & of

Exo. 9. 3, 2.
20. & 18. 9.

Exo. 33. 2.
deu. 2. 22.

Rom. 9. 22.

1. Pet. 5. 7.

Job. 10. 3.

Chap. 11. 26.
rom. 1. 23.

Rom. 1. 19.

Deu. 4. 19.
& 17. 3.

of the creatures, the Creator being compared with them, may be considered.

6 But per the blame is lesse in these, that seeke God and would finde him, and yet peradventure do erre.

Rom. 1. 17.

7 For they go about by his woikes to seeke him, and are perswaded by the sight, because the thinges are beautifull that are seene.

8 Howbeit they are not to be excused.

9 For if they can know so much, that they can discern the world, why doe they not rather finde out the Lord thereof?

10 But miserable are they, and among the dead is their hope, that call them gods, which are the woikes of mens handes, gold, and siluer, & the thing that is invented by arte, and the similitude of beastes, for any vaine stone that hath bene made by the hand of antiquitie.

1. sal. 44. 13
ecce. 10. 5

11 As when a carpenter cutteth down a tree meeke for the woike, and pareth of all the barked thereof cunningly, and by arte maketh a vessel profitable for the vse of life.

12 And the thinges that are cut off fro his woike, he bestoweth to dyesse his meate to fill him selfe.

13 And that which is left of these thinges, which is profitable for nothing (for it is a crooked peece of wood & full of knobs) he carveth it diligently at his leasure, & accordyng as he is expert in cunning, he giveth it a proportion, and facioneth it after the similitude of a man.

14 He maketh it like some vile beast, & strackerh it over with redde, and painteth it, & covereth euerie spot that is in it.

15 And when he hath made a convenient tabernacle for it, he setteth it in a wall, & maketh it fast with yron.

16 Doubtyng so for it, least it fall: for he knoweth that it can not helpe it selfe, because it is an image, which hath neede of helpe.

17 Then he prayeth for his goods, and for his marriage, and for children: he is not ashamed to speake vnto it, that hath no life.

18 He calleth on him that is weake for helpe: he prayeth vnto him that is dead for life: he requireth him of helpe & hath no experience at all.

19 And for his iourney, him & is not able to go, & for game, and woike, & successe of his affaires, he requireth furtheraunce of hua that hath no manner of power.

CHAP. XIII.

1 The detestation and abomination of images, 8 A curse of them, & of him that maketh them, 14 Wherof idolatrie proceeded, 23 What evils come of idolatrie.

1 **A**Ssume, another man purposing to saule, & intending to passe throught the raging waues, calleth vpon a stocke more rotten than the ship & carrieth him.

2 For as for a countenance of money hath found it out, & the craftsman made it by cunning.

Or, the Shippe.

3 But thy providence, O Father, governeth it: for thou hast made a way, even in the sea, and a sure path among the waues,

Exod. 14. 22

4 Declaring thereby, that thou hast power to helpe in all things, yea, though a man went to the sea without meanes.

5 Nevertheless thou wouldest not, that the woikes of thy wisdom should be vaine, and therefore do men commit their lites to a finall peece of wood, and passe ouer the stormy sea in a ship, & are saued.

Gen. 6. 4.
& 7. 10.

6 For in the old time also when the pyoid gigantes perished, he hope of the worlde went into a ship which was governed by thine hand, and so left seeke of generation vnto the world.

7 For blessed is the tree wherby righteousnes commeth.

psal. 115. 8.
baruc. 6. 3.

8 But that is cursed that is made with hands, both it, & he y made it: he because he made it, & it being a corruptible thing, because it was called god.

9 For the vngodly, and his vngodlines are both like hated of God: so truly the woike and he that made it, shall be punished together.

psal 7. 5

10 Therefore shall there be a visitation for the idols of the nations: for of the creatures of God they are become abominacion, & stumbling blockes vnto the soules of men, and a snare for the feete of the vnwise.

Ierem. 10. 8.
habac. 2. 18.

11 For the intending of idols was the beginning of wjoridome, and the finding of them is the corruption of life.

12 For they were not fro in the beginning, neither shall they continue for euer.

13 The vaine glorie of men brought them into the world: therefore shall they come shortly to an end.

14 When a father mourned grieuously for his sonne y was taken away suddenly, he made an image for him that was once dead, whom now he worshippeth as a god, and ordeined to his seruants ceremonies and sacrifices.

15 Thus by yoces of time this wicked custome prevailed, & was kept as a law, and idols were worshipped by the commandement of tyrants.

16 As for those that were so farre of that men might not worshipp them presently, they did counterfet the visage that was farre of, and made a gorgeous image of a King, whom they would honour, that they might by all meanes flatter him that was absent, as though he had bene present.

17 Again the ambition of the craftsman thrust forward the ignorant to increase the superstition.

18 For he peradventure willing to please a noble man, laboured with all his cunning to make the image of the best fashion.

19 And so thoght the beautie of the woike the multitude was allured, and soooke him now for a god, which a litle afore was but honoured as a man.

20 And this was y deceymng of mans life, Ecce iij. when

when men, being in seruitude, through calannitie and tyrannie ascribed vnto stones & stockes the name, which ought not to be communicate vnto any.

21 *Idolouer*, this was not enough for the that they erred in þ knowledge of God: but whereas they lined in great warres of ignorance, those to great plagues called they peace.

22 For either * they slew their owne childre in sacrifice, or bled secret ceremonies, or raging dissolitenes by strange rites,

23 And so kept neither life nor marriage cleane: but either one slew another by treason, or else bered him by adulterie.

24 So were all mixt together, blood and slaughter, theft and deceit, corruption, unfaithfulness, tumults, perincie,

25 Disquieting of good men, vnthankfulness, defiling of soules, chaunging of birth, disorder in marriage, adulterie and vnclannesse.

26 For the worshipping of idols þ ought not to be named, is the beginning & the cause and the end of all euill.

27 For epyther they be mad when they bo merie, or prophesie lyes, or lye vngodly, or else lightly forswear themselves.

28 For in so much as their trust is in the idoles, which haue no life, though they sweare falselp, yet they thinke to haue no hurt.

29 Therefore for two causes shall they iustly be punished, because they haue an euill opinion of God, adding themselves vnto idols, & because they sweare vniuilly to deceiue, and despire holinesse.

30 For it is not the power of them by whom they sweare, but the vengeance of them þ sinne, which punisheth alwayes the offence of the vngodly.

CHAP. XV.

The voyce of the faithfull, praying the mercie of God, by whose grace they serue not idols.

1 **B**ut thou, O our God, art gracious and true, long suffering, and gouernest all things by mercie.

2 Though we sinne, yet are we thine: for we know thy power: but we sinne not, knowing that we are counted thine.

3 For to know thee, is perfect righteousness, and to know thy power is the roote of immortallitie.

4 For neither hath the wicked inuention of men deceiued vs, nor the vnprofitable labour of the painters, nor an image spotted with diuers colours.

5 Whose sight stirreth vp the desire of the ignorant: so that he coueteth the foynne that hath no life, of a dead image.

6 They that loue such wicked things, are worthy to haue such things: to trauell to, and they that make them, and they that desire them, & they that worship them.

7 The * potter also tempereth soft earth, & fashioneth euery vessel with labour to our vse: but of the same clay he maketh both

the vessels, that serue to cleane vses, & the contrarie likewise: but wherto euery vessel serueth, the potter is the iudge.

8 So by his wicked labour he maketh a vaine god of the same clay: euen he, which a little afore was made of earth himselfe, and within a little while after goeth thither againe whence he was taken, * when he shall make account for the loue of his life.

9 Forwithstanding he careth not for the labour he taketh, nor þ his life is short, but he striueth with the goldsmiths, and siluersmithes, & counterfeitereth the copper smithes, and taketh it for an honour to make deceivable things.

10 His heart is as ashes, & his hope is more vile then earth, and his life is lesse worthy of honour then clay.

11 For he knoweth not his owne maker, that gaue him his soule, that had power and breathed in him the breath of life.

12 But they count our life to be but a pastime, and our conuersation as a market, where there is game: for they say we ought to be getting on euery side, though it be by euill means.

13 How he that of earth maketh fraile vessels and images, knoweth him selfe to offend about all other.

14 All the eniues of thy people, þ holde them in subiection, are most vniwise, and more miserable then the very scoles.

15 For they iudge all the idols of the nations to be gods, which neither haue eyesight to see, nor noses to smell, nor eares to heare, nor fingers of handes to gripe, and their feete are slow to go.

16 For man made them, and he that hath but a borrowed spirit, fashioned them: but no man can make a god like vnto himselfe.

17 For seeing he is but mortall himselfe, it is but mortall that he maketh with vni righteous handes: he himselfe is better then they whome he worshipper: for he liued, but they neuer lived.

18 Yea, they worshipped beasts also, which are their most eniues, & which are the worst, if they be compared vnto others, because they haue none vnderstanding.

19 Neither haue they any beautie to be desired in respect of other beasts: for they are destitute of Gods praise, and of his blessing.

CHAP. XVI.

The punishment of idolaters. 20 The benefites done vnto the faithfull.

1 **T**herefore by such things they are worship punished and * tormented by the multitude of beasts.

2 In stead of the which punishment thou hast ben fauourable to thy people, and to satisfie their appetite, hast prepared a meate of a strange taste, euen quaples.

3 To the intent that they that desired meate, by the things which were shewed & sent among them, might turne away their necessaie desire, & that they, which

Luke, 12. 20

*Chap. 11. 18.
nomb. 11. 31.*

*Deut. 18. 10
Ier. 7. 9.
& 19. 4.*

Rom. 9. 20.

had suffered penurie for a space, should
also seele a newe talte.

4 For it was requisite, that they which
used pyannie, should fall into extreme
penurie, and that to these only it should
be shewed, how their enemies were toy-
mented.

5 For when the cruell fiercenes of the
beasts came vpo them, & they were hurt
with the stings of cruel serpents,

6 They wazath indured nor perpetually,
but they were troubled for a litle season,
that they might be reformed, hauing a
signe of saluation, to remember & com-
mandement of thy lawe.

7 For he that turned toward it, was not
healed by the thing that he sawe, but by
thee, O Saviour of all.

8 So in this thou shewedst our enemies,
that it is thou, which deliuerest from all
euill.

9 For the byting of grasshoppers and
flies killed them, and there was no re-
medie found for their life: for they were
woythie to be punished by such.

10 But the teyth of the venemous dra-
gons could not ouercome thy children:
for thy mercie came to help them, and
healed them.

11 For they were pycked, because they
shuld remeber thy wordes, and were
spedily healed, least they should fall in-
to so deepe forgetfulness, that they coude
not be called back by thy benefite.

12 For neither herbe nor plaister healed
them, but thy worde, O Lorde, whiche
healeth all things.

13 For thou hast the power of life & death,
& leadest down vnto the gates of hel,
and bringest by againe.

14 A man in dedde by his wickednesse
may slape another: but when the spirite
is gone forth, it turneth not againe, nei-
ther can he call againe the soule that is
taken awap.

15 But it is not possible to escape thine
hand.

16 For the vngodly that would not knowe
thee, were punished by the strength of
thine arme, with strange raine and with
haile, and were punished with tempest,
that they coude not auoide, and were
consumed with fire.

17 For it was a wonderous thing that
fire might doe more then water, whiche
quencheth all things: but the worlde is
the aunger of the righteous.

18 For sometime was the fire so raine, that
the beasts, whiche were sent against the
vngodly, burnt nor: and that, because
they should see and knowe, that they were
persecuted with the punishment of
God.

19 And sometime burnt the fire in the
middes of the water aboue the power of
fire that it might destroy the generation
of the vniuersall land.

20 In the steade wherof thou hast fed
thine owne people with Angels foode, &
sent them breade readie from heauen

without their labour, which had as
boundance of all pleasures in it and was
meete for all tastes.

21 For thy sustenance declared thy sweet-
nesse vnto thy children, which serued to
the appetite of him, thatooke it, and
was meete to that that euerie man
would.

22 Forouer the fire abode Exod. 9. 23.
the fire and melted nor, that they might
knowe, that the fire burning in the haile,
and sparkeling in the raine, destroyed the
fruite of the enemies.

23 Againe it fogate his owne strength,
that the righteous might be nourished.

24 For the creature that serueth thee
which art the maker, is ferce in punish-
ing the vnrightheous: but it is ealie to
do good vnto such as put their trust in
thee.

25 Therefore was it changed at the same
time vnto al salthions to serue thy grace,
which nourisheth all things, according
to the desire of them that had uerde
thereof.

26 That thy children whom thou louest,
O Lorde, might knowe, that it is not
the increase of frutes that sedeth
men, but that it is thy word, which pre-
serueth them that trust in thee.

27 For that which could not be destroyed
with the fire, being onely warmed a litle
with the sunne beames, melted,

28 That it might be knowne that wee
ought to present the sunne rising to giue
thanks vnto thee, and to salute thee be-
fore the day spring.

29 For the hope of the vnrightheous shall
melt as the winter ice, and flowe away
as vnpassible waters.

CHAP. XVII.

The iudgements of God against the wicked.

1 For thy iudgements are great, & can-
not be expressed: therefore men do
erre, that will not be reformed.

2 For when the vnrightheous thought to
haue thine holy people in subiection,
they were bounde with the bandes of
darkenesse, and long night, and beeing
shut by vnder the rooffe, did lie there to
escape the euerlasting prouidence.

3 And while they thought to be hid in
their darke sinnes, they were scattered as
broad in the darke conering of forget-
fulness, fearing horribly and troubled
with visions.

4 For the denne that hid them, kept
them not from feare: but the soundes
that were about them, troubled them,
and terrible visions & feyrefull sightes
did appeare.

5 No power of the fire might giue light,
neither might the cleare flames of the
flaxs lighten the horrible night.

6 For there appeared vnto them euery
a hidden fire, verie dreadfull: so that be-
ing afraid of this vision, which they
could not see, they thought the things,
which they sawe, to be woofe.

7 And the illusions of the magicall
Ecc. v. artes & 8. 7.

Nomb. 21. 6
1. cor. 10. 6.

*The signe of
the brasen
serpent.

Exod. 8. 24.
Ecc. 10. 4.
reuel. 9. 7.

Deu. 32. 39
1. sam. 2. 6.
Job. 1. 2.

Exod. 9. 23.

Exod. 16. 14
nomb. 11. 7.
psal. 78. 25.

Iohn 6. 31.

Deut 8. 30
mat. 4. 4.

That is, the
mightie vi-
sion.

Exod. 7. 12.
artes & 8. 7.

aries were brought downe, and it was a most shamefull reprocje for the boasting of their knowledge.

8 For they that promised to driue away feare and trouble from the sicke person, were sicke for feare, and worthe to be laughed at.

9 And though no fearefull thing did feare them, yet were they afraid at the beastes which passed by them, and at the hissing of the serpents: so that they dyed for feare, and saide, they sawe not the aire, which by no meanes can be asuoyed.

10 For it is a fearefull thing, when malice is condemned by her owne testimony: & a conscience that is touched, doth euer forsaek cruell things.

11 For feare is nothing els, but a betraying of the succours, which reason offereth.

12 And the lesse that the hope is within, the more doth he esteeme the ignorance of the thing that tormenteth him, great.

13 But they that did endure þ night that was intollerable, and that came out of þ dungeon of hel, which is insupportable, slept the same sleepe.

14 And sometimes were troubled with monstrous visions, and sometime they swooned, as though their owne soule should betray them: for a sudden feare not looked for, came vpon them.

15 And thus, whosoever fell downe, hee was kept and shut in prison, but without chames.

16 For whether he was an husbandman, or a shepheard, or one that was let to worke alone, if he were taken, hee must suffer this necessitie, that he coulde not auoyde:

17 (For with one chaine of darknes were they .all bound) whether it were an hysling winde, or a swete song of þ birdes among the thicke branches of the trees, or the beherencie of hastie running water,

18 Or a great noise of the falling downe of stones, or the running of skipping beastes, that could not be seene, or the noise of cruell beastes, that roared, or the found that answereth againe in the howle mountaines: these fearefull things made them to swoone.

19 For all the worlde shined with cleare light, and no man was hindered in his labour.

20 Onely vpon them there fell an heauie night, an image of that darknesse that was to come vpo them: yea, they were vnto them selues more grieuous then darknesse.

CHAP. XVIII.

2 The fyrie pillar that the Israelites had in Egypt. 8 The deliuerance of the faithfull. 10 The Lorde smote the Egyptians. 20 The sinne of the people in the wilderness. 21 Aaron stode betwene the liuing and the dead with his cense.

1 **B**ut the Saintes had a very great light, whose voyce because they heard, & sawe not the figure of them, they thought them blessed, because they also had not suffered the like.

2 And because they did not hurt them, which did hurt them afore, they thanked them, and asked pardon for their enmitie.

3 Therefore thou gavest them a burning pillar of fire to leade them in the vnknowen way, and madest the sunne that it hurted not them in their honourable iourney.

4 But they were worthe to be deuyed of the light, and to be kept in darknesse, which had kept thy children shut by, by whome the vncorrupt light of the Lawe should be given to the worlde.

5 Where as they thought to slay the babes of the Saintes, by one childe that was cast out, and persecuted to reprocje them, thou hast taken away the multitude of their children and destroyed them all together in the mightie water.

6 Of that night were our fathers certified afore, that they knowing vnto what othes they had giuen credite, might be of good chere.

7 Thus thy people receiued the healeth of the righteous, but the enimies were destroyed.

8 For as thou hast punished the enimies, so hast thou glorified vs whome thou hast called.

9 For the righteous children of the good men offered secretly, and made a Lawe of righteounesse by one consent, that the Saintes shoulde receiue good and euil in like maner, and that the fathers shoulde first sing praises.

10 But a disagreeing price was hearde of the enimies, and there was a lamentable noise for the children that were bewailed.

11 For the maister and the seruant were punished with like punishment, and the common people suffered alike with the king.

12 So they altogether had innumerable that died with one kinde of death: neyther were the liuing sufficient to burie them: for in the twinkling of an eye þ noblest offering of them was destroyed.

13 So they that could beleaue nothing, because of the enchantments, confessed this people to be the children of God, in the destruction of the first boyme.

14 For while all things were in quiet silence, and the night was in the middes of her swift course,

15 Thine almightie worde leapt downe from heauen out of thy royal throne, as a fierce man of warre in the middes of þ land that was destroyed,

16 And brought thine vnfeigned commandement as a sharpe sworde, & stode by, and filled all things with death, and being come downe to the earth, it reached vnto the heauens.

Exod. 10. 23
or, the Egyptians.

Exod. 13. 21
or, 14. 24
psal. 78. 14
or 105. 39.

Exod. 1.

Exod. 14. 24

Exod. 11. 5.

or, Echo.

7 Then the sight of the fearefull dreames
bered them souldenly, & fearefulness came
vpon them vnawares.

18 Then lap there one here, another there
halfe dead, and shewed the cause of his
death.

19 For the visions that bered them, shew
ed them these changes afoze: so that they
were not ignorant, wheresoze they yes
sished.

20 Now tentation of death touched the
righteous also, and * among the multitu
tude in þ wilderness there was a plague,
but the wyath indured not long.

21 For the blamelesse man made hast, and
defended them, and toke the weapons
of his ministracion, euen prayer, and the
reconciliation by the perfume, & let him
selfe against the wyath, and so brought
the miserie to an end, declaring that he
was thy seruant.

22 For he ourcaine not the multitnde
with bodily powler, noz with force of
weapons, but with the word he siddned
him that punished, alleadging the othes
and coucnant made vnto the fathers.

23 For when the dead were fallen downe
by heapes one vpon another, he stode
in the middes, and cut of the wyath, and
parted it from comming to the luing.

24 * For in the long garment was all the
ornament, and in the foure volues of the
stones was þ glorie of the fathers graue
in thy maustie in þ diadem of his head.

25 Vnto these the destroyer gaue place, &
was afraide of the: for it was sufficient,
that they had tailed the wyath.

CHAP. XIX.

1 The death of the Egyptians, & the great ioy of
the Hebrews. 11 The meate that was giuen
as the desire of the people. 17 All the ele
mentes serue to the will of God.

1 A S for the yngodlie, the wyath came
vpon them without mercie vnto the
end: for he knew wþ at thould come
vnto them,

2 That they (when they had consented to
let them go, and had sent them out with
diligence) would repent, & yarfæe them.

3 For while yet sorrow was befoze them,
and they lamented by the graues of the
dead, they deuised another foolishnes, so
that they persecuted them in their flee
ing, whom they had cast out afoze with
prayer.

4 For the destinie, wherof they were woz
thy, brought them to this end, and caus
ed them to forget the thinges that had
come to passe, that they might accom
plysh the punishment, which remained
by tormentes,

5 Both that thy people might trie a mar
uolous passage, & that these myght finde
a strange death.

6 For euerie creature in his kind was fas
tioned of newe, & serued in their owne
offices insopned them, that thy chyldren
myght be kept without hurt.

7 For the cloud ouershadowed their tents,
and the drie earth appeared, where as
foze was water: so that in the red sea
there was a way without impediment,
and the great deepe became a greene
felde.

8 Throughe the which all the people went
that were defended with thine hand, see
ing thy wonderous miracules.

9 For they nyeped like hoxses, and leaped
like launds, prapling thee, O Lord, which
haddest deliuered them.

10 For they were pet myndefull of those
thinges which were done in the lande
where they dwelt, how the grounds
brought forth spres in stode of cartell, &
how the riuier scrauled with the multitu
tude of frogges in stode of fishes.

11 * But at the last they saue a newe ges
neracion of birdes, when they were
mitised with lutt, and desired delicates
meates.

12 * For the quaples came forth of the
sea vnto them for comfort, but punish
ments came vpo the sinners not with
out signes þ were giuen by great thun
dinges: for they suffred worthily accor
ding to their wickednesse, because they
threwed a cruell hatred towards traun
gers.

13 For the one sorte would not receiue
them when they were present, because
they knewe them not: the other sorte
brought the strangers into bondage,
that had done their good.

14 Beside all these thinges some would not
suffer, that any regarde should be had of
them: for they handled the strangers
despitefull.

15 Others that had receiued them with
great banketting, and aduitted them to
be partakers of the same lawes, did af
flic them with great labours.

16 Therfoze they were stricke with blinds
nesse, as in old tyme certene were at the
doores of the righteous, so that euerie
one being compassed with darkenesse,
sought the entrance of his doore.

17 Thus the elementes agreed among
them selues in this change, as when one
tyme is changed vpon an instrument of
musicke, and the melodie still remaineth,
which way easily be percieued by the
sight of the thinges þ are come to passe.

18 For the thinges of the earth were chan
ged into thinges of the water, and the
thing that did swimme, went vpon the
ground.

19 The fire had powler in the water cons
trarie vnto his owne vertue, & the was
ter forgoate his owne kinde to quench.

20 Again, the flame did not hurt the fleshy
of the corruptible beastes that walked
therem, neither melted they that which
seemed to be a pre, & was of a nature þ
would melt, & pet was an immortal meate.

21 For in all thinges, O Lorde, thou hast
magnified and glorified thy people, and
hast not despised to assist them in euerie
tyme and place.

Num. 16. 45

Exo. 28. 17.

*Or, were
fedde.

Exo. 16. 13;
nomb. 21. 32.

Chap. 16. 1

*Or, Egypti
ans.

Gene. 19. 33.

¶ He mean
eth Man
looke. Exo.
16. 14. 15.
¶ Num. 13.
70

THE WISDOME OF IESVS THE sonne of Sirach, called *Ecclesiasticus*.

This Argument was found in a certaine Greeke copie,

THis Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, and he liued in the latter times, after the people had bene led away captiue, and brought home againe, and almost after all the Prophetes. Nowe his grandfather, as he him selfe witnesseth, was a man of great diligence, and wisdom among the Hebrues, who did not only gather the graue sentences of wise men, that had bene before him, but he him selfe also spake many full of great knowledge and wisdom. So this first Iesus dyed, and left this which he had gathered, and Sirach afterward left it to Iesus his sonne, who tooke it and put it in order in a booke, and called it *WISDOME*, intituling it both by his owne name, his fathers name, and his grandfathers: thinking by this title of Wisdom to allure the reader to reade this booke with more great desire, and to consider it more diligently. Therefore this booke conteineth wise sayings, and darke sentences, and similitudes with certaine diuine histories which are notable and ancient, euen of men that were approued of God, and certaine prayers, and songs of the authour him selfe: moreouer, what beniches the Lorde had bestowed vpon his people, and what plagues he had heaped vpon their enemies. This Iesus did imitate Salomon, and was no lesse famous in wisdom and doctrine, who was therefore called a man of great knowledge, as he was in deede.

The prologue of the wisdom of Iesus the sonne of Sirach.

WHere as many, and great things haue bene giuen vs by the law, and the Prophetes, & by others that haue followed them, (for the which things Israel ought to be commended by the reason of doctrine and wisdom, whereb the readers ought not onely to become learned themselves, but also may be able by the diligent studie there of to be profitable vnto strangers both by speaking and writing) after that my grandfather Iesus had giuen himselfe to the reading of the Lawe, and the Prophetes, and other bookes of our fathers, and had gotten therein sufficient iudgement, hee purposed also to write some thing pertaining to learning and wisdom, to þ intent þ they which were desirous to learne, & would giue themselves to these things, might profit much more in liuing according to þ law. Wherefore, I exhort you to receiue it louingly, & to reade it with diligence, and to take it in good worth, though we seeme to some in some things not able to attain to þ interpretation of such words as are hard to to be exprest: for the things that are spoken in the Hebrew tongue, haue another force in them selues then when they are translated into another tongue, and not onely these things, but other things also, as the Law it selfe, & the Prophetes, and other books haue no small difference when they are spoken in their own language. Therefore in the eight and thirtieþeere, when I came into Egypt vnder King Energetes, & continued there, I found a copie full of great learning, & I thought it necessarrie, to bestowe my diligence, and traualle to interpret this booke. So for a certaine time with great watching and studie I gaue my selfe to the finishing of this booke, that it might

be published, that they which remaine in banishment, & are desirous to learne, might applie themselves vnto good manners, and liue according to the lawe.

CHAP. I.

1 *Wisdom commeth of God, 11 A prayse of the feare of God, 22 The meanes to come by wisdom.*



1. *Kin. 3.90*
2. *4.29*
That which is marked with these two marks [] is read in the Latin copies and not in the Greeke.

I wisdom^e commeth of the Lord, [and hath bene euer with him] and is with him for euer.

2 Who can number the sand of the sea, and the drops of the raine, & the daves of the world?

[Who can measure] the height of heauen, the bredth of the earth, & the depth?

3 Who can finde the wisdom [of God which hath bene before all things?]

4 Wisdom hath bene created before all things, & the vnderstanding of prudence from euertlasting.

5 [The worde of God most high is the fountaine of wisdom, and the euertlasting commandmentes are the entrance vnto her.]

6 * Vnto whome hath the rate of wisdom bene declared: or who hath known her wise counsels?

7 [Vnto whome hath the doctrine of wisdom bene discovered and shewed: and who hath vnderstande the manifold entrance vnto her?]

8 There is one wise, [euen the most high creator of all things, the almightie, the King of power] and verie terrible, which sitteth vpon his thron.

9 He is the Lord þ hath created her [thorow the holie Ghost:] he hath scene her, numbred her, [and unalured her.]

IO He

wojks, and vpon all fleshe, according to his gift, and giueth her abundantly vnto them that loue him.

11 The feare of the Lorde is glorie, and gladnesse, and reioycing and a ioyfull crowne.

12 The feare of the Lorde maketh a mercie heart, and giueth gladnesse, and ioy and long life.

13 Who so feareth the Lorde, it shal go well with him at the last, and he shall find fauour in the day of his death.

14 [The loue of God is honourable wisdom, and vnto whom it appeareth in a vision, they loue it for the vision, and for the knowledge of the great wojs thereof.]

Ps. III. 10. 15 The feare of the Lorde is the beginning of wisdom, and was made with the faithfull in the world: [she goeth with the chosen women, and is known with the righteous and faithfull.]
Pro. 9. 10.
Iob. 28. 28.

16 The feare of the Lorde is an holp knowledge.

17 Holinesse shall preserue, and iustice the heart, and giueth mirth and gladnesse.

18 Who so feareth the Lorde, shall prosper, and in the day of his ende, hee shall be blessed.]

19 She hath built her euerlasting foundations vnto men, and is giuen to be with their seede.

20 To feare God is the fulnesse of wisdom, and filleth men with her fruites.

21 She filleth their whole house with all things desireable, and the garners with the things, that she bringeth forth, and both twaine are giftes of God.

22 The feare of the Lorde is the crown of wisdom, and giueth peace and perfect health: he hath seene her and numbrized her.

Cor. wisdom. 23 She rayneth downe knowledge, and vnderstanding of wisdom, and hath brought vnto honor, them that possessed her.

24 The feare of the Lorde is the roote of wisdom, & her branches are long life.

25 [In the treasures of wisdom is vnderstanding, & holp knowledge, but wisdom is abhorred of sinners.]

26 The feare of the Lorde diuiceth out sinne: and when she is present, she diuiceth away anger.

27 For wicked anger cannot be iustified: for his rashnes in his anger shall be his destruction.

28 A patient man will suffer for a time, & then shall he haue the rewarde of ioy.

29 He will lide his wordes for a time, and many enemies lippes shall speake of his wisdom.

30 In the treasures of wisdom are the secretes of knowledge, but the sinner abhorreth the worship of God.

31 If thou desire wisdom, keepe the commandements, and the Lorde shall giue her vnto thee, [& will fill her treasures.]

32 For the feare of the Lorde is wisdom

and meekenes.

33 Be not disobedient to the feare of the Lorde, and come not vnto him with a double heart.

34 Hee not an hypocrite that men should speake of thee, but take heede what thou speakest.

35 Exalt not thy selfe, least thou fall and bring thy soule to dishonour, and so God discouer thy secretes, and cast thee down in the middes of the congregation, because thou wouldest not receiue the true feare of God, and thine heart is full of deceit.

CHAP. II.

I He exhorteth the seruants of God to righteousness, loue, vnderstanding, & patience. II To trust in the Lorde. 13 A curse vpon them that are faint hearted and impatient.

1 M^y some, if thou wilt come into the seruice of God, [stand fast in righteousness and feare, &] prepare thy soule to tentation.

2 Settle thine heart, and be patient: [bow downe thine care, and receiue the words of vnderstanding,] and thinke not away when thou art assailed, [but waite vpon God patiently.]

3 Iopne thy selfe vnto him, and departe not away, that thou mayst be increased at thy last ende.

4 What soeuer cometh vnto thee, receiue it patiently, and be patient in the change of thine affliction.

5 For as gold [and siluer are] tryed in the fire, euen so are men acceptable in the furnace of aduersitie.

Wisdom. 3. 6.
Pro. 17. 3.

6 Belieue in God, and he will helpe thee: holde thy way aright, and trust in him: [holde fast his serua, and growe olde therein.]

7 He that feare the Lorde, waite for his mercie: thinke not away from him, that he fall not.

8 He that feare the Lorde, beloue him, and your rewarde shall not faile.

9 Ope that feare the Lorde, trust in good things, and in the euerlasting ioy and mercie.

10 [He that feare the Lorde, loue him, and your hearts shall be lightened.]

11 Consider the olde generations [of men, ye children,] and marke them well: was there euer any confounded, that put his trust in the Lorde? or who hath continued in his feare, & was forsaken? or whome did he euer despise, that called vpon him?

Ps. 38. 29

12 For God is gracious and mercifull, and forgiveth sinnes, and saucth in the time of trouble, [and is a defender for all them that seeke him in the truth.]

13 Go vnto them, that haue a fearefull heart, [and to the wicked lippes] and to the saint hands, and to the sinner that goeth two maner of waies.

Cor. double,

1. King. 18,

14 Go vnto him that is faint hearted, for he beloueth not: therefore shall he not be

Be defended.

- 15 Who unto you that haue lost pacience, [and haue forsaken the right wayes, & are turned backe into froward wayes:] for what will ye do when the Lord shall visite you?
- 16 They that feare the Lord, will not disobey his woide: & they that loue him, will keepe his wayes.
- 17 They that feare the Lord, will seeke out the things that are pleasant vnto him: and they that loue him, shall be fulfilled with his lawe.
- 18 They that feare the Lord, will prepare their heartes, and humble their soules in his sight.
- 19 They that feare the Lord, keepe his commandements, and will be patient till he se.
- 20 Saying, If we do not repent, we shall fall into the hands of the Lord, and not into the hands of men.
- 21 Yet as his greatnesse is, so is his mercies.

CHAP. III.

2 To our father and mother ought wee to giue double honour. 10 Of the blessing and curse of the father and mother. 22 No man ought ouer curiously to search out the secrets of God.

- 1 **T**he children of wisdom are the Church of the righteous, and their offspring is obedience & loue.
- 2 Heare your fathers iudgement, O children, and do thereafter, that ye may be safe.
- 3 For the Lord will haue the father honoured of the children, and hath confirmed the authoritie of the mother ouer the children.
- 4 Who so honoureth his father, his sinnes shall be forgiven him, [and he shall absteme from them, and shall haue his desires.]
- 5 And he that honoureth his mother, is like one that gathereth treasure.
- 6 Who so honoureth his father, shall haue ioye of his owne children, and when he maketh his prayer, he shall be heard.
- 7 He that honoureth his father, shall haue a long life, and he that is obedient vnto the Lord, shall comfort his mother.
- 8 He that feareth the Lord, honoureth his parents, and doth seruice vnto his parents, as vnto lordes.
- 9 *Honour thy father & mother in deede and in woide [and in all pacience,] that thou mayst haue * Gods blessing, [and that his blessing may abide with thee in the end.]
- 10 For the blessing of the father establisheth the houses of the children, and the mothers curse rooteth out the foundations.
- 11 Repoyce not at the dishonour of thy father: for it is not honour vnto thee, but shame.
- 12 Seeing that mans gloie commeth by

- his fathers honour, and the rejoyce of the mother is dishonour to the children,
- 13 My sonne, helpe thy father in his age, and graue him not as long as he liueth.
- 14 And if his vnderstanding faile, haue pacience with him, & despise him not when thou art in thy full strength.
- 15 For y good entreatie of thy father shall not be forgotten, but it shall be a fortress for thee against sinnes, [and for thy mothers offence thou shalt be recompensed with good, and it shall be founded for thee in righteousnes.]
- 16 And in the day of trouble thou shalt be remembered: thy sinnes also shall melt away as the ice in the faire weather.
- 17 He that forsaketh his father, shall come to shame, & he that angreth his mother, is cursed of God.
- 18 My sonne, perseuere thy doyngs with iustenes, so shalt thou be beloued of them that are appoyned.
- 19 The * greater thou art, the more humble thy self [in all things,] and thou shalt finde fauour before the Lord.
- 20 Many are excellent and of renoume: but the secrets are reuealed vnto the meeke.
- 21 For the power of the Lord is great, & he is honoured of the lowly.
- 22 * Seeke not out the things that are too harde for thee, neither searche the things rashly which are too mightie for thee.
- 23 [But] what [God] hath commanded thee, thinke vpon that with reuerence, [& be not curious in many of his woyses:] for it is not needefull for thee to see with thine eyes the things that are secret.
- 24 Be not curious in superfluous things: for many things are shewed vnto thee as boue the capacite of men.
- 25 The meddling with such hath beguiled manie, and an euill opinion hath deceiued their iudgement.
- 26 Thou canst not see without eyes: possess not the knowledge therefore that thou hast not.
- 27 A stubborne heart shall see end at the last: and he that loueth daunger, shall perishe therein.
- 28 An heart that goeth two wayes, shall not prosper: and he that is froward of heart, shall stumble therein.
- 29 An obstinate heart shall be laden with sorrowes: and the wicked man shall heape sinne vpon sinne.
- 30 The persuasion of the proude is without remedie, and his steppes shall be plucked vp: for the plant of sinne hath taken roote in him, [and he shall not be esteemed.]
- 31 The heart of him that hath vnderstanding, shall perceiue secret things, & at attendance care is the desire of a wise man.
- 32 An heart that is wise & vnderstanding, will absteme from sinne, & shall prosper in the woyses of righteousnes.]
- 33 Water quengeth burning fire, * and almes

Leu. 14. 24.

Phil. 2. 3.

Pro. 25. 27.
Rom. 12. 3.

Exod. 20. 12
Deut. 5. 16.
Mat. 15. 4.
Eph. 6. 2.
or, the blessing of men.

Dan. 4. 24.

Almes taketh away finnes.

34 And he that rewarded good deeds, will remember it after ward, and in the tunc of the fall, he shall finde a flap.

CHAP. IIII.

I Almes must be done with gentlenes, 12 The studie of wisdom and her fruit, 20 An exhortation to eschue euill, and to do good.

1 M^Y some, defraude not the poore of his liuing, and make not the needy eyes to waite long.

2 Make not an hungrie soule sorrowfull, neither bere a man in his necessitie.

3 Trouble not the heart that is grieved, & deferre not the gift of the needie.

4 Refuse not the prayer of one that is in trouble : turne not away thy face from the poore.

5 Turne not thine eyes aside [in anger] from the poore, and giue him none occasion to speake euill of thee.

6 For if he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him.

7 Be courteous vnto the compante [of poore, and humble thy soul vnto the Elder,] and bowe downe thine head to a man of worship.

8 Let it not grieue thee to bowe downe thine care vnto the poore, [but pay thy dette,] and giue him a friendly answere.

9 ^{Or, to de-} Deliuere him from falsenes wrong, from the hand of the oppressor, and be not faint hearted when thou iudgest.

10 Be as a father vnto the fatherles, and as an husband vnto their mother : so shalt thou be as the sonne of the most High : and he shall loue thee moze then thy mother doth.

11 Wisdom exalteth her children, and receiveth them that seeke her, [and will goe before them in the way of righteousnesse.]

12 He that loneth her, loneth life, & they that seeke life in the morning, shall haue great ioy.

13 He that keepeth her, shall inherite glorie: for vnto whom she entreceth, him the Lord will blesse.

14 They that honour her, shall be the seruants of the Lord doth loue, and them that loue her, the Lord doth loue.

15 Who so gineth care vnto her, shall iudge the nations, and he that goeth vnto her, shall dwell safely.

16 He that is faithfull vnto her, shall haue her in possession, and his generation shall possesse her.

17 For first she will walke with him by crooked wayes, & bring him vnto feare, and dread, and torment him with her discipline vntill she haue tried his soule, & haue proued him by her iudgements.

18 Then will she returne the straight way vnto him, and comfort him, and shewe him her secrettes, [and heape vpon him the treasures of knowledge, and vnderstanding of righteousnesse.]

19 But if he goe wrong, she will shake him, and giue him ouer into the handes of his destruction.

20 [^{Or} ^{Some}] make much of time, & eschue the thing that is euill,

21 And be not ashamed to say the trueth for thy life : for there is a shame that bringeth sinne, and a shame that bringeth worship and fauour.

22 Accept no person against thine owne conscience, that thou be not confounded to thine owne decay, [and forbear not thy neighbour in his fault.]

23 And keepe not backe counsell when it may do good, neither hide thy wisdom when it may be famous.

24 For by the talke is wisdom knowen, and learning by the words of the tong, [and counsell, wisdom and learning by the talking of the wise, and stedfastnes in the workes of righteousnesse.]

25 In no wise speake against the worde of truth, but be ashamed of the eyes of thine owne ignorance.

26 Be not ashamed to confesse thy finnes, and resist not the course of the riuier.

27 Submit not thy selfe vnto a foolish man, neither accept the person of the mightie.

28 Serue for the trueth vnto death, [and defend iustice for thy life,] and the Lord God shall fight for thee [against thine enemies.]

29 Be not hastie in thy tongue, neither slacke and negligent in thy workes.

30 Be not as a spon in thine owne house, neither beate thy seruants for thy fault, [nor oppresse them that are vnder thee.]

31 * Let not thine hande be stretched out to receiue, and shut when thou shouldest giue.

CHAP. V.

1 In riches may we not put any confidence, 7 The vengeance of God ought to be feared, and repentance may not be deferred.

1 T^Hrust not vnto thy riches, and say not, I haue enough for my life: [for it shall not helpe in the tunc of vengeance and indignation.]

2 Follow not thine owne minde and thy strength to walke in the wayes of thine heart:

3 Neither say thou, [I haue haire] I had strength: [or who will bring me vnder for my workes:] for God the auenger will reuenge the wrong done by thee.

4 And say not, I haue sinned, and what euil hath come vnto me: for the Kingdome is a patient rewarder, but he will not leaue thee unpunished.

5 Because thy sinne is forgiven, be not without feare, to heape sinne vpon sinne.

6 And say not, The mercie of God is great : he will forgie my manifold finnes : for mercie and wrath come from him, & his indignation cometh downe vpon sinners.

7 Make no tarrying to turne vnto the Lord, & put not of fro day to day: for his

Rom. 12.9.
1. thes. 5. 22.
* To be ashamed to confesse thy God, thy faith, to refuse the truth, and to reprove sin, doth bring sinne vnto thee: the contrary shame bringeth worship.

Act. 20. 37

Or, to defend him.

teulp

denly shall the wrath of the Lord be broken forth, & in thy securitie thou shalt be destroyed, and thou shalt perish in time of vengeance.

- 8 **T**rust not in wicked riches: for they shall not helpe thee in the day of punishment [and vengeance.]
- 9 **B**e not caried about with enery wind, and go not into enery way: for so doth the sinner that hath a double tongue.
- 10 **S**tand fast in thy sure vnderstanding [and in the waye and knowledge of the Lord] and haue but one maner of worde, [and followe the worde of peace and righteousnes.]
- 11 **B**e humble to heare the word of God, that thou maist vnderstand it, and make a true answer with wisdom.
- 12 **B**e swift to heare good thinges, and let thy life be pure, and giue a patient answer.
- 13 **I**f thou hast vnderstanding, answer thy neyghbour if not, lay thy hand vpon thy mouth, [lest thou be trapped in an vdiuersitate worde, and so be blamed.]
- 14 **H**onour and shame is in the talke, and the tongue of a man causeth him to fall.
- 15 **B**e not counted a talebearer, and lie not in waite with thy tongue: for shame [and repentance] followe the these, and an euil condemnation is ouer him that is double tongued: [but he that is a backbiter, shall be hated, eniued and confounded.]
- 16 **D**o not rashly, neither in small thinges nor in great.

CHAP. VI.

It is the propertie of a sinner to be euill tongued. 6 Of friendship. 33 Desire to be taught.

4 For that is against the rule of charitie, whiche ought to loue all, and hate nothing but onely sinne, 6 For as a bull teareth in peeces a yong tree with his hornes: so thou trusting in thine owne conceit, because of thy wit, thy power, or riches, shouldest destroy thy selfe.

- 1 **B**e not of a friend [thy neyghbours] a Benemie: for such shall haue an euill name, shame and reproche, & he shall be in infamie as the wicked that hath a double tongue.
- 2 **B**e not proude in the deuce of thine owne minde, least thy soule rent thee as a bull.
- 3 **A**nd eate vp thy leaues, and destroy thy fruite, and so thou shalt be left as a drie tree [in the wilderness.]
- 4 **F**or a wicked soule destroyeth him that hath it, and maketh him to be laughed to scoone of his eniues, [and bingeth him to the poision of the vngodlie.]
- 5 **A** sweete talke multiplieth the friendes [and pacifieth them that be at variance,] & a sweete tongue increaseth much good talke.
- 6 **H**olde friendship with many, neuertheless haue but one counseler of a thousand.
- 7 **I**f thou gettest a friend, proue him first, & be not halie to credite him.
- 8 **F**or some man is a friend for his owne occasion, and will not abide in the day of thy trouble.
- 9 **A**nd there is some friend that turnieth to eniuitie, & taketh parte against thee, and in contention he will declare thy shame.

- 10 **A**gain some friend is but a companion on at the table, and in the day of thine affliction he continueth not.
- 11 **B**ut in thy prosperitie he wilbe as thou thy selfe, and will be libertie ouer thy seruants.
- 12 **I**f thou be brought to lwe, he will be against thee, and will hide him selfe from thy face.
- 13 **D**epart from thine eniuities, & beware of thy frends.
- 14 **A** faithful friend is a strong defence, and he that findeth such one, findeth a treasure.
- 15 **A** faithful friend ought not to be changed for any thing, and the weight [of gold and siluer] is not to be compared to the goodnesse [of his faith.]
- 16 **A** faithful friend is the medicine of life [and immortalitie,] & they that feare the Lord, shall finde him.
- 17 **W**ho so feareth the Lord, shall direct his friendship aright, and as his owne selfe, so shall his friend be.
- 18 **I**f thy sonne receiue doctrine from thy youth by: so shalt thou finde wisdom [which shall indure] all thine olde age.
- 19 **G**o to her as one that ploweth, and soweth, and waite for her good fruites: for thou shalt haue but litle labour in her worke: but thou shalt eate of her fruites right soone.
- 20 **H**ow exceeding sharpe is she to the vnlerned? he that is without iudgement, will not remaine with her.
- 21 **W**ho such one she is as a fine touchstone, and he casteth her from him without delay.
- 22 **F**or they haue the name of wisdom, but there be but few that haue & know the ledge of her.
- 23 **[F**or with them that know her, she abideth vnto the appearing of God.]
- 24 **S**ine care my sonne: receiue my doctrine, and refuse not my counsell.
- 25 **A**nd put thy feet into her linkes, and thy necke into her chaine.
- 26 **B**ow downe thy shoulder vnto her, & beare her, & be not wearie of her bandes.
- 27 **C**ome vnto her with thy whole heart, & keepe her wapes with all thy power.
- 28 **S**eke after her, and search her, and she shall be shewed thee: and when thou shalt gotten her, forsake her not.
- 29 **F**or at the last thou shalt finde rest in her, & that shall be turned to thy ioy.
- 30 **W**hen shall her fetters be a strong defence for thee, and a sure foundation, and her chaine a glorious raiment.
- 31 **F**or there is a golden sname in her, and her bandes are the laces of purple colour.
- 32 **T**hou shalt put her on as a robe of honour, and shalt put her vpon thee, as a crowne of ioy.
- 33 **A**pp some, if thou wilt, thou shalt be taught, and if thou wilt apply thy mind, thou shalt be wittie.
- 34 **I**f thou louest to heare, thou shalt receiue doctrine, [& if thou delight in hearing, thou

thou shalt be wise.

- 35 Stande with the multitude of the elders, which are wise, & ioyne with him that is wise.
- 36 *Desire to heare al godly talke, and let not the graue sentences of knowledge escape thee.
- 37 And if thou seest a man of vnderstanding, get thee soone vnto him, and let thy foote weare the heppes of his doores.
- 38 Let thy minde be vppon the ordinaunces of the Lorde, and be continually occupied in his commandementes: so shall he stably thine hearte, and giue thee wiselome at thine owne desire.

CHAP. VII.

We must forsake euill, and yet not iustifie our selues. 1. The behaviour of the wise towards his wife, his friends, his children, his seruants, his father and mother.

- 1 **D**O no euill: so shalt no haerue come vnto thee.
- 2 Depart from the thing that is wicked, & sinne shall turne away from thee.
- 3 Flye soone, lowe not vpon the foowes of vnrightheousnesse, least that thou reape them seuen fold.
- 4 Alke not of the Lorde preeminence, neither of the King the seate of honour.
- 5 *Iustise not thy selfe before the Lorde: [for he knoweth thine heare,] and boast not thy wiselome in the presence of the King.
- 6 Seeke not to be made a Iudge, least thou be not able to take away iniquitie, and least thou, fearing þ person of the mightie, shouldest commit an offence aganste thine vprightnesse.
- 7 Offende not against the multitude of a cite, and cast not thy selfe among the people.
- 8 *Binde not two sinnes together: for in one sinne that thou not be unpunished.
- 9 Say not, God will looke vpon the multitude of mine oblatrons, and when I offer to þ most high God, he wil accept it.
- 10 Be not faint hearted, when thou makest thy prayer, neither slacke in giuing of almes.
- 11 Laugh no man to scoone in the heauynesse of his soule: for [God which seeth all thinges] is he that can bring down, and set vp againe.
- 12 How not a lie against thy brother, neither doe the same against thy friend.
- 13 Use not to make any manner of lie: for the custome thereof is not good.

- 14 Make not many wordes when thou arte among the Elders, neither repeate a thing in thy prayer.
- 15 Hate not laborious *worke, neither the husbandrie, which the most High hath created.
- 16 Number not thy selfe in the multitude of the wicked, but remember that vengeance will not slacke.
- 17 Humble thy minde greatly: for the vengeance of the wicked is fire and

women.

- 28 Woe not ouer thy selend for any good, nor thy true brother for the golde of Ophir.
- 29 Depart not from a wife and good woman, [that is fallen vnto thee for thy portion in the feare of the Lorde:] for her grace is aboue golde.
- 20 * Whereas thy seruant woorthely reuicij, increat him not euill, nor the hireling þ bessewed himselfe wholy for thee.
- 21 Let thy soule loue a good seruant, and defraude him not of libertie, [uen her leaue him a portion.]
- 22 * If thou haue cattell, looke well to them, and if they be for thy profite, keepe them with thee.
- 23 * If thou haue sonnes, instructe them, and holde their necke from their youth.
- 24 If thou haue daughters, keepe their bodie, and shewe not thy face cherefull towards them.
- 25 Marrie thy daughter, & so shalt thou performe a waightie matter: but giue her to a man of vnderstanding.
- 26 If thou haue a wife after thy minde, forsake her not, but commit not thy selfe to the hatfull.
- 27 * Honour thy father from thy whole heart, and forger not the foowes of thy mother.
- 28 Remember that thou waste bozne of them, and how causht thou recompence them the thinges that they haue done for thee?
- 29 Feare the Lord with all thy soule, and honour his ministers.
- 30 Lone him that made thee, with all thy strength, *and forsake not his seruants.
- 31 Feare the Lorde with all thy soule, & honour þ priests, *and giue them their portion, as it is commaunded thee, the first frutes, [and purifications] and sacrifices for sinne, and the offerings of the shoulders, and the sacrifices of laudification, and the first frutes of the holie thinges.
- 32 Stretch thine hande vnto the poore that thy blessing, [and reconciliation] may be accomplished.
- 33 Liberaltie pleasech all men liuing, and *from the deade retrapne it not.
- 34 * Let not them that wepe, be without [comforte:] but mourne with such as mourne.
- 35 * We not solve to visite the sicke: for that shall make thee to be beloved.
- 36 What soeuer thou takest in hande, remember the ende, and thou shalt neuer doe amisse.

CHAP. VIII.

We must take heed with whom we haue to doe.

- 1 **S**erue not with a mightie man, leaste thou fall in to his handes.
- 2 * Make not variance with a rich man, least he on þ other side weigh down thy weight: * for golde [and siluer] hath destroyed many, & hath subuerted þ hartes

Eccl. 8. 9.

*Or, earens fly.
Psal. 1. 2. 3.

Job 9. 2.
Psa. 143. 7.
eccl. 7. 18.
Isa. 18. 11.

Chap. 12. 5.

1. Sam. 2. 17.

Mat. 6. 5. 7.

Rom. 12. 11.

Leut. 19. 13.
chap. 33. 32.
34. 7.

Deut. 15. 4.

Chap. 30. 11.

Chap. 3. 9.
10b. 4. 3.

Deut. 12. 18.

Leut. 2. 30.
num. 18. 15.

*Or, liberaltie.

Job. 2. 21.
3. 17.

Rom. 12. 15.

Mat. 25. 36.

Mat. 5. 25.

Chap. 31. 6.

ff, of

of Kinges.

- 3 **S**crine not with a man that is full of wordes, and lay no sickes vpon his fire.
- 4 **P**lay not with a man that is vntaught, least thy name be dishonoured.
- Gal. 6. 7. 5 * Despise not a man that tincteth himselfe away from sinne, nor cast him not in the teeth withall, but remember that we are all worthy blame.
- Yeu. 19. 32. 6 * Dishonour not a man in his old age: for they were as wee whiche are not olde.
- 7 **B**e not glad of the death of thine enemy, but remember that we must die all, [& so enter into ioye.]
- Chap. 6. 35. 8 * Despise not the exhortation of Elders: that be wise, but acquaint thy selfe with their wise sentences: for of them thou shalt learne wisdom, [& the doctrine of vnderstanding,] and howe to serue great men [without complaint.]
- 9 **G**oe not from the doctrine of the Elders: for they haue learned it of their fathers, and of them thou shalt learne vnderstanding, and to make answer in the time of neede.
- 10 **K**indle not the coles of sinners, [when thou rebukest them,] least thou be burnt in the fire flames [of their finnes.]
- 11 **G**ife not by againe him that doeth wrong, that he lay nor waite as a spie for thy mouth.
- Chap. 29. 4. 12 * Lend not vnto him that is mightier then thy selfe: for if thou lendest him, count it but lost.
- 13 **B**e not suretie about thy power: for if thou be suretie thinke to pay it.
- 14 **G**oe not to lawe with the Iudge: for they will give sentence accordyng to his owne honour.
- Gene. 27. 8. 15 * Trauall not by way with him that is rash, least he doe thee iniurie: for he felloweth his owne wilfulnesse, and so shalt thou perishe through his folie.
- Iron. 22. 14 16 * Scrine not with him that is angrie, and goe not with him into the wilderness: for blood is as nothing in his sight, and where there is no helpe, he will overcome thee.
- 17 **T**ake no counsell at a fool: for he can not keepe a iijng close.
- 18 **D**o no secret thing before a stranger: for thou shalt not tell what he goeth about.
- 19 **O**pen not thine hart vnto every man, least he be vnthankfull to thee, [and put thee to reproofe.]

CHAP. IX.

Of ielousie. 1. 2. An olde friende is to be preferred before a newe. 28. Righteous men should be bidden to thy table.

- 1 **B**e not ielous ouer thy wife of thy bosome, neither teache her by thy meanes an euill lesson.
- 2 **G**ine not thy life vnto a woman, least she overcome thy strength, [and so thou be confounded.]

Let her not haue rule ouer thee, for

- 3 **D**o not an harlot, least thou fall in: then wil she be contrarie to her swares.
- 4 **B**e not the companie of a woman vnto thee, that is a singer, [and a dancer, neither take away heare her,] least thou be taken by her thy heart & craftinesse. strength, & to confusion
- 5 **G**aze not on a maide, that thou fall not bring thee by that that is picious in her.
- 6 * Cast not thy minde vpon harlots [in any manner of thing,] least thou des enemies: as stroy [both thy selfe and] thine heritage, did Heuah
- 7 **G**oe not about gazing in the streets of to Adam, the cite, neither wander thou in the streets of Delilah to crete places thereof. Samson, and
- 8 * Turne away thine eyes from a beaustifull woman, and looke not vpon her beautie: for many haue perished by the beautie of women: for through it lone is kindled as a fire. Gene. 6. 1. 2. 34. 2. 35. 2.
- 9 **E**uerie woman that is an harlot, shall be troden vnder foote as dungie, of euery one that goeth by the way. Mat. 5. 28. Gen. 14. 1. 2. 2. sam. 11. 2. iud. 10. 17. 19. 21. 26. 20.
- 10 **M**any wondering at the beautie of a strange woman, haue bene cast out: for her wordes burne as a fire.
- 11 **D**o not at all with another mans wife, [neiether lie with her vpon the bed,] no banquet with her, lest thine heart incline vnto her, and so through thy desire fall into destruction.
- 12 **F**orsake not an olde friend: for the newe shall not be like him: a new friend is as new wine: when it is old, thou shalt drinke it with pleasure.
- 13 * Desire not the honour [and riches] of a sinner: for thou knowest not what shall be his ende.
- 14 **D**esire not in the thing that the vngodlie haue pleasure in, but remember that they shall not bee founde iust vnto their grave.
- 15 **K**epe thee from the man that hath power to slep: so shalt thou not doubt the feare of death: and if thou come vnto him, make no fault, least he take away thy life: remember that thou goest in the middes of swares, and that thou walkest vpon the rowes of the cite.
- 16 **T**ryp thy neighbour as nere as thou canst, and aske counsell of the wife.
- 17 * Let thy talke be worthy the wise, and all thy communication in the lawe of the most High.
- 18 **L**et iust men eate and drinke with thee, and let thy reioycing be in the feare of the Lozde.
- 19 **I**n the handes of the craftsmen shall the workes be commended, and the wisdom of the people by his woide, [and the woide by the wisdom of the Elders.] * Or, the workeman is praised according to the worke.
- 20 **A** man full of wordes, is dangerous in his cite, and he that is rash in his talking, shall be hated.

CHAP. X.

Of Kinges and Iudges. 7. Pride and couetousnesse are to be abhorred. 28. Labour is praised.

1 **A** Wise king will instruct his people with discretion: the gouernance of a prudent man is well ordered.

2 **As** the iudge of the people is himselfe, so are his officers, and what maner of man the ruler of the citie is, such are all they that dwell therein.

3 **In** a wise king destroyed his people, but where they that be in authoritie, are men of vnderstanding, there the citie prospereth.

4 **The** gouernement of the earth is in the hand of the Loide, [and all iniquitie of the nations is to be abhorred,] and when times, he will set vp a profitable ruler ouer it.

5 **In** the hand of God is the prosperitie of man, and vpon the scribes will he lay his honour.

6 **Be** not angrie for any wrong, with thy neighbour, and do nothing by vnriuous practises.

7 **Pride** is hatefull before God and man, & by both doeth one commit iniquitie.

8 **Because** of vnrightheous dealing and wronges gotten by deceit, the kingdomes translated from one people to another.

9 **There** is nothing worse then a couetous man: [why art thou proud, O earth, and althes: there is not a more wicked thing, then to loue money:] for such one would euen sell his soule, and for his life euerie one is compelled to pull out his owne bowels.

10 **[All** tyrannie is of sinall indurance, and the disease that is hard to heale, is greuous to the Physitian.]

11 **The** Physitian cureth off the soze disease, & he that is to day a king, to morrow is dead.

12 **Why** is earth and ashes proud, seeing that when a man dieth, he is the heire of serpents, beastes and wormes?

13 **The** beginning of mans pride, is to fall away from God, and to turne away his heart from his maker.

14 **For** pride is the original of sinne, and he that hath it, shall powye out abominacion, till at last he be ouerthrowen: therefoe the Loide byngeth the persuasions [of the wicked] to dishonour, & destroyeth them in the end.

15 **The** Loide hath call downe the thrones of the [proude] princes, and set vp the meke in their steede.

16 **The** Loide plucketh by the rootes of the [proude] nations, and planteth the lowlye with glorie among them.

17 **The** Loide ouerthroweth the landes of the heathen, & destroyeth them vnto the fountaine isos of the earth: he causeth them to wither away, and destroyeth them, & maketh their memoriall to cease out of the earth.

18 **God** destroyeth the memoriall of the proude, and leauech the remembrance of the humble.]

19 **Pride** was not created in men, neither was it in the generation of women,

1. Kin. 12. 1
23. 14.

Eccle. 19. 27

Iere. 27. 6.
Dan. 4. 14.

Iuke. 1. 52.
1. 4. 11.
1. 8. 14.
1. sam. 2. 7. 8

20 **There** is a seede of man, which is a honourable seede: the honourable seede are they that feare the Loide: there is a seede of man, which is without honour: the seede without honour, are they þat transgress the commaundementes of the Loide: it is a seede that remaineth which feareth the Loide, and a faire plant, that loue him: but they are a seede without honour, that despise the Lawe, and a decciuable seede that breake the commaundements.

21 **He** that is the cheefe among birthen, is honourable: so are they þat feare the Loide in his sight.

22 **The** feare of the Loide causeth that the kingdome faileth not, but the kingdom is lost by crueltie and pride.

23 **The** feare of the Loide is the glorie aswel of the riche and the noble, as of the poore.

24 **It** is not meete to despise the poore man that hath vnderstanding, neither is it conuenient to magnifie the riche that is a wicked man.

25 **The** great man and the iudge and the man of authoritie, are honourable, yet is there none of them greater, then he that feareth the Loide.

26 **Vnto** the seruant that is wise, shall they þat are free doe seruice: * he that hath knowledg, will not grudge when he is reformed, [& the ignorant shall not come to honour.]

27 **Seeke** not excuses when thou shouldest do thy worke, neither be ashamed thereof through pride in the time of aduersitie.

28 **Better** is he that laboureth & hath plenty of necessite of all things, then he that is gorgeous, and wanteth bread.

29 **By** some, gett thy selfe vaine by mekenesse, and esteeme thy selfe as thou deservest.

30 **Who** will count him iust þat sinneth against himselfe: or honour him, that dishonoureth his owne soule?

31 **The** poore is honoured for his knowledg [and his feare,] but the riche is had in reputation because of his goodes.

32 **He** that is honourable in pouertie, hold much more shall he be when he is riche: and he that is vnhonoured being riche, how much more will he be so when he is in pouertie?

Pro. 17. 2.
2. Sam. 12.
13.

Pro. 12. 9. 11

CHAP. XI.

1 *The praise of humilitie. 2 After the outward appearance ought we not to iudge. 7 Of rash iudgement. 14 All things come of God. 29 All men are not to be brought into thine house.*

1 **W**isdomme * lieth by the head of him that is low, and maketh him to sit among great men.

2 **Commend** not a man for his beautie, neither despise a man in his vtter appearance.

3 **The** Be is but small among the foules, yet doeth her fruite passe in wisdome.

4 **Be** not proude of clothyng and rayment,

Gen. 41. 40.
Dan. 6. 3.

flk ij, ment,

ment, * and erast not thy selfe in the day of honour: for the workes of the Lord are wonderfull, [and glorious,] secretes [and unknowen] are his workes among men.

5 Many triants haue sit downe vpon the earth, * and the blukely hath woyne the crowne.

6 Many mightie men haue bene brought to dishonour, and the honourable haue bene deliuered into other mens handes.

7 ¶ * Blame [no man] before thou haue inquired the matter: vnderstand first, and then reforme [righteously].

8 ¶ * Gue no sentence, before y^e haue heard the cause, neither interrupt men in the middes of their tales.

9 Striue not for a matter that thou hast not to do with, & sit not in the iudgement of sinners.

10 My some, meddle not wth many matters: * for if thou game much, thou shalt not be blamelesse, & if thou followe after it, yet shalt y^e not attene it, neither shalt thou escape, though thou flie from it.

11 ¶ * There is some man that laboureth and taketh paine, and the more he hatheth, the more he wanteth.

12 ¶ * There is some that is slothfull, and * hath neede of helpe: for he wanteth strength, and hath great pouertie, yet the eye of the Lord looketh vpon him to good, and setteth him by wth lowe estate.

13 ¶ * And he lifteth by his head: so that many men marueile at him, [and gine honour vnto God.]

14 ¶ * Prosperitie and aduersitie, life, & death, pouertie and riches come of the Lords.

15 ¶ * Wisdome and knowledge, & vnderstanding of the Law are of the Lord: lone and good workes come of him.

16 ¶ * Erroure & darkenesse are appointed for sinners, and they that exalt themselves in euill, waye olde in euill.

17 The gift of the Lord remaineth for the godlie, and his good will giueth prosperitie for euer.

18 ¶ * Some man is riche by his care and mgardship, and this is the portion of his wages.

19 ¶ * In that he saith, * I haue gotten rest, & now wil I eate continually of my goods, yet he considereth not, y^e the tyme draweth nere, y^e he must leaue all these things vnto other men, and dye himselfe.

20 ¶ * Stand thou in thy feare, and exercise thy selfe therein, & renaine in thy worke vnto thine age.

21 ¶ * Maruile not at the workes of sinners, but truit in the Lord, and abide in thy labour: for it is an ealie thing in the sight of the Lords, suddenly to make a poore man riche.

22 The blessing of the Lord is in the wages of the godlie, & he maketh his prosperitie soone to flourish.

23 ¶ * I say not, What profite and pleasure shall I haue? and what good things shall I haue hereafter?

24 ¶ * I haue sayd nor, I haue pounghe, & pos-

seffe many things, and what euill can come to me hereafter?

25 ¶ * In thy good state remeber aduersitie, & in aduersitie forget not prosperitie.

26 ¶ * For it is an ealie thing vnto the Lord in the day of death to reward a man according to his wapes.

27 The aduersitie of an houre maketh one to forget pleasure: and in a mans end, his workes are discouered.

28 ¶ * Judge none blessed before his death: for a man shall be knowne by his children.

29 ¶ * Thing not euery man into thine house: for the deceitfull haue many traicnes, [and are like stomackes that belche stinckingly.]

30 ¶ * As a Partrich is taken vnder a basket, [& the Hinde is taken in the snare,] so is the heart of the proude man, which like a spy watcheth for thy fall.

31 ¶ * For he lepech in wape and turneth goods vnto euill, & in thinges woorthie praise he will finde some faute.

32 ¶ * Of one little sparke is made a great fire, [and of one deceitfull man is blood murthered:] for a sinfull man layeth waite for blood.

33 ¶ * Beware of a wicked man: for he unagineth wicked thinges to bring thee into a perpetuall shame.

34 ¶ * Lodge a stranger, and he will destroy thee wth vniquietnes, and byme thee fro thine owne.

CHAP. XII.

Vnto whom we ought to doe good. 10 Enemies ought not to be trusted.

1 ¶ * When thou wilt do good, knowe to whom thou doest it, so shalt thou be thanked for thy benefices.

2 ¶ * Do good vnto the righteous, and thou shalt finde [great] reward, though not of him, yet of the most High.

3 ¶ * He can not haue good that continueth in euill, and giueth no almes: [for the most High hateth the sinners, and hath mercie vpon them that repent.]

4 ¶ * Gue vnto such as feare God, & receiue not a sinner.

5 ¶ * Do wel vnto him that is lowly, but giue not to the vngodlie: hold back thy bread, & giue it not vnto him, least he ouercome thee thereby: else thou shalt receiue twise as much euill for all the good that thou doest vnto him.

6 ¶ * For the most High hateth the wicked, & will repay vengeance vnto the vngodly, and keepeth them against the day of horrible vengeance.

7 ¶ * Gue vnto the good, and receiue not the sinner.

8 ¶ * A friend can not be knownen in prosperitie, neither can an enemie be vnknewen in aduersitie.

9 ¶ * When a man is in wealth, it greueth his enemies, but in heauinesse & trouble a mans verie friend will depart from him.

10 ¶ * Trust neuer thine enemie: for like as an yron rusteth, so dooth his wickednesse.

- 11 And though he make much crouching and kneeling, yet abuse thy selfe, and be ware of him, and those that be to him, as he that wipeth a thorn, & thou shalt knowe that all his rust hath not bene well wiped away.
- 12 Set him not by thee, least he destrope thee, and stand in thy place.
- 13 Fleether set him at thy right hand, least he take thy rowme, and thou at the last remember my wordes, and be pricked with my saymgs.
- 14 ²Winde not two sinnes together: for there shall not one be unpunished.
- 15 Who will haue pitie of the charmer, that is stung of the serpent? or of all such as come nere the deales? so is it with him that keepeth companie with a wicked man, & w³appeth himselfe in his sinnes.
- 16 For a season will he bide with thee: but if thou stumbe, he tarieth not.
- 17 ²An enemy is w³ete in his lippes: hee can make many good wordes, and speake many good thinges: yea, he can w³epe with his eyes, but in his heart he unagmeth howe to throwe thee into the pit: and if he may find opportunitie, he will not be satisfied with blood.
- 18 If aduersitie come vpo thee, thou shalt finde him there first, and though he present to helpe thee, yet shall he undermine thee: he will shake his head, and clap his handes, and will make many wordes, and disguise his countenance.

CHAP. XIII.

1 The companies of the proud and of the rich are to be eschewed, 15. The loue of God, 17. Like doe companie with their like.

- 1 ¹He that toucheth pitch, shall be defiled with it: and he that is familiar with the proud, shall be like vnto him.
- 2 But then not thy selfe about thy power, whyles thou liuest, and companie not with one that is mightier, and richer the thy selfe: for howe agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.
- 3 The rich dealeth vnrighteously, and threatheneth with all: but the poore being oppressed must intreate: if the rich haue done wrong, he must yet be intreated: but if the poore haue done it, he shall straight wapes be threathened.
- 4 If thou be for his profite, he bleth thee: but if thou haue nothing, he will forsake thee.
- 5 If thou haue any thing, he will liue with thee: poore will make thee a bare man, and will not care for it.
- 6 If he haue neede of thee, he will defraud thee, and will laughe at thee, and put thee in hope, and giue thee all good wordes, and say, What wantest thou?
- 7 Thus will he shame thee in his meate, until he haue sapt thee cleane by twise

- or thise, and at the last he will laugh thee to scoone: afterwarde, when hee seeth thee, he will forsake thee, and shake his heade at thee.
- 8 [Submit thy selfe vnto God, & waite vpon his hand.]
- 9 Beware that thou bee not deceiued in thine owne conceits & brought downe by thy simplices: [be not too humble in thy wisdome.]
- 10 ¶ If thou be called of a mightie man, absent thy selfe: so shall he call thee the more oft.
- 11 Preece not thou vnto him, that thou be not shut out, but goe not thou farre off, least he forget thee.
- 12 Withdraw not thy selfe fro his speech, but beleue not his manie wordes: for with much communication will he tempt thee, and laughingly will he grope thee.
- 13 He is vnnmerciful, and keepeth not promise: he will not spare to doe thee hurte, and to put thee in prison.
- 14 Beware, and take good heed: for thou walkest in perill of thine ouerthrowing: when thou hearest this, awake in thy sleepe.
- 15 Lone the worde all thy life, and call vpon him for thy saluation.
- 16 ¶ Euerie beast loneth his like, and euery man loneth his neighbour.
- 17 All fleshe will reioyce to their like, and euery man will keepe companie with such as he is himselfe.
- 18 Howe can the wolfe agree with the lambe? no more can the vngodly with the righteous.
- 19 What felowshippe hath hypocena with a hogge? and what peace is betwene the rich and the poore?
- 20 As the wilde alle is the Lyons pray in the wilderness, so are poore men praye of the riches.
- 21 As the the proude hate humilitie, so doe the rich abhoie the poore.
- 22 If a rich man fall, his friends, sette him vp againe: but when the poore falleth, his friends dyne him away.
- 23 If a riche man offende, he hath many helpers: he speaketh vnto words, and yet men iustifie him, but if a poore man faile, they rebuke him, and though he speake wisely, yet can it haue no place.
- 24 When the riche man speaketh, euery man holdeth his tongue: & loke what he saith, they praye it vnto the cloudes, but if the poore man speake, they say, what felowe is this? and if he doe amill, he will destrope him.
- 25 Riches are good vnto him that hath no sinne [in his conscience,] and poornertie is euill in the mouth of the vngodly.
- 26 The hearte of a man changeth his countenance, whether it be in good or euill.
- 27 A chearefull countenance is a token of a good heart: for it is an hard thing to knowe the secrets of the thought.

Which is a wilde beast that counteth the voyce of men, and so entiseth them out of their houses and denoueth them.

Chap. 7. 8.
21. 1.

Ecc. 41. 6.

Deut. 7. 1.

8 The offence of the tongue, 17. Man is but a vaine thing. 21. Happie is he that continueth in wisdome.

Chap. 19. 6.
26.
2003. 3. 10.

- 1 Blessed is the man * that hath not fallen by [h]is word of his mouth, and is not tormented with the sorow of sinne.
- 2 Blessed is he that is not condemned in his conscience, and is not fallen from his hope in the Lorde.
- 3 Riches are not comely for a nigard, and what shoud an enuious man doe with monie?
- 4 He that gathereth together from his owne soule, heapeeth together for others, that will make good chere with his goods.
- 5 He that is wicked vnto him selfe, to whome will he be good? for such one can haue no pleasure in his goods.
- 6 There is nothing worse, then when one enuieeth himselfe: and this is a rewarde of his wickednesse.
- 7 And if he doe any good, he doeth it, not knowing thereof, and against his wil, and at the laste he declareth his wickednes.
- 8 The enuious man hath a wicked looke: he turneth away his face, and despiseth men.
- 9 A couctous mans eye hath neuer enough of a portion, and his wicked malice withereth his owne soule.
- 10 A wicked eye enuieeth the bread, and there is scarcenesse vpon his table.
- 11 My sonne, doe good to thy selfe of that thou hast, and giue the Lorde his due offerings.
- 12 Remember that death carrieth not, & that the a couenaunt of the graue is not helped vnto thee.
- 13 Doe good vnto thy friend before thou dye, and according to thine habilitie streache out thine hande, and giue him.
- 14 Desraude not thy selfe of the good day, and let not the portion of the good desires vnerpasse thee.
- 15 Shalt thou not leaue thy trauels vnto an other, and thy labours for the desending of the heritage?
- 16 A fine and take and sanctifie thy soule: [w]eake thou thy righteousness before thy death: for in he hell there is no meat to finde.
- 17 If all fleete were thy old, as a garment, and this is the condition of all times, Thou shalt die the death.
- 18 As the greene iuanes in a thicke tree, some fall, and some growe, so is the generation of fleshe and blouds: one cometh to an ende, and another is borne.
- 19 All corruptible thinges shall fail, and the worker thereof shall goe vnto hell.
- 20 [E]uerie excellent worke shall be iudged, and he that worketh it, shall haue honour thereby.]
- 21 * Blessed is the man that doeth iudis

- rate honck thiges by wisdome, [and exerciseth him selfe in iustice,] and see that reasoneth of holy thinges by his vnderstanding.
- 22 Which considereth in his hearte her wayes, and vnderstandeth her secretes.
- 23 Goe thou after her as one that seeketh her out, and he in waite in her wayes.
- 24 He shall looke in at her windowes, & harken at her doores.
- 25 He shall abide beside her house, and fasten a stake in her walles: he shall pitch his tent besides her.
- 26 And he shall remaine in the lodging of good men, and shal set his children vnder her couering, and shall dwell vnder her branches.
- 27 By her he shall be couered from the heate, and in her glorie shall he dwell.

C H A P. XV.

1 The goodnes that followeth him which feareth God, 8. God reiecteth and casteth off the sinner. 11. GOD is not the author of euill.

- 1 He that feareth the Lorde, will doe good: and he that hath the knowledge of the Lawe, will keep it sure.
- 2 As an [honourable] mother shall she mete him, and she, as his wife married of a virgine, shall receive him.
- 3 With the bread [of life] and vnderstanding shall she feede him, and giue him the * water of [wholome] wisdom to drinke.
- 4 He shall assure himselfe in her, and shall not be moued, and holde him selfe fast by her, and shall not bee confounded.
- 5 She shall exalte him aboue his neighbours, and in the middes of the congregation shall he open his mouth: [with the spirit of wisdome, and vnderstanding shall he fill him, & clothe him with the garment of glorie.]
- 6 She shall cause him to inherite ioye, and the crowne of gladnes, and an euerslasting name.
- 7 But foolish men will not take hold vpon her: [but such as haue vnderstanding, will mete her:] the sinners shall not see her.
- 8 For she is farre from pride [and deceit] and men tharlike, cannot remember her: [but men of truely shall haunt her, and shall prosper euen vnto the beholding of God.]
- 9 Praise is not seemely in the mouth of the sinner: for that is not sente of the Lorde.
- 10 But if praise come of wisdome, [and be plentuous in a faultless mouth] then the Lorde will prosper it.
- 11 Say not thou, It is through the Lorde that I turne backe: for thou oughtest not to do the thinges that he hateth.
- 12 Say not thou, He hath caused me to erre:

4 As a pure virgine newly married, doeth frindly intreat her husband: so shall iustice pure & vndefiled, gently entertain her louers.
Iohn. 4. 10.

Pro. 27. 20
That is, the day of death.
Chap. 4. 1.
Job. 4. 7.
Suke. 14. 13.

1sa. 40. 6.
1. Pet. 1. 24.
1. Cor. 3. 10.

1. Cor. 1. 2.

erre : for he hath no rãde of the sinful man.

13 The Lorde hateth all aboumation [of error:] and they that feare God, loue it not.

Gen. 1. 27.

14 * He made man from the beginning, and left him in the hand of his counsell, [and gaue him his commaundementes and preceptes.]

15 If thou wilt, thou shalt obserue the commaundements, and testifie thy good will.

16 Ye hath set water and fire before thee: stretche out thine hand vnto which thou wilt.

Ser. 21. 8

17 * Before man is life and death, [good and euill:] what him liketh, shall be giuen him.

18 For the wisdom of the Lord is great, and he is mightie in power, and beholds death all things [continually.]

Psal. 34. 15.

16.

Job. 4. 13

19 * And the eyes [of the Lord] are vpon them that feare him, and he knoweth all their workes of man.

20 He hath commaunded no man to doe vngodlie, neither hath he giuen any man licence to sinne: [for he desireth not a multitude of vnsidels, and vnpoyntable children.]

CHAP. XVI.

1 Of vnbappie, and wicket children. 17 No man can hide himselfe from God. 24 An exhortation to the receiuing of instruction.

1 Desire not the multitude of vnpoyntable children, neither delight in vngodly children: though they be many, reioyce not in them, except the feare of the Lord be with them.

2 Trust not thou in thy life, neither rest vpon their multitude.

3 For one that is iust, is better then a thousand such, and better it is to dye without children, then to leaue behinde him many godlie children.

4 For by one that hath vnderstanding, shall the curie be inuaited: out the stocke of the wicked shall be wasted incontinently.

5 Many such things haue I seene with mine eyes, & mine eare hath heard greater things then these.

Cha. 11. 9. 10

6 * In the congregation of the vngodly shall a fire be kindled, & among vnfaithfull people shall the wrath be set on fire.

Gen. 6. 4.

7 * He spared not the olde giants, which were rebellious, trusting to their owne strength,

Gen. 19. 21.

25.

8 * Neither spared he wheras Lot dwelt, those whom he abhorred for their pride.

9 He had no pitie vpon the people that were destroyed, and pulled vp in their sinnes.

Num. 14. 15.

16. 20.

26. 31.

10 * And so he preserved the sixe hundred thousand footemen, that were gathered in the hardnes of their heart, in afflictiug them and piuing them, in smiting them and healing them, with mercie, & with chastisement.

11 Therefore if there be one stiffnecked among the people, it is maruell if he scape unpunished: for mercie and wrath are with him: he is mightie to forgive, and to poure out displeasure.

Chap. 5. 6.

12 * As his mercie is great, so is his punishment also: he iudgeth a man according to his workes.

13 The vngodly shall not escape with his spouse, & the patience of the godly shall not be delayed.

14 He will giue place to all good deeds, and euerie one shall finde according to his workes, [and after the vnderstanding of his pilgennage.]

15 The Lord hardened Pharaos, that he should not know him, & that his workes should be knowne vpon the earth vnder the heauen.

16 His mercie is knowen to all creatures: he hath separated his light fro the darknesses with an adamant.

17 Say not thou, I wil hide my selfe from the Lord: for who will thinke vpon me from aboue? I shall not be knowen in so great an heape of people: for what is my soule among such an infinite number of creatures?

18 Behold, the heauen, and the * heauen of 2. Pet. 2. 10. heauens, which are for God, the depth, & 1. kin. 8. 27. the earth, and all that therein is, shall be 2. chro. 6. 18 moued when he shall visite.

19 All the world which is created & made by his will, the mounteines also, and the foundations of the earth shall shake for feare, when the Lord looketh vpon them.

20 These things doeth no heart vnderstand worthily, [but he vnderstandeth euerie heart.]

21 And who vnderstandeth his wayes? & the strong that no man can see? for the most part of his workes are hid.

22 Who can declare his workes of his righteousness? or who can abide them? for his ordinance is farre off, and the trying out of all things saupleth.

23 He that is humble of heart, will consider these things: but an vnsuise and cruelous man casteth his mind vpon foolish things.

24 If thy soune, hearken vnto me, & learne knowledge, and marke my words with thine heart.

25 I will declare thee weightie doctrine, and I will instruct thee exactly in knowledge.

26 The Lord hath set his workes in good order from the beginning, and parte of them hath he sundry sed the other when he first made them.

27 He hath garnished his works for ever, their beginninges so long as they shall endure, they are not hungrie nor wearie in their labours, nor cease from their offices.

28 None of them hindreth another, neither was any of them disobedient vnto his wordes.

29 After this the Lorde looked vpon the earth, and filled it with his good things.

30 With all manner of living beastes hath he couered the face thereof, & they returne into it again.

CHAP. XVII.

1 The creation of man, and the goodnes that God hath done vnto him. 20 Of salmes, 26 And repentance.

Gen. 1. 27.
Ex. 5. 2.
Wis. 2. 23.
Ex. 7. 1. 6.
1. cor. 11. 7.
Col. 3. 10.

1 The Lord hath created man of the earth, and turned him vnto it againe.

2 He gaue him the number of daies & certaine times, and gaue him power of the things that are vpon earth.

3 He clothed them with strength, as they had neede, and made them accordyng to his image.

4 He made all flesh to feare him so that he had the dominion ouer the beastes, and foules.

Gen. 2. 22.
1. cor. 1. 1. 9

5 [He created out of him an helper like vnto him selfe,] & gaue them discretion & reason, and eyes, eares, & an heart to vnderstand, and finally he gaue them a spirite, & finally he gaue them speech to declare his workes.

6 And he filled them with knowledge of vnderstanding, and shewed them good and euill.

7 He set his eye vpon their hearts, declaring vnto them his noble workes,

8 And gaue them occasion to reioyce perpetually in his miracles, that they should vidently declare his workes, and that the electe should praise his holie Name together.

9 Beside this, he gaue them knowlegde, and gaue them the Law of life for an heritage, that they might now know that they were mortal.

Through their owne transgression.

10 He made an euerslasting covenant with them, & shewed them his iudgements.

11 Their eyes saw the manifest of his glorie, & their eares heard his glorious voyce.

Exo. 20. 16.
17. 22.
23.

12 And he saide vnto them, Beware of all vnrightheous things. He gaue enerie man also a commandement concerning his neighbour.

13 Their wapes are euer before him, & are not hid from his eyes.

14 Enerie man from his yonth is giuen to euill, and their some hearts can not become fleshly.

That is soft & gentle, for the holie Ghost to write his lawes in, Deu. 4. 20, 21.

15 He appointed a ruler vpon enerie people, when he decyded the nations of the whole earth.

16 * And he did chiose Israel, as a peculiar people to himselfe, whom he nourished with discipline as his first borne, and gaue him most louing light, and doeth not forsake him.

17 All their workes are as the sinne before him, and his eyes are continually vpon their wapes.

18 None of their vnrightheousnesse is hid from him, but all their sinnes are before the Lord.

19 And as he is mercifull, and knoweth his worke, he doeth not leaue them nor forsake them, but spareth them.

20 * The almes of a man, is as a thing lea- led vp before him, & he keepeth the good dedes of man as the apple of the eye, and giveth repentance to their sonnes & daughters.

Chap. 17. 13

21 * At the last shall he arise, and rewarde them, and shall repay their reward vpon their heads.

Matt. 25. 35

22 * But vnto them that will repent, he giveth them grace to returne, and exhorteth such as faile, with patience, [and sendeth them the portion of the vertue.]

Act. 3. 19.

23 * Returne then vnto the Lord, & forsake thy sinnes: make thy prayer before his face, and take away the offence.

Iere. 3. 12

24 Turne againe to the most High: for he will bring thee from darkenesse to wholsome light: forsake thine vnrightheousnes, and hate greatly all abomination

25 [Know the righteoussnes & iudgements of God: stande in the portion that is set forth for thee, and in the prayer of the most high God, and go in the partes of the holy world with such as be liuing & confesse God]

26 * Who can praise the most High in the hell, as do all they that liue and confesse him?

Psal. 6. 9
isa. 3. 18,

27 [Abide not thou in the error of the vngodly, but praye the Lord before death]

19.

28 Thankfulnes perisheth from the dead, as though he were not: but the liuing, & he that is sound of heart, prayeth the Lord, [and reioyseth in his mercie.]

29 How great is the louing kindnes of the Lord our God, and his compassion vnto such as turne vnto him in holinesse!

30 For all things can not be men, because the some of man is not immortall, [and they take pleasure in the vanitie of wickednesse.]

31 What is more cleare then the sinne: yett shall it faile.

32 So flesh and blood that thinketh euill, [shall be reproboued.]

33 He seth the power of the high heauen, and all men are but earth and ashes.

CHAP. XVIII.

1 The maruelous workes of God. 6. 7 The miserie and wretchednes of man. 9 Against God ought we not to complaine. 21 The performing of vowes.

1 He that liueth for euer, * made all things together: for the Lord who on- ly is iust, and there is none other but he, [and he remaineth a vnrightheous King for euer.]

Gen. 1. 2

2 He ordereth the world with the power of his hand, and all things obey his will: for he governeth all things by his power, and decydeeth the holie thynges from the prophane.

3 To who hath he giuen power to expresse his workes: who will take out the ground of his noble actes?

4 Who shall declare the power of his greatnes: or who will take vpon him to tell

tell out his mercie?

5 **N**o for the wonderous workes of the Loide, there may nothing be taken from them, neither can any thing be put vnto them, neither may the ground of them be found out.

6 **B**ut when a man hath done his best, he must begin againe, and when he thinketh to come to an end, he must go againe to his labour.

7 **W**hat is man? whereto scruteth he? what good of euil can he do?

f. 99. 10.

8 **I**f the number of a mannes dayes be an hundred yere, it is much: and no man hath certene knowledge of his death.

9 **A**s dropes of raine are vnto the sea, & as a grauel stone is in the comparison of the sande, so are a thousand yeres to the dayes enurlasting.

10 **T**herefore is [G. D.] patient with them, and powertly out his mercie vpon them.

11 **H**e sawe and perceiued, that [the arrogancie of their heart, and their rime was euil: therefore heaped he by his mercie vpon them, and shewed them the way of righteousness.]

12 **T**he mercie that a man hath, reacheth to his neighbour: but the mercie of the Loide is vpon all flesh: he chasteneth, & nutureth, and teacheth, and byingctly backe, as a shepheard his flocke.

13 **H**e hath mercie of them that receiue discipline, and that diligently seeke after his iudgements.

14 **I**f thy sonne, when thou doest good, reprocure not: and whatsoener thou giuest, vse no discomfortable wordes.

15 **S**hall not the deuce allwaie the heat? so is a worde better then a gift.

16 **I**o, is not a worde better then a good gifte: but a gracious man giueth them both.

17 **A** soole will reproche churlishly, and a gift of the enuious putteth out the eyes.

18 **S**et thee rightconnesselle before thou come to iudgement: learne before thou speake, and vse physicke or enee thou be sicke.

1. Cor. 11. 31

19 **E**xamine thy selfe, before thou be indzged, and in the day of the visitatio thou shalt finde mercie.

20 **H**umble thy selfe before thou be sicke, and whiles thou maist yet sime, shewe thy conuersion.

21 **L**et nothing let thee to pay thy bolue in tyme, and deferre not vnto death to be reformed: [for the rewarde of God endureth for euer.]

22 **B**efore thou prayest, prepare thy selfe, and bee not as one that tempteth the Loide.

Chap. 7. 17.

36.

23 **T**hinke vpon the ² watch, that shalbee at the end, and the hour of vengeance, when he shall turne away his face.

Chap. 11. 25.

24 **W**hen thou hast proung, remembre the time of hunger: and when thou art riche, thanke bypon pouertie and made,

25 **F**rom the morning until the evening the tyme is changed, and all such thinge are soone done before the Loide.

26 **N**o wise man feareth in all things, and in the dayes of transgression he keepeth himselfe from sime: but the soole doeth not obserue the tyme.

27 **E**uerie wise man knoweth wisdom, and knowledg, and praiseth him that findeth her.

28 **T**hey that haue vnderstanding, deale wisely in wordes: they vnderstande the truth and righteousnes, and powere out with modestie graue sentences for mans life.

29 **T**he chiefe authoritie of speaking is of the Loide alone: for a most all man hath but a dead heart.

Rom. 6. 6. C. 13. 14.

30 **I**f thou followe not thy lustes, but turne thee from thine owne appetites.

31 **F**or if thou giueth thy soule her desires, it shall make thine enemies that enuie thee, to laugh thee to scoone.

32 **T**ake not thy pleasure in great boluynousnes, and intangle not thy self with such compaigne.

33 **B**ecome not a begger by making bankets of that that thou hast bepowred, & so leaue nothing in thy purse: els thou shouldest shamefullly lie in waite for thine owne life.

CHAP. XIX.

1 **W**ine and whoredome bring men to pourtie, 6 In thy wordes vse discretion. 22 The difference of the wisdom of God and a man. 27. whereby thou maist knowe what is in man.

1 **L**abouring man that is ginen to drunkennes, shall not be rich: and he that contineth small thinges, shall fall by litle and litle.

Gen. 19. 33. 1. King. 11. 1. 2. 4.

2 **W**ine and women leade wise men out of the way, [and put men of vnderstanding to reproche.]

3 **A**nd he that companieth adulterers, shall become impudent: rottennes and wormes shall haue him to heritage, and he that is too bolde, shall be taken away, and be made a publike example.

1o 7. 22. 23. 12.

4 **H**e that is hastic to gine credite, is light mumbered, and he that erereth, sinneth against his owne soule.

5 **W**ho so receiveth in wickednes, shall be ymished: [he that hateth in, shall be refused, his life shall be shortened, & he that abhorreth babbling of wordes, quencherth wickednes:] but he that resisteth pleasures, crowneeth his owne soule.

6 **H**e that restraineth his tongue, may liue with a trouble some man, & he that hateth babbling, shall haue lesse enill.

7 **R**echeard not to another, that which is tolde vnto thee: so thou shalt not be hindered.

8 **D**eclare not other mens maneres, neither to friend nor foe: & if the sime appertene not vnto thee, reuele it not.

9 **F**or he will hearken vnto thee, & marke thee, and when he findeth opportunitye,

f. 100. p. 36.

he will hate thee.

Chap. 12. 21
27. 17.

Leuit. 19. 17
Mar. 18. 15

1am. 3. 2.

Chap. 11. 20
23.

- 10 * If thou hast heard a worde [against thy neighbour, let it dye with thee, and he sure it will not burst thee.
- 11 A fooler trauaileth when he hath heard a thing, as a woman that is about to bring forth a childe.
- 12 As an arrowe that sticketh in ones thigh, so is a worde in a foolers heart.
- 13 * Reproue a friend lest he do euill, and if he haue done it, that he do it no more.
- 14 Reproue a friend that he may keepe his tongue: and if he haue spoken, that he say it no more.
- 15 Tell thy friend his fault: for oft times a slander is raised, and giue no credence to euery worde.
- 16 A man falleth with his tongue, but not with his will: * and who is he, þ haty not offended in his tongue?
- 17 Reproue thy neighbour before thou eateu him, and being without anger, giue place vnto the Lawe of þ most High.
- 18 The feare of the Lord is the first degre to be receiued of him, and wisdomē obteineth his loue.
- 19 The knowledge of the commaundements of the Lord is the doctrine of life, and they that obey him, shall receiue the fruite of immortallitie.
- 20 The feare of the Lord is all wisdomē, and the performing of the Lawe is perfect wisdomē, and the knowledge of his almightie power.
- 21 If a seruant say vnto his maister, I will not do as it pleaseth thee, though afterward he do it, he shall displeasē him that nourisheth him.
- 22 The knowledge of wickednesse is not wisdomē, neither is there puidencie whereas the counsell of sinners is: but it is euen execrable malice: and the soles is vopde of wisdomē.
- 23 Ye that hath small vnderstanding, & feareth God, is better then one that hath much wisdomē, and transgresseth the Lawe of the most High.
- 24 There is a certen subtiltie that is fine, but it is vnighteous: and there is that wyleth the open and manifest Lawe: yet there is that is wise and indgeth righteousness.
- 25 There is some that being about wicked purposes, doe bove downe them selues, and are sad, whose inwarde partes burne altogether with deccer: he looketh downe with his face, and sauerh him selfe deafe: yet before thou perceiue, he will be vppon thee to hurt thee.
- 26 And though he be so weakē that he can do thee no harme, yet when he may find opportunitye, he will do euil.
- 27 A man may be knowne by his looke, and one that hath vnderstanding, may be perceiued by the marking of his countenance.
- 28 * A mans garment, & his excellēce laughet, & going, declare what person he is.

Of correction and repentance. 6. To speake & keepe silēce in time. 17 The fall of the wicked. 23 Of lying. 24 The thiefe and the murder. 28 Giftes blind the eyes of the wise.

- 1 There is some rebuke that is not comely: againe, some man holdeth his tongue, and he is wise.
- 2 It is much better to reprove, then to beare euill will: and he that acknowledgeth his faulte, shall be preferred fro hurt.
- 3 As * when a gelded man through lust would defile a maide, so is he that useth violence in indgement.
- 4 How good a thing is it, when thou art reprovēd, to shewe repentāce: for so shalt thou escape wilfull sinne.
- 5 Some man keepesth silence, and is found wise, and some by much babling becometh hatefull.
- 6 Some man holdeth his tongue, because he hath not to answer: and some keepesth silence, waunting a conuenient tūne.
- 7 * A wise man will hold his tongue till he see opportunitye: but a trifler & a fool will regard no time.
- 8 He that useth many wordes, shall be abhorred, and he that taketh authoritye to him selfe, shall be hated.
- 9 Some man hath oft times prosperitie in wicked things, and sometime a thing that is found, bringeth losse.
- 10 There is some gift that is not profitable for thee, and there is some gift, whose reward is doubtle.
- 11 Some man humbleth him selfe for glories sake: and some by humblenes lifteth by the head.
- 12 Some man buyeth much for a litle price: for the which he payeth seven times more.
- 13 * A wise man with his wordes maketh him selfe to be sored, but the merie tales of foolles shall be powred out.
- 14 The gift receiued of a fool, shall do thee no good, neither yet of the enuions for his opportunitye: for he looketh to receiue many things for one: he giueth litle, and he bypobedeth much: he openeth his mouth like a towne crier: to day he lendeth, to morowe asketh hee againe, and such one is to be hated of God and man.
- 15 The fooler saith, I haue no friend: I haue no thanke for all my good dedes: and they that eat my bread, speake euill of me.
- 16 How oft, and of how many shall he be laughed to scozne: for he comprehendeth not by right iudgement that which he hath: and it is all one as though he had it not.
- 17 The fall on a pavement is very suddē: so that the fall of þ wicked comē hastily.
- 18 A man without grace is as a foolthe tale which is oft tolde by the mouth of the ignorant.

Chap. 30. 20

Eccle. 3. 7.
Chap. 32. 40

Chap. 6. 5.

19 A wise sentence loseth grace when it cometh out of a fooles mouth : for he speaketh not in due season.
 20 Some man sinneth not because of pueritie, and yet is not grieved when he is alone.
 21 Some man there is that desdropeth his owne soule, because he is ashamed, and for the regard of persons loseth it.
 22 Some man prometh vnto his friend for shame, and getteth an enemie of him for naught.

Chap. 23. 4.

23 * A lpe is a wicked shame in a man: yet is it oft in the mouth of the vnwise.
 24 A theefe is better, then a man that is accustomed to lpe : but they both shall haue destruction to heritage.
 25 The conditions of spars are vnihonest, and their shame is euer with them.
 26 A wise man shall bring him selfe to honour with his woordes, and he that hath vnderstanding shall please great men.
 27 * He that tilleth his land, shall increase his heape : [he that worketh righteousness, shall be exalted,] and he that pleaseth great men, shall haue pardon of his iniquitie.

Prov. 12. 11.
 28. 19.

Exod. 23. 8.
 Deut. 16. 19.

28 * Newardes and giftes blind the eyes of the wise, and make them dumme, that they can not reprove fautes.
 29 Wisedome that is hid, and treasure that is hoarded by, what profite is in them both?
 30 Better is he that keepeth his ignorance secret, then a man that hideth his wisdom.
 31 The necessarie patience of him, þ foloweth the loide, is better then he that governeth his life without the loide.

CHAP. XXI.

1 Not to continue in sinne. 5 The prayer of the afflicted. 6 To hate to be reprovued. 17 The mouth of the wise man. 26 The thought of the foole.

Chap. 5. 9.
 psal. 41. 5.
 Luke. 15. 21.

1 **M** þ sonne, hast thou sinned? do so no moie,* but pray for the foze sinnes [that they may be forgiven thee.]
 2 Flee from sinne, as from a serpent: for if thou connect too nere it, it will bite thee : the teeth thereof are as the teeth of a ypon, to slap the soules of men.
 3 All iniquite is as a two edged sword, the woundes whereof can not be healed.
 4 Strife and iniuries waste riches: so the house of the proud shall be desolate.
 5 * The prayer of the poore going out of the mouth, cometh vnto the eares of the Lord, and iustice is done him incontinently.
 6 Who so hatheth to be reformed, is in the way of sinners : but he that feareth the Lord, cometh in heart.
 7 An eloquent talker is knowne a farre off: but he that is wise, perceiveth when he calleth.
 8 Who so buildeth his house with other mens money, is like one that gathereth stones to make his graue.

Exod. 3. 9.
 22. 23.

9 * The congregation of the wicked is like towne wrapped together : their end is a flame of fire to desdrop them.

Chap. 16. 6.

10 The way of sinners is made plaine with stones, but at the end thereof is hel, [darknesse and paines.]
 11 He that keepeth the Lawe of the Worde, ruleth his owne affections thereby: and the increase of wisedome is the end of the feare of God.

Or, keepeth she vnder- standing them- of.

12 He that is not wise, will not suffer him selfe to be taught : but there is some wit that increaseth bitterness.
 13 The knowledge of the wise shall abound like water that runneth ouer, and his counsell is like a pure fountaine of life.

Chap. 33. 9.

14 * The inner partes of a scole are like a broken vessel: he can keepe no knowledge whyles he liueth.
 15 When a man of vnderstanding heareth a wise word, he will commend it, and increase it: but if an ignorant man heare it, he will disallowe it, and cast it behind his backe.

16 The talking of a foole is like a burden in the way, but there is comeliness in the talke of a wise man.

17 They inquire at the mouth of the wise man in the congregation, and they shall ponder his woordes in their heart.

18 As is an house that is desdroped, so is wisdome vnto a foole, and the knowledge of the vnwise is as woordes without order.

19 Doctrine vnto foolles is as fetters on the feet, and like manacles vpon the right hand.

20 * A foole listeth by his voyce with laughter, but a wise ma both scarce smile

chap. 19. 27.

21 Learning is vnto a wise man a iewel of golde, and like a bracelet vpon his right arme.

22 A foolish mans foote is soone in [his neighbours] house: but a man of experience is ashamed to looke in.

23 A foole will peep in at the doore into the house : but he that is well nurtured, will stand without.

24 It is the point of a foolish man to have ken at the doore : for he that is wise, will be grieved with such dishonour.

25 The lips of talkers will be telling such things as pertaine not vnto them, but the woordes of such as haue vnderstanding, are weighed in the balance.

26 The heart of foolles is in their mouth : but the mouth of þ wise is in their hart.

27 When the vngodly curseth Satan, he curseth his owne soule.

28 * A backbiter defileth his owne soule, and is hated whereso euer he is: [but he that keepeth his tongue, and is discrete, shall come to honour.]

Chap. 23. 17.

CHAP. XXII.

1 Of the sluggard. 12 Not to speake much to a foole. 16 A good conscience feareth not.

- 4 For like as the idle stone gathereth mosse and filth: so doth the slouthfull, both sickness of body, & corruption of minde.
- 6 For as euery man doth auoyd the filthines of doung, & shaketh it of: so ought he to auoyd the companie of idle ioyterers, least he be accounted like vnto them.
- 1 A Slouthfull man is like a filthy stone, which euery man mocketh at for his shame.
- 2 A slouthfull man is to be compared to the b donge of oren, & euery one that taketh it by, will shake it out of his hand.
- 3 An euill nurtured soune is the dishonour of the father: and the daughter is least to be esteemed.
- 4 A wile daughter is an heritage vnto her husband: but she that liueth dishonestly, is her fathers heauinesse.
- 5 She that is bolde, dishonoureth both her father and her husband, [and is not inferiour to the vngodly,] but they both shall despise her.
- 6 A tale out of time is as muske in mourning: but wisdom knoweth the seasons of correction and doctrine.
- 7 Who so reacheth a foole, is as one that gleweth a potherd together, and as he that waketh one that sleepeyth, from a sound sleepe.
- 8 If children liue honestly, & haue wherewith, they shall put away the shame of their parents.
- 9 But if children be proude, with haughtinesse and foolishnesse they desie the nobilitie of their kindred.
- 10 Who so telleth a foole of wisdom, is as a man, which speaketh to one that is asleepe: when he hath tolde his tale, he saith, What is the matter?
- 11 * Weep for the dead, for he hath lost the light: so weep for the foole, for he wanteth understanding: make small weeping for the dead, for he is at rest: but the life of the foole is worse then the death.
- 12 Seuen dayes doe men mourne for him that is dead: but the lamentation for the foole, and vngodly [should endure] all the dayes of their life.
- 13 Take not much with a foole, and goe not to him that hath no understanding: * beware of him, least it turne thee to paine, and least thou be desied when he shaketh him selfe. Depart from him, and thou shalt finde rest, and shalt not receiue sorrowe by his foolishnesse.
- 14 What is heavier then lead? and what other name should a foole haue?
- 15 * Sand and salt, and a lumpe of yron is easier to beare, then an vngodly, [foolish & vngodly] man.
- 16 As a frame of wood ioynted together in a building can not be loosed with shaking, so the heart that is stablished by aduised counsell, shall feare at no time.
- 17 The hart that is confirmed by discrete wisdom, is as a faire plautering on a plaine wall.
- 18 As reedes that are set by on hie, can not abide the winde, so the fearefull heart with foolishly imagination can indure no feare.
- 19 He that hurteth the eye, bringeth forth teares, and he that hurteth the heart, bringeth forth the affection.
- 20 Who so catcheth a stone at the birdes, frayeth them away: and he that vphaypeth

- 21 His friend, breaketh friendship.
- 21 Though thou beuest a sword at thy friend, yet despaire not: for there may be a returning to fauour.
- 22 If thou haue opened thy mouth as gainst thy friend, feare not: for there may be a reconciliation, so that vphayping or pride or disclosing of secrets or a treasonous wound doe not let: for by these things euery friend will depart.
- 23 Be faithfull vnto thy friend in his poertie, that thou maiest reioyce in his prosperitie. Abide stedfast vnto him in the time of his trouble, that thou maiest be heire with him in his heritage: for poertie is not alwayes to be contented, nor the rich that is wealthy, so be had in admiration.
- 24 As the vapour, & smoke of the chinnie goeth befoze the fire, so euill wordes, rebukes and threatings go befoze bloodshedding.
- 25 I will not be ashamed to defende a friend: neither will I hide my selfe from him, though he should doe me harme: who so euer heareth it, shall beware of him.
- 26 Who shall set * a watch befoze my mouth, & a seale of wisdom befoze my lips, that I fall not suddenly by them, and that my tongue destroy me not? Psal. 141. 3

CHAP. XXIIII.

- 1 A prayer of the labourer. 13 Of othes, blasphemies, and vnwise communication. 16 Of three kindes of sinnes. 23 Many sinnes proceede of adulterie. 27 Of the feare of God.
- 1 O Lord, father and gouernour of all my whole life, leaue me not to their counsell, and let me not fall by them.
- 2 Who wil correct my thought, and put the doctrine of wisdom in mine heart, that they may not spare me in mine ignorance, neither let a thers faults passe? * Or, my lips
- 3 Least mine ignouances increase, and my sinnes abound to my destruction, & least I fall befoze mine aduersarie, and mine enemies reioyce ouer me, whose hope is face from thy mercie.
- 4 O Lord, father and God of my life, leaue me not in their imagination: iudicether giue me a proude looke, but turne away from thy seruants a aboute minde.
- 5 Take from me vaine hope, and concea pisenice, and retene him in obedience, that desireth continually to serue thee.
- 6 Let not the grauidnesse of the bellie, nor lust of the flesh hold me, and giue not me thy seruant ouer into an impudent minde.
- 7 Heare, O ye childzen, the instruction of a mouth that shall speake truth: who so keepeth it, shall not perish through his liys, [nor be hurt by wicked wordes.]
- 8 The sinner shall be taken by his owne liys: for the euill speaker and the proude do offend by them.
- 9 * Accoutome not thy mouth to swea ring: [for in it there are many falles.] Exod. 20. 7. chap. 27. 15. matt. 5. 33.

Cap. 38. 16
 Chap. 12. 12.
 Eruo. 27. 3.

of the Holie one: [for thou shalt not be unpunished for such things.]

- 10 For as a seruant which is oft punished, cannot be without some sharre, so he that sweareth, and nameth God continually, shall not be faultlesse.
- 11 A man that bseth much swearing, shall be filled with wickednes, and the plague shall neuer go from his house: when he shall offende, his fault shall be vpon him, and if he knowledg not his sinne, hee maketh a double offence: & if he sweare in vaine, hee shall not be innocent, but his house shall be full of plagues.
- 12 There is a woide which is clothed wth death: God graunt that it be not found in the heritage of Jacob: but they that feare God, eschewe all such, and are not wrapped in sinne.

13 Doe not thy mouth to ignorant rashnes: for therein is the occasion of sinne.

14 Remember thy father and thy mother when thou art set among great men, lest thou be forgotten in their sight, and so though thy custome become a foole, and with that thou haddest not bene bozne, and curse the day of thy natiuitie.

15 * The man that is accustomed to open reprobus woordes, will neuer be reformed all the dayes of his life.

16 There are two fortes [of men] that abound in sinne, and the third bringeth wrath [and destruction:] a minde hore as fire, that cannot be quenched till it be consumed: an adulterous man that giueth his bodie no rest, till he haue kindled a fire.

17 [All bread is swete to a whoremonger: he will not leaue it till he perily.]

18 A man that breaketh wth lock, & th^{us} keth thus in his heart, * Who seeth mee? I am compassed about with darkenesse: the walles couer mee: no bodie seeth me: Whome neede I to feare? the most High will not remember my finnes.

19 Such a man onely feareth the eyes of men, and knoweth not that the eyes of the Lorde are ten thousand times higher then the Sunne, beholding all the wapes of men, [and the ground of the deepe,] and considereth the most secreete partes.

20 Hee knowe all things of euer they were made, and after they be brought to passe also hee looketh vpon them all.

21 * The same man shall be punished in the streets of the cite, [and shall be chastised like a pong horsefoale,] and when he thinketh not vpon it, hee shall be taken: [thus shall he be put to shame of euery man, because hee would not vnderstande the feare of the Lord.]

22 And thus shall it go also with euery wife, that leaueh her husband, and getteth inheritance by another.

23 * For first he hath disoobeyed the Lawe of the most High, and secondly, hee hath trespassed against her owne husband, & thirdly, shee hath played the whore in

adulterie, And gotten her children by another man.

24 Shee shall be brought out into the congregation and examination shall be made of her children.

25 Her children shall not take roote, and her branches shall bring forth no fruite.

26 A shamefull report shall the leaue, and her reproch shall not be put out.

27 And they that remaine, shall knowe that there is nothing better then to feare of the Lorde, and that there is nothing sweeter then to take heed vnto the commandments of the Lord.

28 It is great glorie to follow the Lord, & to be received of him is long life.

CHAP. XXIIII.

1 A praise of wisdom proceeding forth of the mouth of God. 6 Of her workes and place where shee resteth. 20 Shee is giuen to the children of God.

1 Wisdom shall praise her selfe, [& be honoured in God,] & reioyce in the middes of her people.

2 In the congregation of the moste High shall shee open her mouth, & triumphe before his power.

3 [In the middes of her people shall shee be exalted, and wondered at in the holie assemblie.

4 In the multitude of the chosen shee shall be commended, and among such as be blessed, shee shall be praised, and shall say,]

5 I am come out of the mouth of the moste High, [first bozne before all creatures.

6 I caused the light that faileth not, to arise in the heauen,] and coured the earth as a cloude.

7 My dwelling is aboue in the height, & my throne is in the pillar of the cloude.

8 I & Ioue haue gone round about the compasses of heauen, and haue walked in the botrome of the depth.

9 I possessed the waues of the sea, & all the earth, & all people, & nations, [& with my power haue I troden downe the heartes of all, both high and lowe.]

10 In all these things I sought rest, and a dwelling in some inheritance.

11 So the creator of all things gaue mee a commandement, and hee that made mee, appointed mee a tabernacle, and saide, Let thy dwelling be in Jacob, and take thine inheritance in Israel, & roote thy selfe among my chosen.

12 * Hee created mee from the beginning, & before the worlde, and I shall neuer faile: * In the holie habitation haue I s^{er}ued before him, and so was I stablished in Zion. Pren. 8. 23. Exod. 31. 3.

13 * In the welbeloued cite gaue hee mee rest, and in Ierusalem was my power. psal. 132. 8.

14 I toke roote in an honourable people, quen in the portion of the Lordes inheritance.

15 I am set vpon hie like a Cedar in Libanus.

or, inordinatly swearing.

Sam. 16. 7

Isa. 29. 15

Leuit. 20. 10
deut. 22. 22

Exo. 20. 14.

banus, and as a cypres tree byon the
mountaines of Hermon.

40r, in Cades

16 I am exalted like a palme tree
the bankes, and as a rose plant in Jericho,
as a faire olive tree in a pleasaunt
field, and am exalted as a plane tree by
the water.

17 I smelled as the cinnamun, and as a
bagge of spices: I gave a sweete odour
as the best myrrh, as galbanum, & onir,
and sweet storax, and perfume of incense
in an house.

18 As the c treebinty, haue I stretched
out my branches, and my branches are
the branches of honour and grace.

19 * As the vine haue I brought forth
fruit of sweete fauour, & my flowres
are the fruite of honour & riches.

20 I am the mother of beautiful loue, &
of feare, and of knowledge, and of holy
hope: I giue eternall things to all my
childzen to whome G O D hath com-
manded.

21 [In mee is all grace of life and truely:
in mee is all hope of life & vertue.]

22 Come vnto mee all ye that be desirous
of mee, and fill your selues with my
fruites.

23 * For the remembrance of mee is swee-
ter then home, and mine inheritance
[sweeter] then y mine coube: [the res-
embrance of mee endureth for euermoie.]

24 They that eat mee, shall haue y more
hunger, and they that drinke mee, shall
thirst the more.

25 Who so hearkeneth vnto mee, shall not
come to confusion, and they that worke
by mee, shall not offend: [they that
make mee to be knowen, shall haue euer-
lasting life.]

26 All these things are the booke [of life,]
and the covenant of the most high God,
[and the knowledge of the aged,] * &
the lawe that Moyses [in the precepts
of rightcouines] commanded for an he-
ritage vnto the house of Jacob, [and the
prouises pertaining vnto Israel.]

27 Be not wearie to behaue your selues
valiantly with the Lord, that he may al-
so confirme you: cleaue vnto him: for the
Lord almightie is but one God, & besides
him there is none other Saviour.

28 [Out of Dauid his seruauit he ordey-
ned to raise by a most mightie King that
should sit in y throne of honour for euer-
more.]

29 He filleth all things with his wises-
dome, as * Dhyson, and as Cypres, in y
tyme of the newe fruites.

30 He maketh the vnderstanding to as-
bomis like * Cynphrates, and as Jordan
in the tyme of the harvest.

31 He maketh the doctrine of knowledge
to appeare as the light, & ouerfloweth
as Gon in the tyme of the vntage.

32 The first man hath not knowen her
perfectly: no more shall the last seeke
her out.

33 For her considerations are more as
boundant then the sea, and her counsell

is profounder then the great deepe.

34 I wisdom (haue cast out floodes:) I
am as an arie of the riuier: I runne in
to Paradise as a water conduit.

35 I said, I will water my faire garden,
and will water my pleasaunt ground: &
lo, my ditch became a flood, & my flood
became a sea.

36 For I make doctrine to shine as the
light of the morning, and I lighten it for
euer.

37 [I will pearce thorough all the lower
partes of the earth: I will looke vpon
all such as be a sleepe, & lighten all them
that trust in the Lord.]

38 I will yet poure out doctrine, as
prophetic, and leaue it vnto all ages for
euer.

39 * Behold that I haue not laboured for
my selfe onely, but for all them that seeke
wisdom.

Chap. 33. 10

CHAP. XXV.

1 Of three things that please God, and of three
which be hateful. 7 Of nine things that be
not to be suspect. 15 Of the malice of a womā.

1 **T**hree things reioyce mee, & by them
an I beautified before God & men:
* the vnic of berthen, the loue of
neighbour, a man and wife that agree
together.

Gen. 13. 1. 5
Rom. 12. 10.

2 I Three sortes of men my soule hateth,
and I vtterly abhorre the life of them:
a poye man that is proude: a rich man
that is a liar, and an olde adulterer that
doeth.

3 I If thou hast gathered nothing in thy
poult, what canst y finde in thine age?

4 I Oh, how pleasaunt a thing is it when
gray headed men minister iudgement,
and when the elders can giue good
counsell!

5 Oh, howe comely a thing is wisdom
vnto aged men, and vnderstanding and
prudencie to men of honour!

6 The crowne of old men is to haue much
experie, & feare of God is their glorie.

7 I There be nine things, which I haue
rugged in mine heart to be happie, and
the tenth will I pronouice with my
tongue: a man that while he liueth,
hath ioy of his childzen, and seeth the
fall of his enemies.

8 I Well is him that dwelleth with a
wife of vnderstanding, * and y hath not
fallen with his tongue, & that hath not
serued such as are vnworthe of him.

Chap. 14. 1.
19. 16.
Iam. 3. 20.

9 Well is him that findeth prudencie, & he
that cannot speake in the eares of them
that will heare.

10 I Oh, how great is he y findeth wises-
dome! per is there none aboue him, that
seareth the Lord.

11 The feare of the Lord passeth all things
in cleaues.

12 [Blessed is y mā, vnto who it is gran-
ted to haue y feare of God.] vnto whom
shal be liened that hath attained it?

13 The feare of the Lord is the beginning
of his loue, and faith is the beginning to
be ioynd vnto him.

a Yerebinth
is a harde
tree sprede
abroad with
log boughs,
whereout
runneth the
gumme cal-
led pure tur-
pentine,
which clen-
seth the sto-
mack of pu-
trified hu-
mors, and
purifieth
the eares: So
the wisdom
of God de-
clared in his
scriptures,
spreadeth a-
broad her
manifolde
branches of
knowledge,
& vnder-
standing, so
purge the
inwarde ca-
ues & cor-
ruption of
the soule,
Iohn. 15. 1.
Psa. 119. 10.
11.
Exod. 21. 1.
E. 24. 3.
1. Cor. 4. 1
E. 29. 9.

Gen. 2. 11.

Ios. 3. 13.

- 14 The greatest heartnesse is the heartnesse of the heart, and the greatest malice is the malice of a woman.
- 15 Sine me any plague, save onely the plague of the heart, and any malice, save the malice of a woman :
- 16 O any assault, save the assault of them that hate, or any vengeance, save þ' vengeance of the enemie.
- 17 There is not a more wicked head then the head of the serpent, and there is no wrath about the wrath of an' enemie.
- 18 * I had rather dwell in a lion & dragon, then to keepe house with a wicked wife.
- 19 The wickednesse of a woman chaungeth her face, and maketh her countenance blacke as' a facke.
- 20 Her husbaunde is sitting among his neighbours : because of her he sighteth feare or he beware.
- 21 All wickednesse is but little to the wickednesse of a woman : let the portion of the sinner fall vpon her.
- 22 As the clining by of a sandie wap is to the fote of the aged, so is a wife ful of wordes to a quiet man.
- 23 * Strumble not at the beautie of a woman, and desire her not for thy pleasure.
- 24 If a woman nourish her husband, she is angrie and impudent and full of reproch.
- 25 A wicked wife shaketh a sozie heart, an heauie countenance, & a wounded mind, weake handes and feeble knees, and can not comfort her husband in heauinesse.
- 26 Of the woman came the beginning of sinne, and through her we all dye.
- 27 Sine the water no passage, [no not a little,] neither giue a wicked woman libertie to go out.
- 28 If she walke not in thine obedience, [she shal cofound thee in þ' sight of thine enemies.] Cut her off the from thy flesh :
- 4 Sine her, and forsake her.

C H A P. XXXVI.

1 The praise of a good woman. 5 Of the feare of three things, and of the fourth. 6 Of the zealous and drunken woman. 28 Of two things that cause sorrowe, and of the third which mooueth wrath.

- 1 Blessed is the man that hath a vertuous wife: for the number of his yerres shall be double.
- 2 An honest woman reioyceth her husband, and she shal fill the yerres of his life with peace.
- 3 A vertuous woman is a good portion, which shall be giuen for a gift vnto such as feare the Lorde.
- 4 Whether a man be rich or poore, he hath a good heart toward the Lorde, and they shall at all times haue a chearefull countenance.
- 5 There be three things that mine hart feareth, and my face is afraine of the fourth: treason in a citie: the assemblee of the people, & false accusation: all these are heauier then death.
- 6 ¶ But the sorow & grieue of the hart is a woman that is zealous quer an o-
- ther: and she that committeth with all, is a scourge of the tongue.
- 7 An euill wife is as a poke of oren that drawe diuers wapes: he that hath her, is as though he held a scorpion.
- 8 A drunken woman and such as can not be tamed, is a great plague: for she can not couer her owne shame.
- 9 The wholedome of a woman may be knowne in the pryde of her eyes, and eye liddes.
- 10 ¶ * If thy daughter be not shamefast, holde her straitly, least she abuse her selfe through ouermuch libertie.
- 11 Take harte of her þ' hath an vnshamefast eye: and maruell not if she trespassse against thee.
- 12 As one that goeth by the wap, and is thurstie, so shall she open her mouth, and drinke of euery next water: by euery hedge shall she sit downe, and open her quier against euery arrowe.
- 13 The grace of a wise reioyceth her husband, and feedeth his bones with her vnderstanding.
- 14 A peaceable woman and of a good hart is a gift of the Lord, and there is nothing so much worth as a woman well instructed.
- 15 A shamefast and faithfull woman is a double grace, and there is no weight to be compared vnto her contentment innde.
- 16 As the flame when it ariseth in the hie places of the Loide, so is the beautie of a good wife the ornament of her house.
- 17 As the cleare light is vpon the holie candlestick, so is the beautie of the face in a ripe age.
- 18 As the golden pillars are vpon the sockets of Ierusalem: so are faire feete with a constant mynd.
- 19 [Perpetuall are the foundations that be laide vpon a strong rocke: so are the commendements of God in the heart of an holy woman.]
- 20 I pray some, keepe the strength of thine age stable, and giue not thy strength to strangers.
- 21 When thou hast gotten a fruitfull possession through all the fields, seew it with thine owne sed, trusting in thy nobilitie.
- 22 So thy stocke that shall liue after thee, shall growe, trusting in the great liberacion of their nobilitie.
- 23 An harlot is compared to a sowe: but the wife that is married, is counted as a towie against death to her husband.
- 24 A wicked woman is giuen as a reward to a wicked man: but a godly woman is giuen to him that feareth the Lord.
- 25 A shamelesse woman contemmeth shame: but a shamefast woman will reuerence her husband.
- 26 A shamelesse woman is compared to a dogge: but she that is shamefast, reuerenceth the Lord.
- 27 A woman þ' honoureth her husband, shal be iudged wise of all: but she that despiseth him, shall be blased for her pryde.
- 28 A loude ceping woman and a babbler

Chap. 41: 27.

* Or, woman, Prou. 21. 19.

* Or, a beare.

Chap. 42. 12
2. sam. 11. 20
E 13. 20.Gene. 3. 6.
1. tim. 2. 14.a To wit,
the bill of
diuorcemēt.

Let her be sought out to baine Awaie the
enimies : the minde of euery man that
luerth with such, shall be conuerlant as
mong the troubles of warre.

- 29 There be two things that grieue mine
heart, and the thurd maketh me angrie :
a man of warre that suffereth pouertie :
and men of vnderstanding that are not
set by : and when one departeth from
righteousnes vnto sinne : the loyde ap-
pouerteth such to the sword.
- 30 [There be two things, which me thinke
to be hard and perillous.] A marchant
can not lightly keepe him from wyong,
and a vitailer is not without sinne,

CHAP. XXVII.

- 3 Of the poore that would be rich. 5 The proba-
tion of the man that feareth God. 13 The
vnconstantnesse of a foole. 16 The secretes
of friends are not to be vitered. 26 The
wicked imagineth euill which turneth vpon
him selfe.

1 Because of pouertie haue many sin-
ned : and * he that seeketh to be rich,
turneth his eyes aside.

2 As a nagle in the wall sticketh fast be-
twene the ioynts of the stones, so doeth
sin sticke between the selling & buying.

3 If he hold him not diligently in the feare
of the loyd, his house shall soone be ouer-
throwne.

4 As when one sitteth, the filthinesse re-
maineth in the sene, so the filth of man
remaineth in his thought.

5 The fornice pouerth the potters bes-
sell : * so doeth [temptation] reue mens
thoughtes.

6 * The fenite declarth if the tree haue
bene crummed : so the woide [declarth]
what man hath in his heart.

7 Thraile no man except thou haue heard
his talke : for this is the triall of men.

8 ¶ If thou followest righteousness, thou
shalt get her, and put her on as a faire
garment, [and shalt dwell with her, and
she shall defend thee for ever : and in the
day of knowledge thou shalt finde sted-
fastnesse.]

9 The birdes resort vnto their like : so doth
the reuety turne vnto them, that are
practised in her.

10 As the pouerth for the beast, so
doth sinne vpon them that do euill.

11 The talking of him that feareth God,
is all wisdom : as for a foole, he chan-
geth as the fadone.

12 If thou be among the vndiscrete, ob-
serue the tyme, but hamit still the assen-
blye of them that are wise.

13 The talking of foales is grienous, and
their spott is in the pleasture of sinne.

14 * The talk of him that sweareth much,
maketh the haire to stand by : & to striue
with such, stoppeth the eares.

15 The strife of the proude is bloodsheds-
ding, and their soundings are grienous
to heare.

16 * Who so discourseth secretes, loseth his

credite, & findeth no friend after his will.
17 Loue thy friend, and be faithfull vnto
him : but if thou bewappest his secretes,
thou shalt not get him againe.

18 For as a man dearepeth his enimte, so
doest thou destroy the friendship of thy
neighbour.

19 As one that letteth a birde goe out of
his hand, so if thou gine ouer thy friend,
thou canst not get him againe.

20 Follow after him no more, for he is too
farre off : he is as a roe cleaped out of the
snare : [for his soule is wounded.]

21 As for woundes, they may be bound
by againe, and an euill word may be re-
conciled : but who so bewappest the se-
crets of a friend, hath lost all his credite.

22 * He that winketh with the eyes, im-
agineth euill : and he that knoweth him,
will let him aloe.

23 When thou art present, he will speake
sweetely, and praise thy wordes : but at
the last he will turue his tale, and name
der thy saying.

24 Many things haue I hated, but no-
thing so euill as such one : for the loyde
also hateth him.

25 Who so casteth a stone on hie, casteth it
vpon his owne head : and he that smiteth
with guile, maketh a great wound.

26 Who so * diggeth a pit, shall fall there :
in, [& he that lapeth a stone in his neigh-
bours way, shall stumble theron,] and
he that lapeth a snare for an other, shall
be taken in it him selfe.

27 He that worketh euill, shall be wraps-
ped in euilles, and shall not knowe from
whence they come vnto him.

28 Mockerie and reproch followe the
proude, and vengeance lurketh for them
as a lyon.

29 They that reioyce at the fall of the
righteous, shall be taken in the snare, and
angulsh shall continue them before they
dye.

30 Despise and anger are abhominable
things, and the sinfull man is subiect to
theym both.

CHAP. XXVIII.

1 We ought not to desire vengeance, but to for-
giue the offence. 13 Of the vices of the iong,
and of the dangers thereof.

1 He * that seeketh vengeance, shall find
Deut. 32. 35
Rom. 12. 19.

2 a Forgiue thy neighbour the hurt that
he hath done to thee, so shall thy finnes
be forgiven thee also, when thou prayest.

3 Should a man beare hatred against mā,
and * desire forgiveness of the loyd ?

4 He will shewe no mercy to a man, which
is like him selfe : and will he aske forgive-
nesse of his owne finnes ?

5 If he that is but flesh, nourish hatred,
[and aske pardon of God,] who will in-
treat for his finnes ?

6 Remember the end, & let enimities passe :
imagine not death and destruction to an
other

1. Tim. 6. 9.
prou. 23. 4.

From. 27. 21

Eclat. 7. 17.

Eclat. 23. 9.
10.

Eclat. 19. 10.
E. 2. 22.

Prou. 10. 14

Psal. 7. 15.
prou. 26. 27.
ecclat. 10. 8.

Deut. 32. 35
Rom. 12. 19.

a Mā ought
not to seeke
vengeance.

Mat. 6. 14

other through anger, but perseuer in the commandements.

7 Remember the commandements: so shalt thou not be rigorous againt thy neighbour: [consider diligently, the covenant of the most High, and forgue his ignorance.

8 * Beware of strife and thou shalt make thy sinnes fewer: for an angrie man kindes leth strife.

9 And the unfill man disquieteth friends, and bringeth in false accusations among them that be at peace.

10 * As the matter of the fire is, so it burneth, and mans anger is according to his power; and according to his riches his anger increaseth, and the more vehement the anger is, the more is he inflamed.

11 An halte brawling kindleth a fire, and an halte fighting sheddeth bloud: [a tongue that beareth false witness, bringeth death]

12 If thou blow the sparke, it shall burne: if thou spurne upon it, it shall be quenched, and both these come out of the mouth.

13 * A bocher the slaumerer, and double tongued: for such haue deliroped many that were at peace.

14 The double tongue hath disquieted many, and diuened them from nation to nation: strong cities hath it broke down, and ouerthrowen the houses of grea men: [the strength of the people hath it brought downe, and haue the decaye of mightie nations.]

15 The double tongue hath cast out many vertuous women, and robbed them of their labours.

16 Whoso breakeneth vnto it, shall neuer finde rest, and neuer dwell quietly.

17 The stroke of the rod maketh markes in the flesh, but the stroke of the tongue breaketh the bones.

18 There be many that haue perished by the edge of the sword, but not so manie as haue fallen by the tongue.

19 Well is him that is kept from an euill tongue, & commeth not in the anger thereof, which hath not drawn in that poke, neither hath bene bounde in the bandes thereof.

20 For the poke therof is a poke of piron, and the bandes of it are bands of brass.

21 The death thereof is an euil death: hec were better then such one.

22 It shall not haue rule ouer them that feare God, neither shall they be burnt with the flame thereof.

23 Such as forsake the Lorde, shall fall thereon: and it shall burne them, and no man shall be able to quench it: it shall fall vpon them as a lpon, and deuour them as a leopard.

24 Wedge thy possession with thornes, and make doores and barres for thy mouth.

25 Bind by thy siluer and golde, and weigh thy wordes in a balance, & make a doore and a barre, and a sure bridle for

thy mouth.

26 Beware that thou slide not by it, & so fall before him that lieth in waite, [and thy fall be incurable, euen vnto death.]

CHAP. XXXI.

1 Doe lende mome, and do almes, 15. Of a faithfull man answering for his friend. 24. The poore mans life.

1 He that will shewe mercie, shall lendeth his neighbour: and he that hath power ouer him selfe, keepeth the commandements.

|| Of well doing.

2 * Lende to thy neighbour in time of his neede, and pay thou thy neighbour againe in due season.

Deut. 15. 7.

3 Keepe thy word, and deale faithfully with him, and thou shalt alwayes finde the thing that is necessarie for thee.

Mat. 5. 4. 2. Luke. 6. 35.

4 I swaue when a thing was leue the, reekened it to be found, and greened them that had helped them.

5 Till they receiue, they kisse his handes, & for their neighbours good they humblye their vopre: but when they shoulde pay againe, they ylonge the terme, and giue a careles answer, and make excuses by reason of the tunc.

6 And though he be able yet giueth he scarce the halfe againe, and reuenerth the other as a thing founde: els he deceiueh hun of his mome, and maketh hun an enemye without a cause: he payeth hun with curling and rebuke, & giveth hun euill wordes for his good dede.

7 There be many which refuse to lende because of this incommence, fearing to be defrauded without cause.

8 Pet haue thou patience with him that humblyeth hun selfe, & desire not mercie from hun.

9 Helpe the poore for the commandements men es sake, & turne not away, because of his povertie.

10 Acole thy money for thy brothers and neighbours sake and let it not euil vnder a stone to thy destruction.

Dani. 4. 24. Mat. 6. 20.

11 * Bestow thy treasure after the commandement of the most High, and it shall bring thee more profite then gold.

Luke. 11. 41. C. 12. 33.

12 * Lay vpon thine * almes in thy secret chambers, and it shall keepe thee from all affliction.

Act. 10. 4. 1. Tim. 6. 18. 19.

13 [A mans almes is as a purse with him, and shall keepe a mans fauour as the apple of the eye, and afterwarde shall it arise, and pay euery man his rewarde vpon his heade.]

Or, giue thine almes secretly

Tob. 4. 8. 9. 10. 11.

14 It shall fight for thee against thine enemies, better then the might of a strong man, or feare of the night.

|| Of suertis hippe.

15 An honest man is * vertue for his neighbours: but he that is unpudent, forsaketh him.

a As he is a foole that is suertie for e uery mans: is he vnwisly that in uery wife will be for any man.

16 Forget not the friendship of thy suertie: for he hath laied his life for thee.

17 The wicked * despieth the good dede of his suertie.

18 The wicked will not become suertie: Egg. and

and he that is of an ynthankfull mind, forsaketh him that deliuered him.

- 19 [Some man promitteth for his neighbours: and when he hath lost his honestie, he will forsake him.]
- 20 Suretishyppe hath despoiled manie a rich man, & remoued them as þe waues of the sea: mightie men hath it dymned a way from their houses, and caused them to wander among strange nations.
- 21 A wicked man, transgressing the commandmentes of the Lord, shall fall into suretishyppe: & he that medleth much with others mens busines, is intangled in controuersies.
- 22 I helpe thy neighbour according to thy power, and beware that thou thy selfe fall not.
- 23 * The chiefe thing of life is water, and bread, and clothyng, and lodging to couer thy shame.
- 24 || The poore mans life in his owne lodge is better then delicate fare in an other mans.
- 25 We it little or much, holde that contented, that the house speake not euill of thee.
- 26 For it is a myserable life to goe from house to house: for where thou arte a stranger, thou darst not open thy mouth.
- 27 Thou shalt lodge and fede vnthankfull men, & after shalt haue bitter words for the same, saying,
- 28 Come, thou stranger & prepare the table, and fede us of that thou haste readie.
- 29 Giue place, thou stranger, to an honourable man: my brother cometh to be lodged, and I haue neede of myne house.
- 30 These things are heauie to a man that hath vnderstanding, the vbraiding of the house and the reproche of the lender.

CHAPTER. XXX.

1 Of the correction of children. 24. Of the comenditie of health. 17. Death is better then a sorrowfull life. 22. Of the ioye and sorrowe of the heart.

- 1 He that loneth his sonne, * causeth him selfe to feele the rodde, that hee may haue ioye of him in the ende.
- 2 He that chastiseth his sonne, shall haue ioye in him, and shall reioyce of him among his acquaintance.
- 3 He that * teacheth his sonne, greueneth the enemy, and before his friends he shall reioyce of him.
- 4 Though his father dye, yet is he as though he were not deade: for he hath left one behinde him that is like him.
- 5 In his life he sawe him, and had ioye in him, & was not sorie in his death, [neither was he ashamed before his enemies.]
- 6 He left behinde him an auenger against his enemies, and one that shoulde helpe saouer vnto his friends.

7 He that flattereth his sonne, bindeth by his woundes, and his heart is greued at euery crye.

- 8 An vbarred horse will be stubburne, and a wanton child will be wilfull.
- 9 If thou bring by thy sonne delicately, he shall makethe afraid, and if thou play with him, he shall bring thee to heauines.
- 10 Laugh not with him, lest thou be sorie with him, and lest thou gnashe thy teeth in the end.
- 11 * Giue him no libertie in his youth, & winke not at his follie.
- 22 Botwe downe his necke while hee is young, and beate him on the sides while he is a child, lest he waxe stubburne, and be disobedient vnto thee, and so bring sorrowe to thine heart.
- 13 Chastise thy child, & be diligent therein, lest his shame greue thee.
- 14 || Better is the poore, being whole & strong, then a rich man that is afflicted in his body.
- 15 Health and strength is above all gold, and a whole bodie aboue infinite treasure.
- 16 There is no riches aboue a sound body, & no ioye aboue the ioye of the hart.
- 17 Death is better then a bitter life, [and long rest,] then continuall sickness.
- 18 * The good things that are powred on a mouth shut by, are as melles of meate set vpon a graue.
- 19 What good doth the offering vnto an idole? for he can neither eat nor smell: so is he that is persecuted of the lord, [and beareth the reward of iniquite.]
- 20 He seeth with his eyes, and groweth like a gelded man, that lieth with a virgin and sightly.
- 21 * Giue not ouer thy mind to heauines, and verie not thy selfe in thine owne counsell.
- 22 The ioy of the heart is the life of man and a mans gladnes is the prolonging of his dayes.
- 23 Loue thine owne soule and comforte thine heart: binne sorrowe farre from thee: for sorrow hath shame manie, and there is no profite therein.
- 24 Ennue and wrath shorten the life, and carefulnesse byingeth age before the time.
- 25 A noble and good heart will haue consideration of his meate and drinke.

CHAPTER. XXXI.

Of couetousnes. 2. Of them that take paine to gather riches. 8. The praise of a rich man without a fault. 12. We ought to flee drunkennes & iolnes & iolnes.

- 1 Working after riches pineth away the bodie, and the care thereof dyueth away sleepe.
- 2 This waking care breaketh the sleepe, as a great sickness breaketh the sleepe.
- 3 The rich hath great labour in gathering riches together, and in his rest he is filled with pleasures.

Chap. 7. 26.

|| The praise of health.

a Like as meate that is set vpon the graues of dead men is vnprofitable, for that they eat it not, euen so know ledge in him that openeth not his mouth to utter it, is vnprofitable.

Chap. 41. 24. Chap. 20. 3. Pro. 12. 25. & 15. 12. & 17. 22.

|| Couetousnes. 1. Ti. 6. 9. 10.

Chap. 39. 29

|| Sober living.

Pro. 13. 24. & 23. 23.

Deut. 6. 7.

4 The poore labourer in sowing poorely, & when he leaureth of, he is still poore.

5 He that loneth gold, shall not be iustified, and he that loneth worldly copruption, shall haue mouly thereof.

6 * Many are destroyed by the reason of golde, and haue found their destruction before them.

7 It is as a stumbling blocke vnto them þ sacrifice vnto it, and ererie soole is taken therewith.

8 Blessed is the * riche which is found without blemishe, and hath not gone after golde, nor hoped in money and treasures.

9 Who is he, and whye will I commend him? for wonderful things hath he done among his people.

10 Who hath bene tried thereby, & found perfit? let him be an example of glorie, who might offend, & hath not offended, or do euill, and hath not done it.

11 Therefore shall his goodes be established, and the congregation shall declare his almes.

12 If thou sit at a costly table, open not thy mouth wide vpon it, and say not, We haue much meate.

13 Remember that an euill eye is a shrew: and what thing created is worse then a wicked eye? for it weepeth for euery cause.

14 Stretch not thine hand where euer it looketh, and thrust it not with it into the dish.

15 Consider by thy self him that is by thee, and marke euerie thing.

16 Eate modestly that which is set before thee, & deuoure not, least thou be hated.

17 Leane thou of first for nouitures sake, & be not insatiable least thou offend.

18 When thou sittest among many, reache not thine hand out first of all.

19 * How idle is sufficient for a man well taught? & thereby he believeth not in his chamber, [nor society any paine.]

20 A wholesome sleep cometh of a temperate belly: he vspecth by in the morning, and is well at ease in himselfe: but paine, watchyng and choleric diseases, and yaugs of the belly are with an insatiable man.

21 If thou haste bene forced to eate, arise, go forth, & vomit, and then take thy rest: [so thou shalt bring no sicknesse vnto thy body.]

22 Thy sonne, heare me, & despise me not, & at the last thou shalt haue as I haue told thee: in all thy workes be quicke, so shall there no sicknesse come vnto thee.

23 * Who so is libellous in his meate, men shall blesse him: and the testimony of his honestie shall be believed.

24 But againt him that is a nigard of his meate, the whole cite shall murmur: the estimonies of his nigardnesse shall be sure.

25 Shew not thy valiantnes in wine: for wine hath destroyed many.

26 The fouace pouerth the edge in the tempering: so doeth wine the hartes of

the proude by drunkennes.

27 * Wine soberly drunken, is profitable for the life of man: what is his life that is overcome with wine?

28 Wine was made [from the beginning] to make men glad, [and not for drunkennesse.] Wine meafarably drunken and in time, bringeth gladnesse, and cheerefulness of the minde.

29 But wine drunken with excess, maketh bitternesse of minde with brawlings and scoldunges.

30 Drunkennes increaseth the courage of a soole, till he offend: it diminisheth his strength, and maketh woundes.

31 * Reuoke not thy neighbour at the wine & despise him not in his mirth: give him no despitfull wordes, & presse not vpon him with contrarie wordes.

CHAP. XXXII.
1 An exhortation to modestie, 3 Let the auncient speake, 14 To giue i banks after the repast, 25 Of i feare, faib and confidence in God.

1 If thou be made the master of the feast, let not thy selfe vp, but be among the, as one of the rest: take diligent care for them, and so sit downe.

2 And when thou hast done all thy duetie, sit downe, that thou mayest be merie with them, and receiue a crowne for thy good behauiour.

3 Speake thou that art the elder: for it becommeth thee, but with sound iudgement, and hinder not musike.

4 Dowe not out words, where there is no audience, and shew not foorth wise come out of tune.

5 The consent of musicians at a banquet is as a signet of caruncle set in golde.

6 And as the signet of an emeraude well trimmed with golde, so is the iudicidie of musike in a pleasant banquet.

7 [Give care, and be still, & for thy good behauiour thou shalt be loued.]

8 Thou that art pong, speake if made be, & yet scarcely when thou art wise asked.

9 Comprehend much in fewe wordes: [in many things be as one that is ignorant:] be as one that vnderstandeth, & yet hold thy tongue.

10 If thou be among great men compare not thy selfe vnto them: and when an elder speaketh babbie not much.

11 Before the * thunder goeth lightning, & before a shamefull man goeth fauour.

12 Stand by betimes, & be not the last: but get thee home without delay.

13 And there take thy pastime, & do what thou wilt, so that thou do none euill, or vie proude wordes.

14 But aboute at things, giue thanks vnto him that hath made thee, & replenished thee with his goods.

15 ¶ Who so seareth the Loyd, will receiue his doctrine, and they that rise early, shall finde fauour.

16 He that sacketh the lawe, shall be filled therewith: but the hypocrite will be

Psal. 104. 15
pro 31. 4. 5.
67.

Chap. 20. 16

¶ Humble-
nesse.

Eccles. 3. 7.
chap. 20. 7.

¶ Chap. 8. 2.

Luke. 6. 14.

¶ Tempe-
ratic.

Chap. 37. 29
a This coun-
sel only con-
cerning the
health of the
body, is here
alleged, rath-
er for a
remedio to
helpe diges-
tion vnto a
weake stom-
acke, then
for an in-
struction to
tolerate eat
intemperan-
cie: for sur-
fering is
forbidden
vs. Luke. 21.
34.
Pro. 22. 19. 1
¶ Libellous
Iude. 13. 2. 8

¶ Egg. y. offend

offended therat.

- 17 They that feare the Loyde, shall finde þ which is righteous, and shall kindle iustice as a light.
- 18 A n vngodly man will not be reformed, but findeth out excules according to his will.
- 19 A man of vnderstanding despiseth not counsil: but a lewde and proud man is not touchet with feare, euen when he hath done rashly.
- 20 [My soune,] do nothing without aduise-ment: so shall it not repent thee after the dede.
- 21 So not in the way where thou mayest fall, nor where thou mayest stumbe as among the stones, neither trust thou in the way that is plaine.
- 22 And beware of thine owne children, [Take heed of them that be thine owne household.]
- 23 In euerie good worke be of a faithfull heart: for this is the keeping of the commandements.
- 24 Who so belongeth in the Loyd, keepeth the commandements: and he that trusteth in the Loyd, shall take no hurt.

CHAP. XXXIII.

1 The deliuerance of him that feareth God. 4 The answer of the wife. 12 Man is in the bande of God, as the clay is in the hand of the potter. 25 Of euill seruants.

1 **T**here shall no euill come vnto him that feareth the Loyde: but when he is in tentation, he will deliuer him againe.

2 A wise man hateth not the lawe: but he that is an hypocrite therein, is as a spy in a forreine.

3 A man of vnderstanding walketh faithfully in the law, and the law is faithful vnto him.

4 As the question is made, prepare the answer, and so shalt thou be heard: be sure of the matter, and so answer.

5 The heart of the foolish is like a cartes wheele: and his thoughtes are like a rolling aretre.

6 As a wilde horse nepeth vnder euerie one that sitteth vpon him, so is a scoyefull friend.

7 Why doeth one day excell another, seeing that the light of the dayes of the yere come of the sunne?

8 The knowledg of the Loyd hath parted them a sunder, and he hath by them disposed the times and solemne feasts.

9 Some of them hath he chosen and sanctified, and some of them hath he put among the dayes to number.

10 And all men are of the ground, and Adam was created out of the earth: but the Loyde hath deciderd them by great knowledg, & made their ways diuerse.

11 Some of them hath he blessed & created, and some of them hath he sacrificed, and appropiat to himselfe: but some of them hath he cursed, and brought them lowe,

and put them out of their estate.

12 * As the clay is in the potters hand, to order it at his pleasure, so are men also in the hand of their creator, so that he may reward them as liketh him best.

1 Ju. 45. 9. ro. 9. 20. 21.

13 Against euill is good, & against death is life: so is the godly against the sinner, and the vngodly against the faithfull.

14 So in all the workes of the most High thou may see that there are euer two, one against another.

15 If I am awaked by last of all, as one that gathereth after them in the vintage. In the blessing of the Loyd I am increased, & haue filled my wine presse, like a grape gatherer.

16 * Beholde, how I haue not laboured onely for my selfe, but for all them that seeke knowledg.

Chap. 24. 39

17 Heare me, O ye great men of the people, and hearken with your eares, ye rulers of the congregation.

18 Gue not thy soune & wife, thy brother and friend, powder ouer thee while thou liuest, and giue not away thy substance to another, least it repent thee, and thou increase it the same againe.

19 As long as thou liuest, and hast breath,

4 That is, let no man vse thee as his seruant, when thou hast committed all thy goods into his hand.

20 for better it is that thy children should pray vnto thee, then þ thou shouldst looke vnto the handes of thy children.

21 In all thy workes be excellent, þ thine honour be neuer stamed.

22 At the time when thou shalt end thy dayes, and finish thy life, distribute thine inheritance.

23 The sodder, the whippe & the burden belong vnto the asse: and meate, correction and worke vnto thy seruant.

24 If thou set thy seruant to labour, thou shalt finde rest: but if thou let him go idle, he shall seeke libertie.

25 The poke and the whippe bow downe the harde necke: so tame thine euill seruant with the whippes, and correction.

26 Send him to labour, that he go not idel: for idleness bringeth much euill.

27 Set him to worke, for that belongeth vnto him: if he be not obedient, put on more heauie fetters.

How slaves were ordered in olde time. Chap. 7. 20.

28 But be not excessive toward any, and without discretion do nothing.

29 * If thou haue a faithfull seruant, let him be vnto thee as thine owne soule: for in blood hast thou gotten him. If thou haue a seruant, treat him as thy brother: for thou hast need of him, as of thy selfe. If thou treat him euill, and he runnes away, wilt thou seeke him?

CHAP. XXXIIII.

Of dreames. 13 The praise of them that feare God. 18 The offerings of the wicked. 22 The bread of the needy. 27 God doeth not allowe the workes of an vnfaithfull man.

1 **T**he hope of a foolish man is vaine and false, and dreames make soles to haue wings

Dreames.

2 Who so regardeth dreames, is like him that

* Or, the Law.

The feare of God.

Chap. 21. 16

Gen. 1. 27. 2. 7.

fer; not till he most high hath respecte thereunto to iudge righteously, & to execute iudgement.

18 And the lord will not be slacke, nor the almightie will tarie long from the, till he hath sunniten in sunder the lopnes of the vnnaricfull, and auenged himselfe of þ heathen, till he haue taken a way the multitude of the cruell, and broken the scepter of the vnrighteous, till he giue merie man after his woikes, and reward them after their demeris, til he haue iudged the cause of his people, and comforted them with his mercie.

19 Oh, how saue a thing is mercie in the time of anguish and trouble ! It is like a cloude of raine, that commeth in the time of a drought.

CHAP. XXXVI.

1 A prayer to God in the person of all faithfull men, against those that persecute his Church, 22, The praise of a good woman.

1 **H**ue mercie vpon vs, O Lord God of all things, and beholde vs, & [shew vs the light of thy mercies,]

2 And send thy feare among þ nations, which seeke not after thee, [þ they may know that there is no God but thou, & that they may shewe thy wonderous woikes.]

3 Lift vp thine * hand vpon the strange nations, that they may see thy power.

4 As thou art sanctified in vs before the, so be thou magnified among the before vs.

5 That they may knowe thee, as wee knowe thee: for there is none other God but onely thou, O Lord.

6 Renewe the signes, & change the wonders: shew the gloire of thine hand and thy right arme, that they may shew forth thy wonderous actes.

7 Raise vp thine indignation, & powre out wrath: take away the aduersarie, & smite the enemye.

8 Make the time shorte: remember thine othe, that thy wonderous woikes may be praised.

9 Let the wrath of the fire consume them that escape, and let them perishe that oppress the people.

10 Write in sunder the heads of the princes that be our enemies, and say, There is none other but we.

11 **W**arher all the ribes of Jacob together, [that they may knowe that there is none other God but onely thou, and that they may shew thy wonderous woikes] and inherite thou them as from the beginning.

12 O Lord, haue mercie vpon the people, that is called by thy name, and vpon Israel: whom thou hast likened to a first borne sonne.

13 Oh, be mercifull vnto Ierusalem the Citie of thy Sanctuarie, the citie of thy rest.

|| Against the wicked.

Here, 10, 25.

|| A prayer for the godly.

Exo. 4, 22.

14 Fill Zion, that it may magnifie thine vncles, and all thy people with thy glorie.

15 Giue witness vnto those that thou hast possessed from the beginning, and raise vp the prophetes that haue ben shewed in thy name.

16 Rewarde them that waite for thee, that thy Prophetes may be founde faithful.

17 O Lord, heare the prayer of thy seruantes according to the * blessing of Aaron ouer thy people, [and giude thou vs in the way of righteousshe] that all they which dwel vpon the earth, may knowe that thou arte the Lord the eternal God.

Num. 6, 23.

18 ¶ The belie denoureth all meates, yet is one meate better then an other.

19 As the throte tasteth venison, so doth a wise minde discerne false wordes.

20 A frowarde heart bringeth gráce, but a man of experience will resist it.

21 A woman is apt to receiue enerie man: yet is one daughter beter then an other.

22 The beautie of a woman chereyth the face, and a man loueth nothing better.

23 If there be in her tougue gentleness, meeknesse, and wholesome talke, then is not her husbände like other men.

24 Hee that hath ¶ gorten a [vertuous] woman, hath begun to get a possession: she is an helpe like vnto himselfe, & a pillar to rest vpon.

|| The praise of a good woman.

25 Where no hedge is, there the possession is spoiled: and he that hath no wife, wandereth to and fro mourning.

26 Who will trust a theefe that is alway ready and wandereth from towne to towne: and likewise he that hath no rest, and lodgeth, wheresouer the night taketh him.

CHAP. XXXVII.

1 How a man should knowe friendes & counsellors. 12. To keepe his companie that feareth God.

1 **E**uerie friende saith, ¶ I am a friende vnto him also: but there is some friende, which is onely a friende in name.

|| Of friendship.

2 Remaineth there not heauinesse vnto death, when a companion and friend is turned to an enemye?

3 O wicked presumption, from whence arte thou sprung, to couer the earth with deceipt?

4 * There is some companion which in prosperitie reioyseth with his friend: but in the time of trouble he is against him.

Chap. 6, 10.

5 There is some companion that helpeth his friend for the bellies sake, and taketh by the bucker against the enemye.

6 Forget not thy friend, in thy mind, & thinke vpon him in thy riches.

7 Seek his counsell at him of whom thou art suspected, and discloie not thy counsell vnto such as hate thee.

|| Of whom we sholde take counsell.

8 * Euerie counsellor prayseth his owne counsell: but there is some that counteth

Chap. 1, 19. & 9, 16.

leth for him selfe.

*Or, what
needs he
but.*

9 Beware of the counsellor, and be advised
aboue whereof thou wilt vse him: for he
will counsell for himselfe, least he call the
lot vpon thee.

10 And say vnto the, Thy way is good,
& afterward he stand against thee, & looke
what shall become of thee.

11 [Like no counsell for religion of him, that
is without religion, noz of iustice, of him
that hath no iustice, noz of a woman touz
ing her of whom shee is iualous, noz of
a coward in matters of warre, noz of a
merchant concerning exchange, noz of a
bier for the sale, noz of an enuious man
touching thankfullnes, noz of the vn-
mercifull touching kindnes, noz of an
vnhonest man of honestie,] noz of the
flouthfull for any labour, noz of an hire-
ling for the finishing of a worke, noz of an
idle seruant for much businesse: hearken
not vnto these in any matter of counsell.

12 But be continuall with a godlie man
whome thou knowest to keepe the coun-
mandementes of the Lord, whose mind
is according to thy mind, and is soze for
thee when thou stumblest.

13 Take counsell of thine owne heart: for
there is no man moze faithfull vnto thee,
then it.

14 For a mans minde is sometime moze
accustomed to shewe moze then seuen
watchmen þ sit aboue in an high towre.

15 And aboue all this pray to the moste
High, þ he will direct thy way in truneth.

16 Let reason go before euerie enterpise, &
counsell before euerie action.

17 ¶ The [changing] of the countenance
is a signe of the chaunging of the heart:
four things appeare good and euill, life
and death, but the tongue hath euermoze
the gouernement ouer them.

18 ¶ Some man is wittie, & hath instructed
many, and yet is vnpofitable vnto
himselfe.

Or, wisdom 19 Some man will be wise in wordes, & is
hated, þea, he is destitute of all foode.

20 Because grace is not giuen him of the
Lorde: for he is destitute of all wisdom.

21 Another is wise for him selfe, and the
frutes of vnderstanding are faithfull in
his mouth.

22 A wise man instructeth his people, and
the frutes of his wisdom faile not.

23 A wise man shall be plentifully blessed,
and all they that see him, shall thanke him
blessed.

24 The life of man standeth in the number
of dayes: but the dayes of Israel are in-
numerable.

25 A wise man shall obtaine credite as
mong his people, and his name shall be
perpetuall.

26 ¶ If some, prone thy soule in thy life,
and see what is euill for it, & pernit it not
to do it.

27 For all things are not profitable for all
men, neither hath euerie soule pleasure in
euerie thing.

28 Be not ¶ greedy in all desires, and be ¶ Of tempe-
nor too hastic vpon all meates. rance.

29 * For exesse of meates bringeth sick- ¶ Chap. 31. 19.
nesse, and gluttonie commeth in a cholles 20.
riche disease.

30 ¶ Staruet haue many perished: but he
þ dieteth himselfe, prolongeth his life. *Or, take
beede.*

CHAP. XXXVIII.

1 A Physician is commendable, 16 To burie the
dead. 24. The wisdom of him that is learned.

1 Honour the ¶ Physician with that ¶ Of physi-
honour that is due vnto him, bes- cians and
cause of necessitie: for the Lord hath phylicke.

2 For of the moste High commeth healing,
and he shall receiue graces of the King.

3 The knowledge of the Physician lieth
vpon his head, and in the sight of great men
he shall be in admiration.

4 The Lord hath created medicines of the
earth, the that is wise, will not abhorre
them.

5 * Was not the water made swete with *Exod. 15. 25*
woode, that men might know the veritie
thereof?

6 So he hath giuen uen knowledge, that
he might be glorified in his wonderous
workes.

7 With such both he heale men, & taketh a-
way their paines.

8 Of such doeth the apothecarie make a
confection, & yet he cannot finish his owne
workes: for of the Lord commeth prosper-
tie and wealth ouer all the earth.

9 ¶ If some, faile not in thy sicknesse, but
* pray vnto the Lord, and he will make *Iſai. 38. 2. 5*
thee whole.

10 Learne off from sinne, and order thine
handes aright, and cleanse thyne heart
from all wickednesse.

11 Offer swete incense, & fine floure for
a remembrance: make the offering fat, for
thou art not the ¶ first quier.

12 Then giue place to the Physician: for ¶ God be-
the Lorde hath created him: let him not towth first
go from thee, for thou hast neede of him. his benefits.

13 The honre may come, þ thy enterpise
ses may haue good successe. & we must
render a

14 For they also shall pray vnto the Lord,
that he would prosper that, which is gi-
uen for ease, & their phylicke for the pro-
longing of life. portion
thereof to
such vvas as
he appeares
teth.

15 He that sinneth before his maker, let him
fall into the handes of the Physician. *Chap. 2. 2. 11*

16 ¶ If some, * poyse forth reares ouer þ
dead ¶ and begun to mourne, as if thou
haddest suffered great harme thy selfe, &
then couer his body according to his ap- ¶ Of mour-
pointment, and neglect not his buriall. ning.

17 Make a gracious lamentation, and
be earnest in mourning, and vse lamen-
tation as he is worthy, and that, a day
or two, least thou be euill spoken of, and
then comfort thy selfe for thine heauinesse.

18 * For of heauines commeth death, and
the heauinesse of the heart breaketh the
strength. *Pro. 15. 13.*

19 Of the affection of the heart commeth
¶ 39. 19. ¶ 17. 22.

fo: rowe, and the life of him that is afflicted is according to his heart.

- 20 Take no heavinesse to heart: dye it as wax and remember the last end.
- 21 Forget it not: for there is no turning as game: thou shalt do him no good, but hurt thy selfe.
- 22 Remember his iudgement: thine also shall be likewise, unto me yesterday, and unto thee to day.
- 23 * Being the dead is at rest, let his remembrance rest, and comfort thy selfe as game for him, when his spirit is departed from him.
- 24 ¶ The wisdom of a learned man cometh by using well his vacant time: and he that ceaseth from his owne matters and labour, may come by wisdom.
- 25 How can he get wisdom that holdeth the plough, & he that hath pleasure in the goade, and in dyming oren, and is occupied in their labours, and talketh but of the byerde of bullockes?
- 26 He giveth his mind to make fogowes, & is diligent to give the hne fodder.
- 27 So is it of enerie carpenter, and workemaster that laboureth night and day: and they that cut, and graue scales, & make sundrie diuersities, and give themselves to counterfet imagerie, and watche to performe the worke.
- 28 The smith in like maner abideth by his anvil, and doeth his diligence to labour the yron: the vapour of the fire dyeth his flesh, & he must fight with the heate of the furnace: the nose of the hammer is euer in his eares, and his eyes looke out vpon the thing he maketh: he setteth his mind to make by his worke: therefoze he watcheth to polish it perfectly.
- 29 So doeth the potter sit by his worke: he turneth the wheele about with his feete: he is careful alway at his worke, & maketh his worke by number.
- 30 He facioneth the clay with his arme, and with his feete he tempereth the hardnesse thereof: his heart imagineth how to coner it with lead, and his diligence is to cleanse the oven.
- 31 All these hope in their handes, and exercise one bestoweth his wisdom in his worke.
- 32 Without these cannot þe cities be maintained, nor inhabited, nor occupied.
- 33 And yet they are not asked their iudgement in the counsell of the people, neither are they he in the congregation, neither sit they vpon the iudgement seates, nor vnderstand the order of iustice: they can not declare matters according to þe foun of the lawe, and they are not meete for harde matters.
- 34 But they maintaine the state of the worlde, & their desire is concerning their worke and occupation.

CHAP. XXXIX.

- 1 A wise man, 16 The workes of God, 24 Vnto the good, good things profit, but vnto the euill, euen good things are euil

He ones that applyeth his minde to the lawe of the moste high, and is occupied in the meditation thereof, seeketh out the wisdom of all the ancient, and exerciseth himselfe in the prophesies.

- 2 He keepeth the sayings of famous men, and entrench in also to the secrets of darke sentences.
- 3 He seeketh out the mysterie of grane sentenes, and exerciseth himselfe in darke parabes.
- 4 He shal serue among great men, and appeare before the prince: he shal trauell through straunge countries: for he hath tried the good & the euill among men.
- 5 He will giue his heart to rest early vnto the lord that made him, & to pray before the moste high, and will open his mouth in prayer, & pray for his finnes.
- 6 When the great lord will, he shall be filled with the Spirit of vnderstanding, that he may poure out wise sentences, & giue thanks vnto the lord in his prayer.
- 7 * He shall direct his conuise, and knowledge: so shall he meditate in his secrets.
- 8 He shal shewe forth his science and learning, and recouer in the law & covenant of the lord.

9 Many shall commend his vnderstanding, and his memoize shal neuer be put out, nor depart away: but his name shall continue from generation to generation.

10 * The congregation shall declare his wisdom, and shew it.

- 11 Though he be dead, he shal leaue a greater fame then a thousand: and if he liue still, he shal get the same.
- 12 Pet will I speake of mo: thinges: for I am full as the Idone.
- 13 Hearken vnto me, ye holy children, and bring forth sente, as the rose þe is plaued by the brookes of the field,
- 14 And giue ye a sweete smell as incense, & bring forth flowes as the lillie: giue a smell, and sing a song of praise: blese the lord in all his workes.

15 Sure honour vnto his name, & shewe forth his praise with the songes of poyntes, and with harpes, and ye shall say after this manner,

16 * All the workes of the lord are excellent good, and all his commandmentes are done in due season.

- 17 And none may say, What is this? wherefoze is that? for at time commenent they shall all be sought out: at his commandment the water stode as at heape, and at the word of his mouth the waters gathered them selues.
- 18 His whole fauour appeared by his commandment, and none can diminish that which he will doe.

19 The workes of all flesh are before him, & nothing can be hid from his eyes.

20 He seeth froe euerlasting to euerlasting, & there is nothing wonderfull vnto him.

21 A man neede not to say, What is this? wherefoze is that? for he hath made all things for their owne vse.

¶ Of true wisdom.

¶ Or, the Lord.

Chap. 44. 15.

¶ Or, Libanus

Gen. 1. 31. mar. 7. 37

22 His blessing shall runne ouer as the
 streame, and moysten the earth like a
 floud.
 23 As he hath turned the waters into
 saltnesse, so shall the heathen sale his
 wrath.
 24 As his wayes are plaine & right vnto
 the iust, so are they stumbling blocks to
 the wicked.
 25 ¶ For the good, are good things crea-
 ted from the beginning, and euil things
 for the sinners.

¶ Chap. 29. 23

26 * The principall things for the whole
 vse of mans life is water, fire, and yron,
 and salt, & meale, wheat and hony, and
 milke, the bloud of the grape, & ople, &
 clothing.
 27 All these things are for good to þ god's
 ly: but to the sinners they are turned
 vnto euil.
 28 There be spirites that are created for
 vengeance, which in their rigour lay on
 sure strokes: in the tyme of destruction
 they shewe forth their power, and ac-
 complishe the wrath of him that made
 them.

¶ Chap. 40. 9
10.

29 * fyre, and hable, and fannin, & death:
 all these are created for vengeance.
 30 The teeth of wilde bestes, & the scors
 pions, and the serpents, and the swoyde
 errecte vengeance for the destruction of
 the wicked.
 31 They shalbe glad to do his comman-
 dements: and when neede is, they shal-
 be reddie vpon earth: and when their
 hour is come, they shall not ouerpasse
 the commandement.
 32 Therefore haue I taken a good cou-
 rage vnto mee from the beginning, and
 haue thought on these things, and haue
 put them in writing.

¶ Gen. 1. 31.

33 * All the woyses of the Lord are good,
 & he giueth euery one in due season, and
 when neede is:
 34 So that a man neede not to say, This
 is worse then that: for in due season they
 are all worthy praise.
 35 And therefore praise the Lord w whole
 heart and mouth, and blesse the name of
 the Lord.

CHAP. XL.

1 Many miseries in mans life. 14 Of the blef-
 sing of the righteous and prerogatiue of the
 feare of God.

¶ The mis-
 eries of mans
 life.

1 Great traual is created for al men,
 and an heauie pake vpon the soyns
 of Adam from the day that they go
 out of their mothers wombe, til the day
 that they returne to the mother of all
 things,
 2 Namely their thoughtes, and feare of
 the heart, and their imagination of
 the things they wait for, and the day
 of death,
 3 From him that sitteth vpon the glori-
 ous throne, vnto him that is beneath in
 the earth & alhes:
 4 From him that is clothed in blew silke,
 and weareth a crowne, euen vnto him

that is clothed in simple linnen.
 5 Wrath and enue, trouble, and iniquities
 neo, and feare of death, and rigour, and
 strife, and in the tyme of rest the sleepe in
 the night vpon his bed, change his
 knowledge.
 6 A litle of nothing is his rest, and after
 wardem sleeping he is as in a watche
 rowe in the day: he is troubled with
 þ visions of his heart, as one that runs
 neth out of a battell.

7 And when all is safe, he awaketh, and
 marvelleth that that feare was nothing.
 8 Such things come vnto all flesh, both
 man and beast, but seuen fold to the vn-
 godly:

9 Joyeouer, * death and bloud, & strife, &
 sword, oppression, faunne, destruction, and
 punishment. ¶ Chap. 39. 29
30.

10 These things are all created for the
 wicked, and for their sakes came the
 floud also.

Gen. 7. 11.
Gen. 3. 19
Chap. 41. 10
Eccle. 1. 7.

11 * All things that are of the earth, shall
 turne to earth againe: and they that are
 of the *waters, shall returne into the sea.
 12 ¶ All vices and vnrighteousnes shall
 be put away: but ¶ faithfulness shall en-
 dure for euer. ¶ Faithfulness

13 The substance of the vngodly shall be
 dyped vpon like a riner, and they that
 make a sound like a great thunder in
 the raine.

14 When he openeth his hand, he reioy-
 ceth: but all þ transgressours shall come
 to naught.

15 The children of the vngodly shall not
 obtaine many brameshes: for the vn-
 cleane rootes are as vpon the high
 rocks.

16 Their tender stalkes by what water soe-
 uer it be of water bankes, it shalbe pul-
 led by before all other herbes.

17 ¶ Friendshipp is as a most plentifull
 garden of pleasure, and mercie endureth
 for euer.

18 * To labour & to be content with that
 a man hath, is a sweete life: but he that
 findeth a treasure, is aboue them both. ¶ Philp. 4. 12
1. Tim 6. 6.

19 Children, and the buyding of the ci-
 tie maketh a perpetuall name: but an
 honest woman is counted aboue them
 both.

20 Wine and musicke reioyce the heart:
 but the loue of wisdom is aboue them
 both.

21 The pipe and the psalter make a
 sweete noise: but a pleasant tongue is
 aboue them both.

22 Thine eye desireth fauour and beautie:
 but a grone sad tyme, rather then them
 both.

23 A friend, and companion come toge-
 ther at opportunitie: but aboue them
 both is a wife with her husband.

24 Friends and help are good in the tyme
 of trouble, but almes shall deliuer moze
 then them both.

25 Solde and siluer fasten the scate: but
 counsell is esteemed aboue them both.

26 Riches are strength lift by the mind:
 ¶ g g. v. but

but the feare of the lord is aboue them both: there is no want in the feare of the lord, and it needeth no helpe.

- 27 The feare of the lord is a pleasant garden of blessing, and there is nothing so beautifull as it is.
- 28 If my sonne, lead not a beggers life: for better it were to die then to begge.
- 29 The life of him that dependeth on another mans table, is not to be counted for a life: for he toymeteth him selfe after another mens meate: but a wise man and well nourished, will beware thereof.
- 30 Begging is swete in the mouth of the unshamefast, and in his belly there burneth a fire.

CHAP. XII.

- 1 Of the remembrance of death. 3. Death is not to be feared. 8 A curse vpon them that forsake the Law of God, 12 Good name and fame, 14 An exhortation to giue heede vnto wisdom 17 Of what things man ought to be ashamed.

of death,

- 1 **O** Death, how bitter is the remembrance of thee to a man that lueth at rest in his possessions, vnto the man that hath nothing to vere him, & that hath prosperitie in all things: yea, vnto him that is able to receiue meate.
- 2 O death, how acceptable is thy iudgement vnto the needefull, and vnto him whose strength faileth, and that is now in the last age, and is vered with all things, and to him that despaireth, and hath lost patience!
- 3 Feare not the iudgement of death: remember them that haue bene before thee and that come after: this is the ordinance of the lord ouer all flesh.
- 4 And why wouldst thou bee against the pleasure of the most High? whether it be seen of an hundred, or a thousand peres, there is no defence for a life against the graue.
- 5 The children of the vngodlie are abominable children, and so are they that keepe companie with the vngodlie.
- 6 The inheritance of vngodlie children shal perish, and their posterity shal haue a perpetuall shame.
- 7 The children complaine of an vngodlie father, because they are reproched for his sake.
- 8 Wo be vnto you, O ye vngodlie, which haue forsaken the Law of the most High God: for though you increase, yet shall you perish.
- 9 If ye be bozne, ye shalbe bozne to cursing: if ye die, the curse shalbe pour vpon you.
- 10 All that is of the earth, shal turne to earth againe: so the vngodlie go from the curse to destruction.
- 11 Though men moeue for their bodie, yet the wicked name of the vngodlie shalbe put out.
- 12 Haue regard to thy name: for that shal

Chap. 40.12

continue with thee aboue a thousande treasures of golde.

- 13 A good life hath the dayes numbered: but a good name endureth euer.
- 14 My children, keepe wisdom in peace: for wisdom that is hid, and a treasure that is not scene, what profit is in them both?
- 15 A man that hideth his foolishnes, is better then a man that hideth his wisdom.
- 16 Therefore beare reuerence vnto my words: for it is not good in all things to be ashamed: neyther are all things alswed as faithfull in all men.
- 17 Be ashamed of whoredome before father and mother: be ashamed of lies before the prince and men of authoritie.
- 18 Of sinne before the iudge and ruler: of offence before the congregation and people: of vnrightheousnes before a companion and friend.
- 19 And of theft before the place where thou dwellest, and before the trust of God and his couenant, & to leane with thine elbowes vpon the bread, or to be rejoyced for giuing or taking.
- 20 And of silence vnto them that salute thee, and to looke vpon an harlot.
- 21 And to turne away thy face from thy kinsman: or to take awaye a portion of a gift, or to be euill minded toward another mans wife.
- 22 Or to sollicite any mans maide, or to stand by her bed, or to reproch thy friends with wordes.
- 23 Or to vphrayde when thou giuest any thing, or to report a matter that thou hast heard, or to reueale secret wordes.
- 24 Thus maiest thou well be shamefast, and shalt find fauour with all men.

|| A good name, Chap. 20. 29
|| Of shamefulness.

CHAP. XLII.

- 1 The Law of God must be taught, 9 A daughter, 14 A woman, 18 God knoweth all things yea, euen the secrets of thine heart.

- 1 **O** If these things be not thou ashamed, neither haue regarde to offend for any person.
- 2 Of the Lawe of the most High and his couenant, and of iudgement to iustifie the godlie.
- 3 Of the cause of thy companion, and of strangers, or of distributing the heritage among friends.
- 4 To be diligent to keepe true balans, and weight, whether thou haue muche or little.
- 5 To sell marchandise at an indifferent price, and to correct thy children diligently, and to beate an euill seruant to the blood.
- 6 To set a good locke where an euil wife is, and to locke where many hands are.
- 7 If thou giue any thing by number, and weight, to put all in writing, both that that is giuen out and that that is receiued againe.
- 8 To teach the vnclearned, and the vndeaf, & the aged, that contend against the

|| In what things we ought not to be ashamed.

the yong: thus shalt thou be wel instructed, and appoyoned of all men luyng. ¶ The wondrous wor-kes of God.

Oris a se-
cret wacch
to the father

9 ¶ The daughter maketh the father to watch secretly, and the carefulnesse that he hath for her, taketh away his sleep in the yowth, least she should passe þ flower of her age: & when she hath an husband, least she should be hated:

10 In her virginite, least she should be defiled, or gotten wth childe in her fathers house, and, when she is wth her husband, least she misbehauie her selfe: and when she is married, least the continue unfruitfull.

Chap. 26. 10

11 ¶ If thy daughter be unshamefast, keep her strictly, least she canse thine enemies to laugh thee to scoyne, and make thee a common talke in the cite, and difsame thee among the people, and bring thee to publike shame.

Chap. 25. 23

12 ¶ Beholde not euery bodie's beautie, & companie not among women.

Gen. 3. 6.

13 For as the moth cometh out of garments: so doth wickednes of þ woman.

14 The wickednes of a man is better then the good increate of a woman, to wit, of a woman that is in shame, and reproc'h.

15 ¶ I will remember the workes of the Lorde, and declare the thing that I haue seene: by the worde of the Lorde are his workes.

16 The Sunne that shineth, looketh vpon all things, and all the worke thereof is full of the glory of the Lorde.

17 Hath not the Lorde appointed that his Sautes should declare all his wondrous workes, which the almightie Lorde hath stablished to confirme all things by in his maiestie?

18 He seeketh out the depth, and the hart, and he knoweth their practises: for the Lorde knoweth all science, and he beholdeth the signes of the world.

19 He declareth the things that are past, and for to come, and discloseth the paths of things that are secret.

Job. 41. 4-
34, 29, 15.

20 ¶ No thought may escape him, neither may any word be hid from him.

21 He hath garnished the excellent workes of his wise dome, and he is from euerlasting to euerlasting, and for ever: vnto him may nothing be added, neither can he be diminished: he hath no neede of any counseller.

22 Oh, howe delectable are al his workes, & to be considered euen vnto the sparkes of fire!

23 They lue all, and endure for ever: and when so ever neede is, they are all obedient.

24 They are all double, one against another: he hath made nothing that hath any fault.

Or, flab-
shesh.

25 The one commendeth the goodnesse of the other, and who can be satisfied wth beholding Gods glory.

1 This high ornament || the cleare firmament, the beautie of the heauen to glorious to behold.

2 The semie also, a marvellous instrument when it appeareth, declareth, at his going out, the workes of the most high.

3 It noone it burneth the countree, and who may abide for the heate thereof?

4 The sinne burneth þ mountaines thre times more then he that keepeth a for-nace wth continuall heate: it casteth out the ferie vapours, and wth the shining beanes blindeth the eyes.

5 Great is the Lorde that made it, and by his commandement he caueth it to run hastily.

Gen. 1. 16.

6 ¶ The moone also hath he made to appeare according to her reason, that it should be a declaration of the tyme, and a signe for the world.

7 ¶ The feales are appointed by the moone: the light thereof dimmeth vnto the end.

Exod. 12. 2.

8 The moneth is called after the name thereof, and groweth wonderously in her changiug.

9 It is a campe pitched on high, shining in the firmament of heauen: the beautie of heauen are the glorious starrs, and the ornament that shineth in the high places of the Lorde.

10 By the commandement of the hotie one they continue in their order, and faile not in their watch.

11 ¶ I loke vpon the rainebowe, & praise him that made it: vey beautifull is it in the brightnesse thereof.

Gene. 9. 13.
14.

12 ¶ It compasseth the heauen about wth a glorious circle, and the handes of the most high haue bended it.

I sa. 40. 12.

13 ¶ Though his commandement he maketh the snowe to fall, and sendeth swiftly the lightening of his iudgement.

14 Therefore he openeth his treasures, & the cloudes flie forth as the soles.

15 In his power hath he strengthened þ clouds, and broken the haille stones.

16 The mountaines leape at the sight of him: the South wind bloweth according to his will.

17 The sound of his thunder beateh the earth: so doth the soime of the North: the whirle winde also, as birdes that fly, scattereth the snowe, & the falling downe thereof is as the grasshoppers that light downe.

18 The eye maruelleth at the beautie of the whitenesse thereof, and the heart is astonished at the raine of it.

19 He also powreth out the frost vpon the earth like salt, and when it is frozen, it sticketh on the toppes of pales.

20 When the cold North wind bloweth, an pee is frozen of the water, it abideth vpon all the gatherings together of water, and clothyeth the waters as wth a breastplate.

21 It denoureth the mountaines, & biteth the wynderwell, and destroyeth that that is greene, like fire.

CHAP. XLIII.

The summe of the creation of the workes of God.

- 22 The remedie of all these is when a cloude commeth hachly, & when a dewe commeth vpon the heate, it refresheth it.
- 23 [By his word he stilled h^e wynde:] by his counsell he appeaseth the dæpe, and planteth plaunders therein.
- 24 They that saile ouer the sea, tell of the perills thereof, & when we heare it with our eares, we maruell thereat.
- 25 For there be strange, and wonderous works diuers maner of beastes, and the creation of whales.
- 26 Though him are all thinges directed to a good end, and are stablished by his word.
- 27 And when we haue spoken much, we can not attaine vnto them: but this is the summe of all, that he is all.
- 28 What power haue we to praise him: for he is aboue all his workes?
- 29 The Lord is terrible, and very * great, and marvellous is his power.
- 30 Praise the Lord, and magnifie him as much as ye can, yet doth he farre exceede him with all your power, and be not weaue, yet can ye not attaine vnto it.
- 31 * Who hath seene him, that he might tell vs? and who can magnifie him as he is?
- 32 For there are hid yet greater thinges then these be, & we haue seene but a fewe of his workes.
- 33 For the Lord hath made all thinges, and giuen wisdom to such as feare God.

CHAP. XLIIII.

The praise of certaine holy men, Enoch, Noe, Abraham, Isaac and Iacob.

- 1 Et vs nowe commend the famous men, and our fathers, of whome we are begotten.
- 2 The Lord hath gotten great glorie by them, and that through his great power from the beginning.
- 3 They haue boine rule in their kingdoms, and were renowned for their power, and were wise in counsell, and declared propheties.

- 4 * They governed the people by counsell and by the knowledge of learning made for the people, in whose doctrine were wise sentences.
- 5 They inuented the melodie of musicke, and expounded the verses that were witten.
- 6 They were rich and mightie in power, and liued quietly at home.
- 7 All these were honourable men in their generations, and were well reposed of in their times.
- 8 There are of them that haue left a name behind them, so that their praise shall be spoken of.
- 9 There are some also which haue no memoriall, * & are perished, as though they had neuer bene, & are become as though they had neuer ben boine, and their children after them,

- 10 But the former were mercifull men, whose rightcouesness hath not bene forgotten.
- 11 For whose posteritie a good inheritance is reserved, and their seede is contained in the covenant.
- 12 Their stocke is contained in the covenant, and their posteritie after them.
- 13 Their seede shall remaine for euer, and their praise shall neuer be taken away.
- 14 Their bodies are buried in peace, but their name liueth for euermore.
- 15 * The people speake of their wisdom, & the congregation talke of their praise.
- 16 * Enoch praised the Lord God: therefoze he was he translated for an example of repentance to the generations.
- 17 * Noe was found perfect, and in the time of wrath he had a reward: therefore was he left as a remnant vnto h^e earth, when the flood came.
- 18 An euerlasting covenant was made with him, that all flesh should * perill no more by the flood.
- 19 * Abraham was a * great father of many people: in gloyp was there none like vnto him.
- 20 He kept the Lawe of the most high, and was in covenant with him, and he let h^e covenant * in his flesh, and in temptation he was found faithfull.
- 21 Therefore he assured him by an * othe, that he would blesse the nations in his seede, and that he would multiplie him as the dust of h^e earth, and exalt his seede as the starres, and cause them to inherit from sea to sea, and from the riuer vnto the end of the world.
- 22 * With Isaac did he confirme likewise for Abraham his fathers sake, the blessing of all men, and the covenant,
- 23 And caused it to rest vpon the head of Isaac, and * made him selfe knowne by his blessings, and gaue him an heritage and deuided his portions, * and parted them among the twelue tribes.
- 24 And he brought out of him a mercifull man, which found fauour in the sight of all flesh.

CHAP. XLV.

The praise of Moyses, Aaron, and Phinees.

- 1 Ad all Peoples, the * beloued of God and men, brought he forth, whose remembrance is blessed.
- 2 He made him like to h^e glorious Saints, and magnified him by the feare of his enemies.
- 3 By his wordes he caused the wonders to cease, and he made him * glorious in the sight of kings, and gaue him commandments for his people, and shewed him his glorie.
- 4 * He sanctified him with faithfulness, and mekenesse, and chose him out of all men.
- 5 He caused him to heare his voyce, and brought him into the darke cloude, * and there he gaue him the commandments

Psal. 96. 4.

Iohn. 1. 18.
psal. 106. 2.

Chap. 39. 10

Enoch.

Gen. 5. 24.

hebr. 11. 5.

Noe.

Gen. 6. 9.

Gen. 7. 1.

hebr. 11. 7.

Gen. 9. 11.

Abraham.

Gen. 12. 3.

Gen. 15. 5.

Gen. 17. 4.

Gen. 21. 4.

Gen. 22. 16.

gal. 3. 8.

Gen. 26. 2. 3

Isaac.

Iacob.

Or, knewe him.

Gen. 27. 28.

Gen. 28. 1.

Gen. 28. 14.

iosu. 18. 19.

Ioseph.

Exo. 6. 7. 8. 9 chapters.

Nom. 12. 3.

Exod. 19. 7.

Gen. 7. 22.

ments before his face, euen the Lawe of life, and knowledge, that he might teache Jacob the covenant, and Israel his iudgements.

|| Aaron, Exo. 4. 28.

- 6 He exalted || Aaron an holy man like vnto him, euen his *brother of the tribe of Leui.
- 7 An euerlasting covenant made he with him, & gaue him the priesthood among the people, & made him blessed through his comely ornament, & clothed him with the garment of honour.
- 8 He put perfitie top vpon him, and girded him with ornaments of strength, as with breeches, and a tunicle, and an ephod.
- 9 He compassed him about with belles of gold, & with many belles round about, that when he went in, the sound might be heard, & might make a noise in the sanctuary, for a remembrance to the children of Israel his people.
- 10 And with an holie garment, with gold also, and blew silke, and purple, & diuers kinds of workes, and with a breastplate of iudgement, and with the || signes of truth,
- 11 And with the worke of Scharlet cunningly wrought, & with precious stones grauen like scales, & set in gold by goldsmithes worke for a memoriall, with a writing grauen after the number of the tribes of Israel.
- 12 And with a crowne of gold vpon the mitre, bearing the forme and marke of holines, an ornament of honour, a noble worke garnished, and pleasaunt to looke vpon.
- 13 Before him were there no such faire ornaments: there might no stranger put them on, but onely his children, and his childrens children perpetually.
- 14 Their sacrifices were wholly consumed euery day twise continually.
- 15 * Peoples filled a his handes, & appointed him with holie oyle: this was appointed vnto him by an euerlasting covenant, and to his seide, so long as the heauiens should remaine that he should minister before him, and also to execute the office of the priesthood, and blesse his people in his name.
- 16 Before all men liuing the Lord chose him, that he should present offerings before him, and a sweet sauour for a remembrance to make reconciliation for his people.
- 17 * He gaue him also his commandments and authoritie according to the Lawes appointed, that he should teache Jacob the testimonies, & giue light vnto Israel by his Lawe.
- 18 * Strangers stood by against him, & envied him in the wilderness, euen the men that took Sathans and Abirams part, and the company of Core in murd and rage.
- 19 This the Lord sawe, and it displeaseth him, and in his wrathfull indignation were they consumed: he did wonders

Exod. 28. 35

|| Vrim and Thummim.

a That was either put into his had the booke of the Lawe written to read vnto the people, or els some sacrifice that he might offer vnto god for their offences.
Leuit. 8. 12
Deut. 17. 10
Ex. 21. 5.
Num. 16. 1. a

- 20 * But he made Aaron more honourable, & gaue him an heritage, and parted the best frutes of the best bovine vnto him: vnto him specially he appointed bread in abundance.
- 21 For the Priests did eat of the sacrifices of the Lord, which he gaue vnto him & to his seide.
- 22 * He had he none heritage in the land of his people, neyther had he any portion among the people: for the Lord is the portion of his inheritance.
- 23 The third in glorie is || * Whinosis the soune of Eleazar, because he had zeale in the feare of the Lord, and stood by with good courage of heart, when the people were turned backe, and made reconciliation for Israel.
- 24 Therefore was there a covenant of peace made with him, that he should be the chiefe of the Sanctuary and of his people, and that he & his posteritie should haue the dignitie of the Priesthood for euer,
- 25 And according to the covenant made with Dauid, that the inheritance of the kingdome should remaine to his sonne of the tribe of Iuda: so the heritage of Aaron should be to the only sonne of his sonne, & to his seide. God giue vs wisdom in our heart to iudge his people in right conuises, that the good things that they haue, be not abolished, and that their glorie may endure for their posteritie.

Deut. 12. 17
Ex. 18. 1.

|| Phinees. Num. 25. 13. 13.
1. Mac. 2. 5. 4

CHAP. XLVI.

The praise of Iosue, Caleb, and Samuel.

- 1 * Thus || the sonne of Naue was valiant in the warres, and was the successor of Moyses in propheties, who according vnto his name, was a great sauour of the elect of God, to take vengeance of the enimies that rose by against them, and to set Israel in their inheritance.
- 2 * What glorie gate he, when he list by his hande, and drew out his sword against the cities?
- 3 Who was there before him, like to him? for he fought the battels of the Loide.
- 4 * Stoode not the Sinner still by his meanes, & one day was as long as two?
- 5 He called vnto the most high generours when the enimies pressed vpon him on euery side, & the mightie Lord heard him vnto the hailestones, & vnto mightie power.
- 6 He rushed in vpon the nations in battell, & in the going downe of Bethoron he dradroped the aduersaries, that they might knowe his weapons, and that he fought in the sight of the Lord: for he followed the Almightye.
- 7 * In the time of Moyses also he did a good worke: he & Caleb the sonne of Iephuna stood against the name, and withheld the people from sinne, & kept

|| Iosue. Num. 27. 18
Deut. 34. 9.
Ios. 1. 2. 27.
12. 7.

Ios. 8. 20.

Ios. 10. 23.

Ios. 10. 12.
10. 11. the
Lord fauor-
tel. d his bat-
rel.

|| or sprued
the mightie
man.

Num. 14. 6.
1. 2. 35.
56.
|| Caleb.
12.

sed the wicked murmuring.

Num. 26. 65 8 *And of five hundred thousand people
Deut. 1. 35. of foote, they two were persecuted to
36. bring them into the heritage, even into
the lande that floweth with milke and
hewe.

Isa. 14. 11. 9 *The Lord gave strength also unto Ca-
lebs, which remained with him unto his
old age, so that he went up into the high
places of the lande and his seede obtai-
ned it for an heritage,

10 That all the children of Israel might
see, that it is good to followe the Lord.

Judges. 11 Concerning the Iudges, every one by
name, whose heart went not a whoring,
nor departed from the Lord, their me-
morie be blessed.

1. Chap. 49. 10. 12 Let *their bones flourish out of their
place, and their names by succession re-
maine to them that are most famous of
their children.

Samuel. 13 ¶ Samuel the Prophet of the Lord,
1. S. m. 10. 1. beloved of his Lord, *overdient kings, &
17. 13. appointed the princes ouer his people.

14 By the lawe of the Lord he iudged the
congregation, and the Lord had respect
vnto Jacob.

15 This Prophet was approued for his
faithfulness, & he was knowne faithfull
in his wordes & visions.

1. Sam. 7. 9. 16 *He called vpon the Lord almighty,
40. 11. when his enemies preailed vpon him
on euery side, when he offered the sac-
ring laube.

17 And the Lord thundred from heauen,
and made his voyce to be heard with a
great noyse.

18 So he discouised the princes of the
Tyrians, & all the rulers of the Philistines.

1. Sam. 12. 3. 19 *And before his long sleepe he made
protestation in the sight of the Lord, and
his annointed, that he took no substance
of any man, no, not so much as a shoe, &
was in all cond accuse him.

1. Sam. 28. 18 20 *After his sleepe alle he told of Kings
29. death, and from the earth list he by his
voyce, & prophesied that the wickednesse
of the people should perish.

CHAP. XLVII.

The praise of Nathan, David and Salomon,

Nathan. 1 After him rose up *Nathan a pro-
2. Sam. 12. 1. phetic in the time of Dauid.

Dauid. 2 For as the far is taken away from
the peace offering, so was Dauid chosen
out of the children of Israel.

1. Sam. 17. 3 *He played with the lions, as with kiddes,
34. and with beares, as with lammes.

1. Sam. 17. 4 *Slew he not a giant when he was yet
49. 50. 51. but pong, & took away the rebuke fro
the people, when he list up his had with
the stone in the sling, to beat downe the
pude of Goliath?

5 For he called vpon the most high Lord,
which gave him strength in his right
hand, to slay that mightie warriour, &
that he might set up the hoine of his
people againe.

2. Sam. 18. 7. 6 *So he gave him the praise of ten
10. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10.

thousand and honoured him with great
praises, and gave him a crowne of
glorie.

7 *For he destroyed the enemies on euery
side, and rooted out the Philistines his
aduersaries, & brake their hoine in sun-
der vnto this day.

8 In all his woikes he prayed the Holy
one, and the most high with honora-
ble wordes, and with his whole heart
he sung songs, and loued him that made
him.

9 *He set fingers also before the altar, and
according to their tune he made sweete
songs, that they might praise God day
ly with their songs.

10 He ordeined to keepe the feast dayes
comely, and appointed the times perfit-
ly, that they might praise the holy name
of God, and make the temple to sounde
in the morning.

11 *The Lord tooke away his finnes, and
eralted his hoine for euer: he gave
him the couenant of the kingdom, and
the throue of glorie in Israel.

12 After him rose by a wife sonne, who
by him dwelt in a large possession.

13 *Salomon reigned in a peaceable
time, and was glorious: for God made
all quiet round about, that he might
build an house in his name, and prepare
the Sanctuarie for cur,

14 *Howe wise wast thou in thy pouth, &
wast filled with vnderstanding as with
a flood:

15 Thy minde couered the whole earth,
and hath filled it with graue and darke
sentences.

16 Thy name went abroad in the ples, &
for thy peace thou wast beloved.

17 *The counteris marueled at thee for
thy songs, and prouerbes, and similis-
tudes, and interpretations.

18 By the name of the Lord God, which
is called the God of Israel, thou hast
gathered gold as tunne, and hast had as
much silver as lead.

19 *Thou didst bolue thy loynes to wo-
men, and wast overcome by thy bodie.

20 Thou didst staine thine honour, & hast
defiled thy posteritie, and hast brought
wreath vpon thy children, and hast set
forrowe for thy folke.

21 *So the kingdom was deuided, & Es-
phaim began to be a rebellious kingd.

22 *Auerthelesse the Lord left not off his
mercie, neither was he destroyed for his
woikes, neither did he abolish the pos-
teritie of his elect, nor take away the
seede of him that loned him, but he left
a remnant vnto Jacob, and a roote of
him vnto Dauid.

23 Thus rested Salomon with his fa-
thers, & of his seede he left behind him
Roboam, one that had no vnderstanding,
who turned away the people through
his counsel, & Jeroboam the sonne of
Nabat, which caused Israel to sinne, &
swayed Ephraim the way of sinne,
24 So

or, with blef-
sings of the
Lord.
2. Sam. 5. 7

1. Cbro. 16. 7

2 Sam. 12. 13

Salomon.
1. King. 4. 21

1. King. 4. 29

1. King. 4. 31

1. King. 10.

27.
1. King. 11. 1

1 King. 12. 15

16. 17.

2. Sam. 7. 15

1. King. 12. 10

11. 13. 14.

1. King. 12.

1. Ieroboam.
or, a most
euidens stole
11. 13. 14.
1. Ieroboam.
28. 50.

which was as a ring on the right hand!

- ¶ Iesus. 12 So was ¶ Iesus also the sonne of Jos
Zechar. 3. 1. sebec: these men in their time builded
exra. 3. 2. the house, and set up the sanctuarie of þ
1. 2. 3. Lord againe, which was prepared for an
everlasting worship.
¶ Neemias. 13 ¶ And among the elect was ¶ Sernis
as whose renoume is great, which set
¶ Enoch. up for vs the walles that were fallen, &
Gen. 5. 24. set up the gates and the barres, and laid
chap. 4. 16. the foundations of our houses.
14 ¶ But upon the earth was no man
hebr. 11. 5. created like ¶ Enoch: for he was taken
Gen. 4. 44. up from the earth.
¶ 4. 2. 6. ¶ Neither was there a like man unto
45. 8. ¶ Ioseph the gouernour of his brethren,
¶ Sem. and the upholder of his people, whose
Gen. 5. 3. bones were kept.
16 ¶ ¶ Sem and ¶ Seth were in great ho-
11. 10. nor among men: and so was ¶ Adam
¶ Adam. about euery thing in the creation.

CHAP. L.

¶ Of Simon the sonne of Onias. 22 An exhortation to praise the Lorde. 27 The awbour of his booke.

- ¶ Simon. 1 ¶ Simon * the sonne of Onias the hye
2. Mac. 3. 4. Prieste, which in his life set up the
¶ Or, people. house againe, and in his dayes esta-
blished the Temple,
2 Under him was the foundation of the
double height laid, and the hie wals that
compasseth the Temple.
3 In his dayes the places to receiue
water, that were decayed, were restored,
and the brasle was about in measure as
the sea.
4 He tooke care for his people, that they
should not fall, and fortified the citie as
gainst the sieg.
5 Howe honourable was his conuersati-
on among the people, and when he came
out of the house covered with the vail!
6 He was as the morning starre in the
middes of a cloude, and as the Moone
when it is full,
7 And as the Sunne shining vpon the
Temple of the most High, and as the
rainbow that is bright in þ faire clouds,
8 And as the flowre of the roses in the
spring of the yeare, and as lilies by the
springes of waters, and as the branches
of the frankincense tree in the tyme of
Summer,
9 As a fire and incense in the censer, and
as a vessell of masse golde, set with all
manner of precious stones,
10 And as a faire olive tree that is fruit-
ful, and as a cypresse tree, which groweth
by to the clouds.
11 When he put on the garment of hono-
r & was clothed with all beaurie, he went
up to the holy altar, and made the gar-
ment of his house honourable.
12 When he tooke the portions out of the
Priestes handes, he him selfe stood by
the herth of the altar, compassed with
his brethren round about, as the bran-
ches doe the cedar tree in Libanus, and

they compassed him as the branches of
the palme trees.

- 13 So were all þ sonnes of Maron in their
glorie, and the oblations of the Loyde in
their handes before all the congregation
of Israel.
14 And that he might accomplish his mi-
sterie vpon the altar, and garnish the
offering of the most High, and almighty,
15 He stretched out his hand to the dymke
offering, and powred of the blood of the
grasse, and he powred at the foote of the
altar a perfume of god saour vnto the
most high King of all.
16 Then shouted the sonnes of Marou, &
blowed with brazen trumpets, & made a
great noyse to be heard, for a remain-
brance before the most high.
17 Then all the people together halted, &
fell downe to the earth vpon their faces
to worship their Loyde God almighty, &
most high.
18 The singers also sang with their voy-
ces, so that the sound was great, and the
melodie sweete.
19 And the people prayed vnto the Lorde
most high with prayer before him that
is mercifull, till the honour of the Lorde
were performed, and they had accom-
plished his seruice.
20 Then went he downe, & stretched out
his handes ouer the whole congregati-
on of the chuldren of Israel, that they
should giue praye with their lippes vnto
the Lord, and reioice in his Name.
21 He beganne againe to worship, that he
might receiue the blessing of the most
High.
22 Howe therefore giue praye all ye vnto
God, that worketh great things eue-
ry where, which hath exceeded our dayes
from the wombe, and dealt with vs ac-
cording to his mercie,
23 That he would giue vs ioyfulness of
heart, and peace in our dayes in Israel,
as in olde tyme,
24 That he would confine his mercie
with vs, and deliuer vs at his tyme.
25 ¶ There be two manner of people, that
mure hart abhorret, and the thirde is no
people:
26 They that sit vpon the mouraine of
Samaria, the Philistines, and the southly
people that dwell in Sicinus, ¶ Or, Sicbens
27 ¶ Iesus the sonne of Sirach, the sonne
of Elezarus, of Ierusalem, hath writen
the doctrine of vnderstanding and know-
ledge in this booke, and hath powred out
the wisdom of his heart.
28 Blessed is he that exerciseth him selfe
therein: and he that tapeth by these in
his heart, shall be wise.
29 For if he doe these thinges, he shall be
strong in al things: for he seareth his steps
in the light of the Lorde, which giueth
wisdom to the godly. The Loyde be pray-
sed for evermore: So be it, so be it.

CHAP. LI.

A prayer of Iesus the sonne of Sirach.

- 1 I will confesse thee, O Lord and King, and praise thee. O God my Saviour: I give thanks vnto thy Name.
- 2 For thou art my defender and helper, and hast preserved my bodie from destruction, and from the snare of the slanderous tongue, & from the lippes that are occupied with lies: thou hast holpen me against mine aduersaries,
- 3 And hast deliuered me according to the multitude of thy mercie, and for thy names sake, from the roaring of them that were readie to denoure me, and out of the handes of such as sought after my life, and from the manifold afflictions, which I had,
- 4 And from the fire that choked me round about, and from the maddes of the fire that I burned not,
- 5 And from the bottome of the bellie of hel, from an vncleane tongue, from lying wordes, from false accusation to the King, and from the slander of an vnrightrous tongue.
- 6 [My soule will praise the Lord vnto death:] for my soule drew nere to death, my life was nere vnto the hell beneath.
- 7 They compassed me on euery side, and there was no man to helpe me: I looked for help succour of me, but there was none.
- 8 They thought I vpo thy mercie, O lord, and vpon thine actes of olde, howe thou deliuerest such as waite for thee, and sauest them out of the handes of their enemies.
- 9 Then lifted I vp my prayer from the earth, and prayed for deliuerance from death.
- 10 I called vpon the Lord the father of my lord, that he woude not leaue me in the day of my trouble, and in the time of the proude without helpe.
- 11 I wil praise thy name continually, and will sing praise with thankesgiuing: and my prayer was heard.
- 12 Thou sauest me from destruction, and deliuerest me from the euill time: therefore will I give thankes, and praise thee, and blesse the Name of the Lord.
- 13 When I was per pering, O Lord I went abroad, I desired wisdom openly in my prayer.

Or, nations

- 14 I prayed for her before the Temple, & sought after her into far countries, & she was as a grape that wareth ripe out of the flower.
- 15 Mine heart reioiced in her: my foote walked in the right way, and from my pouth by sought I after her.
- 16 I bowed somewhat down myne eare, and receiued her, and gat me much wile: dome:
- 17 And I profited by her: therefore will I ascribe the glorie vnto him, & giue thy me wisdom.
- 18 For I am aduised to doe thereafter: I will be zealous of that that is good: so shall I not be confounded.
- 19 My soule hath welched with her, & I haue examined my workes: I lifted vp myne handes on he, and considered the ignorances thereof.
- 20 I directed my soule vnto her, and I founde her in puresnes: I haue had mine hearte ioynd with her from the beginning: therefore shall I not be forsaken.
- 21 My bowelles are troubled in seeking her: therefore haue I gotten a good possession.
- 22 The Lord hath giuen me a tongue for my rewarde, wherewith I will praise him.
- 23 Draw nere vnto me, ye vnlearned, and dwell in the house of learning.
- 24 Wherefore are ye slowe? and what say you of these things, seeing you soules are verie thurstie?
- 25 I opened my mouth and sayde, * *Woe Isay. 55. 1.* her for you without money.
- 26 Bowe downe your necke vnder the yoke, and your soule shall receiue instruction: the is readie that ye may finde her.
- 27 Beholde with your eyes, * *howe that* Chap. 6. 20. I haue had but little labour, & haue gotten vnto me much rest. 18.
- 28 Get learning with a great summe of money: for by her ye shall possesse muche golde.
- 29 Let your soule reioyce in the mercie of the Lord, and be not ashamed of his praise.
- 30 Doe your dutie betimes, and he will giue you a rewarde at his time.

BARUCH.

CHAP. I.

1 Baruch wrote a booke during the captiuitie of Babylon, which he read before Iechonias & all the people. 10. The leues sent the booke with money vnto Ierusalem to their other brethren, to the intent that they should praye for them.



And these are the wordes of the booke which Baruch the sonne of Nechias, the son of Maasias, the sonne of Gedecias, the sonne of Maasias the sonne of

- 1 Helcias wroote in at Babilon.
- 2 In the fifth yeare, and in the fourteenth day of the month, what tyme as the Chaldeans toke Ierusalem, and burnt it with fire.
- 3 And Baruch did reade the wordes of this booke, that Iechonias the sonne of Ioacim King of Iuda might heare, and all the people that were come to heare the booke.
- 4 And in the audience of the governour, and of the Kings sommes, and before the Elders, & before the whole people, from the lowest to the highest, before all them that

Or, Gedecias.

Wh. that

that dwelt at Babylon by p riner' Sid.

Or, Sod.

5 Which when they hearden, wept, fasted
and made prayers before the Lord.
6 They made a collection also of monney,
according to euerie mans power.
7 And sent it to Jerusalem vnto Joachim
the sonne of Helcias, the sonne of Salom
puest, and vnto the other puiests, and to
all the people which were with him at
Jerusalem,

Or, Sibans.

8 When he had receined the vessels of the
Temple of the Lorde, that were taken a-
way out of the Temple, to bring them
again into the lande of Iuda, the tenth
day of the moneth Sivan, to wit, thier
vessels, which Sedecias the sonne of Jos
ias King of Iuda had made.

9 After that Nabuchodonosor King of
Babylon had led away Zerchuias from
Jerusalem, and his Princes, and his
nobles, prisoners, and the people, and
carried them to Babylon.

Or, Memra
for minhab,
which was
the evening
and morning
sacrifice.

10 And they saide, Beholde, we haue sent
you monney, wherewith ye shal be burnt
offerings for sinne, and incense, and pre-
pare a meate offering, and offer vpon
the altar of the Lorde our God,

11 And pray for the life of Nabuchodono-
sor King of Babylon, and for the life of
Baltasar his sonne, that their dayes
maye be vpon earth, as the dayes of
heauen,

12 And that God would giue vs strength
and lighten our eyes, that we maye liue
vnder the shadow of Nabuchodonosor
King of Babylon, & vnder the shadowe
of Baltasar his sonne, that we maye
long doe them seruaice, and finde fauour
in their sight.

13 Pray for vs also vnto p Lorde our God
(for we haue sinned against the Lorde
our God, and vnto this day the furie of
the Lorde and his wrath is not turned
from vs.)

14 And reade this booke (which we haue
sent to you) be rehearsed in the Tem-
ple of the Lorde) vpon the feast dayes
mid at times convenient.

Chap. 2. 6.

15 Thus shall ye say, To the Lorde our
God belongeth righteousnesse, but vnto
vs be the confusion of our faces, as it
is come to passe this day vnto them of
Iuda and to the inhabitants of Jeru-
salem,

16 And to our Kinges, and to our Prin-
ces, and to our Princes, and to our
Prophets, and to our fathers,

Dan. 9. 5.

17 Because we haue sinned before the
Lorde our God,

18 And haue not obeyed him neither ha-
kened vnto the voyce of the Lorde our
God, to walke in the commandments
that he gaue vs openly.

19 From the day that the Lorde brought
our fathers out of the lande of Egypte,
euen vnto this day, we haue bene dis-
obedient vnto the Lord our God, and we
haue bene negligent to heare his voyce.

Deu. 28. 35.

20 Wherefore these plagues are come
vpon vs, and the course which p Lorde

appointed by Moses his seruante
at the time that he brought our fathers
out of the lande of Egypte, to giue vs a
land that floweth with milke and home,
as appeareth this day.

21 Nevertheless we haue not hearkened
vnto the voyce of the Lorde our God,
according to all the wordes of the Pro-
phetes, whome he sent vnto vs.

22 But euery one of vs folowed p wicked
imaginacions of his owne heart, to serue
strange Gods, and to doe euill in the
sight of the Lorde our God.

CHAP. II.

1 The Iewes confesse that they suffer iustly for
their sinnes. The true confession of the Chris-
tians 11. The Iewes desire to haue the wrath
of God turned from them, 32. He promiseth
that he will call againe the people fram cap-
tinitie, and giue them a newe euerlasting Tes-
tament.

1 Therefore the Lorde our God hath pres-
formed his worde, whiche he pro-
nounced against vs, & against our
Judges that governed Israel, & against
our Kinges, and against our Princes, &
against the men of Israel and Iuda.

2 To bring vpon vs greate plagues, such
as neuer came to passe vnder the whole
heauen, as they that were done in Jeru-
salem, according to things that were
written in the lawe of Moses,

Deu. 28. 53

3 That some among vs shoulde eate the
fleshe of his owne sonne, & some the fleshe
of his owne daughter.

4 Moreover, he hath deliuered them to
be in subiection to all the kingdomes, p
are rounde about vs, to be as a reproche
and desolation among all p people round
about where the Lorde hath scattered
them.

5 Thus they are brought beneath and not
aboue, because we haue sinned against
the Lorde our God, and haue not heard
his voyce.

Chap. 1. 15.

6 To the Lorde our God appertained
righteousnes, but vnto vs and to our fa-
thers open shame, as appeareth this day.

7 For all these plagues are come vpon vs
which the Lorde hath pronounced a-
gainst vs.

8 Yet haue wee not played before the
Lorde, that we might turne euerie one
from the imaginacions of their owne
wicked hearte.

9 So the Lorde hath watched ouer the
plagues, and the Lorde hath brought
them vpon vs: for the Lorde is righte-
ous in all his works, which he hath com-
manded vs.

10 Yet we haue not hearkened vnto his
voyce, to walke in the commandments
of the Lorde that he hath giuen vnto vs.

Dan. 9. 15.

11 And now, O Lorde God of Israel,
that hast brought thy people out of the
lande of Egypte with a mightie hand, &
an hie arme, and with signes, and won-
ders, and with greate power, and hast
gotten thy selfe a name, as appeareth this
day.

- 11 **O** Lord our God, we haue sinned: we haue done wickedly: we haue offended in all thine ordinaunces.
- 12 Let thy wrath turne from vs: for we are but a fewe left among the heathen, where thou hast scattered vs.
- 13 Heare our prayes, **O** Lord, and our petitions, and deliuer vs for thine owne sake, and giue vs fauour in the sight of them, which haue led vs away.
- 14 That all the earth may know that thou art the Lord our God, & that thy Name is called vpon Israel and vpon their posteritie.
- 15 Therefore looke downe from thine holie Temple, & thinke vpon vs: incline thine eare, **O** Lord, and heare vs.

- 16 **O**pen thine eyes, and beholde: for the dead that are in the graves, and whose soules are out of their bodies, * giue vnto the Lord neither praye, nor righteousnes.
- 17 **B**ut the soule is bereft for the greatness of sinne, and he that goeth crookedly, and weake, and the eyes that faile, & the hungrie soule will giue thee praye and righteousnes, **O** Lord.
- 18 For we doe not require mercie in thy sight, **O** Lord our God, for the righteousnes of our fathers, or of our kings,
- 19 But because thou hast sent out thy wrath and indignation vpon vs, as thou hast spoken by thy seruants the Prophets, saying,

* Thus saith the Lord, Bowe downe your shoulders, & serue the King of Babylon: so shall he remaine in the land, that I gaue vnto your fathers.

- 20 But if he will not heare the voyce of the Lord, to serue the King of Babylon,
- 21 I will cause to cease in the cities of Iuda, and in Ierusalem, I will cause to cease the voyce of mirth, and the voyce of ioy, and the voyce of the bride, and the voyce of the bride, and the land shall be desolate of inhabitants.

22 But we would not hearken vnto thy voyce, to serue the King of Babylon: therefore hast thou perforkint the wordes that thou spakest by thy seruantes the Prophets: namely, that the bones of our kings, & the bones of our fathers should be carried out of their places.

- 23 And lo, they are cast out to the heate of the day, & to the colde of the night, & are dead in great miserie with famine, and with the sword, and in banishment.
- 24 And the Temple wherem thy Name was called vpon, thou hast brought to the state, as appeareth this day, for the wickednesse of the house of Israel, & the house of Iuda.

25 **O** Lord our God, thou hast intreated vs according to equitie, and according to all thy great mercie.

26 As thou spakest by thy seruant Moses, in the day when thou diddest commaund him to write thy Lawe before the children of Israel, saying,

* If ye will not obey my voyce, then

I shall this great swarve and multitude be turned into a fewe among the nations where I will scatter them.

30 For I knowe that they will not heare me: for it is a stiffnecked people: but in the land of their captiuitie they shall remember them selves.

31 And knowe that I am the Lord their God: then will I giue them an heart to vnderstand, and eares.

32 And they shall heare, and prayse me in the land of their captiuitie, and thinke vpon my Name.

33 Then shall they turne them from their hard backs, and from their owne works, for they shall remember the workes of their fathers, which sinned before the Lord.

34 And I will bring them againe into the land, which I promised with an othe vnto their fathers, Abraham, Isaac and Jacob, and they shall be Lordes of it: and I will increasethem, and they shall not be diminited.

35 And I will make an euerlasting covenant with them, I will be their God, & they shall be my people: & I will no more bring my people of Israel out of the land that I haue giuen them.

CHAP. III.

The people continueth in their prayer begun for their deliuerance. He prayseth wisdom vnto the people, shewing that so great aduersities came vnto them for the despising thereof. Only God was the finder of wisdom. Of the incarnation of Christ.

O Lord almighty, **O** God of Israel, the soule that is in trouble, & the spirit that is bereft, crieth vnto thee.

2 Heare, **O** Lord, & haue mercie: for thou art mercifull, and haue pittie vpon vs, because we haue sinned before thee.

3 For thou endurest for euer, and we vtterly perish.

4 **O** Lord almighty, **O** God of Israel, heare now the prayer of the dead Israelites, & of their childre, which haue sinned before thee, and not hearkened vnto the voyce of thee their God, wherefore these plagues hang vpon vs.

5 Remember not the wickednesse of our fathers, but thinke vpon thy power, and thy Name at this tunc.

6 For thou art the Lord our God, & thee, **O** Lord, will we praise.

7 And for this cause hast thou put thy feare in our heartes, that we should call vpon thy Name, and praise thee in our captiuitie: for we haue considered in our mindes all the wickednesse of our fathers that sinned before thee.

8 Beholde, we are yet this day in our captiuitie, where thou hast scattered vs, to be a reproch & a curse, and subiect to payments, according to all the iniuries of our fathers, which are departed from the Lord their God.

9 **O** Israel, heare the commandements of life: hearken vnto them, that thou mayest

Pray. 3. heare

Deut. 26. 15
isa. 63. 15.
Psal. 6. 5. 6.
Ecc. 115. 17.
18.
isa. 38. 18. 19
Or, glorie,
not prayse of
righteousnes

Or, by the
band of thy
seruants.
Ecc. 27. 7.

Leuit. 26. 14
Ecc.
Deut. 18. 15
Ecc.

le arne wisdome.

- 10 What is the cause, O Israel, that thou art in thine enemies land, and art warren side in a strange countrey?
- 11 And art desired with the dead? and art counted with them, that go downe to the graues?
- 12 Thou hast forsaken the founteine of wisdome.
- 13 For if thou hadst walked in the way of God, thou shouldst haue remained safe for euer.
- 14 Leave where is wisdome, where is strength, where is vnderstanding, & thou mayest know also from whence cometh long continuance, and life, and where the light of the eyes, and peace is.
- 15 Who hath found out her place? or who hath come into her treasures?
- 16 Where are the princes of the heathen, & such as ruled the beastes vpon the earth?
- 17 They that had their pastime with the foules of the heauen, that hoarded by silver, & golde, wherein men trust, & made none end of their gathering?
- 18 For they that copied silver, and were so carefull of their worke, & whose inuention had none end,
- 19 Are come to naught, and gone downe to hell, & other men are come by in their steades.
- 20 When they were pong, they sawe the light, and dwelt vpon the earth: but they vnderstande not the way of knowledge,
- 21 Neither perceiued the pathes thereof, neither haue their children receiued it: but they were fere of from that way.
- 22 It hath not bene heard of in the land of Chanaan, neither hath it bene seene in Theban,
- 23 Nor the Agarines that sought after wisdome vpon the earth, nor the marchants of Sueran, and of Theban, nor the expounders of fables, nor the searchers out of wisdome haue knowne the way of wisdome, neither do they thinke vpon the pathes thereof.
- 24 O Israel, how great is his house of God! & how large is the place of his possession!
- 25 It is great, and hath none end: it is hid, and vniuersallye.
- 26 There were the gyantes, famous from the beginning, that were of so great stature, and so expert in warre.
- 27 Those did not the Lord choose, neither gaue he the way of knowledge vnto them.
- 28 But they were destroyed, because they had no wisdome, and perished through their owne foolishnesse.
- 29 Who hath gone by into heauen, to take her, and brought her downe from the cloudes?
- 30 Who hath gone ouer the sea, to finde her, and hath brought her, rather then fine golde?
- 31 No man knoweth her wayes, neither considereth her pathes.
- 32 But he that knoweth all things, knoweth her, and he hath found her out with his vnderstanding: this same is he which

- hath prepared the earth for curenoise, & hath filled it with foure footed beastes.
- 33 When he sendeth out the light, it goeth: and when he calleth it againe, it obeyeth him with feare.
- 34 And the starres shine in their watch, and reioyce. When he calleth them, they say, Here we be: and so with cheerefulnesse they shewe light vnto him & made them.
- 35 This is our God, and there shall none other be compared vnto him.
- 36 He hath found out all the way of knowledges, & hath giuen it vnto Jacob his seruant, and to Israel his beloved.
- 37 Afterward he was seene vpon earth: & dwelt among men.

CHAP. IIII.

1 The reward of them that keepe the law, and the punishment of them that despise it. 12 A comforting of the people being in captiuitie. 19 A complaint of Ierusalem and vnder the figure thereof of the Church. 25 A consolation and comforting of the same.

- T**his is the booke of the commandements of God, and the law that endureth for euer: all they that keepe it, shall come to life: but such as forsake it, shall dye.
- 2 Turne thee, O Jacob, and take holde of it: walke by this brightnesse before the light thereof.
- 3 Gue not thine honour to another, nor the things that are profitable vnto thee, to a strange nation.
- 4 O Israel, we are blessed: for the things that are acceptable vnto God, are declared vnto vs.
- 5 Be of good comfort, O my people, which art the memoriall of Israel.
- 6 Pe are solde to the nations, not for your destruction: but because ye prouoked God to wrath, ye were deliuered vnto the enemies.
- 7 For ye haue displeas'd him that made you, offering vnto diuels and not to God.
- 8 Pe haue forgotten him that created you, euen the euerslasking God, and ye haue grieued Ierusalem, that nourished you.
- 9 When she sawe the wrath conning by vpon you from God, she saide, Hearken, ye that dwell about Zion: for God hath brought me into great heauinesse.
- 10 I see the captiuitie of my sonnes and daughters, which the euerslasking will bring vpon them.
- 11 With ioy did I nourish them, but I must leaue them with weeping & mourning.
- 12 Let no man reioyce ouer me a widowe, & forsaken of many, which for the times of my children am desolate, because they departed from the law of God.
- 13 They would not know his righteousnes, nor walke in the wayes of his commandments: neither did they enter into

- partes of discipline, through his righte-
ousnesse.
- 14 Come, ye that dwell about Sion, and
call to remembrance the captiuitie of im-
piousnes and daughters, which the euer-
lasting hath brought vpon them.
- 15 For he hath brought vpon them a
nation from farre, an impudent nation
and of a strange language,
- 16 Which neither reuerence the aged, nor
pittie the yong: these haue carried away
the deare beloved of the widowers, lea-
uing me alone, and destitute of my
daughters.
- 17 But what can I helpe you?
- 18 Surely he that hath brought these pla-
gues vpon you, can deliuer you from
the handes of your enemies.
- 19 Soe pour wap, O children, goe pour
wap: for I am left desolate.
- 20 I haue put off the clothing of peace,
& put vpon me the sackcloth of puaier,
and so long as I liue, I will call vpon
the Euerlasting.
- 21 Be of good comfort O children: cri-
e vnto God and he will deliuer you from
the power, and hande of the enemies.
- 22 For I haue hope of your saluation,
through the euerlasting: a iop is com v-
pon me from the holy one, because of
the mercie, which shal quickly come vnto
you from our euerlasting Saviour.
- 23 For I sent you away with weeping, &
mourning: but with iope and perpetuall
all gladnes will God bring you againe
vnto me.
- 24 Like as now the neighbours of Sion
saue your captiuitie, so shall they also
see shortly your saluation from G O D
which shall come vnto you with greate
glorie, and brightnesse from the Euerlas-
ting.
- 25 My children, suffer patiently y^e wrath
that is come vpon you from God: for
thine enemy hath persecuted thee, but
shortly thou shalt see his destruction, and
shall treade vpon his necke.
- 26 My darlings haue gone by rough
ways, & were led away as a flocke that
is scattered by the enemies.
- 27 Be of good comforte, my children, and
crie vnto God: for he that led you away
hath you in remembrance.
- 28 And as it came into your mind, to
goe astray from your God, so endure
your selues tenne times moze, to turne
again and to seeke him.
- 29 For he y^e hath brought these plagues
vpon you, will bring you euerlasting
iope againe, with your saluation.
- 30 Take a good hart, O Jerusalem: for he
which gaue thee that name, will comfort
thee.
- 31 They are miserable that afflict thee, &
such as reioyce at thy fall.
- 32 The cities are miserable whome thy
children serue: miserable is she that hath
taken thy sonnes.
- 33 For as she reioyced at thy decay, and
was glad of thy fall, so shall she be sorie

- for her owne desolation.)
- 34 For I will take away the reioycing of
her great multitude, and her iope shall
be turned into mourning.
- 35 For a fire shall come vpon her, from
the Euerlasting, long to endure, and she
shall be inhabited of diuels for a greate
season.
- 36 O Jerusalem looke towarde the East,
and beholde the top that cometh vnto
thee from thy God.
- 37 See, thy sonnes (whome thou hast let
goe) come gathered together from the
East vnto the West, reioycing in the
woorde of the Holy one vnto the honour
of God.

CHAP. V.

*Ierusalem is moued vnto gladnes for the re-
turne of her people, & vnder the figure ther-
of the Church.*

- 1 Put off thy mourning clothes, O Jes-
usalem, and thine affliction, & decke
thee with the worshipp and honour
that cometh vnto thee from God for
euermore.
- 2 Put on the garment of righteousnesse,
that cometh from God, & let a crown
vpon thine head of the glorie of the Es-
uerlasting.
- 3 For God will declare thy brightnesse
to euerie countrey vnder the heauen.
- 4 And God will name thee by this name
for euer, The peace of righteousnesse, and
the glorie of the worshipp of God.
- 5 Arise, O Jerusalem, and stande vpon
hie, and looke about thee towarde the
East and beholde thy children gathered
from the East vnto the West by y^e woord
of the Holy one, reioycing in the remain-
braunce of God.
- 6 For they departed from thee on foote,
and were led away of their enemies: but
God will bring them againe vnto thee,
eralted in glorie as children of the kings
dome.
- 7 For G O D hath determined to bring
downe euerie high mountaine, and the
long enduring rocks, and to fill the val-
leys to make the grounde plaine, that
Israel may walke safely vnto the hono-
ur of God.
- 8 The woodes & all swete smelling trees
shall overshadowe Israel at the com-
maundement of God.
- 9 For God shall bring Israel with iope
in the light of his maiestic, with the mercie
and righteousnesse that cometh of
him.

CHAP. VI.

A COPIE OF THE EPISTLE
that Jeremias sent vnto them that were
led away captiues into Babilon by the
king of the Babilonians, to certifie
them of the thing that was commaun-
ded him of God.

In this chap-
ter are the
makers &
maintainers
of images
mightie
confuted.

I Becaufe of the finnes, that ye haue committed againſt God, ye ſhall be led away captiues vnto Babylon by Nabuchodonofor, King of the Babylonians.

2 So when ye come into Babylon, ye ſhall remaine there many yeares, and a long ſeaſon, euen a ſeuē generations, and after that will I bring you away peaceable from thence.

3 * Nowe ſhall ye ſee in Babylon gods of ſiluer, and of gold, and of wood, borne vpon mens ſhoulders, to caufe the people to feare.

4 Beware therefore that ye in no wiſe be like the ſtrangers, neither be ye afraid of them, when ye ſee the multitude before them and behind them worſhipping them,

5 But ſay ye in your heartes, O Lord, we muſt worſhip thee.

6 For mine Angell ſhall be with you, and ſhall care for your ſoules.

7 As for their tongue, it is poliſhed by the carpenter, and they themſelues are gilted and lapd ouer with ſiluer: yet are they but lyes and can not ſpeake.

8 And as they take gold for a maid that longeth to be decke,

9 So make they crownes for the heades of their gods: ſometimes alſo þ Priests themſelues conuey away the golde, and ſiluer from their Gods, and beſtow it vpon themſelues.

10 Pea, they giue of the ſame vnto the harlotes, that are in their houſes, againe they decke the gods of ſiluer, and gods of golde, and of wood with garmentes like men.

11 Yet can they not be preferred fro ruſte and wormes.

12 Though they haue covered them with clothing of purple, and wipe their faces becauſe of the duſt of the Temple, whereof there is muche vpon them.

13 One holdeth a ſcepter as though hee were a certaine iudge of the countrie: yet can he not ſlay ſuch as offend him.

14 An other hath a dagger or an axe in his right hand: yet is he not able to deſcende himſelfe from battell, nor from thence: ſo then it is euident, that they be no gods.

15 Therefore feare them not: for as a veſſel that a man vſeth, is nothing worthy when it is broken,

16 Such are their gods: when they be ſet vp in their Temples, their eyes bee full of duſt by reaſon of the feete of thoſe that come in:

17 And as the gates that are ſhutte in rounde about vpon him that hath offended the King: or as one that ſhould be ledde to be put to death, ſo the Priests keepe their Temple with doores & with lockes, and with barres, left their gods ſhould be ſpoiled by robbers.

18 They light by candles before them: yea, moze then for themſelues, whereof they can not ſee one: for they are but as

one of the poſſes of the Temple.

19 They confeſſe that euen their heartes are gnawen vpon: but when the things, that craepe out of the earth, eate them, and their clothes, they ſeele it not.

20 Their faces are blacke through the ſmoke that is in the temple.

21 The owles, ſwallowes and birdes ſce vpon their bodies & vpon their heades, pea, and the catter alſo.

22 By this ye may be ſure, that they are not gods: therefore feare them not.

23 Notwithſtanding the golde, that is about them to make them beautifull, except one wipe of the ruſt, they can not ſhine: neither when they were molt ten, did they ſeele it.

24 The things wherein is no beaeth, are bought for a moſt high price.

25 * They are bogie vpon mens ſhoulders, becauſe they haue no ſerue, wheres by they declare vnto men, that they bee nothing worthy: pea, and they that worſhippe them, are aſhamed.

26 For if they fall to the grounde at anie time, they can not riſe vp againe of them ſelues, neither if one ſet them vpright, can they moue of them ſelues, neither if they be bowed down, can they make the ſelues ſtreight: but they ſet giſtes before them, as vnto dead men.

27 As for the things that are offered vnto them, their Priests ſell them, and abuſe them: likewise alſo the women lay vp of the ſauie, but vnto the poore and ſicke they giue nothing.

28 The menſtruous women, and they that are in childbed, touch their ſacrifices: by theſe things ye may knowe þ they are no gods: feare them not.

29 From whence cometh it then, that they are called gods: becauſe the womē bring giſtes to the gods of ſiluer of gold, and wood.

30 And the Priests ſit in their temples, hauing their clothes rent, whole beades and beards are ſhauen, and being bare headed,

31 They roare, and erie before their gods, as men do at þ feaſt of one that is dead.

32 The Priests alſo take away of their garmentes, and clothy their wiues and children.

33 Whether it be ill that one doth vnto their, or good, they are not able to recompence it: they can neither ſet vpe a King nor put him downe.

34 In like manner they can neither giue riches, nor mouey, though a man make a rowe vnto them and keepe it not, they will not require it.

35 They can ſaue no man from death, neither deliuer the weakes from the mightie.

36 They can not reſtoze a blinde man to his light, nor helpe any man at lyes neede.

37 They can ſhelue no mercie to the widow, no: do good to the fatherles.

38 Their gods of wood, golde and ſiluer, are as ſtones, that be hewen out of the

a That is, ſeventie yeares.

Eſa. 44. 8. 9.
10. & 46. 6.
7. ſa. 115. 4.
11. ſe. 13. 10.

Eſay. 46. 7.

Or, ſources.

mounts

mountaine, and they that worship them, shall be confounded.

39 How should a man then thinke or say that they are gods?

40 Whocouer the Chaldeans themselves dishonour them: for when they see a domine man, that can not speake, they preferre him to Bel,

41 And desire that he would make him to speake, as though he had any feeling: yet they that vnderstand those things, can not leaue them: for they also haue no sense.

42 Furthermore the women, girded wth cordes, sit in the streetes, and burne strawe.

Or, brame.

43 And if one of them be drawen away, & lie with any such as come by, she calleth her neighbour in the teeth, because she was not so worthily reputed, nor her corde broken.

44 Whatsoeuer is done among them, is lies: how may it then be thought or said that they are gods?

45 Carpenters & goldsmithes make them, neither be they any other thing, but euen what the workeman will make them.

46 Pea, they that make them, are of no long continuance: how should then the things that are made of them be gods?

47 Therefore they leaue spes, and haue for their posteritie.

48 For when there cometh any warre or plague vpon them, the Priestes imagine with themselves, where they may hide them selves with them.

49 How then can men not perceiue, that they be no gods, which can neither defend them selves from warre, nor from plagues?

Psal. 135. 4
Wisd. 13. 10.

50 For seeing they be but of wood, and of siluer, and of golde, men that know hereafter that they are but spes, and it shall be manifest to all nations and Kinges, that they be no gods, but the workes of womens handes, & that there is no worke of God in them.

51 Whereby it may be knowen, that they are no gods.

52 They can set by no king in the laud, nor giue rashe vnto men.

53 They can giue no sentence of a matter, neither preferre from iniurie: they haue no power, but are as crows betweene the heauen and the earth.

54 When there falleth a fire vpon the house of those gods of wood, and of siluer, and of golde, the Priestes will escape & saue themselves, but they burne as the barks thereon.

55 They can not withstand any king or enemies: how can it then be thought or said that they be gods?

56 Therefore these gods of wood, of gold, & of siluer can neither defend them selves from theues nor robbers.

57 For they that are strongest, take away their gold and siluer, and apparell, wherewith they be clothed: & when they haue it, they get them away: yet can they not helpe themselves.

58 Therefore it is better to be a King, and so to shewe his power, or else a profitable vessel in an house. Whereby it, at what time it might haue profit, then such false gods: or to be a doore in an house, to keepe such things safe as be therein, then such false gods: or a pillar of wood in a palace, then such false Gods.

59 For the sunne, & the moone, & the starres that shine, when they are sent downe for necessarie uses, obey.

60 Likewise also the lightning when it shineth, it is euident: and the wilde bloweth in euery countrie.

61 And when God commandeth his clouds to go about the whole worlde, they doe as they are bidden.

62 When the fire is sent downe from aboue to destroy hills and woods, it doeth that which is commanded: but these are not like any of these things, neither in force, nor power.

63 Wherefore men should not thinke, nor say that they be gods, seeing they can neither giue sentence in iudgement, nor do men good.

64 For so much now as ye are sure, they be no gods, feare them not.

65 For they can neither curse, nor blesse Kinges:

66 Neither can they shew signes in the heauen among the heathen, neither shine as the moone.

67 The beasts are better then they: for they can get them vnder a couert, & do themselves good.

68 So ye may be certified that by no manner of meanes, they are gods: therefore feare them not.

69 For as a skarcrowe in a garden, of cucumbers keepeth nothing, so are their gods of wood, and of siluer, and of golde:

70 And likewise their gods of wood, and golde and siluer are like to a white thorne in an orchard, that euery birde sitteth vpon, & as a dead bodie that is cast in the darke.

71 In the purple also & brightnes, which sadeth vpon them, ye may vnderstand, that they be no gods: pea, they themselves shall be consumed at the last, & they shall be a shame to the countrie.

72 Better therefore is the iust man, that hath none idols: for he shall be saued from reproche.

THE SONG OF THE THREE HOLIE children, which followeth in the thirde Chapter of Da-

niel after this place, They fell downe bound in the middes of the hote fire fornaue.

25 The prayer of Azarias, 46 The cruellie of the King, 48 The flame deuoureth the Chaldeans, 49 The Angel of the Lord was in the foynace, 51 The three children praise the Lord and prouoke all creatures to the same.



Ad they walked in the mids of the flame, praying God, & magnified the Lord.
Then Azarias stode vp, & prayed on this maner, & opening his mouth in tye middes

- of the fire, saide,
26 Blessed be thou, O Lord God of our fathers: thy Name is worthy to be prayed and honoured for euermore.
27 For thou art righteous in all the things, that thou hast done vnto vs, and all thy works are true, and thy wayes are right, and all thy iudgements certene.
28 In all the things þ thou hast brought vpon vs, & vpon Jerusalem, the holie cite of our fathers, thou hast executed true iudgements: for by right & equitie hast thou brought all these things vpon vs, because of our sinnes.
29 For we haue sinned and done wickedly, departing from thee: in all thynges haue we trespassed,
30 And not obeyed thy commandments, nor kept them, neither done as thou haddest commaunded vs, that we might prosper.
31 Wherefore in all that thou hast brought vpon vs, and in euerie thing that thou hast done to vs, thou hast done them in true iudgement:
32 As in deliuering vs into the haudes of our wicked enemies, and moste hatefull traitours, and to an vnrightheous King, and the moste wicked in all the world.
33 And now we may not open our mouths: we are become a shame and reproch vnto thy seruantes, and to them that worship thee.
34 Yet for thy Names sake, we beseeche thee, gite vs not by for euer, neither breake thy couenant,
35 Neither take away thy mercie from vs, for thy beuowed asyngs sake, & for thy seruant Iakobs sake, and for thine holie Iakobs sake,
36 To whom thou hast spoken and promised, that thou wouldest multiply their seede as the Iakobs of heauen, and as the sand, that is vpon the sea shore.
37 For we, O Lord, are become lesse then any nation, & be kept vnder this day in all the world, because of our sinnes:
38 So that now we haue neither Prince, nor Prophet nor gouernour, nor Lawe of righte nor sacrifice nor oblation, nor incense, nor place to offer the first fruits before thee, that we might haue mercie,
39 Neuertheless in a contrite heart, & an humble spirite, let vs be recouered.
40 As in the burnt offering of rams & bul-

locks, & as in ten thousand of fat lambs, so let our offering be in thy sight this day, þ it may please thee: for there is no confusion vnto them þ put their trust in thee.

- 41 And now we followe thee with all our heart, and feare thee, & seeke thy face.
42 Put vs not to shame, but deale with vs after thy louing kindnesse, & according to the multitude of thy mercies.
43 Deliuere vs also by thy miracles, & gite thy Name the glorie, O Lord,
44 That all they which do thy seruantes euill, may be confounded: euen let them be confounded by thy great force and power, & let their strength be broken,
45 That they may know, that thou onely art the Lord God, and glorious ouer the whole worlde.
46 ¶ Now the Kings seruantes þ had cast them in, ceased not to make the ouen hote with naphtha, & with pitch, and with tow, and with fagots,
47 So that the flame went out of the foynace fourtie and nine cubites.
48 And it brake forth, & burnt those Chaldeans, that it found by the foynace.
49 But the Angell of the Lord went down into the foynace with them þ were with Azarias, & snote the flame of the fire out of the foynace,
50 And made in the middes of the foynace like a moste hilling winde, so that the fire touched them not at all, neither graued, nor troubled them.
51 Then these three (as out of one mouth) praised, & glorified, and blessed God in the foynace saying,
52 Blessed be thou, O Lord God of our fathers, and prayed, and exalted aboute all things for euer, & blessed be thy glorious & holie Name, & praised aboute all things, and magnified for euer.
53 Blessed be thou in the temple of thine holie glorie, & praised aboute all thynges, & exalted for euer.
54 Blessed be þ that beholdest the depths, and sittest vpon the Cherubims, & praised aboute all thynges, & exalted for euer.
55 Blessed be thou in the glorious Throne of thy kingdome, and prayed aboute all thynges, and exalted for euer.
56 Blessed be thou in the firmament of heauen, & praised aboute all thynges, and glorified for euer,
57 All ye workes of the Lord, blesse ye the Lord: praise him, and exalte him above all thynges for euer.
58 O ye heauens, blesse ye the Lord: praise him, and exalte him above all thynges for euer.
59 O Angels of the Lord, blesse ye the Lord: praise him, and exalte him above all thynges for euer.
60 All ye waters that be above the heauen, blesse ye the Lord: praise him, and exalte him above all thynges for euer.
61 All ye powers of þ Lord, blesse ye þ Lord: praise him, & exalte him above all thynges for euer.
62 O sunne and moone, blesse ye the Lord: praye

Which is a certain kind of fat and chalky clay, as Plinius writeth in book Chapo 105.

Psal. 148. 4.

62 Praise him, & exalt him above all things
 for euer.
 63 O starres of heauen, blesse ye the Lord:
 praise him, and exalt him above all things
 for euer.
 64 Every showre, & dewe, blesse ye the
 Lord: praise him, and exalt him above all
 things for euer.
 65 All ye windes, blesse ye the Lord: praise
 him, and exalt him above all things for
 euer.
 66 O fyre and heate, blesse ye the Lord:
 praise him, & exalt him above all things
 for euer.
 67 O winter & sommer, blesse ye the Lord:
 praise him, & exalt him above all things
 for euer.
 68 O dewes, and snowes of snowe, blesse
 ye the Lord: praise him, and exalt him a-
 boue all things for euer.
 69 O frost & cold, blesse ye the Lord: praise
 him, and exalt him above all things for
 euer.
 70 O ice and snowe, blesse ye the Lord:
 praise him & exalt him above all things
 for euer.
 71 O nightes & dayes blesse ye the Lord
 praise him, & exalt him above all things
 for euer.
 72 O light & darkenes, blesse ye the Lord:
 praise him, & exalt him above all things
 for euer.
 73 O lightnings and cloudes, blesse ye the
 Lord: praise him, and exalt him above all
 things for euer.
 74 Let the earth blesse the Lord: let it praise
 him, and exalt him above all things for
 euer.
 75 O mountaines, and hilles, blesse ye the
 Lord: praise him, and exalt him above all
 things for euer.
 76 All things that grow on the earth, blesse
 ye the Lord: praise him, and exalt him a-
 boue all things for euer.
 67 O fountaines, blesse ye the Lord: praise

him, and exalt him above all things for
 euer.
 78 O sea, & floods, blesse ye the Lord: praise
 him, & exalt him above all things for euer
 79 O whales and all that moue in the wa-
 ters, blesse ye the Lord: praise him and
 exalt him above all things for euer.
 80 All ye soules of heauen, blesse ye the
 Lord: praise him, and exalt him above
 all things for euer.
 81 All ye beastes and cattell, blesse ye the
 Lord: praise him, and exalt him above
 all things for euer.
 82 O children of men, blesse ye the Lord:
 praise him & exalt him above all things
 for euer.
 83 Let Israel blesse the Lord: praise him
 & exalt him above all things for euer.
 84 O Priestes of the Lord, blesse ye the
 Lord: praise him, and exalt him above
 all things for euer.
 85 O seruants of the Lord, blesse ye the
 Lord: praise him and exalt him above all
 things for euer.
 86 O spirites and soules of the righteous,
 blesse ye the Lord: praise him, and exalt
 him above all things for euer.
 87 O Saints and humble of heart, blesse
 ye the Lord: praise him, and exalt him a-
 boue all things for euer.
 88 O Ananias, Azarias, & Misael, blesse
 ye the Lord: praise him, and exalt him
 above all things for euer: for he hath
 deliuered vs from the hell, and saued vs
 from the hand of death, and deliuered
 vs out of the middes of the foyrace, and
 burning flame: euen out of the middes
 of the fire hath he deliuered vs.
 89 Confesse vnto the Lord, that he is gra-
 cious: for his mercie endureth for euer.
 90 All ye that worship the Lord, blesse the
 God of gods: praise him, and acknow-
 ledge him: for his mercie endureth world
 without end.

Or, cold.
 Or, frostes

THE HISTORIE OF SUSANNA, WHICH some ioyned to the ende of Daniel, and make it the thirtieth chapter.

8 The two gouernours are taken with the loue of
 Susanna. 19 They take her alone in the gar-
 den. 20 They solicit her to wickednes. 23
 She chooseth rather to obey God, though it
 be to the daunger of her life. 34 She is accus-
 sed. 45 Daniel doth deliuer her. 62 The
 gouernours are put to death.

1 **H**ere dwelt a man in
 Babylon called Joa-
 2 **A**chim. And hee tooke a wife,
 whose name was Su-
 3 **S**anna, the daughter of
 Belshazzar, a verie faire
 woman, and one that feared God.
 4 Her father and her mother also were

godlie people, and taught their daughte-
 1 **R**ter according to the Law of Moyses.
 2 **N**ow Joachim was a greates rich man,
 and had a faire garden ioyning vnto
 his house, & to him resorted the Jewes,
 because he was more honorable then all
 others.
 3 The same yere were appointed two of
 the Ancients of the people to be iudges,
 such as the Lord speaketh of, that their i-
 4 **I**gnitie came from babilon, and from the
 ancient iudges, which seemed to rule the
 people.
 5 These haunted Joachims house, and all
 such as had any thing to do in the Law,
 came thither vnto them.
 6 Now when the people departed away

- at noon, Susanna went into her husband's garden to walke.
- 8 And the two Elders sawe her that she went in daily & walked, so that their lust was inflamed toward her.
- 9 Therefore they carned away their mynd & cast downe their eyes, that they should not see heauen, nor remember iust iudgements.
- 10 And albeit they bothe were wounded with her loue, yet durst not one shew another his grieue.
- 11 For they were ashamed to declare their lust, that they desired to haue to do with her.
- 12 Yet they watched diligently from day to day, to see her.
- 13 And the one said to the other, Let vs go now home, for it is dinner time.
- 14 So they went their way, and departed one from another: yet they returned againe, & came into the same place, & ascer that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together when they might finde her alone.
- 15 Now when they had spied out a conuenient time, that she wold in, as her maner was, with two maids only, & thought to watch her selfe in the garden (for it was an hot season)
- 16 And there was no bodie there, saue the two Elders that had hid themselves, & watched for her.
- 17 Shee said to her maids, Whiling me oyle & sope, & shut the garden doores, that I may walke in.
- 18 And they did as shee bade them, & shut the garden doores & went out themselves. at a backe doore, to set the thing that shee had commanded them: but they sawe not the Elders, because they were hid.
- 19 Now when the maids were gon forth, the two Elders rose vp & raine vnto her saying,
- 20 Beholde, the garden doores are shut that no man can see vs, & wee burne in loue with thee: therefore consent vnto vs, and be with vs.
- 21 If thou wilt not, we will beare witness against thee, that a pong man was with thee & therfore thou diddest send away thy maides from thee.
- 22 Then Susanna sighest, & said, I am in trouble on euery side: for if I doe this thing, it is death vnto me: if I do it not I can not escape your handes.
- 23 It is better for mee to fall into your hands, & not to do it, then to sinne in the sight of the Lord.
- 24 With that Susanna cryed with a lowde voyce, & the two Elders cried out against her.
- 25 Then raine the one, & opened the garden doore.
- 26 So when the seruants of the house heard the crye in the garden, they rushed in at the backe doore, to see what was done vnto her.
- 27 But when the Elders had declared

- their matter, the seruants were greatlye ashamed: for there was neuer such a report made of Susanna.
- 28 On the morow after, came the people to Joacim her husband, and the two Elders came also, full of malicious & imagination against Susanna, to put her to death,
- 29 And said befoze the people, Sende for Susanna the daughter of Helias Joacims wife. And immediately they sent.
- 30 So shee came with her father & moster, her children and all her kined.
- 31 Now Susanna was very tender, and faire of face.
- 32 And these wicked men commaunded to vncouer her face (for shee was vuered) that they might so be satisfied with her beantie.
- 33 Therefore they that were about her, & all they that knew her, wept.
- 34 Then the two Elders stode by in the middes of the people, and layed their handes vpon her head.
- 35 Which wept & looked vp toward heauen: for her heart trused in the Lord.
- 36 And the Elders said, Wee walke in the garden alone, shee came in with two maides, whom shee sent away from her & shut the garden doores.
- 37 Ther a pong man, whiche there was hid, came vnto her, & lay with her.
- 38 Then wee which stode in a corner of the garden, seeing this wickednesse, raine vnto them, & we saw them as they were together.
- 39 But we could not hold him: for he was stronger then we, & opened the doore, and leaped out.
- 40 Now when we had taken this womā, we asked what pong man this was, but shee would not tel vs: of these things are we witnesses.
- 41 Then the assemblie beleued them, as those that were the Elders & iudges of the people: so they condemned her to death.
- 42 Then Susanna cried out with a lowde voyce, & saide, O enclasting God, that knowest the secrets, & knowest all things afore they come to passe,
- 43 Thou knowest, that they haue borne false witness against me, & behold, I must die, whereas I neuer did such things as these men haue maliciouslye inuented against me.
- 44 And the Lord heard her voyce.
- 45 Therefore when shee was led to be put to death, the Lord rayled by the holy spirit of a ponge childe, whose name was Daniel.
- 46 Who cried with a lowde voyce, I am cleane from the blode of this woman.
- 47 Then all the people turned them to warre him, & saide, What meane these wordes that thou hast spoken?
- 48 Then Daniel stode in the middes of them, & said, Are pee such fools, O Iraelites, that without examination, or knowledg

Knowledge of the truth, ye haue condem-
ned a daughter of Israel?

49 Returne againe to iudgement: for they
haue borne false witness againt her.

50 Wherefore the people turned againe
in al hast, and the Elders said vnto him,
Come, sit downe among vs, and shewe
it vs, seeing God hath giuen thee the as-
sise of an Elders.

51 They saide Daniel vnto them, Put
these two aside, one farre from an other,
and I will examine them.

52 So when they were ynt asunder, one
from an other, he called one of them and
saide vnto him, O thou that art olde in
a wicked life, nowe thy finnes which
thou hast committed afoze time, are con-
t to light.

53 For thou hast pronounced false iudge-
mentes, and hast condemned the inno-
cent, and hast let the guiltie go free, albe-
it the Lorde saith, * The innocent and
righteous shalt thou not slay.

54 Nowe then, if thou hast seene her, tell
me, vnder what tree sawest thou them
comparing together? Who answered,
Vnder a leuitike tree.

55 Then saide Daniel, Verily thou hast
lyed againt thine owne head: for so, the
Angel of God hath receiued the sentence
of God, to mite thee in two.

56 So put he him aside, and commanded
to bring the other, and said vnto him, O
thou seede of Chanaan, and not of Iuda,
beautie hath deceiued thee, and wilt hath

subuerted thine heart.
57 Thus haue ye dealt with the daugh-
ters of Israel, and they for feare compa-
sined with you: but the daughter of Ju-
da would not abide you wickednesse.
58 Nowe therefore tell me, vnder what
tree diddest thou take them compan-
ing together? Who answered, Vnder a
pynne tree.
59 Then saide Daniel vnto him, Verily
thou hast also lyed againt thine head:
for the Angel of God waiteth with the
swoorde to cut thee in two, & so to desroy
you both.

60 ¶ With that all the whose assemblie
cryed with a loude voyce, & praised God,
whiche saunteth them that trull in him.

61 And they arose againt þ two Elders,
(for Daniel had conuicted them of false
witness by their owne mouth)

62 * And according to the Law of Moyses
Deut. 19. 19
Prou. 19. 5.
sces they dealt with them, as they dealt
wickedly againt their neighbour, and
put them to death. Thus the innocente
blood was saued the same day.

63 Therefore Helcias, & his wife praised
God for their daughter Susanna, with
Iocuin her husband, and all the kniued,
þ there was no dishonestie found in her.

64 From that day forth was Daniel
had in great reputation in the sight of
the people.

65 And king Asspases was laid with his
fathers, and Cyrus of Persia reigned in
his steade.

Exod. 23. 7.

Or, life.

Or, mixed
tree.

The Historie of Bel and of the Dragon, which is the four- tent Chapter of Daniel after the Latine.



1 **N**ow when King Asspases was laide with his fathers, Cyrus the Persian receiued his kingdome.

2 And Daniel did eate at the kings table, and was honoured aboue

all his friends.

3 Nowe the Babylonians had an idole, called Bel, and there were spent vpon him e uery day, twelue great measures of fine flour, and fourtie sheepe, and sixe great vots of wine.

4 And þa, a g worshipped it, & went dai-
ly to ho- ite. But Daniel worshipped his owne conscience. And the king saide vnto him, Why dost not thou worship Bel?

5 Who answered, and saide, Because I may not worship idols made with handes, but the living God, which hath cre-
ated the heauen and the earth, and hath power vpon all flesh.

6 Then said the king vnto him, Thinkest thou not that Bel is a living God? seest thou not how much he exieth and dym-
keth eury day?

7 Then Daniel smiled and saide, O King, be not deceiued: this is but clay with
in, and þasse without, and did neuer eat

any thing.

8 So the king was wroth, and called for his Priestes, and said vnto them, I þe tell me not, who this is that eateth by these expences, ye shall dye:

9 But if ye can certifie me that Bele eateth them, then Daniel shall dye: for he hath spokt blasphemie againt Bel. And Daniel saide vnto the King, Let it be accord-
ding to thy word.

10 (Nowe the Priestes of Bel were thre score and teine, beside their wiues and children:) and the king went with Daniel into the temple of Bel.

11 So Bels Priestes saide, Beholde, we will go out, and let thou the meate there, O king, and let the wine be filled: then shut the doore fast, and seale it with thine owne signet:

12 And to morowe when thou comest in, if thou findest not that Bel hath eaten by all, we will suffer death, or else Daniel that hath lyed vpon vs.

13 Nowe they thought them selues sure enough: for vnder þ table they had made a pynne entrance, and there went they in euer, and toke away the things.

14 So when they were gone forth, the king set meate before Bel. Now Daniel had commanded his seruants to bring
albes,

a Called Artaba, wherof eue-
ry one con-
tained some-
what more
then nine
galons, whi-
che maketh
in al an hun-
dred and
eight galons
at the least.
b Called
Metreta, &
eury one of
these mea-
sures contai-
ned about
ten galons,
which in all
make three
score.

- ashes, and these they scawed through-
out all the Temple, in the presence of the
king alone: then went they out, and shut
the doore, and sealed it with the kings
signet, and so departed.
- 15 Nowe in the night came the Priestes,
with their wiues and children, (as they
were wont to do) and did eate and drinke
by all.
- 16 In the morning betimes, the King a-
rose and Daniel with him.
- 17 And the King said, Daniel, are þe scales
whole? Who answered, Yea, O King,
they be whole.
- 18 And as soone as he had opened the
doore, the King looked vpon the table, &
cried with a loud voyce, Great art thou,
O Bell, and with thee is no deceit.
- 19 Then laughed Daniel, and helde the
King that he should not go in, and saide,
Behold nowe the pavement, and marke
well whose footesteps are these.
- 20 And the king saide, I see the footesteps
of men, women, and children: therefore
the King was angrie,
- 21 And tooke the Priestes, with their wi-
ues, and children, and they shewed him
the priuite doore, where they came in, and
confined such things as were vpon the
table.
- 22 Therefore the King slue them, and de-
stroyed Bel into Daniels power, who
destroyed him and his Temple.
- 23 I Proceoner in that same place there
was a great dragon, which the Babylo-
nians worshipped.
- 24 And the King saide vnto Daniel, Sai-
est thou, that this is of brasse also? Ioe,
he liueth and eateth & drinketh, so that
thou canst not say, that he is no liuing
God: therefore worship him.
- 25 Then said Daniel vnto the king, I wil
worship the Lord my God: for he is the
liuing God.
- 26 But giue me leave, O King, and I wil
slay this drago without sword or staffe.
And the King said, I giue thee leave.
- 27 Then Daniel tooke pitch, and fat, and
haire, and did seeth them together, and
made lumpes thereof: this he put in the
dragons mouth, and so the dragon burst
in sunder. And Daniel saide, Beholde,
whome ye worship.
- 28 When the Babylonians heard it, they
were wonderfull wroth, and gathered

- them together against the King, saying,
The King is become a Jewe: for he hath
destroyed Bel, and hath slaine the dra-
gon, and put the Priestes to death.
- 29 So they came to the King, and saide,
Deliuer vs Daniel, or else we will des-
troy thee and thine house.
- 30 Nowe when the King saue, that they
pleas'd soe vpon him, and that neede
sleue constrained him, he deliuered Danis-
el vnto them:
- 31 Who cast him into the Lyons denne,
where he was sixe daies.
- 32 In the denne there were seven Lyons,
and they had giuen them euery day two
bodies and two sheepe, which then were
not giuen them, to the intent that they
might deuour Daniel.
- 33 I Nowe there was in Iewrie a Pro-
phet called Abbacuc, which had made
portage, and broken bread into a bowle,
and was going into the field for to bring
it to the reapers.
- 34 But the Angel of the Lorde saide vnto
Abbacuc, Go, carrie the meate that thou
hast, into Babylon vnto Daniel, which
is in the Lyons denne.
- 35 And Abbacuc saide, Lord, I neuer sawe
Babylon, neither do I knowe where the
denne is.
- 36 Then þe Angel tooke him by the crown
of the head, and bare him by the haire
of the head, and through a mightie wind
set him in Babylon vpon the denne.
- 37 And Abbacuc cryed, saying, O Dani-
el, Daniel, take the dinner that God hath
sent thee.
- 38 Then saide Daniel, O God, thou hast
thought vpon me, and thou neuer failest
them that seeke thee and loue thee.
- 39 So Daniel arose, and did eate, and the
angel of the Lord set Abbacuc in his own
place againe immediately.
- 40 Vpon the seventh day, the King went
to beuaile Daniel: and when he came to
the denne, he looked in, and beholde, Da-
niel sat in the middes of the Lyons.
- 41 Then cryed the King with a lowde
voyce, saying, Great art thou, O Lorde
God of Daniel, and there is none other
besides thee.
- 42 And he drewe him out of the denne,
and cast them that were the cause of his
destruction into the denne, & they were
deuoured in a moment be^{ca} his face.

THE FIRST BOOKE
of the Maccabees.

CHAP. I.

- 1 The death of Alexander the King of Macedo-
nia. 11 Antiochus taketh the kingdome. 12
Many of the children of Israel make covenants
with the Gentiles. 21 Antiochus subdueth
Egypt and Ierusalem vnto his dominion. 50
Antiochus setteth vp idoles.
- 1 After that Alexander the Macedo-
nian, the sonne of Philippe, went

- forth of the lande of Chittim, and slue
2 Darius King of þe Persians and Medes,
and reigned for him, as he had be-
fore in Grecia.
- 2 He tooke great warres in hande, and
wonne strong holdes, and slue the Kings
of the earth.
- 3 So went he thowowe to the endes of the
worlde, and tooke spoiles of many
nations,

4 The first
battel with
the Cortha-
ginéses, was
fought at
this time.

boop

nations, in so much that the world stood
in awe of him: therefore his heart was
puffed by and was halwy.

8 The begin
ning of the
kingdome
of Egypt.

4 b Now when he had gathered a mighty
strong holte,
5 And had reigned ouer regions, nations,
and kingdomes, they became tributaries
vnto him.

6 After these things he fell sicke, & knewe
that he should dye.

7 Then he called for the chiefe of his ser-
uants, which had been brought by such
him of children, and parted his king-
dome among them, while he was yet
alme.

8 So Alexander had reigned twelue yeres
when he died.

9 The begin
ning of the
kingdome
of Syria.

9 And his seruants reigned, euery one in
his rouine.

10 And they all caused themselves to be
crowned after his death, and so did their
children after them manie yeres, and
much wickednesse increased in the
world.

Or noble.

11 For out of these came the wicked roote,
euen Antiochus Epiphanes, the sonne
of King Antiochus, which had bene an
hostage at Rome, and he reigned in the
hundredth and seuen and thirtieth yere
of the kingdome of the Greeces.

d The begin
ning of the
kingdome
of the par-
thians.

12 d In those dayes went three out of Is-
rael wicked men, which entised many,
saying, Let vs go, and make a couenant
with the heathen, that are rounde about
vs: for since we departed from them, we
haue had much sorow.

13 So this deuice pleased them well.

14 And certaine of the people were ready,
and went to the King which gaue them
licence to do after the ordinaunces of the
heathen.

e The wic-
ked fel hed-
long into
mischiefe.
Iofepb, An-
tiq. 12. ca. 6.
f By draw-
ing the skin
ouer the
part that
was circum-
cised, as
Cels. 7. cha.
25. Epiph.
lib. depon-
derib. &
mensur.
g The sec-
ond battel
which the
Carthagi-
nians.

15 Then set they by a place of exercise at
Jerusalem, according to the facions of
the heathen.

16 And made themselves f circuncis-
sed, and soooke the holie Couenant, and
topned themselves to the heathen, and
were sold to do mischief.

17 So when Antiochus kingdome was
set in order, he went about to reigne ouer
Egypt, that he might haue the dominis-
on of two Reialmes.

18 Therefore he entred into Egypt with a
mightie companie, with chariots, & Es-
lephants, and with horsemen, and with a
great manie,

19 And moued warre against Ptolemeus
king of Egypt: but Ptolemeus was
afraid of him, and fled, and many were
wounded to death.

20 Thus Antiochus wanne manie strong
cities in the land of Egypt, and tooke a-
way the spoiles of the laude of Eg-
gypt.

21 And after that Antiochus had smitten
Egypt, he turned againe in the hundredth
fourtie and thre yere.

22 And went vntoward Israel & Jerusa-
lem with a mightie people.

23 And entred prouidly into the Sanctua-

rie, and tooke away the golden altar, and
the candlesticke for the light, and all the
instruments thereof, & the table of the
shewbread, and the pouering vessels, and
the bowles, and the golden basins, and
the vails, and the crownes, and the gol-
den apparell, which was before the
Temple, and brake all in pieces.

24 He tooke also the silver & gold, and the
precious iewels, and hee tooke the se-
cret treasures that he founde, and when
he had taken away all, he departed into
his olouel land,

25 After he had murdered many men, &
spoken very prouidly.

26 Therfore there was a great lamentati-
on in euery place of Israel.

27 For the princes and the Elders mourn-
ed: the pong women, and the pong men
were made feeble, and the beauty of the
women was changed.

28 Euerie hydegronie tooke him to mourn-
ing, and shee that fate in the marriage
chamber, was in heaumes.

29 The land also was moued for the inha-
bitants thereof: for all the house of Jacob
was couered with confusion.

30 After two yeres the King sent his chief
taxe master into the cities of Iuda, which
came to Jerusalem with a great mul-
titude.

31 Who spake peaceable words vnto the
in deceit, and they gaue credit vnto him.

32 Then he fel suddenly vpon the cite, &
smote it with a great plague, & destroyed
much people of Israel.

33 And when he had spoiled the cite, hee
set fire on it, casting dolone the houses
therof, & walles therof on euery side.

34 The women & their children tooke they
captive, and led away the cattel.

35 Then fortified they the cite of Da-
uid with a great and thicke wall, & with
mightie towres, & made it a strong holde
for them.

36 Moreover they set wicked people
there, & vngodly persons, & fortified them
selues therein.

37 And they stored it with weapons & vis-
tails, & gathered the spoile of Jerusalem,
and laped it by there.

38 Thus became they a soye snare & were
in ambushment for the Sanctuarie, and
were wicked enemies euenmore vnto
Israel.

39 For they shed innocent blood on euery
side of the Sanctuarie, & defiled the Sanc-
tuarie.

40 In so much that the citizens of Jeru-
salem fled away because of them, & it be-
came an habitation of strangers, being
desolate of them whom shee had boyne:
for her owne children did leaue her.

41 Her Sanctuarie was left waste as a
wildernes: her holy dayes were turned
into mourning, her Sabbaths into res-
poch, & her honore brought to naught.

42 As her glory had bene great, so was
her dishonour, and her excellencie was
turned into sorow.

Joseph. An.
119. 12. cba.
6. 7.

- 43 And the king wrote unto 'all his king-
dome, that all the people should bee as
one, and that every man should leaue his
lawes.
- 44 And all the heathen agreed to the com-
mandement of the King.
- 45 Pea, many of the Israelites consented
to his religion, offering vnto idoles, and
defiling the Sabbath.
- 46 So the king sent letters by the messe-
gers vnto Ierusalem, and to the cities of
Iuda, that they should follow the strange
lawes of the countrey,
- 47 And that they should forbid the burnt
offerings and sacrifices, and the offerings
in the Sanctuarie.
- 48 And that they should defile the Sab-
baths, and the fountains,
- 49 And pollute the Sanctuarie & the holy
men.
- 50 And to set vp altars, and groues, and
chappels of idoles, & offer vpon swines
flesh, & vncleane beastes,
- 51 And that they should leaue their chil-
dren vncircumcised, & defile their soules
with vncleannes, & pollute themselves,
that they might forget the Law, & chang
all the ordinances,
- 52 And that whosoener would not do ac-
cording to the commandement of the
King, should suffer death.
- 53 In like maner wrote he throughout all
his kingdomes, & set ouersers ouer all
the people, for to compel them to doe these
things.
- 54 And he commanded the cities of Iuda
to do sacrifice, citie by citie.
- 55 Then went many of the people vnto
them by heapes, euery one that forsooke
the Law, & so they committed euil in the
land.
- 56 And they dioue the Israelites into se-
cret places, euen wheresoener they could
flee for succour.
- 57 The fiftenth day of Casleu, in the hun-
dredth & fouertie pere, they set by the
abomination of desolation vpon the al-
tar, & they builded altars throughout
the citie of Iuda on euery side.
- 58 And before the doores of the houses, &
in the streets they burnt incense.
- 59 And the bookes of the Law, which they
found, they burnt in the fire, and cut in
pieces.
- 60 Whosoener had a booke of the Testa-
ment found by him, or whosoener con-
sented vnto the Lawe, the kings com-
mandement was, that they should put
him to death by their authoritie.
- 61 And they executed these things euerie
moneth vpon the people of Israel that
were found in their cities.
- 62 And in the sixe & twentieth day of the
moneth, they did sacrifice vpon the altar,
which was in the stead of the altar of sa-
crifices.
- 63 And according to the commandement
they put certen women to death, which
had caused their children to be circumci-
sed,

Or, drinke
offerings.

It is a mar-
tiall note
of the ene-
mies of God
to burne the
bookes of
the lawe.
Eclesiastic.
hisor. lib. 8.
cap. 2.

- 64 And they hanged by the children at
their neckes, & they spoiled their houses,
& slew the circumcisers of them.
- 65 Yet were there many in Israel, which
were of courage, and determined in their
selues, that they would not eate vncleane
things,
- 66 But chose rather to suffer death, then
to be defiled with those meates: so because
they would not break the holy covenant,
they were put to death.
- 67 And this tyrannie was very sore vpon
the people of Israel.

CHAP. II.

- 1 The mourning of Mattathias and his sonnes for
the destruction of the holy citie. 19 They re-
fuse to do sacrifice vnto idoles. 24 The zeale
of Mattathias for the Law of God. 33 They are
slaine and will not fight againe because of the
Sabbath day. 49 Mattathias dying comman-
deth his sonnes to flie by the word of God af-
ter the example of the fathers.
- 1 The firste daies stood by Mattathias Joseph. An.
the Priest, the soune of Ioannes, the sonne of Simeon, of the sonnes of Joas-
rib of Ierusalem, & dwelt in JModin. 119. 12. c. 4. 7.
- 2 And he had five sonnes, Ioanian called
Saddis,
- 3 Simon called Thasi,
- 4 Judas which was called Maccabeus,
- 5 Eleazar called Abaron, & Jonathan, whose name was Apollus.
- 6 Now he saw the blasphemies, which
were committed in Iuda & Ierusalem:
- 7 And he said, Wo is me: wherefore was
I borne, to see this destruction of my pe-
ple, & the destruction of the holy citie, &
thus to sit still? it is deliuered into the
hands of the enemies,
- 8 And the Sanctuarie is in the handes of
strangers: her Temple is as a man that
hath no renoume.
- 9 Her glorious vessels are caried away in-
to captiuitie: her infants are slaine in the
streets, & her young men are fallen by the
sword of the enemies.
- 10 What people is it, that hath not some
possession in her kindom, or hath not got-
ten of her peoples?
- 11 All her glorie is taken away: of a free
woman, she is become an handmaid.
- 12 Behold, our Sanctuarie & our beauty,
& honour is desolate, & the Gentiles haue
defiled it.
- 13 What helpeth it vs then to liue any lon-
ger?
- 14 And Mattathias rent his clothes, he,
& his sonnes, & put sackcloth vpon them,
& mourned very sore.
- 15 Then came men from the King to
the citie of JModin to compel them to
forsake God, & to sacrifice.
- 16 So many of the Israelites consented vnto
them: but Mattathias & his sonnes as-
sembled together.
- 17 Then spake the commissioners of the
King, & said vnto Mattathias, Thou art
the chiefe & an honorable man, and great
in this citie, and haste many chil-
dren

Or, Anas
141.

men and brethren.

18 Come thou therefore first, and fulfil the Kings commandment, as all the Kings then have done, and also the men of Judah: and such as remaine at Jerusalem: so shalt thou and thy familie be in the Kings favour, and thou and thy children shall be enriched with silver and golde, & with many rewardes.

19 Then Mattathias answered and saide with a loude voice, Though all nations that are vnder the Kings dominion, obey him, and fall away euery man from the religion of their fathers, and consent to his commandments,

20 * Pet will I and my sonnes, and my brethren, walke in the covenant of our fathers.

21 * God be mercifull vnto vs, that we forsaie not the Lawe and the ordinances.

22 We will not hearken vnto the Kings wordes to transgresse our religion, neither on the right side, nor on the left.

23 And when he had left off speaking these wordes, there came one of the Jewes, in the sight of all to sacrifice vpon the altar which was at Modin, according to the Kings commandment.

24 Nowe when Mattathias saue it, he was so inflamed with zeale, that his rapnes stooke and his wrath was kindled according to the ordinance of the law: therefore he raine vnto him, and killed him by the altar:

25 And at the same time he slue the kings commissioner, that compelled him to doe sacrifice, and despoiled the altar.

26 Thus bare he zeale to the Lawe of God, * doing, as Phinees did vnto Zambri his sonne of Saloin.

27 * Then cried Mattathias with a loud voice in the citie, saying, Who so enuies zealous of the Lawe, and will stande by the covenant, let him come forth after me.

28 So he, and his sonnes fled into the mountaines, and left all that they had in the citie.

29 Then many that sought after iustice and iudgement,

30 Went downe into the wilderness to dwell there, both they, and their children, and their wiues, and their cattell: for the afflictions increased soe vpon them.

31 * Now when it was told vnto the Kings seruants, and to the garisons, which were in Jerusalem in the citie of Dauid, that men had broken the Kings commandment, and were gone downe into the secret places in the wilderness,

32 Then many pursued after them: & having overtaken them, they camped against them, and set the battell in array against them on the Sabbath day,

33 And saide vnto them, Let this now be sufficient: come forth and do according to the commandment of the king, and we shall liue.

34 But they answered, we will not goe

forth, neither will we doe the Kings commandment, to desile the Sabbath day.

35 Then they gaue them the battell.

36 But the other answered them nothing, neither cast any one stone at them, nor stopped the prime places.

37 But saide, We will dye all in our innocencie: the heauen and earth shall testify for vs, that we despoil vs wrongfully.

38 Thus they gaue them the battell vpon the Sabbath, and slue both men and cattell, their wiues and their children to the number of a thousand people.

39 * When Mattathias and his friends vnderstood this, they mourned for them greatly,

40 And saide one to another, If we al be as our brethren haue done, and fight not against the heathen for our liues, and for our Lawes, then shall they incontinently despoil vs out of the earth.

41 Therefore they concluded at the same time, saying, Who so euer shall come to make battell with vs vpon the Sabbath day, we will fight against him, that we die not all, as our brethren that were murdered in the secret places.

42 Then came vnto them the assemble of the Asidians, which were of the strongest men of Israel, all such as were wel minded toward the Lawe.

43 And al they that were fled for persecution, ioynd them selves vnto them, and were an helpe vnto them.

44 So they gathered a power, and smote the wicked men in their wrath, and the vngodly in their anger: but the rest fled vnto the heathen, and escaped.

45 Then Mattathias and his friends went about, and despoiled the altars,

46 And circumcised the children by force that were vncircumcised, as many as they found within the coastes of Israel,

47 And they pursued after the proud tie: and this act prospered in their hands.

48 So they recovered the Lawe out of the hand of the Gentiles, & out of the hande of kings, and gaue not place to the wicked.

49 Nowe when the time drew nere, that Mattathias should dye, he saide vnto his sonnes, Nowe is your and persecution increased, and the time of destruction, and the wrath of indignation.

50 Nowe therefore, my sonnes, be zealous of the Lawe, and give your liues for the covenant of our fathers.

51 * Cal to remembrance what acts our fathers did in their time: so that pe receive great honour and an euerlasting name.

52 * Was not Abraham found faithfull in tentation, and it was imputed vnto him for righteousness? Gen. 22.9.20 rom 4.3.

53 * Joseph in the time of his trouble kept the commandment, and was made the Lord of Egypt. Gen. 41.40.

54 * Phinees our father, because he was zealous and feruent, obtained the covenant of the euerlasting Priesthood. Num. 25.13 eccle. 45.23

55 * Jesus for fulfilling the worde, was made

* The father promisseth for his children, y they shall serue God. so doth Ioshua for his household. Iosh. 24.15.

b It is a grieue to the godly to see the people offend.

Num. 25.7.

* Or, that li-mediously & vprightly

Gen. 22.9.20 rom 4.3.

Gen. 41.40.

Num. 25.13 eccle. 45.23

Iosh. 1.2.

made the gouernour of Israel.
 56 * Caleb, because he bare witness before the congregation, received the heritage of the land.
 57 * Dauid, because of his mercy obtayned the thron of the kingdome for euermore.
 58 * Elias, because he was zealous and feruent in the lawe, was taken vpon into heauen.
 59 * Ananias, Azarias & Misael by their fauour were deliuered out of the flame.
 60 * Daniel, because of his innocencie, was deliuered from the mouth of the Lyons.
 61 And thus ye may consider throughout all ages, that who so enter vpon their trust in him, shall not want strenght.
 62 Feare not ye then the wordes of a sinfull man: for his gloyp is but downe and woomes.
 63 To day is he set vpon, and to morrowe he shall not be found: for he is turned into his dust, and his purpose perissheth.
 64 Wherefore, my sonnes, take good hartes, and shewe your selues men for the lawe: for by it shall you obtayne gloyp.
 65 And beholde, I knowe that your brother Simon is a man of counsell: giue eare vnto him alway: he shall be a father vnto you.
 66 And Judas Macchabeus hath bene mightie and strong, eue from his yowth: let him be your captaine, and fight vpon the battell for the people.
 67 Thus shall ye bring vnto you all those that obserue the lawe, and shall auenge the iniuries of your people.
 68 Accompenie fully the heathen, and giue your selues to the commandement of the lawe,
 69 So he blessed them, and was laid with his fathers.
 70 And dyed in the hundredeth, fourtie, and sixte yeare, and his sonnes buried him in his fathers sepulchre at Modin, and all Israel made great lamentation for him.

CHAP. III.

1 *Judas is made ruler ouer the Iewes.* 11 *He killeth Apollonius and Seron the princes of Syria.* 44 *The confidence of Judas toward God.* 55 *Judas determineth to fight against Lysias, whom Antiochus had made captaine ouer his host.*
 1 **T**hen Judas his sonne, called Macchabeus, rose vp in his place.
 2 And all his brethren helped him, & al they that helpe with his father, & fought with courage the battell of Israel.
 3 So he gate his people great honour: he put on a brestplate as a giant, and armed him selfe, and set the battell in array, and defended the campe with the sword.
 4 In his actes he was like a lion, and as a Lyons whelp roaring after the pray.
 5 For he pursued the wicked, and sought them out, and burnt by thole that vexed his people,

6 So that the wicked fled for feare of him, and al the workers of iniquitie were put to trouble: and saluation prospered in his haire.
 7 And he greiued diuers kings, but Jacob reioyced by his actes, and his meynojallis blessed for euer.
 8 He went also throughe the cities of Iuda, and destroped the wicked out of them, and turned away þ wrauth from Israel.
 9 So was he reioyned vnto the ends of the earth, & he assembled together those that were ready to perish.
 10 **W**hit Apollonius gathered the Gentiles, and a great host out of Samaria, to fight against Israel.
 11 Which when Judas perceined, he went forth to meete him, and smote him, and slew him, so that many fell downe slaine, and the rest fled.
 12 So Judas tooke their spoys, and tooke also Apollonius wood, and fought with it all his life long.
 13 **I** Nowe when Seron a prince of the arme of Syria, heard that Judas had gathered vnto him the congregation, and Church of the faithfull, and went forth to the warre,
 14 He saide, I will get me a name, & will be glorious in the Realme: for I will goe fight with Judas, & them that are with him, which haue despised the kings commandement.
 15 So he made him ready to go by, & there went with him a mightie host of the vngodly to help him, and to be auenged of the children of Israel.
 16 And when he came nere to the going by of Bethsoron, Judas went forth to meete him with a small companie.
 17 But when they sawe the armie coming against them, they said to Judas, Howe are we able, being so fewe, to fight against so great a multitude, and so strong, seeing we be so wearie, and haue fasted all this day?
 18 Then saide Judas, It is an easie thing for many to be shut vp in the handes of fewe, & there is no difference before the God of heuen, to deliuer by a great multitude, or by a small companie.
 19 For the victorie of the battell standeth not in the multitude of the host, but the strenght cometh from heauen.
 20 They come against vs with a cruell & proud multitude, to destrop vs, and our wifes, and our children, and to rob vs.
 21 But we doe fight for our liues, and for our lawes,
 22 And God him selfe will destrop them before our face: therefore be not ye afraid of them.
 23 And when he had leste of speaking, he leapt suddenly vpon them: so was Seron and his host destroped before him.
 24 And they pursued them from the going downe of Bethsoron vnto plame: where there were slaine eight hundred men of them, and the residue fled into the land of the Philistines,

4 Who was gouernour of Syria, Joseph Antiq. 12. chap. 9.

Nom. 14. 6.
 7.
 10/11. 4. 13.
 2. Sam. 2. 4.
 3. Kin. 2. 11.
 Dan. 3. 16.
 17. 18. 26.
 Dan. 6. 27.

- 25 Then the feare and terrour of Iudas and his brethren fell vpon the nations rounde about,
- 26 So that his fame came vnto the king: for all the gentiles could rest of the wars of Iudas.
- 27 But when king Antiochus hearde these tidings, he was angry in his mind: wherefore he sent forth, and gathered all the power of his realme a verie strong armie,
- 28 And opened his treasure, and gaue his host a peares wages in hande, commaunding them to be readie for a peare for all occasions.
- 29 Neuertheless when he saue that the moneie of his treasurers fayled, and that the tributes in þe countrie were small, because of the diffusion and plagues that he had brought vpon the lande, in taking away the lawes which had bene of old time,
- 30 He feared lest he should not haue nowt at his seconde time, as at the first, for the charges & gifts that he had giuen with a liberall hande afore: for in liberaltie he saue passed the others kings that were before him.
- 31 Wherefore he was heauie in his mind, and thought to goe into Persia, for to take tributes of the countreies, and to gather much moneie.
- 32 So he left Aprias a noble man and of the kings blood to oncerle the kings busines, from þe riuer of Euphrates vnto the borders of Egypt.
- 33 And to bring vp his sonne Antiochus till he came againe.
- 34 Moreover, he gaue him halfe of his host and elephants, and gaue him the charge of all thinges that he woulde haue done,
- 35 And concerning those which dwelt in Iuda & Ierusalem, that he should sende an armie against them, to destroye and roote out the power of Israel & the remnant of Ierusalem, and to put out their memoriall from that place,
- 36 And to set straungers for to inhabite all their quarters, and parte their lande among them.
- 37 And the king toke the halfe of the hoste that remained, and departed from Antiochia his royall citie, in the peare an hundredeth fourtie and seuen, & passed the riuer Euphrates, and went thowre the heie countreies.
- 38 Then Aprias chose Ptolomeus the sonne of Doryminus, and Pricanoz, and Gorgias, mightie men, and the kings friends,
- 39 And sent with them fourtie thousand footemen, and seuen thousand horsemen, to goe into the lande of Iuda, and to destroye it, as the king commaunded.
- 40 So they went forth with all their power, and came and pitched by Emmaus in the plaine countrie.
- 41 Nowe when the Marchants of the countrie hearde the rumour of the, they

- tooke verie much fliete and gold, and sent mauntes and came into the campe to bpe the children of Israel for slaues, and the strength of Syria, & of the straunge nations ropued with them.
- 42 ¶ Nowe when Iudas and his brethren saue that trouble increased, & that the host drew nere vnto their borders, considering the kings wordes, whereby he had commaunded to destroye the people, and utterly abolishe them,
- 43 They said one to an other, Let vs redresse the decay of our people, and let vs fight for our people, & for our sanctuarie.
- 44 Then the congregation were some redie gathered to fight, and to pray, and to desire ieremie and compassion.
- 45 As for Ierusalem, it was not inhabited but was as a wilderness. There went noie that was boine in it, in or out at it, and the Sanctuarie was troden downe, and the straungers kept the fortresse, and it was the habitation of the heathen: and the mirth of Jacob was taken away: the pipe & the harpe ceased.
- 46 So they gathered themselves together, and came to Maspha before Ierusalem: for in Maspha was the place where they prayed afortime in Israel.
- 47 And they fasted that day, & put sackcloth vpon them, and cast albes vpon their heades, and rent their clothes,
- 48 And opened the booke of the lawe, wherein the heathen sought to paint the likeness of their idols,
- 49 And brought the Priestes garments, and the first frutes, and the riches, and set there the Nazarites, which accomplished their daies.
- 50 And they cried with a loude voyce, to ward heauen, saying, What shall we do with these? and wherfor shall we carrie them away?
- 51 For the sanctuarie is troden downe & dehed, and the Priestes are in yraines, and brought downe.
- 52 And beholde the heathen are come against vs to destroye vs: thou knowest what thinges they imagine against vs.
- 53 How can we stand before them, except thou helpe vs?
- 54 Then they blew the trumpets, & cried with a loude voyce.
- 55 And after this Iudas ordained captaines ouer the people, euen captaines ouer thousandes, & captaines ouer hundredes and captaines ouer fifties, and captaines ouer tenne.
- 56 And they commaunded them that builded houses, or married wifes, or planted vineyardes, or were fearful, that they should retorne euerie one to his own house, according to the Lawe.
- 57 So the host remoued, and pitched vpon the South side of Emmaus.
- 58 And Iudas saide, Come your selues and be valiant men, & be readie against the morning to fight with these nations, which are gathered together against vs, to destroye vs and our Sanctuarie.

Deut. 22.5.
ind.7.3.

Emmaus

39 For it is better for vs to die in battell, then to see the calamities of our people, and of our Sanctuarie.
 60 Heuertheless as the will of God is in heauen, so be it.

CHAP. IIII.

I Iudas goeth against Gorgias whiche lieth in wait. 14. He putteth Gorgias and his host to flight. 28. Iylas maadeh Iudaea. 29. But Iudas driueth him out. 4. 3. Iudas purifieth the Temple and dedicateth the altar.

1 Then toke Gorgias five thousande foote men, and a thousand of the best horsemen, and departed out of the campe by night,
 2 To maade the campe of the Jewes, & to layp their suddenly, and the men of the fortreffe were his guides.
 3 Now when Iudas heard it, he removed, and they that were valliant men to smite the kings armie which was at Emmaus,
 4 Whyles yet the armie was disperfed from the campe.
 5 In the meane season came Gorgias by night into Iudas campe: and when hee founde no man there, he sought them in the mountaines: for saide he, They fipe from vs.
 6 But as soone as it was dape, Iudas shewed him selfe in the felde with thre thousande men, which had neither harnesse nor woodes to their minds.
 7 And they sawe that the armies of the heathen were strong and well armed, & their horsemen about them, and that these were experient men of warre.
 8 Then saide Iudas to the men that were with him, Feare not their multitude, neither bee afraped of their assaulte.
 9 Remember, howe our fathers were deliuered * in the Red Sea, when Pharao pursued them with an armie.
 10 Therefore now let vs crye vnto heauen, and the Loyde will haue mercie vpon vs, and remember the couenant of our fathers, and he will destrope this hoste before our face this day:
 11 So shall all the heathen knowe, that there is one, which deliuereth and sauueth Israel.
 12 Then the strangers lifte by their eyes, and sawe them conning against them,
 13 And they went out of their tentes into the battell, and they that were with Iudas, blew the trumpets.
 14 So they layned together, and the heathen were discomfited and fled by the plagne.
 15 But the hynmost of them fell by the sword, & they pursued them vnto * Gazzeron into the plaines of Idumea, and of Arotis, and of Iammia, so that there were slaine of them about thre thousand men.
 16 So Iudas turned againe with his host from pursuing them,

17 And said vnto the people, Be not grieved of the spoils: for there is a battell between vs.
 18 And Gorgias and the armie is here by vs in the mountaine: but stand you fast against your enemies, and overcome them: then maye you safely take the spoiles.
 19 As Iudas was speaking these wordes, there appeared one parte which looked from the mountaines.
 20 But when Gorgias saw that his were fled, and that Iudas soldiers burnt the tentes: (for the smoke that was scene declared what was done.)
 21 When they sawe these things, they were soe afraped, and when they sawe also that Iudas and his hoste were in hande readye to see them selues in aray.
 22 They fled euerie one into the lande of strangers.
 23 So Iudas turned againe to spoyle the tentes, where he gat much golde and silver, and precious stones, and purple of the sea, and great riches.
 24 Thus they went home, a song Psalmes and psapples towards the heauen: for he is gracious, and his mercie endureth for ever.
 25 And so Israel had a great victorie in that day.
 26 I Nowe all the strangers that escaped, came, and told Iylas all the things that were done.
 27 Who when he hearde these things, was soe afraped, & discouraged, because such things came not vpon Israel as he would, neither such things as the King had commaunded him, came to passe.
 28 Therefore the next yere following gathered Iylas thre score thousande chosen foote men, and five thousande horsemen to fight against Ierusalem.
 29 So they came into Idumea, and pitched their tentes at Bethsura, where Iudas came against them with tenne thousand men.
 30 And when hee sawe the nightie armie, hee prayed and said, Blessed be thou O Saviour of Israel, which diddest destrope the assault of the mightie man by the hande of thy seruant Dauid, and ganted the host of the strangers into the hand of Jonathan, the sonne of Saul, and of his armour bearer:
 31 Shut by this armie in the hand of thy people of Israel, and let them bee confounded with their power, & with their horsemen.
 32 Make them afraped & consume their boldnes and strenght, that they maye bee assembled at their destruction.
 33 Cast them down by the sword of them that loue thee: then shall all they knowe thy Name, vntill they be with songs.
 34 So they layned together, & there were slaine of Iudas hoste five thousand men, and they fell before them.
 35 Then Iylas seeing his armie put to flight

Ioseph. An. 117. c. 10.

Exo. 14. 9.

Or. Affat-meb.

* Or, Iudaea.
 * Or, Bethoron.

1. Sam. 17.
 50. 51.
 1. Sam. 14. 13
 14.

fight, and the manliness of Judas soldiers, and that they were ready, either to live or die valiantly, he went into Antiochia, and gathered his armies, & when he had furnished his army, he thought againe (being prepared) to come against Judea.

36 Then said Judas and his brethren, Behold, our enemies are discomfited: let vs now go by to cleanse, and to repaire the Sanctuarie.

37 So all the host gathered them together, & went by into the mountaine of Zion.

38 Now when they sawe the Sanctuarie layed waste, and the altar defiled, and the doores burnt vp, and the shybus growing in the courtes, as in a forest, or as on one of the mountaines, & that the priests chambers were broken downe,

39 They rent their clothes, and made great lamentation, and cast ashes vpon their heads,

40 And fell downe to the ground on their faces, and blew an alarime with the trumpets, and cried toward heauen.

41 Then Judas commaunded certeine of the men to fight against those which were in the castell, til he had cleansed the Sanctuarie.

42 So he chose Priests that were undefiled, such as delited in the Law,

43 And they cleansed the Sanctuarie, and bare out the defiled stones into an vncleane place,

44 And consulted what to do with the altar of burnt offerings, which was polluted.

45 So they thought it was best to destroy it, least it should be a reproche vnto them, because the heathen had defiled it: therefore they destroyed the altar,

46 And laied by the stones vpon the mountaine of the Temple in a convenient place, till there should come a Prophete, to shew what should be done with them.

47 So they tooke whole stones according to the Law, and builded a new altar according to the former.

48 And made by the Sanctuarie, and the things that were within the Temple, & the courtes, and all things.

49 They made also new holp vessels, and brought into the Temple the candlestick, & the altar of burnt offerings, and of incense, and the table.

50 And they burnt incense vpon the altar, and lighted the lamps which were vpon the candlestick, th at they might burne in the temple.

51 They set also the shewbread vpon the table, and hanged by the wailes, and finished all the workes that they had becomme to make.

52 And vpon the five and twentieth day of the ninth moneth, which is called the month of Challeu, in the hundredth & eight and fortieth yeare they rose by betimes in the morning,

53 And offered sacrifice according to the

Law, vpon the new altar of burnt offerings, that they had made.

54 According to the time, & according to the day, that the heathen had defiled it, in the same day was it made new with songs, & harpes, and lutes, and cymbales.

55 And all the people fel vpon their faces, worshipping and praeping toward the heauen him that had giuen them good successe.

56 So they keepe the dedication of the altar eight daies, offering burnt offerings with gladnesse, and offered sacrifices of deuotion and prayse,

57 And deckt the forefront of the Temple with crownes of golde and shields, and dedicated the gates & chambers, & hanged doores vpon them.

58 Thus there was verie great gladnesse among the people, and the reproche of the heathen was put away.

59 So Judas and his brethren with the whole congregation of Israel ordeined that the daies of dedication of the altar should be kept in their season from peare to peare, by the space of eight daies, from the five and twentieth day of the month Challeu, with mirth and gladnesse.

60 And at the same time builded they vpon mount Zion with his walles and strong towres round about, least the Gentiles should come and tread it downe, as they had done afore.

61 Therefore they set a garison there to keepe it, and fortified Beth-luxa to keepe it, that the people might haue a defence against Iudica.

CHAP. V.

3 Iudas vanquished the heathen that go about to destroy Israel, and is holpen of his brethren Simon, and Ionathan. 50 He ouerthroweth the citie of Ephron, because they denied him passage thorow it.

I NOW when the nations round about heard that the altar was builded, & the Sanctuarie renewed, as afore, they were sore grieved.

2 Therefore they thought to destroy the generation of Jacob which was among them, & began to lay and destroy the people.

3 They Judas sought against the children of Esau in Iudumea at Arabathene, because they besieged the Istraclites, and he smote them with a great plague, & diuoe them to the straites, & took their spoiles.

4 He thought also vpon the malice of the children of Beniamin, which had bene a snare and an hinderance vnto the people, when they lay in waite for them in the hie way.

5 Wherefore he shut them by in towres, & besieged them, & destroyed them utterly, & burnt their towres with fire, with all that were in them.

6 Afterward went he against the children of Ammon, where he found a mightie power, & a great multitude with Timotheus

Joseph, lib. 13, cap. 12.

Or, Arabathene.

Ju. y. theus

thens their captiue.

- 7 So he had many battels with them, but they were destroyed before him, and so he discomfited them.
- 8 And tooke Gazer with the towne thereof, and so turned againe into Iudea.
- 9 ¶ Then the Heathen that were in Galaad, gathered them together against the Iudaues that were in their quarters to slay them: but they fled to the castel of Datheman,
- 10 And sent letters to Judas, & to his brethren, saying, The heathen that are about vs, are gathered against vs, to destroy vs,
- 11 And they make them ready for to come, and to take the towne, whereunto we are fled, and Timotheus is captiue of their hoste.
- 12 Come now therfore, & deliuer vs out of their handes: for many of vs are slaine:
- 13 And all our brethren þ were at Tubin, are slaine, & they haue taken away their wiues, and their children, & their goods, and destroyed there almost a thousand men.
- 14 While these letters were yet a reading, beholde there came other messengers fro Galile with their clothes rent, which told the same thinges,
- 15 And saide, that they of Ptolemais, and of Tyrus, and of Sidon, and of all Galile of the Gentiles were gathered against them to destroy them.
- 16 When Judas, & the people heard these wordes, a great congregation came together, to consult what they might do for their brethren, that were in trouble, and whom they besieged.
- 17 Then said Judas to Simon his brother, Chuse thou out men, and go, and deliuer thy brethren in Galile, and I & my brother Jonathan, will go into the countrie of Galaad.
- 18 ¶ So he left Iosephus the sonne of Zacharias, and Azarias to be captiues of the people, and to keepe the remnant of the host in Iudea,
- 19 And commanded them, saying, Take the oversight of this people, and make no warre against the heathen, until we come againe.
- 20 And vnto Simon were giue three thousand men to go into Galile, and to Judas eight thousand men for the countrie of Galaad.
- 21 Then went Simon into Galile, & gaue diuers battels to the heathen, & the heathen were discomfited by him.
- 22 And he pursued them vnto the gates of Ptolemais: and there were slaine of the heathen almost thye thousand men: so he tooke their spoiles.
- 23 Thus they returned them that were in Galile & in Arabatis with their wiues, & their children, and all that they had, and brought them vnto Iudea id great ioye.
- 24 ¶ Judas Macabeus also, & his brother Jonathan went ouer Jordan, & traueled thre dayes iourney in the wilderness,
- 25 Where they met with the Nabathites,

who received them louingly, & told them surrie thing þ was done vnto their brethren in the countrie of Galaad,

26 And how that many of them were besieged in Bofozra, and Bofoz, in Aleimis, Chafbon, Madged, and Carnaim (all these cities are strong, and great)

^{Or, Chesbor.}

27 And that they were kept in other cities of Galaad, and to moioy they are appointed to bring their hoste vnto these fortes, and to take them, and to destroy them all in one day,

28 So Judas & his host turned in all haste by the way of the wilderness towards Bofozra, and wanne the citie, and slew all the males with the edge of the sword, and tooke all their spoyle, and set fire vpon the citie.

29 And in þ night he remoned fro thence, and went toward the fortes.

30 And betimes in the morning whē they looked by, beholde, there was an innumerable people bearing ladders, and instruments of warre, to take the forte, and had assaulted them.

31 When Judas sawe that the battell was begun, and that the crye of the citie went by to heauen with trumpets, & a great sound,

32 Then he said vnto the armie, Fight this day for your brethren.

33 So he went forth behinde them with thre companies, & they blew the trumpets, and cried with prayer.

34 Then the hoste of Timotheus knewe, þ it was Macabeus, & they fled fro him, & he smote them with a great slaughter, so that there was killed of them þ same day, almost eight thousand men.

35 ¶ Then departed Judas vnto Masapha and laide siege vnto it, and wanne it, and slew all the the males thereof, and spoyle led it, and set fire vpon it.

36 From thence went he and tooke Chafbon, Madged, & Bofoz, and the other citie in Galaad.

37 After these thinges gathered Timotheus another host, & he camped before Masaphon beyond the floud.

38 Now Judas had sent to spie the hoste, & they brought him woide againe, saying, All the heathen that be round about vs, are gathered vnto him, and the hoste is verie great,

39 And he hath hired the Arabians to help them, and they haue pitched their tentes beyond the floud, & are ready to come & fight against the. So Judas went to meete them.

40 Then Timotheus said vnto þ captiues of his host, When Judas & his host come nere the floud, if he passe ouer first vnto vs, we shal not be able to withstand him: for he will be to strong for vs.

41 But if he be afraide, & campe beyond the floud, we will go ouer vnto him, and shal ppenale against him.

42 Now when Judas came nere to the floud, he caused the gouernours of the people to remaine by the floud, and commanded

maunded them, saying, Suffer I knowe not to pitch a tent, but let euerie man come to the battell,

43 So he went first ouer toward them, & all the people after him: and all the heathen then were discomfited before him, and cast awap their wearpons, and fled into the Temple that was at Carnaim.

44 Whies cite Judas wanne, & burnt the temple with all that were in it: so was Carnaim subdued, and might not withstand Judas.

45 Then Judas gathered all the Israhelites that were in the countie of Galaad, from the least unto the most, with their wives and their children, and their baggage, a verie great host, to come into the land of Juda.

46 So they came unto Ephron, which was a great cite by the way, and strongly defended: they coulde not passe, neither at the right hand nor at the left, but must goe thowowe it.

47 But they that were in the cite, shut them selues in, and stopped by the gates with stones: and Judas sent unto them with peaceable wordes, saying,

48 Let vs passe thowowe your lande, that we may goe into our owne countie, and none shall hurte you: we will but onely goe thowowe on foote: but they woulde not open unto him.

49 Wherefore Judas commaunded a proclamation to be made throughout the host, that euerie man should assault it according to his standing.

50 So the valiant men set vpon it, and assaulted the cite all that day, and all that night, and the cite was giuen ouer into his handes:

51 Who slew all the males with the edge of the sworde, and destroyed it, and toke the spoule thereof, and went thowow the cite ouer them that were slaine.

52 Then went they ouer Jordan into the greete plaine before Bethsan.

53 And Judas gathered together those that were behinde, and gaue the people good exhortation all the waye thowow, till they were come into the land of Juda.

54 Thus they went by with ioye, and gladnes vnto mount Sion, where they offered burnt offerings, because there were none of them slaine, but came home againe in safetie.

55 Now whiles Judas and Jonathan were in the land of Galaad, and Simon their brother in Galilee before Ptolemies,

56 Joseph the sonne of Zacharias, and Arias the captaines hearing of the valiant actes, and battels which they had atchieued, said,

57 Let vs get vs a name also, and go fight against the heathen here round about vs.

58 So they gaue their host a commaundement and went toward Jamnia.

59 But Sogias & his men came out of the cite to fight against them.

60 And Joseph and Arias were put to flight, and pursued vnto the borders of

Judea: & there were slaine that day of the people of Israhel about two thousande men: so there was a great surtrhowe among the people of Israhel.

61 Because they were not obedient vnto Judas, and his brethren, but thought to do some valiant thing.

62 Also they came not out of the stocke of of these men, by whose handes deliuerance was giuen to Israhel.

63 But the man Judas, & his brethren were greatly commended in the sight of all Israhel, and of all the heathen, wherof euer their name was heard of.

64 And the people came vnto them, bidding them welcome.

65 Afterwarde went Judas forth with his brethren, and sought against the children of Elau in the lande toward the South, where he wanne Hebron, & the townes thereof, and he destroyed the castell thereof, and burnt the towers thereof round about.

66 Then remoued he to go into the land of the Strangers, & went thowow Samaria.

67 At the same time were the Duches of the cite slaine in the battell, which would shewe their valianties, and went forth to battell without counsell: & when Judas came to Betus in the Strangers land, he brake downe their altars, and burnt with fire the images of their gods, & toke awap the spoules of the cities, and came againe into the lande of Juda.

CHAP. VI.

1 Antiochus, willing to take the cite of Elimais, is driven away of the citizens & He falleth into sickness, and dieth, 17. His sonne Antiochus is made King. 34. The manner to pro- uoke elephants to fight 43. Eleazarus valiant acte. 49. The siege of Sion.

1 Nowe when King Antiochus tra- uelled thowow the high countrees, he heard that Sennas in the coun- trie of Persia was a cite greatly renou- ced for riches, siluer, and golde,

2 And that there was in it a verie riche temple, wheras were coverings of gold, cote armours, and harnesse, which Alex- ander King of Macedonia the sonne of Philippe (that reigned first in Grecia) had left there.

3 Wherefore he went about to take the cite, and to spoile it, but he was not able for the citizens were warned of the matter,

4 And arose by against him in battell, and he fled and departed thence with greete heaumes, & came againe into Babylon.

5 Moreover, there came one which brought him tidings in the countie of Persia, that the armies which went against the land of Juda, were diuen awap,

6 And the Iudas, which went forth firste with a great power, was diuen awap of the Jewes, and that they were made strong by the armour, & power, & diuerse spoules which they had gotten of the armies whome they had destroyed,

7 And that they had pulled downe the

Ioseph. An- 119. 12. chap 11. 12.

Or, Phili- stims.

Ioseph. An- 119. 12. chap 13.

abominaton which he had set by vpon þ
altar at Ierusalem. & fenced þ Sanctu-
arie with high walles, as it was afoze, &
Beth-sura his cite.

8 So when the king had hearde these
words, he was astonished, and soze mo-
ued: therefore he lapd him downe vpon
his bed, and fell sicke for verie sozow, his
cause it was not come to passe, as he
had thought.

9 And there continued he many dayes:
for his greefe was cuer more and more,
so that he saue he must needs die.

10 Therefore he sent for all his friendes,
and said vnto them, The sleepe is gone
from my eyes, and my eye hart faileth for
verie care.

11 And I thinke with my selfe, into what
aduersitie am I come? and into what
flouds of miserie am I fallen now, whe-
re as afoze tyme I was in prosperitie, and
greatly set by, by reason of my power?

12 And nowe doe I remember the euils
that I haue done at Ierusalem: for I
tooke all the vessels of gold and of siluer
that were in it, and sent to destroy the
inhabitanes of Iuda without cause.

13 I knowe that these troubles are come
vpon me for the same cause, and be-
hothe, I must die with great sozow, in
a strange land.

14 Then called he for Whillip one of his
friendes, whome he made ruler ouer all
his realme,

15 And gaue him the crowne and hys
robe, and the ring, that he shoulde in-
struct his soune Antiochus, and tuzg
him by, till he might reigne himselfe.

16 So King Antiochus died there in the
hundredth, and fourtie and nynth yeare.

17 ¶ When Lysias knewe, that the king
was deade, he ordeined Antiochus his
soune (whome he had brought by) to
reigne in his fathers steade & called him
Eupator,

18 Nowe they that were in the castle at
Ierusalem, kept in the Israclites round a-
bout the Sanctuarie, & fought alwayes
their hurte, and the strengthening of the
heathen.

19 Therefore Judas thought to destrop
them, and called all the people together
to besiege them,

20 So they came together and besieged
them in the hundredth and fiftie yeare, and
made instruments to shoot & other en-
gins of warre.

21 But certene of them that were beses-
ged, gat forth, (vnto whome some
ungodlie men of Isracliopued them-
selues,)

22 And they went vnto the king, saying,
Howe long wilt thou cease from erec-
ting iudgement, and avenge our bres-
then?

23 Wee haue bene readie to serue thy
father, & to goe forward in those things
that he appointed, and to obey his com-
mandementes.

24 Therefore they of our nations fell from

vs for this cause, and wheresoeuer they
founde any of vs, they slewe them, and
spoyled our inheritance.

25 And they haue not onely laped hand
vpon vs, but vpon all aboute their
borders.

26 And beholde, this day are they be-
sieging the castle at Ierusalem to take
it, and haue fortified the Sanctuarie, and
Beth-sura.

27 And if thou dost not preuent them
quickely, they will doe greater things
then these, and thou shalt not be able to
ouercome them.

28 When the king hearde this, he was
verie angrie, and called all his friendes,
the captaines of his armie, and his hoyses
men,

29 And bandes that wers hired came
vnto him from the kinges, that were
confederate, and from the ples of the
Sea.

30 So the number of his armie was an
hundredth thousand footemen, and twen-
tie thousande hoysenmen, and two and
thirtie elephanes exercised in battell.

31 These came through Idumea & drew
noure to Beth-sura, and besieged it a long
season, and made engines of warre: but
they came out and burnt them with fire,
and fought valiantly.

32 Then departed Judas from the castle,
and remoued the host toward Beth-zar-
carias ouer-against the kinges campe.

33 So the king arose verie early, and
brought the armie and his power to-
ward the way of Beth-zacarias, where
the armie set them selues in array to the
battell, and blew the trumpets.

34 And to prouoke the elephanes for to
fight, they shewed them the blode of
grapes and mulberes,

35 And they set the beastes according to
the ranges: so that by euery elephane
stood a thousand men armed with coats
of maile and helmets of brasse vpon
their heades, and vnto euery beast were
ordeined fye hundredth hoysenmen of the
best,

36 Which were readie at all times wher-
soeuer the beast was: and wheresoeuer
the beast went, they went also, & depar-
ted not from him.

37 And vpon them there were strong towers
of wood that couered euery beast, which
were fastened thereon with instrumentes
and vpon euery one was two and thirtie
men, & fought in them, & the Indian
that ruled him.

38 They set also the remnant of the
hoysenmen vpon both the sides in two
winges of the hoste to erre them by,
and to keepe them in the vales.

39 And when the sunne shone vpon the
golden shieldes, the mountaines glister-
ed there with, and gaue light as lampes
of fire.

40 Thus part of the kinges armie was
spread vpon the hie mountaines, & part
beneath: so they marched forwarde was

185 and in order.

41 And all they heard the noise of their multitude, and the marching of the companies, and the rattling of the harness, were astonished: for the armie was verie great and mightie.

42 Then Judas and his hoste entred into the battell, and they slew sixe hundredth men of the Kings armie.

Or, Saura.

43 ¶ Now when Eleazar, the sonne of Abibaron, sawe one of the elephantes armed with royall harness, and was more excellent than the other beasts, he thought that the king should be upon him.

44 Wherefore he regarded him selfe to desmaier his people, and to get him a perpetual name,

45 And ranne boldly vnto him through the middes of the hoste, slaying on the right hand, and on the left, so that they departed away on both sides.

46 So went he to the elephantes feete, and gaue him vnder him, & a new hurt: then fel the elephant downe vpon him, and there he dyed.

47 But the other, seeing the power of the king and the fiercenesse of his armie, dezerted from them,

48 ¶ And the kings armie went by the waye toward Ierusalem, and the king pitched his tents in Iudea toward mount Zion,

49 Moreover, the king tooke truce with them that were in Beth sira: but when they came out of the cite, because they had no vitails there, & were shut by the wall, and the land had rested.

50 The king tooke Beth-sira, & set there a garrison to keepe it,

51 And besieged the Sanctuarie many dayes, and made instruments to shoot, & other ensignes of warre, and instruments to cast fire and stones, and pieces to cast darts and slinges.

52 They also made engines against their engines, and fought a long season.

53 But in the garners there were no vitails: for it was the seventh yeare, & then they that were in Iudea, & were deliuered from the Gentiles, had eaten by the residue of the store,

54 So that in the Sanctuarie were fewe men left for the famine came so vpon them, that they were scattered euery man to his owne place.

55 ¶ Now when Iphis heard that Philip (whome Antiochus the king, whiles he liued, had ordeined to bring by Antiochus his sonne, that he might be king)

56 Was come againe out of Persia, and Media, and the kings hoste with him, and thought to take vnto him the rule of thinges,

57 He and his kinsmen, and were stirred forward by them in the castel to go and tell the king, and the captaynes of the hoste, and to others, saying, We decrease daily, and our vitayles are but small: and the place that we lay siege vnto, is strong, and the affairs of the realme depend vpon

pon vs.

58 Now therefore let vs agree with these men, and take truce with them, & with all their nation,

59 And grant them to liue after their lawe, as they did afore: for they be grieued, and doe all these things, because we haue broken their lawes.

60 So the king and the princes were content, and sent vnto them to make peace, & they receiued it.

61 When the king & the princes had made an othe vnto them, they came vpon this out of the fortreffe.

62 And the king went by to mount Zion: but when he sawe that the place was well defended, he brake his othe that he had made, and commaunded to breake downe the wall round about.

63 Then departed he in all hast, and returned vnto Antiochia where he soide Philip, hauing dominion of the cite: so he fought against him, and tooke the cite by force.

CHAP. VII.

1 Demetrius reigned, after he had killed Antiochus and Lysias. 5 He troubleth the children of Israel through the counsell of certaine wicked persons. 37 The prayer of the Priestes against Nicanor. 41 Iudaskilleib Nicanor, after he had made his prayer.

1 In the hundredth and one & thirtieth yere, departed Demetrius the sonne of Seleucus from Rome, and came by wryth a fewe men vnto a cite of the sea coast, and reigned there.

Ioseph An-
tig. 2. cap. 5

2 And when he came into the possession of his fathers kingdome, his soldiers tooke Antiochus & Lysias, and brought them vnto him.

3 But when it was told him, he said, Shew me not their faces.

4 So they put them to death. Now when Demetrius was set vpon the thron of his kingdome,

5 There came vnto him all the wicked and vngodly men of Israel, whose captaine was Alcimus, that would haue bene the hie Priest.

6 These men accused the people vnto the king, saying, Judas, & his brethren haue slaine all thy friends, and dyen by out of our owne land,

7 Wherefore send now some man, whome thou trustest, that he may goe and see all the destruction, which he hath done vnto vs, and to the kings land, and let him punish them with all their partakers.

8 Then the king chose Barchides a friend of his, which was a great man in the realme, and ruled beyond the floud, and was faithfull vnto the king, and sent him.

9 And that wicked Alcimus, whome he made hie Priest, and commaunded him to be auenged of the children of Israel.

10 So they departed and came with a great Army, great

This example is not to be followed because it is contrary to the commandement.

Or, the Jews.

great hoste into the land of Iuda, & sent messengers to Judas and his brethren, decentfully with peaceable wordes.

11 But they beleened not their saying: for they saue that they were come with a great hoste.

12 Then a companie of the gouernours assembled vnto Alcimus and Bacchides to intreate of reasonable points.

13 And the *Mideans were the first that required peace among the children of Israel.

14 For said they, He that is a Diel of the seede of Aaron, is come with this armie: therefore he will not hurt vs.

15 Then he spake vnto them peaceably, & swore vnto them, & said, We will do you no harme, neither your friends:

16 And they beleened him: but he tooke of them threescore men, and slew them in one day according to the words that were written.

17 *They haue cast the bodies of thy saints, and their blood round about Ierusalem, and there was no man that would burie them.

18 So there came a feare and trembling among all the people: for they said, There is neither truely nor righteousnesse in them: for they haue broken the appointement and othe that they made.

19 Then Bacchides removed from Ierusalem, and pitched his tent at Beth-zetha, where he sent forth andooke many of the men that had forsake him, and certaine of the people whom he slew and cast into the great pit.

20 Then committed he the countie vnto Alcimus, and left men of warre with him to helpe him: so Bacchides went vnto the king.

21 Thus Alcimus stroue for the priestshod, 22 And all such as troubled the people resorted vnto him: in so much that they obtained the land of Iuda, & did much hurt in Israel.

23 Now when Judas saw all the mischief that Alcimus and his companion had done among the Israelites more then the heathen,

24 He went forth round about all the borders of Iudea, & punished those, p were fallen away, so that they came no more abroade in the countie.

25 But when Alcimus sawe that Judas & his people had gotten the vpper hand, and knewe that he was not able to abide them, he went againe to the king, and accused them of wicked things.

26 Then the king sent Nicanoz one of his chiefe princes, which hated Israel deadely, and commaunded him, that he should destroy the people.

27 Nicanoz came to Ierusalem with a great hoste, and sent vnto Judas, and his brethren decentfully with friendly words, saying,

28 Let there be no warre betwene me, and you: I will come with fewe men, to see how ye do friendly.

29 So he came vnto Judas, & they saluted one another peaceably: but the enimies were prepared to take away Judas.

30 Neuertheless it was tolde Judas, that he came vnto him vnder deceit: therefore he feared him, and would not see his face no more.

31 When Nicanoz perceiued p his counsell was bewrayed, he went out to fight against Judas, beside *Carphalalania.

32 Where there were thaine of Nicanoz's host about fure thousand men: so they fled vnto the cite of Dauid.

33 After this came Nicanoz by vnto mount Zion, and some of the Priests with the Elders of the people went south of the Sanctuarie to salute him peaceably, and to shewe him the burnt offering that was offered for the king.

34 But he laughed at them, and mocked them, and counted them prophane, and spake proudly,

35 And swore in his wrath, saying, If Judas & his hoste be not deliuered now into mine handes, if euer I come againe in safete, I will burne by this house, with that, wnt ye our in a great anger.

36 Then the Priestes came in, & stood before the altar in the Temple, weeping, and saying,

37 For so much as thou, o Lord, hast chosen this * Yosse, that thy name might be called vpon therein, and that it should be an house of prayer, and petition of thy people,

38 We auenged of this man, & his hoste, & let them be thaine by the sword: remember their blasphemies, and suffer them not to continue.

39 When Nicanoz was gone from Ierusalem, he pitched his tent at Beth-horon, & there an hoste met him out of Syria.

40 And Judas pitched in * Adala with thre thousand men where Judas praied, saying,

41 O Lord, * because the messengers of King Sennacherib blasphemed thee, thine Angel went south, & slew an hundred, foure score, and fure thousand of them.

42 So destroy thou this hoste before vs to day, that al other may know that he hath spoken wickedly against thy sanctuarie, & punish him according to his malice.

43 So the armies ioynd together in battell: the thirtenth day of the moneth Adar: but Nicanoz's host was discomfited, & he him selfe was first thaine in the battell.

44 Now when his armie sawe that Nicanoz was thaine, they call away their weapons and fled.

45 But they pursued after them a dayes iourney fro Adala vnto Casfra, blowing an alarme with the trumpets after them.

46 So they came south of all the towres of Iudea round about, & rushed vpon them, & threwe them from one to another, so p they all fell by the sword, & there was not one of them left.

47 Then they toke the spoles, and the pray & mote off Nicanoz's head, and his right hand which he held vp so proudly, and

*Or, Hasis doms.

Psal. 79. 2.

*Or, Beth-zeth, or, Beth.

Joseph An. 19. 12. chap. 16.

*Or, Caphsarama.

Isa. 56. 5. 7

*Or, Adarsa

2. Kin. 19. 35
1ob. 1. 18.
eccle. 48. 22
Isai. 37. 36
2. mac. 8. 19.

8 brought it both them, & hanged them by afoie Jerusalem.

48 So the people reioyced greatly, & kept that day as a day of great gladnes.

49 And they ordeyned, to keepe perely that day on the thyrteenthy day of the moeth Adar.

50 Thus the lande of Iuda was in rest a htle while.

CHAP. VIII

1 Judas, considering the power and policie of the Romanes, maketh peace with them, 22 The conditions of mutuall friendship sent to the Iewes.

Joseph. Antiq. 13. ca. 18

1 It was heard also the same of the Romaines, that they were mightie, & valiant, & agreeable to all things that were required of them, and made peace with all that came vnto them.

2 And that they were men of great power, and they tolde him of their battels, and their worthy actes, which they did among the Salarians whom they had conquered, & made to pay tribute.

3 And what they had done in the countrey of Spayne: howe that they had wonne there the mines of silver and golde.

4 And that by their counsell, and gentle behauiour they were rulers in euery place, though the place was farre from them, and that they had discomfited, and giuen great ouerthrowes to the Kinges that came against them, from the vntermoste partes of the earth, and that others gaue them tribute euery yere.

5 How they had also discomfited by battell Philip and Perles Kinges of the Macedonians, and others, that arose against them, and howe they ouercame them.

6 And how great Antiochus King of Asia that came against them in battell, hauing an hundred & twenty Elephants, with horsemen and charets, and a verie great armie, was discomfited by them.

7 And howe they tooke him aliue, and ordeyned him, with suche as shoulde reigne after him, to paye great tribute, and to giue hostages, & a separate portion.

8 Euen the countrey of Iudia, & Media, & Lydia, and of his best countreys, which they tooke of him & gaue them to King Eumenes.

9 Againe when it was tolde them that the Grecians were conning to destrope them,

10 They sent against them a captayne, whiche gaue them battell, and slewe many of them, and tooke many prisoners with their wmes, and children, and spoiled them, and conquered their land, and destrope their strong holdes, and subdued them to be their bondmen, vnto this day.

11 Moreover, howe they destrope, and

brought into subiection other Kingdomes and ples, whosoener had with stand them:

12 But that they kept amitie with their owne friends, and those that stayed by on them: finally, that they conquered kingdomes, both farre and nere, in so much that whosoener heard of their renowne, was afrayed of them.

13 For whom they would helpe to their kingdomes, those reigned, & whom they would, they put downe: thus were they in most high authoritie.

14 Yet for all this that none of them ware a crowne, neither was clothed in purple, to be magnified thereby,

15 But that they had ordeyned themselves a counsell, wherem three hundred and twentie men consulted dayly, and thundred for the common affaires, to gouerne them well,

16 And that they committed their gouernment to one man euery yere, who did rule ouer all their countrey: to whom euery man was obedient: and there was neither hatred nor enuie amonge them.

17 Then Judas chose Epipolemus the sonne of John, the sonne of Accus, & Jason the sonne of Cleazar, and sente them vnto Rome to make friendship, & mutua all fellowship with them.

18 That they might take from them the pike for they saw that the kingdome of the Grecians woulde keepe Israel in bondage.

19 So they went vnto Rome, which was a verie greate ioneney, & came into the Senate where they spake & said,

20 Judas Maccabens with his brethren, and the people of the Iewes hath sent vs vnto you, to make a bonde of friendship, and peace with you, and to register vs as your partakers & friends.

21 And the matter pleased them.

22 And this is the copie of the epistle that they wrote in tables of brasse, and sent to Jerusalem, that they might haue by the a memoriall of the peace, and mutual fellowship.

23 God successe be to the Romaines, & to the people of the Iewes, by sea, & by land for ever, and the sword, and euemie bee from them.

24 If there come first any warre vpon the Romaines, or any of their friends through out all their dominion,

25 The people of the Iewes shall helpe them, as the tyme shalbe appointed, with all their heart.

26 Also they shall giue nothing to them that come to fight for them, nor ferie they with wheat nor weapons, nor money, nor shippes, as it pleaseth the Romaines, but they shal keepe their covenantes with out taking any thing of them.

27 Likewise also if warre come firste against the nations of the Iewes, the Romaines shall helpe them with a good wil

Or, Frenchmen.

Or, Cirims.

Or, counsell.

Or, the Romaines.

Or, the Iewes.

according as the time shalbe appointed them.

28 Neither shall wheat be giuen vnto the, that take their part, nor weapons, nor money, nor shippes, as it pleaseth the Romans, who will keepe these comenants without deceit.

29 According to these articles the Romans made the bond with the people of the Jewes.

30 If after these pointes the one partie, or the other will adde of diminiſh, they may doe it, at their pleasures, & whatsoever they shall adde, or take away, shall be ratified.

31 And as touching the euill that Demetrius hath don vnto the Jewes, we haue written vnto him, saying, Wherefore lapest thou thine heape poſe vpon our friends, & confederates the Jewes?

32 If therefore they complaine any more against thee, we will do them iustice, and fight with thee by sea & by land.

CHAP. IX.

1 After the death of Nicanor Demetrius sent his armie againſt Iudas, 18 Iudas is slaine

31 Jonathan is put in the steade of his brother.

47 The battell between Jonathan, and Bacchides, 55 Alcimus is smitten with the palfie, and dyeth, 68 He commeth vpon Jonathan by the counsell of certaine wicked persons, and is ouercome. 70 The truce of Jonathan with Bacchides.

I In the meane season when Demetrius had heard how Nicanor, and his host had giuen the battell, hee sent Bacchides, & Alcimus againe into Iudea, & his chief strength with them.

2 So they went forth by the way that is toward Galgata, and pitched their tentes before Betheloch which is in Arbelis, and waunte it, and slew much people.

3 And in the first moneth of the hundredeth, fire and two percs, they laped their liege against Ierusalem.

4 But they rased their campe, & came to Betea, with twenty thousand foote men & two thousand horsemen.

5 Nowe Iudas had pitched his tent at Eleasa, and three thousand chosen men with him.

6 And when they saw, that the multitude of the armie was great, they were sore afraid, & many compered themselves out of the hoste, so that there abode no mo of them, but eight hundred men.

7 When Iudas sawe that his hoste laped him, and that he must needes fight, he was sore troubled in minde that he had no time to gather them together, & was discouraged.

8 Peretholeſte, he saide vnto them that remained, let vs rise, and go by against our ennies, if peradventure we may be able to fight with them.

9 But they would haue stayed him, saying, We are not able: but let vs rather saue our liues: turne backe now, seeing our brethren are departed: for that we

fight against them, that are so fewe?

10 Then Iudas said, God forbid, that we shoulde do this thing, to sſpe from them: if our time be come, let vs dye manfully for our brethren, and let vs not stain our honour.

11 Then the hoste remoued out of the tentes, and roode against them, who had deuised their horsemen into two troups, & they that threw with slings, & the archers marched in the forewarde, & they that fought in the foreward, were all valiant men.

12 And Bacchides was in the right wing, so the armie dyed nere on both sides, & blew the trumpets.

13 They of Iudas sſde blew the trumpets also, and the earth shooke at the noise of the armies, & the battell continued from morning to night.

14 And when Iudas sawe that Bacchides and the strength of his armie was on the right sſde, he took with him all the hardie men,

15 And brake the right wing, & followed vpon them vnto mount Bethus.

16 Nowe when they which were of the left wing, saw that the right wing was discomfited they followed Iudas behind and them that were with him harde at the heels.

17 Then was there a sore battell: for many were slaine of both the parties.

18 Iudas also himselfe was killed, & the remnant fled.

19 So Jonathan and Simon tooke Iudas their brother, and buried him in his fathers sepulchre in the cite of Modin.

20 And all the Israhelites wept for him, & mourned greatly for him, & launcied many daues, saying,

21 How is the valiant man fallen which deliuered Israhel!

22 Concerning the other things of Iudas, both the battels & the valiant actes that hee did, and of his worthines, they are not written: for they were very many.

23 Now after the death of Iudas, wicked men came by in all the coastes of Israhel, and there arose all suche as gaue themselves to iniquitie.

24 In those daies was there a very great famine in the lande, and all the countrey gaue ouer themselves with them.

25 And Bacchides did chuse wicked men, and made them lords in the land.

26 These sought out, & made sarche for Iudas friends, & brought them vnto Bacchides, which auenged himselfe vpon them, & mocked them.

27 And there came so great trouble in Israhel, as was not since the time that no prophet was seene among them.

28 Then came at Iudas friends together, & saide vnto Jonathan,

29 Being thy brother Iudas is dead, and there is none like him to go forth against our ennies, euen against Bacchides,

¶ Hee that was wont to praye and ouercome, is ouercome when hee trusteth in his strength & omitteth prayer.

Ioseph. An-
tig. 12. ca. 18
Or, the
right borne.

Or, Laifa

Ioseph. An-
tig. 12. ca. 18
Or 3.

^{Or, against}
the enemies
of four nation

And 'against them of our nation that are enemies unto vs,

30 Therefore, this day we chuse thee that thou maiest be our prince and captaine in his place to order our battell.

31 So Jonathanooke the gouernance vpon him at the same time, and ruled in stead of his brother Iudas.

32 But when Bacchides kuelwe it, he sought for to slay him.

33 Then Jonathan and Simon his brother, perceiuing that, fled into the wilderness of Chetua with all their companie, and pitched their tentes by the water poole of Aiphaz.

34 Which when Bacchides vnderstande, he came ouer Jordan with all his hoast vpon the Sabbath day.

35 (Howe had Jonathan sent his brother Iohn, a captaine of the people, to pray his friends the Nabatites, that they would keepe their baggage which was much.

^{Or, Iambri,}

36 But h childrey of ^{Iambri} came out of Iudababab, & took Iohn, & all that he had, & when they had take it, went their way.

^{Or, Nadabab.}

37 After this came word vnto Jonathan, & to Simon his brother that the childrey of Iambri made a great marriage, and brought the bride from ^{Nadabab} Iudababa with great pompe: for she was daughter to one of the noblest princes of Canaan.

38 Therefore they remembered Iohn their brother, and went by, and hid them selfes vnder the covert of the mountaine.

39 So they hid by their eyes, and looked, & behold, there was a great noyse, & much preparation: then the bridegrome came forth, and his friends and his brethren met them with tymbels, and instruments of musick, and many weapons.

41 Then Jonathanus men that lay in ambush, rose by against them, and slew many of them, and the remnant fled into the mountaynes, so that they rooke all their spoiles.

41 Thus the marriage was turned to mourning, and the noyse of their melsodie into lamentation.

42 And so when they had euenged the blood of their brother, they turned againe vnto Jordan.

43 When Bacchides heard this, he came vnto the border of Jordan with a great power vpon the Sabbath day.)

44 Then Jonathan saide vnto his companie, let vs rise now, and fight against our enemies: for it is not to day as in time past.

45 Beholde, the battell is before vs, and behind vs, and the water of Jordan on this side and that side, and the marie, and forest, so that there is no place for vs to turne aside.

46 Wherefore cry now vnto heauen, that pe may be deliuered from the powder of your enemies: so they topped battell.

47 Then Jonathan stretched out his hand to smite Bacchides: but he turned aside from him and recoiled.

48 Then Jonathan, and they that were with him, leapt into Jordan, and swimmied ouer vnto the further banke: but the other would not passe through Jordan after them.

49 Now that day were slaine of Bacchides side about a thousand men.

50 Then he turned againe to Ierusalem, and built by the strong cities in Iuda, as the castell of Jericho, and Ennabans, and Bethhoron, and Bethel, & Chemnatha, ^{Or, Phara.} ^{Or, Thopo.} Wharathon, and Cepho, with high wals, with gates and with barrs,

51 And set garisons in them, that they might be their maice vpon Israel.

52 He fortified also the cite Bethsura, & Gazara, and the castell, and let a garison in them with promise of victuals.

53 He tooke also the chiefest mens homes in the countrey for hostages, and put them in the castell at Ierusalem to be kept.

54 Afterward in the hundredth, fiftie and thre yeare, in the second moneth, Alcimus commanded, that the walles of the inner court of the Sanctuarie should be destroyed, and he pulled downe the monuments of the Prophetes, and began to destroy them.

55 Wnt at the same time Alcimus was plagued, and his enterpises were hindered, and his mouth was stopped: for he was smitten with a palfie, and could no more speake, nor giue order concerning his house.

56 Thus dyed Alcimus with great toymenent at the same time.

57 And when Bacchides saue, that Alcimus was dead, he turned againe to the King, and so the lande of Iuda was in rest two yeares.

58 Then all the vngodly men held a counsell, saying, Beholde, Jonathan and his companie dwell at ease, and without care: wherefore let vs bring Bacchides hither, and he will take them all in one night.

59 So they went and consulted with him.

60 Who arose & came with a great hoast, and sent letters pryuyly to his adherents which were in Iuda, to take Jonathan and those that were with him: but they could not, for their counsell was knowne vnto them.

61 And they tooke fiftie men of the countrey, which were the chief workers of this wickednesse, and slew them.

62 Then Jonathan and Simon with their companie departed vnto ^{Or, Beth-} Bethsura which is in the wilderness, & repaired ^{Or, Beth-} ^{besse.} h decap thereof, & made it strong.

63 When Bacchides knewe this, he gathered all his hoast, and sent word to the that were of Iuda.

64 Then came he and laid siege to Bethsura, and fought against it a long season, and made instruments of warre.

65 But Jonathan had left his brother Simon in the cite, and went south into the countrey, & came with a certain number,

66 And Aue 'Odomeras and his brethren and the children of Phaliron in their tents : so he beganne to flap, and increased in power.

67 Sion also and his companie went out of the citie, and burnt vp the instruments of warre,

68 And fought against Bacchides, & discomfited him, and bereed him foie, so that his counsell and iourney was in vaine.

69 Wherefoze he was very wroth at the wicked men, b that gaue him counsell to come into the countrey, and slue many of them, and purposed to retorne into his owne countrey.

70 Whereof when Jonathan had knowledge, he sent ambassadours vnto him, to intreat of peace with him, and that the prisoners should be deliuered.

71 Which thing he accepted, and did according to his desire, and made au othe, that he would neuer doe him harme all the dayes of his life.

72 So he restored vnto him the prisoners that he had taken afoze time out of the land of Iuda, and so returned and went into his owne lande, neither did he come any more into their borders.

73 Thus the woorde cealed from Israel, & Jonathan dwelt at Machinas, and beset gan there to governe the people, and destroyed the vngodly men out of Israel.

CHAP. X.

4 Demetrius desireth to haue peace with Jonathan. 18 Alexander also desireth peace with the Iewes. 48 Alexander maketh warre against Demetrius. 50 Demetrius is slaine. 51 The friendship of Ptolomeus and Alexander.

I N the hundredeth and thie score yeare came Alexander the sonne of Antiochus Epiphanes, and tooke Ptolomeus, and they receiued him, and there he reigned.

2 Now when Demetrius the King heard it, he gathered an exceeding great hoste, & went forth against him to fight.

3 Also Demetrius sent letters vnto Jonathan, with louing wordes, as though he would preferre him.

4 For he saide, We will first make peace with him, before he is open with Alexander against vs.

5 Else he will remember all the euill that we haue done against him, and against his brethren and his nation.

6 And so he gaue Jonathan leaue to gather an hoste, and to prepare weapons, & to be confederate with him, and commanded the hostages that were in the castell, to be deliuered vnto him.

7 Then came Jonathan to Ierusalem, and read the letters in the audience of all the people, and of them that were in the castell.

8 Therefore they were soie afraid, because they heard h King had giuen him licence to gather an armie.

9 So they that were of the castell, deliue

red the hostages vnto Jonathan, who restored them to their parents.

10 Jonathan also dwelt at Ierusalem, & began to build, and repaire the citie.

11 And he commaunded the workmen to build the walles, and the mount Sion round about with helven stone, to fortifie it : and so they did.

12 Then the strangers that were in the castles which Bacchides had made, fled.

13 So that euery man left his place, and went into his owne countrey.

14 Only at Bethsura remained certaine which had forsaken the Law and the commandements : for it was their refuge.

15 ¶ Nowe when King Alexander had heard of the promises that Demetrius had made vnto Jonathan : & when it was tolde him of the bartels and noble actes, which he and his brethren had done, and of the paines that they had indured.

16 He saide, Might we finde such a man? nowe therefore we will make him our friend and confederate.

17 Vpon this he wrote a letter, and sent it vnto him, with these wordes, saying,

18 K J S Alexander to his brother Jonathan sendeth salutation.

19 We haue heard of thee, that thou art a very valiant man, & worthie to be our friend.

20 Wherefoze this day we ordaine thee to be the hie Priest of thy nation, and to be called the Kings friend : (and he sent him a purple robe, and a crowne of golde,) that thou maist consider what is for our profite, and keepe friendship toward vs.

21 So in the seventh moneth of the hundredeth and thie score yere, vpon the feast day of the tabernacles, Jonathan put on the holy garment, and gathered an hoste, and prepared many weapons.

22 ¶ Which when Demetrius heard, he was maruellous soue, and saide,

23 What haue we done, that Alexander hath puenent vs in getting the friendship of the Iewes for his strength?

24 Per will I write and rehozt them, and promise them dignities and rewardes, that they may helpe me.

25 Wherevpon he wrote vnto them these wordes, K J S Demetrius vnto the nations of the Iewes sendeth greeting.

26 We haue heard that pe haue kept your couenant toward vs, and continued in our friendship, and haue not ioynd with our enemies, wherof we are glad.

27 Nowe therfoze remaine still, and keepe fidelitie toward vs, and we will recompense you for the good thinges that pe haue done for vs.

28 And will release you of many charges, and giue you rewardes.

29 And nowe I discharge you for your sake all the Iewes from tributes, and free you from the customes of salt, and the crowne taxes, and from the third part of the tithes.

30 And from the halfe of the fruite of the trees

Wicked counsell falleth on the counsellors.

Ioseph. Antiq. 13. cap. 2.

Or, mire. Or, take our part.

Ioseph. Antiq. 13. cap. 3

rees which is mine owne duetie, I so release them that from this daie forth, none shall take any thing of the lande of Iuda, or of the thre governmētts which are added therunto, as of Samaria & of Galilee, from this day forth for euer more.

And of the
countrie be
yond Iorden
as Iosephus
writeth,

31 Jerusalem also with all things belonging thereto, shall be holp and free from the tenth & tributes.

32 Also I release the power of the castell which is at Jerusalem, and give it unto the hie Priest, that he may let in suche men, as he shall chuse to kepe it.

33 Moreover I freely deliuer euery one of the Jewes that were taken away prisoners out of the land of Iuda thoroughout all my realme, & euery one of them shall be free from tributes, pea, euen their cattell,

34 And all the feastes, & Sabbathes, & new moones, & the daies appointed and the thre daies before the feaste, & the thre daies after the feast, shall be daies of freedom & libertie for all the Jewes in my realme,

35 So that in them no man shall haue power to do any thing, or to bere any of the in any manner of cause.

36 Also thirtie thousand of the Jewes shall be witten up in the kings holte, & haue their wages payed them as appertayneth to all them that are of the kings armie: and of them shall be ordeined certaine to keepe the kings strong holdes.

37 And some of them shall be set ouer the kings most secret affaires, and their gouernours & their princes shall be of them selues, & they shall liue after their owne lawes, as the king hath commanded in the land of Iuda.

38 And the thre governmētts that are added vnto Iudea from the countrey of Samaria, shall be ioyned vnto Iuda, & they shall be as vnder one, and obey none other power, but the hie Priest.

39 And I give Ptolemis & the borders therof vnto the Sanctuarie at Ierusalem, for the necessarie expences of the holie things.

40 Moreover, I will give euery pere fiftie thousand sicles of silver of the kings reuenues out of the places appertaining vnto me.

41 And all the ouerplus which they haue not payed for the things due, as they did in the former yeres, from henceforth they shall giue it toward the woorkes of the Temple.

42 And besides this, I sue thousand sicles of silver which they receiued perly of the account appointed for the interteinemēt of the Sanctuarie, these yeres passed, euen these things shall be released because they appertaine to the Priestes that minister.

43 Item, whosoener they be that shall be vnto the temple at Ierusalem, or within

the libertie therof, & are indetted to the king for any maner of thing, they shall be pardoned, and all that they haue in my realme.

44 For the buylding also and repairing of the woorkes of the Sanctuarie, expences shall be giuen of the kings reuenues.

45 And for the making of the walles of Jerusalem, & fortifying it round aboute, that the holdes in Iudea may be buylt vp, shall also the colts be giuen out of the kings reuenues.

46 ¶ But when Jonathan & the people heard these wordes, they gaue no credit vnto them, neither receiued the, for they remembred the great wickednes that he had done in Israel, and how sore hee had bered them.

47 Wherefore they agreed vnto Alexander: for he was the first that had intreated of true peace with them, & so were confederate with him alway.

48 Then gathered king Alexander a great host, and camped ouer against Demetrius.

49 So the two kings ioyned battell, but Demetrius holte fled, & Alexander pursued him, and preapled againste them.

50 So that soze battell continued till the sunne went downe, & Demetrius was slaine the same day.

51 ¶ Then Alexander sent ambassadours vnto Ptolemis the king of Egypt with these wordes, laying,

Ioseph. Ant.
liq. 3. ca. 50

52 For so muche as I am come againe to my realme, & am set in the throne of my fathers, and haue gotten the dominion, and haue destroyed Demetrius, & enioy my countrey,

53 Seeing that I haue eue giuen him the battell, & hee & his army is discomfited by me, & I sit in the throne of his kingdom,

54 Let vs now make friendship together, & giue me now thy daughter to wife: so shall I be thy son in law, & giue thee rewards, & vnto her thinges according to thy dignitie.

55 Then Ptolemis the king gaue answer, saying, Happie be the day, where in thou art come againe vnto the lande of thy fathers, & sitest in the throne of their kingdome.

56 Howe therefore will I fulfill thy wytyng: but mete mee at Ptolemis that wee may see one another: and that I may make thee my sonne in lawe, according to thy desire.

57 So Ptolemis wet out of Egypt with his daughter Cleopatra, & came vnto Ptolemis in the hundredth thre score & two yere,

58 Where king Alexander met him, & hee gaue vnto him his daughter Cleopatra and married them at Ptolemis with greate gloie, as the maner of kings is.

59 ¶ Then wrote king Alexander vnto Jonathan, that he shoulde come & meeete him.

60 So he went honourably vnto Ptolemais, and there he met the two kings and gaue them great presentes of siluer and gold, and to their friends, & founde fauour in their sight.

61 And there assembled certaine pestilent fellows of Israel, & wicked men to accuse him: but the king woulde not heare them.

62 And the king commaunded that they shoulde take of the garments of Jonathan, and clothe him in purple: and so the p did: and the king appoynted him to sit by him.

63 And saide vnto his princes, So with him into the middes of the citie, and make a proclamation, that no man complaine against him of any matter, and that no man trouble him for any manner of cause.

64 So when his accusers sawe his honour according as it was proclaimed, and that he was clothed in purple, they fled all away.

65 And the king preferred him to honour, and wore him among his chiefest friends, & made him a duke, & partaker of his dominion.

66 Thus Jonathan returned to Ierusalem with peace and gladnes.

67 ¶ In the hundredeth, threescore & fife yeare, came Demetrius the sonne of Demetrius, from Creta into his fathers land.

68 Whercof when king Alexander heard, he was very soue, & returned vnto Antiochia.

69 Then Demetrius appointed Appollonius the gouernour of Coelosyria, who gathered a great hoste, and camped in Jamnia, & sent vnto Jonathan the hie Priest, saying,

70 Darest thou, being but alone, list vpye thy self against vs? & I am laughed at, & reproched, because of thee: now therefore why dost thou daunt thy self against vs in the mountaines?

71 Now then if thou trust in thine owne strength, come downe to vs into þ plain field, & there let vs trie the matter together: for I haue the strength of cities.

72 Like & learne who I am, & they shall take my part: & they shall tell thee that your foote is not able to stand before our face: for thy fathers haue ben twice chased in their owne land.

73 And now how wilt thou be able to abide so great an host of hoysenmen & footemen in the plaine, where is neither stone, nor rocke, nor place to flee vnto?

74 When Jonathan heard the words of Appollonius, he was moued in his minde: whercof he chose ten thousand men, & went out of Ierusalem, & Simon his vnother met him for to helpe him.

75 And he pitched his tents at Joppe: but they shut him out of the citie: for Pto-

lemyus garison was in Joppe.

76 Then they sought against it, and they that were in the citie, for verie feare let him in: so Jonathan waime Joppe.

77 Appollonius hearing of this, tooke thre thousand hoysenmen with a great host of foote men, and went toward Ptolemais, as though he would go forward, & came immediately into the plaine field, because he had so many hoysenmen, & put his trust in them.

78 So Jonathan followed vpon him to Ptolemais, and the armie skirmished with his arriere bande.

79 For Appollonius had left a thousand hoysenmen behind them in ambush.

80 And Jonathan knew that there was an ambushment behind him, & though they had compassed in his host, and shot darts at the people from the moyning to the evening.

81 Yet the peopple stode still, as Jonathan had commaunded them, till their hoyses were wearie.

82 Then brought Simon forth his host, & set them against the band: but the hoyses were weary, & he discomfited them, and they fled: so the hoysenmen were scattered in the field.

83 And they fled to Ptolemais, & came into the temple of Bagon their idole, that they might there save themselves.

84 But Jonathan set fire vpon Ptolemais & all the cities rounde about it, and took their spoiles, and burnt with fire the temple of Bagon with all them that were fled into it.

85 Thus were slaine & burnt about eight thousand men.

86 So Jonathan reuoued the hoste from thence, & camped by Hsclon, where the men of the citie came forth, & met him with great honour.

87 After this wente Jonathan and his host again to Ierusalem with great spoils.

88 And when king Alexander heard these thinges, hee began to do Jonathan moze honour,

89 And sent him a collar of golde, as the vse is to bee giuen vnto such as are of the kings blood: he gaue him also Accaron with the borders therof in possession.

CHAP. XI.

1 The dissention betwene Ptolomeus and Alexander his sonne in law. 17 The death of Alexander. 19 Demetrius reigneth esier the death of Ptolomeus. 22 Sion is besieged of Jonathan. 42 Demetrius seeing that no man resisted him sendeth his armie againe. 54 Tryphon moueth Antiochus against Demetrius.

1 And the king of Egypt gathered a great host, like the sad that hech vpo the sea shore, & many thys, & wet about throug dect to obtain þ kingdom of Alexander, & to ioune it vnto his owne Realme,

2 Vpo this he wet into Syria w frendly wordes, and was let into the cities, and men came forth to meeete him: for king Alexander had commaunded them,

Ios. pb. An. 119. 13. ca. 4.

Ios. pb. An. 119. 13. ca. 7.

- them to mete him, because he was his father in lawe.
- 3 Howe when he entered into the citie of Ptolemais, he left bands and garisons in euery citie.
- 4 And whē he came nere to Hozus, they shewed him the temple of Dagon that was burnt, and Hozus, & the suburbs thereof that were destroyed, and the bodies cast abroad, and them that he had burnt in the battell: for they had made heapes of them by the way where he should passe.
- 5 And they tolde the King what Jonathan had done, to the intent they might get him euill will: but the King helde his peace.
- 6 And Jonathan met the King with great honour at Zoppe, where they saluted one another, and lay there.
- 7 So when Jonathan had gone with the King vnto the water that was called Eleutherus, he turned againe to Ierusalem.
- 8 So King Ptolemus gate the dominion of the cities by the sea vnto Seleucia vpon the sea coast, inuaguing wicked counsels against Alexander.
- 9 ¶ And sent Ambassadors vnto King Demetrius, saying, Come, let vs make a league betwene vs, and I will giue thee my daughter, which Alexander hath, & he shall reigne in thy fathers kingdom.
- 10 For I repent that I gaue Alexander my daughter: for he goeth about to slay me.
- 11 Thus he slandered Alexander, as one that should desire his Realme.
- 12 And heooke his daughter from him, and gaue her vnto Demetrius, and forsooke Alexander, so that their hatred was openly knowne.
- 13 Then Ptolemus came to Antiochia, where he set two crowns vpon his owne head, of Asia and of Egypt.
- 14 In the meane season was King Alexander in Cilicia: for they that dwelt in those places, had rebelled against him:
- 15 But when Alexander heard it, he came to warre against him, & Ptolemus brought forth his hoste, and met him with a mightie power, & put him to flight.
- 16 Then fled Alexander into Arabia, there to be defended: so Ptolemus was exalted.
- 17 And Zabdiel the Arabian smote off Alexanders head, and sent it vnto Ptolemus.
- 18 But the third day after, King Ptolemus died: and they that were in the holdes, were slaine one of another.
- 19 And Demetrius reigned in the hundredeth, thre score and seuenth yeare.
- 20 ¶ At the same time gathered Jonathan them that were in Iudea, to laye siege vnto the castell, which was at Ierusalem, and they made many instruments of warre against it.
- 21 Then went there certain vngodly persons, (which hated their owne people) vnto King Demetrius, and tolde him that Jonathan besieged the castell.
- 22 So when he heard it, he was angry, & immediately came vnto Ptolemus, and wrote vnto Jonathan, that he should lay no more siege vnto it, but that he should meete him and speak with him at Ptolemais in all haste.
- 23 Nevertheless, when Jonathan heard this, he commaunded to besiege it: he chose also certaine of the Elders of Israel, and the Priests, and put him selfe in daunger,
- 24 Andooke with him siluer and gold, & apparel, and diuers presents, and went to Ptolemais vnto the King, and found fauour in his sight.
- 25 And though certaine vngodly men of his owne nation had made complaines vpon him,
- 26 Yet the King intreated him as his predecessors had done, and promoted him in the sight of all his friends.
- 27 And confirmed him in the hie Priests hood with all the honourable thinges, that he had afore, & made him his chiefe friend.
- 28 Jonathan also desired the King, that he would make Iudea free with the thre gouernements, and the countrey of Samaria, and Jonathan promised him thre hundredth talents.
- 29 Wherevnto the King consented, and gaue Jonathan writing of the same, containing these wordes,
- 30 I, I, S, Demetrius vnto his brother Jonathan, and to the nation of the Iewes sendeth greeting.
- 31 We send you hree copie of the letter, which we did write vnto our cousin Lathemes concerning you, & ye shall see it.
- 32 King Demetrius vnto Lathemes his father sendeth greeting.
- 33 For the faithfullnes that our friends of the nation of the Iewes keepe vnto vs, and for their good will towards vs, we are determined to do them good.
- 34 Wherefore we assigne to them the coastes of Iudea with the thre gouernements Apherema, and Iddia, and Samathe (which are added vnto Iudea from the countrey of Samaria) & all the appertaining to all them that sacrifice in Ierusalem: both concerning payments which the King take yearly afore time, both for the fruites of the earth, and for the fruites of the trees.
- 35 As for the other things appertaining vnto vs of the renthes & tributes, which were due vnto vs, and the customes of salt, and crowne taxes, which were paid vnto vs, we discharge them of all from henceforth.
- 36 And nothing hereof shall be reuoked from this time forth and for euer.
- 37 Therefore see that ye make a copie of these thinges, and deliuer it vnto Jonathan, that it may be set by vpon this holy mount in an open place.
- 38 After this when Demetrius the King sawe that his lande was in rest and that

no resistance was made against him, he sent away all his host, every man to his owne place, except certaine bandes of strangers, whome he brought from the ples of the heathen: wherefoze all his fathers host hated him.

39 Nowe was there one Tryphon, that had ben of Alexanders part afore, which when he sawe that all the host murmur- ed against Demetrius, he went to ^{Or, Bmal- euel,} Si- malcne the Arabian, that brought vpon Antiochus the sonne of Alexander,

40 And lay foze vpon him, to deliuer him this pong Antiochus, that he might re-igne in his fathers steade: he tolde him also what great enill Demetrius had done, and howe his men of warre hated him, & he remained there a long season.

41 Also Jonathan sent vnto King Demetrius to bryue them out which were in the castell at Jerusalem, and those that were in the fortresses: for they fought against Israel.

42 So Demetrius sent vnto Jonathan, saying, I wil not only do these things for thee & thy nation, but if opportunity serue, I wil honour thee and thy nation.

43 Now therfoze thou shalt do me a pleasure, if thou wilt send me men to helpe me: for all mine armie is gone from me:

44 So Jonathan sent him thre thousand strong men vnto Antiochia, & they came vnto the king: wherefoze the king was very glad at their coming.

45 ¶ But they that were of the citie, euen an hundred and twentie thousand men, gathered them together in the middes of the citie, and would haue slaine the king.

46 But the king fled into the palace, and the citizens kept the stretes of the citie, and began to fight.

47 Then the king called to the Jewes for help, which came to him altogether, and went abroad through the citie.

48 And oue the same day an hundred thousand, and let fire vpon the citie, and tooke many spoiles in that day, and deliuered the king.

49 So whe the citizens sawe that the Jewes had gotten the vpper hande of the citie, and that they theuiflues were dis- appointed of their purpose, they made their supplication vnto the king, saying,

50 ¶ Graunt vs peace, and let the Jewes cease from verryng vs and the citie.

51 So they call away their weapons, and made peace, and the Jewes were greatly honoured befoze the king, and befoze all that were in his Realme, and they came agame to Jerusalem with greete pray.

52 Then King Demetrius sat in þe throne of his kingdom, & had peace in his land.

53 Neuerthelesse he dissembled in all that euer he spake, and withdrew him selfe from Jonathan, neither did he rewarde him according to the benefites which he had done for him, but troubled him verie foze.

54 ¶ After this returned Tryphon with the pong childe Antiochus, which reigne- ed, and was crowned.

55 Then there gathered vnto him all the men of warre, whome Demetrius had scattered, and they sought against him, who fled and turned his backe.

56 So Tryphon tooke the bealies, and ^{Or, elephants} waune Antiochia.

57 And pong Antiochus wyote vnto Jonathan, saying, I appoint thee to be the chiefe Pyelle, and make thee ruler ouer the foure gouernements, that thou maiest be a friend of the Kings.

58 Vpon this he sent him golden vessels to be serued in, and gaue him leaue to drinke in gold, and to weare purple, and to haue a collar of gold.

59 He made his brother Simon also captaine from the coasts of Trypus vnto the borders of Egypt.

60 Then Jonathan went forth, and passed thowow the citie beyond the flood, and all the men of warre of Spria gathered vnto him for to helpe him: so he came vnto Alalon, and they of the citie receiued him honourably.

61 And from thence went he vnto Gaza: but they of Gaza shut him out: wheres foze he laid siege vnto it, and burned the suburbs thereof with fire, & spoiled the.

62 Then they of Gaza made supplication vnto Jonathan, and he made peace with them, and tooke of the sonnes of the chief men for hostages, and sent them to Jerusalem, and went thowowe the countrie vnto Damascus.

63 And when Jonathan heard that Demetrius princes were come into Eades, which is in Galile, with a great holte, purposing to bryue him out of the countrey,

64 He came against them, and left Simon his brother in the countrey.

65 And Simon besieged Beth-sura, and fought against it a long season, and shut it vp.

66 So they desired to haue peace w him, which he graunted them, and afterward put them out from thence, and tooke the citie, and set a garrison in it.

67 Then Jonathan with his host came to the water of Genesar, and betimes in the morning came to d plaine of Bos.

68 And beholde the hostes of the ^{Or, beatben} Strangers met him in the plaine, and had laid ambushmentes for him in the wom-aines.

69 So that when they came against them, the ambushmentes rose out of their places and sarnulhed.

70 So that all that were of Jonathan fled, fled: & there was not one of them left, except Matthias the sonne of ^{Or, Abessalonus,} Absalonus, and Judas the sonne of Galphai the captaines of the holte.

71 Then Jonathan rent his clothes, and cast earth vpon his head, and prayed,

72 And turned agame to them to fight, & put the to flight, so that they fled away.

73 Now when his owne men that were fled, sawe this, they turned againe vnto him and helped him to follow after all vnto their tentes at Cadés, and there they camped.

74 So there were slaine of the strangers the same day about thre thousand men, and Jonathan turned againe to Ierusalem.

CHAP. XII.

1 Jonathan sendeth ambassadours to Rome, 2. And to the people of Sparta, to renewe their covenant of friendship, 20. Jonathan putteth to flight the princes of Demetrius. 40. Tryphon taketh Jonathan by deceit.

1 Jonathan now seeinge the time was meete for him, chose certain men, & sent them vnto Rome, to establish and renewe the friendship with them.

2 He sent letters also vnto the Spartians and to other places, for the same purpose.

3 So they went vnto Rome, and entered into the Senate, and said, Jonathan the hie Priest and the nation of the Jewes sent vs vnto you, for to renewe friendship with you, and the bonde of loue, as in time past.

4 So the Romains gaue the free passports, that men shoulde leade their home into the land of Iuda peaceably.

5 **AND THIS** is the copie of the letters that Jonathan wrote vnto the Spartians.

6 Jonathan the hie Priest with the Elders of the nation, and the Priestes, and the rest of the people of the Jewes, send greeting vnto the Spartians their brethren.

7 Heretofore were letters sent vnto Onias the hie Priest, from Arims, which then reigned among you, that ye would be our brethren, as the copie here vnder written specifeth.

8 And Onias intreated the ambassadour honorably, & receiued the letters: where in there was mention made of the bond of loue and friendship.

9 But as for vs, we neede no such writings: for we haue the holie bookes in our hands for comfort.

10 Nevertheless we thought it good to sende vnto you, for the renewing of the brotherhood and friendship, least we shoulde be strange vnto you: for it is long since the time that ye sent vnto vs.

11 Wherefoze we remember you at all seasons continually, and in the feastes and other days appointed, whē we offer sacrifices and prayers, as it is meete & convenient to thinke vpon our brethren.

12 And we reioyce at your prosperous estate.

13 And though we haue bene environed with great troubles and warres, so that Kinges rounde about vs haue fought against vs,

14 Yet would we not be gracious vnto you, nor to other of our confederats and frendes in these warres.

15 For we haue had helpe from heauen, that hath succoured vs, and we are delivered from our enemies, and our enemies are subdued.

16 Yet haue we chosen Ninnemus, the sonne of Antiochus, and Antipater the sonne of Jason, and sent them vnto the Romains, for to renewe that former friendship with them, and league.

17 We commaunded them also to goe vnto you, and to salute you, and to deliuer you our letters, concerning the renewing of our brotherhood.

18 And now ye shall see vs a pleasure to giue vs an answer of these things.

19 And this was the copie of the letters, which Arims the King of Sparta sente vnto Onias.

20 **THE KING** of the Spartians vnto Onias the hie Priest sendeth greeting.

21 It is founde in writing, the Spartians and Jewes are brethren, and come out of the generation of Abraham.

22 And now for so much as this is come to our knowledge, ye shall doe well to write vnto vs of your prosperitie,

23 As for vs, we haue written vnto you that your cattel and goods are ours, and ours are yours: these things haue we commaunded to be shewed vnto you.

24 Now when Jonathan heard, that Demetrius pynces were come to fight against him, with a greater hoste then afore,

25 He went from Ierusalem, and met them in the lande of Hamath: for hee gaue them not space to come into his owne countrie.

26 And he sent spies vnto their tentes, which came againe, and tolde him, that they were appointed to come vpon him in the night.

27 Wherefoze when the sunne was gone downe Jonathan commanded his men to watche, and to be in armes readie to fight all the night, and set watchmen rounde about the host.

28 But when the aduersaries heard that Jonathan was readie with his men to the battell, they feared and trembled in their heartes, and kindled fire in their tentes, and fled away.

29 Nevertheless Jonathan and his companie knewe it not till the morning: for they sawe the fires burning.

30 Then Jonathan followed vpon them but hee coulde not ouertake them: for they were gone ouer the flood Eleutherus.

31 So Jonathan turned to the Arabians, which were called Zabedi, and slewe them, and toke their spoile.

32 He proceeded further also and came vnto Damascus, and went thorsowe all the countrie.

33 But Simon his brother went south, and came to Ascalon and to the next holdes

Joseph. An-
tig. 13. cba. 8

Or, 1 aede-
monian.

Joseph. An-
tig. 12. cba. 5
Or, 2 Darius.

holdes, departing vnto Joppe, & waime it.

34 For he heard that they would deliuer the holde to them that tocke Demetrius part: wherefoze he let a garison there to keepe it.

35 ¶ After this came Jonathan home, and called the Elders of the people together, and deuided with them foze to build vp the strong holdes in Iudæa,

36 And to make the walles of Ierusalem hie, and to make a great nouit betwixt the castell & the citie, foze to separate it from the citie, that it might be alone, and that men should neither bye, nor sell in it.

37 So they came together to build vp the citie: foze parte of the wall bypon the bycke of the East side was fallen down, and they repaired it, and called it Cas pphenatha.

38 Simon also let vp Abdida in Sephela, and made it strong with gates & barres.

Joseph. Antiq. 13. cba. 9

39 ¶ In the meane time Tryphon purposed to reigne in Asia, and to be crowned when he had slaweth King Antiochus.

40 But he was afrayed that Jonathan woulde not suffer him, but fight against him: wherefoze he went about to take Jonathan, and to kill him: so he departed and came vnto Bethsan.

41 Then went Jonathan south againste him to battell with fourtie thousande chosen men, and came vnto Bethsan.

42 But when Tryphon saw that Jonathan came with so greate an hoste, he durst not lay hande vpon him.

43 But receined him honorably, and commended him vnto all his friends, gaue him rewardes and commaunded his men of warre to be as obedient vnto him as to him selfe.

44 And saide vnto Jonathan, Why hast thou caused this people to take such trauell, seeing there is no warre betwene vs?

45 Therefoze nowe sende them home againe, and chuse certeine men to waite bypon thee, and come thou with mee to Ptolemais: foze I will giue it thee, with the other strong holdes, and the other garisons, & all them that haue charge of the common affaires: so will I returne and departe: foze this is the cause of my comming.

46 Jonathan beleued him, and did as he saide, and sent away his hoste, whiche went into the lande of Iuda,

47 And receined but thre thousand with him, whereof he sent two thousande into Sahle, and one thousande went with him selfe.

48 Now as soone as Jonathan entered into Ptolemais, they of Ptolemais shut the gates, and tooke him, and slewe all them with the sword, that came in with him.

49 Then sent Tryphon an host of footemen, & horsemen vnto Sahle, and into the great playne, to destroye all Jonathans

companie.

50 But when they knew that Jonathan was taken and slaine, & those that were with him, they encouraged one another, and came south against them readie to the battell.

51 But when they which followed byon them sawe that it was a matter of life, they turned backe againe.

52 By this meanes all they came into the land of Iuda peaceably, and belwayed Jonathan, and them that were with him, and feared greatly, and all Israel made great lamentation.

53 For all the heathen that were rounde about them, sought to destroy them.

54 For they saide, Howe haue they no captaine, nor any man to helpe them: they foze let vs nowe fight against them, and roote out their memorie from among men.

CHAP. XIII.

1 After Jonathan was taken, Simon is chosen captaine. 17. Tryphon, taking his children, and money for the redemption of Jonathan, killeth him and his children. 31. Tryphon killeth Antiochus, and possesseth the realm. 36. Demetrius taketh truce with Simon. 43. Simon winneth Gaza. 50. He possesseth the tower of Sion. 53. He maketh his sonne Iohn captaine.

1 Now when Simon heard that Tryphon gathered a great host to come into the lande of Iuda, and to destroy it,

Joseph. Antiq. 13. cba. 9

2 And sawe that the people was in great trembling and feare, he came vp to Ierusalem, and gathered the people together,

3 And gaue them exhortation, saying, We knowe what great things I, and my brethren, & my fathers house haue done foze the lawe and the Sanctuarie, and the battels and troubles that we haue suffered.

4 By reason whereof all my brethren are slaine foze Israels sake, and I am lefte alone.

5 Nowe therefore God fozebid, that I should spare mine owne life in any time of trouble: foze I am not better then my brethren.

6 But I will auenge my nation, and the Sanctuarie, and our wines, & our children: foze all the heathen are gathered together to destroy vs of verie malice.

7 In hearing these wordes the hartes of the people were kindled,

8 So that they cried with a loud voice saying, thou shalt be our captaine in steade of Judas and Jonathan the brethren.

9 Fight thou our battels, and whatsoeuer thou commaundest vs, wee will doe it.

10 ¶ So he gathered all the men of warre, makinge harte to finish the walles of Ierusalem, and fortified it rounde about.

11 Then sent he Jonathan the son of Abisalemus with a great host vnto Joppe, which dyone the out that were therein, and

and retained there him selfe.

12 Tryphon remoued also from Ptolemais with a great armie, to come into the land of Iuda, and Jonathan was with him as prisoner.

Or, Addu. 13 And Simon pitched his tents at Iddis vpon the open plaine.

14 But when Tryphon knew that Simon stood by in stead of his brother Jonathan, and that he would fight against him, he sent messengers vnto him, saying,

15 Where as we haue kept Jonathan thy brother, it is for money that he is owing in the Kings account concerning the bulines that he had in hand.

16 Wherefore send now an hundred talents of silver, and his two sounes for hostages, that when he is letten forth, he will not turne from vs, and we will send him againe.

17 Herethelesse Simon knew he dissimled in his words, yet couained he the money & children to be deliuered vnto him, least he should be in greater hatred of the people of Israel.

18 Who might haue said, Because he sent him not the money & the children, therefore is Jonathan dead.

19 So he sent the children and an hundred talents: but he dissimled, and would not let Jonathan go.

20 Afterward came Tryphon into the land to destroy it, and went round about by the way that leadeth vnto Iddis: but wheresoener they went, thither went Simon and his hoste.

21 Now they that were in the castel, sent messengers vnto Tryphon, he should make halt to come by the wilderness, and to send them vnto vs.

22 So Tryphon made readie at his horsemen: but the same night fel a verie great snowe, so that he came not, because of the snowe: but he remoued & went into the countrie of Galaad.

23 And when he came nere to Bascama, he slew Jonathan, and he was buried there.

24 So Tryphon returned, and went into his owne land.

25 Then sent Simon to take the bones of Jonathan his brother, and they buried him in Iddis his fathers cite.

26 And all Israel bewailed him with great lamentation, and mourned for him verie long.

27 And Simon made vpon the sepulchre of his father and his brethren, a building high to looke vnto, of hewen stone behinde and before.

28 And set by seuen pillars vpon it, one against another, for his father, his mother, & four brethren.

29 And set great pillars round about the, & set armes vpon the pillars for a perpetual memone, and earned shippes beside the armes, that they might be seene of men saying in the sea.

30 This sepulchre which he made at Iddis, standeth yet at this day.

31 If now as Tryphon went south with the pong King Antiochus, he slew him traiterously,

*Ioseph. An-
tig. 17. ca. 10*

32 And reigned in his stead, and crowned him selfe King of Asia, & brought a great plague vpon the land.

33 Simon also built by the castels of Iuda, and compassed them about with high towres, & great walles euen with towres, and gates and barres, & laid by vitales in the strong holdes.

34 Moreover Simon chose certaine men & sent them to King Demetrius, that he would discharge the land: for all Tryphons doings were robberies.

35 Wherevpon Demetrius the King answered him, and wrote vnto him after this maner,

36 DEMETRIUS the King vnto Simon the high Priest, and the friend of Kings, and to the Elders and to the nation of the Jewes sendeth greeting.

37 The golden crowne, & precious stone that ye sent vnto vs, haue we receued, and are ready to make a steadfast peace with you, and to loyze vnto the officers, to release you of the things, wherein we made you free.

*Or, collar,
or, handrick,
in Greeke
Bainen, or,
babeu.*

38 So the things ye haue granted you, shalbe stable: the strong holdes which ye haue builded shalbe your owne.

39 Also we forgone the enuesightes, and fautes committed vnto this day, & the crowne care that ye ought vs: & where as was any other tribute in Ierusalem, it shalbe now no tribute.

40 And they that are made among you to be wytten with our men, let them be wytten by, that there may be peace betwene vs.

41 Thus the poke of the heathen was taken from Israel in the hundredeth & seuentie yeare.

42 And the people of Israel began to write in their letters, & publike instruments, IN THE FIRST yeare of Simon, the high and chiefe Priest, gouernour and prince of the Jewes.

43 In those days Simon camped against Gaza & besieged it round about, where he set by an engine of warre, and approached nere the cite, and bet a towie and toke it.

44 So they that were in the engine, leapt into the cite, & there was a great trouble in the cite.

45 In so much that the people of the cite rent their clothes, and chymed by vpon the walles with their wines, and chydien, and cried with a lowde voyce, beseeching Simon to graunt them peace, saying,

46 Deale not with vs according to our wickednes, but according to thy mercie.

47 Then Simon pitied them, and would fight no more against them, but put the out of the cite, and cleaned the houses, wherein the idols were, and so entered therevnto with Palmes and thanksgiuing.

- 48 So when he had cast all the sicthivelle out, he let such men in it as kept the Law, and fortified it, and builded there a dwelling place for himselfe.
- 49 Now, when they in the castell at Jerusalem were kept, that they could not come forth nor go into the countrie, neither bye nor sell, they were verie hungry, and many of them were famished to death.
- 50 In so much that they besought Simon to make peace with them: which he graunted them, and put them out from thence, and cleansed the castell from sicthivelle.
- 51 And upon the three & twentieth day of the second moneth, in the hundredth sciencie, and one yeare, they entred into it with thanksgiving, and with branches of palm-trees, and with harpes, and with cymbales, and with viols, and with psalmes, and songes, because the great enemy of Israel was overcome.
- 52 And he ordeined þ the same day should be kept euerie yeare with gladnesse.
- 53 And he fortified the mount of the Temple that was beside the castell where he dwelt himselfe with his compaignie.
- 54 Simon also seeing that John his sonne was now a man, he made him captaine of all the hostes, and caused him to dwell in Gazara.

^aOr, Gaza.

CHAP. XIII.

- 1 Demetrius is overcome of Antiochus, 11 Simon being captaine, there is great quietnesse in Israel. 18 The covenant of friendship with the Romanes, and with the people of Sparta is renewed.
- I**n the hundredth, sciencie & two yeare gathered King Demetrius his hostes, & departed vnto Media, to get him help for to fight against Tryphon.
- 2 But when Antiochus the King of Persia and Media heard, that Demetrius was entred within his borders, he sent one of his princes to take him againe.
- 3 So he went and overcame the armie of Demetrius, and tooke him, and brought him to Antiochus, which kept him in ward.
- 4 Thus all the land of Iuda was in rest, so long as Simon lived: for he sought the wealth of his nation: therefore were they glad to haue him for their ruler, and to do him worship alway.
- 5 Simon also wanne the citie of Ioppe to his great honour, to be an haven towne, and made it an entrance vnto the ples of the sea.
- 6 He enlarged also the borders of his people, and conquered the countreies.
- 7 He gathered vnto many of their people that were prisoners, and he had the domination of Gazara, and Beth-sur, and the castell, which he cleansed from sicthivelle, and there was no man that resisted him.
- 8 So that euerie man tilled his ground in peace, and the land gaue her frutes, and the trees gaue their fruite.

- 9 The Elders late in the open places and consulted altogether for the common wealth, and the young men were honourably clothed and armed.
- 10 He provided victuals for the cities, and all kind of munition, so that his glorious fame was renowned vnto the end of the world.
- 11 He made peace throughout the land, & Israel had perfect iustice and ioy.
- 12 For euerie man sate vnder his vine, & the fig trees, and there was no man to fray them.
- 13 There was none in the land to fight against them: for then the Kings were overcome.
- 14 He helped all those that were in aduersitie among his people: he was diligent to see the Law kept, and he tooke away the vngodly, and wicked.
- 15 He beautified the Sanctuary, and increased the vessels of the Temple.
- 16 When the Romanes heard, and the Spartians had knowledge, that Jonathan was dead, they were verie sory.
- 17 But when they heard that Simon his brother was made highe Priest in his stead, and how he had woune the land againe with the cities in it.
- 18 They wrote vnto him in tables of brass, to renew the friendship, and bond of loue, which they had made with Iudas and Jonathan his brethren.
- 19 Which writings were read before the congregation at Jerusalem, and this is the copie of the letters that the Spartians sent,
- 20 THE SENATORS and citie of Sparta vnto Simon the great Duell, and to the Elders, and to the Priests, and to the residue of the people of the Jewes their brethren send greeting.
- 21 When your ambassadours that were sent vnto our people, certified vs of your glorie and honour, we were glad of their coming.
- 22 And haue registred their ambassage in the publike recordes in this maner, NEMENIVS the sonne of Antiochus, and Antipater the sonne of Jason the Jewes ambassadours came vnto vs to renewe amitie with vs.
- 23 And it pleased the people that the men should be honourably increased, & that the copie of their ambassage should be registred in the publike recordes, that it might be for a memorial vnto the people of Sparta: and a copie of the same was sent to Simon the chiefe Priest.
- 24 After this Simon sent Numevius to Rome, with a great shield of golde of a thousand pound weight, to confirme the friendship with them.
- 25 Which when the people vnderstode, they saide, Vahat thanks shal we recompence againe vnto Simon and his children?
- 26 For he and his brethren, and the house of his father haue established Israel, and overcome their enemies, and haue confirme

med the licertle thereof: therefore they wrote this in tables of braze, and set it vpon pillars in mount Sion.

27 The copie of the writing is this, in the eight and twentieth daie of the moneth Augul. ¶ And in the hundredth, seauentie and two yeare, in the thirde yeare of Simon the high Priest.

August.

Or, Ierusalem.

28 ¶ In the great congregation of the Priestes, & of the people, and of the gouernours of the nation, and of the Elders of the countrey, we woulde signifie vnto you p manie varcells haue bene sought in our countrey.

29 Wherem Simon the sonne of Matathias (sonne of the chidren of Iarid) and his brethren put themselves in danger, and resisted the enemies of their nation, that their Sanctuarie, and Lawe might be maintayned, and did their nation great honour.

30 For Jonathan gathered his nation together, and became their highe Priest, and islaid with his people.

31 After that would their enemies haue invaded their countrey, and desloped their land, and lay their handes on their Sanctuarie.

32 Then Simon resisted them & fought for his nation, and spent much of his own substance, & armed the valiant men of his nation, and gaue them wages.

33 He fortified also p cities of Iudea, and Bethsura that lyeth vpon the borders of Iudea (where the ordinance of their enemies lay fourtune) & set there a garrison of the Jewes.

Or, Gazara, or Gazaris.

34 And he fortified Joppe, which lyeth vpon the sea, and Gazara that bordereth vpon Azorus (where the enemies dwelt afore) and there he placed Jewes, and furnished them with thinges necessarie for the reparation thereof.

35 Now when the people sawe the faithfullnes of Simon, and to what glorie he thought to bring his nation vnto, they made him their gouernour, & the chiefe Priest, because he had done all these thinges, and for the vnghtnesse, and fidelitie that he had kept to his nation, and that sought by all meanes to exalt his people.

36 For in his time they prospered well by him, so that the heathen were taken out of their countrey, and they also which were in the cite of Dauid at Ierusalem, where they had made tē a castle, out of the which they went and defiled all thinges that were aboute the Sanctuarie, and did great hurt vnto religion.

37 And he set Jewes in it, and fortified it, for the assurance of the land, and cite, & raised by the walles of Ierusalem.

38 And King Demetrius confirmed him in his high Priesthood for these causes.

39 And made him one of his friendes, & gaue him great honour.

40 For it was reported p the Romanes called the Jewes their friendes, & confederates, and that they honourably recei-

ued Simons ambassadours, 41 And that the Jewes and Priestes consented, p Simon should be their prince, and high Priest perpetually, all was raised by the true Prophet,

42 And that he should be their captaine, & haue the charge of the Sanctuarie, & so let men ouer the workes, and ouer the countrey, and ouer the weapons, and ouer the fortresses, and that should make promise for the holy thinges,

43 And that he should be obedient of euery man, and that all the writings in the countrey should be made in his name, and that he should be clothed in purple, and wear golde,

44 And that it should not be lawfull for any of the people of Priestes to breake any of these thinges, or to withstande his wordes, or to call any congregation in the countrey without him, or be clothed in purple, or wear a collar of golde:

45 And if any did contrarie to these thinges, or brake any of them, he should be punished.

46 So it pleased all the people to agree that it should be done to Simon according vnto these wordes.

47 Simon also accepted it, and was content to be the high Priest, and the captaine, and the prince of the Jewes, and of the Priestes, & to be the chiefe of all.

48 And they commanded to set by this writing in tables of brasse, and to fasten it to the wall that compassed the Sanctuarie in an open place,

49 And that a copie of the same should be layed by in the treasure, that Simon and his sounes might haue it.

CHAP. XV.

1 Antiochus maketh a covenannt of friendship with Simon. 11. Tryphon is persued. 15. The Romanes write letters vnto Kinges and nations in the defence of the Iewes. 27. Antiochus refusing the helpe that Simon sent him, breaketh his covenannt.

1 Moresouer King Antiochus the son of Demetrius sent letters from the ples of the Sea vnto Simon the Priest, and Prince of the Jewes, and to all the nation,

2 Concerning these wordes, ANTIOCHVS the King vnto Simon the great Priest, and to the nation of the Jewes sendeth greeting.

3 For so much as certaine Pestilent men haue vsurped the kingdome of our fathers, I am purposed to chalenge the realme again, and to restore it to the old estate: wherfore I haue gathered a great hoste and prepared shippes of warre,

4 That I may goe thoroow the countrey, and be auenged of them, which haue desloped our countrey, and waked manie cities in the realme.

5 Nowe therefore I doe confirme vnto thee all p libertie, wherof all the kings my progenitors haue discharged thee, and all the paynments, wherof they haue

6 And I giue thee leane to copie money of thine owne kinaye within thy countrey,
 7 And that Jerusalem, and the Sanctuarie be free, and that all the weapons, that thou hast prepared, and the fortresses, which thou hast builded, and keepest in thine handes, shall be thine.
 8 And all that is due vnto the king, and all that shall be due vnto the king, I forgiue it thee, from this time forth for evermore.
 9 And when we haue obtained our kingdome, we will giue thee, and thy nation & the Temple great honour, so that your honour shall bee knowen throughout the world.

Joseph. An.
 29. 13. ch. 11

10 ¶ In the hundredth seuentie and foure yeare went Antiochus vnto his fathers lande, and all the bandes came together vnto him, so that fewe were lesse with Tryphon,
 11 So the king Antiochus pursued him, but he fled and came to Doza, which lyeth by the sea side.
 12 For he saw that troubles were toward him, and that the arme had forsaken him.
 13 Then camped Antiochus against Doza with an hundred and twentie thousand fighting men, and eight thousand horsemen.
 14 So he compassed the citie about, and the shippes came by the sea. Thus they pressed the citie by land, and by sea, in so much that they suffered no man to go in nor out.
 15 In the meane season came Himerius, and his companie from Rome, hauing letters writen vnto the kinges & countreies, wherein were contained these wordes,
 16 Lvcivs the Consul of Rome vnto King Ptolemicus tenderly grating.
 17 The ambassadours of the Jewes are come vnto vs as our friends and confederate from Simon the high Priest, & from the people of the Jewes to renewe friendship, and the bond of loue.
 18 Who haue brought a hicide of golde weping a thousand pound.
 19 Wherefore we thought good to write vnto the kinges and countreies, that they should not goe about to hurt them, nor to fight against them, nor their citie, nor their countrey, neither to maintaine their enemies against them.
 20 And we were content to receiue of the theshelde.
 21 If therefore there be any pestilent fellows fled from their countrey vnto you deliuer them vnto Simon the high Priest, that he may punish the according to their owne lawe.
 22 The same things were writen to Demetrius the king, and to Attalus, and to Arathes and to Arsaces.
 23 And to all countreies, as Sampanes, and to them of Sparta, and to Delus,

and to Mithridus and to Sicion, and to Caria, and to Samos and to Pamphylia, and to Lycia, and to Halicarnassus, and to Rhodus, and to Phaelis, and to Cos, and to Sidon, and to Coztina, and to Sidon, and to Cyprus, and to Cyrene.

Or, Mido, Mydu.

24 And they sent a copie of them to Simon the high Priest.
 25 ¶ So Antiochus the king camped against Doza the seconde time euer ready to take it, and made diuerse engines of warre, & kept Tryphon in, that he could neither goe in nor out.
 26 Then Simon sent him two thousand cholen men to helpe him with siluer and golde, and much furniture.
 27 Heesthelesse, he woude not receiue them, but brake all the couenauit, which he had made with him afore, and withdrew him selfe from him,
 28 And sent vnto him Athenobius one of his friends to commune with him, saying, We withholde Ioye, and Sazara with the callit that is at Jerusalem, the citie of my realme,
 29 Whose borders ye haue destroyed and done great hurt in the lande, and haue a gouerniet of many places of my kingdome.
 30 Wherefore nowe deliuer the citie, which ye haue taken, with the tributes of the places, ye haue rule ouer without the borders of Iudaea,
 31 Else giue me for them five hundred talents of siluer, and for the harme that ye haue done, and for the tributes of the places other five hundred talents: if not, wee will come and fight againste you.
 32 So Athenobius a Kings friend came to Jerusalem, and when he sawe the honour of Simon, and the cupbord of gold and siluer plate, and so great preparation he was astonished, and tolde him the kinges message.
 33 Then answered Simon, and saide vnto him, We haue neither taken other mens landes, nor withholden that which apperteineth to others: but our fathers heritage, which our enemies had vnrighthouly in possession a certaine time,
 34 But when we had occasion we recovered the inheritance of our fathers.
 35 And whereas thou requirest Ioye & Sazara, they did greate harme to our people, and thozowe our countrey, yet will we giue an hundred talents for them. But Athenobius answered him not one worde,
 36 But turned againe angrie vnto the king, and told him all these wordes, and the dignitie of Simon, with all that he had seene: & the king was verie angrie.
 37 ¶ In the meane time fled Tryphon by shippe vnto Othosias.
 38 Then the king made Cendebeus captaine of the sea coast, & gaue him bands of footemen and horsemen,
 39 And commaunded him to remoue the host

Or, comple-
 nest concern-
 inge.

Or, Samp-
 face.
 Or, Delo.

holle toward Iudea, and to build by Cedron, and to fortifie the gates, and to waere against the people: but the king pursued Tiphon.

- 40 So Cendebeus came unto Iannia, & began to bere the people, and to make Iudea, and to take the people prisoners, and to slay them.
- 41 And he built by Cedron, where he set horsemen and garisons, that they might make outrodes by the wapes of Iudea, as the king had commaunded him.

CHAP. XVI.

2 Cendebeus the captaine of Antiochus holle is put to flight by the sonnes of Simon. 11 Ptolemeus the sonne of Abobus killeth Simon & his two sonnes at a banquet. 23 Iohn killeth them that lye in wayes for his life.

Joseph. Ant. 12. 13. ca. 11

1 Then came John by from Gazara, & tolde Simon his father, what Cendebeus had done.

2 So Simon called two of his eldest sons, Iudas and Iohn, & laide vnto them, I, and my brethren, and my fathers house, had euer from our youth vnto this day fought against the enimies of Israel, & the matters haue had good successe vnder our handes, and we haue deliuered Israel oftentimes.

3 But I am now olde, & pe by Gods mercie are of a sufficient age: be ye therefore in stead of me, and my brother, and goe forth and fight for our nation, and the helpe of heauen be with you.

4 So he chose twentie thousand fighting men of the countrie that arose, and went in to the plaine field: & beholde, a mightie great holse came against them both of footemen, and horsemen: but there was a riuer betwirt them.

5 In the morning they arose, and went in to the plaine field: & beholde, a mightie great holse came against them both of footemen, and horsemen: but there was a riuer betwirt them.

6 And Iohn ranged his armie ouer against him, & when he saw that the people was afraide to go ouer the riuer, he went ouer first himselfe, and the men seeing him, passed though after him.

7 Then he diuided his men, & set the horsemen in the middes of the footemen.

8 For their enimies horsemen were verie in any: but when they blew y^e trumpets, Cendebeus fled with his holse, whereof many were slaine, and the remnant gate them to the ffortresse.

9 Then was Iuda Iohns brother wounded: but Iohn followed after them, till he came to Cedron, which Cendebeus had buipt.

10 Iudas they fled vnto the towres that were in the fieldes of Agorus, and those did Iohn burne with fire: thus were there slaine two thousand men of them: so he returned peaceably into y^e land of Iuda.

11 Now in the field of Jericho was Ptolemeus the sonne of Abubus made captaine, and he had abundaunce of siluer and golde.

12 For he had married the daughter of the high Priest.

13 Therefore he wared proude in his minde, and thought to rule the land, and thought to slay Simon and his sonnes by dect.

14 Now as Simon went about thoroowe the cities of the countrie, & studied carefully for them, he came downe to Jericho with Datathias, and Iudas his sonnes in the hundreth, seuentie and lesse men pere, in the eleuenth moneth, which is the moneth Saba.

15 Then the sonne of Abubus received the by treason into a little holde, called Ptochus, which he had built, where he made them a great banquet, and had his men there.

16 So when Simon and his sonnes had made good chere, Ptolemeus stode by with his men, and took their weapons, and entred in to Simon in the banquet house, & slew him with his two sonnes, and certene of his seruants.

17 Whereby he committed a great vilenie, and recompensed euill for good.

18 Then wrote Ptolemeus these thinges and sent to the king, that he might send him an holse to helpe him, & to would deliuer him the countrie with the cities.

19 He sent other men also vnto Gazara, to take Iohn, & sent letters vnto y^e captaine to come to him, and he would giue them siluer and golde and rewardes.

20 And to Jerusalem he sent other to take it, and the mountaine of the Temple.

21 But one came before, and tolde Iohn in Gazara, that his father and his brethren were slaine, and that Ptolemeus had sent to slay him.

22 When he heard this, he was sore astonished, and laide handes of them y^e were come to him, & slew them: for he knewe that they went about to kill him.

23 Concerning other thinges of Iohn, both of his warres, & of his noble actes (wherein he behauid himselfe manfully) of the building of walls which he made, and other of his dooedes;

24 Behold, they are written in the chronicles of his Priesthod, from the time, y^e he was made high Priest after his father. ¶

The second Booke of the Maccabees.

CHAP. I.

1 An Epistle of Iobe the Jewes that dwelt at Ierusalem, sent vnto them that dwell in Egypt, wherein they exhorte them to giue thanks for the death of Antiochus. 19 Of the fire that was bid in the pit. The prayer of Neemias.

1 The brethren the Jewes, which be at Ierusalem, and they that are in the countrie of Iudea, vnto the brethren the Jewes, that are throughout Egypt, sende salutation, and prosperitie.

- 2 God be gracious vnto you and remember his covenant made with Abraham, & Isaac, and Jacob his faithfull seruants,
- 3 And giue you all an heart, to worship him, & to do his will with a whole heart and with a willing minde,
- 4 And open your hearts in his law, and commandements, and send you peace,
- 5 And heare your prayers, and be reconciled with you, and neuer forsake you in time of trouble.
- 6 Thus now we pray here for you.
- 7 When Demetrius reigned, in the hundredth, threescore and ninth yeare, we Jewes wote vnto you in the trouble, & violence þe came vnto vs in those yeares, after that Jason, and his companie departed out of the holie land and Kingdome,
- 8 And burnt the porch, and shed innocent blood. Then we prayed vnto the Lord, and were heard: we offered sacrifices & fine flowe, and lighted the lampes, & set forth the bread.
- 9 Now therfore keepe ye the days of the feast of the Tabernacles in the moneth Chassan.
- 10 ¶ In the hundredth, fourescore & eight yeare, the people that was at Jerusalem, and in Judea, and the counsell and Judas, vnto Antiochus King Ptolomeus maister, which is of the stocke of the annointed Priestes, and to þe Jewes that are in Egypt, sendeth greeting and health,
- 11 In so much as God hath deliuered vs frõ great perils, we thanke him highly, as though we had ouercome the King.
- 12 For he brought them into Persia by heapes, þe fought against the holie citie.
- 13 For albet the captein, & the armie, that was with him, seemed invincible, yet they were slaine in the temple of Menea, by the decret of Pnaces Priestes.
- 14 For Antiochus, as though he would dwell with her, came thither he, and his friends with him, to receiue monney vnder the title of a dowrie.
- 15 But when the Priestes of Menea had laid it forth, and he was entred with a small companie within the temple, they shut the temple, when Antiochus was come in.
- 16 And by opening a priuite doore of the vauite, they cast stones, as it were thunder, vpon the captein and his, and hanging byndes them in peeces, they cut of their heades and threwe them to those that were with out.
- 17 God be blessed in all things, which hath deliuered by the wicked.
- 18 Whereas we are now purposed to keepe the purification of the Temple vpon the five & twentie day of the moneth Chassan, we thought it necessarie to certifie you thereof, that ye also might keepe the feast of the Tabernacles, and of the fire which was giuen vs when Xerximus offered sacrifice, after that he had burnt the Temple, and the altar.
- 19 For when as our fathers were led away vnto Persia, the Priestes, which sought the honour of God, toke the fire of the altar pymp, and hid it in an hollow pit, which was dyne in the bottoine, and theren they kept it, so that the place was unknowne vnto euerie man.
- 20 Now after many yeares when it pleased God that Xerximus should be sent frõ the King of Persia, he sent of the posteritie of those Priestes, which had hid it to fetch the fire, and as they tolde vs, they found no fire, but thicke water.
- 21 Then commaunded þe them to draw it by, & to bring it: & when the things appertening to the sacrifices were brought Xerximus commaunded the Priestes to sprinkle the wood, and the thinges laide therevpon with water.
- 22 When this was done, & the time came that the sunne shone, which afore was hid in the cloude, there was a great fire kindled, so that euerie man maruiled.
- 23 Now the Priestes, and all prayed, while the sacrifice was consuming: Jonathan began, & the other answered therevnto.
- 24 And the prayer of Xerximus was after this manner, O Lord, Lord God maker of all things, which art fearful, & strong, and righteous, & mercifull, and the onely and gracious King,
- 25 Only liberall, onep iust and almightie & euerlasting, thou that deliuerest Israel from all trouble, and hast chosen the fathers, and sanctified them,
- 26 Receiue the sacrifice for thy whole people of Israel, & preserve thine owne portion, and sanctifie it.
- 27 Gather those together, that are scattered from vs: deliuer them that serue among the heathen: looke vpon them which are despised, & abhorred, that the heathen may know that þe art our God.
- 28 Punish them that oppresse vs, & with pride do vs wrong.
- 29 Plant thy people againe in thine holie place * as thy people hath spoken.
- 30 And the Priestes sang Psalmes therevnto.
- 31 Now when the sacrifice was consumed, Xerximus commaunded the great stones to be sprinkled with the residue of the water.
- 32 Which when it was done, there was kindled a flame, which was consumed by the light that shined from the altar.
- 33 ¶ So when this matter was knowen, it was tolde the King of Persia, þe in the place where the Priestes, which were led away, had hid fire, there appeared water, wherewith Xerximus & his companie had purified the sacrifices.
- 34 The King tried out the thing, & closed the place about, and made it holie.
- 35 And to them that the King fauoured, he gaue and bestowed many giftes.
- 36 And Xerximus called the same place a Ephythar, which is to say, purification: but many men call it Xephythar.

*Leuit. 6. 13.
Or 10. 22.
Or 16. 13.*

Deut. 30. 5.

** That is to say, a shining, it is also called Nephi. Or, Nephtar which is a cleansing.*

ding thus much to our former wordes, that it is but a foolish thing to abounde in wordes before the Royle, & to be shyte in the Royle.

CHAP. III.

3 Of the honour done vnto the Temple by the Kings of the Gentiles, 6 Simon vstereth what reserue is in the temple, 7 Heliodorus is sent to take them away, 26 He is stricken of God, and bealed at the prayer of Onias.

1 **W**Hat time as the helie citie was inhabited with all peace, & when the Lawes were verie well kept, because of the godlines of Onias p high Priest, and hatred of wickednesse,

2 It came to passe that euen the King did honour the place, & garnished the temple with great gifts.

3 In so much that Seleucus King of Asia of his owne rents, bare all the costes belonging to the seruice of the sacrifices.

4 But one Simon of the tribe of Beniamin being appointed ruler of the Temple, contended with the hie Priest concerning the iniquitie committed in the citie.

5 And when hee could not ouercome Onias, he gate him to Apollonius the sonne of Tharacas, which then was gouernour of Coelosyria and Phenice,

6 And told him that the treasure in Jerusalem was full of innumerable money, which did not belong to the prouision of the sacrifices, and that it were possible that these things might come into the kings hands.

7 Now when Apollonius came to the king and had shewed him of the money, as it was told him, the king chose out Heliodorus his treasurer, and sent him with a commandement, to bring him the foresaid money.

8 Immediately Heliodorus toke his iourney as though he would visite the cities of Coelosyria and Phenice, but in effect to fulfil the kings purpose.

9 So when he came to Jerusalem, & was courteously receiued of the hie Priest into the citie, he declared what was determined concerning the money, and shewed the cause of his coming, and asked if these things were so in deede.

10 Then the hie Priest told him that there were suche things layde by by the widowes and fatherles,

11 And that a certaine of it belonged vnto Hircanus the sonne of Tobias a noble man, and not as that wicked Simon had reported, & that in all, there were but some hundredth talents of silver, & two hundredth of gold,

12 And that it were altogether impossible to do this wrong to them that had committed it of ruil to the holmes of the place & Temple, which is honoured throughout the whole worlde for holmes and integritie.

13 But Heliodorus because of the Kings commandement given him, sayde that in any wise it must bee brought into the Kings treasure.

14 So he appointe d a day, and went in to take order for these thinges: then there was no small grieue throughout the whole citie.

15 For the Priestes fell downe before the altar in the Priestes garmentes & called vnto heauen vpon him which had made a Law concerning things giuen to be kept that they shoulde be safely preserved for such as had committed them to be kept.

16 Then they that looked the hie Priest in the face were wounded in their heart: for his countenance, & the changing of his colour declared the sorow of his mind.

17 The man was so wrapped in feare and trembling of the bodie, that it was manifested to them that looked vpon him, what sorow he had in his heart.

18 Others also came out of their houses by heapes vnto the common prayer, because the place was like to come vnto contempt,

19 And the women, girt with sackloth vnder their breasts, filled the streets, & the virgins that were kept in, ranne some to the gates and some to the walles, and others looked out of the windowes.

20 And al held vp their hands toward heauen, and made prayer.

21 It was a lamentable thing to see the multitude that fell downe of all sorts, & the expectation of the high Priest beinge in such anguish,

22 Therfore they called vpon the almighty Lord, that he would keepe safe & sure the things which were layd by for those that had deliuered them.

23 Neuerthelesse, the thing that Heliodorus was determined to do, that did hee performe.

24 And as he and his souldiers were now there present by the treasure, he that is the Lord of the spirites, & of all power, shewed a great vision, so that all they which presumed to come with him, were astonished at the power of God, and fell into feare, and trembling.

25 For there appeared vnto the an horse with a terrible man sitting vpon him, most richly barbed, and he ranne fiercely, and smote at Heliodorus with his fore feete, and it seemed that hee that sat vpon the horse, had harness of golde.

26 Moreover, there appeared two pong men, notable in strength, excellent in beautie, & comely in apparell, which stood by him on either side, and scourged him continually, and gaue him manie sore stripes.

27 And Heliodorus fell suddenly vnto the ground, & was covered with great darknes: but they that were with him,ooke him vp, and put him in a litter.

28 Thus he that came with so great con-

or, the state
and prouisi-
on.

panie, and many souldiers into the saide
treasurie, was boine out : for he could
not helpe him selfe with his weapons.

29 So they did knowe the power of God
manifestly, but he was downne by the
power of God, and lay delitute of all
hope and health.

30 And they prayed the Lorde that had
honoured his owne place : for the Tem-
ple which a litle afore was full of feare
and trouble, when the Klughtie Lorde
appeared, was filled with ioy and glad-
nesse.

31 Then straightwayes certaine of Helio-
dorus friendes prayed Onias, that he
would cal vpon the most High to grant
him his life, which lay ready to giue vp
the ghost.

32 So the hie Priest, considering that the
king might suspect that the Jewes had
done Heliodorus some a euill, he offered
a sacrifice for the helpe of the man.

33 Howe when the hie Prieste had made
his prayer, the saime young men in the
saime clothing appeared, and stode be-
side Heliodorus, saying, Gine Onias the
hie Priest thankes: for his sake
hath the Lord granted thee thy life.

34 And seeing that thou hast bene scour-
ged from heauen, declare vnto all men
the mightie power of God : and when
they had spoken these wordes, they ap-
peared no more.

35 So Heliodorus offered vnto the Lorde
sacrifice, & made great vowes vnto him,
which had granted him his life, and
thanked Onias, and went againe with
his hoast to the king.

36 Then testified he vnto every man of the
great workes of God that he had seene
with his eyes.

37 And when the king asked Heliodorus,
who were wicte to be sent yet once a-
gaine to Ierusalem, he said,

38 If thou hast any enimie or traitour,
send him thither, and thou shalt receiue
him well scourged, if he escape with his
life : for in that place, no doubt, there is
a speciall power of God.

39 For he that dwelleth in heauen, hath
his eye on that place, and defendeth it, &
he beatech and destropeth them that
come to hurt it.

40 This came to passe concerning Helio-
dorus, and the keeping of the treasurie.

CHAP. IIII.

1 Simon reporteth euill of Onias. 7 Iason ob-
taineth the office of the hie Priest by corrup-
ting the king. 27 And was by Menelaus
defrauded by like bribing. 34 Onias is slaine
traiterously by Andronicus.

1 **T**his Simon nowe, of whome we
spake before, being a bewpaper of the
money and of his owne naturall
countrey, reported euill of Onias, as
though he had moued Heliodorus vnto
to this, and had bene the munter of the
suill,

2 This was he holde to call him a traitour
that was so beneficiall to the cite, and a
defender of his nation, and so zealous of
the Lawes.

3 But when his malice increased so farre,
that through one that belonged to Si-
mon, murders were committed,

4 Onias considering the danger of this
contention, and that Apollonius, as he
that was the gouernour of Cefolonia
and Phenice, did rage, and increased Si-
mons malice,

5 He went to the king not as an accuser
of the citizens, but as one that intended
the common wealth both priuatly and
publikely.

6 For he sawe it was not possible except
the king tooke order to quiet the mat-
ters, and that Simon would not leaue
off his folke.

7 For after the death of Seleucus, when
Antiochus, called Epiphaneus, tooke the
kingdome, Iason the brother of Onias
laboured by vnlawfull meanes to be hie
Priest.

8 For he came vnto the king, and promi-
sed him three hundredeth and threescore ta-
lents of siluer, and of an other rent, foure
score talents.

9 Besides this he promised him an hun-
dredth and fiftie, if he might haue licence
to ser by a place of exercise, and a place
for the youth, & that they would name
them of Ierusalem Antiochians.

10 The which thing when the king had
graunted, and he had gotten the super-
oritie, he begaue immediatly to buye
his kindred to the customes of the Gen-
tiles,

11 And abolished the friendly priuileges
of the kings, that the Jewes had set by
by John, the father of Eupolemus, whi-
che was sent ambassadour vnto Rome,
to become friendes and confederates :
he put downe their lawes and policies,
and brought by newe statutes, and con-
trarie to the Lawe.

12 For he presumed to build a place of ex-
ercise vnder the castell, and brought the
chiefe young men vnder his subirection : &
made them weare hattes.

13 So there began a great desire to folow
the maners of the Gentiles, & they tooke
by the fashions of strange nations by
the exceeding wickednesse of Iason, not
the hie Priest, but the vngodly person,

14 So that the Priestes were nowe no
more diligent about the seruice of the al-
tar, but despised the Temple, and regar-
ded not the sacrifices, but made haste
to be partakers of the wicked expenses
at the play & after the casting of the
stone.

15 For they did not set by the honour of
of their fathers, but liked the glory of the
Gentiles best of all.

16 By reason whereof great calamitie
came vpon them : for they had them to
be their enimies and punishers, whose
custome they folowe so earnestly, and
belieued

*Or, that he
would write
the Antio-
chians that
were at Ieru-
salem among
them.*

*Or, buyings
in token of
wantonnesse
as the Gen-
tiles did.*

*a This game
was to trie
strength by
casting a
stone that
had an hole
in the mids,
or a piece of
mettall.*

*a In work-
ing some tre
cherie or for
cerie against
him.*

desired to be like them in all things.

17 For it is not a light thing to transgresse against the Lawes of God, but the time following shall declare these things.

*Or, Olimpi-
an sports,
which were
games kept
every fift
yere.*

18 ¶ Now when the games that were vsed every five yeres, were played at Tysrus, the King being present,

19 This wicked Jason sent from Ierusalem men to looke vpon them, as though they had bene Antiochians, which brought thre hundredeth drachmes of silver for a sacrifice to Hercules: albeit they that caried them, desired they might not be bestowed on the sacrifice (because it was not comely) but to be bestowed for other expenses.

20 So he that sent them, sent them for the sacrifice of Hercules: but because of those that brought them, they were given to the making of gallees.

21 ¶ Now Apollonius þ some of Menelaus was sent into Egypt because of þ coronation of King Ptolemyus Philometor: but when Antiochus perceived þ he was euil affectioned toward his affaires, he fought his own assurance, and departed from thence to Ioppe, and so came to Ierusalem,

22 Where he was honourably received of Jason, and of the cite, and was brought in with torchlight, and with great showings, and so he went with his hoast vnto Phenice.

23 Thre yere afterward Jason sent Menelaus, the foresaid Simons brother, to beare the money vnto the king, and to bring to passe certain necessarie affaires, whercof he had given him a memoriall.

24 But he, being commended to the king, magnified him for the appearance of his power, and turned the Priesthood vnto him selfe: for he gaue thre hundredeth talents of silver more then Jason.

*Or, Roman-
decemvirs.*

25 So he gate the kings letters patents, albeit he had nothing in him selfe worthy of the hie Priesthoope, but bare the noimack of a cruell tyrant, and the wrath of a wild beast.

26 Then Jason, which had deceived his own brother, being deceiued by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gate the dominion: but as for the money that he had promised vnto the king, he tooke none order for it, albeit Soltratus the ruler of the castel required it.

28 For vnto him appertained the gathering of the customs: wherfore they were both called before the King.

29 Nowe Menelaus left his brother Ipsi-machus in his stead in the Priesthoope, and Soltratus held Creates which was gouernour of the b Cyprians.

*þ That is, of
then that
measured
the corne.*

30 ¶ Whiles these things were in doing, the Tharsians and they of Mallot made insurrection, because they were giuen to the Kinges concubine called Antiochis.

31 Then came the King in all haste, to as-

peale the businesse, leaving Andronicus a man of ahoistie to be his lieutenant.

32 Nowe Menelaus supposing that he had gotten a convenient time, stole certaine vessels of golde out of the Temple, and gaue certaine of them to Andronicus: and some he solde at Cyprus and in the cities there by.

33 Which when Onias knewe of a suretie, he reproued him, and withdrew him selfe into a Sanctuarie at Daphne by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed him to slay Onias: so when he came to Onias, he counselled him craftily, giuing him his right hand with an othe: howbeit he suspected him, and perswaded him to come out of the Sanctuarie: so he slue him incontinently without any regard of righteousness.

35 For the which cause not only the Jewes, but many other nations also were grieued, & tooke it heauily for the vniuersal death of this man.

36 ¶ And when the King was come againe from the places about Cilicia, the Jewes that were in the cite, and certain of the Greekes that abhorred the fact also, complained because Onias was slain without cause.

37 Therefore Antiochus was soze in his minde, and he had compassion, and wept because of the modestie and great discretion of him that was dead.

38 Wherefore being kindled with anger, he tooke away Andronicus garment of purple, and rent his clothes, and commaundered him to be led throughout the cite, & in the same place wher he had committed the wickednesse against Onias, he was slaine as a murderer. Thus the Lord rewarded him his punishment, as he had deserved.

39 ¶ Nowe when Ipsi-machus had done many wicked deedes in the cite through the counsel of Menelaus, and the brute was spread abroad, the multitude gathered them together against Ipsi-machus: for he had carried out nowe much vessell of golde.

40 And when the people arose, and were full of anger, Ipsi-machus armed about thre thousand, and began to vse vniuersal full power, a certaine tyrant being their captaine, who was no lesse deceiued in wit then in age.

41 But when they vnderstoode the purpose of Ipsi-machus, some gate stones, some great clubbes, and some cast handfulls of dust, which lay by vpon Ipsi-machus men, and those that muaded them.

42 Whereby many of them were wounded, some were slaine, and all the other chased away: but the wicked Church robber him selfe, they killed beside the treasure.

43 For these causes an accusation was laide against Menelaus.

44 And when the King came to Cyprus, theye

tho' men sent from the Senate pleaded
the cause before him,

- 45 But Menelaus, being now commended,
promised to Ptolemus the sonne of Pto-
lemus much money, if he would pre-
swade the King.
- 46 So Ptolemus went to the King in-
to a court, whereas he was to cōseil him
selfe, & turned the Kings mind.
- 47 In so much that hee discharged Me-
nelaus from the accusations (notwith-
standing he was the cause of all mischief)
& condemned those poore men to death,
which if they had told their cause, pea, be-
fore the Scithians, they shuld haue ben
heard as innocent.
- 48 Thus were they soone punished vniust
ly, which folowed vpon the matter for
the cite, & for the people, & for the holy
vessels.
- 49 Wherefore they of Cyprus hated that
wickednes, & misliked all things likes
rally for their buriall.
- 50 And so through the couctousnes of the
that were in power, Menelaus rema-
ined in authority, increasing in malice, &
declared him selfe a greate traitor to the
citizens.

CHAP. V.

- 2 Of the signes and tokens seene in Ierusalem.
- 6 Of the end and wickednes of Iosun. 11 The
pursuit of Antiochus against the Iewes. 15 The
spoiling of the Temple. 27 Maccabeus fleeth
into the wilderness.

1 About the same time Antiochus bus-
ied to take his second voyage into E-
gypt.

- 2 And then were there seene throughout
all the cite of Ierusalem, fourtie daies long,
hofemen running in the ayre, with
robes of golde, and as bandes of speares
men.
- 3 And as troups of hofemen set in ar-
ray, encountering & coursing one against
another with shaking of shields & mul-
titude of darts, & drawing of swords, &
shooting of arrowes, & the glittering of
the golden armour seene, & harnesse of al
sortes.
- 4 Therefore euery man prayed, that those
tokens might turne to good.
- 3 Now when there was gone forth a false
rumour, as though Antiochus had bene
dead, Iosunooke at the least a thousand
men, and came suddenly vpon the cite,
and they that were vpon the walles,
being put backe and the cite at length
taken,
- 6 Menelaus fled into the castel, but Iosun
slew his owne citizens without merce,
not considering that to haue the aduan-
tage against his kinsmen is greates dis-
advantage, but thought that hee had
gotten the victorie of his enemies & not
of his owne nation.
- 7 Yet he gate not the superiortie, but at
the last receiued shame for the rewarde
of his treason, and wrote againe like a

bagabande into the countrey of the Am-
monites.

- 8 Finally hee had this end of his wicked
conuersation, that he was accused be-
fore Areta, the King of the Arabians, &
fled from cite to cite, being pursued of
euery man, & hated as a forsaker of the
Lawes & was in abomination, as an e-
nemie of his countrey & citizens, & was
driuen into Egypt.
- 9 Thus he that had chased many out of
their owne countrey, perished by a bam-
shed man, after that he was gone to the
Lacedemomans, thinking there to haue
gotten succour by reason of kinred.
- 10 And he that had cast many out vnbu-
rich, was thowen out him selfe, no man
mourning for him, nor putting him in
his graue: neither was hee partaker of
his fathers sepulchre.
- 11 Now when these things that were
done, were declared to h King, he thought
that Jude a would haue falle from him:
wherefore he came with a furious mind
out of Egypt, & tooke the cite by violen-
ce.
- 12 Hee commaunded his men of warre al-
so, that they should kill, & not spare suche
as they met, & to slay such as went into
their houses.
- 13 Thus was there a slaughter of pong-
men, and olde men, and a destruction of
men and women, & children, & virgins, &
infantes were murdered:
- 14 So that within thre daies were slaine
fourc score thousand, & fourtie thousand
taken prisoners, and there were as ma-
ny sold as were slaine.
- 15 Yet was he not content with this, but
durst go into the most holy Temple of al
the world, hauing Menelaus that tra-
itor to the Lawes, & to his owne coun-
tre, to be his guide,
- 16 And with his wicked hands tooke the
holy vessels, which other Kings had ga-
nen for the garnishing, glorie & honour
of that place, & handled them with his
wicked hands.
- 17 So haunte in his mind was Antiochus
that hee considered not, that God was
not a lile worthy for the finnes of them
that dwelt in h cite, for the which such
contempt came vpon that places.
- 18 For if they had not bene wrapped in
many finnes, hee, alsoone as he had come,
had suddenly bene punished, & put backe
from his presumption, as Heliodorus
was, whom Seleucus the King sente to
vieto the treasure.
- 19 But God hath not chosen the nation
for the places sake but the place, for the
nations sake.
- 20 And therefore is the place become par-
taker of the peoples trouble, but after-
ward shall it be partaker of the benefices
of the Lorde, & as it is now forsaken in
the wrath of the Almighty, so when the
great Lord shall be reconciled, it shall be
set vp in great worship againe.
- 21 So when Antiochus had take eighte-
tene hundred talents out of the Temple
ye

he gate him to Antiochia in all haste, thinking in his pride to make men saile vpon the drie land, & to walke vpon the sea: such an hee mind had he.

22 But he left deputies to bere the people: at Ierusalem Phillipe a Phrygian by birth, in manners more cruell then hee that set him there:

23 And at Sarcum Andronicus, and with them J Denclaus, which was more grievous to the citizens then the other, & was despitefull against the Jewes his citizens.

24 He sent also Apolonius a cruel pynce, with an armie of two and twentie thousand, whom he commanded to slay those that were toward mans age, and to sell the women, and the ponger foze.

25 So when he came to Ierusalem, he famed peace, and kept him still vntill the holy day of Sabbath: and then finding the Jewes keeping the feast, he commanded his men to take their weapons.

26 And so he slew all them that wer gone forth to the sheue, and running thorough the cite with his men armed, he murdered a great number.

27 But Judas Machabeus, being as it were the tenth, fled into the wilderness, & lived there in the mountaines with his company among the beastes, and dwelling there, and eating grasse, least they should be partakers of the filthines.

CHAP. VI

The Iewes are compelled to leaue the Law of God, & The Temple is desiled, to The women cruelly punished. 28 The grievous paine of Eleazarus.

1 **N**O long after this, sent the King an old man of Athens, foze to compell the Jewes, to transgresse the lawes of the fathers, and not to be governed by the Lawe of God,

2 And to desile the Temple that was at Ierusalem, & to cal it the Temple of Iupiter Olympius, and that of Sarcum, according as they did that dwelt at that place, Iupiter, that kepeth hospitalitee.

3 This wicked government was foze and grievous vnto the people.

4 Foze the Temple was full of dissolution, & gutter of the Gentiles, which dallied with harlots, and had to do with women within the circuit of the holy places, and brought in such things as were not lawfull.

5 The altar also was full of such things, as were abominable and forbidden by the Law.

6 Neither was it lawfull to keepe the Sabbath, nor to obserue their ancient feasts, nor plainly to confesse him self to be a Jewe.

7 In the daie of the Kings birth they were grievously spelled: pafsoze every moneth to banker, and when the feaste of Bacchus was kept, they were constrained to go in the procession of Bacchus with garlands of puer,

8 For conuerth through the counsel of Ptolemens, there went our a commandment vnto the next cities of the heathen against the Jewes, that the like custome, & banking should be kept.

9 And who so would not confoyme themselves to the maners of the Gentiles, should be put to death: then might a man haue seene the present miserie.

10 Foze there were two women brought forth, that had circumcised their sonnes, whom when they had led rounde about the city (h babes hanging at their breasts) they cast them downe headlong ouer the walles.

11 Some that were runne together into denmes to keepe the Sabbath day secretly, were diuorced vnto Phillipe, & were burnt together, because that foze the reverence of the honorable daie they were afraid to helpe them selues.

12 How I beseech those which read this booke, that they be not discouraged foze these calamities, but that they iudge these afflictions, not to be foze destruction but foze chastening of our nation.

13 Foze it is a token of his great goodness, not to suffer sinners long to continue, but straight waies to punish them.

14 Foze the Lord doeth not long waite foze vs, as foze other nations, whom he punisheth when they are come to the fulnes of their sinnes.

15 But thus he dealeth with vs, that our sinnes should not be heaped vpon to h full, so that after ward he should punish vs.

16 And therefore he neuer withholdeth his mercie from vs: and though he punisheth with aduersitie, yet doth he neuer forsake his people.

17 But let this be spoken now foze a warning vnto vs: and now will wee come to the declaring of the matter in fewe wordes.

18 Eleazar then one of the pynical seribes, an aged man, & of a well fauoured countenance, was constrained to open his mouth, & to eat swines fleshy.

19 But he desiring rather to dye gloriously then to liue with hatred, offered him selfe willingly to the torment, and spit it out.

20 As they ought to go to death whiche suffer punishment foze such things, as it is not lawfull to taste of foze the desire to liue.

21 But they that had the charge of this wicked banker, foze that olde frencheshippe of the man,ooke him aside pynlie, and prayed him, that he would take suche fleshy, as was lawfull foze him to die, and as he would pre pare foze him selfe, and dissemble: though he had eaten of the things appointed by the King euen the fleshy of the sacrifice,

22 That in so doing he might be deliuered from death, & that foze the olde friendship that was among them, he would receiue this fauour,

On eating of the flesh that was sacrific- ced.

or, Antiochia.

- 23 **W**hen he began to consider discretely, & as became his age, and the excellencie of his ancient years, and the honour of his gray haire, wherunto he was com, & his most honore consideration from his childhode, but chiefly the holy Lawe made and giuen by God: therefore he answered consequently, and willed them straightwayes to leide him to the graine.
- 24 **F**or it becommeth not our age, said he, to dissemble, wherby many pong persons might thinke, that Cleazar being soire soze pere olde and ten weere now gone to an other religion,
- 25 **A**nd so through mine hypocrisse (for a litle tyme of a transitorie life) might be deceiued by me, and I should practice maledition, and reyoche to mine olde age.
- 26 **F**or though I were now deliuered from the torment of men, yet could I not escape the hande of the Kinghtie, neither aliuie nor dead,
- 27 **W**herfore I will now change this life manfully, and will heve my life such as mine age requireth,
- 28 **A**nd so wil leaue a notable example for suche as be pong, to dye willingly and couragiously for the honourable and holy Lawes. And when he had saide these words, immediatly he went to torment.
- 29 **N**owe they that led him, changed the loue which they bare him before, into hatred, because of the wordes that he had spoken: for they thought it had ben a rage.
- 30 **A**nd as he was ready to giue the ghost because of the strokes, he sighed and said, **T**he Lord that hath the holy knowlege, knoweth manifestly, that whereas I might haue bene deliuered from death, I am scourged & suffer these soze paines of my body: but in my minde I suffer them gladly for his religion.
- 31 **E**uen now aftee this manner ended he his life, leauing his death for an example of a noble courage, and a memoriall of vertue, not onely vnto pong men, but vnto all his nation.

CHAP. VII.

The punishment of the seven brethren and of their mother.

- 1 **I**t came to passe also that seven brethren, with their mother, were taken to be compelled by the King against the Lawe, to easte swines flesh, and were tormentted with scourges and whips.
- 2 **B**ut one of them, which spake first, said thus, **W**hat seekst thou? and what wouldst thou knowe of vs? we are ready to die, rather then to transgresse the Lawes of our fathers.
- 3 **T**hen was the King angry, and commanded to heat pannes and candiors, which were incontinently made hot.
- 4 **A**nd he commanded the roge of him that spake first, to be cut out, and to flay him and to cut off the vtmost parttes of

his body in the sight of his other brethren and his mother.

- 5 **N**ow when he was thus mangled in al his members, he commanded him to be brought aline to the fire and to fric him in the panne: and while the smoke for a long tyme smoked out of the panne, the other brethren with their mother, exhorted one an other to dye couragiously, saying in this manner,
- 6 **T**he Lorde God doth regard vs, and in deede taketh pleasure in vs, as Ioyces^r declared in the song wherem he testifieth openly, saying, **T**hat God will take pleasure in his seruants,
- 7 **S**o when the first was dead after this manner, they brought the second to make him a mocking stocke, and when they had pulled the skinn with the haire out of his head, they asked him, if he would eat, or he were panned in all the members of the bodp.
- 8 **B**ut he answered in his own language, and saide, **N**o. Wherfore he was tormentted southwithy like the first.
- 9 **A**nd when he was at the last breath, he saide, **T**hou murthrerer takest this present life from vs, but þ king of the world wil raise vs vp, which die for his Lawes, in the resurrection of euertlasting liue.
- 10 **A**fter him was the third had in desision, and when they demaunded his tongue, he put it out incontinently, and stretched south his hands boldp.
- 11 **A**nd spake manfully, **T**hese haue I had from the heauen, but nowe for the sake of God, I despise them, and trust that I shall erreue them of him againe.
- 12 **I**n so muche that the King and they which were with him, marvelled at the pong mans courage, as at one that no thing regarded the paines.
- 13 **A**nd nowe when he was dead also, they vbered and tormentted the fourth in like manner.
- 14 **A**nd when he was nowe ready to dye, he said thus, **I**t is better that we should change this which we might hope for of men, and waite for our hope from God, that we may be raised vp againe by him: as for thee, thou shalt haue no resurrection to life.
- 15 **A**fterward they brought the fifth also, and tormentted him,
- 16 **W**ho looked vpon the King, and saide, **T**hou hast power among men, & though thou be a mortall man, thou dost what thou wilt: but think not, that God hath forsaken our nation.
- 17 **B**ut abide a while, and thou shalt see his great power, howe he will torment thee and thy kinde.
- 18 **A**fter him also they brought the sixte, who being at the point of death, saide, **B**eeuie not thy selfe foolishly: for we suffer these things, which are worthe to be wondered at for our owne sakes, because we haue offended our God.
- 19 **B**ut thinke not thou, which understakest to fight against God, that þ shalt be unpun-

Deut. 32. 36

Or, to all other manner of life.

Unpittished.

- 20 But the mother was marvellous as
bone all other, and worthy of honourable
memorie: for when she sawe her seven
sonnes slaine within the space of one day,
she suffered it with a good will, because of
the hope that he had in the Lord.
- 21 Pea, she exhorted euery one of them in
her own language, and being full of cour-
rage and wisdom, stirred by her wo-
manly affections with a manly stomach,
and said vnto them,
- 22 I can not tell howe ye came into my
wombe: for I neither gaue you breath
nor life: it is not I that set in order the
members of your body,
- 23 But doubtlesse the Creator of the world,
which formed the birch of man, & found
out the beginning of all things, will also
of his owne mercie giue you breath and
life againe, as ye now regarde not your
owne selues, for his Lawes sake.
- 24 Nowe Antiochus thinking him selfe
despised, and considering the inuious
wordes, while the pougest was yet aliue,
he did exhort him not onely with wordes,
but swore also vnto him by an othe that
he would make him rich and wealthie, if
he would forsake the Lawes of his fa-
thers, and that he would take him as a
friend, and giue him offices.
- 25 But when the yong man would in no
case hearken vnto him, the King called
his mother, and exhorted that she would
counsell the yong man to forsake his life.
- 26 And when he had exhorted her with
many wordes, she promised him that she
would counsell her sonne.
- 27 So she turned her vnto him, laughing
the cruell tyrant to scorn, and spake in
her owne language, O my sonne, haue
pittie vpon me, that bare thee nine mo-
nethes in my wombe, & gaue thee sucke
these yeares, and nourished thee, and
tooke care for thee vnto this age, and
brought thee by.
- 28 I beseech thee, my sonne, looke vpon
the brauer, and the earth, and all that is
therein, and consider that God made
them of things that were not, and so
was mankinde made likewise.
- 29 Feare not this hangman, but shew thy
selfe worthy such brethren by suffering
death, that I may receiue thee in mercie
with thy brethren.
- 30 While she was yet speaking these wordes,
the yong man saide, Whom wayte
ye for? I will not obey the Kings com-
mandement: but I will obey the com-
mandement of the Lawe that was gi-
uen vnto our fathers by Moses.
- 31 And thou that imaginest all mischief
against the Hebrewes, shalt not escape the
hand of God.
- 32 For we suffer these things, because of
our sinnes,
- 33 But though the lining Lord be angrie
with vs a little while for our chaulming
and correction, yet will he be reconciled
with his owne seruants.

34 But thou, O man without religion &
most wicked of all men, list not thy selfe
by in baine, which art puffed vp with
vncertaine hope, and liftest thine hands
against the seruants of God.

35 For thou hast not yet escaped the iudg-
ment of Almighty God, which seeth all
things.

36 My brethren that haue suffered a lit-
tle paine, are nowe vnder the diuine cos-
tment of euerlasting life: but thou
vowe the iudgement of God, shalt suffer
iust punishments for thy pride.

37 Therefore I, as my brethren haue done,
offer my body and life for the Lawes of
our fathers, beseeching God, that he will
soone be mercifull vnto our nation, and
that thou by torment and punishment
mayest confesse, that he is the onely
God,

38 And that in me and my brethren the
wrath of the Almighty, which is righ-
teously fallen vpon all our nation, may
cease.

39 Then the King being kindled with auer-
ger, raged more cruellly against him then
the others, and tooke it grieuouly, that
he was mocked.

40 So he also dyed holy, and put his
whole trust in the Lord.

41 Last of all after the sonnes, was the mos-
ther put to death.

42 Let this nowe be ynough spoken con-
cerning þe bankers, & extreme cruelties,
CHAP. VIII.

1 Iudas gathereth together his host. 9 Nica-
nor is sent against Iudas, 16 Iudas exhor-
teth his souldiers to constancie, 20 Nicapor
is ouercome. 27 The Lewes giue thanks, af-
ter they haue put their enemies to flight, dis-
tiding part of the spoiles vnto the fatherlesse
& vnto the widowes, 30 Timotheus and Bac-
chides are discomfired, 35 Nicapor sleeth
vnto Antiochus.

I Then Iudas Maccabeus, and they
that were with him, went priuily
into the towne, and called their
kinfolkes and friends together, & tooke
vnto them all such as continued in þe
Ieswes religion, and assembled fixe thous-
sand men.

2 So they called vpon the Lord, that he
would haue an eye vnto his people,
which was bereft of euery man, & haue
pittie vpon the Temple that was defiled
by wicked men,

3 And that he would haue compassion
vpon the cite that was destroyed, and
almost brought to the ground, and that
he would heare the voyce of the bloud
that cryed vnto him,

4 And that he would remember the wic-
ked slaughter of the innocent childzen, &
the blasphemies committed against his
name, and that he would shewe this
hatred against the wicked.

5 Nowe when Maccabeus had gathe-
red this multitude, he could not be with-
stand by the heathen: for the wrath of
the Lord was turned into mercie.

6 Therefore he came at bulwarks, and burnt by the townes and cities: yet he toke the most commodious places, and slew many of the enemies.

7 But specially he besied the nightes to make such assaults, insomuch that the brute of his manliness was spred euery where.

8 And when Philippe sawe that this man increased by litle and litle, & that things prospered with him for the most parte, he wrote vnto Ptolemius the gouernour of Coelosyria and Phenice, to helpe him in the kings busines.

9 Then sent he Spardil Hicanos the sonne of Patroclus, a speciall friende of hys, and gaue him of all the nations of the heathen no lesse then twentie thousande men, to roote out the whole generation of the Jewes, & iopned with him Sojgias a captain, which in matters of war had great experience.

10 Hicanos obeyed also a tribute for the king of two thousand talentes, whiche the Romans shoulde haue, to be taken of the Jewes that were taken prisoners.

11 Therefore immediatly he sente to the cities on the seacoast, prouoking them to hys Jewes to be their seruauntes, promising to sell fourescore and ten for one talent: but he considered not the vengeance of almighty God, that shoulde come vpon him.

12 When Judas then knewe Hicanos coming, he tolde them that were with him, of the coming of the arme.

13 Nowe were there some of them fearefull which trusted not vnto the righteousness of God, but fled away & abode not in that place.

14 But the other soule all that they had left, and besought the Loyde together, to deliuer them from that wicked Hicanos, which had solde them, or euer he came nere them.

15 And though he woulde not doe it for their sakes, yet for the couenaunt made with their fathers, and because they called vpon his hoip and glorious name.

16 And so Jhaccabeus called his men together, about sixe thousande, exhorting them not to be afrayde of their enemies, neither to feare the greate multitude of the gentiles, which came against them vnrighteously, but to fight manly.

17 Setting before their eyes the iniurie that they had vniuilly donz to the holy place, and the crueltie done to the cite by desision, and the destruction of the orders established by their fathers.

18 For they, saide he, trust in their weapons and boldnes: but our confidence is in the almighty God, which at a becke can both destroy them þy come against vs and all the worlde.

19 Moreover he admonished them of the helpe of God shewed vnto their fathers, as when there perished an hundred and fourescore, and sixe thousande

under* Demiantherit.

20 And of the battell þey had in Babylon against the Salarians, how they came in all to the battell eight thousand, with foure thousande Macedonians: and when the Macedonians were astonishyd, the eight thousande slew an hundred and twentie thousande though the helpe that was giuen them from heauen, wherby they receyued many benefites.

21 Thus when he had made them bolde with these wordes, & ready to dye for the Lawes and the countrie he deuided his armie into foure partes.

22 And made his owne brethren raytames ouer the armie, to wit, Simon, and Joseph and Jonathan, giuing eche one fiftene hundred men.

23 And when Eleazarus had read the holy booke, and giuen them a token of þe helpe of God, Iudas which led the foze warde, iopned with Hicanos,

24 And because the Almighty helped, they slew about nine thousande men, and wounded and maimed the most part of Hicanos hoste, and so put all to flight.

25 And toke the money from those that came to hys them, and pursued the far: but lacking tyme they returned.

26 For it was the day before the Sabbath, and therefore they woulde no longer pursue them.

27 So they toke their weapons, and spoyled their enemies, and kept þe Sabbath, giuing thanks and praying the Loyde wonderfullly, which had deliuered them that day, and powred vpon them the beginning of his mercie.

28 And after the Sabbath, they distributed the spoyles to the sicke, and to the fatherlesse, and to the widowes, and deuided the residue among their selues and their children.

29 When this was done, & they all had made a generall prayer, they besought the mercifull Loyde to be reconciled at the length with his seruauntes.

30 Afterwarde with one consente they sell vpon Turotheus and Bachibes, and slew about twentie thousande, and wanne hie and strong holdes, and deuised great, spoyles, and gaue an euall portion vnto the sicke and to the fatherlesse, and to the widowes and to the aged persons also.

31 Moreover they gathered their weapons together, and laped them by diligently in conuenient places, & brought the remnant of þe spoyles to Ierusalem.

32 They slew also Philarches a moite wicked person, which was with Turotheus, & had vered þe Jewes many waies.

33 And when they kepte the feast of victorie in their countrey, they burnt Callisthenes that had set fire vpon the holy gares, which was fled into a litle house: so he receiued a rewarde more for his wickednesse.

2 Ki. 19. 35.
1 Ja. 37. 36.
Job. 11 g. ecc.
48. 32. 1.
mar. 7. 41.
Some reade
sixe thousande.

*Or, Esdras.

Num. 31. 27
1 Ja. 30. 24.

24 And the most wicked Arianos, which had brought a thousande marchants to bye the Jewes,
 35 He was through the helpe of the Lord brought downe of them who he thought as nothing, in foumch that he put off his glorious raiment, and sed ouertwhart the countrie like a fugitive seruaunte, and came alone to Antiochia, with great dishonour through the destruction of his host.
 36 Thus he that promised to pay tribute to the Romaines, by meanes of the pisoners of Ierusalem, brought newes, that the Jewes had a defendour, and for this cause none coulde hurte the Jewes, by cause they followed the lawes appointed by him.

CHAP. IX.

1 Antiochus willing to spoyle Persepolis is put to flight. 15. As he persecuteth the Jewes, hee is stricken of the Lorde. 13. The feined repentance of Antiochus 28. He dieth miserably.

1 **A**T the same time, came Antiochus againe with dishonour out of the countrie of Persia.
 2 For when he came to Persepolis, and went about to robbe the Temple, and to subdue the cite, the people ranne in a rage to defende them selues with their weapons, & put them to flight, and Antiochus was put to flight by the inhabitants, and returned with shame.
 3 Howe when he came to Ecbatane, hee vnderstode the things that had come vnto Arianos, and Tnothens.
 4 And then being chased in his shame, he thought to impute to the Jewes their faulte, which had put him to flight, and therefore commanded his charret man to drine continually, and to dispatch the iourney: for Gods iudgement compelled him: for he had sayde thus in his pryde, I will make Ierusalem a common buryng place of the Jewes, when I come thither.
 5 But the Lord Almighty and God of Israel smote him with an incurable and invisible plague: for assoone as he had spoken these wordes, a paine of the bowelles, wh was remediless, came vpo him, and soie tormentes of the inner part.
 6 And that most mistly: for he had tormented other mens bowels with diuers, and strange tormentes.
 7 Howbeit hee woulde in no wise cease from his arrogancie, but swelled the more with pryde, breathing out fire in his rage against the Jewes, and commaunded to hast the iourney: but it came to passe that he fell downe from the charret that ranne with him, so that all the members of his bodie were bryled with the great fall.
 8 And thus he that a little afore thought he might commaund the howdes of the East so pryde was he beyond the condit

cion of man) & to weigh the hie monuments in the balance, was nowe cast on the ground, & caried in an hofelitter, declaring vnto all the manifest power of God.
 9 So that the woymes came out of the bodie of this wicked man in aboundance: and whyles he was a liue, his flesh fell of for paine and torment, and all his armenie was greued at his sinell.
 10 Thus no man coulde beare because of his stincke, but a little afore thought he might reach to the starrs of heauen.
 11 Then he began to leaue of his greates pryde, and selfe will, when he was plagued, & came to the knowledge of himselfe by the scourge of God, & by his paine which increased euery moment.
 12 And when he himself might not abide his owne stinke, he saide these wordes, It is mete to be subiect vnto God, and that a man which is mortall, should not thinke him selfe equal vnto God through pryde.
 13 This wicked person prayed vnto the Lorde, who woulde haue no mercie on him,
 14 And saide thus that he woulde set at libertie the holy cite vnto the whiche he made halt to destroy it, and to make it a buryng place.
 15 And as touching the Jewes whome he had iudged not worthe to be burped, but would haue cast them out with their children to bee deuoured of the foules and wilde bestes, he would make them all like the citizens of Athens.
 16 And whereas he had spoiled the holy Temple afore he would garnishe it with great gistes, and increase the holy vessels, and of his owne rentes beare the charges belonging to the sacrifices.
 17 Pea, and that he woulde also become a Jewe himselfe, and goe thorowe all the world that was inhabited, & preach the power of God.
 18 But for all this his paines would not cease: for the iust iudgement of God was come vpon him: therefore disparing of his health, hee wrote vnto the Jewes this letter vnder written, concerning the forme of a supplication.
 19 **T**HIS KING and Prince Antiochus vnto the Jewes his loving citizens witheth much ioye & health and prosperitie.
 20 If ye and your children fare well, & if all thynges goe after your minde, I giue greates thankes vnto God hauing hope in the heauen.
 21 Though I be sicke, yet I am mindeful of your honour, and good will for the loue I beare you: therefore when I returned from the countrie of Persia, and fell into a sore disease, I thoughte it necessarie to care for the common safetie of all,
 22 Not distrusting mine health, but hauing gret hope to escape this sickness.
 23 Therefore considering when my father led an host against the high countries he appointed who should succede him.

Act. 12, 23.
 Or, rottenness.

Or, God their defender.

- 24 That if any controuersie happened contrary to his expectation, or if that any tidings were brought that were grievous, they in the land might knowe to whom the affaires were committed, that they should not be troubled.
- 25 Again, when I ponder how þ the gouernours, that are borderers, & neighbours vnto my kingdom, wayte for all occasions, & take but for oppoꝛtunitie, I haue ordeined that my sonne Antiochus shalbe King, whõ I oft commended & committed to many of you, whẽ I went into þ his pꝛomises, & haue written vnto him as followeth hereafter.
- 26 Therefore, I pray you, and require you to remember the benefites that I haue done vnto you generally, and particu- larly, and that euery man will be faith- full vnto me and my sonne.
- 27 For I trust that he will be gentle, and souing vnto you according to my mind.
- 28 ¶ Thus the murderer & blasphemer suffered most grieuouly, and as he had increasid other men, so he died a miser- able death in a strange countrie among the mounteines.
- 29 And Philip that was brought by with him, carried away his body, who fear- ing the sonne of Antiochus, went into Egypt to Ptolemens Philometos.

CHAP. X.

¶ *Judas Maccabeus taketh the cite of the temple. 10 The actes of Eupator. 16 The Iewes fight against the Idumeans. 24 Timotheus inuadeib Iudaea, with whom Judas ioyneth battle. 29 Five men appeare in the aire to the helpe of the Iewes. 37 Timotheus is slaine.*

- 1 **M**accabeus now and his compa- nies, though the helpe of the Lorde, wanne the temple and the cite as- gaine,
- 2 And destroyed the altars, and chappels that the heathen had builded in the open places,
- 3 And cleasned the Temple, and made another altar, and burned stones, and tooke fire of them, and offered sacrifices, and incense two peeres, and fire mo- neths after, and set forth the lampes, and the shewbread.
- 4 When that was done, they fell downe flat vpon the ground, & besought þ Lord that they might come no more into such troubles: but if they sinned any more against him, that he himselfe would cha- sten them with mercie, and that they might not be deliuered to the blasphemous, and barbarous nations.
- 5 Now vpon the same day, that the stran- gers polluted the Temple, on the verie same day it was cleasned againe euen the five and twentieth day of the same mo- neth, which is ¶ Challeu.
- 6 They kept eight dayes with gladnesse as in the feast of þ Tabernacles, remem- bring, that not long agoe, they hidde the feast of the Tabernacles when they

liued in the mounteines and denies like beastes.

- 7 And for the same cause they bare greene bonghes, & faire branches and palmes, & sang psalmes vnto him that had giuen them good successe in cleasning his place.
- 8 They ordeined also by a common statute, and decree that euery yeare those dayes should be kept of the whole nation of the Iewes.
- 9 And this was the end of Antiochus called Epiphanes.
- 10 ¶ Now wil we declare the actes of Antiochus Eupator, which was the sonne of this wicked man, gathering briefly þ calamities of the warres that followed.
- 11 For when he had taken the kingdom, he made one Lysias, which had ben cap- taine of the hoste in Idemce, and Coe- loquia, ruler ouer the affaires of the reahne.
- 12 For Ptolemens that was called Ma- cron, purposed to doe iustice vnto the Iewes for the wrong, that had ben done vnto them, and went about to behaue himselfe peaceably with them.
- 13 For the which cause he was accused of his friendes before Eupator, and was called oft times traitour, because he had left Epyrus that Philometos had com- mitted vnto him, & came to Antiochus Epiphanes: therefore seeing þ he was no more in estimation, he was discouraged, and possessed himselfe, and dyed.
- 14 ¶ But when Soigias was gouernour of the same places, he entertraind stran- gers, and made warre oft times against the Iewes.
- 15 Moreover the Idumeans that hidde the strong holdes, which were made for their purpose, troubled the Iewes, and by receiuing them that were driven frõ Jerusalem, tooke in hand to continue warre.
- 16 Then they þ were with Maccabeus made prayers, & besought God that he would be their helper, & so they fell vpon the strong holdes of the Idumeans,
- 17 And assaulted them sore, that they wau- the places, and slew all that fought against them on the wall, and killed all that they met with, & slew no lesse then twentie thousand.
- 18 And because certene (which were no lesse then nune thousand) were fled into two strong castles, hauing all manner of thinges conuenient to susteine the siege,
- 19 Maccabeus left Simon, and Joseph, and Zacharias also, and those that were with them, which were enough to be- siege them, and departed to those places which were moze necessarie.
- 25 Now they þ were with Simon, being led with conetouresse, were mtreated for money, though certene of those that were in the castle & tooke seueritie thou- sand a drachmes, and let some of them escape.
- 21 But when it was tolde Maccabeus what was done, he called þ gouernour of

4 A drachme is the eight part of an ounce, which is about three pence sterling.

The people together, & accused those men, that they had sold their brethren for money, and let their enemies go.

22 So he slew them when they were convicted of treason, & immediately wan the two castles :

23 And having good successe ; as in all the warres that he tooke in hand, he slew in the two castles mo then twentie thousand.

24 Now Timotheus whom the Jewes had overcome afore, gathered an armie of strangers of all sortes, and brought a great troupe of horsemen out of Asia to winne Jewrie by strength.

25 But when he drew nere, Maccabeus, and they that were with him, turned to pray vnto God, and sprinkled earth vpon their heads, and grided their remes with sackcloth,

26 And fell down at the foote of the altar, & besought the Lorde to be mercifull to them, and to be an enimie to their enemies, & to be an aduersarie to their aduersaries, * as the Law declareth.

27 So after the prayer, they took their weapons, and went on further from the rite, & when they came nere vnto the enemies, they took hede to themselves.

28 And when the morning appeared, they both ioyued together: the one parte had the Lord for their refuge, and pledge of prosperitie, and noble victorie, and the other tooke courage as a guide of the warre.

29 But when the battell ward strong, there appeared vnto the enemies from heauen five comely men vpon horses with hudes of golde, and two of them led the Jewes,

30 And toke Maccabeus betwixt them, and covered him on euerie side with their weapons, and kept him safe, but shot dartes, and lightnings against the enemies, so that they were confounded with blindness, and beaten downe and full of trouble.

31 There were slaine of foote men twentie thousand and five hundred, and six hundred horsemen.

32 As for Timotheus himself, he fled vnto Gazara, which was called a verie strong holde, wheren Thereas was captiue.

33 But Maccabeus & his companie laid siege against the fortresses with courage for foure dayes.

34 And they that were within, trusting to the height of the place, blasphemed exceddingly, and spake horrible wordes.

35 Neuerthelesse vpon the fifth day in the morning, twentie pong men of Maccabeus companie, whose hearts were inflamed, because of the blasphemies, came vnto the wall, and with boide stomakes smote downe those that they met.

39 Others also that stoned by vpon the engines of warre against them that were within, set fire vpon the towres, and burnt thome blasphemers quicke with the fires that they had made, and

others brake by the gates, and received the rest of the armie, and tooke the citie.

37 And having found Timotheus, he was crept into a cave, they killed him, & they reas his brother with Apollophanes.

38 When this was done, they praised the Lord with psalmes, and thanksgiving, which had done so great things for Israel, and given them the victorie.

CHAP. XI.

1 *Lyfias goeth about to overcome the Jewes, & Succour is sent from beauen vnto the Jewes. 16 The letter of Lyfias vnto the Jewes. 20 The letter of King Antiochus vnto Lyfias, 27 A letter of the same vnto the Jewes. 34 A letter of the Romanes to the Jewes.*

1 **V**erie shortly after this, Lyfias the Kings steward, & a kinsman of his, which had the gouernance of the affaires, took soze displeasure for the things that were done.

2 And when he had gathered about foure score thousand, with all the horsemen he came against the Jewes, thinking to make the citie an habitation of the Gentiles.

3 And the Temple would he haue to get money by, like the other temples of the heathen : for he would sell the Priestes office euerie peace.

4 And thus being puffed vp in his mind, because of the great number of footmen, and thousands of horsemen, and in his fourescore elephants,

5 He came into Iudea, and drew nere to Beth-sura, which was a castell of defence five furlongs from Jerusalem, & layde soze siege vnto it.

6 But when Maccabeus, & his companie knew he besieged the holdes, they, and all the people made prayers with wailing, and teares before the Lord, that he would send a good Angell to deliuer Israel.

7 And Maccabeus him selfe first of all tooke weapons, exhorting the other that they would iearde them selues together with him to helpe their brethren: so they went forth together with a couragions minde.

8 And as they were there besides Jerusalem there appeared before them vpon horsebacke a man in white clothing, having his haire of golde.

9 Then they praised the mercifull God also together, and took heart, in so much that they were ready, not only to fight with men, but w the most cruel bestes, and to breake downe walles of iron.

10 Thus they marched forward in aray, hauing an helper from heauen : for the Lord was mercifull vnto them.

11 And running vpon their enemies like lions, they slew eleven thousand footemen, and sixtene hundred horsemen, & put all the other to flight.

12 Many of them also being wounded, escaped

Exod. 23. 10,
deut. 20. 4.

*Or, the five
and twentieth day.

Whereof
eight make
a myle.

escaped naked, and Iudas himselfe fled away shamefull and so escaped,

13 Why as he was a man of vnderstanding, considering what losse he had had, and knowing, that the Hebrewes couide not be overcome because the almightie God helped them sent vnto them.

14 And promised that he woulde consent to all things which were reasonable, and perswade the king to be their friende.

15 Iudaccabeus agreed to Iudas requestes hauing respect in all things to the common wealth, and whatsoeuer Iudaccabeus wrote vnto Iudas concerning the Jewes, the king granted it.

16 For there were letters written vnto the Jewes from Iudas concerning these wordes, **LYSIAE** vnto the people of the Jewes sendeth greeting.

17 John and Abellaiou, which were sent from you deliuered me the things that you demand by writing, and required me to fulfill the things that they had declared.

18 Therefore what things soeuer were meete to be reported to the king himselfe, I haue declared them, and he granted that that was possible.

19 Therefore if pe beane your selues as friends towards his affaires, hereafter also I will endeavour my selfe to do you good.

20 As concerning these things, I haue giuen commaundement to these men, & to those whom I sent vnto you, to communicate with you of the same particularly.

21 Fare ye well, the hundredeth and eight and fourtie yeare, the foure and twentieth day of the moneth of **Dolcois** thus.

22 ¶ Nowe the Kinges letter contained these wordes, **KING ANTIOCHVS** vnto his brother Iudas sendeth greeting.

23 Since our father is translated vnto the gods, our will is, that they whiche are in our realme, lue quietly, that euery man may applie his owne affaires.

24 We vnderstand also that the Jewes woulde not consent to our father, for to be brought vnto the custome of the gentiles, but woulde keepe their owne manner of liuing: for the which cause they require of vs, that we woulde suffer the to liue after their owne lawes.

25 Wherefore our mind is that this nation shall be in rest, and haue determined to restore them their Temple, that they may be gouerned according to þe custome of their fathers.

26 Thou shalt doe well therefore to sende vnto them and graunt them peace, that when they are certified of our minde, they may be of good comforte, and cheerefully goe about their owne affaires.

27 And this was the Kinges letter vnto the nation, **KING ANTIOCHVS** vnto the Elders of the Jewes, and to the rest of the Jewes sendeth greeting.

28 If ye fare well, we haue our desire: we are also in good health.

29 Menelaus declared vnto vs þe desire was to returne home, and to applye your owne busines.

30 Wherefore, those that will depart, we giue them free libertie, vnto the thirtieth day of the moneth of **Dantheus**.

31 That the Jewes may vse their owne manner of liuing and lawes, like as afore none of them by any manner of wayes to haue harme for things done by ignorance.

32 I haue sent also Menelaus to comfort you.

33 Fare ye well the hundredeth and eighte and fourtie yeare, the fiftenthy day of the moneth of **Dantheus**.

34 ¶ The Romanes also sent a letter concerning these wordes, **QVINTVS MEMMIVS** and **CICVS** Iudaccabeus ambassadours of the Romanes, vnto the people of the Jewes sende greeting.

35 The things that Iudas the Kinges kinsman hath granted you, we grant the same also.

36 But concerning þe which he shall report, vnto the king, sende hither some with speede, when ye haue considered the matter diligently, that we maye consult therewithon as shall be best for you: for we must goe vnto Antiochia.

37 And therefore make hast and sende some men, that we may knowe your munde.

38 Fare well: this hundredeth and eight, and fourtie yeare, the fiftenthy daye of the moneth of **Dantheus**.

CHAP. XII.

2 Timotheus troubleth the Jewes. 3. The wicked dedde of them of Ioppe against the Jewes. 6. Iudas is auenged of them. 9. He setteth fire in the haueu of Iamnia. 20. The pursuite of the Jewes against Timotheus. 24. Timotheus is taken and let goe vnto Ioppe. 32. Iudas pursueth Gorgias.

1 **W**hen these covenants were made, Iudas went vnto the king, and the Jewes killed their gromid.

2 But the gouernours of the places, as Timotheus, and Jeronimus, and also Demostrophon, and besides them Sicanor, the gouernour of Cyprus, woulde not let them lue in rest and peace.

3 ¶ They of Ioppe did also such a vile act: they payed the Jewes that dwelte among them, to goe with their wiuues & children into the shippes, whiche they had prepared as though they had sought them none euill will.

4 And so by the common aduise of the cite, they obeyed them, and suspecte nothing: but when they were gone forth into the deepe, they drowned no lesse the two hundredeth of them.

5 Now when Iudas knewe of this crueltie shewed against his nation, he commaunded those that were with him, to make them ready.

6 And hauing called vpon God the righteous Iudge, he went forth against the

Or, April, some reade Dantheus, and some Xantius.

Or, Memmius

Or, Absalon, or, Absalom.

murderers of his brethren, and set fire in the haueu by night, & burnt the ships, and those that fled thence he slew.

- 7 And when the citie was shut by, he departed as though he wold come againe, & roote out all them of the citie of Joppe.
- 8 But when he perceived that the Jamunites were minded to do in like manner vnto the Jewes, which dwelt among the,
- 9 He came vpon the Jamunites by night, and set fire in the haueu with the nauie, so that the light of the fire was seene at Ierusalem, vpon a two hundredeth and foure furlonges.
- 10 Now when they were gone fro thence nine furlonges, in their iourney toward Timotheus, about nine thousand men of foote and five hundredeth horsemen of the Arabians set vpon him.
- 11 So the battell was sharpe, but it prospered with Judas through the helpe of God: the 40000 of Arabia, being overcome, besought Judas to make peace with them, and promised to giue him certene cattell, and to helpe him in other things.
- 12 And Judas thinking that they should in daie be profitable concerning many things, granted them peace: wherevpon they shooke hands, and so they departed to their tentes.
- 13 ¶ Judas also assaulted a citie called Caisis, which was strong by reason of a bridge, and fenced round about with walles, and had diuers kindes of people dwelling therein.
- 14 So they that were within it, ynt such rust in the strength of the walles, and in store of vitales, that they were the slacker in their doings, reuiling them that were with Judas, and reproching them: yea, they blasphemed and spake such wordes as were not lawfull.
- 15 But Bacchabuz soldiers, calling vpon the great Prince of the worlde (which without any instrumentes, or engines of warre, did call downe the walles of Jericho, in the time of Iesús) gaue a fierce assault againt the walles.
- 16 And toke the citie by the will of God, and made an exceeding great slaughter, in so much that a lake of two furlonges broad, which lay thereby, seemed to flow with blood.
- 17 ¶ Then departed they from thence, seuen hundredeth and fiftie furlonges, & came to Characa vnto the Jewes, that are called Tubieni.
- 18 But they found not Timotheus there: so he was departed from thence, & had done nothing, and had left a garison in a verie strong holde.
- 19 But Dositheus, and Sospater, which were captiues with Bacchabuz, went forth, and slew those that Timotheus had left in the fortresse more then tenne thousand men.
- 20 And Bacchabuz prepared, and ranged his armie by bandes, & went courageously againt Timotheus, which had

- with him an hundred & twentie thousand men of foote, and two thousand and five hundredeth horsemen.
- 21 When Timotheus had knowledge of Judas coming, he sent the women, and children, & the other baggage afore vnto a fortresse called Carmon (for it was hard to besiege, and vncasie to come vnto because of the straites on all sides.)
- 22 But when Judas first band came in sight, the enimies were smitten with feare, & a trembling was among them through the presence of him that seeth all things, in so much that they fleeing one here, another there, were oft times hurt by their owne people. & wounded by the pointes of their owne swordes.
- 23 But Judas was verie earlie in pursuing, & slew those wicked men: yea, he slew thirtie thousand men of them.
- 24 Timotheus also himselfe fell into the handes of Dositheus, and Sospater, who he besought with much craft to let him go with his life, because he had many of the Jewes parents and the brethren of some of them, which if they put him to deathe, should be despyed.
- 25 So when he had assured them with many wordes, & promised that he wold restore them without hurt, they let him go for the health of their brethren.
- 26 ¶ The went Bacchabuz toward Carmon, and Margatton, and slew five and twentie thousand persons.
- 27 And after that he had chased away & slaine them, Judas remoued the host toward Ephron a strong citie, wherein was Ithias and a great multitude of all nations, & the strong yong men kept the walles defending them mightily: there was also great preparation of engines of warre, and darters.
- 28 But when they had called vpon the Loide, which with his power breaketh the strength of the enimies, they wanne the citie, and slew five and twentie thousand of them that were within.
- 29 ¶ From thence went they to Septhopolis, which lieth five hundredeth furlonges from Ierusalem.
- 30 But when the Jewes which dwelt there, testified, that the Septhopolitans dealt louingly with them, and increased the kindly in the time of their aduersitie,
- 31 They gaue them thanks, desiring them to be friendly still vnto them, & so they came to Ierusalem, as the feast of the weekes approached.
- 32 ¶ And after the feast called Pentecost, they went forth againt Soigias the gouernour of Idumea:
- 33 Who came out with three thousand men of foote and foure hundredeth horsemen.
- 34 And when they ioyned together, a few of the Jewes were slaine.
- 35 And Dositheus one of the Bacchabuzs, which was on horsebacke and a mighty man, toke Soigias, and laide holde of his garment, and drew him by force, because he wold haue taken the wicked man

So called because they were shepherds,

Or, battell rammer. Josh. 6. 20.

Or, Sabytians

wan

man aline : ut an holisiman of Thas
cia fel vpon him, and smote off his shoul
der, so that Gorgias fled into ¹ Marisa.
36 And when they that were with Est
rin, had foughten long, and were wearie,
Iudas called vpon the Lozde, that he
would helpe him selfe to be their helper,
and captaine of the field.

37 And then he began in his owne laus
guage, and sing psalms with a lowde
boipe, in so much that straight ways he
made them that were about Gorgias, to
take their flight.

38 So Iudas gathered his host, & came
into the cite of Gollia. And when the
seuench day came, they cleaned their
selues (as the custome was) & kept the
Sabbath in the same place.

39 And vpon the day following, as neces
sitie required, Iudas and his companie
came to take vp the bodies of them that
were slaine, & to burie them with their
kinne in their fathers graues.

40 Now vnder the coates of euery one,
that was slaine, they found idwels that
had bene consecrate to the idols of the
² Jammites, which thing is forbidden
the Jewes by the Lawe. Then euery ma
sawe, that this was the cause wherfore
they were slaine.

41 And so euery man gaue thanks vnto
the Lozde, the righteous Iudge, which
had opened the things that were hid.

42 And they gaue their selues to prayer,
and besought him that they should not
bitterly be destroyed for the fault com
mitted. Besides that, noble Iudas ex
horted the people to keepe them selues
from sinne, for so much as they saue
before their eyes the things which came
to passe by the sinne of these that were
slaine.

43 And hauing made a gathering thro
ugh the companie, sent to Ierusalem
about two thousand drachmes of siluer,
to offer a sinne offering, doing very wel,
and honestly that he thought of the re
surrection.

44 For if he had not hoped, that they
which were slaine, should rise againe, it
had bene superfluous, & vaine, to pray
for the dead.

From this
uerse to the
end of this chapter, the Greke text is corrupt, so that no good
sense, much lesse certaine doctrine can be gathered thereby:
also it is euident that this place was not written by the holy
Ghost, both because it dissenteth from the rest of the holy
Scriptures, and also the author of this booke acknowledging
his owne infirmite, desireth pardon, if he haue not attained
to that he should, And it seemeth, that this Iason the Cyre
nean, out of whom he tooke this abridgement, is Ioseph Ben
Gorion, who hath written in Ebrew fise books of these mat
ters, & intreating this place, maketh no mention of this prai
er for the dead, lib. 3. chap. 19. for it is contrarie to the cus
tome of the Jewes, euen to this day, to praye for the
dead. And though Iudas had so done, yet this particular
example is not sufficient to establish a doctrine, no more then
Zipporahs was to proue that at women might minister the Sa
craments, Exod. 4. 25. or the example of Razis that one
might kill himselfe, whom this autor so muche commen
ded. 2. Maccab. 14. 41.

And therefore hee persecuted, that there
was great fauour laid vp for those that
dped godly. (It was an holy, and a good
thought.) So hee made a reconciliation
for the dead that they might bee deliue
red from sinne.

CHAP. XIII.

1 The coming of Eupator into Iudea. 4 The
death of Menelaus 10. Maccabeus going to fight
against Eupator, moueth his souldiers vnto pray
er. 15 He killeth fouretee thousand men in the
tentes of Antiochus. 21 Rhodocus the betray
er of the Iewes is taken.

1 If the hundieth, fourtie and nine pere
it was told Iudas, that Antiochus
Eupator was coming with a great

power into Iudea,

2 And Iudas the steward and ruler of his
affaires with him, hauing both in their
arime an hundieth and ten thousande
men of foote of the Grecians, and fise
thousand holsemen, and two & twentie
elephants, and thre hundieth charets
set with hookes.

3 Menelaus also ioynd himselfe with
them, and with greates deuite incour
aged Antiochus, not for the safegarde of
the countrey, but because hee thought to
haue bene made the gouernour.

4 But the king of Kings moned Antio
chus mind against this wicked man, &
Iudas informed the king that this man
was the cause of al mischief, so that the king
commaunded to bring him to Bexea to
put him vnto death as the manner was
in that place.

5 Now there was in that place a towne of
fittie cubites high, full of ashes, & it had
an instrument that turned rounde, and
on euery side it rowled downe into the
ashes.

6 And there whosoeuer was condemned
of faciledge, or of any other grieuous
crime, was cast of all men to the death.

7 And so it came to passe that this wicked
man should die such a death, and it was
a most iust thing that Iudelaus should
want buriall,

8 For because hee had committed many
sinnes by the altar, whose fire and ashes
were holie: he himselfe also dyed in p ashes

9 Now the king ragd in his mind, and
came to shew him selfe more cruell vnto
the Jewes then his father.

10 Which things when Iudas perceived
he commaunded the people to calypen
the Lozde might and daue, that if euer hee
had holpen the, he would now help the,
when they should be put from their Law
from their countrey and from the holie
Temple:

11 And that he would not suffer the peo
ple, which a litle afoze began to recouer,
to be subdued vnto the blasphemous
nations.

12 So when they had done this al together,
& besought the Lozde for increp to be put
fasting & falling downe three daies toge
ther, Iudas exhorted them to make them
selues readie.

13 And being apart with the Elders, took counsel to go forth, afoze the King brought his host into Judea, and should take the citie, and continue the matter to the helpe of the Lord.

14 So committing the charge to the Lord of the world, he joynted his souldiers to fight manfully, euen unto death for the Lawes, the Temple, the citie, their countrey, and the common wealth, and camped by Modin.

15 And so giuing his souldiers for a watch word, The victory of God, he picked out the manliest young men, and went by night into the Kings campe, and slue of the hoste fouretene thousand men, and the greatest elephant with all that fate vpon him.

16 Thus when they had brought a great feare, and trouble in the campe, and all things went prosperously with them, they departed.

17 This was done in the beake of 5 day, because the protection of the Lord did helpe them.

18 ¶ Nowe when the King had tasted the manlinesse of the Jewes, he went about to take the holdes by policie,

19 And marched toward Bethsura, which was a strong holde of the Jewes: but he was chased away, hurt, & lost of his men.

20 For Judas had sent vnto them that were in it, such things as were necessary.

21 But Siodocus which was in the Jewes hoste, disclosed the secretes to the enemies: therefore he was sought out, and whē they had gotten him, they put him in prison.

22 After this did the King common with them that were in Bethsura, and tooke truce with them, departed, and ioynd battell with Judas, who ouercame him.

23 But when he understood, that Phislo (whom he had left to be ouerseer of his businesse at Antiochia) did rebell against him, he was astonished, so that he praised him selfe to the Jewes, & made them an othe to do all things that were right, and was appealed toward them, and offered sacrifice and adorned the Temple, and shewed great gentlenesse to the place.

24 And embraced Maccabeus, and made him captaine and gouernour from Ptolemais vnto the Sereneans.

25 Neuertheless, when he came to Ptolemais, the people of the citie were not content with this agreement: and because they were grieued, they would that he should beake the conenants.

26 Then went Iudas vp into the iudgement seat, and excused the fact as well as he could, and persuaded them, and pacified them, and made them well affectioned, and came againe vnto Antiochia. This is the matter concerning the Kings journey, and his returne.

nor to kill the Iewes, 20 Which he yet breaketh through the motion of the King. 37 Nicanor commandeth Rexis to be taken, who slayeth him selfe.

1 After thre peares was Judas enioined that Demetrius the soune of Seleucus was com by with a great power & nauie by the haven of Tripolis,

2 When he had wonne the countrie, and slane Antiochus and his lieutenant Apollonias.

3 Nowe Alcimus, which had bene the high Priest, and wilfully desired him selfe in the time that all things were confounded, seeing that by no meanes he could saue him selfe, nor haue any more entrance to the holy altar.

4 He came to King Demetrius in þ hundreth, fiftie and one pere, presenting vnto him a crowne of golde, and a palme, and of the boughes, which were vied solemnly in the Temple, and that day he helde his tongue.

5 But when he had gotten opportunitie, and occasiō for his rage, Demetrius called him to counsell, & asked him what desires or counsels the Jewes leaned vnto.

6 To the which he answered, the Jewes that be called Maccabeans whose captaine is Judas Maccabeus, maintain wars, and make interfections, and will not let the Realme be in peace.

7 Therefore I, being deprived of my fathers honour (I meane the high Priest) haue nowe come hither,

8 Partly because I was well affectioned vnto the Kings affaires, and secondly because I sought the profite of mine owne citizens: for all our people, though we their rashnesse are not a little troubled.

9 Wherefore, O King, seeing thou knowest all these things, make provision for the countrey, and our nation which is abused, according to mine owne humantie, that is ready to helpe all men.

10 For as long as Judas liueth, it is not possible that the matter should be well.

11 When he had spoken these wordes, as their friends also hauing euill will at Judas, set Demetrius on fire.

12 Who immediately called for Nicanor, the ruler of the elephants, and made him captaine ouer Judea,

13 And sent him forth, commanding him to slay Judas, and to scatter them that were with him, and to make Alcimus high Priest of the great Temple.

14 Then the heathe which fled out of Judea from Judas, came to Nicanor by flockes, thinking the haime and calamities of the Jewes to be their welfare.

15 Nowe whē þ Jewes heard of Nicanors coming, and the gathering together of the heathen, they spunked them selues with earth, and prayed vnto him which had appointed him selfe a people for euer, and did alwayes defend his own portion with euidēt tokens.

*Or, gaue & took the right hand.

CHAP. XIII.

1 Demetrius moued by Alcimus sendeth Nica-

16 So at the commandment of the captaine, they remoued straight wayes from thence, and came to the towne of Bethan,

17 When Simon Judas brother had ioyned battell with Sicanor, & was some what slackish through the sudden silence of the enemies.

18 Nevertheless Sicanor hearing the malignities of them that were wth Judas, and the bold stomackes that they had for their countrey durst not proue the matter with bloodshedding.

19 Wherefore, he sent Dositheus, Throdocius, and Matthias before, to make peace.

20 So when they had taken long aduisement thereupon, and the captaine shewed it vnto the multitude, they were agreed in one minde, and consented to the covenants.

21 And they appointed a daye when they should particularly come together: so when the day was come, they set for euery man his stoue.

22 Nevertheless Judas commanded certeyne men of armes to waite in conuenient places, least there should suddenly arise any euill through the enemies: and so they continued together of þ things whereupon they had agreed.

23 Sicanor, while he abode at Ierusalem, did noie hurt, but sent away the people that were gathered together.

24 He loued Judas, & fauoured him in his heart.

25 He prayed him also to take a wife, & to beget children: so he married, & they liued together.

26 But Alcimus perceiving the loue that was betwene them, and vnderstanding the covenants that were made, came to Demetrius, & tolde him that Sicanor had taken strange matters in hand, and ordered Judas a traitour to the reall, to be his successour.

27 Then the King was displeas'd, and by the reports of this wicked man, he wrote to Sicanor, saying, that he was verie angry for the covenants, commanding him that he should send Maccabeus in all haste prisoner vnto Antiochia.

28 When these things came to Sicanor, he was astonish'd and sore grieu'd, that he should breake the things wherein they had agreed, seeing that that man had committed no wickedness.

29 But because it was not commodious to him to withstand the King, he sought craftily to accomplish it.

30 Notwithstanding when Maccabeus perceived that Sicanor began to be rough vnto him, and that he entreated him more rudely then he was wont, he perceived that such rigour came not of god, & therefore he gathered a few of his men, & withdrew himselfe from Sicanor.

31 But the other perceiving that he was persecuted by Maccabeus sought yollie

came into the great and holpe Temple, and commanded the Priests, which were offering their vsual sacrifices, to desluee him the man.

32 And when they sware that they coulde not tell where the man was, whom he sought,

33 He stretched out his right hand toward the Temple, and made an othe in this manner, If ye will not deliuer mee Iudas, as a prisoner, I will make this Temple of God a plaine felde, & will breake downe the altar, & will erect a notable Temple, vnto Bacchus.

34 After these wordes he departed: then the Priests lift by their handes towards heauen, & besought him that was euer the defender of their nation, saying, in this manner.

35 Thou, O Lord of all things whiche hath neede of nothing, wouldest that the Temple of thine habitation shoulde be among vs.

36 Therefore now, O most holy Lord, keepe this house euer undefiled, which lately was defiled, & stop all the mouthes of the vnrightrous.

37 Now was there accused vnto Sicanor, Siazis one of the Elders of Ierusalem, a loue of the citie, and a man of very good report, which for his loue was called a father of the Iewes.

38 For this man foresaweth when the Iewes were minded to keepe them selues undefiled and pure, being accused to be of the religion of the Iewes, did offer to spende his bodie and life with all constancie for the religion of the Iewes.

39 So Sicanor willing to declare the hatred þ he bare to the Iewes, sent about fife hundred men of warre to take him.

40 For he thought by taking him to do the Iewes much hurt.

41 But when this companie woulde haue taken his castle, & woulde haue broken the gates by violence, & commanded to bring fire to burne the gates, so that he was ready to be taken on euery side, he fell on his sworde,

42 Willing rather to dye manfully, then giue himselfe into the handes of wicked men, and to suffer reproch vnworthy for his noble stock.

43 Notwithstanding what time as he retired of his stroke for haste, & the multitude rushed in violence betwene þ doores, he ranne boldly to the wall, & cast himselfe downe manfully among the multitude.

44 Which conuenced themselves lightly awap, & gaue place, so that he fell vpon his bellie.

45 Nevertheless while there was breath in him, being kild in his mind he rose vp, and though his blood gush'd out like a fountaine, and he was verie sore wounded, yet he ranne throught the middes of the people,

46 And gate him to the toppe of an high rock: so when his blood was vtterly gone

*Or, Throdocius,
Or, Matthias,
Ibias.*

Or, had Iudas before his eyes,

a As this private example ought not to be followed of the godlie, because it is contrary to the word of God, although the author seem here to approve it: so that place as touching prayer, cha. 12. 44. though Iudas had appointed it, yet were it not sufficient to proue a doctrine because it is onely a particular example.

hee tooke out his owne betwels with both his hands, & threw them vpon the people, calling vpon the Lord of life and spirit, that he would restore them againe vnto him, and thus he dyed.

CHAP. XV.

1 Nicanor goeth about to come vpon Iudas on the Sabbath day, 5 The blasphemie of Nicanor. 14 Maccabees expounding vnto the Iewes the vision, incourageth them. 21 The prayer of Maccabees, 30 Maccabees comādereth Nicanors head & hands to be cut off, & his tongue to be giuen vnto the foules. 39 The autor excuseth himselfe.

1 **N**OWE when Nicanor knewe that Iudas & his company were in the countrey of Samaria, hee thought with all assurance to come vpon them, vpon the Sabbath day.

2 Neuertheless the Iewes that were compelled to go with him, said, O kill not so cruellly and barbarously, but honour and sanctifie the daye, that is appointed by him that seeth all things,

3 But this most wicked personne demanded, Is there a Lord in heauen, that commaunded the Sabbath daye to be kept?

4 And when they said, There is a lining Lord, which ruleth in the heauen, who commaunded the seuenth daye to be kept.

5 Then he said, And I am mightie vpon earth to commaunde them for to arme themselves, and to performe the kings busines. Notwithstanding, hee coulde not accomplishe his wicked enterpryse.

6 For Nicanor listeth with pride, purposed to set vp a memoriall of the victorie obtained of all them that were with Iudas.

7 But Maccabees had euer sure confidence and a perfit hope that the Lord would help him.

8 And exhorted his people not to be afraid at the comming of the heathē, but alway to remember the helpe that had been shewed vnto them from heauen, & to trust now also, that they shoulde haue the victorie by the Almightie.

9 Thus he incouraged them by the Lawe and Prophets, putting them in remembrance of the battels that they had wonne afore, and so made them moze willing,

10 And stirred by their hearts, & shewed them also the deceitfulness of the heathen, and howe they had broken their othes.

11 Thus he armed euery one of them, not with the assurance of shields & speares, but with wholesome wordes & exhortations, and shewed them a dyuine waye to be beleued, and reioyced them greatly.

12 And this was his vision, He thought

that he saw Onias (which had bene the high Priest, a vertuous and good man, reuerent in behaviour, and of sober conversation, wel spoken, and one that had bene exercised in all pointes of godlines from a child) holding by his handes toward heauen, & praying for the whole people of the Iewes.

13 ¶ After this there appeared vnto him another man which was aged, honourable, & of a wonderful dignitie, & excellencie about him.

14 And Onias spake, and said, This is a souer of the brethren, who prayeth much for the people, and for the holy cite, to wit, Jeremias the propger of god.

15 He thought also that Jeremias helde out his right hand, and gaue vnto Iudas a sword of golde: and as hee gaue it, he spake thus,

16 Take this holy sword a gift from god, wherewith thou shalt wounde the aduersaries.

17 And so being comforted by the wordes of Iudas, which were verie sweet & able to stirre them by to valianties & to incourage the hearts of þe young men, they determined to pitch no camp, but courageously to set vpon them, and manfully to assaile them, and to trie the matter hand to hand, because the cite and the Sanctuarie & the Temple were in danger.

18 As for their wiues, & children, & brethren and kinnsfolkes, they set lesse by their danger: but their greatest and principal feare was for the holy Temple.

19 Againe they that were in the cite, were carefull for the armie that was as broad.

20 Now whiles they all waited for the trial of þe matter, & the enemies now met with them, & the hoste was set in aray, and the beastes were separated into convenient places, and the horsemen were placed in the wings,

21 Maccabees considering the comming of the multitude & the diners preparatiōs of weapons, and the fiercenes of the beastes, held by his hands toward heauen, calling vpon the Lord that doeth wonders, & that looked vpon them, knowing that the victorie cometh not by the weapons, but that hee gueth victorie to them that are worthe, as seemeth good vnto him.

22 Therefore in his prayer he said after this maner, O Lord, * thou that diddest send thine Angel in the time of Szechias King of Iudea, who in the holte of Sennacherib slewe an hundred, foure score & sine thousand,

23 Sende nowe also thy good Angel before vs, O Lord of heauens, for a feare & dread vnto them,

24 And let them be discomfited by the strength of thine arme, which comie against thine holie people to blaspheme. Thus with these wordes hee made an ende.

r. King. 19.
35.
Isa. 37. 36.
Tob. 1. r8.
Ecc. 48. 22.

- 25 Then Sicanor & they that were with him, drew nere with trumpets and shoutings for ioy.
- 26 But Judas and his companie praying and calling vpon God, encountered with the enimies.
- 27 So that with their hands they fought, but with their hearts they prayed vnto God, and sue no lesse then nine and thirtie thousand men: for through the presence of God they were wonderous comforted.
- 28 Now when they left off, and were tiring againe with ioy, they vnderstande that Sicanor him selfe was slaine for all his armour.
- 29 Then they made a great shout and a cry, praying the Almightie in their own language.
- 30 Therefore Judas, which was euer the chief defender of his citizens both in body and minde, and which bare euer good affection towards them of his nation, commanded to smite off Sicanors head, with his hande and shoulder, & to bring it to Ierusalem.
- 31 And when he came there, he called all them of his nation, and set the Priests by the altar, and sent for them of the castell,
- 32 And shewed them wicked Sicanors head, and the hand of that blasphemour which he had holden by against the holy Temple of the Almightie with proude bragges.
- 33 So caused the tong also of wicked Sicanor to be cut in little peeces, and to be cast vnto the foules, & that the rewarde of his madnesse should be hanged vpon before the Temple.
- 34 So euery man praised toward the heauen the glorious Lord, saying, Blessed be he, that hath kept this place vndefiled.
- 35 He hanged also Sicanors head vpon the hie castell, for an evident and plaine token vnto all of the helpe of God.
- 36 And so they established all together by a common decree that they would in no case suffer this day without keeping it holy:
- 37 And that the feast should be the thirtenth day of the twelfth moneth, which is called Adar in the Syrians language, the day before Marbochens day.
- 38 Thus farre as concerning Sicanors matters, & from that time the Hebrewes had the citie in possession. And here will I also make an end.
- 39 If I haue done well, and as the storie required, it is the thing that I desired: but if I haue spoken slenderly and baresly, it is that I could.
- 40 For as it is hurtfull to drinke wine alone, and then againe water: and as wine tempered with water is pleasant and delighteth the taste, so the setting out of the matter delighteth the eares of them that reade the storie. And here shall be the end.

*John
James
E*

THE END OF APOCRYPHA.



*T
Baree*

*John
Thiers*

John Sammis his book god give him
grace to loock thard in

John Sammis his book god give him
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The page is framed by a highly decorative border. At the top, two female figures sit on either side of a central coat of arms. The coat of arms features a shield with a cross and four quadrants, topped with a crown and surrounded by the Latin motto 'HONI SOIT QUI MAL Y PENSE'. Below the coat of arms is a central medallion with a face. The border is filled with intricate scrollwork, floral motifs, and various figures, including a lion at the bottom left and a griffin at the bottom right. The text is centered within the frame.

THE
Newe Testament
of our Lord Iesus
Christ,

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



Imprinted at London by
Christopher Barker, printer
to the Queenes Maiestie,
1579.

Cum gratia & priuilegio.

Eight born in the year

~~Jonathan Suddor~~ ~~was thirty~~ ~~years~~ ~~old~~ ~~the~~ ~~first~~ ~~of~~ ~~the~~ ~~year~~ ~~1684~~

Jonathan Suddor^r was thirty
years old the first of
February in the year 1684

Sarah Suddor^{es} born the first
of September ^{was} in the year 1681

Jonathan Suddor was born the
8 of May in the year 1683

Abigail Suddor was born the
10 of January in years 1685

The summe of the whole Scripture of the bookes of the olde and newe Testament,

God.



The bookes of the olde Testament, doe teache vs that the same God, whom Adam, Noe, Abraham, Isaac, Jacob, Dauid, and the other fathers did worship, is^a the onely true, and that he the same is almightie and euerlasting: who of his mere goodnesse hath created by his worde^b heauen and earth, and all that is in them: From whom all things doe come: without whome there is nothing at all: And that he is iust and mercifull: Who also^d worketh all in all, e^e after his owne will: ^f To whome it is not lawfull to saye, wherefore he doeth thus or thus.

Creation of man.

Moreouer, these bookes teache vs, that this very God^a almightie, after he created all things, hope also Adam the first man, & to the image & spiritual similitude of him selfe, & that he did constitute him lord ouer all things that he had created in earth. Which Adam, by the enuie and fraude of the euill, transgressing the precept of his creator, by this his sinne brought in such and so great sinne into the worlde, that we which be sprung from him by the selthe, ⁱ be in nature the children of wrath, and thereupon we be made subiect and thrall to death, to damnation, to the yoke, and tyrannie of the deuill.

Sinne.

Christ promised.

Furthermore, we are taught by these excellent bookes, that God promised to ^k Adam, ^l Abraham, ^m Isaac, ⁿ Jacob, ^o Dauid, and to other fathers of the olde time, that he would sende that blessed seede, his sonne Iesus Christ our saviour, which should deliuer all those from sinne, and from the ^p tyrannie of the deuill, which by a liuely and working faith should beleue this promise, and put their trust in Iesus Christ, hoping that of him and by him, they should obtaine this deliuerance.

The Lawe.

Also they giue vs to vnderstande, that in the meane season, while those fathers the Israelites looked for the saluation and deliuerance promised (for that the nature of man is such, so proude and so corrupt, that those would not willingly acknowledge them selues to be sinners, which had neede of the saviour promised) God the creator gaue by Moses his ^q lawe written in two tables of stone: that by it, sinne and the malice of mans heart being ^r knowne, men might more vehemently thirst for the ^s coming of Iesus Christ, who should redeeme and deliuer them from sinne: Which thing, neither the lawe, nor yet the sacrifices and oblations of the lawe did ^t performe. For they were shadowes and figures of the true oblation of the bodie of Christ: by which oblation all ^u sinne should be blotted out, and quite put away.

Christ God our saviour came.

By the bookes of the new Testament we be taught, that Christ so afore promised (^v which is God about all things most blessed for euer) euen he, I say, was shadowed in the bookes of the olde Testament, and in sacrifices figured, that he was ^w sent at the last from the Father, the selfe same time which the Father did constitute within him selfe: I say, ^x at that time, when all wickednesse abounded in the world, then he was sent: And this Iesus our saviour, being borne in the fleshe, ^y suffred death, and rose againe from the dead. Which actes of his were not done by him in respect of the ^z good workes of any man (for we were all sinners) but that this God our Father should ^{aa} appeare true, in exhibiting the abundant ^{ab} riches of his grace which be promised, and that ^{ac} through his mercie he might bring vs to saluation.

A lambe. A sacrifice. Peace. Adoption.

Whereupon it is evidently shewed in the ^{ad} newe Testament, that Iesus Christe, being the true ^{ae} lambe, the true ^{af} sacrifice of the world, ^{ag} putting away the finnes of men, came into this world to purchase grace and ^{ah} peace for vs with the Father, ^{ai} washing vs from our finnes in his owne blood, and ^{aj} should deliuer vs from the bondage of the deuill, whom by sinne wee did serue: And so we should be ^{ak} adopted by him to be ^{al} sonnes of God, made ^{am} heires with him of that most excellent and euerlasting kingdome.

The holy Ghost. Faith.

Now, that we should acknowledge this singular and excellent benefite of God towards vs, almightie God ^{an} giueth vs his holy spirit: the ^{ao} fruite and effect of the which is faith in God, and in his Christ. For, without the holy Ghost, by which we are instructed and ^{ap} sealed, neither can we beleue that God the Father sent Messias, nor yet that Iesus is Christ: For ^{aq} no man (saith Paul) can say that Iesus is the Lord, but by the holy Ghost. The ^{ar} same spirit witnesseth to our spirit, that we are the children of God, ^{as} and poweth into our bowels that charitable which Paul describeth to the Corinthians. Furthermore, that hely spirit doeth giue vs ^{at} hope, which is a sure looking for eternal life, whereof he him selfe is the certaine ^{au} token and ^{av} pledge. Also he giueth vs other ^{aw} spirituall giftes, of the which Paul writeth to the Galatians.

Charities Hope.

* ii.

Therefore

- * Iſaiah. 45. 14.
- a Genesis. 21. 33.
- Daniel. 7. 9.
- b Genesis. 2. 2.
- Iſaiah. 45. 18.
- c Exodus. 9. 27.
- Psal. 9. 7. 8.
- Iſaiah. 45. 27.
- Exodus. 22. 27.
- d 1 Corin. 12. 6.
- e Ieremiah. 18. 6.
- f Iſaiah. 45. 9.
- Romanes. 9. 20.
- g Genesis. 1. 27.
- Wif. 2. 23. 24.
- h Rom. 5. 14. 18.
- i Ephe. 2. 3.
- k Genesis. 3. 15.
- l Genesis. 1. 23.
- m Genesis. 26. 4.
- n Genesis. 28. 14.
- o 2 Sam. 7. 12.
- p Psalm 132. 11.
- q Hebrus. 2. 14.
- r Exodus. 20. 1.
- s Romanes. 3. 20.
- t Galati. 3. 19.
- u Hebr. 7. 18.
- and 10. 1.
- v Iohn. 1. 9.
- w Roman. 9. 5.
- x Luke. 1. 31.
- y Galati. 4. 4. 5.
- z Ephe. 1. 10.
- aa Romanes. 5. 8.
- ab Ephe. 2. 9.
- ac Titus. 3. 5.
- ad Roman. 15. 8.
- ae Ephe. 2. 7.
- af Titus. 3. 5.
- ag Iſaiah. 53. 7.
- ah Iohn. 1. 9.
- ai Epheſian. 5. 2.
- aj Hebrus. 9. 26.
- ak I Actes. 3. 19.
- al Ephe. 2. 14. 5.
- am Reul. 1. 5.
- an Hebrus. 2. 14.
- ao Galatians. 4. 5.
- ap Epheſians. 1. 5.
- aq Rom. 8. 17.
- ar 1 Ephe. 3. 5.
- as Rom. 8. 15.
- at Galatians. 4. 6.
- au Epheſians. 1. 11.
- av Galat. 5. 23.
- aw Ephe. 1. 13.
- ax and 4. 3.
- ay 1 Cor. 12. 7.
- az Rom. 8. 16.
- ba 1 Cor. 5. 11.
- bb 1 Cor. 13. 4.
- bc Epheſian. 1. 14.
- bd Galati. 5. 22.

Iustification & sanctification.

Good workes.

Christ our master and teacher.
Byshop.
Mediatour.
Aduocate.

Iudgement.

Eternall life.

Eternall fyre.

To what intent the scriptures were written.

Christ the onely foundation.

Therefore the benefit of faith is not yet to be desired, or lide to be set by. For by the means of this trust and faith in Christ, which is wrought by charitie, and sheweth it selfe forth by the workes of charitie, mouing man thereto, we are iustified and sanctified: that is to say, God and the Father of our Lorde Iesus Christe (which is made our Father also by him, being our brother) doeth account vs to be iust and holy through his grace, and through the merite of his sonne Iesus Christ, not imputing our finnes to vs, so farre forth, that we shoulde suffer the paines of hell for them.

Finally, Christ him selfe came into the world, to the intent that we through him being sanctified and cleansed from our finnes, following his will in good workes, should denie the things petyning to the fleshe, and freely serue him in righteousnes and holines all the dayes of our life: and that by good workes (which God hath prepared for vs to walke in) we should shew our felues to be called to his grace and gift of faith: which good workes who so hath not, doth shewe him selfe not to haue such a faith in Christ as is required in vs.

To Christ must we come, and follow him with a cheerefull minde, that he may teache vs: For he is our master, lowly & humble of heart: he is to vs an example, whereby we must learne the rule to liue well.

Moreouer, he is our bishop and our high priest, which did him selfe offer vp for vs his own blood, being the onely mediator betweene God and men: Who now sitteth at the right hand of God the Father, being made our aduocate, making prayer and intercession for vs: who doublelesse shall obtaine for vs what whatsoever we shall desire, cyther of him, or else of his Father in his name, if so be that we thus desiring, shall beleue that he will so do: for thus hath he promised. Therefore let vs not doubt, if we siane at any time, to come with repentance (to the which he doeth inuite and stirre vs at the very beginning of his preaching) and with sure trust to the throne of his grace, with this beliefe, that we shall obtaine mercie: For therefore came he into the world, that he mought saue sinners by his grace.

This is verily Christ Iesus, which shal come at a certaine time appoynted by his Father, and shall sit in great maiestie to iudge all men, & to render to every man the workes of his bodie according to that he hath done, whether it be good or euill. And he shall saye to them which shalbe on the right side, which in this worlde did looke for the good things to come (that is to say, life euerlasting): Come ye blessed of my father, enioy the kingdome that hath bin prepared for you fro the beginning of the world. But to them which shalbe on the left side, he shall saye: Depart from me ye cursed into euerlasting fyre prepared for the deuil and his angels. And then shall the end be, when Christ, hauing vtterly vanquished all maner of enenies, shal deliuer vp the kingdome to God the Father.

To the intent that we mought vnderstand these things, the sacred books of the Bible were deliuered to vs by the goodnes of God through his holy spirit, with the preaching of that doctrine which is contained in them, and with his Sacraments, by which the truth of this doctrine is sealed vp to vs: that we mought vnderstand, I say, and beleue that there is one onely true God, and one sauour Iesus Christ, whom (as he had promised) he hath sent: and that we beleeuing, mought haue in his Name life euerlasting.

Beside this foundation, no man can laye any other in the Church of Christ: and vpon this foundation the Church doth stand sure and stedfast. And Paul willeth him to be accursed which shall preach any other faith & saluation, then by Iesus Christ, yea although he were an Angel from heauen.

For of him, through him, and for him, are all things: To whom with the father and the holy Ghost, be al honour and glory, world without ende, Amen.

a Galatians. 5.6
b Ephesians. 5.2.
c Hebrews. 1.3.21.
d Romanes. 3.30.
e And 4.2.
f Galati. 2.16.
g Matth. 5.48.86
h Luke. 1.74.
i Ephe. 2.10.
k 2. Peter 1.10.
l Ephesians 5.2.
m Mat. 2.38.
n Mat. 11.29.
o Iohn 13.15.
p 1. Pet. 2.20, 21.
q Hebrews 4.14
r 1. Tim. 2.5.
s 1. Iohn 2.1, 2.
t Iohn 14.13 &
16.23.
u Mark. 11.24.
v Marth. 4.17.
x Hebrews 4.16.
y 1. Tim. 1.15.
z Mat. 25.13.
a 2. Tim 4.1.
b 2. Corin. 5.10.
c Mat. 25.34, & c.
d 1. Corin. 15.
e 24.2, 5, 26.
f 2. Pet. 1.19, 21.
g Iohn 17.3.
h Iohn 20.31.

h 1. Corin. 3.11.
i Galatians. 1.8.
k Romanes. 11.36.

Certaine



Certaine questions & answers touching the doctrine of predestination, the vse of Gods worde and Sacraments.

Question.



Why do men so much
vaire in matters of
religion?

Answer.

Because al haue got
the like measure of
knowledge, neither
do all beleue þe gos-
pell of Christ.

Question.

What is the reason thereof?

Answer.

Because they only beleue the gospell
and doctrine of Christ, which are ordar-
ned vnto eternall lpe.

Question.

Are not all ordapned vnto eternall lpe?

Answer.

Some are vessels of wrath ordapned
vnto destruction, as others are vessels of
mercie prepared to gloyp.

Question.

How standeth it with gods iustice, that
some are appointed vnto damnation?

Answer.

Verie well: because all men haue in
them selues sinne, which deserveth no
lesse: and therefore the mercie of God is
wonderful in that he vouchsafeth to saue
some of that sinfull race, & to bring them
to the knowledge of the truth.

Question.

If Gods ordinarie and determination
must of necessitie take effect, then what
needes any man to care? for he that liueth
well must needs be damned, if he be
therunto ordapned: and he that lyueth
ill must needs be saued, if he be thereunto
to appoynted.

Answer.

Not so, for it is not possible, that either
the elect should alwaies be without care
to do well, or that the reprobate should
haue any wpll therunto. For to haue ei-
ther good will or good woike, is a testi-
monie of the Spirit of God, which is gi-
uen to the elect onely, whereby faith is so
wrought in them, that, being grafte in
Christ, they growe in holynes to that glo-
rie, whereunto they are appointed. Nei-
ther are they so vaine as once to thinke
that they may do as they list themselves,
because they are predestinate vnto salua-
tion: But rather they inbeuour to walke
in such good woiks as God in Christ Ie-
sus hath ordained them vnto, & prepared

for them to be occupied in, to their owne
comfourt, stay & assurance, & to his gloye.

Question.

But how shall I knowe my selfe to be
one of those whome God hath ordained
to lpe eternall?

Answer.

By the motions of spiritual life, which
belongeth onely to the children of God:
by the which that lpe is perceiued, enen
as the life of this body is discerned by the
sense and motions thereof.

Question.

What meane you by the motions of
spirituall life?

Answer.

It is ane remouise of conscience, toynded
with the sorthing of sinne & loue of righte-
ousnes, the hand of faith reaching vnto
life eternal in Christ, the conscience com-
foisted in distresse, and rapped vp to consi-
dence in God by the woik of his Spirit:
a thankfull remembrance of Gods bene-
fites receiued, & the vbing of al aduerfities
as occasion of an amendment sent from god.

Question.

Can not such perish as at some tyme
or other feele these motions within them
selues?

Answer.

It is not possible that they should: for
as Gods purpose is not chaungcable, so
he repenteth not the giftes and graces of
his adoption: neither doth hee cast of
those, whome he hath once receiued.

Question.

Why then should we pray by the ex-
ample of Dauid, that he cast vs not from
his face, & that he take not his holy Spi-
rit from vs?

Answer.

In so praying we make protestation of
the weaknes of flesh, which moueth vs to
dout: yet should not we haue courage to
aske, if we were not assured that God wil
gine, according to his purpose and pros-
mise, that which we require.

Question.

Do the children of God feele the moti-
ons aforesaid alwayes alike?

Answer.

No truly: for God sometime to proue
his seemeth to leaue them in such sort, that
the flesh onermatcheth the spirit, whereof
ariseh trouble of conscience for the tyme:
yet the spirit of adoption is neuer taken
from them, that haue once receiued it:

esse might they perish. But as in many diseases of the bodie, the powers of bodie the life are letted: So in some assaults these motions of spiritual life are not perceived, because they lie hidden in our manifold infirmities, as the fire covered with ashes. Yet as after sickness cometh health, and after cloudes the sunne shineth cleare: so the powers of spiritus all life will more or lesse be felt and perceived in the children of God.

Question.

What if I neuer feele these motions in my selfe, shall I despair and thinke my selfe a calloway?

Answer.

God sojourneth: for God calleth his at what tyme he seeth good: and the murmurings whereby he usually calleth, haue not the like effect at all tymes. yet it is not good to neglect the means whereby God hath determined to worke the saluation of his. For as ware is not melted without heate, nor clay hardened but by means thereof: so God useth means both to drawe those into him selfe, whom he hath appointed unto saluation, and also to bewray the wickednes of them whom he iustly condemneth.

Question.

By what meanes useth God to drawe men to him selfe that they may be saved?

Answer.

By the preaching of his word and the ministring of his Sacraments thereunto annexed.

Question.

What meane you by the word of God?

Answer.

I meane the doctrine of the Prophets and Apostles which they receiued of the Spirit of God, and haue left written in that booke which we commonly call the olde and newe testament.

Question.

How may I be assured, that it is the word of God, which that booke containeth?

Answer.

By the maiestie of God appearing in that plaine and simple doctrine: by the purenes, brightness and holines thereof: by the certaintie of euery thing therein affirmed: by the successe of all things according to it: by perpetuall consent which is to be seene in euery parte thereof: by the excellencie in the matters uttered: But especially by the testimonie of Gods spirit, whereby it was written, who mooueth the hartes of those in whome it resteth, to consent unto the word, and reuently to embrace it.

Question.

How doth this word of God serue to draw men into him?

Answer.

When it is so preached and heard, that men may vnderstand and learne what God teacheth: accept & receiue thankfulness that which is thereby giuen, promised and assured: and be moued with desire and diligence to do that which it commaundeth.

Question.

Do the Sacraments also serue to this end?

Answer.

Yea verely: that by sight, taste and feeling, as well as by hearing, we might be instructed, assured, and brought to obedience.

Question.

How doth our baptisme serue hereto?

Answer.

It teacheth vs to put on Christ, that with his righteousness our sinfulness may be hidden: it assureth vs, that we are so graft into Christ, that all our finnes by him are washed away: it chargeth vs to dye to sinne, to continue in the profession of Christ, and to loue eche other.

Question.

Wath the Lords supper also this vse?

Answer.

Yea doubtles: for it teacheth, that the bodie and blood of Christ crucified is the only foode of the newe borne children of God: it assureth that Christ is wholly theirs to giue and to continue life spiritual and heauenly to bodie and soule, to nourishe, strengthen, refresh, and to make cheerefull the hartes of the elect: it requireth thankfull remembrance of the death of Christ, vntie among those that do professe him, with a free confession of his truth.

Question.

Why is not this vse of the sacraments commonly knowne?

Answer.

Because they are abused for some, for facion, for custome and compaine, without regard unto the word, wherein they are so annexed, that they ought not vpon any necessitie by any person be seuered from it, which teacheth the right vse of euery thing.

Question.

I perceiue that nothing is more necessary then the word of God: therefore I pray you shew me how I may attaineto some knowledg and proficte thereby?

Answer.

Answer.

By diligent hearing of such as preach it, by continuall and orderly exercise of reading and praying.

Question.

What orderly exercise thinke you most conuenient to be vsed herein?

Answer.

That as every day, twayne at the least, wee most commonly receiue foode to the nourishment of this corporall life: so no daie be let passe without some reading in such sort, that occasion thereby may be taken to speake againe vnto God by prayer, as he in his worde speaketh vnto vs: So that at the least two chapters woult be orderly and aduisedly read euerie daie, all other busines, inuysdiments and lets set aparte.

Question.

This seemeth verie easie to be done, what thinke you els requisite?

Answer.

That some speciall places of Scripture

be so committed to memorie, that the minde may euer be furnished with some good matter against all temptations. To which end I note these scriptures vnto you, whereunto you may ioyne other at your owne choise:
 Psalms 139. 37. 50.
 Eiaj. 53.
 Iohn 17.
 Rom. 8. 1.
 Tim. 4.

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Question. 3150 17

But the Scriptures are hard and not easie to vnderstand?

Answer.

Discourage not your selfe herewith: for God maketh them easie to such as in humilitie seeke him: & that hardnes that you finde serueth to moue you to more diligence, and to make inquirie of such as haue knowledge, when any doubt ariseth. That which you perceiue not at one time, God shall reucale at another: So that you shall haue your growing in grace, knowledge and godlines, to Gods glorie & your owne comfort in Christ, whose name for euer be praised. Amen.



The names & order of all the bookes of the Olde and New Testament, with the nom- ber of their Chapters, and the leafe where they beginne.

Genesis hath chapters	50	leafe	1	Prouerbes chap.	31	leafe	257
Exodus	40		22	Ecclesiastes	12		267
Leuiticus	27		41	The Song of Salo- mon	8		271
Nombers	36		54				
Deuteronomie	34		73	Iſaiah	66		273
Ioſhua	24		89	Ieremiah	52		298
Iudges	21		100	Lamentations	5		323
Ruth	4		111	Ezekiel	48		326
1. Samuel	31		112	Daniel	12		348
2. Samuel	24		127	Hofea	14		357
1. Kings	22		138	Ioel	3		360
2. Kings	25		152	Amos	9		362
1. Chronicles	29		165	Obadiah	1		364
2. Chronicles	36		178	Ionah	4		365
The prayer of Manaf- ſeh, apocryphe			193	Micah	7		366
Extra	10		194	Nahum	3		368
Nehemiah	13		198	Habakkuk	3		369
Eſter	10		204	Zephaniah	3		370
Iob	42		208	Haggai	2		371
Pſalmes	150		221	Zechariah	14		372
				Malachi	4		377

The bookes called Apocrypha.

1. Eſtras	9	1	Baruch with the Epi- ſtle of Ieremiah	6	57
2. Eſtras	16	8			
Tobit	14	19	The ſong of 3 three children		60
Iudeth	16	23	The ſtorie of Suſanna		61
The reſt of Eſther	6	30	The idole Bel & the Dragon		62
Wiſedome	19	32	1. Maccabees	16	63
Eccleſiaſticus	31	38	2. Maccabees	15	76

The bookes of the Newe Teſtament.

Matthewe	28	1	1. Timotheus	6	96
Marke	16	16	2. Timotheus	4	98
Luke	24	25	Titus	3	99
Iohn	21	41	Philemon	1	100
The Actes	28	53	To the Hebrewes	13	101
The Epistle to the Romanes	16	69	The Epistle of Iames	5	105
1. Corinthians	16	75	1. Peter	5	107
2. Corinthians	13	82	2. Peter	3	109
Galatians	6	86	1. Iohn	5	110
Ephesians	6	88	2. Iohn	1	112
Philippians	4	91	3. Iohn	1	112
Coloſſians	4	92	Iude	1	112
1. Theſſalonians	5	94	Reuelation	22	113
2. Theſſalonians	8	95			

The

THE ARGUMENT.

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

IN this historie written by Matthewe, Marke, Luke, and Iohn, the Spirit of God so governed their hearts, that although they were foure in number, yet in effect and purpose they so consent, as though the whole had bene composed by any one of them. And albeit in stile and manner of writing they be diuers, and sometime one writeth more largely than which the other doeth abridge; neuertheless in matter and argument they all tend to one ende: which is, to publish to the world the fauour of God towards mankind through Christ Iesus, whom the Father hath giuen as a pledge of his mercie and loue. And for this cause they intitle their storie, Gospel, which signifieth good tidings, for asmuch as God hath performed in deede that which the fathers hoped for. So that hereby we are admonished to forsake the world, and the vanities thereof, and with most affectioned hearts embrace this incomparable treasure freely offered vnto vs: for there is no joy nor consolation, no peace nor quietnesse, no felicitie nor saluation, but in Iesus Christ, who is the very substance of this Gospel, and in whom all the promises are Yea, and Amen. And therefore vnder this word is contained the whole Newe testament: but commonly we vse this name for the historie, which the foure Euangelists write, containing Christs coming in the flesh, his death and resurrection, which is the perfect summe of our saluation. Matthewe, Marke, & Luke are more copious in describing his life & death: but Iohn more laboureth to set forth his doctrine, wherein both Christs office, and also the vertue of his death and resurrection more fully appeare: for without this, to knowe that Christ was borne, dead and risen againe, should nothing profite vs. The which thing notwithstanding that the three first touch partly, as he also sometime intermedleth the historical narration, yet Iohn chiefly is occupied herein. And therefore as a most learned interpreter writeth, they describe, as it were, the body, and Iohn setteth before our eyes the soule. Wherefore the same aptly termeth the Gospel written by Iohn, the key which openeth the doore to the vnderstanding of the others: for whoso euer doeth knowe the office, vertue and power of Christ, shall reade that which is written of the Sonne of God come to be y redemer of the world, with most profit. Now as concerning the writers of this historie, it is euident that Matthewe was a Publicane or custome gatherer, and was thence chosen of Christ to be an Apostle. Marke is thought to haue bene Peters disciple, and to haue planted the first Church at Alexandria, where he died the eight yere of the reigne of Nero. Luke was a Physitian of Antiochia and became Pauls disciple, and fellowe in all his trauels: he liued foure score and foure yeeres, and was buried at Constantinople. Iohn was that Apostle whom the Lorde loued, the sonne of Zebedeus, and brother of Iames: he died three score yeeres after Christ, and was buried nere to the citie of Ephesus.

CHAP. I.

1 The genealogie of Christ, that is, the Messias promised to the fathers, 18 Who was conceived by the holy Ghost, and borne of the virgin Marie, when she was betrothed unto Ioseph. 20 The Angels saith Iosephs munde. 21 Why he is called Iesus, and wherefore Emmanuel.

I We * c Booke of the generation of IESVS CHRIST the 4 Sonne of * David, the sonne of * Abraham. * Abraham begate Isaac, * And Isaac begate Jacob, * And Jacob begate Judas & his brethren. * And Judas begate Phares, and Zaira of Thamar, * And Phares begate



From. And From begate Aram. 4 And Aram begate Aminadab, And Aminadab begate Naasson, And Naasson begate Salomon. 5 And Salomon begat Booz of Rachab, And * Booz begate Obed of Ruth, And Obed begate Jesse. 6 And * Jesse begate Dauid the King, And * Dauid the King begate Solomon of her that was the wife ofurias, 7 And * Solomon begate Roboam, And Roboam begate Abia, And Abia begate Asa, 8 And Asa begate Iosaphat, And Iosaphat begate Ioian, And Ioian begate Ozias, 9 And Ozias begate Joatham, And Joatham begate Achaz, And Achaz begate Ezekias, 10 And * Ezekias begate Manasses, And Manasses begate Amon, And Amon begate Josias, 11 And * Josias begate Jacin, And Jacin begate Techonias and his brethren about the tyme they were caried away to Babylon, 12 And after they were carryed away

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

Ruth. 4. 11. 1. Sam. 16. 17. and 17. 32. 1. Sam. 17. 24. 1. King. 11. 43. 1. Chron. 3. 10. h He hath omitted Kings, Ioas, Amazia, Azaria, & bridging the number, to make the times fourtene generations.

2. King. 20. 31. and 21. 18. 1. Chron. 3. 33. 1. King. 23. 34. and 24. 16. 2. Chron. 36. 4. 9.

Luke. 3. 23. c This is the rehearful of y progenie, whereof Iesus Christ is sprung according to the flesh. d So called, for that he came of the flocke of Dauid. e These two are first rehearsed, because Christ was especially promised to come of them and their seede, and therefore Christ commonly was called y sonne of Dauid, because the promises was more euidently confirmed vnto him. Gen. 22. 2. Gen. 25. 24. Gen. 28. 31. Gen. 38. 27. f Vnicestuous adulterie, the which shame setteth forth his great humilitie, who made him selfe of no reputation, but became a seruant for our sakes: yea, a worne and no man, the reproche of men, and contempt of the people, and at length suffered the accursed death of the crosse. 1. Chron. 2. 5. 1. Sam. 1. 18. 19.

The time and place of Christs birth. 11 The wise men offer their presents. 14 Christ fleeth into Egypt. 16 The young children are slaine. 23 Joseph cometh into Galile.

- 13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Aboi.
- 14 And Aboi begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.
- 15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Jacob.
- 16 And Jacob begate Joseph, the husband of Marie, of whom was borne IESVS, that is called Christ.
- 17 So at the generations from Abraham to Dauid, are fourtine generations. And from Dauid vntil they were carried away into Babylon, fourtine generations: and after they were carried away into Babylon, vntill Christ, fourtine generations.

- 18 ¶ Now the birth of IESVS Christ was thus, When as his mother Marie was betrothed to Joseph, before they came together, she was founde with child of the holy Ghost.
- 19 Then Joseph her husband, being a iust man, & not willing to make her a publike example, was minded to put her away secretly.
- 20 But whyles he thought these things, beholde, the Angel of the Lord appeared vnto him in a dreame, saying, Joseph the sonne of Dauid, feare not to take Marie for thy wyfe: for that which is conceived in her, is of the holy Ghost.
- 21 And he shall bring forth a sonne, and thou shalt call his name IESVS: for he shall saue his people from their finnes.
- 22 And all this was done that it might be fulfilled, which was spoken of the Lord by the Prophet, saying,
- 23 * Beholde, a Virgine shall bee with child, and shall beare a sonne, and they shall call his name Emmanuel, which is by interpretation, God with vs.
- 24 ¶ Then Joseph, being raised fro sleepe, did as the Angel of the Lord had vntold him, and tooke his wife.
- 25 But he knewe her not, till she had brought forth her first borne sonne, and he called his name IESVS.

- 1 When * Iesus then was borne at Beth lehem in Iudaea, in the dayes of Herode the King, beholde, there came wise men from the East to Jerusalem,
- 2 Saying, Where is the King of the Iewes that is borne? for we haue seene his starre in the East, & are come to worship him.
- 3 When King Herode heard this, he was troubled, and all Ierusalem with him.
- 4 And gathering together all the chiefe Priests and Scribes of the people, he asked of them, where Christ should be borne.
- 5 And they said vnto him, At Beth-lehem in Iudaea: for so it is written by the Prophet,
- 6 * And thou Beth-lehem in the land of Iuda, art not the least among the princes of Iuda: for out of thee shall come the gouernour that shall feede my people Israel.
- 7 Then Herode secretly called the Wisemen, and diligently inquired of them the time of the starre that appeared,
- 8 And sent them to Beth-lehem, saying, See, and search diligently for the babe: and when ye haue found him, bring me worde againe, that I may come also, and worship him.
- 9 ¶ So when they had heard the King, they departed: and in the starre which they had seene in the East, went before them, till it came, and stood ouer the place where the babe was.
- 10 And when they sawe the starre, they reioiced with an exceeding great ioye,
- 11 And went into the house, and founde the babe with Marie his mother, and fell downe, and worshipped him, and opened their treasures, and presented vnto him giftes, euen golde, & incense, and myrrhe.
- 12 And after they were warned of God in a dreame, that they should not goe againe to Herode, they returned into their countrey another way.
- 13 ¶ After their departure, beholde the Angel of the Lord appeareth to Joseph in a dreame, saying, Arise, and take the babe and his mother, and flee into Egypt, and be there till I bring thee worde: for Herode wil seeke the babe, to destroy him.
- 14 So he arose and tooke the babe and his mother by night, and departed into Egypt,
- 15 And was there vnto the death of He-

Luke. 2. 5.
 a For there is another Beth-lehem in the tribe of Zebulun.
 b Wisemen, or Magin the Persians & Chaldeans tongue signifie Philosophers, Priests, or Astronomers, and are here the first fruits of the Gentiles that came to worship Christ.
 c An extraordinary signe to set forth that Kings honour, whom the world did not esteeme.
 d Which was a declaration of that reuerence, which the Gentiles shoulde beare vnto Christ.
 e They coulde wel tell of Christ in generall: but when they should professe his name, and giue him his due honour, they waxe colde, & shrinke backe.
Micah. 5. 2.
Iohn 7. 42.
 f An euil consequence is a burning fire.
 g The starre vanished away before, to the intent they shoulde carie it to Ierusalem, & there inquire of the thing, to the confusion of the Iewes.
1 Or. saue.
 h The Persians maner was not to salute Kings without a present, & therefore they brought of

the law should be married to another, neither by accusing her put her to shame for her fact. *Deut. 24. 1.* p This dreame is witnessied by the holie Ghost, and is a kinde of reuelation, *Nom. 1. 2. 6.*
 q This name puttech him in remembrance of Gods promise to Dauid. *Luke. 1. 31.* r That is, a Saviour. *Mat. 1. 21.* *phil. 2. 10.* *Ihu. 7. 14.* * O. shon. ¶ God is ioyned with vs by the meanes of Iesus Christ, who is both God and man. t Christ is here called the first borne, because shee had neuer any before, and not in respect of any she had after. Neicher yet doeth this word (till) import alwayes a time following: wherein the contrarie may be affirmed, as our Saviour, saying, that he will be present with his disciples till the ende of the worlde, meaneth not, that after this worlde he will not be with them,

that which was most precious in their countrey, whereof euery one of them offered. i Promise ought not to be kept, where Gods honour and preaching of his truth is hindered: or els it ought not to be broken.

k That which was prefigured by y deliuerace of the Israellites out of Egypt, which were chilles church and his body, is now verified, and accomplished in y heal Christ, *Hof. 11. 1.*

rod, h y it might be fulfilled, which was spoken of the Loide by the Prophet, saying, Out of Egypt have I called up Sonne. **16** ¶ Then Herode, seeing that he was mocked of the wisemen, was exceeding wroth, and sent forty, and flew all the male children that were in Beth-leh, and in all the coasts thereof, from two yeere olde and vnder, according to the tyme which he had diligently searched out of the wise men.

and all Judea, and all the region round about Jordan. **6** And they were baptized of him in Jordan, confessing their finnes. **7** Howe when he sawe many of the Pharises and of the Sadduces come to his baptizme, he saide vnto them, *D^e g.neracions of vipers, who hath forewarned you to fipe from the anger to come? **8** Bring forth therefore e frutes woze the amendment of life,

f Acknowledging their faultes for there is no repentance with out confelion. *Chap. 12. 34.* **g** Or voods. **g** He menaceth those venomous and malicious Pharises with the iudgement of God, except they shew before men such wozen as are agreeable to the profession of the godly, whome he calleth the trees of righte-ousnesse, *Chap. 6. 13.*

l Within a certeine time after. *1. 1. 1.* **17** Then was that fulfilled which was spolie by h Prophet Jeremas, saying, **18** * In m^a Kama was a voice heard, mourning, and weeping, and great lamentation: Rachel weeping for her children, and would not be comforted, because they were not. **19** And when Herode was dead, behold, an Angel of the Loide appeareth in a dreame to Ioseph in Egypt,

20 Saying, Arise, and take the babe & his mother, and go into the land of Israel: for they are dead which sought the babes lpe. **21** Then he arose by, and tooke the babe and his mother, & came into the lande of Israel.

9 And thus not to say with your feltes, *We haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham. **10** And now also is the bare put to the roote of the trees: therefore euery tree, which bringeth not forth good fruite, is hewen downe, and cast into the fire. **11** * In dede I baptize you with water to amendment of life, but he that cometh after me, is mightier then I, whose shoes I am not worthy to beare: hee will baptize you with h holp Ghost, and with fire,

He menaceth those venomous and malicious Pharises with the iudgement of God, except they shew before men such wozen as are agreeable to the profession of the godly, whome he calleth the trees of righte-ousnesse, *Chap. 6. 13.*

n That is, they were killed and dead. **o** Thus y faithful may see how God hath infinite meanes to preserue them from the rage of tyrantes.

22 But when hee heard that Archelaus had raigned in Judea in stead of his father Herod, he was afraid to go thither: yet after he was warned of God in a dreame, he turned aside into the partes of Galile.

12 Which hath his fanne in his hande, and will make cleane his floore, and gather his wheate into his garner, but will burne by the chaffe with vnquenchable fire. **13** ¶ The came Jesus fro Galile to Jordan vnto John, to be baptized of him.

He menaceth those venomous and malicious Pharises with the iudgement of God, except they shew before men such wozen as are agreeable to the profession of the godly, whome he calleth the trees of righte-ousnesse, *Chap. 6. 13.*

o Or, therefore. **1** Or, of Nazareth. **p** Which is holy and consecrated to God: alluding vnto those that were Nazarites in the old Law, which were a figure of that holinesse which should be manifested in Christ, as was Samson, Ioseph, &c.

23 And went and dwelt in a citie called Nazareth, that it might bee fulfilled which was spoken by the Prophetes, which was, that he should be called a Nazarite.

14 But John put him backe, saying, I haue neede to be baptized of thee, and comest thou to me? **15** Then Jesus answering, said to him, Let be now: for thus it becometh vs to fulfill all rightousnesse. So he suffered him.

He menaceth those venomous and malicious Pharises with the iudgement of God, except they shew before men such wozen as are agreeable to the profession of the godly, whome he calleth the trees of righte-ousnesse, *Chap. 6. 13.*

CHAP. III.

1 The office, doctrine, and life of John. **2** The Pharises are reproued. **3** The frutes of repentance. **13** Christ is baptizd in Jordan, **17** And authorized by God his Father.

16 And Jesus when he was baptized, came straight out of the water. And lo, the heauens were opened vnto him, & John sawe h Spirit of God descending like a doue, and lighting vpon him.

He menaceth those venomous and malicious Pharises with the iudgement of God, except they shew before men such wozen as are agreeable to the profession of the godly, whome he calleth the trees of righte-ousnesse, *Chap. 6. 13.*

1 In the 15. yeere of the reigne of Tiberius, after Christ had long time remained in Nazareth, and was nowe about 30. yeere old, *luk. 3. 1, 2, 3.* **2** So called in respect of y playne country & fertile valles: and not because it was not inhabited.

Add^e in those dayes, John the Baptist came and preached in the wilderness of Judea, **2** And said, Repent: for the kingdom of heauen is at hand. **3** For this is he of whom it is spoken by the Prophet Esaias, saying, *The voice of him that crieth in the wilderness, is, Prepare ye the way of the Lord: make his pathes straght. **4** And this John had his garment of camels heare, & a girdle of a skin about his loynes: his meate was also camel cutes and wilde home. **5** * Then went out to him Ierusalem

17 And lo, a voice came from heauē, saying, * This is my beloved Sonne, in whome I am well pleased. **18** And the Spirit of God descended like a doue, and lighting vpon him. **19** And John sawe the Spirit of God descending like a doue, and lighting vpon him. **20** And John sawe the Spirit of God descending like a doue, and lighting vpon him. **21** And John sawe the Spirit of God descending like a doue, and lighting vpon him.

He menaceth those venomous and malicious Pharises with the iudgement of God, except they shew before men such wozen as are agreeable to the profession of the godly, whome he calleth the trees of righte-ousnesse, *Chap. 6. 13.*

CHAP. III.

1 Christ fasteth and is tempted. **11** The Angels minister vnto him. **17** He begimeth to preach. **18** He calleth Peter, Andrew, James & John, & healeth at the sicke.

1 Then was Jesus lead aside of the Spirit into the wilderness, to be a tempted of the deuil. **2** To the end that hee overcoming these tentations, might get the victorie for vs.

He menaceth those venomous and malicious Pharises with the iudgement of God, except they shew before men such wozen as are agreeable to the profession of the godly, whome he calleth the trees of righte-ousnesse, *Chap. 6. 13.*

c Satan would have Christ to distrust God & his word, & followe other strange and vnlawfull meanes. *Dent. 8. 3.*
d He meaneth the order that God hath ordeined to mainteine his creatures by.
e To wit, Ierusalem.
Or, vane which showed where the ym's floods.
Psal. 95. 11. 25.
f He alleged the sentence to deceiue thereby the rather, and cloke his euasie purpose.
Dent. 1. 16.
g We must not leave such lawfull meanes as God hath appointed, to seeke others after our owne fantasie.
h In a vision.
Dent. 6. 13. and 10. 20.
Mark. 7. 13.
luke. 4. 11.
i The word of God is the sword of the spirit,
wherewith Satan is overcome.
k To comfort him.
Marke. 1. 14.
luke. 4. 14.
1ohn. 3. 13.
l And cast in prison by Herod.
m For so they called the lake of Geneueareth.
Isa. 9. 17.
n Christ had preached n:we almost a yere in Iudea, & Samaria, & after went to preach in the vppermost Galile, which was out of the borders of Palestina.
o Which was without comfort, hath received consolation
Mar. 1. 15 p God hath chosen the weak things of the world to confound the mightie, 1. Cor. 1. 27.
q To drawe them out of the sea of this worlde, wherein they are crowed.

2 And when he had fasted fourtie dayes, and fourtie nightes, he was afterward hungrie.
3 Then came to him the tempter, & said, If thou be the some of God, command that these stones be made bread.
4 But he answered, said, It is written, *Man shall not live by bread onely, but by euery d word that proceedeth out of the mouth of God.
5 Then the deuill rooke him by into the holie Citie, and set him on a ymiracle of the Temple,
6 And saide vnto him, If thou see the Some of God, cast the selfe downe: for it is written, *that he will giue his Angels charge ouer thee, and with their handes they shall lift thee vp, least at any time thou shouldest dash thy foote against a stone.
7 Jesus sayd vnto him, It is written againe, *Thou shalt not tempt the Lord thy God.
8 Againe the deuill tooke him by vnto an exceeding high mountaine, & shewed him all the kingdomes of the world, and the glorie of them,
9 And saide to him, All these wil I giue thee, if thou wilt fall downe & worship me.
10 Then said Jesus vnto him, Woid Satan: for it is written, *Thou shalt worship the Lord thy God, and him onely shalt thou serue.
11 *Then the deuill left him: and beholde, the Angels came, and ministered vnto him.
12 *And when Jesus had heard h John was deliuered by, he returned into Galile,
13 And leauing Nazareth, went & dwelt in Capernaum, which is nere the m sea in the borders of Zabulon, and Nephtalim,
14 That it might bee fulfilled which was spoken by Elaias the Prophet, saying,
15 *The land of Zabulon, and the land of Nephtalim by the way of the sea, beyond Iordan, Galile of the Gentiles:
16 The people which sat in dai kenesse, sawe great light: and to them which sat in the region and shadow of death, light is risen by.
17 * From that time Jesus began to preach, & to say, Amend your liues: for the kingdome of heauen is at hand.
18 * And Jesus walking by p sea of Galile, saue two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea (for they were p fishers)
19 And he said vnto them, Followe me, and I will make you fishers of men.
20 And they straight way leauing the nets, followed him.

21 And when he was gone forth from thence, hee saue other two brethren, James the sonne of Zebedeus, & John his brother in a shippe with Zebedeus their father, mending their nets, and he called them.
22 And they without taryng, leaning the ship & their father, followed him.
23 So Jesus went about all Galile, teaching in their Synagogues, and preaching the Gospel of the kingdom, and healing euerie sicknesse and euerie disease among the people.
24 And his fame spred abroad through all Syria: & they brought vnto him all sicke people, that were taken with diuers diseases and gripings, & them that were possessed with deuils, and those which were lunatique, and those that had the palse: and he healed them.
25 And there followed him great multitudes out of Galile, and Decapolis, and Ierusalem, and Iudea, and from beyond Iordan.

CHAP. V.

3 Christ teacheth who are blessed. 13 The salt of the earth, and light of the world. 16 Good works. 17 Christ came to fulfill the Law. 21 What is meant by killing. 23 Reconciliation. 27 Adulterie. 29 Offences. 31 Disurcement. 33 Not to sweare. 35 To suffer wrong. 44 To lose our enemies. 48 Perfection.

1 And when he saw the multitude, hee went by into a mountaine: when he was set, his disciples came to him.
2 And he opened his mouth and taught them, saying,
3 * Blessed are the poore in spirite, for theirs is the kingdome of heauen.
4 * Blessed are they that mourne: for they shall be comforted.
5 * Blessed are the meeke: for they shall inherite the earth.
6 Blessed are they which hunger & thirst for righteousnes: for they shall be filled.
7 Blessed are the mercifull: for they shall obteyne mercie.
8 Blessed are the pure in heart: for they shall see God.
9 Blessed are the peacemakers: for they shall be called the children of God.
10 Blessed are they which suffer persecution for righteousnes sake: for theirs is the kingdome of heauen.
11 * Blessed are ye when men reuile you, & persecute you, and say all manner of euill against you for my sake, sayng,
12 Reioyce in heauen: for so persecuted they the Prophetes which were before you.
13 * Ye are the salt of the earth: but if the salt haue lost his sauour, wherewith shall hee be salted? It is thence forth good for nothing, but to bee cast out, and to be troden vnder foote of men,

r We ought to followe Christ which he calleth, leaving all worldly respects apart.
s That is, the blessed tidings of forgiveness of sinnes & reconciliation with God.
t So that by healing incurable diseases Christes diuinitie appeared.
u They were mad or sicke at a certaine time of the moore.
x It was a country wherein were ten cities, as the worde signifieth.
Luke. 6. 20.
a That feele the felues void of all righteousnes that they may onely seeke it in Christ.
Isa. 61. 2. 3. 7. & 65. 13. 19. luke. 6. 27.
b Which feele their owne miserie, and seeke their comfort in God.
Psal. 77. 21.
c Who rather would suffer all iniuries, then they would reuenge them felues.
d Being in neede, desire nothing but which is vprighe and godly.
Psal. 24. 4.
e For he is called for his of peace, nothing, but to bee cast out, and to be troden vnder foote of men,
1. Cor. 1. 4. 33.
1. Pet. 3. 14.
1. Pet. 4. 14.
f Your office is to seasormen with the salt of the heauenly doctrine.

Mar. 1. 11. Luke. 8. 16. and 11. 33. 1. Peter. 2. 12. g Because you are feene farre of, give good example of life. h The Gospell is the stablishing & acceptyng of the law. Luke. 10. 17. i The doctrine of the law containeth nothing vnprofitable or superfluous. 1. am. 2. 10. k Whosoever shall transgresse the least of the ten commandments in word and example, he shalbe cast out of the kingdom of God, except it be pardoned him in Christ. Luke. 11. 39. l Which neither expound the law cruelly, nor observe it wel. m He sheweth how the worthy doctors have falsely glorified this commandment. Exod. 20. 13. deut. 5. 17. n Or, subiect to punishment. o Or, without cause. n For God knowing his secrete malice will punish him. o Which signifieth in the Syrians an idle braine, & is spoken in egypt. p Like judgement almost the Romanes obserued for Triumuiui had the examination of smal matters, & counsel of 23. of greater causes, and finally great matters of importance were decided by 3 Senate of 71 iudges, which here is compared to the iudgement of God, or to be punished with hel fire. q For that thou hast offended him, or he hath offended thee. For God preferreth brotherly reconciliatio to sacrifice. Luke. 11. 5. Exod. 20. 14. rom. 13. 9. r Chastite is required both in body and in minde.

14 We are the light of the worlde, & cite that is set on an hill, can not be hid.
 15 * Wherfore doe men light a candle, & put it vnder a bushel, but on a candlesticke, and it ginerly light vnto all that are in the house.
 16 * Let s pour light so shine before men, that they may see your good workes, and glorie for your father which is in heauen.
 17 Think not that I am come to destroy the Lawe, or the Prophets. * I am not come to destroy them, but to fulfill them.
 18 * For truly I say vnto you, Till heauen, and earth perish, one iote, or one tittle of the Lawe shal not scape, til all things be fulfilled.
 19 * Whosoever therefore shal breake one of these least commandments, and teach men so, he shal be called the least in the kingdome of heauen: but whosoever shall observe and teach them, the same shalbe called great in the kingdome of heauen.
 20 For I say vnto you, except your righteoulnesse * excede the righteoulnesse of the Scribes and Pharises, ye shal not enter into the kingdome of heauen.
 21 * Ye haue heard that it was sayd vnto them of the olde time, * Thou shalt not kill: for whosoever killeth, shall be culpable of iudgement.
 22 But I say vnto you, whosoever is angry with his brother * vnadvisedly, shall be culpable of iudgement. And whosoever saith vnto his brother, * Raca, shall be worthe to be punished by the Counsel. And whosoever shal say, Foole, shall be worthe to be punished with hel fire.
 23 If then thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee,
 24 Leave there thine offering before the altar, and goe thy way: first be reconciled to thy brother, and then come and offer thy gift.
 25 * Agree with thine aduersarie quickly, whyles thou art in the way with him, lest thine aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the fergeant, and thou be cast into prison.
 26 Verely I say vnto thee, thou shalt not come out thence, til thou hast payed the vtmost farthing.
 27 * Ye haue heard that it was sayde to them of old time, * Thou shalt not commit adulterie.
 28 But I say vnto you, that whosoever looketh on a woman to lust after her, hath committed adulterie with her already in his heart.

29 * Wherfore if thy right eye cause thee to offend, plucke it out, and cast it from thee: better is it for thee, that thou lose one of thy members perily, * then that thy whole bodie should be cast into hel.
 30 Also if thy right hand make thee to offend, cut it off, and cast it from thee: for better is it for thee, that thou lose one of thy members perily, then that thy whole bodie should be cast into hel.
 31 It hath bene sayde also, * Whosoever shall put away his wife, let him giue her a testimoniall of diuorcement.
 32 But I say vnto you, whosoever shall put away his wife (except it be for fornication) * causeth her to commit adulterie: & whosoener that marry her that is diuorced, committeth adulterie.
 33 Again, ye haue heard that it was said to them of olde time, * Thou shalt not forswear thy selfe, but shalt performe thine othes to the Lord.
 34 But I say vnto you, * Swear not at all, neither by heauen, for it is the throne of God:
 35 Nor yet by the earth: for it is his footstool: neither by Ierusalem: for it is the citie of the great King.
 36 Neither shalt thou swear by thine head, because thou canst not make one haire white or blacke.
 37 * But let your communication be, * Yea, yea: Nay, nay. For what soeuer is more than these, commeth of y euil.
 38 * Ye haue heard that it hath bene said, An * eye for an eye, and a tooth for a tooth.
 39 But I say vnto you, * Resist not euill: but whosoever shall smite thee on thy right cheek, turne to him the other also.
 40 And if any man will sue thee at the Lawe, and take away thy coate, let him haue thy cloke also.
 41 And whosoever will compell thee to go a mile, goe with him twaine.
 42 * Giue to him that asketh, and from him that would boouue of thee, turne not away.
 43 * Ye haue heard that it hath bene said, * Thou shalt loue thy neighbour, and hate thine enemye.
 44 But I say vnto you, * Loue your enemies: blesse them that curse you: doe good to them that hate you, * and praye for them which hurt you, and persecute you.
 45 * That ye may be the children of your father that is in heauen: for he maiketh his sunne to arise on the euil, and the good, and sendeth raine on the iust, and vniust.
 46 * For if ye loue them, which loue you, what reward shal you haue? Doe not the Publicanes euen the same?
 47 And if ye be friendly to your brethren onely, what singular thing doe ye doe

Or, wish in upon you. Luke. 6. 35. Luke. 6. 32. c These did take to farme the taxes, towles and other paymes, & therefore were greatly indidaine with all men. * Or, imbracc.

d We mult labour to attaine vnto the perfection of God, who of his free liberalitie, doeth good to them that are vnvorthy.

not euen the Subtillancs likewise. 48 He shal therfore be ^d perfite, as your father which is in heauen, is perfite.

CHAP. VI.

1 Of almes, 5 Prayer, 14 Forgiuing one another, 26 Fasting. 19 He forbiddeth the careful seeking of worldly things, and willeth men to put their whole trust in him.

Rom. 17. 8. a Whose works procede not of a right faith, but are done for vaine glorie. b In that they are praised and commended of men. c It is sufficient for God approve our workes. d In that day when all things shalbe reueiled. e Withdraw thy self rather apart. Or, babble not much. f He comandeth vs to beware of much babbling & superfluous repetes. g Who is not perswaded by eloquent speech, and long talke, as men are. h Christ bindeth them not to the wordes, but to the sense, & forme of prayer. Luke. 11. 2. i We must seeke Gods glory first, and about all things. k Reigne thou ouer all, and let vs render vnto thee perfect obedience, as thine Angels doe. l To be ouercome thereby. Chap. 13. 19. m This conclusion excludeth mans merites, & teacheth vs to ground our prayrs onely on God Mar. 11. 25. eclus. 28. 2. n Make their faces to seeme of another sort than they were wont to do, o Whereby is commanded to auoid all vaine ostentation,

- 1 Take hede that pe giue not your almes before men, to be scieue of them, or els pe shal haue no reward of your father which is in heauen.
- 2 * Therfore when thou giuest thine almes, thou shalt not make a trumpet to be blown before thee, as the hypocrites doe in the Synagogues and in the streets, to be praised of men. Verely I say vnto you, they haue their reward.
- 3 But when thou doest thine almes, let not thy left hand knowe what thy right hand doeth,
- 4 That thine almes may be in secret, and thy father that seeth in secret, he will reward thee openly.
- 5 And when thou prayest, be not as the hypocrites: for they loue to stand, and pray in the Synagogues, & in the corners of the stretes, because they would be scieue of men. Verely I say vnto you, they haue their reward.
- 6 But when thou prayest, enter into thy chamber: and when thou hast shut thy doore, pray vnto thy father which is in secret, and thy father which seeth in secret, shal reward thee openly.
- 7 Also when pe pray, use no vayne repetitions as the heathen: for they think to be heard for their much babbling.
- 8 Be ye not like them therefore: for your father knoweth wherof pe haue neede, before pe aske of him.
- 9 After this maner therfore praye ye, * Our father which art in heauen, haue loved be thy name.
- 10 Thy kingdom come, thy will be done euen in earth, as it is in heauen.
- 11 Giue vs this day our daply bread.
- 12 And forgiue vs our dettes, as we also forgiue our detters.
- 13 And leade vs not into tentation, but deliuer vs from euil: for thine is the kingdom, and the power, and the glorie for ever, Amen.
- 14 * For if ye doe forgiue men their trespasses, your heauenly father will also forgiue you.
- 15 But if ye doe not forgiue men their trespasses, no more wil your father forgiue you nor trespasses.
- 16 Moreover, when ye fast, looke not sallowe as the hypocrites: for they disfigure their faces, that they might seeme vnto men to fast. Verely I say vnto you, that they haue their reward.
- 17 But when thou fastest, o nouint thine

- head, and wash thy face,
- 18 That thou seeme not vnto men to fast, but vnto thy father which is in secret: and thy father which seeth in secret, will reward thee openly.
- 19 If I say not vnto you treasures for your selues vpon the earth, where the moth and canker corrupt, and where theues dig through, and steale.
- 20 * But lay vp treasures for your selues in heauen, where neither the moth nor canker corrupteth, and where theues neither digge through, nor steale.
- 21 For wher your treasure is, there will your heart be also.
- 22 * The light of the body is the eye: if then thine eye be single, thy whole body shalbe light.
- 23 But if thine eye be wicked, then all thy body shalbe darke. Wherefore if thy light that is in thee, be darke, howe great is that darke?
- 24 * No man can serue two masters: for either he shal hate the one, and loue the other, or els he shal leaue to the one, and despye the other. Ye can not serue God and riches.
- 25 * Therefore I say vnto you, be not careful for your life, what pe shall eat, or what pe shall drinke: nor yet for your body, what pe shall put on. Is not the life more worth then meate: and the body then raiment?
- 26 Beholde the foules of the heauen: for they sowe not, neither reape, nor carrie into the barnes: yet your heauenly father feedeth them. Are ye not much better then they?
- 27 Which of you by taking care, is able to adde one cubite vnto his stature?
- 28 And why care ye for raiment? Learne, howe the lilies of the field doe growe: they labour not, neither spinne:
- 29 Yet I say vnto you, that euen Solomon in all his glorie was not arrayed like one of these.
- 30 Wherefore if God so clothe the grasse of the field which is to day, and to morrowe is cast into the ouen, shal he not do much more vnto you, o ye of little faith?
- 31 Therefore take no thought, saying, What shall we eat? or what shall we drinke: or wherewith shal we be clothed?
- 32 (For after all these things I seeke the Gentiles) for your heauenly father knoweth, that pe haue neede of all these things.
- 33 But seeke ye first the kingdom of God, and his righteousnes, and all these things shalbe ministred vnto you.
- 34 Care not then for the morowe: for the morowe shall care for it: seife: the day hath ynough with his owne griefe.

CHAP. VII.

1 Christ forbiddeth rash iudgement. 6 Not to cast holy things to dogs. 7 To aske, seke, or knocke. 12 The scope of the Scripture. 13 The straight and wide gate. 15 Of false prophets. 16 The good tree and euil. 22 False miracles. 24 The house on the rocke, or vpon the sand.

Luke. 12. 33. 1. 111. 6. 19. Luke 11. 34. p If thine eye be disposed to liberalitie, Prou. 22. 9. q If thine affection be corrupt, and giuen to conuetousnes, Deut. 159. r If the concupiscence & wicked affections ouercome reason, we must not maruaile though me bee blinded, and bee like vnto beasts. Luke 16. 13. 1. Ioh. 5. 22. Luke. 12. 23. philip. 4. 6. 1. 110. 6. 3. 1. pet. 5. 7. Mans traicil nothing awayeth where God reacheth not increase. t The goodnes of God euen towards the herbs of the field, sarre paseth all things that man can compass by his power and labour. u The worde signifieth, they wearie not them selues. x With care and distrust. y That is, to be regenerate, & amended your liues. Or, his owne things. z God will provide for euery day, that shal bee necessarie, though wee doe not increase the present griefe by the carefulnesse howe to liue in tyme to come.

a He commandeth not to be curious or malicious to trie out, and condemne our neighbours faults: for hypocrites hide their owne faults, and seeke not to amend them, but are curious to reprove other mens.

1 **W**idge not what ye be not iudged, for with what iudgement ye iudge, ye shall bee iudged, and with what measure ye mete, it shalbe measured to you againe.

3 And why seekest thou the mote that is in thy brothers eye, and perceivest not the beame that is in thine owne eye?

4 **H**owe sapest thou to thy brother, Suffer mee to cast out the mote out of thine eye, and behold a beame is in thine owne eye?

5 Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou see clearly to cast out the mote out of thy brothers eye.

6 **S**ure pe not that which is holy, to dogges, neither cast ye your pearles before swine, least they tread them vnder their feete, and turning againe, all to rent you.

7 **A**sk, and it shalbe given you: seeke, and ye shall finde: knocke, and it shalbe openyd vnto you.

8 For whosoever asketh, receyvet: and he that seeketh, findeth: and to him that knocketh, it shalbe opened.

9 For what man is there among you, which if his sonne aske him bread, wold giue him a stone?

10 **I**f he aske a fishe, will he giue him a serpent?

11 **I**f ye then, which are euill, can giue to your children good giftes, howe much more shall your Father which is in heauen, giue good things to them that aske him?

12 **T**herefore what soener ye wold that men should do to you, then so do ye to them: for this is the Lawe and the Prophets.

13 **E**nter in at the strait gate: for it is the wide gate, and broad: wip that leadeth to destruction: and many there be which go in thercar,

14 Because the gate is strait, and the way narrow that leadeth into life, and fewe there be that finde it.

15 **B**eware of false prophetes, which come to rou in sheeps clothing, but inwardly they are rauening wolues.

16 **P**e shall knowe them by their fruites. **D**o men gather grapes of thornes? or figges of thistles?

17 So euerij good tree bringeth forth good fruit, and a corrupt tree bringeth forth euill fruite.

18 A good tree can not bring forth euill fruite: neither can a corrupt tree bring forth good fruite.

19 **E**uerie tree that bringeth not forth good fruite, is hewen downe, and cast into the fire.

20 Therefore by their fruites ye shall know them.

21 **N**ot euerie one that sauyeth vnto me, Loide, Loide, shall enter into the kingdome of heauen, but he that doeth my Fathers will which is in heauen.

22 Many will saye to me in that daye,

Loide, Loide, haue we not e by thy name prophesied? and by thy name done many great workes?

23 **I**nd then wil I pposse to them, I neuer knew you: depart from me, ye that wolye iniquite.

24 Whosoener then heareth of me these wordes, & doeth the same, I will liken him to a wise man, which hath builded his house on a rocke:

25 And the raine fell, & the floods came, and the winds blew, and beat vpo that house, and it fell not: for it was grounded on a rocke.

26 But who soener heareth these my wordes, and doeth them not, shalbe likened vnto a foolish mā, which hath builded his house vpon the sand:

27 And the raine fell, & the floods came, and the winds blew, and beat vpo that house, and it fell, and the fall therof was great.

28 **W**hē it came to passe, when Iesus had ended these wordes, the people were astonied at his doctrine.

29 For he taught the as one hauing authority, and not as the Scribes.

C H A P. VIII.

1 Christ healeth the leper. **2** The captaines sayth, The vocation of the Gentiles. **3** Peters sonne in lawe. **4** The Scribe that wold followe Christ. **5** Christs power. **6** He stilleth the sea and the winde. **7** And driueth the devils out of the possessed, into the swine.

1 **N**owe when he was come downe from the mountaine, great multitudes followed him.

2 **A**nd to, there came a leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane.

3 **A**nd Iesus putting forth his hand, touched him, saying, I wil, be thou cleane: and immediately his leprosie was clesed.

4 Then Iesus said vnto him, See thou tell no man, but go, and shew thy selfe vnto the Priest, and offer the gift that Moyses commanded, for a witnesse to them.

5 **W**hen Iesus was entred into Capernaum, there came vnto him a Centurion, beseeching him,

6 And sayd, Master, my seruant lpyeth sicke at home of the palse, and is grievously pained.

7 And Iesus sayd vnto him, I will come and heale him.

8 But the Centurion answered, saying, Master, I am not worthy that thou shouldst come vnder my roofe: but speake the worde onely, and my seruant shalbe healed.

9 For I am a man also vnder the authority of another, and haue souldiers vnder me: and I say to one, Go, and he goeth: & to another, Come, and he cometh: and to my seruant, Do this: and he doeth it.

1 **W**idge not what ye be not iudged, for with what iudgement ye iudge, ye shall bee iudged, and with what measure ye mete, it shalbe measured to you againe.

6 **S**ure pe not that which is holy, to dogges, neither cast ye your pearles before swine, least they tread them vnder their feete, and turning againe, all to rent you.

7 **A**sk, and it shalbe given you: seeke, and ye shall finde: knocke, and it shalbe openyd vnto you.

8 For whosoever asketh, receyvet: and he that seeketh, findeth: and to him that knocketh, it shalbe opened.

9 For what man is there among you, which if his sonne aske him bread, wold giue him a stone?

10 **I**f he aske a fishe, will he giue him a serpent?

11 **I**f ye then, which are euill, can giue to your children good giftes, howe much more shall your Father which is in heauen, giue good things to them that aske him?

12 **T**herefore what soener ye wold that men should do to you, then so do ye to them: for this is the Lawe and the Prophets.

13 **E**nter in at the strait gate: for it is the wide gate, and broad: wip that leadeth to destruction: and many there be which go in thercar,

14 Because the gate is strait, and the way narrow that leadeth into life, and fewe there be that finde it.

15 **B**eware of false prophetes, which come to rou in sheeps clothing, but inwardly they are rauening wolues.

16 **P**e shall knowe them by their fruites. **D**o men gather grapes of thornes? or figges of thistles?

17 So euerij good tree bringeth forth good fruit, and a corrupt tree bringeth forth euill fruite.

18 A good tree can not bring forth euill fruite: neither can a corrupt tree bring forth good fruite.

19 **E**uerie tree that bringeth not forth good fruite, is hewen downe, and cast into the fire.

20 Therefore by their fruites ye shall know them.

21 **N**ot euerie one that sauyeth vnto me, Loide, Loide, shall enter into the kingdome of heauen, but he that doeth my Fathers will which is in heauen.

22 Many will saye to me in that daye,

By thy vertue, and authority and power, **Or, miracles.** **I** neuer accepted you to be my true ministres and disciples. **Luke. 13. 27.** **T**ill, 6. 47.

Mark. 1. 27. **L**uke. 4. 32. **i** The mightie power of Gods Spirit appeared in him, whereby he declared him selfe to be God, & caused others to beleue in him.

Mark. 1. 40. **L**uke. 5. 12. **a** It was not like that leprosy that is now, but was a kinde thereof which was incurable. **b** He would not yet be thoroughly knowen, but had his time and houre appointed. **c** Our Sauiour would not contemme y which was orderyed by the Lawe, seeing as yet y ceremonies therof were not abolished. **Leuit. 2. 4. 4.** **d** To condemne them of ingratitude, when they shall see thee whole. **Luke. 7. 10.** **Or, a captaine neuer an hundred.** **Or, sonne.**

10 When Iesus heard that, he marueled, and said to them that followed him, **Wherein** I say vnto you, I haue not founde so great fayth, euen in Israel.

11 **But** I saye vnto you, that e many shal com: from the East & West, and shal sit downe with Abraham, and Isaac, and Jacob in the kingdome of heauen.

12 And the children of the kingdome shal bee cast out into **beterr** * dark:nesse: there shall be weeping and gnauling of trecth.

13 Then Iesus sayd vnto the Centurion, **Go thy way**, and as thou hast beleued, so be it vnto thee. And his seruant was healed the same houre.

14 ¶ And when Iesus came to Peters house, he sawe his wyues in other layed downe, and sicke of a feuer.

15 And he touched her hande, and the feuer left her: so she arose, and ministered vnto them.

to torment vs ^m before the time?

30 Now there was a farr of from them, a great heard of swine feeding.

31 And the devils besought him, saying, If thou cast vs out, ⁿ suffer vs to go into to the heard of swine.

32 And he saide vnto them, **Go**, so they went out, and departed into the heard of swine: and behold, the whole heard of swine was caried with violence from a steepe downe place into the sea, & dyed in the water.

33 Then the herdmen fled: & when they were come into the cite, they tolde all things, and what was become of them that were possessed with the devils.

34 And beholde, all the cite came out, to meete Iesus: and when they saw him, they besought him to depart out of their coastes.

m The wicked would euer deser their punishment, thinking all correction to come to soone.

n The euill desireth euer to do harme, but he can do no more then God doeth appoint.

o Meaning the lake of Gennesareth.

p These Gergesenes esteemed more their hogs then Iesus Christ.

CHAP IX.

16 * When the enen was come, they brought vnto him many that were possessed with devils: & he cast out the spirites with his woide, and healed all that were sicke.

17 That it might be fulfilled, which was spoken by Elias the Prophet, saying, **He** tooke our infirmities, and bare our sicknesses.

18 ¶ And when Iesus sawe great multitudes of people about him, he commaunded them to go ouer the water.

19 * Then came there a certaine Scribe, & said vnto him, **Master,** I will follow thee whithersoever thou goest.

20 But Iesus said vnto him, **The** fores haue holes, & the birdes of the heauen haue nests, but the Some of man hath no whereon to rest his head.

21 ¶ And another of his disciples sayde vnto him, **Master,** suffer me first to go, and **burie my father.**

22 But Iesus said vnto him, **Follow me**, and let the **dead** burie their dead.

23 ¶ And when he was entred into the ship, his disciples folowed him.

24 And beholde, there arose a greate tempest in the sea, so that the shippe was conered with waues: but he was as a sleepe.

25 Then his disciples came, & awoke him, saying, **Master,** saue vs: we perishe.

26 And he saide vnto them, **Why** are ye so feareful, O ye of litte fayth? Then he arose, and rebuked the windes and the sea: and so there was a great calme.

27 And the men marueiled, saying, **What** man is this, that both the windes and the sea obey him!

28 ¶ And when he was come to the other side, into the countrey of the Gergesenes, there met him two possessed with devils, which came out of the granes berie ficke, so that no man might go by that way.

29 And beholde, they cryed out, saying, **Iesus** the sonne of God, what haue we to do with thee? But thou come hither

2 He healeth the palfie, 5 And forgiueth sinnes, 9 He calleth and visiteth Matthew. 13 Mercie. 15 He a serereth the Pharisees and Iohns disciples. 16 Of the rawe cloth and newe wine. 22 He healeth the woman of the bloodie issue. 25 He rayseth Iairus daughter, 29 Giueth two blind men their sight, 31 Maketh a dourne man to speake, 33 Præacheth & healeth in diuers places, 38 And exhorteth to prayer for the aduancement of the Gospell.

1 Then he entred into a ship, & passed ouer, and came into his owne cite.

2 And * lo, they brought to him a mā sicke of the palfie, lying on a bed. And Iesus seeing that ^s faith, said to the sick of the palfie, **Sonne**, be of good comfort: thy ^b sinnes are forgiven thee.

3 And beholde, certaine of the Scribes sayd with themselves, **This** man blasphemeth.

4 But when Iesus sawe their thoughts, he said, **Wherefore** thinke ye euil things ^c in your hearts?

5 For whether is it ^d easier to saye, **Thy** sinnes are forgiven thee, or to say, **Arise**, and walke?

6 And that ye may knowe that the **Sonne** of man hath authoritie in earth to forgive sinnes, (then said he vnto the sicke of the palfie,) **Arise**, take up thy bed, and go to thine house.

7 And he arose, & departed to his owne house.

8 So when the multitude sawe it, they marueiled, & glorified God, which had giuen such authoritie to men.

9 ¶ And as Iesus passed forth fro thence, he sawe a man sitting at the recepte of custome named **Matthæwe**, and sayd to him, **Follow me**. And he arose, and folowed him.

10 And it came to passe, as Iesus sate at meate in his house, behold, many **Publicanes** and **sinners**, that came thither, sate downe at the table with Iesus and his disciples.

11 And when the Pharisees sawe that, they sayde to his disciples, **Why** eateth

Mar. 2. 3, Luke 5. 18.

a And also his sayth that had ^f palfie: for except we haue fayth, our sinnes cannot be forgiven.

b Iesus toucheth the principall cause of all our miseries, which is sinne.

c Because they did maliciously refuse Christ, who offered him selfe vnto them.

d Christ speake keth according to their capacity: for they more esteemed outward miracles, then the vertue and power of Iesus Christ, whereby their sinnes might be forgiven.

Mar. 2. 14. Luke 5. 27.

e Which are strange people & the Gentiles, to whom the covenant of God did not properly appertaine.

f For there is no thing but meere darkenes out of the kingdome of heauen.

Chap. 2. 13. Mar. 1. 29. Luke. 3. 38. Mar. 1. 31. Luke. 4. 40. Ista. 53. 4. 1. pet. 2. 24.

g The Prophet speaketh chiefly of the feeblenes & disease of our soules, which Iesus Christe hath borne: therefore hee fercteth his great mercie & power before our eyes by healing the bodie.

Luke. 9. 17.

h He thought by this meanes to coutry fauour with the world: but Iesus sheweth him that he is farr wide fro that he looketh for: for in stead of worldly welth there is but pouertie in Christ.

i Luke maketh mentio of three, which were hindered by worldly respects fro coming to Christ.

k To succour & helpe him in his old age til he die, and then I will folowe thee wholly.

l No dietie or loae is to be preferred to Gods calling: therefore Iesus calleth the dead, which are hindered by any worldly thing to followe Christ.

Mar. 4. 35. Luke 8. 22. Mar. 7. 1. Luke 8. 26.

e Her reprotheth the vain persuasion of them, which thought themselves whole and contemned the poore sicke sinners, which sought Iesus Christ to be their physician. f Which are puffed vp wth vaine confidence of your own righteousness.

Hose 6.6. cha. 12.7.

g God requireth not ceremonies, but brotherly

love of one towards another.

1. Tim. 1.15.

Mar. 2.18. lu. 5.33

h Christ would spare his disciples a while, not burdening them to much, least he should discourage them,

i Christ compareth his disciples for their infirmities, to olde garments, and olde vessels,

which are not able as yet to

bear the perfection of his doctrine, which he meaneth by new cloth, and new wine.

^oOr, raw, and undressed.

k The minde which is infected wth the dregs of superstitious ceremonies, is not meete to receive the pleasant wine of the Gospel.

^oOr, bottles or bags of leather or skin, wherein wine was carried on asses or camels.

1. Mar. 5.22. lu. 8.41.

l Plaiers upon flutes or pipes, or other instruments, which in those daies they used at burials.

m He would prove whether they bare him that reverence which was due to Messias.

pour master with Publicanes and sinners?

12 Now when Iesus heard it, he sayde vnto them, The whole neede not a physician, but they that are sicke.

13 But go ye and learne what this is, for I will haue mercy, and not sacrifice: for I am not come to call the righteous, but the sinnes to repentance.

14 ¶ Then came the disciples of Iohn to him, saying, Why do we and the Pharisees fast oft, and thy disciples fast not?

15 And Iesus said vnto the, Can the children of the marriage chamber moane as long as the bridegrome is with the? But the dayes will come when the bridegrome shall be taken from them, and then shall they fast.

16 Moreover no man pierceth an olde garment with a piece of newe cloth: for that that should fill it by, taketh away from the garment, and the breach is worse.

17 Neither do they put new wine into olde vessels: for then the vessels would breake, and the wine would be spilt, and the vessels should perish: but they put new wine into new vessels, & so are both preserved.

18 ¶ While he thus spake vnto them, behold there came a certaine ruler, and worshipped him, saying, My daughter is now deceased, but come and lay thine hand on her, and she shall liue.

19 And Iesus arose and followed him with his disciples.

20 And behold a woman which was diseased with an issue of blood twelue yeres, came behind him, and touched the hemme of his garment.

21 For the sayde in her selfe, If I may but touch his garment onely, I shall be whole.

22 Then Iesus turned him about, and seeing her, did say, Daughter, he of good comfort thy faith hath made thee whole. And the woman was made whole at that houre.

23 Now when Iesus came into the rulers house, and sawe the minstrels and the multitude making noise,

24 He sayde vnto them, Get you hence: for the maide is not dead, but sleepeth. And they laughed him to scorn.

25 And when the multitude were put forth, he went in and tooke her by the hand, and the maide arose.

26 And this hyste went throughout all that lande.

27 And as Iesus departed thence, two blind men followed him, crying, and saying, Sonne of Dauid, haue mercie vpon vs.

28 And when he was come into his house, the blind came to him, and Iesus saide vnto them, Belieue ye that I am

able to do this? And they saide vnto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it vnto you.

30 And their eyes were opened, & Iesus charged them, saying, See that no man knowe it.

31 But when they were departed, then spied abroad his fame throughout all that land.

32 ¶ And as they went out, behold, they brought to him a dumme man possessed with a deuill.

33 And when the deuill was cast out, the dumme spake: the which the multitude marvelled, saying, The like was neuer seene in Israel.

34 But the Pharisees said, He casteth out deuils, through the pynce of deuils.

35 ¶ And Iesus went about all cities and townes, teaching in their Synagogues, & preaching the Gospel of the kingdom, & healing euery sicke, & euery diseale among the people.

36 But when he sawe the multitude, he had compassion vpon them, because they were dispersed, & scattered abroad, as sheepe hauing no shepheard.

37 The said hee to his Disciples, Surely the harvest is great, but the labourers are fewe.

38 Wherefore pray the Lord of the harvest, that he would send forth labourers into his harvest.

CHAP. X.

1 Christ sendeth out his Apostles to preach in Iudaea, 7 He giueth them charge, to teacheth them, & comforteth them against perfection. 20 The holy Ghost speaketh by his ministers. 26 VVhose we ought to feare. 30 Our heares are conuited. 33 To confesse Christ. 37 Not to loue our parentes more then Christ. 38 To take vp our crosse. 39 To saue or lose the life. 40 To receive the preachers.

1 And he called his twelue Disciples vnto him, and gaue them power against vncleane spirits, to cast the out, and to heale euery sicknes, and euery diseale.

2 Nowe the names of the twelue Apostles are these. The first is Simon, called Peter, and Andrew his brother: James the sonne of Zebedeus, & Iohn his brother:

3 Philippe and Bartolmeu: Thomas, and Mattheu the Publicane: James the sonne of Alphens, and Lebbeus whose surname was Thaddisus:

4 Simon the Cananite, and Judas Iscariot, who also betrayed him.

5 These twelue did Iesus sende forth, and commanded them, saying, Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not:

6 But go rather to the lost sheepe of the house of Israel.

7 ¶ And as ye go, preach, saying, The kingdom of heauen is at hand.

8 Heale

Luke. 11.14.

Chap. 11.14.

Mar. 3.22.

Luke. 11.15.

n This blasphemie proceedeth of extreme impietie, seeing al the people confessed the contrarie.

Mar. 6.6.

Luke. 11.22.

o Wherby God gathereth his people together, & he may reigne ouer them.

Mar. 6.34.

Luke. 20.2.

John. 4.35, 36.

p He meaneth the people are ripe, and ready to receiue the Gospel, comparing the number of the elect to a plentiful harvest.

^oOr, thruff forth.

Mat. 3.12.

Luke. 9.20.

^oOr, the Zealons.

Act. 13.46.

a For the kingdom of God must first be preached vnto them, because Christ was especially promised vnto them.

Luke. 10.9.

b He commendeth die to offer them selues freely to y^e Lords worke, without respect of gaine or lucre.
Mar. 6. 8.
Luk. 9. 3. & 22. 35.
Or, provide not for.
 c Because he sendeth them not for a long time, but only for one iourney, he defendeth the things y^e might let them either is this a perpetual commandment.
Or, perfer. 1. Tim. 5. 18.
Luk. 10. 7.
Luk. 10. 8.
Mar. 6. 11.
Luk. 9. 5.
Act. 13. 5.
Or 18. 5.
 d To signifie y^e their land is polluted, & y^e you consent not to their wickednes.
 e Who were not so fully taught, and advertised.
Luk. 10. 3.
Or, simple.
 f Not reuenging wrong, much lesse doing wrog.
 g To take from them all presence of ignorance, & to make them inexcusable.
Mar. 13. 12.
Luk. 12. 11.
Luk. 11. 16.
Luk. 21. 17.
Mar. 13. 13.
Luk. 21. 19.
 h To profit and do good, & not to be idle.
 i And wil comfort you & giue manifest euidence of his presence: and he speaketh not of their first sending, but of y^e whole time of their apostleship.
Luk. 6. 50. ioh. 13. 16. and 15. 20. Chap. 17. 24.

8 Heale the sicke: cleanse the lepers: raise vp the dead: cast out the diuils. freely
 9 *Houelle not gold, nor siluer, nor money in your girdels,
 10 Nor a scrippe for the iourney, neither two coats, neither shoes, nor a staffe: * for the workeman is worthy of his meat.
 11 And into * whatsoeuer citie or towne ye shall come, enquire who is worthy in it, and there abide till ye go thence.
 12 And when ye come into an house, salute the saue.
 13 And if the house bee worthy, let your peace come vpon it: but if it be not worthy, let your peace returne to you.
 14 * And whosoever shall not receiue you, nor heare your wordes, when ye departe out of that house, or that citie, shake the dust of your feete.
 15 Truly I saie vnto you, it shall be easier for them of the land of Sodom and Gomorha in the day of iudgement, then for that citie.
 16 * Beholde, I send you as sheepe in the mides of wolues: be ye therefore wise as serpentes, and * innocent as doves.
 17 But beware of men, for they will persecute you by the Synagogs, and will scourge you in their Synagogues.
 18 And ye shall be brought to the gouernours and Kings for my sake, in s^euities to them, and to the Gentiles.
 19 * But when they persecute you by, take no thought how or what ye shall speak: for it shall be giuen you in that houre, what ye shall saie.
 20 For it is not ye that speak, but the spirit of your Father which speaketh in you.
 21 And the * brother shall betray the brother to death, and the father the sonne, & the chudien shall rise against their parents, and shall cause them to die.
 22 And ye shall be * hated of all men for my name: * but he that endureth to y^e end, he shall be saued.
 23 And when they persecute you in this citie, flee * into another: for verely I say vnto you, ye shall not finish all the cities of Israel, till the * Sonne of man be come.
 24 * The disciple is not above his master, nor the seruant above his Lord.
 25 It is enough for the disciple to be as his master is, and the seruant as his Lord. * If they haue called the master of the house * Beelzebub, how much more them of his household?

known.
 27 What I tell you in darkenes, that speake ye in light: and what ye heare in the eare, that speache ye on the houles.
 28 And feare ye not them which kill the bodie, but are not able to kill the soule: but rather feare him, which is able to destroe both soule and bodie in hel.
 29 Are not two sparowes sold for a farthing, and one of them shall not fall on the ground without your Father?
 30 Yea, and all the heares of your head are numbered.
 31 Feare ye not therefore, ye are of more value then many sparowes.
 32 * Whosoever therefore shall * confesse me before men, him will I confesse also before my Father, which is in heauen.
 33 But whosoever shall denie me before me, him will I also denie before my Father, which is in heauen.
 34 * Think not that I am come to send peace into the earth: I came not to send peace, but the sword.
 35 For I am come to set a man at * variance against his father, & the daughter against her mother, and the daughter in law against her mother in law.
 36 * And a mans enemies shall be they of his owne household.
 37 * He that loneth father or mother more then me, is not worthy of me. And he that loneth some or daughter more then me, is not worthy of me.
 38 * And he that taketh not his crosse, & followeth after me, is not worthy of me.
 39 He that will save his life, shall lose it, & he that loseth his life for my sake, shall saue it.
 40 He that receiveth you, receiveth me: & he that receiveth me, receiveth him that hath sent me.
 41 * He that receiveth a * Prophet in the name of a Prophet, shall receive a prophets reward: and he that receiveth a righteous man, in the name of a righteous man, shall receive the reward of a righteous man.
 42 * And whosoever shall giue vnto one of these litle ones to drinke a cup of cold water onely, in the name of a Disciple, verely I say vnto you, he shall not lose his reward.
 his seruants, and receive them as sent from him, & honour them for their office sake. *Mar. 9. 37.*

Which in those countreies are to made that men may walke vpon them,
2. Sam. 1. 16.
Act. 17. 34.
Mar. 8. 38.
Luk. 9. 26.
and 12. 8.
2. tim. 2. 12.
 n And acknowledge me his onely S^eiour.
Luk. 12. 51.
 o Which giuech vs inward peace in our consciences, but outwardly we must haue ware with wicked worldlings.
 o Which thing commeth not of the proprietie of Christ but proceedeth of y^e malice of me, which loue not the light, but darkenes, and are offended with the word of saluatiō.
Micah. 7. 8.
Luk. 14. 26.
Chap. 16. 24.
Mar. 8. 34.
Luk. 9. 23.
and 14. 27.
 p Also they that inuent any other way to honour God, then y^e hath prescribed by his word, so low not Christ, but go before him.
 q He that doeth prefer his life before my glorie.
Luk. 10. 16.
ioh. 13. 20.
 r We must reuerence Christ in

CHAP. XI.

1 Christ preacheth. 2 Iohn Baptiste sendeth his Disciples vnto him. 7 Christs testimony concerning Iohn. 18 The opinion of the people concerning Christ and Iohn. 20 Christs vpropheth the unthankful cities. 25 The Gospell is reuenteled to the simple. 28 They that labour, and are laden. 29 Christs 70ke.

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1 And it came to passe that when Iesus had made an end of commanding his twelue disciples, he departed thence to teach and to preach in their cities.

Luke. 7. 18, 19.
a Not because
John was igno-
rant of Christ:
but f he might
teach his disci-
ples that his of-
fice was to lead
them to Christ.
1 Jo. 6. 1.
Luk. 4. 18.
Or, the Gospel is
preached to the
poore.

b That take no
occasio by christ
to be hindered
from the gospel.
c A man incon-
stant.

d For the Prop-
hets declared
Christ long be-
fore he came,
but Iohn as it
were pointed
him w his finger
Malach. 3. 1.
Luk. 7. 17, 28.

e Which were
begotten and
borne by the
nicanes of man,
& after the com-
mon course of
nature: for christ
was conceived
by the holy
Ghost.

f The least of
them that shall
preach f Gospel
in thene v estate
of Christes
Church, shall
have more clear
knowledge then
Iohn, and their
message shall be
more excellent.
Luk. 16. 16.

g Mens zeales
are inflamed w
desire to receiue
Gods mercies
offered, and are
most greedie to
heare the word.
h They prophes-
ied dungs to
come, which
now we see pre-
sent, and more
clare.

i Meaning his
testimonic con-
cerning Iohn.
Malach. 4. 5. Luk. 7. 31, 32. Or, sung morningly. k They that are
wise in deede, acknowledge the wisdom of God in him, w hom
the Pharisees contemne, read Luk. 7. 29. Luk. 10. 23.

2 And when
for the workes shed.
of his disciples, a b, & taketh unto him
3 But thou he has worse then him self,
wee looke for another dwell there: * &
4 And Iesus answer is worse then
Goe, and shewe Iosiah ill he
haue heard and seene.
5 The blinde receiue sight, and the halte
go: the lepers are cleane, and the deafe
heare: the dead are raised by, * and the
* poore receiue the Gospell.

6 And blessed is he that shall not b be of-
fended in me.

7 And as they departed, Iesus began
to speake vnto the multitude, of Iohn.
What went ye out into the wilder-
nesse to see? * A reede shaken with the
winde?

8 But what went ye out to see? A ma
clothed in soft raiment? Beholde, they
that weare soft clothing, are in kings
houses.

9 But what went ye out to see? A
Prophet? Yea, I say vnto you, and
more then a Prophet.

10 For this is he of whom it is writte,
* Beholde, I sende my messenger be-
fore thy face, which shall prepare thy
way before thee.

11 Verily I say vnto you, among them
which are b begotten of women, arose
there not a greater the Iohn Baptist:
notwithstanding, he that is the least
in the kingdome of heauen, is greater
then he.

12 And from * the time of Iohn Baptist
hitherto, the kingdome of heauen s suf-
feth violence, and the violent take it
by force.

13 For all the Prophets and the Lawe
h prophesied vnto Iohn.

14 And if ye will receiue it, this is * Es-
ias which was to come.

15 He that hath eares to heare, let him
heare.

16 * But whereunto shall I liken this
generation? It is like vnto little chil-
dren which sit in the marketes, and call
vnto their fellowes,

17 And say, We haue piped vnto you, &
ye haue not daunced, we haue o monr-
ned vnto you, & ye haue not lamented.

18 For Iohn came neither eating nor
drinking, and they say, He hath a deuill.

19 The sonne of man came eating and
drinking, and they say, Beholde a glutton
and a drinker of wine, a friend vnto
Publicanes and sinners: but k wises
dome is iustified of her children.

20 ¶ * Then began he to vphraid the ci-
ties, wherein most of his great workes
were done, because they repented not.

21 Wo be to thee, Chorazin: Wo be to
thee, Bethsaida: for if the great works,
which were done in you, had bene

13 Therefore speake I to them in para-
bles, because they seeing, do not see: and
hearing, they heare not, inable caner for
stand, and widdon at the day of iudg-
ment, then for you.
14 And thou, Capernaum, which art sit-
ted by vnto heauen, shalt be brought
downe to hell: for if the great workes,
which haue bene done in thee, had bene
done among them of Soddom, they had
remained to this day.

Inuon and wan-
tonnes.
Or, therefore.

24 But I say vnto you, that it shalbe eas-
ier for them of the land of Soddom in
the day of iudgement, then for thee.
25 * At that time Iesus answered, and
saide, I giue thee thanks, O Father,
Lord of heauen and earth, because thou
hast hid these things from the wise and
men of vnderstanding, and hast opened
them vnto babes.

Luke. 10. 21.
m Faith com-
meth not of
mans will, or
powtr, but by
the secret illu-
mination of
God, which is
the declaration
of his eternal
counsell.

26 It is so, O Father, because thy good
pleasure was such.

27 * All things are giuen vnto me of my
father: and * no man knoweth the
Sonne, but the father: neither know-
eth any ma the father, but the Sonne,
& he to who the Sonne will reueile him.

John. 3. 35.
John. 6. 46.
n Which seele
the waight, and
griefe of your
sinnes and mis-
eries.

28 Come vnto me, all ye that * are wea-
ry and laden, and I will ease you.

29 Take my yoke vnto you, & learne of
me, that I may make you lowly in heart:
& ye shall finde * rest vnto your soules.

o To be gover-
ned by my spirit
and to mortifie
your affections,
1 Cor. 6. 4. 6.

30 * For my yoke is easie, and my burden
light.

1. Iohn. 5. 3.

CHAP. XII.

3 Christ exorcist his disciples which plucke the
cares of corne, 10 He healeth the dried hand, 22
Helpe the possessors that was blinde & dumme,
31 Blasphemie. 34 The generall suppers,
35 of good worke, 36 of idle worke, 37 a rebu-
keth the vnfaithfull that would not haue tokes,
49 And sheweth who is his brother, syster and
mother.

1 A * that time Iesus went on a
Sabbath day through the corne,
and his disciples were an higrad,
and began to plucke the cares of corne
and to eate.

Mar. 2. 23. Luk. 6. 8
deut. 23. 25.
1 Sam. 21. 6.

2 And when the Pharisees sawe it, they
said vnto him, Behold, thy disciples do
that which is not lawfull to doe vpon
the Sabbath,

a Necessitie mak-
eth that lawfull
which is prohibi-
ted for a certain
respect: in
things appertai-
ning to ceremoni-
es.

3 But he said vnto them, * a Vane ye not
read what Dauid did when he was an
hungered, & they that were with him?

Exod. 19. 3. leui. 2.
27. and 24. 9.

4 How he entered into the house of God,
and ate the shewe bread, which was
not lawfull for him to eate, neither for
them which were with him, but onely
for the * Priests?

b Not that the
Priests brake the
Sabbath in do-
ing that, which
was comman-
ded by the Law,
but he speaketh
thus, to confute
the error of the
people, who
thought the
done that day,

5 ¶ I haue ye not read in the lawe Iustus
dome on the Sabbath daies the Priests
in the Temple * b brake the Sabbath, &
are blameles?

6 But I say vnto you, that here is one
greater then the Temple.

7 Wherefore if ye knewe what this is,
Sabbath broken, if any necessary worke were
* A

b He commin-
deth the to of-
fer ^{the} felues
c Christ haue
power to except
his from kee-
ping of the
Sabbath, seeing
the s^ruice re-
quired in the
Temple, was a-
ble to excuse
them that la-
boured in the
same.
Marke. 3. 1.
luke. 6. 2.

Isa. 43. 2.
d The right
trade of govern-
ment, not onely
to the Iewes, but
also to strange
nations.
e He shall not
make great
noyse, nor seeke
outward pompe
and glorie.
f He will beare
with them that
be infirme and
weake,
g Christ shall
oucome all
lets, which hin-
der the course
of the Gospell,
and then shall
give sentence
as a conquerour
against all his e-
nemies,
Luke. 11. 14.
Chap. 9. 24.
mar. 3. 22.
luke. 11. 25.
Or. desolate.
h Which coniu-
red deuils by
virtue of Gods
Name, albeit it
was expressly
against the lawe
of God.

8 **Y**hale the sicke: cleanse the lepers: raise
vp the dead: cast out the euils. & freely
in his name receiued. & freely giue.
9 **F**o the sonne of man. e. not sabbath, nor
of the Sabbath.
10 **A**nd he departed thence, & went in-
to their Synagogue: there was a man which
had his hand dried vp. And they asked
him, saying, Is it lawfull to heale vpon
a Sabbath day? that they might ac-
cuse him.
11 **A**nd he said vnto them, What man shall
I shall there bee among you, that shall
hauē a sheepe, and if it fall on a Sab-
bath day into a pit, will not he take it
and lift it out?
12 **H**ow much more then is a man bet-
ter then a sheepe? therefore it is law-
ful to do well on a Sabbath day.
13 **T**hen saide he to the man, Stretch
forth thy hande. And he stretched it
forth, & it was made whole as the other.
14 **T**hen the Pharises went out, and
consulted against him, how they might
destroy him.
15 **B**ut when Iesus knewe it, he depar-
ted thence, and great multitudes fol-
lowed him, and he healed them all.
16 **A**nd charged them that they should
not make him knowne,
17 **T**hat it might be fulfilled, which was
spoken by Esaias the Prophet, saying,
18 **W** behold my seruant whom I haue
chosen, my beloved in whom my soule
delighteth: I will put my spirit on him,
and he shall shew iudgement to the
Gentiles.
19 **H**e shall not ^e staine, nor crie, neither
shall any man heare his voyce in the
streets.
20 **A** thinsid reede shal he not breake,
and smoking flaxe shal he not quenche,
till he bring forth iudgement & vnto
victorie.
21 **A**nd in his name shal he Gentiles trust,
22 **F**or then was brought to him one,
possessed with a deuil, both blinde, and
dumme, and he healed him, so that
hee which was blinde and dumme, both
spake and sawe.
23 **A**nd all the people were amazed, and
said, Is not this the sonne of Dauid?
24 **B**ut when the Pharises hearde it,
they said, This man calleth the deuils
his oylherwise out, but thiongh Weelz
zebub the pynce of deuils.
25 **B**ut Iesus knewe their thoughtes,
and saide to them, Euery kingdome
deuided against it selfe, shalbe vni-
taught to night: and euery citie or house,
deuided against it selfe, shall not stand.
26 **S**o if Satan cast out Satan, he is
deuided against him selfe: howe shall
then his kingdome endure?
27 **A**lso if I through Weelzebub cast out
deuils, by whome doe you^r childien
cast them out? Therefore they shalbe
pou^r iudges.
28 **B**ut if I cast out deuils by the Spi-

rit of the
knowen.
27 **W**hat I tell you for
speake ye in light: a man enter into a
in the eare, that spoile his goods,
in honies, the strong man, and
you^r feare ye not
30 **H**e that is with me, is against
me: and he that gathereth not with me,
scattereth.
31 **W**herefore I say vnto you, euery
sinne and blasphemie shalbe forgiven
vnto men: but the blasphemie against
the holy Ghost shall not be forgiven
vnto men.
32 **A**nd whosoener shall speake a word
against the Sonne of man, it shalbe
forgiven him: but whosoener shal speake
against the holie Ghost, it shall not be
forgiven him, neither in this world nor
in the world to come.
33 **E**ither make the tree good, and his
fruit good: or els make the tree euill, &
his fruit euill: for the tree is knowne by
the fruite.
34 **O** generations of vipers, howe can
you speake good things, when ye are
euill: for of the abundance of the heart
the mouth speaketh.
35 **A** good ma out of the good treasure of
his heart bringeth forth good things:
and an euill man out of an euill trea-
sure, bringeth forth euill things.
36 **B**ut I say vnto you, that of euery
idle word that men shall speake, they
shall giue a count thereof at the day of
iudgement.
37 **F**o^r by thy wordes thou shalt be
iustified, and by thy wordes thou shalt
be condemned.
38 **F**or the answered certeine of the Scribes
and of the Pharises, saying, What
seest thou? we would see a signe of thee.
39 **B**ut he answered, and saide to them,
An euill and ^o adulterous generation
seeketh a signe, but no signe shall be giuen
vnto it, saue the signe of the Prophet
Jonas.
40 **F**or as Jonas was three dayes, &
three nights in the whales belly: so shall
the sonne of man be three dayes and
three nightes in the heart of the earth.
41 **T**he men of Nineue shall rise in iud-
gement with this generation, and con-
demne it: for they repented at the pre-
aching of Jonas: and behold, a great-
er then Jonas is here.
42 **T**he Quene of the South shall rise
in iudgement with this generation, &
shall condemn it: for she came from
the vtmost partes of the earth to heare
the wisdom of Salomon: and be-
hold, a greater then Salomon is here.
43 **F**or howe when the vncleane spirit
is gone out of a man, he walketh
throughout the vniuersall, seeking rest,
and findeth none.
44 **T**hen he saith, I will returne into
mine house, from whence I came: and
when he is come, he findeth it empty,
and not instructed in the Law of God. Lu. 11. 24.
Swept
to the Phan-
tes, that they were
in two sortes his
enemies, not on-
ly because they
did forsake him,
but also make o-
pen warre a-
gainst him.
Marke. 3. 28, 29.
luke. 12. 10.
1. ioh. 5. 16.
k That is, he y^e
struict against
y^e truth which
he knoweth, and
against his owne
conscience, can
not returne to
repentance: for he
sinne th against y^e
holie Ghost.
Or. corrupt.
Or. brooder.
Lu. 6. 45.
l Much more
they shall giue a
count of their
blasphemies.
m Their wicked
wordes shal be
a sufficient proofo
vnto godly if there
were no other
thing.
Chap. 16. 1. Lu. 11.
29. 1. cor. 1. 22.
n This was to
finde some newe
shift or pretext
to resist his do-
ctrine.
o They were be-
come bastards &
degenerate fro
their holy an-
cesters.
1. ioh. 1. 17. Or. 1. 10.
p He taketh
part of y^e day for
the whole day.
1. ioh. 2. 5.
q Who was a
poore stranger,
and yet these
know not the
Messias which
was promised to
be their King.
1. K. iij. 10. 1.
2. chron. 9. 1.
r It is ment
as touching her
fact in coming
to see Salomon,
and not her per-
son: for the was
not instructed in the Law of God. Lu. 11. 24.
Or. wilderness.

f Meaning, an infinite number.
 t If Satan be cast out, we must watch still, that he enter not againe: for since he was once mas old ghest, he knoweth every hole and corner of our house.
 2. Per. 2. 20.
 hebr. 6. 4. & 10. 26.
 Mar. 3. 31.
 Luke 8. 20.
 u This worde in the Scriptures signifieth oft times every kinsman.
 x Christ preferreth spiritual kundred to the carnall.

swept and garnished.
 45 ¶ Then he goeth, & taketh unto him seue other spirits worse then him self, and they enter in, and dwell there: & the end of that man is worse then the beginning. Then so shall it be with this wicked generation.
 46 ¶ While he yet spak: to the multitude, behold, his mother, and his brethren stood without, desiring to speake with him.
 47 Then one said vnto him, Behold, thy mother and thy brethren stand without, desiring to speake with thee.
 48 But he answered, and said to him that tolde him, Who is my mother? and who are my brethren?
 49 And he stretched forth his hand toward his disciples, and said, Beholde my mother and my brethren.
 50 For whosoener shall doe my fathers will which is in heauen, the same is my brother and sister and mother.

CHAP. XIII.

3 The state of the kingdom of God set forth by the parable of the seede. 24 Of the tares. 31 Of the mustarde seele. 37 Of the leauen. 44 Of the treasure hid in the field. 45 Of the pearles. 47 And of the net. 57 The Prophet is contemned in his owne country.

Mar. 4. 1.
 Luk. 8. 4. & 5.
 a Al desired to heare his doctrine, but there was not like affection in all.

1 The same daie went Iesus out of the house, and sat by the sea side.
 2 And a great multitudes resorted vnto him, so that he went into a ship, & sat downe: and the whole multitude stood on the shoare.
 3 Then he spake many things to them in parables, saying, Beholde, a sower went forth to sowe.
 4 And as he sowed, some fell by the wayes side, and the foules came and deuoured them by.
 5 And some fell vpon stony grounde, where they had not much earth, and anon they sprung by, because they had no depth of earth.
 6 And when the sunne rose by, they were parched, and for lacke of rooting, withered away.
 7 And some fell among thornes, and the thornes sprung by, and choked them.
 8 Some againe fell in good ground, and brought forth fruite, one corne an hundred fold, some sixtie folde, and another thirtie folde.
 9 He that hath eares to heare, let him heare.
 10 ¶ Then the disciples came, and saide to him, Whyp speakest thou to them in parables?
 11 And he answered & saide vnto them, Because it is giuen vnto you, to know the secrets of the kingdom of heauen, but to them it is not giuen.
 12 ¶ For whosoener hath, to him shall be giuen, and he shall haue abundance: but whosoener hath not, from him shall be taken away, euen that he hath.

b He sheweth that all men can not vnderstande these mysteries, and also maketh his disciples more attentive.
 c The Gospell is hid to them that perish.
 Chap. 13. 11.
 d Christ increaseth in his children his graces.
 e Euen that which he seemeth to haue,

13 Therefore speake I to them in parables, because they seeing, do not see: and hearing, they heare not, neither vnderstand.
 14 So in them is fulfilled the prophesie of Esaias, which prophesie saith, * By hearing, ye shall heare, and shall not vnderstand, and seeing ye shall see, and shall not perceiue.
 15 ¶ For this peoples heart is waxed fat, & their eares are dull of hearing, & with their eyes they haue winked, leest they should see with their eyes, & heare with their eares, and shoulde vnderstand with their heartes, and shoulde returne, that I might heale them.
 16 But blessed are your eyes, for they see: and your eares, for they heare.
 17 ¶ For verely I say vnto you, that many Prophets, and righteous men haue desired to see those things which ye see, and haue not seene them, and to heare those things which ye heare, and haue not heard them.
 18 ¶ Heare ye therefore the parable of the sower.
 19 Whensoeuer a man heareth the worde of the kingdom, and vnderstandeth it not, the euil one cometh, & catcheth away that which was sowne in his heart: & this is he which hath receiued the seele by the way side.
 20 And he that receiued seele in the stonie ground, is he which heareth the word, and incontinently with ioy receiureth it.
 21 Yet hath he no roote in him selfe, and dureth but a season: for asone as tribulation or persecution cometh because of the word, by and by he is offended.
 22 And he that receiureth the seele among thornes, is he that heareth the word: but the care of this worlde, and the deceitfulness of riches choke the word, & he is made vnfirmitill.
 23 But he that receiureth the seele in good ground, is he that heareth the word, & vnderstandeth it, which also beareth fruite, & bringeth forth, some an hundred folde, some sixtie folde, and some thirtie folde.
 24 ¶ In other parable put hee fourth vnto them saying, The kingdom of heauen is like vnto a man which sowed good seele in his field.
 25 ¶ But while men slept, there came his enemy, and sowed tares among the wheat, and went his way.
 26 And when the blade was sprung by, and brought forth fruite, the appeared the tares also.
 27 Then came the seruantes of the holder, and said vnto him, Master, sowedst not thou good seele in thy felde? from whence then hath it tares?
 28 And he said to them, The euilous man hath done this. The seruantes said vnto him, Wilt thou then that we go and gather them by?

Isa. 6. 9. mar. 4. 12.
 Luk. 8. 10. ioh. 1. 2. 40
 act. 13. 10. rom. 11. 8

f That which y Prophet referreth to y secret counsell of God, is here attributed to the harde stubbornnes of y people: for the one can not be separated from the other.
 g To wit, the glorie of the Sonne of God, to acknowledge him their Saviour.
 Luk. 10. 24.
 Mar. 4. 11.
 Luke. 8. 10.

Or, was sowne.

h He teacheth that the good & the bad shall be mixt together in the Church, to the end that the faithfull may arme the selues with patience & confluance,

29 But he said, Nay, I say, lest while ye go about to gather the tares, ye plucke by also with them the wheat.
30 Let both growe together until the harvest, and in time of harvest I will say to the reapers, Gather ye first the tares, and binde them in sheaves to burne them: but gather the wheat into my barnie.
31 ¶ Another parable he put forth unto them, saying, The kingdom of heauen is like vnto a graine of mustard seede, which a man taketh and soweth in his field:

32 Which in deece is the least of all seedes: but when it is growen, it is the greatest among herbes, and it is a tree, so that the birdes of heauen come and binde in the branches thereof.

33 ¶ Another parable spake he to the, The kingdom of heauen is like vnto leauen, which a woman taketh and hideth in three pecks of meale, til all be leaueued.

34 ¶ All these things spake Iesus vnto the multitude in parables, & without parables spake he not to them.

35 That it might be fulfilled, which was spoken by the Prophet, saying, I will open my mouth in parables, and will utter the things which haue bene kept secret fro the foundation of the worlde:

36 Then sent Iesus the multitude away, & went into his house. And his disciples came vnto him, saying, Declare vnto vs the parable of the tares of the fiede.

37 Then answered he, and said to them, Ye that soweth the good seede, is the Sonne of man.
38 And the fiede is the worlde, and the good seede, they are the childeyn of the kingdom, and the tares are the childeyn of the wicked.

39 And the enemy that soweth them, is the deuill, and the harvest is the end of the worlde, and the reapers be the Angels.

40 As then the tares are gathered and burned in the fire, so shal it be in the end of this worlde.

41 The Sonne of man shall sende forth his Angels, and they shal gather out of his kingdom all things that offend, & them which do iniquity.

42 And shal cast them into a furnace of fire. There shalbe wailing & gnashing of teeth.

43 ¶ Then shall the iust men shine as the sunne in the kingdom of their Father. Ye that hath eares to heare, let him heare.

44 ¶ Again the kingdom of heauen is like vnto a treasure hid in a fiede, which when a man hath found, he hideth it, & for ioy thereof departeth and selleth all that he hath, and buyeth that fiede.

45 ¶ Again the kingdom of heauen is like to a marchant man, that seeketh good pearles,
46 Who hauing found a pearle of greate

price, went & solde all that he had, and bought it.

47 ¶ Again the kingdom of heauen is like vnto a drawe net cast into the sea, that gathereth of all kindes of things.

48 Which, when it is full, men drawe to lande, and sit and gather the good into vessels, and cast the bad away.

49 So shal it be at the ende of the worlde. The Angels shall go forth, & seuer the bad frim among the iust,

50 And shal cast them into a furnace of fire: there shalbe wailing, and gnashing of teeth.

51 ¶ Iesus said vnto them, Vnderstand ye all these things? They said vnto him, Yea, Lord.

52 Then saide he vnto them, Therefore euery scribe which is taught vnto the kingdom of heauen, is like vnto an housholder, which bringeth forth out of his treasure things both newe and olde.

53 ¶ And it came to passe, that when Iesus had ended thes parables, he departed thence,

54 ¶ And came into his owne countrey, and taught them in their Synagogue, so that they were astonied, and sayde, Whence cometh this wisdom, and great workes vnto this man?

55 Is not this the carpenters sonne? Is not his mother called Marie, and his brethren James & Ioses, and Simon and Judas?

56 And are not his sisters all with vs? Whence then hath he all these things?

57 And they were offended with him. Then Iesus saide to them, A prophet is not without honour, save in his owne countrey, and in his owne house.

58 And he did not many great workes there, for their vnbeliefes sake.

CHAP. XIII

1 Herodes opinion concerning Christ. 10 Iohn is beheaded. 19 Christ feedeth five thousand men with five loaves & two fishes. 29 He prayeth in his disciples upon the Sea. 31 And saith Peter. 33 They confesse him to bee the Sonne of God. 36 He healeth all that touched the hemme of his garment.

1 ¶ At that tyme Herod the Tetrarche heard of the fame of Iesus, and said vnto his seruants, This is Iohn Baptist: he is risen againe fro the dead, and therefore great workes are wrought by him.

2 ¶ For Herode had taken Iohn, & bound him, and put him in prison for Herodias sake, his brother Philipps wife.

3 ¶ For Iohn sayde vnto him, It is not lawful for thee to haue her.

4 And when he would haue put him to death, he feared the multitude, because they counted him as a Prophet.

5 ¶ But when Herodes birth day was kept,

It is a kind of net that gathereth in all things that come in the way.

The Greeke worde signifieth rotten things.

¶ Because the Scribes office was to expounde the Scriptures, he meaneth him y doeth interpret them aright, and according to the Spirit.

The preachers of Gods worde must haue store of sundrie and of ample instructions.

Mar. 6. 1. Luke. 4. 16. Iohn. 6. 42. Or. confins.

Mar. 6. 4. Luke. 4. 24. Iohn. 4. 42, 44.

¶ Men commonly neglect them, whom they haue knowne of childeyn: also they do enue them of the same countrey: and such is their ingratitude, that they take light occasion to cōdemne the graces of God in others.

i Christ meaneth only that Church shall neuer be without some wicked me although they be neuer forsaher ly punished by such meanes as he hath left to purge his church.

Mar. 4. 30, 31. Luk. 13. 18.

k This teacheth vs not to be astonished at small beginnings of y Gospel.

Luk. 13. 21.

l By this he admonisheth them to wait till the fruite of the Gospel appeare.

Mar. 4. 32, 34. Psalm. 78. 2.

m This worde signifieth graue and sententious proverbs, to the end that the doctrine might haue the more maiestie, & the wicked might thereby be confounded.

10. Luk. 2. 27. 1. 1. 1. 1.

n The wicked which hurt others by their euil example.

Don. 12. 30. w. 1. 3. 7.

uke. 3. 29. Lewis. 18. 16. & 20. 21. c Aswell because nature abhorreth such horrible incest, as also that hee had taken her by force from his brother. Chap. 13. 26.

key, the daughter of Herodias dam-
ced before them, and pleased Herode.
7 Wherefore he promised with an oath,
that he would give her whatsoever she
would aske.

8 And he being before instructed of her
mother, said, Give me here John Bap-
tists head in a platter.

9 And the king was sorie: nevertheless
because of the oath, and them that fate
with him at the table, he commanded
it to be given her,

10 And sent, and beheaded John in the
pison.

11 And his head was brought in a plat-
ter, & given to the maid, & she brought
it unto her mother.

12 And his disciples came, and tooke up
his body, and buried it, and went, and
tolde Jesus.

13 * And when Jesus heard it, he depar-
red thence by shippe into a desert place
apart. And when the multitude had
heard it, they followed him afoote out
of the cities.

14 And Jesus went forth, and sawe a
great multitude, & was moued with
compassion towaide them, and he hea-
led their sicke.

15 And whē euen was come, his disc-
ples came to him, saying, This is a
desert place, and the houre is already
past: let the multitude depart, that they
may go into the townes, and buye their
vitales.

16 But Jesus saide to them, They have
not neede to go away: giue pe them to
eate.

17 Then saide they vnto him, We haue
here but five loaves, and two fishes.

18 And he saide, Bring them hither to
me.

19 And he commanded the multitude to
sit downe on the grasse, and tooke the
five loaves, and the two fishes, & looked
vnto heauen & blessed, and brake, and
gave the loaves to his disciples, & the
disciples to the multitude.

20 And they did all eate, and were suffi-
ced, and they tooke vp of the fragments
that remained, twelue baskets full.

21 And then that had eaten, were about
five thousand men, beside women and
little children.

22 * And straight way Jesus s, compul-
led his disciples to enter into a ship, &
to go ouer before him, while he sent the
multitude away.

23 And as soon as he had sent the multi-
tude away, he went by into a moun-
taine alone to pray: * & when the eue-
ning was come, he was there alone.

24 And the ship was now in the mids
of the sea, and was tossed with waues:
for it was a contrary winde.

25 And in the fourth watch of a night,
Jesus went vnto them, walking on
the sea.

26 And when his disciples sawe him
walking on the sea, they were troubled,

aying, It is a spūre, and cryed out
for feare.

27 But straight way Jesus spake vnto
them, saying, Be of good comfort. It
is I: be not afraid.

28 Then Peter answered him, and said,
Walter, if it be thou, bid me come vnto
thee on the water.

29 And he said, Come. And when Peter
was come downe out of the ship, he
walked on the water, to go to Jesus.

30 But whē he sawe a mighty wind, he
was afraid: & as he began to sinke, he
cryed, saying, Walter, saue me.

31 So immediatly Jesus stretched forth
his hand, and caught him, and saide to
him, O thou of little faith, wherefore
diddst thou doubt?

32 And as soon as they were come into
the ship, the winde ceased.

33 Then they that were in the ship, came
& worshipped him, saying, Thou art
truly the Sonne of God.

34 * And when they were come ouer,
they came into the land of Gemefaret.

35 And when the men of that place knew
him, they sent out into all that coast
rounde about, and brought vnto him
all that were sicke.

36 And besought him, that they might
touch the hemme of his garment on-
ly: and as many as touched it, were
made whole.

C H A P. XV.

Christ excuseth his disciples, and rebuketh the
Scribes, and Pharisees, for transgressing Gods com-
mandement by their owne tradition. 13 The
plant that shall rooted out. 18 What things
despise a man. 22 He deliuereth the woman of
Cananes daughter. 26 The bread of the chil-
dren. 30 He heales the sicke, 36 And sedeth
foure thousand men, beside women & children.

1 Then came to Jesus the Scribes &
Pharisees, which were of Ierusa-
lem, saying,

2 * Why do thy disciples transgresse the
tradition of the Elders? for they
wash not their hands when they eate
bread.

3 But he answered and said vnto them,
Why doe ye also transgresse the com-
mandement of God by your tradition?

4 * For God hath commanded, saying,
Honour thy father and mother: * and
he that curseth father or mother, let
him die the death.

5 But ye say, Whosoever shall say to his
father or mother, b By the gift that is of-
fered by me, thou must haue profit,

6 Though he honour not his father, or
his mother, shall be free: thus haue ye
made the commandement of God of
no authority by your tradition.

7 O hypocrites, Esaias prophesied wel
of you, saying,

8 * This people draweth nere vnto me
with their mouth, and honoureth me
with the hyppes, but their heart is farre
of from me,

i The presence
of Christ ma-
kech his bolde.
k His exile was
great, but he had
not sufficiently
considered the
measure of his
faith.

l His enterprise
was to great, &
therefore he
mult needes
fall in danger,
when his faith
failed.
m In Christ cor-
rect his fault,
and also giueth
remedy both
at once,

n It seemeth
they were led
with a ceretie
superstition,
now withstanding
our Saviour
would not
quench the
smoking flaxe,
and therefore
did beare with
thees small be-
ginnings.

Mar. 7. 15.

a Men are more
rigorous to ob-
serue their owne
traditions than
Gods comman-
dement.

Or, meat's

Exod. 20. 12.

Deut. 5. 16.

Exod. 21. 17.

Leuit. 20. 9.

proverbes. 10. 20.

b The Scribes
dispensed with
them that did
not their duties
to their owne
parents, so that
they would re-
compence the
same to their
profit by their
offerings.

Isai. 29. 13.

d The promise
was wicked: but
yet it was more
vile to be obsti-
nate in the same,
that he might
seeme constant.

Or, karkeir.

Mar. 6. 32.

Lu. 9. 10.

e To the intent
that his disciples
now after their
ambassage
might some-
what rest them,
or els that he
might instruct
them to greater
enterprises.

Mar. 6. 33.

Lu. 9. 12.

Job. 6. 5.

f Christ leauech
them not deflu-
te of bodily
nourishment,
which seek the
foode of the
soule.

Or, praised and
gave thanks so
God.

g The disciples
were loch to
departe from
Christ: but yet
they shewed
their obedience.

Mar. 6. 38. 37.

Job. 6. 16. 17. 18.

h The night
was decided in-
to foure watch-
es, whereof
eury one con-
tained three
houres.

e. God will not be honoured according to mans fantasie, but delecteth all good intentions, which are not grounded on his word.

Mar. 7. 15, 15.

Iohn. 15. 2. d All they which are not grafted in Iesus Christ by free adoption, and euery doctrine, that is not established by Gods worde.

e They are not worthy to be cared for. Luk. 6. 39. Mark. 7. 17.

Gen. 6. 1. & 8. 21. f All vices proceede of the corrupt affectio of the heart.

Mar. 7. 24.

g The disciples were offended at her importunzie. Chap. 10. 6.

h Christ calleth them dogges, or whelpes, which are strangers from the house of God.

i Christ granted her petition, for her faith sake, and not at the request of his disciples. Mar. 7. 31. I 4. 35. 5. 6.

9 But * in vaine they worship me, teaching for doctrines, mens precepts. IO * Then he called the multitude vnto him, and said to them, Heare and vnderstand.

II That which goeth into the mouth, defileth not the man, but that which cometh out of the mouth, that defileth the man.

12 ¶ Then came his disciples, and saide vnto him, Perceiuest thou not, that the Pharises are offended in hearing this saying?

13 But he answered and saide, * Euery plant which mine heauy father hath not planted, shall be rooted vp.

14 ¶ Let them alone: they be the * blinde leaders of the blinde: and if the blinde leade the blinde, both shall fall into the ditch.

15 ¶ Then answered Peter, and said to him, Declare vnto vs this parable.

16 Then said Iesus, Woe pe pet without vnderstanding?

17 Perceiue pe not pet, that what soeuer enireth into the mouth, goeth into the bellie, and is cast out into the draught?

18 But those things which proceede out of the mouth, come from the heart, and they defile the man.

19 For out of the heart * come euill thoughts, murders, adulteries, fornications, theftes, false testimonies, flanders.

20 These are the things, which defile the man: but to eate with vntwashed hands, defileth not the man.

21 ¶ And Iesus went thence, and departed into the coasts of Tyrus & Sidon.

22 And beholde, a woman a Cananite came out of the same coastes, and cryed, saying vnto him, Haue mercy on me, O Iorde, the sonne of Dauid: my daughter is miserably vexed with a deuil.

23 But he answered her not a worde. I Then came to him his disciples, and besought him, saying, Send her away, for she crieth after vs.

24 But he answered, & said, I am not sent, but vnto the * lost sheepe of the house of Israel.

25 Pet the came, and worshipped him, saying, Lord, helpe me.

26 And he answered, and said, It is not good to take the childrens bread, and to cast it to * whelpes.

27 But she saide, Cruieth, Iorde: pet in dede the whelpes eat of the crommes, which fall from their masters table.

28 Then Iesus answered, and said vnto her, O woman, great is thy faith: he it to thee, as thou desirest. And her daughter was made whole at þ houre.

donne, maintained, and many other, and cast them downe at Iesus secte, and he healed them.

31 In so much that the multitude wondered, to see the donne speake, the manned whole, the ha: to go, and the blinde to see: and they glorified the God of Israel.

32 ¶ Then Iesus called his disciples vnto him, and said, I * haue compassion on this multitude, because they haue continued with me already thre daies, and haue nothing to eate: and I will not let them depart fasting, least they faint in the way.

33 And his disciples said vnto him, Whence shoulde we get so much bread in the wilderness, as shoulde suffice so great a multitude?

34 And Iesus saide vnto them, Howe many loanes haue pe? And they said, Senen, and a fewe litle fishes.

35 Then he commanded the multitude to sit downe on the ground,

36 And tooke the seuen loanes, and the fishes, and gaue tharwes, and brake them, and gaue to his disciples, & the disciples to the multitude.

37 And they did all eate, and were sufficed: they tooke vp of the fragments that remained, seuen baskets full.

38 And they that had eaten, were foure thousand men, beside women, and litle children.

39 Then Iesus sent away the multitude, and tooke shippe, and came into the partes of Magadala.

C H A P. XVI.

The Pharises require a token, 6 Iesus warneth his disciples of the Pharises doctrine. 16 The confession of Peter. 19 The keyes of heauen. 24 The faithfull must beare the crosse. 25 To winne or lose the life. 27 Christs coming.

I Then * came the 2 Pharises and Sadduces, and did tempt him, desiring him to shewe them a signe from heauen.

2 But he answered, and said vnto them, When it is euening, ye say, faire weather: for the skie is red.

3 And in the morning ye say, To day shall be a tempest: for the skie is red and lowlyng, O hypocrites, pe can discern the face of the skie, and can pe not discern the * signes of the times?

4 ¶ The wicked generation, and adulterous seeketh a signe, and there shall no signe be giuen it, but the 4 signe of the Prophet * Jonas: so he left them, and departed.

5 ¶ And when his disciples were come to the other side, they had * forgotten to take bread with them.

6 Then Iesus saide vnto them, Take heed and beware of the leaue of the Pharises and Sadduces,

death. Ionas. 1. 17. and 2. 1. Mark. 8. 14. Luke. 12. 1.

Mar. 8. 1. k Christ can not forget those that follow him.

Or, Magadala.

Chap. 12. 38. mar. 8. 11.

l Luke. 12. 54.

a Although they did not agree in doctrine, yet they ioyned together to fight against truth.

b Men tempt God either by their incredulitie, or curiositie.

c Which appertaine to the heavenly and spirituall life.

Chap. 11. 34.

d Christ shall be to them as a Ionas raised vp from

Or, reasond with themselves.
e A Token of Christs diuinity to know mens thoughts.
Chap. 14. 17. John. 6. 9.
Chap. 11. 34.
f We may boldly by Christs admonition reject and contenc an erroneous doctrine and mans inuentions, and ought onely to cleaue to the word of God.
Matt. 8. 27. Luke. 9. 18. Iohn. 6. 69.
g He meaneth any thing that is in man.
Iohn. 2. 42.
h Vpō that faith whereby thou hast confessed & acknowledged me for it is grounded vpon an infallible truth.
i The power of Satan which standeth in craft and violence.
k The preachers of the Gospel open the gates of heauen with the word of God, which is the right keyes that where this word is not purely taught, there is neither key nor authority.
Iohn. 20. 23.
l Condemne by Gods worde.
Or, absolute.
m Because he would yet instruct them, and not preuent his time.
n He would pluck out of their hearts that false opinion, which they had of his temporall kingdome
o Which word significeth an aduersarij, who resisseth the will of God, either of malice, as did Iudas, or of rashnes and arrogancias Peter did.

7 And they thought in their selues, saying, It is because we haue brought no bread.
 8 But Iesus knew in it, said vnto the, Of ye little faith, why thinke you thus in your selues, because ye haue brought no bread?
 9 Doe ye not yet perceiue, neither remember the sixe loaves, when they were foure thousand men, and howe many baskets toke ye vp?
 10 Neither the seuen loaves when there were foure thousand men, and howe many baskets toke ye vp?
 11 Why perceiue ye not, that I saide not vnto you concerning bread, that you should beware of the leaues of the Pharises and Sadduces?
 12 They vnderstode they that he had not said, that they should beware of the leaues of bread, but of the doctrine of the Pharises, and Sadduces.
 13 ¶ Nowe when Iesus came into the coastes of Cesarea Philippi, he asked his disciples, saying, Whome doe men say that I, the Sonne of man am?
 14 And they said, Some say, John Baptist: and some, Elias: and others, Jeremias, or one of the Prophetes.
 15 He saide vnto them, But whome saye ye that I am?
 16 Then Simon Peter answered, & said, Thou art the Christ, the Sonne of the liuing God.
 17 And Iesus answered, and said to him, Blessed art thou, Simon, the sonne of Ionas: for as the sea and blond hath not reueld it vnto thee, but my Father which is in heauen.
 18 And I saie also vnto thee, that thou art Peter, and vpon this rock I will bulde my Church: and the gates of hell shal not overcome it.
 19 And I will giue vnto thee the keyes of the kingdome of heauen, and whatsoeuer thou shalt binde vpon earth, shall be bound in heauen: and whatsoeuer thou shalt loose on earth, shall be loosed in heauen.
 20 Then he charged his disciples, that they should not tell no man that he was Iesus the Christ.
 21 ¶ From that time forth Iesus began to shewe vnto his disciples, that he must go vnto Ierusalem, & suffer many things of the Elders, and of the hieriests, and Scribes, and be slaine, & be buried againe the third day.
 22 Then Peter tooke him aside, & began to rebuke him, saying, Master, pittie thy selfe: this shall not be vnto thee.
 23 Then he turned backe, and saide vnto Peter, Get thee behinde me, o Satan: thou art an offence vnto me, because thou understandest not the things that are of God, but the things that are of men.

4 Iesus then said to his disciples, ¶ If any man will follow me, let him forsake him selfe, and take vp his crosse, and follow me.
 5 For whosoever will save his life, shall lose it: and whosoever shall lose his life for my sake, shall finde it.
 6 For what shall it profite a man, though he should winne the whole worlde, if he lose his owne soule? or what shall a man giue for recompence of his soule?
 7 For the Sonne of man shall come in the glorie of his Father with his Angels, and then shall he giue to euery man according to his deedes.
 8 Verily I saie vnto you, there bee some of them that stande here, which shall not taste of death, till they haue seene the Sonne of man come in his kingdome,

into his kingdome, and was also confirmed by sending the holy Ghost, whereby he wrought so great and sundrie miracles.

CHAP. XVII.

The transfiguration of Christ vpon the mountaine of Thabor. Christ ought to be hearde. 11. 13 Of Elias and Iohn Baptist. 15 He healeth the lametike. 20 The power of faith. 21 Prayer & fasting. 22 Christ telleth them before of his passion. 27 He payeth tribute.

And after sixe dayes, Iesus tooke Peter, and James, and Iohn his brother, and brought them vp into an hie mountaine aparte.
 2 And was a transfigured before them: and his face did shine as the Sonne, and his clothes were as white as the light.
 3 And behold, there appeared vnto the Moses, and Elias, talking with him.
 4 Then answered Peter, and said to Iesus, Master, it is good for vs to be here: if thou wilt, let vs make here three tabernacles, one for thee, and one for Moses, and one for Elias.
 5 While he yet spake, beholde, a bright cloude shadowed them: and beholding, there came a voyce out of the cloude, saying, ¶ This is my beloued Sonne, in whome I am well pleased: heare him.
 6 And when the disciples hearde that, they fell on their faces, and were sore afraid.
 7 Then Iesus came and touched them, and said, Arise, and be not afraid.
 8 And when they lifted vp their eyes, they sawe no man, saue Iesus onely.
 9 ¶ And as they came downe from the mountaine, Iesus charged them, saying, Shew the vision to no man, & until the Sonne of man rise againe fro the dead.
 d We are reconciled to God by Christ onely. e Christ is our chiefe and only scholemaster. f And so worshipped Christ. g For men would not haue believed them, before that Christ had made his glorie more manifest by his resurrection.

Chap. 10. 38. Mar. 8. 34. Luk. 9. 23. & 14. 27. Chap. 10. 39. Mar. 8. 35. Luk. 9. 24. & 17. 32. p That is, who looser thinketh to saue himselfe by forsaking Iesus Christ.
Mar. 8. 26. Luk. 9. 25. Iohn. 17. 25. T. Iohn. 6. 12. rom. 2. 6. Mar. 9. 1. Luk. 9. 27.
 q This was fulfilled in his resurrection, which was as an entrie

Mar. 9. 2. Luk. 9. 28.
 r Or, the sixth day after.
 s Christ shewed them his glory, that they might not thinke that he suffred through infirmity, but that he offered vp himselfe willingly to die.
 t By these two witnessnes are represented the lawe & the Prophets, which leade vs to Christ.
 u After Moses & Elias departing he should looke that ioyfull sight, speaketh as a man distracted, & would haue lodged them in earthly houses, & would haue beene in glorie.

Mar. 9. 11.
C. 17. 11. 13.
M. 14. 1. 2.

10 * And his disciples asked him, saying, Why then sape the Scribes that * Es li is must first come?
11 And Jesus answered, and saide unto them, Certeinly Elias must first come, and restore all things.
12 But I sape unto pou, that Elias is come already, and they knewe him not, but haue done vnto him whatsoeuer they would: likewise shal also the Sonne of man suffer of them.

Mar. 9. 14, 17.
Luk. 9. 38.

13 Then the disciples perceined that hee spake vnto them of John Baptist.
14 ¶ * And when they were come to the multitude, there came to him a certaine man, & kneeled downe to him,
15 And saide, Master, haue pitie on my sonne: for he is lunaticke, and is foze vered: for oft times hee falleth into the fyre, and oft times into the water.

h He speaketh chiefly to the Scribes, who began to brag, as if they had nowe gortē v̄ victorie ouer Christ, because his disciples were not able to do this miracle.
Luk. 17. 6.

16 And I brought him to thy disciples, & they could not heale him.
17 Then Jesus answered, and saide, h O generation faithles, and crooked, howe long nowe shall I be with you? howe long nowe shall I suffer you? bring him hither to me.

i By this manner of speech is signified, that they should do things by their faith & should seeme impossible.

18 And Jesus rebuked the deuill, and he went out of him: and the chyld was healed at that houre.

k The best remedie to strengthen the weake faith is prayer, which hath fasting added to it, as an help to the same
Or, were conuerfant, or, returned into Galile.

19 Then came the disciples to Jesus apart, and aske, Why could not we cast him out?

20 And Jesus sapde vnto them, Because of your unbeliefe: for * verely I sap vnto you, if ye haue faith as much as is a graine of mustard seebe, ye shall sap vnto this mountaine, i Remouoe hence to yonder place, and it shall remouoe: and nothing shall be impossible vnto you.

Chap. 20. 17.
mar. 9. 31.

21 Howbeit this kinde goeth not out, but by k prayer and fasting.

22 ¶ And as they * abode in Galilee, Jesus saide vnto them, The Sonne of man shall be deliuered into the hands of men,

l The Greeke word is (didrachma) which was of value about x pence of old sterling moony, & the Israelites paid it once by the law, Exod. 30. 13. & at this time they payed it to the Romanes.

23 And they shall kill him, but the thirde day shall he rise againe: and they were heyr sayr.

m Origie occasion to forsake the truth.

24 ¶ And when they were come to Capernaum, they that receiued i velle inoney, came to Peter, and said, Doest thou not pour Master pay tribute?

25 He said, Yes. And when he was come into the house, Jesus perceined him, saying, What thinkest thou Simon? Of whom do the Kings of y earth take tribute, or pollel money? of their chyldren, or of strangers?

n The word is (Statera) which containeth two didrachmas, & is valued about s. groates of old sterling.

26 Peter saide vnto him, Of strangers? Then said Jesus vnto him, Then are the chyldren free.

27 Neuertheless, lest we should m offende them, go to the sea, and call in an angle, and take the first fish that cometh by, and wyle thou hast opened his mouth, thou shalt finde a i piece of twentie pence: that take, and giue it vnto them for me and thyce.

1 The greatest in the kyngdome of heauen. 3 Hee teacheth his disciples to be humble and harmlesse. 6 To auoyde occasions of euill, 10 Not to contemne the litle ones. 11 Why Christ came, 15 Of brotherly correction. 17 Of the authoritie of the Church. 19 The commendation of prayer and godly assemblies. 21 Of brotherly forgiveness.

1 The * same time the disciples came vnto Jesus, saying, 2 Why is the greatest in the kyngdome of heauen?

Marke 9. 34.
like 9. 46.

2 And Jesus called a litle chyld vnto him, and set him in the middes of them,

a They strue for the reward before they haue taken any payne: & where as they should haue holpen and reuerēced one another, they were ambitious and despiers of their brethren.

3 And said, Verely I sap vnto you, except ye be * conuerted, and become as litle b chyldren, ye shall not enter into y kyngdome of heauen.

4 Whosoever therefore shall humble him selfe as this litle chyld, the same is the greatest in the kyngdome of heauen.

Chap. 19. 14.
1. cor. 14. 20.

5 * And whosoever shall receiue such a litle chyld in my name, receiue me.

6 * Vnto whosoever shall offende one of these litle ones which beleue in me, it were better for him, that a millstone were hanged about his necke, and that he were drownded in the depth of the Sea.

b Nor in lack of discretion, but that they be not vaine glorious, seeking to aduance them selues to worldly honours.

7 * Wo be vnto the world because of offences: for it must needs be that offences shall come, but wo be to that man, by whom the offence cometh.

c He calleth the litle chyldren now, which humble them selues with all humilitie & subiection.

8 * Wherefore, if thine hande or thy foote cause thee to offende, cut them of, & cast them from thee: it is better for thee to enter into life, hat, or mayned, then hauing two handes, or two fete, to be cast into euerlasting fire.

Mar. 9. 42.
like 17. 1, 2.

9 And if thine eye cause thee to offende, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, then having two eyes, to be cast into hell fire.

d The word signifieth a great millstone which an asse turneth, and it is spoken in respect of that which is humed with mans hand, which is lesse.

10 ¶ See that ye despise not one of these litle ones: for I sape vnto you, that in heauen they * s Angels alwayes bes holde the face of my ffather which is in heauen.

e Christ warneth his to take heed, that they shrink not back from him for any euill example or offence that man can giue.

11 For * the Sonne of man is come to h saue that which was lost.

12 Howe thinke ye? * If a man haue an hundred shyppe, & one of them be gone astray, doeth he not leaue the ninetie and nine, and go into the mountaines, and seeke that which is gone astray?

f Christ toucheth the cause of this offence, which is pride and disdain of our inferiours.

13 And if so be that he finde it, verely I sap vnto you, he reioyareth more of that shyppe, the of the ninetie and nine which went not astray.

Chap. 5. 30.
mar. 9. 45.

g Seeing God hath commaunded his Angels to take the charge of his children, the wicked may be assured that if they despise them, God will reuenge their cause. Luke. 19. 16. h We may not lose by our offence, that which God hath so dearely bought.

Luke. 15. 4.

14 So is not this the will of your father which is in heauen, that one of these little ones should perish.

15 ¶ Whosoever, if thy brother trespass against thee, go, and tell him his fault betwene thee and him alone: if hee heare thee, thou hast wounne thy brother.

16 But if he heare thee not, take yet with thee one or two, that by the^e mouth of two or three witnesses euery word may be confirmed.

17 And if he will not boughfayde to heare them, tell it vnto the Church: and if he refuse to heare the Church also, let him be vnto thee as an heathen man, and a Publicane.

18 Verely I say vnto you, * Whatsoeuer ye binde on earth, shall be bound in heauen: and whatsoeuer ye loose on earth, shall be loosed in heauen.

19 Again, Verely I say vnto you, that if two of you shall agree in earth vpon any thing, whatsoeuer they shall desire, it shall be giuen them of my father which is in heauen.

20 For where two or three are gathered together in my name, there am I in the middes of them.

21 Then came Peter to him, and saide, Master, how oft shall my brother sinne against me, and I shall forgive him? * vnto seuen times?

22 Iesus said vnto him, I say not to thee, vnto seuen times, but vnto ^m seuenitie times seuen times.

23 Therefore is the kingdome of heauen likened vnto a certaine king, which would take a count of his seruantes.

24 And when he had begun to reck, one was brought vnto him, which ought him ten thousand talents.

25 And because he had nothing to paye, his master commaunded him to be sold, and his wife, and his children, and all that he had, and the dette to be payed.

26 The seruant therefore fell downe, and besought him, saying, Master, appease thine anger toward me, and I wil pay thee all.

27 Then that seruants master had compassion, & loosed him, and forgave him the dette.

28 But when the seruant was departed, he founde one of his felowes, which ought him an hundred^e pence, and he layed hands on him, and tooke him by the throte, saying, Paye me that thou owest.

29 Then his felowe fell downe at his feete, & besought him, saying, Appease thine anger towards me, and I wil pay thee all.

30 Yet he would not, but went and cast him into prison, till he should paye the dette.

31 And when his other felowes saw what was done, they were very sorry, & came, and declared vnto their master all that

was done.

32 Then his master called him, and sayd to him, O cruel seruant, I forgave thee all that dette, because thou wast pitie me.

33 Doughtest not thou also to haue had pitie on thy felowe, euen as I had pitie on thee?

34 So his master was wroth, and deliuered him to the iapers, till he should paye all that was due to him.

35 So likewise shall in me heauenly Father do vnto you, except ye forgive ^r fro your heartes, eche one to his brother their trespasses.

CHAP. XIX.

3 Christ sheweth for what cause a woman maye be diuorced. 11 Continence is a gift of God. 14 He receiveth liue children. 16 To obtaine life everlasting. 24 That rich men can scarcely be saved. 28 He promitteth them which haue left all to followe him. Ihsu euangelizing.

1 **A**ND it came to passe, that when Iesus had finished those sayings, he departed from Galilee, and came into the coastes of Iudaea beyond Ierusalem.

2 And great multitudes followed him, & he healed them there.

3 ¶ Then came vnto him the Pharisees tempting him, and saying to him, Is it lawful for a man to put away his wife for enerie fault?

4 And he answered and said vnto them, I haue ye not read, * that he which made them at the beginning, made them male and female,

5 And said, * For this cause, shall a man leaue father and mother, and cleaue vnto his wife, and they ² twa shall be one flesh?

6 Wherefore they are no more twaine, but one flesh. Let not man therefore put asunder that, which God hath coupled together.

7 They said to him, Why did then * Moses commaund to giue a bill of diuorcement, and to put her away?

8 He said vnto them, Moses, because of the hardness of your heart, suffered you to put away your wives: but * from the beginning it was not so.

9 I say therefore vnto you, * that whosoever enee shall put away his wife, except it be for whoredome, and marrye another, committeth adultery: and whoso enee marryeth another which is diuorced, doeth commit adultery.

10 Then said his disciples to him, If the matter be so betwene man and wife, it is not good to marrye.

11 But he saide vnto them, All men can not receiue this thing, saue they to whom it is giuen.

12 For there are some that haue the gift of chastite, which were so borne of their mothers bellie: & there be some chaste, which be made chaste by men: and there be some which haue made themselves chaste, & which haue made themselves

p God esteemeth only the heart and affection.

Mar. 10. 1. Or, cause.

Gen. 2. 24. 1. cor. 6. 16. eph. 5. 31.

a They that afore were as two, shall be now as one person.

b Or person.

Deut. 24. 1.

c It was to auoyd y^e crueltye that men would haue vsed towards their wives, if they had bene forced to retaine them in their displeasure furie & malice.

d That is, at the beginning, & by Gods ordinance.

Chap. 5. 33.

mar. 10. 11. luke 16. 18. 1. cor. 7. 11.

e For this band cannot be broke at mans pleasure.

f Some by nature are vnable to marrye, and some by arte.

g The word significeth (g. lided) that they were so made because they should keepe the chambers of noble women: for they were iudged chaste.

h Which haue the gift of continence, and were made to serue God with more free liberte.

Leuit. 19. 17.
eccles. 19. 13.
luke. 17. 3.
iam. 5. 18.
i Wherewith thou mayest be offended: he speaketh of secret or particular finnes, & not of open or knowne to others.
Or, reprove him.
Deut. 19. 15.
iohn. 8. 17.
heb. 10. 28.
2. cor. 13. 1.
k He meaneth according to the order that was among y^e Iewes, who had their counsell of ancient and expert men, to reforme maners, and execute discipline. This assemblie represented the Church, which had appointed them to this charge.
1. cor. 5. 4.
2. thess. 3. 14.
l In the 16. chap. 19. he meant this of doctrine, and here of ecclesiastical discipline, which dependeth of the doctrine.
Iohn. 2. 23.
Or, done to.
Luke. 1. 7. 4.
m We must be continually ready to forgive & be forgiven.
n A common talent was valued at threescore pound: some also were greater & some lesse.
o Which amoneth of our money to the sume of .5. shillings, or very nere, and was nothing in respect of the former, which his master forgave him.

h This gift is not common for all men, but is verie rare, & giuen to fewe: therefore men may not rashly absteine from marriage, Chap. 18. 3. mar. 10. 13. luke 18. 15. Mar. 10. 17. luke 18. 18. i Because this yong man knew nothing in Iesus Christ but his manhode, he leadeth him to higher things, to the intent, that his doctrine might better take place. k He spake this, that he might learne to knowe him selfe. Exod. 20. 13. deu 5. 17. rom. 13. 9. Mar. 10. 20. l He boasteth much because as yet he knewe not him selfe. m Christ hereby discovered his hypocrisie, and caused him to feele his owne weakenes, not generally commanding all to do the like. n What hindrance men haue by riches. ^o Or, scabierope. o Who can frame mens hearts so, that they shal not see their riches. Mar. 10. 28. luke 18. 28. p In this worke whereby the world is changed, renewed and regenerate: or to ioine this worde with y sentence following, and so take regeneration for the day of iudgement, when the elect shall in soule and body enjoy their inheritance, to the ende that they might knowe that it is not sufficient to haue begun once. Luke 22. 30.

chaste for the kingdome of heauen. Ye that is able to receiue this, let him receiue it.

13 ¶ * Then were brought to him liſle children, that he should put his handes on them, and pray: and the disciples rebuked them.

14 But Iesus said, Suffer the liſle children, and forb. d them not to come to me: for of such is the kingdome of heauen.

15 And when he had put his handes on them, he departed thence.

16 ¶ * And beholde, one came, and saide vnto him, Good Maſter, what good thing shall I do, that I may haue eternall life?

17 And he saide vnto him, i Why callest thou me good? there is none good but one, euen God: but if thou wilt enter into life, k keepe the commaundements.

18 He saide to him, Which? And Iesus sayd, * These. Thou shalt not kill: Thou shalt not commit adulterie: Thou shalt not feare: Thou shalt not beare false witness.

19 Thou art thy father and mother: and thou shalt loue thy neighbour as thy selfe.

20 * The yong man saide vnto him, I haue i obserued all these things from my youth: what lacke I yet?

21 Iesus saide vnto him, If thou wilt be perfect, go, = sell that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come and folow me.

22 And when the yong man heard that saying, he went away sorrowfull: for he had great o possessions.

23 Then Iesus saide vnto his disciples, Verely I say vnto you, that a rich man shall hardy enter into the kingdome of heauen.

24 And againe I say vnto you, It is easier for a camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 And Iesus beheld them, and said vnto them, With men this is impossible, but with God o all things are possible.

27 ¶ * Then answered Peter, and saide to him, Beholde, we haue forsaken all, and followed thee: what shall we haue?

28 And Iesus saide vnto them, Verely I saye to you, that when the Sonne of man shall sit in the throne of his maiestie, p e which followed me? in the regeneration, * shall sit also vpon twelve

thrones, and iudge the twelue tribes of Israel.

29 And whoſoever shall forsake houſe, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, he shall receiue an hundred fold more, and shall inherite euertlasting life.

30 * But many that are first, shall be last, and the last shall be first.

CHAP. XX.

1 Christ teacheth by a similitude, that God is deterrer vnto no man, and howe he alway calleth men to his labour. 18 He admonisheth them of his passion. 20 He teacheth vs to see ambition. 28 Christ payeth our ranſome. 30 He gueth two blinde men their sight.

1 ¶ ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

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Chap. 19. 30.
mar. 10. 31
luk. 13. 30.
d Therefore e-
uerie man in his
vocation, as he
is called first,
ought to go for-
ward, and en-
courage others,
seeing the hye is
indifferent
for all.
Chap. 2. 14.
Marke 10. 31.
luke 18. 31.
Iohm 18. 32.
Marke 10. 35.

16 * So ⁴ the last halbe first, and the first
last : * for many are called, but fewe
chosen.
17 * And Iesus went up to Jerusalem,
and tooke the twelue disciples apart in
the way, and said vnto them,
18 Beholde, we go up to Jerusalem, and
the Sonne of man shall be deliuered
vnto the chiefe Priests, and vnto the
Scribes, and they shall condemne him
to death,
19 And * I shall deliuer him to the Gen-
tiles, to mocke, and to scourge, and to
crucifie him: but the third dape he shall
rise againe.

20 * Then cameto him the mother of Ie-
sueus childgen with her sonnes, wor-
shipping him, and desiring a certeine
thing of him.
21 And he said vnto her, What wouldest
thou? She saide to him, Grant that
these my two sonnes may sit, the one at
thy right hand, and the other at thy left
hande in thy kingdome.
22 And Iesus answered and saide, He
knowe not what he saithe. Were ye able to
drynke of the cup that I shal drynke of,
and to be baptizd with the baptysme
that I shal be baptizd with? They said
to him, We are able.
23 And he said vnto them, Ye shal drinke
in deede of my cup, and shalbe baptizd
with the baptysme, that I am baptizd
with, but to sit at my right hande, and
at my left hande, is not mine to giue:
but it shalbe giuen to them, for whome it
is prepared of my father.
24 * And when the other terme hearde
this, they disdaind at the two byes
theyn.

25 Therefore Iesus called them vnto
him, and said, He knowe that the lords
of the Gentiles haue domination ouer
them, and they that are great, exercise
authoritie ouer them.
26 But it shall not be so among you: but
whosoener will be great among you, let
him be your seruant,
27 And whosoener will be chiefe among
you, let him be your seruant,
28 * Euen as the Sonne of man came not
to be serued, but to serue, & to giue his
life for the ransom of many.

29 ¶ * And as they departed from Jeru-
salem, a great multitude folowed him.
30 And beholde, two blinde men, sitting
by the way side, when they hearde that
Iesus passed by, cryed saying, O Lord,
the Sonne of Dauid, haue mercie on
vs.
31 And the multitude rebuked them, be-
cause they should holde their peace:
but they cryed the more, saying, O
Lord, the Sonne of Dauid, haue mercie
on vs.
32 Then Iesus stode still, & called them,
and said, What wil ye that I should do
to you?
33 They said to him, O Lord, that our eyes
may be opened.

34 And Iesus moued with compassion
touchd their eyes, & immediatly their
eyes receiued sight, and they followed
him.

CHAP. XXI.

7 Christ videth into Ierusalem on an asse. 12 The
byers and sellers are chased out of the Temple. 15
The children with prophesie vnto Christ. 19
The figge tree withereth. 22 Faith requisite in
prayer. 25 Iohn baptysme. 28 The two sonnes.
33 The parable of the husbandmen. 42 The
corner stone reiected. 43 The Lewes reiected
and the Gentiles receiued.

1 And * when they drewe neere to
Ierusalem, and were come to
Bethphage, vnto the mount of
the Olives, then sent Iesus two dis-
ciples,

2 Saying to them, Goe into the towne
that is ouer agaynst you, and anon ye
shall finde an asse bounde, and a colt
with her: loose them, and bring them
vnto me.

3 And if any man saye ought vnto
you, say ye, that the Lorde hath neede
of them, and straight way he will let
them go.

4 All this was done that it might be ful-
filled which was spoken by the Prophet,
saying,

¶ * Tell ye the daughter of Sion,
Beholde, thy King cometh vnto thee,
mecke and sitting vpon an asse, and
a colt, the foale of an asse vnto the
pake.

5 So the disciples went, and did as Ie-
sus had commanded them,

7 And brought the asse and the colt, and
put on ^d them their clothes, and set hun
thereon.

8 And a great multitude spied their gar-
ments in the way: and other cut down
branches from the trees, and strawed
them in the way.

9 Moreover, the people that went be-
fore, and they also that followed, cryed,
saying, Hosanna the Sonne of Da-
uid: blessed be he that cometh in the
Name of the Lord, Hosanna thou which
art in the highest heauens.

10 * And when he was come into Jeru-
salem, all the citie was moued, saying,
Who is this?

11 And the people said, This is Iesus the
Propher of Nazaret in Galile.

12 ¶ And Iesus went into the Temple
of God, and cast out all them that solde
and bought in the Temple, and ouer-
threw the tables of the monie chan-
gers, and the seates of them that solde
dones.

13 And saide to them, It is writt, Mine
house shall be called the house of prayer:
but * ye haue made it a denne of
theues.

14 Then the blinde, and the halte came
to him in the Temple, and he heald
them.

15 But when the chiefe Priests and

Marke 11. 1.
luke 19. 29.

a By this entrie
Christ woulde
shew the state &
condition of his
kingdom, which
is far contrarie
to the pompe &
glorie of the
worlde.

Isa. 62. 11.
zach. 9. 9.
Iohm. 12. 15.

b That is, the
citic Sion, or Ieru-
salem.

c It is a maner
of speach called
synecdoche,
wherby two are
taken for one.
d Herid on the
fole & the dame
went by.

e Which is to
say, Saue I pray
thee, desiring
God to prosper
and sende good
successe to the
Messias.

f For god which
is in heaue, must
onely saue.

Mar. 11. 11.
luke 19. 45.
Iohm. 2. 13.

g In the porche
or entrie into
the Temple.
Isa. 56. 7.

h Vnder the pre-
tence of religion
hypocrites seeke
their own gaine,
and spoyle God
of his true wor-
ship.

Iere. 7. 11.
mark. 11. 17.
luke 19. 46.

e He seetheth the
crosse before
their eyes to
draw them from
ambition, call-
ing it a cup, to
signifie the mea-
sure of the af-
flictions, which
God hath ordi-
ned for every
man: the which
thing also he cal-
leth baptysme.
f God my Fa-
ther hath not gi-
uen me charge
to bestow offices
of honour here:
but to be an ex-
ample of humi-
litie vnto all.
Mar. 10. 41.
luke 22. 25.
Philip. 2. 7.

Marke 10. 46.
luke 18. 35.

Writes saue the maruells that he did, and the children crying in the Temple, and saying, Hosanna the Sonne of David, they dideened,

16 And said vnto him, Hearest thou what they say? And Iesus saide vnto them, Yea: read deniener, * By the mouth of babes and sucklings thou hast made perfect the pappe.

17 ¶ So he left them, and went out of the cite vnto Bethania, and lodged there.

18 And * in the moynng as he returned vnto the cite, he was hungrie,

19 And seeing a figge tree in the waye, he came to it, and found nothing thereon, but leaues onely, and saide to it, Feener fruite growe on thee henceforwardes. And anon the figge tree withered.

20 And when his disciples sawe it, they marueled, saying, Howe soone is the fig tree withered!

21 And Iesus answered and saide vnto them, * Verely I saye vnto you, if ye haue faith, and doute not, ye shall not onely do that, which I haue done to the fig tree, but also if ye say vnto this moontaine, Take thy selfe away, and cast thy selfe into the sea, it shall be done.

22 * And whatsoever ye shall aske in prayer, if ye beleue, ye shall receiue it.

23 ¶ And when he was come into the Temple, the chiefe Priests, & the Elders of the people came vnto him, as he was teaching, & saide, By what authoritie dost thou these things? and who gaue thee this authoritie?

24 Then Iesus answered and saide vnto them, I also will aske of you a certaine thing, which if ye tell me, I likewise will tell you by what authoritie I doe these things.

25 The baptisme of Iohn whente was it? * from heauen, or of men? Then they reasoned among them selues, saying, If we say he say, from heauē, he will say vnto vs, Why did ye not then beleue him?

26 And if we say, of men, we feare the people: * for all holde Iohn as a Prophet.

27 Then they answered Iesus, and said, We cannot tell. And he said vnto them, Neither tell I you by what authoritie I do these things.

28 ¶ But what thinke ye? A certaine man had two sonnes, and came to the elder, and said, Sonne, goe and worke to daye in my vineyard.

29 But he answered, and said, I will not: yet afterwarde he repented him selfe, & went.

30 Then came he to the second, and saide likewise. And he answered, and saide, I will go: yet he went not.

31 Whether of them twaine did the will of the father? They saide vnto him, The first. Iesus saide vnto them, Verely I say vnto you, that the Publianes

and the harlottes that go before you in to the kingdome of God.

32 For Iohn came vnto you in the way of righteousness, and ye beleued him not: but the Publianes, and the harlots beleued him, and ye, though ye sawe it, were not moued with repentance afterwarde, that ye might beleue him.

33 ¶ Heare another parable. There was a certaine houghholder, * which planted a vinegarde, and hedged it rounde about, and made a winepresse there in, and built a towre, and let it out to husbandmen, and went into a strange country.

34 And when the tyme of the fruite drewe nere, he sent his seruants to the husbandmen to receiue the frutes thereof.

35 And the husbandmen tooke his seruants and beat one, and killed another, and stoned another.

36 Again he sent other seruantes, more then the first: and they did the like vnto them.

37 But last of all he sent vnto them his owne sonne, saying, They will reuerence my sonne.

38 But when the husbandmen sawe the sonne, they saide among them selues, * This is his heire: come, let vs kill him, and let vs take his inheritance.

39 So they tooke him, and cast him out of the vinegarde, and stowe him.

40 When therfore the Lorde of the vinegarde shall come, what will he doe to those husbandmen?

41 They saide vnto him, He will cruelly destroy those wicked men, and will let out his vinegarde vnto other husbandmen, which shall deliuer him the frutes in their seasons.

42 Iesus saide vnto them, Read ye neuer in the Scriptures, * The stone which the builders refused, the same is made the head of the corner? This was the Lords doing, and it is maruillous in our eyes.

43 Therfore say I vnto you, the kingdome of God shall be taken from you, & shall be giuen to a nation, which shall bring forth the frutes thereof.

44 * And whosoener shall fall on this stone, he shall be broken: but on whonies soener it shall fall, it will grinde him to powder.

45 And when the chiefe Priests & Pharisees had heard his parables, they persecuted him the spake of them.

46 And they seeking to lay hands on him, feared the people, because they tooke him as a Prophet.

God taught by Iohn the way of righteousness, whose life was vpright and perfect.

Isai. 5. 1.

ierem. 2. 2. 1.

mar. 12. 1.

luk. 20. 9.

The vineyard is the people,

whom he had elected.

¶ Vseful means to preserue it,

and to make it fruitful.

* Or, digged.

¶ Which were the Priests and rulers.

¶ The Prophets: Iesus Christ.

¶ Chap. 26. 3, 4 & 27. 1.

¶ Iohn. 11. 53.

¶ Psal. 118. 26.

¶ act. 4. 11.

¶ rom. 9. 33.

¶ 1. pet. 2. 7.

¶ u As not meete or fit for their building.

¶ x To fasten and ioyne the building together,

and to vphold the whole.

¶ Isai. 8. 14.

¶ Psalm. 8. 2.

¶ If God reuelle his glorie and might by babes, that can not as yet speake, is it maruile, if they char can speake, doe set forth & magnifie the same?

¶ k In Ebrew it is, haue ordeined or grounded the strength: which is al to one purpose, because God is the most prayed when his strength is best known.

¶ Mar. 11. 12, 13.

¶ Chap. 17. 20.

¶ I Which thing seemeth to be impossible.

¶ Chap. 7. 7.

¶ Iohn. 15. 7.

¶ 1. Iohn. 3. 22.

¶ Mar. 11. 27, 28.

¶ luk. 20. 1, 2.

¶ Or, of God.

¶ m The hypocrites feare man more then God, and malice neuer iustifieth the truth.

¶ Chap. 14. 5.

¶ mar. 6. 20.

¶ n So far it is impossible for the to repent and be saued, that stand in their own conceit, that are the greatest sinners that are, shall more soone come to repentance.

CHAP. XXII.

¶ The parable of the marriage, 9 The vocation of the Gentiles. 11 The marriage garment. 17 Of paying of tribute. 25 Of the resurrection. 36 The Scribes question. 44 Christes dominie.

¶ Then

Christ repro-
cheth the Jewes
of their ingrati-
tude & obdinate
malice, in that
they rejected the
grace of God,
which was so
plentifully of-
fered vnto them.

God punish-
eth extremely
such ingratitude
The ingrati-
tude of them
which are bid-
den, can not cause
Gods liberalitie
and his holie
meates to pe-
nish, which he
hath prepared
for his.

In the Church
the hypocrites
are mixed with
the godly.

He had not a
pure affection &
upright consci-
ence, which pro-
ceeded of faith.
Though God
suffer for a time
hypocrites in
the Church, yet
he knoweth
how to trie the,
& fanne the out.
Chap. 8. 22 & 13.
42 & 25. 30.
Chap. 20. 16.

By the out-
ward and gene-
rall calling,
Mar. 12. 13.
Luke 20. 20.

These were
certaine flate-
rers of the court,
which euer main-
teyned that re-
ligion, which
king Herod best
approved: and
though they were
enemies to the
Pharises: yet in
this thing they
consented, thinking
to intangle Christ,
and so eyther to
accuse him of trea-
son, or to bring him
into the hatred of
all his people.
As touching the
outward qualitie,
as whether a man
be riche
or poore. Or, the coyne of the trilwe.

1 **T**hen ^a Jesus answered, and spake
vnto them againe in parables, say-
ing,
2 The kingdome of heaven is like vnto
a certaine King which married his
sonne,
3 And ^a sent forth his seruantes, to call
them that were bid to the wedding, but
they would not come.
4 Againe he sent forth other seruantes,
saying, Tell them which are bidde, ^b We
hold, I haue prepared my dinner: mine
oren and my fatlings are killed, and all
things are ready: come vnto the mar-
riage.
5 But they made light of it, & went their
wayes, one to his ferme, and another
about his marchandise.
6 And the remnant tooke his seruantes, &
untreated them sharpsly, and slew the.
7 But when the King heard it, hee was
wroth, and sent forth his warriers, and
^b destroyed those murderers, and burnt
by their cite.
8 Then said he to his seruantes, Truly
^b wedding is prepared: but they which
were bidden, were not worthy.
9 So hee therefore out into ^b the wayes,
and as many as hee finde, bidde them to
the marriage.
10 So ^a those seruantes went out into the-
se wayes & gathered together all that
euer they founde, both ^d good and bad:
so the wedding was furnished with
ghestes.
11 Then the King came in, to see ^b the
ghestes, and sawe there a man which had
not on a ^a wedding garment.
12 And he said vnto him, Friende, howe
camest thou in hither, and hast not on
a wedding garment? And hee was
speechles.
13 Then saide the King to the seruantes,
binde him hand and foote: take him a-
way, and cast him into utter darkenes:
^a there shall he weeping and gnashing
of teeth.
14 ^a For many are called, but fewe cho-
sen.
15 ¶ Then went the Pharises and tooke
counsell howe they might tangle him
in talke.
16 And they sent vnto him their disci-
ples with the ^b Herodians, saying, Mas-
ter, we knowe that thou art true, and tea-
chest the way of God truly, neither care-
st thou for any man: for thou considerest not
the ^b person of men.
17 Tell vs therefore, howe thinkest thou?
Is it lawfull to giue tribute vnto Ce-
sar, or not?
18 But Jesus perceived their wicked-
nesse, and said, Why tempt ye me, ye hy-
pocrites?
19 Shewe me the ^a tribute money. And

they brought him a ^a penny.
20 And he said vnto them, Whose is this
image and superscription?
21 They saide vnto him, Celsars. Then
saide he vnto them, ^a Giue therefore to
Cesar, the things which are Celsars, and
giue vnto God, those things which are
Gods.
22 And when they hearde it, they mar-
ueiled, and left him, and went they
waye.
23 ¶ ^a The same day the Sadduces came
to him (which sape that there is no re-
surrection) and asked him,
24 Saying, Master, ^a Moses said, If a ma-
die, hauing no ^a children, let his brother
^b marrie his wife, and raise by seede vnto
his brother.
25 Nowe there were with vs seuen bres-
thren, and the first married a wife, & de-
ceased: and hauing no issue, left his
wife vnto his brother.
26 Likewise also the second, & the thirde,
vnto the seventh.
27 And last of all the woman died also.
28 Therefore in the resurrection, whose
wife shall she be of the seuen? for all had
her.
29 Then Jesus answered, and saide vnto
them, Ye ^a are deceiued, not know-
ing the Scriptures, nor the power of
God.
30 For in the resurrection they neyther
marry wiuers, nor wiuers are bestow-
ed in marriage, but are as the ^a Angels of
God in heauen.
31 And concerning the resurrection of the
dead, haue ye not read what is spo-
ken vnto you of God, saying,
32 ^a I am the God of Abraham, and the
God of Isaac, and the God of Jacob?
God is not the God of the dead, but of
the liuing.
33 And when the people hearde it, they
were astonied at his doctrine.
34 ¶ ^a But when the Pharises had heard,
that he had put the Sadduces to silence,
they assembled together.
35 And one of them, which was an expo-
sitor of the Lawe, asked him a question,
tempting him, and saying,
36 Master, which is the great comma-
ndement in the Lawe?
37 Jesus said to him, ^a Thou shalt loue
the Lord thy God with all thine heart,
with all thy soule, and with all thy
minde.
38 This is the first and the great comma-
ndement.
39 And the seconde is like vnto this,
^a Thou shalt loue thy neighbour as thy
selfe.
40 On these two commandmentes
hangeth the whole Lawe and the Pro-
phetes.
41 ¶ While the Pharises were gather-
ed together, Jesus asked them,
42 Saying, What thinke ye of Christ?
whose ^a sonne is he? They saide vnto
him, Dauids.

k Which was
of value about
four pence half
pennie.
Rom. 13. 7.
mar. 12. 17.
Luke 20. 25.
Mar. 12. 18.
Luke 20. 27.
act. 23. 8.
Deut. 25. 5.
Or, sonnes.
1 By the title of
alliance: & here
by brother he
meaneth the
next kinsman,
that lawfully
might marrie
her.
m Where Gods
worde is not
preached and
vnderstande,
there must
needes reigne
blindnes and
error.
n Forasmuch
as they shalbe
exempted from
the infirmities
of this present
life.
Exod. 3. 6.
Mar. 12. 28.
Deut. 6. 5.
Luke 10. 27.
Leuit. 19. 18.
mar. 12. 31.
rom. 13. 9.
gal. 5. 14.
iam. 2. 8.
Mar. 12. 35.
Luk. 20. 42.
o Of what stock
or familie.

By the spirit of prophetic speaking of the kingdom of Christ.
Psal 110. 1.
 q By the right hand is signified the authoritie & power, which God giueth his Sonne Christ, in making him his lieutenant and gouernour ouer his Church. r Not that his kingdom shall then ende: but the office of his humanitie shall cease, and he with the Father and holy Ghost shall reigne for euer as one God all in all. f Christ is Dauids sonne touching his manhode, & his Lord, concerning his Godhead.

43 We laide vnto them, Howe then doerth Dauid in e spirit call him Lord, saying,
 44 * The Lord said to my Loide, Sitte at my right hande, till I make thine enemies thy footestoolle?
 45 If then Dauid cal him Lord, howe is he his sonne?
 46 And none could answer him a word, neither burst any from that dape forth aske him any mo questions.

and Pharises, hypocrites, became we s shut vp the kingdom of heauen before men: for ye pour ichnes goe not in, neither suffer ye them that would enter, to come in.
 14 * Wo be vnto you Scribes and Pharises, hypocrites: for ye denouere widowes houses, euen vnder a colour of long papers: wherefore ye shall receive the greater damnation.
 15 Wo be vnto you, Scribes and Pharises, hypocrites: for ye compasse lea & lande to make one of your profession: and when he is made, ye make him two folde more the childe of hell, then you pour selues.
 16 Wo be vnto you blinde guides, which say, Whosoever sweareth by the Temple, it is nothing: but whosoever sweareth by the golde of the Temple, he is offendeth.

Ye keepe back the pure religio & knowledge of God when men are ready to embrace it.
 h Which haue now their foote within y doors.
Marke 12. 40.
luke 20. 47.
 i They sought all meanes, that they could inuent, to make of a Gentile a Iewe.

CHAP. XXIII.

3 Christ condemneth the ambition, conuotousnesse, and hypocric of the Scribes and Pharises. 31 Their persecutions against the seruantes of God. 37 He prophesieth the destruction of Ierusalem.

Nche. 8. 4.
 a And teache that which Moses saith.
 b According to Moses whome they read, but not that which they teach of themselves.
luke 11. 46.
act. 15. 10.
 c They were skroles of parchement wherein the commandments were written: & to this day the Iewes vse the same, and close them in a piece of lether, and so binde them to their browe and left arme, to the intent they might haue continual remembrance of the Law.
Nom. 15. 38.
dent. 22. 12.
Mar. 12. 38.
luke 11. 43.
and 20. 46.
 Or, master.

1 **T**hen spake Iesus to the multitude, and to his disciples,
 2 Saying, The Scribes and the Pharises sit in Moses seat.
 3 All therefore whatsoever they bid you observe, that observe and doe: but after their workes do not: for they laye, and do not.
 4 * For they bind heauy burdens, and grievous to be borne, and lay them on mens shoulders, but they them selues will not mooue them with one of their fingers.
 5 All their workes they do for to be seene of men: for they make their phylacteries broad, and make long the fringes of their garments,
 6 * And loue the chiefe place at feastes, & to haue the chiefe seates in the assemblies,
 7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.
 8 * But he not ye called, Rabbi: for one is your doctor, to wit, Christ, and all ye are brethren.
 9 And call no man your father vpon the earth: for there is but one, your father that which is in heauen.
 10 We not called doctors: for one is your doctor, euen Christ.
 11 But he that is greatest among you, let him be your seruant.
 12 * For whosoever will exalt him selfe, shall be brought lowe: and whosoever will humble him selfe, shall be exalted.
 13 ¶ Wo therefore be vnto you Scribes

17 Ye sooles and blinde, whether is greater, the golde, or the Temple that sanctifieth the golde?
 18 And whosoever sweareth by the altar, it is nothing: but whosoever sweareth by the offering that is vpon it, offendeth.
 19 Ye sooles and blinde, whether is greater, the offering, or the altar which sanctifieth the offering?
 20 Whosoever therefore sweareth by the altar, sweareth by it, and by all things thereon.
 21 * And whosoever sweareth by the Temple, sweareth by it, & by him that dwelleth therein.
 22 * And he that sweareth by heauen, sweareth by the throne of God, and by him that sitteth thereon.
 23 ¶ Wo be to you, Scribes and Pharises, hypocrites: for ye typhe mynt, and anyle, and counten, & leaue the weightier matters of the lawe, as iudgement, and mercie, and fidelitie. These ought ye to haue done, and not to haue left the other.
 24 Ye blinde guides, which straine out a gnat, and swallow a camel.
 25 ¶ Wo be to you, Scribes and Pharises, hypocrites: for ye make cleane the hter side of the cup, and of the platter: but within they are full of hyberie and exellit.
 26 ¶ Thou blind Pharise, cleanse first the inside of the cup and platter, that the outside of them may be cleane also.
 27 Wo be to you, Scribes and Pharises, hypocrites: for ye are like vnto whited tombes, which appere be beautifull outward, but are within full of dead mens bones, and of all filthines.
 28 So are ye also: for outwardly ye appere righteous vnto men, but within ye are full of hypocric and iniquitie.
 29 Wo be vnto you, Scribes and Pharises, hypocrites: for ye builde y tombes of the Prophets, and garnishe the sepulchres of the righteous,
 30 And say, If we had bene in the dapes

Or, is a detter.
 k And maketh it to be taken as an holy thing, because of the vse; and hereby Christ sheweth that mans doctrine doeth not onely obscure the worde of God, but is contrary to it.
1 King. 8. 13.
2 chro. 6. 2.
Chap. 5. 34.
luke 11. 42.
 l Ye stay at that which is nothing, and let passe that which is of greater importance.
 m Yesecke how to get estimatio with men, and passe not whether ye haue a good conscience or no.
 Or, intemperancie.
luke 11. 39.
 Or, painted.
 n For a remembrance of them, & in the meane season they passed not for their doctrine.

d Christ forbiddeth not to giue iust honour to Magistrates and Masters, but condemneth ambition and superioeric ouer our brothers faith, which office apperteyneth to Christ alone.
 Or teacher. *Mal. 1. 6.* e The Pharises were called Masters or fathers, and the Scribes Doctors. f The highest dignitie in the Church is not lordship, or dominion, but ministerie and seruice. *luke 14. 11. and 18. 14.*

It is not now only that your nation hath begun to be cruel against the servants of God, & therefore it is no marvell though the children of such murderers handle roughly the Prophets.

31 So then ye be witnesses vnto your selues, that ye are the children of them that murdered the Prophets.

32 Fulfill ye also the measure of your fathers.

33 As serpents, the generation of vipers, how should ye escape the damnation of hell?

34 Wherefore beholde, I sende vnto you Prophets, & wise men, & Scribes, & of them ye shall kill & crucifie: and of them shall ye scourge in your Synagogues, and persecute from citie to citie.

35 That vpon you may come all the righteous blood that was shedde vpon the earth, from the blood of Abel the righteous, vnto the blood of Zacharias, the sonne of Barachias, whom ye slew betweene the Temple and the altar.

36 Verely I say vnto you, all these things shall come vpon this generation.

37 Jerusalem, Jerusalem, which killest the Prophets, & stonest them which are sent to thee, how ofte would I haue gathered thy children together, as the henne gathereth her chickens vnder her winges, and ye would not?

38 Beholde, your habitation shall be left vnto you desolate.

39 For I say vnto you, ye shall not see me henceforth til that ye say, Blessed is he that cometh in the name of the Lord.

CHAP. XXIIII

Christ sheweth his disciples the destruction of the Temple. 5. 24 The false Christ. 13 To persecute. 14 The preaching of the Gospel. 6. 29 The signes of the ende of the world. 42 He warneth them to wake. 44 The sodaine coming of Christ.

1 And Jesus went out, and departed from the Temple, and his disciples came to him, to shewe him the building of the Temple.

2 And Jesus said vnto them, See ye not all these things? Verely I say vnto you, there shall not be here left a stone vpon a stone, that shall not be cast downe.

3 And as he late vpon the mount of Olives, his disciples came vnto him as part, saying, Tel vs when these things shall be, & what signe shall be of thy coming, & of the ende of the world.

4 And Jesus answered, and saide vnto them, Take heede that no man deceiue you.

5 For many shall come in my name, saying, I am Christ, & shall deceiue many.

6 And ye shall heare of warres, and rumors of warres: so that ye be not troubled: for all these things must come to passe: but the ende is not yet.

7 For nation shall rise against nation, and realme against realme, and there shall be

pestilence, And famine, & earthquakes in diuers places.

8 All these are but the beginning of sorowes.

9 Then shall they deliuer you vp to be afflicted, and shall kill you, and ye shall be hated of all nations for my names sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false Prophets shall arise, and shall deceiue many.

12 And because iniquitie shall be increased, the lone of many shall be cold.

13 But he that endureth to the ende, he shall be saued.

14 And this Gospel of the kingdome shall be preached through the whole world, for a witness vnto all nations, and then shall the ende come.

15 When shall see therefore shall see the habomination of desolation spoken of by Daniel the Prophet, standing in the holy place, (let him that readeth, consider it.)

16 Then let them which be in Judea, flee into the mountaines.

17 Let him which is on the house top, not come downe to fetch any thing out of his house.

18 And he that is in the fiede, let not him returne backe to fetch his clothes.

19 And wo shall be to them that are with childe, and to them that giue sucke in those dayes.

20 But pray that your flight be not in the winter, neither on the Sabbath day.

21 For then shall be great tribulation, such as was not from the beginning of the world to this time, nor shall be.

22 And except those dayes should be shortened, there should no flesh be saued: but for the elects sake those dayes shall be shortened.

23 Then if any shall say vnto you, Lo, here is Christ, or there, beleue it not.

24 For there shall arise false Christs, and false Prophets, and shall shewe great signes and wonders, so that if it were possible, they should deceiue the very elect.

25 Behold, I haue told you before.

26 Wherefore if they shall say vnto you, Behold, he is in the desert, go not forth: Beholde, he is in the secret places, beleue it not.

27 For as the lightning commeth out of the East, and shineth into the West, so shall also the coming of the Sonne of man be.

28 For wheresoeuer a dead carke is, thither will the Egles resort.

29 And immediately after the tribulations of those dayes, shall the sunne be darkened, and the moone shall not

Great & cruel warres haue ensued since among the heathen for the contempt of the Gospel, and increase more & more.

Chap. 10. 17. Luke. 21. 12. iohn. 15. 20. & 16. 2.

As if you were cause of these troubles,

Many will keepe backe their charitie, because they are vnthankfull and euill, vpon whom they should bestow it.

2. The. 3. 13. 2. Tim. 2. 5.

When the Temple shall be polluted, it shall be a signe of extreme desolation: the sacrifices shall end and neuer be restored.

Marke. 13. 14. Luke. 21. 20.

The horrible destruction of the Temple, and the corruption of Gods pure religion.

Dan. 9. 27. Act. 1. 12.

Or man.

God prouideth for his children in the middes of troubles.

Marke. 13. 21. Luke. 17. 23.

Whether the false Christs, & deceiuers leade people, hiding themselves in holes, as if they were ashamed of their profession, closet.

Luke. 17. 37.

In despite of Satan the faithful shall be gathered and ioyned with Christ, as if they were ashamed of their profession.

Mar. 13. 24. Luke. 21

25. i. 13. 10. e. 1. 32. 7. i. 1. 2. 31. & 31. 5. In Whē God hath made an end of the troubles of this church, he meaneth an horrible rebelling of the world, & as it were an alteration of the order of nature.

Mar. 13. 1. Luke. 21. 5. a Whole excellency appeareth in that that Herode for the space of 8. yeeres kept ten thousand men in worke: the stones were 15. cubites long, in height 12, in breadth 8, as Iosephus writeth. Luk. 19. 44. b They thought the world should be at an ende, when Ierusalem were destroyed. Eph. 5. 6. col. 1. 18 c He answered them not according to their myndes, but admonisheth them of that which is necessary for them to knowe.

give her light, and the starrs shall fall from heauen, and the powers of heauen shall be shaken.

30 * And then shall appear the signe of the Sonne of man in heauen: and then shall all the kindreds of the earth mourne, & they shall see the Sonne of man come in the cloudes of heauen with power and great glory.

31 * Will hee shall sende his Angels with a great sound of a trumpet, and they shall gather together his elect, fro the foure windes, and from the one ende of the heauen vnto the other.

32 Now learne the parable of the fig tree: when her bough is yet tender, & it bringeth forth leaues, ye knowe that sommer is nere.

33 So likewise ye, when ye see all these things, know that the kyngdome of God is nere, euen at the doores.

34 Verely I say vnto you, this generation shall not passe, til all these things be done.

35 * Heauen and earth shall passe away: but my wordes shall not passe away.

36 But of that day and houre knoweth no man, no not the Angels of heauen, but my Father onely.

37 But as the dayes of Noe were, so likewise shall the coming of the Sonne of man be.

38 * For as in the dayes before the flood, they did eate and drinke, marry, & giue in marriage, vnto the day that Noe entered into the Arke,

39 And knewe nothing, till the flood came, and tooke them all away: so shall also the coming of the Sonne of man be.

40 * When two men shall be in the fields, the one shall be receiued, and the other shall be refused.

41 Two women shall be grinding at the mill: the one shall be receiued, and the other shall be refused.

42 * Take therefore: for ye knowe not what houre your master wil come.

43 * Of this be sure, that if the good man of the house knewe at what watche the thiefe would come, he would surely watche, & not suffer his house to be digged through.

44 Therefore be ye also ready: for in the houre that ye thinke not, wil the Sonne of man come.

45 * Who then is a faithfull seruant and wise, whom his master hath made ruler ouer his household, to giue them meate in season?

46 Blessed is that seruant who his master, when he cometh, shall finde so doing.

47 Verely I say vnto you, he shall make him ruler ouer all his goodes.

48 But if that euil seruant shall say in his heart, My master doth deferre his coming,

49 And begin to smite his felowes, and to eate, and to drinke with the druncken,

50 That seruants master wil come in a

day, when he looketh not for him, and in an houre that he is not ware of,

51 And will cut him of, & giue him his portion with hypocrites: there shall he weeping, and gnashing of teeth.

Or, separate him.
Chap. 13. 42.
and. 25. 30.

CHAPTER XXV.

1 By the similitude of the virgins Iesus teacheth every man to watche. 24 And by the talents to be diligent. 31 The last iudgement. 32 The sheepe and the goates. 35 The workes of the faithfull.

1 When the kyngdome of heauen shall be likened vnto ten virgins, which tooke their lampes, & went to meete the bridegrome.

2 And five of them were wise, and five foolish.

3 The foolish tooke their lampes, but tooke none oyle with them.

4 But the wise tooke oyle in their vessels with their lampes.

5 Now while the bridegrome taried long, all slumbered and slept.

6 And at midnight there was a cry made, beholde, the bridegrome cometh: goe out to meete him.

7 Then all those virgins arofe, and trimmed their lampes.

8 And the foolish said to the wise, Giue vs of your oyle, for our lampes are out.

9 But the wise answered, saying, We feare lest there will not be enough for vs and you: but goe you rather to them that sell, and buye for your selues.

10 And while they went to buye, the bridegrome came: and they that were ready, went in with him to the wedding, and the gate was shut.

11 Afterwardes came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verely I say vnto you, I knowe you not.

13 * Watch therefore, for ye knowe neither the day, nor the houre, when the Sonne of man wil come.

14 * For the kyngdome of heauen is as a man that going into a strange countrey, called his seruantes, and deliuered to them his goodes.

15 And vnto one he gaue five talents, and to another two, & to another one, to every man after his owne habitie, and straightway went from home.

16 Then he that had receiued the five talents, went and occupied with them, & gained other five talents.

17 Likewise also, he that receiued two, he also gained other two.

18 But he that receiued that one, went and digged it in the earth, and hid his masters money.

19 But after a long season, the master of those seruantes came, and reckoned with them.

20 Then came he that had receiued five talents, and brought other five talents, saying, Master, thou deliuerest vnto me five talents: behold, I haue gained with them other five talents.

a This similitude teacheth vs, that it is not sufficient to haue once giuen our felicitie to follow Christ, but that we must continue.

b To do him honour, as the manner was.

c Manie seeke which they haue contemned, but it is to late.

d Or, quenched.

e This was spoken in reproche, because they made not provision in time.

e I wil not open to you because you haue failed in the mid way.

Chap. 24. 42, 44. Mar. 13. 33, 35. Luke. 19. 12.

f This similitude teacheth how we ought to continue in knowledge of God, and do good with those graces that God hath giuen vs.

g Every talent commonly made three score pound, reade chap. 18. 24.

h Or, made.

Mat. 7. 13.
Mat. 1. 7.

1. Cor. 15. 52.
1. thes. 4. 16.

o For within fiftie yeres after Ierusalem was destroyed: the godly were persecuted, false teachers seduced people, religion was polluted, so that the world seemed to be at an ende.

Mar. 13. 31.
Gen. 7. 5, 11.
Luce. 17. 16.
1. pet. 3. 20.
p Because of their incredulity

Luce. 17. 34, 35.
1. thes. 4. 17.
q This teacheth every man to walke warily, not respecting his companion, although he be neuer to deare vnto him.
Mar. 13. 33.
Luce. 12.
1. thes. 5.
reuel. 16. 9.

Luce. 12. 42.

h The master receyueth hym into his house to giue hym part of his goods and commodities.

- 21 Then his master said vnto him, It is well done good seruant and faithfull, Thou hast bene faithfull in litle, I will make thee ruler ouer much: ^h enter in into thy masters tope.
- 22 Also he that had receiued two talents, came and saide, Master, thou deliue redst vnto me two talents: behold, I haue gained two other talents with them.
- 23 His master saide vnto him, It is well done good seruant, and faithfull, Thou hast bene faithfull in litle, I will make thee ruler ouer much: enter in into thy masters tope.
- 24 Then he which had receiued the one talent, came and said, Master, I knewe that thou wast an harde man, which reapest where thou sowest not, and gatherest where thou strawest not:
- 25 I was therefore afraid, and went and hid thy talent in the earth: behold, thou hast thine owne.
- 26 And his master answered, and saide vnto him, Thou coul seruant and fothfull, thou knowest that I reape where I sowed not, & gather where I strawed not.
- 27 Thou oughtest therefore to haue put my money to the exchangers, and then at my coming should I haue receyued myrie owne with vantage.
- 28 Take therefore the talent from him, and giue it vnto him which hath ten talents.
- 29 * For vnto euery man that hath, it shalbe giuen, and he shal haue abun dance, and from him that hath not, es uen that he hath, shalbe taken away.
- 30 Cast therefore that vnyouffitable ser uant into utter * darkness: there shalbe weeping, and gnashing of teeth.
- 31 ¶ And when the Sonne of man com meth in his gloiy, and all the holy An gels with him, then shal he sit vpon the throne of his gloiy.
- 32 And before him shalbe gathered all nations, and he shal separate them one from another, as a shepheard separateth the sheepe from the goates.
- 33 And he shal set the sheepe on his right hand, and the goates on the left.
- 34 Then shal the king say to them on his right hand, Come ye * blessed of my fa ther: inherit ye the kingdome prepa red for you from the ^l fundacions of the world.
- 35 * For I was an hungred, and ye gaue me meate: I thirsted, and ye gaue me drinke: I was a stranger, and ye lodged me:
- 36 I was naked, and ye clothed me: I was * sicke, and ye visited me: I was in prison, and ye came vnto me.

Chap. 13. 12.
luk. 8. 18. & 19. 26
mar. 4. 25.
i The graces of God shalbe take away from hym that doeth not beltove them to Gods glory and his neighbours profite.
Chap. 8. 12.
& 22. 13.

k For our saluation commeth of the blessing and fauour of God.
l Hereby God declarcth the certaintie of our predestination, whereby we are saued, because we were chosen in Christ before the fundacions of the world,
Ephe. 1. 4.
Isa. 58. 7. & 18. 7. **m** Christ meaneth not that our saluation dependeth on our workes, or merites, but teacheth what it is to liue iustly according to godlynesse and charitie, and that God recompenseth his of his free mercy, likewise as he doeth elect them. **Eccles. 7. 35.** **Or, infirme.**

- 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or a thirst, and gaue thee drinke?
- 38 And when saw we thee a stranger, and lodged thee? or naked, and clothed thee?
- 39 ¶ When saw we thee sicke, or in pris son, and came vnto thee?
- 40 And the king shall answer and saye vnto them, Verely I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.
- 41 Then shal he say vnto them on the left hand, * Depart from me ye curfed, into euerlasting fire, which is prepared for the deuil and his angels.
- 42 For I was an hungred, and ye gaue me no meate: I thirsted, and ye gaue me no drinke:
- 43 I was a stranger, and ye lodged me not: I was naked, & ye clothed me not: sicke, and in prison, & ye visited me not.
- 44 Then shal they also answer him, say ing, Lord, when saw we thee an hun gred, or a thirst, or a stranger, or naked, or sicke, or in prison, and did not minis ter vnto thee?
- 45 Then shal he answer them, and saye, Verely I say vnto you, in as much as ye did it not to one of the least of these, ye did it not to me.
- 46 * And these shal goe into euerlasting paine, and the righteous into life eter nal.

Psal. 6. 8.
chap. 7. 23.
luk. 13. 27.

Dan. 12. 2.
iohn. 5. 29.
n We must there fore only do that, which god requireth of vs, and not followe mens foolish fantasies.

CHAP. XXVI.
3 Conspiracie of the Priests against Christ. **10** He excuseth Magdalene. **26** The institution of the Lords supper. **31** The disciples weakenes. **48** The treason of Iudas. **62** The sword. **64** Because Christ calleth himselfe the Sonne of God, he is iudged worthis to die. **69** Peter denieth, and repenteth. **1**

- 1 **A**nd * it came to passe, when Iesus had finished at these things, he said vnto his disciples,
- 2 Ye know that within two dayes is the Passouer, and the Sonne of man shal be deliuered to be crucified.
- 3 * Then assembled together the chiefe Pricies, and the Scribes, and the Elders of the people into the hal of the hie Priest, called Caiaphas,
- 4 And consulted howe they might take Iesus by subtiltie, and kil him.
- 5 But they said, Not on the feast day, lest any uprore be among the people.
- 6 ¶ * And when Iesus was in Bethania, in the house of Simon the leper,
- 7 There came vnto him a womā, which had a bove of very colly opinturēt, and powred it on his head, as he sat at the table.
- 8 And when his disciples sawe it, they had indignation, saying, What neede this wast? ^a
- 9 For this opinturēt might haue bene sold for much, & byn giuen to the poore. ^b

Mar. 14. 10.
luk. 22. 14.
John. 11. 47.
Mar. 14. 3.
iohn. 11. 2. & 12. 3.

a He sheweth what occasion Iudas tooke to commit his treason.
b This was through Iudas motion, to whō thei gaue credit.

Deut. 15. 11. e This fact was extraordinary, neither was it left as an example to be followed: also Christ is not present with vs bodily or to be honoured with any outward worde pompe. d To honour my burial wal. Mar. 14. 10. luke. 22. 4. e Eucric one in value was about foure pence half pemie of olde sterling. Mar. 14. 12. luke. 22. 7. f He maketh haste to a more worthy sacrifice, to wit, to that which the passerow signified. Mar. 14. 18. luke. 22. 14. iohn. 13. 21. Psal. 41. 9. g He that is accustomed to eat w me daily at y zable. Psal. 41. 9. h To the intent his disciples might knowe y al this was appointed by y prouidence of God. 1. Cor. 11. 24. i That is, a true signe and testimonie that my bodie is made yours, & by me your soules are nourished. k The wine signifieth that our soules are refreshed & sanctified with the blood of Christ, spiriually received, so that without him we haue no nourishment. l You shal no more enioy my bodily presence til we meeete together in heaue. Mar. 14. 27. s. sol. 1. 6. 32. & 18. 8.

- 10 And Iesus knowing it, said vnto the, Why trouble ye the woman? for the hath wrought a good worke vpon me.
- 11 * For ye haue the poore alwaies with you, but me shal ye not haue alwaies.
- 12 For in that she poured this ointment on my body, she did it to d burie me.
- 13 Verely I say vnto you, Wherefore this Gospel shalbe preached throughout al the world, there shal also this that the hath done, be spoken of for a memorial of her.
- 14 ¶ Then one of the twelue, called Judas Iscariot, went vnto y chief priests,
- 15 And saide, What wil ye giue me, and I will deliuer him vnto you? and they appointed vnto him thirtie pieces of siluer.
- 16 And from that time, he sought oportunitie to betray him.
- 17 ¶ Now on the first day of the feast of vnaileuened bread the disciples came to Iesus, saying vnto him, Where wilt thou that we prepare for thee to eate the Pascheouer?
- 18 And he said, Go into the citie to such a man, and saue vnto him, The master saith, My time is at hand: I wil keepe the Pascheouer at thine house with my disciples.
- 19 And the disciples did as Iesus had giuen them their charge, and made readye the Pascheouer.
- 20 * So when the euen was come, he late downe with the twelue.
- 21 And as they did eate, he saide, Verely I say vnto you, that one of you shall betray me.
- 22 And they were exceeding sorrowfull, and began euery one of them to say vnto him, Is it I, master?
- 23 And he answered, and saide, * Ye that sippeth his hand with me in the dish, he shall betray me.
- 24 Surely the Sonne of man goeth his way, as it is writen of him: but who be to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene home.
- 25 Then Judas which betrayed him, answered, and said, Is it I, Master? He said vnto him, Thou hast said it.
- 26 ¶ And as they did eate, Iesus tooke that bread: and when he had giuen thanks, he brake it, and gaue it to the disciples, and saide, Take, eate: this is my body.
- 27 Also he tooke the cup, and when he had giuen thanks, he gaue it them, saying, Driinke ye al of it.
- 28 For this is my blood of the newe testamēt, that is shed for many, for the remission of sinnes,
- 29 I say vnto you, that I wil not driinke henceforth of this fruite of the vine vntil that day, when I shal drinke it newe with you in my fathers kingdome.
- 30 And when they had sung a Psalme, they wet out into the mount of Olives.
- 31 ¶ Then said Iesus vnto them, All ye

- shal be m offended by me this night: for it is writen, I wil smite the shepherd, and the sheepe of the flocke shal be scattered.
- 32 But after I am risen againe, I will go before you into Galile.
- 33 But Peter answered, and saide vnto him, Though that all men shoulde be offended by thee, yet wil I neuer be offended.
- 34 * Iesus saide vnto him, Verely I say vnto thee, that this night, before I cocke crow, thou shalt denie me thise.
- 35 Peter said vnto him, Though I should die with thee, yet wil I not deny thee. Likewise also said al the disciples.
- 36 ¶ Then went Iesus with them into a place which is called Gethsemane, & saide vnto his disciples, Sitte ye here, while I go and pray ponde.
- 37 And he tooke Peter, & the two sonnes of Zebedeus, & began to waixe sorrowfull, & grievously troubled.
- 38 Then said Iesus vnto them, My soule is very heauie, euen vnto the death: tarry ye here, and watch with me.
- 39 So he went a litle further, and fell on his face, and prayed, saying, O my father, if it be possible, let this cup passe from me: neuertheless, not as I will, but as thou wilt.
- 40 After he came vnto the disciples, and found them asleepe, and said to Peter, What? coulde ye not watch with me one houre?
- 41 Watch, and pray, that ye enter not into temptation: the spirit is in deede is ready, but the flesh is weakie.
- 42 Againe he went away y second time, and prayed, saying, O my father, if this cup can not passe away from me, but that I must drinke it, thy wil be done.
- 43 And he came, and found them asleepe againe: for their eyes were heauie.
- 44 So he left them, & went away againe, and prayed the third tyme, saying the same words.
- 45 Then came he to his disciples, & sayd vnto them, Sleepe henceforth, & take your rest: behold, the houre is at hand, and the Sonne of man is giuen into the hands of sinners.
- 46 * Rise, let vs go: behold, he is at hand that betrayeth me.
- 47 * And while he yet spake, lo, Judas, one of the twelue, came, and with him a greate multitude with swordes and staves, from the hie Priests, & Elders of the people.
- 48 Now he that betrayed him, had giuen them a token, saying, Whomsoever I shal kille, that is he, lap hold on him.
- 49 And forthwith he came to Iesus, and said, God saue thee, Master, and kissed him.
- 50 Then Iesus said vnto him, * Friend, wherefore art thou come? Then came they & laid hands on Iesus, & toke him.
- 51 And beholde, one of them which were with Iesus, stretched out his hande, and

m Shal turne backe & be discouraged. Zach. 13. 7. Mar. 14. 28. & 16. 7.

n This declarereth what danger it is to trust to much to our owne strength. Iohn. 13. 38.

Mar. 14. 32. luke. 22. 39.

o He feared not death of it selfe, but trembled for feare of gods anger towards sinne, the burden whereof he bare for our sakes.

p For he sawe Gods anger kind led towards vs. q That is, y anger of God for mans sinnes. r He knew well what his father had determined, & therefore was readye to obey: but he prayeth as the faithful do in their troubles without respect of y eternal counsel of God.

s And therefore we must continually fight against the flesh. t He speaketh this in a contrary sense, meaning they shuld anon be wel wakened. u Christ dyed willingly, and therefore presented him selfe to his enemies. Mar. 14. 43. luke. 22. 47. iohn. 18. 3. * Or, Haile, Rabbi. u He rebuketh his vnkindnes vnder the cloke of pretended friendship.

and drew his sword, &ooke a seruant of the hie Priest, and vnrote of his care.
52 Then saide Iesus vnto him, But by thy sword into his place: for at that y take the sword, shal perish with the sword.

53 Either thinkest thou, that I can not now ppe to my father, and he wil giue me no the twelve legions of Angells?

54 How then should the Scriptures be fulfilled, which say, that it must be so?

55 The same howe said Iesus to the multitude, Pe be come out as it were against a thiefe, with swordes & staves, to take me: I late daily teaching in the Temple among you, & pe tooke me not.

56 But al this was done, that the Scriptures of the Prophets might be fulfilled. * Then all the disciples forsooke him, and fled.

57 ¶ And they tooke Iesus, and led him to Caiaphas the hie Priest, where the Scribes & the Elders were assembled.

58 And Peter folowed him a farte of vnto the hie priests hall, and went in, and saate with the seruants to see the ende.

59 How the chiefe Priests and the Elders, and al the whole Counsel ought false witness against Iesus, to put him to death.

60 But they founde none, and though man false witness came, yet founde they none: but at the last came two false witnesss,

61 And said, This man said, * I can bestrope the Temple of God, and buld it in thre dayes.

62 Then the chiefe priest arose, and saide to him, Answerest thou nothing? What is the matter that these men witness against thee?

63 But Iesus held his peace. Then the chiefe Priest answered, and said to him, I charge thee by the liuing God, that thou tel vs, if thou be the Christ the sonne of God.

64 * Iesus said to him, Thou hast saide it: neuertheles I say vnto you, hereafter shal pe see the Sonne of man, sitting at the right hand of the power of God, and come in the cloudes of the heauen.

65 Then the hie Priest rent his clothes, saying, He hath s blasphemed: what haue we any more neede of witness? behold, now pe haue heard his blasphemie.

66 What thinke pe? They answered, & said, He is worthy to dye.

67 * Then hate they in his face, and buffeted him: and other smote him with their rodde.

68 Saying, Prophecie to vs, O Christ, Who is he that smote thee?

69 ¶ Peter saate without in the hall: and

to wast with Iesus of Galile.

70 But he denied before them all, saying, I wot not what thou saest.

71 And when he went out into a porch, an other maide saue him, and said vnto them that were there, This man was also with Iesus of Nazaret.

72 And againe he denied with an othe, saying, I know not the man.

73 So after a while, came vnto him they that stood by, and saied vnto Peter, Surely thou art also one of them: for thou thy speache bewrayeth thee.

74 Then began he to curle himselfe, and to sweare, saying, I know not the man. And immediatly the cocke crew.

75 Then Peter remembred the wordes of Iesus, which had saide vnto him, Before the cocke crew, thou shalt denie me thise. So he went out, and wept bitterly,

though for a time they fall, to the intent they may feele their owne weaknes, and acknowledge his great mercy,

CHAP. XXVII.

1 Christ is deliuered vnto Pilate. 3 Judas hangeth him selfe. 24 Christ is pronounced innocēt by the Iudge, and yet is condemned, and crucified among thieues. 46 He prayeth vpon the crosse.

51 The veile is rent. 52 The dead bodies arise. 57 Ioseph burieth Christ. 64 Watchmen keepe the graue.

1 When the morning was come, al the chiefe Priests, & the Elders of the people tooke counsel agaynst Iesus, to put him to death,

2 And led him away bound, and deliuered him vnto Pontius Pilate the gouernour.

3 ¶ Then when Judas which betrayed him, saw that he was condemned, he repented him selfe, and brought againe the thirtie pieces of siluer to the chiefe Priests, and Elders,

4 Saying, I haue sinned hereafter the innocent blood. But they said, What is that to vs? & see thou to it.

5 And when he had cast downe the siluer pieces in the Temple, he departed, and went, and hanged him selfe.

6 And the chiefe Priests toke the siluer pieces, and saide, It is not lawfull for vs to put them into the treasure, because it is the price of blood.

7 And they toke counsell, and bought with them a potters field, for the buriall of strangers.

8 Wherefore that field is called, * the field of blood, vntil this day.

9 ¶ Then was fulfilled that which was spoken by Jeremias the Propheer, saying, * And they toke thirtie siluer pieces, the price of him that was valued, whomin they of the children of Israel valued.

10 And they gaue them for the potters field, as the Lord appointed me.

k An example of our infirmities we may learne to depend vpon God, and not put our trust in our felues.

l He was liuely touched with repentance by the motion of Gods Spirit, who neuer suffreth his to perish vterly,

m Though for a time they fall, to the intent they may feele their owne weaknes, and acknowledge his great mercy,

Mar. 15. 8 luk. 22. 66. ioh. 18. 28.

a For they had no authoritie to condemne hym, or to put any to death.

bouer late repentance bringeth desperatio.

c Although he abhorre his sins, yet is he not displeased therewith, but despaireth in Gods mercies, and seeketh his owne destruction.

d These hypocrites lay the whole fault vpon Iudas.

e The hypocrites are full of conscience in a matter of nothing, but to shede innocent blood they make nothing at it.

f Or, Corban.

g For the Iewes thought it a great offence to be buried in the same place that the strangers were.

h Ier. 18. 19. Zach. 11. 13.

i ¶ And

* Or, sheathe. Gen. 9. 6. y. 13. 10.

The exercising of sword is forbid to private persons. Also he would haue hindered by his indiscrete zeale the worke of God.

2 Euerie legion contained commonly 6000 footemen, and 732 horsmen.

wherby here he meaneth an infinite number.

Isa. 53. 10. Lamen. 4. 10. V. 1. 31.

Mar. 14. 13. Luke. 22. 52. ioh. 18. 1. 31.

Mar. 14. 55. a He declareth how Iesus was wrongfully accused, to the end

of we may know his innocēcie, and not that he suffered for him selfe, but for vs.

b Which coulde iustly witness against him.

Ioh. 1. 11. c Christ did neglect their false reports, & moreover he was not there to defend his cause, but to suffer condemnation.

d Or adiuue thee by thine allegiance towards God.

Chap. 16. 27. rom. 14. 10.

2. Th. 1. 5. e Christ confesseth that he is the Sonne of God.

f This was one of their owne traditions, if they had heard anie

Israelite blasphemie. g The enemies of God call a true confessio blasphemie.

h The officers smite Christ with their rods or litle staves.

i They mocked him after this sort, that he might not seeme to be a Propheer, & so would turne the peoples

blowes from him. Mat. 24. 66. Luke. 22. 55. ioh. 18. 25.

11 ¶ And

12 ¶ And

13 ¶ And

14 ¶ And

15 ¶ And

16 ¶ And

Mar. 15. 2.
Luk. 23. 3.
Iohn. 18. 33.

- 11 ¶ And Jesus stood before the governour, and the governour asked him, saying, Art thou King of the Jewes? Jesus said unto hym, Thou sayest it.
- 12 And when he was accused of the chief Priests and Elders, he answered nothing.
- 13 Then said Pilate unto hym, Hearst thou not how many things they lay against thee?
- 14 But he answered hym not to one worde, insomuch that the governour marvelled greatly.
- 15 Now at the feast, the governour was wont to deliuer unto the people a prisoner, whom they would.
- 16 And they had then a notable prisoner, called Barabbas.
- 17 When they were then gathered together, Pilate sayd unto them, Whether wil ye that I let loose unto you Barabbas, or Jesus which is called Christ?
- 18 (For he knew well, that for enie they had deliuered hym.)
- 19 Also when he was set down vpon the iudgement seate, his wife sent to hym, saying, Haue thou nothing to do with that iust man: for I haue suffered many things this day in a dreame by reason of hym.)
- 20 ¶ But the chief Priests and the Elders had perswaded the people, that they should alse Barabbas, and should destrop Jesus.
- 21 Then the governour answered, & said unto them, Whether of the twaine wyl ye that I let loose unto you? And they said, Barabbas.
- 22 Pilate said unto them, What shall I doe then with Jesus which is called Christ? They all said to hym, Let hym be crucified.
- 23 Then said the governour, But what euil hath he done? Then they cryed the more, saying, Let him be crucified.
- 24 When Pilate saw that he auailed nothing, but that more tumult was made, heooke water and washed his hands before the multitude, saying, I am innocent of the blood of this iust man: loose you to it.
- 25 Then answered al the people, & said, His blood be on vs, and on our children.
- 26 Then let he Barabbas loose vnto the, and scourged Jesus, and deliuered him to be crucified.
- 27 ¶ Then the souldiers of the governour tooke Jesus into the common hall, and gathered about him the whole bande.
- 28 And they stripped hym, and put vpon him a skarlet robe,
- 29 And platted a crowne of thornes, and put it vpon his head, and a reede in his right hande, & bowed their knees before him, and mocked him, saying, God saue the king of the Jewes,
- 30 And spitte vpon him, and tooke a reede, and smote him on the head.

Or, quit.
It was a tradition of the Iewes to deliuer a prisoner at Easter.

This was to the greater condemnation of Pilate, whome neither his owne knowledge coule reach, nor counsel of others, to defend Christs innocencie.
Mar. 15. 11.
Luk. 23. 18.
Iohn. 18. 40.
Act. 3. 14.
The multitude preferre the wicked to the righteous.

Pilate beareth witness that he is innocent, before he condemne him. If his death be not lawfull, let the punishment fall on our heads & our childrens. And as they wished, so this curse taketh place to this day
Mar. 15. 16.
Iohn. 19. 2.
m To denie him, because he called himselfe a King.

- 31 Thus when they had mocked hym, they tooke the robe from him, and put his owne rayment on him, and led him away to crucifie him.
- 32 ¶ And as they came out, they found a man of Cyrene, named Simon: him they compelled to beare his Crosse.
- 33 ¶ And when they came vnto the place called Golgotha, (that is to say, the place of dead mens skulls)
- 34 They gaue him vineger to drinke, mingled with gall: and when he had tasted thereof, he would not drinke.
- 35 ¶ And when they had crucified him, they parted his garments, and did cast lottes, that it might be fulfilled, which was spoken by the Prophet, They deuised my garments among them, and vpon my beclure did cast lottes.
- 36 And they sate, and watched hym there.
- 37 ¶ They set by also ouer his head his cause witten, THIS IS IESVS THE KING OF THE IEWES.
- 38 ¶ And there were two thienes crucified with him, one on the right hand, & another on the left.
- 39 And they that passed by, reuiled him, wagging their heads,
- 40 And saying, ¶ Thou that destropest the Temple, and buildest it in thre dayes, saue thy selfe: if thou be the Sonne of God, come downe from the crosse.
- 41 Likewise also the hie priests mocking him, with the Scribes, and Elders, & Pharises, said,
- 42 He saued others, but he can not saue him selfe: if he be the king of Israell, let him now come downe from the crosse, and we wil beleue him.
- 43 ¶ He p trulth in God, let him deliuer him now, if he wil haue him: for he said, I am the Sonne of God.
- 44 That same also the thienes which were crucified with hym, cast in his teeth.
- 45 Now from the first houre was there darknes ouer all the lande, vnto the ninth houre.
- 46 And about the ninth houre Jesus cryed with a loud voyce, saying, ¶ Eli, Eli, lamia sabachani: that is, My God, my God, why hast thou forsaken me?
- 47 And some of them that stood there, when they heard it, said, This man calleth ¶ Elias.
- 48 And straight way one of them ranne, and tooke a sponge, and filled it with vineger, and put it on a reede, and gaue him to drinke.
- 49 Other said, Let be: let vs see, if Elias wil come and saue him.
- 50 Then Jesus cryed againe with a loud

Mar. 15. 21.
Luk. 23. 26.
Mar. 15. 22.
Iohn. 19. 17.
It was a kinde of drinke to open the vaines, and so to hasten his death, which was giuen him vpon the crosse.
I. Sa. 2. 2. 18.
mar. 15. 24.

The maner then was to set vp a writing to signifie wherefor a man was executed: but here God gouerned Pilates hand to write otherwise the he thought.
Iohn. 2. 19.
Psal. 22. 3.
I. 2. 18.
p This was a great tentation, to go about to take from him his trust in God, and so to bring him to despair.
q Meaning by this synecdoche the one of the thienes.

r That was from noone til thre of the clocke.
s Of Iewrie and the country there about.
¶ P. 22. 2.
Notwithstanding that he seeleth himselfe as it were wounded with Gods wrath, and forsaken for our finnes, yet he ceaseth not to put his confidence in God, and cald vpon him, which is written to teach vs in all afflictions to trust still in God, be the afflictions neuer so grievous to the flesh. u They mocked at Christs prayer, as if it had bene in vaine. Iohn. 19. 29. Or, hyssope steeke, P. sal.

vs in all afflictions to trust still in God, be the afflictions neuer so grievous to the flesh. u They mocked at Christs prayer, as if it had bene in vaine. Iohn. 19. 29. Or, hyssope steeke, P. sal. 69. 21.

x Voluntarily af-
ter he had obey-
ed his father in
al thyngs.
2. *Chro.* 3. 14.
y Which signifi-
ed an end of all
the ceremonies
of the Law.
z *Or, Ierusalem.*

z This iudge-
ment of an hea-
then man was
sufficient to con-
demne y grosse
malice of the
Iewes.

Mar. 15. 42, 43.
Luke. 23. 50, 51.
Iohn. 19. 38.
a Who was so
much the more
in danger by de-
claring him self
to be Iesus disci-
ple.
b Christs bury-
ing doeth fo
much more ve-
rify his death
& resurrection.

e Which was the
day before the
Sabbath.

d Morewil fol-
low his doctrine
then did afore
he was put to
death.

e That is, men
appointed for
the keeping of y
Temple. f The more that men go about to subdue Christs po-
wer, the more shew they their own malice, and procure to them
selues the greater condemnation, for as much as Gods glory the
more appeareth thereby.

boyc, and was sealed by the * ghost.

51 And behold, * they baile of the Temple was rent in twaine, from the top to the bottoine, and the earth did quake, and the stones were clonen,

52 And the graues did open them selues, and many bodges of the Saints which slept, arole,

53 And came out of the graues after his resurrection, and went into the * holy Citie, and appeared vnto many.

54 When the Centurion, and they that were with him watching Iesus, sawe the earthquake, & the thyngs that were done, they feared greatly, saying, Truly * this was the Sonne of God.

55 ¶ And many women were there, beholding him a fare of, which had followed Iesus from Galile, ministering vnto him.

56 Among whom was Mary Magdalene, and Mary the mother of James and Ioses, & the mother of Zebedeus somes.

57 ¶ * And whē the euen was come, there came a * rich man of Arimathea, named Ioseph, who had also him self bene Iesus disciple.

58 He went to Pilate, and asked the body of Iesus. Then Pilate commaunded the body to be deliuered.

59 So Ioseph tooke the body, and wrappedyt in a cleane linnen cloth,

60 And put it in his new^b tombe, which he had hewen out in a rocke, & rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Mary Magdalene, & the other Mary sitting ouer against the sepulchre.

62 ¶ Now the next day that folloved the * Preparation of the Sabbath, the hie Priests and Pharises assembled to Pilate,

63 And said, Sir, we remember that that deceiuer saide, while he was yet aliuē, Within thre dayes I wil rise.

64 Commaund therefore, that the sepulchre be made sure vntill the third day, least his disciples come by night, and steale him away, & say vnto the people, He is risen from the dead: so thal the last^d error be worse then the first.

65 Then Pilate said vnto them, Ye haue a watch: goe, and make it sure as pe know.

66 And they went, & made the sepulchre sure with the watch, and sealed the stone.

CHAP. XXVIII.

6 The resurrection of Christ. 10 The brethren of Christ. 12 The hie Priests bribe the souldiers. 17 Christ appeareth to his disciples, and sendeth them forth to preach, and to baptize, 20 Promising to them continuall assistance.

Now * in the end of the * Sabbath, when the first day of the week began to dawne, Mary Magdalene, and the other Mary came to see the sepulchre.

2 And beholde, there was a great earthquake: for the * Angel of the Lorde descended from heauen, and came and rolled backe the stone from the doore, and satē vpon it.

3 And his countenance was like lightening, and his raiment white as snow.

4 And for feare of him, the keepers were astonied, and became as dead men.

5 But the Angel answered, & saide to the women, Feare pe not: for I know that pe seeke Iesus which was crucified:

6 He is not here, for he is risen, as he said: come, see the place where the Lorde was laid,

7 And go quickly, and tel his disciples that he is risen from the dead: and behold, he goeth before you into Galilee: there pe shal see him: * lo, I haue tolde you.

8 So they departed quickly from the sepulchre, with feare and great ioy, and did rurne to bring his disciples worde.

9 And as they went to tel his disciples, behold, Iesus also met them, saying, God saue you. And they came, & tooke him by the feet, and worshipped him.

10 Then saide Iesus vnto them, Be not afraid. Goe, and tell my brethren, that they go into Galile, and there shal they see me.

11 Now when they were gone, behold, some of the watch came into the citie, and shewed vnto the hie Priests al the thyngs that were done.

12 And they gathered them together with the Elders, and tooke counsell, and gaue large money vnto the souldiers,

13 Saying, Say, His disciples came by night, & stole him away while we slept.

14 And if the gouernour heare of this, we wil perswade him, and saue you harmeles.

15 So they tooke the money, & did as they were taught: and this * saying is now spread among the Iewes vnto this day.

16 ¶ Then the eldrien disciples went into Galile, into a mountaine, where Iesus had appoynted them.

17 And when they sawe him, they worshipped him: but some doubted.

18 And Iesus came, & spake vnto them, saying, * All power is giuen vnto me in heauen, and in earth.

19 * So therefore, & teach all Nations, baptizing them in the name of the Father, and the Sonne, and the holy Ghost,

20 Teaching them to obserue al thyngs, whatsoever I * haue commaunded you: and lo, * I am with you alway, vntill the s ende of the world, Amen.

Mar. 16. 1, 2, 5.
Iohn. 20. 11.
* Or, evening.
a Here y Euangelist rekeneth the natural day from the Sunne rising to his rising againe, and not as the Iewes did, which began to count at the first houre after the Sunne set.
b There were two: but it is a manner of speech to vse the singular number for the plural, and contrarie.

c He assurēth them that it is so.
d Their ioy was mixt with feare, both because of the Angels presence, and also for that they were not assured.

e An extreme vengeance of God, whereby the Iewes were the more hardened, so that they can not feele the profit of his death and resurrection.

Hebr. 2. 2.
Chap. 11. 27.
Iohn. 17. 2.
Mar. 16. 15.
f Men may not teach their own doctrine, but whatsoever

Christ hath taught them: for he resemeth this autoritie to hym self, to be the onely teacher and author of the doctrine.
Iohn. 14. 16. g By power, grace, and vertue of the holy Ghost.

THE HOLIE GOSPEL OF Iesus Christ, according to Marke.

CHAP. I.

3 The office, doctrine and life of Iohn the Baptist. 9 Christ is baptized, 13 And tempted. 14 He preacheth. 17 Calleth the fishers. 23 Christ healeth the man with the unclean spirit. 27 New doctrine. 29 He healeth Peters mother in law. 34 The devils knowe him. 41 He cleareth the leper, and healeth divers others.

a He sheweth y Iohn Baptist was the first preacher of the Gospel.

b In Greck, Angel, or Ambassadour.

c Take away all letters, which might hynder Christ to come to you.

d He did both baptize and preach, but preached first, and after baptized, as appeareth by

the order is here inuerted, which thing is comon in y Scriptures.

e Or, Grasshoppers.

f This was done for the confirmation of Iohn

and them that stood by.

g The Father beareth witness that Christ is the very Sonne of God.

h Christ would be tempted, to perfuade vs, that he will helpe them that be tempted.

i By the which Gospel he will rule & reigne ouer all.

k To draw them from perdition.



Ye beginning of the Gospel of Iesus Christ, the sonne of God:

As it is written in the Prophetes, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of him that cryeth in the wilderness is, Prepare the way of the Lord: make his paths straight.

4 Iohn did baptize in the wilderness, and preach the baptisme of amendment of life, for remission of finnes.

5 And al the countrey of Iudea, and they of Ierusalem went out vnto him, and were all baptized of him in the Iordan, confessing their finnes.

6 Now Iohn was clothed with camels haire, and with a girdel of a skinne about his loynes: and he did eate Locusts and wilde honey.

7 And preached, saying, A stronger then I, cometh after me, whose shoes I see that I am not worthy to stoupe down, and binde oue.

8 Truely it is, I haue baptized you with water: but he wil baptize you with the holie Ghost.

9 And it came to passe in those dayes, that Iesus came from Nazaret a cite of Galile, and was baptized of Iohn in Iordan.

10 And as soon as he was come out of the water, Iohn saw the heauens clouen in twaine, and the holy Ghost descending vpon him like a doue.

11 Then there was a voice from heauen, saying, Thou art my beloued sonne, in whom I am well pleased.

12 And immediatly the Spirite descended vpon him into the wilderness.

13 And he was there in the wilderness fourety dayes, and was tempted of Satan: he was also with the wilde beastes, and the Angells ministred vnto him.

14 Now after that Iohn was committed to prison, Iesus came into Galis

le, preaching the Gospel of the kings: By the which deute of God, I wil make you to be fathers of men.

15 And saying, The time is fulfilled, and the kingdome of God is at hande: repent and beleue the Gospel.

16 And as he walked by the sea of Galile, he sawe Simon, & Andrew his brother, casting a net into the sea, (for they were fishers.)

17 Then Iesus said vnto them, Followe me, and I wil make you to be fishers of men.

18 And straight way they forsooke their nettes, and followed him.

19 And when he had gone a litle further thence, he sawe James the sonne of Zebedeus, and Iohn his brother, as they were in the ship, mending their nettes.

20 And anon he called them: and they left their father Zebedeus in the ship with his hired seruantes, & went their way after him.

21 So they entred into Capernaum, and straight way on the Sabbath day he entred into the Synagogue, and taught.

22 And they were astonied at his doctrine: for he taught them as one that had authoritie, & not as the Scribes.

23 And there was in their Synagogue a man which had an unclean spirit, and he cried,

24 Saying, What haue we to do with thee, O Iesus of Nazaret? Art thou come to destroy vs? I know thee what thou art, euen that holp one of God.

25 And Iesus reuked him, saying, Hold thy peace, and come out of him.

26 And the unclean spirit tare him, and cried with a loude voyce, and came out of him.

27 And they were all amazed, so that they demanded this of another, saying, What thing is this? what a new doctrine is this? for he commandeth the foule spirits with authoritie, & they obey him.

28 And immediatly his fame spred abroad throughout al the region bordering on Galile.

29 And as soon as they were come out of the Synagogue, they entred into the house of Simon and Andrewe, with James and Iohn.

30 And Simons wifes mother lay sicke of a feuer, & anon they tolde him of her.

31 And he came and toke her by the hand, & lift her by, & the feuer forsooke her by & by, & she ministred vnto them.

32 And when euery was come, and the sunne was downe, they brought to him al that were diseased, & them that were possessed with deuils.

33 And the whole cite was gathered together at the doore.

34 And he healed many that were sicke of diuers diseases: and he cast out many deuils,

Mat. 4. 18. Luk. 5. 2.

Or, lake.

Mat. 4. 23. Luk. 4. 31.

Mat. 7. 28, 29. Luk. 11. 32.

1 Whose doctrine was dead, and nothing fauoured of the spirit.

m Christ would not suffer the father of lyes to beare witness to the truth.

n They referre the miracle to the kind of doctrine, & so maruilled at it, as a new & strange thing, & do not consider the power of Christ, who is the author of the one and the other.

Mat. 8. 14. Luk. 4. 38.

o Christ woulde not have such witnesses to preach him and his Gospel. So Paul was offended that the Pythonesse should telbisse of him, Act. 16. 18.
*Or, being yet night.

Mat. 9. 2.
Luk. 5. 12.
p Forbidding him to tel any man, because as yet his time was not come to be known.
q It belonged to the Priest to knowe if a man were healed of the leprosie.
Leuit. 13. 4.
r To take al manner of excuse from them, and to condemne them of ingratitude.
Luk. 5. 25.
s The prease was so great, that he should have bin thronged.

deuils, and * suffred not the deuils to say that they knew him.
35 And in the morning very early, before day, Iesus arose and went out into a solitary place, and there prayed.
36 And Simon, and they that were with him, followed after him.
37 And when they had found him, they said vnto him, All men seeke for thee.
38 Then he said vnto them, let vs go into the next towncs, that I may preach there also : for I came out for that purpose.
39 And hee preached in their Synagogues, throughout all Galilee, and call the deuils out.
40 ¶ And there came a leper to him, beseeching him, and kneeled downe vnto him, and said to him, If thou wilt, thou canst make me cleane.
41 And Iesus had compassion, and put forth his hand, and touched him, and said to him, I will: be thou cleane.
42 And as soon as he had spoken, immediately the leprosie departed from him, and he was made cleane.
43 And after he had giuen him a straight commandement, hee sent him away forthwith,
44 And said vnto him, See thou say nothing to any man, but get thee hence, and shewe thy selfe to a thyne Priest, and offer for thy cleansing those things, which Moses commanded, for a testimoniall vnto them.
45 But when he was departed, * he began to tel many things, and to publish the matter: so that Iesus could not moie openly enter into a cite, but was without in desert places: & they came to him from euery quarter.

CHAP. II.

2 He healeth the man of the palsey. 5 He forgiveth sinnes. 14 He calleth Leui the customer. 16 He excuseth his disciples, as touching fasting, and keeping the Sabbath day.
1 After a fewe daies, he entred into Capernaum againe, & it was noised that he was in the house.
2 And anon, many gathered together, in so much that the places about the doore could not receive any moie: and he preached the word vnto them.
3 And there came vnto him, a brought one sicke of the pallsie, boyne of foure men.
4 And because they could not come nere vnto him for the multitude, they vncouered the rooffe of the house where hee was: and when they had broken it open, they let downe the bed, wherein the sicke of the pallsie lay.
5 Nowe when Iesus saw their faith, he said to the sicke of the pallsie, Sonne, thy sinnes are forgiven thee.
6 And there were certaine of the Scribes, sitting there, and reasoning in their hearts,
7 Why doeth this man speake such blasphemies? who can forgive sinnes, but

God onely?
8 And immediately when Iesus perceiued in his spirit, that thus they thought with themselves, he said vnto the, Why reason ye these things in your hearts?
9 Whether is it ealier to say to the sicke of the pallsie, Thy sinnes are forgiven thee: or to say, Arise, & take vp thy bed, and walke?
10 And that ye may know, that I am some of man hath authourie in earth to forgive sinnes, (he said vnto the sicke of the pallsie)
11 I say vnto thee, Arise and take vp thy bed, and get thee hence into thine owne house.
12 And he and by he arose, and tooke vp his bed, and went forth before them all in so much that they were all amazed, and glorified God, saying, d We neuer sawe such a thing.
13 ¶ Then he went againe towards the sea, & all the people resorted vnto him, and he taught them.
14 * And as Iesus passed by, he saw Iulius the sonne of Alpharus sit at the rectice of custome, and said vnto him, Follow me. And he arose and followed him.
15 ¶ And it came to passe, as Iesus sate at table in his house, many Publicanes and sinners sat at table also with Iesus, and his disciples: for there were many that followed him.
16 And when the Scribes and Pharises sawe him eat with the Publicanes and sinners, they saide vnto his disciples, Howe is it, that he eateth and drunketh with Publicanes and sinners?
17 Nowe when Iesus heard it, he saide vnto them, The whole haue no neede of the phytion, but the sicke. * I came not to call the righteous, but the sinners to repentance.
18 * And the disciples of Iohn, and the Pharises did fast, and came and saide vnto him, Why do ye disciples of Iohn and of the Pharises fast, and thy disciples fast not?
19 And Iesus said vnto them, Can the children of the marriage chamber fast, whiles the bridegrome is with them: as long as they haue the bridegrome with them, they can not fast.
20 But the daies will come, when the bridegrome shalbe taken from them, and then shal they fast in those daies.
21 Also no man seweth a piece of newe cloth in an old garment: for els the newe piece taketh away the filling by from the olde, and the breach is worse.
22 Likewise, no man putteth newe wine into olde vessels: for els the newe wine breaketh the vessels, and the wine runneth out, and the vessels are lost: but newe wine must bee put into newe vessels.
23 ¶ And it came to passe as hee went through the countie on the Sabbath day, that his disciples, as they went in their way, beganne to plucke the eares

c Christ speaketh according to their capacity, who were so blinde that they would belecue nothing, but that which they sawe with their eyes, and therefore sheweth his authoritie ouer the soule by the power which hee hath ouer the body.
d Their owne consciences cause them to confesse the truth.
Mat. 9. 9.
Luk. 5. 27.
e Tim. 6. 25.
f He speaketh of such as persuade them selues to be iust, although they be nothing lesse.
Mat. 9. 24.
Luk. 5. 33.
g Christ sheweth that he will spare his, and not burden them before it be necessarie.
h The word properly significth new cloth which as yet hath not passed the hands of the fuller.
Mat. 12. 10.
Luk. 6. 10.
C c c c. i. of

b By these words Christ shewed that he was sent of his Father with authoritie to take away our sinnes.
1 Ioh. 1. 4.
2 Ioh. 1. 3. 9.

h He was also called Achimelech, as his father was, so that both the father and the sonne were called by both these names, 1. Chro. 24. 6. 2. Sam. 8. 17. and 15. 29. 1. King. 2. 26. Exo. 1. 29. 33. leuit. 8. 31. & 24. 9. i Seing the Sabbath was made for mans vse, it was not meete it should be vsed to his hindrance and incommodie.

of coure.
 24 And the Pharises said vnto him, Beshoide, why doe they on the Sabbath day, that which is not lawfull?
 25 And he saide to them, Hyaere neuer read what Dauid did, when hee had need, and was an hungred, both he, and they that were with him?
 26 Howe he went into the house of God, in the daies of Abiathar hie Priest, and did eat the shew bread, which were not lawfull to eat, but for the Priests, and gaue also to them which were with him?
 27 And he said to them, The Sabbath was made for man, and not man for the Sabbath.
 28 Wherefore the sonne of man is Lord, euen of the Sabbath.

12 And he sharply rebuked them, to the end they should not utter him.
 13 ¶ Then he went by into a mountaine, and called vnto him whom he woulde, and they came vnto him.
 14 And hee appointed twelue that they should be with him, and that he might send them to preach,
 15 And that they might haue power to heale sicknesses, and to cast out deuils.
 16 And the first was Simon, and he named Simon, Peter.
 17 Then James the sonne of Zebedeus, and John, James brother (and named them Boanerges, which is, the sonnes of thunder)
 18 And Andriew, and Whilip, and Bartolomeue, and Mattheu, and Thomas, and James, the sonne of Alphens, and Thaddæus, and Simon the Cananite,
 19 And Judas Iscariot, who also betrayed him, and they came home.

Chap. 9. mar. 1. 29. Luke 9. 8.

Or, Labben, or Indu.

Or, zealous. The disciples were now conuersant with Christ, both at home & abroad.

Or, they that were about him.

His kinfolkes e His kinfolkes haue shut him within doores, least any harme shoulde haue come vnto them, if any tumult had bene made: for some woulde haue made him a King, & the Pharises with others sought his life: so that hereby they might haue procured the hatred of Herode, and of the Pharises and of the Romanes.

Mat. 5. 34. and 12. 24. Luke 11. 15. Mat. 12. 27. Luke 12. 10. 1. Ioh. 8. 1. 6.

¶ Which is, when a man fighteth against his owne conscience, and striueth against truth, which is reueiled vnto him: for such one is in a reprobatel sence, & can not come to repentance.

Mat. 22. 46. Luke 8. 19. Or, confus.

CHAP. III.

2 He healeth the man with the dried hand. 14 He chuseth his Apostles. 22 Christ is thought of the worldlings to be beside him selfe. 23 He casteth out the vncleane spirit, which the Pharises ascribe vnto the deuil. 29 Blaphemie against the holy Ghost. 35 The brother, sister, and mother of Christ.

1 And he entred againe into the Synagogue, and there was a man which had a withered hand.
 2 And they watched him, whether hee would heale on the Sabbath day, that they might accuse him.
 3 Then he said vnto the man which had the withered hand, Arise: stand forth in the middes.
 4 And he said to them, Is it lawfull to doe a good dede on the Sabbath day, or to do euill: to save the life, or to kille? But they heide their peace.
 5 Then he looked rounde about on them b angrily, mourning also for the hardness of their hearts, and said to h man, stretch forth thine hand. And he stretcheth it out: and his hand was restoyed, as whole as the other.
 6 ¶ And the Pharises departed, and straightway gathered a councell with the Herodians against him, that they might destroy him.
 7 But Iesus auoided with his disciples to the sea: & a great multitude foliowed him from Galile, and from Iudæa, and from Ierusalem, and from Idumea, & beyond Iordan: and they that dwelled about Tyrus & Sidon, when they had heard what great things hee did, came vnto him in great number.
 8 And he commanded his disciples, that a ship should waite for him, because of the multitude, lest they should throng him.
 9 For he had healed many, in so much that they pressed vpon him, to touch him as many as had plagues.
 10 And when the vncleane spirits saue him, they fel downe before him, & cried, saying, Thou art the Sonne of God.

20 And the multitude assembled againe, so that they could not so much as eate bread.
 21 And when his kinfolkes heard of it, they went out to lay hold on him: for they thought hee had bene beside him selfe.
 22 ¶ And the Scribes which came from Ierusalem, saide, Hee hath Beelzebub, and through the pynce of deuils he casteth out deuils.
 23 But he called them vnto him, & sayd vnto them in parables, Howe can Satan driue out Satan?
 24 For if a kingdome be deniued against it selfe, that kingdome can not stand.
 25 ¶ If a house be deniued against it selfe, that house can not continue.
 26 So if Satan make infurrection against him selfe, and be deniued, he can not endure, but is at an ende.
 27 No man can enter into a strong mans house, and take away his goods, except he first binde that strong man, and then spoyle his house.
 28 ¶ Verely I say vnto you, all finnes shalbe forgiven vnto h children of men, and blaphemies, wherewith they blaphemie:
 29 But he that blasphemeth againe the holy Ghost, shall neuer haue forgiveness, but is culpable of eternall damnation,
 30 Because thei said, He had an vncleane spirit.
 31 ¶ Then came his brethren and mother, and stood without, and sent vnto him, and called him.
 32 And the people sae about him, and they said vnto him, Beholde, thy mother, and thy brethren seeke for thee without.
 33 But he answered them, saying, Who is my mother and my brethren?
 34 And hee looked rounde about on them, which sae in compasse about him, and sayd, Behold my mother and my

Mat. 12. 30. Luke 6. 6.

a They helde their tongues of malice: for they would neither confesse nor denie.

b Christ is in such sort angrie with man that he pitieth him and seeketh to winne him.

c Although they hated one another deadly, yet this hindered them not to ioyne their malice to resist Christ, reade Mat. 22. 16.

Or, comes, meanez disciples

my brother.
35 For whosoever doth þ wil of God, he is my brother, & my sister, and mother.

CHAP. XIII.

By the parables of the seed, & the mustard corne, Christ sheweth the state of the kingdome of God.
17 A speciall gift of God to know the mysteries of his kingdome. 37 He stilleth the tempest of the sea which obeyed him.

1 Ad^d he began againe to teach by the sea side, & there gathered vnto him a great multitude, so þ he entred nro to a ship, & fate in the sea, & all the people was by the sea side on the land.

2 And he taught them many things in parables, and sayd vnto them in his doctrine,

3 Hearken: Beholde, there went out a sower to sowe.

4 And it came to passe as he sowed, that some fell by the wayes side, and the foules of the heauen came and deuoured it by.

5 And some fel on stonie ground, where it had not much earth, and bp and by sprang by, because it had not depth of earth.

6 But as soone as the hume was by, it caught heat, & because it had not roote, it withered away.

7 And some fell among the thornes, and the thornes grew by and choked it, so that it gaue no fruit.

8 Some againe fell in good ground, and did yeeld fruite that sprong by & grew, and it brought forth, some thirtie folde, some sixtie folde, and some an hundredy folde.

9 Then he said vnto them, Ye that hath eares to heare, let him heare.

10 And when he was alone, they that were about him with the twelue, asked him of the parable.

11 And he said vnto them, To pou it is giuen to knowe the myserie of þ kingdome of God: but vnto them that are without, all things bee done in parables.

12 That they seeing, may see, & not discern: and they hearing, may heare, and not vnderstand, least at any time they shoulde turne, and their sinnes shoulde be forgiven them.

13 Againe he said vnto them, Perceiue ye not this parable? how then shoulde ye vnderstand all other parables?

14 The sower soweth the worde.

15 And these are they that receiue the seed by the wayes side, in whome the worde is sowne: but when they haue heard it, Satan cometh immediately, and taketh away the worde that was sowne in their heartes.

16 And likewise they that receiue þ seed in stonie ground, are they, which when they haue heard the worde, straght wayes receiue it with gladnes.

17 Yet haue they no roote in themselves, & endure but a tyme: for when trouble

and persecution ariseth þe for the worde, immediately they be offended.

18 Also they that receiue the seed among the thornes, are such as heare the worde:

19 But the cares of this world, & the deceitfulness of riches, and the lusts of other things enter in, & choke the word, and it is fruitlesse.

20 But they that haue receiued seed in good ground, are they that heare the worde, and receiue it, and bring forth fruit, one come thirtie, an other fiftie, & some an hundredy.

21 ¶ Also he saide vnto them, ¶ Is the candle lighted to be put vnder a bushel, or vnder the table, and not to be put on a candlestick?

22 ¶ For there is nothing hid, that shall not be opened: neither is there a secreete, but that it shall come to light.

23 ¶ If any man haue eares to heare, let him heare.

24 And he saide vnto them, Take heed what ye heare. ¶ With what measure ye mete, it shall be measured vnto pou: and vnto pou that heare, shall more be giuen.

25 ¶ For vnto him that hath, shall it be giuen, & from him that hath not, shall be taken away, & euen that he hath.

26 ¶ Also he said, So is the kingdome of God, as if a man shoulde cast seede in the ground,

27 And shoulde sleepe, & rise by night and day, and the seede shoulde spring and grow by, he not knowing how.

28 For the earth bringeth forth fruite of her selfe, first the blade, then the eares, after that, full come in the eares.

29 And as soone as the fruit sheweth it self, anon he putteth in the sickel, because the harvest is come.

30 ¶ ¶ The sayde moreover, Wherunto shall we liken the kingdome of God? or with what comparison shall we compare it?

31 It is like a graine of mustard seede, which when it is sowne in the earth, is the least of all seedes that bee in the earth:

32 But after that it is sowne, it groweth by, and is greatest of all herbes, and beareth great banches, so that the foules of heauen may bulde vnder the shadow of it.

33 And ¶ with many such parables hee preached the worde vnto them, as they were able to heare it.

34 And without parables spake hee nothing vnto them: but he expounded all things to his disciples apoud.

35 ¶ ¶ Nowe the same daye when euen was come, hee sayde vnto them, Let vs passe ouer vnto the other side.

36 And they left the multitude, and tooke him as hee was in the shippe: and there were also with him other ships.

37 And there arose a great storme of

1.Tim.6.17

Mat.5.15

luke 8.16 & 11.33

c Christ setteth before their eyes

y true pateme of a Christian life.

¶ Or brought.

Mat.10.26

luke.1.17 & 11.5

f We may not take occasion to

do cuil vnder colour to hide our

doings: for all shall be disclosed at the length.

Mat.7.2

luke.6.32

g If you do your endeuour faithfully, ye shall be recompensed

in stly.

Mat.13.12

and 25. 39.

luke.8.18 & 19.7.6

h That which he thinketh him selfe to haue.

i These two similitudes following proue, y

although the kingdome of

God seemeth to haue very litle

appeare or be giuing, yet god

doeth increas it aboue mans reason.

k If the ministers do their

duetie, God will giue the increase

Mat.13.31

luke.13.30

Mat.13.34

Mat.8.13

luke.8.22

l And set forward.

Mat.13.3.
luke.8.4

Or, as he taught.
a It is called Christs doctrine, either for that he was accustomed to speake vnto them by similitudes: or els because it had that vertue and maiestie, that me could not denie but it came from heauen.

b For God doth not open all mens hearns to vnderstand his mysteries.

c Which are led by the Spirit of God.

d And are not of the number of y faithful, neither attaine to y pith & substance, but onely stay in the outward rinde and barke.

Isa.6.0.
mat.13.16.
luke.8.10.
iohn.12.40.
act.13.26.
rom.11.8.

wind, and the waues dashed into the ship, so th it was now full.

38 And he was in the sterne ^a a sleepe on a pillowe: and they awoke him, and said to him, ^b After, careit thou not that wee perishe?

39 And hee rose vp, and rebuked the winde, and saide vnto the sea, Peace, & he still. So the wind ceased, and it was a great calme.

40 Then he saide vnto them, Why are ye so fearefull? how is it that ye haue no faith?

41 And they feared exceedingly, and said one to another, What is this, that both the winde and the sea obey him?

CHAP. V.

¹ Iesus casteth the deuils out of the man, and suffereth them to enter into the swine. ² He healeth a woman from the bloudie issue, ⁴¹ And raiseth the captaines daughter.

1 **A**nd ^a they came ouer to the other side of the sea into the countrey of the Gadarenes,

2 And when he was come out of the ship, there mette him incontinently out of the graeces, a man which had an vn-cleane spirit:

3 Who had his abiding among the graeces, and no man could binde him, no not with chaines,

4 Because that when he was often bound with fetters and chaines, he plucked the chaines a limder, and brake the fetters in peeces, neither could any man tame him.

5 And alwayes both night and day hee crept in the mountaines, and in the graeces, & strooke him self with stones.

6 And when he sawe Iesus afar of, hee ran, and worshipped him,

7 And crept with a loud voyce, & sayde, ^a What haue I to doe with thee, Iesus, the Sonne of the most high God? ^b I charge thee by ^c God, that thou toyment me not.

8 (For he saide vnto him, Come out of the man, thou vn-cleane spirit.)

9 And he asked him, What is thy name? and he answered, saying, My name is Legion: for we are many.

10 And hee praied him instantly, that hee would not sende them awaie out of the countrey.

11 Now there was there in the mountaines a great heard of swyne, feeding.

12 And all the deuils besought him, saying, Send vs into the swine, that wee may enter into them.

13 And incontinently Iesus gaue them leave. Then the vn-cleane spirits went out, and entered into the swine, and the hearde ^a ran headlong from the high banke into the sea, (and there were about two thousand swine) & they were drowned in the sea.

14 And the swineheards fled, and tolde it in the citie, and in the countrey, and

they came out to see what it was that was done.

15 And they came to Iesus, and sawe him that had bene possessed with the deuill, and had the legion, sit both clothed, and in his right minde: and they were as feard.

16 And they thit sawe it, tolde them, what was done to him that was possessed with the deuill, and concerning the swine.

17 Then ^d they began to pray him, that hee would depart from their coastes.

18 And when he was come into the ship, he that had bene possessed with the deuill, praied him that he might be with him.

19 Howbeit, Iesus woulde not suffer him, but saide vnto him, Goe thy waye home to thy friends, and shew them what great things the Lord hath done vnto thee, and howe he hath had compassion on thee.

20 So he departed, and began to publish in Decapolis, what great things Iesus had done vnto him: and all men did maruaile.

21 And when Iesus was come ouer again by the ship vnto the other side, a great multitude gathered to him, and hee was nere vnto the sea.

22 ^a And beholde, there came one of the rulers of the Synagogue, whose name was Jairus: and when he sawe him, he fell downe at his feete,

23 And besought him instantly, saying, My little daughter lieth at point of death: I pray thee that thou wouldest come and lay thine handes on her, that she may bee healed, and liue.

24 Then he went with him, and a great multitude followed him, and thronged him.

25 (And there was a certaine woman, which was diseased with an issue of blood twelue yeres,

26 And had suffered many thinges of many physicians, and had spent all that shee had, and it anaied her nothing, but shee became much worse.

27 When she had heard of Iesus, shee came in the preele behinde, and touched his garment.

28 For he said, If I may but touch his clothes, I shall be whole.

29 And straightway the course of her blood was dried by, and shee felt in her bodie, that she was healed of that plague.

30 And immediatly when Iesus dyd knowe in him self the vertue that went out of him, hee turned him round about in the preele, and said, Why hath touched my clothes?

31 And his disciples saide vnto him, Thou seest the multitude thronging thee, and sayest thou, Who did touch me?

32 And he looked round about, to see her that had done that.

33 And the woman feared & trembled:

^d Marke howe loue of riches & worldly respects hinder men to receiue Christ. ^e The worldlings more esteeme their swine, then they do Iesus Christ. ^f We must declare vnto others the benefits which God sheweth towards vs, that thereby they may giue him praise & glory. ^g Or, in the countrey of the ten citiies.

Mat. 9. 18. Luke 8. 42.

^g Her faith brought her to Christ, and moued her to approach nere vnto him, and not a superstitious opinion, to attribute any vertue to his garment. ^h Or, fountaine. ⁱ Or, knewe. ^j Or, scourge.

Mat. 1. 18. Luke 1. 26.

^a The deuill is constrained to confesse Iesus Christ, and yet ceaseth not to resist him. ^b Or, aduise thee to sweare by God. ^c He abuseth the Name of God, to maintaine his tyrannie. ^d A Legion contained aboute 6000 in number, reade, Mat. 26. 53.

^e Or, ran with violence headlong.

^f Or, in the lake.

for the kinde what was done in her, and she came & fell downe before him, and tolde him the whole truely.

34 And he saide to her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.
35 While he yet spake, there came from the same ruler of the Synagogues house certaine which said, Thy daughter is dead: why disteatest thou the matter any further?

36 Assoone as Iesus heard that worde spoken, he said vnto the ruler of the Synagogue, Be not afraid: onely beleue.

37 And hee suffered no man to followe him, save Peter and James, and Iohn the brother of James.

38 So he came vnto the house of the ruler of the Synagogue, and saue the tumult, and them that wept and wailed greathly.

39 And he went in, and said vnto them, Why make ye this trouble, and weepeth the child is not dead, but sleepeth.

40 And they laughd him to scorn: but he put them all out, and toke the father, and the mother of the child, and them that were with him, & entered in wherethe child lay.

41 And toke the child by the hand, and saide vnto her, Talitha cumi, which is by interpretation, Aiden, I say vnto thee, arise.

42 And straightway the maiden arose, and walked: for she was of the age of twelue yeres: and they were astonied out of measure.

43 And he charged them straitley that no man should know of it, and commanded to giue her meate.

C H A P. V I.

4 Howe Christ and his are receiued in their owne country. 7 The Apostles commission. 15 Sundry opinions of Christ. 25 Iohn is put to death, and buried. 31 Christ smeth rest to his disciples. 38 The five loaves and two fishes. 48 Christ walketh on the water. 55 He healeth many.

1 Afterwarde he departed thence, and came into his owne country, and his disciples followed him.

2 And when the Sabbath was come, he beganne to teach in the Synagogue, and many that heard him, were astonied, and said, From whence hath he these things? and what wisdom is this that is giuen vnto him, that such great workes are done by his hands?

3 Is not this a carpenter? Maries sonne, the brother of James and Ioses, and of Iuda and Simon? and are not his sisters here with vs? And they were offended in him.

4 Then Iesus sayd vnto them, A Prophet is not without honour, but in his owne country, and among his owne kindred, and in his owne house,

And hee coulde there doe no great workes, save that he laied his handes vpon a fewe sicke soike, and healed them.

6 And hee maruelled at their vnbeliefe, and went about by the towines on euerie side, teaching.

7 ¶ And he called the twelue, & began to sende them two and two, & gaue them power ouer vncleane spirits.

8 And commanded them, that they should take nothing for their iourney, save a staffe onely: neither scrip, neither bread, neither money in their girdles.

9 But that they should be shod with sandals, and that they should not put on two coates.

10 And he said vnto them, Wheresoeuer yeshal enter into an house, there abide til ye depart thence.

11 ¶ And whosoener that not receiue you, nor heare you, when ye depart thence, shake of the dust that is vnder your feete, for a witness vnto them. Verely I say vnto you, It shall be easier for Sodomit, or Gomorrah at the day of iudgement, then for that cite.

12 ¶ And they went out and preached, that men should amend their liues.

13 And they cast out many devils: and they anointed many that were sicke, with oyle and healed them.

14 ¶ Then King Herode heard of him (for his name was spread abroad) and said, Iohn Baptist is risen againe from the dead, and therefore great workes are wrought by him.

15 Other saide, It is Elias: and some said, It is a Prophet, or as one of the Prophets.

16 ¶ So when Herode heard it, he saide, It is Iohn whom I beheaded: he is risen from the dead.

17 For Herode him selfe had sent forth, and had taken Iohn, and bound him in prison for Herodias sake, which was his brother Philipps wife, because hee had married her.

18 For Iohn saide vnto Herode, ¶ It is not lawfull for thee to haue thy brothers wife.

19 Therefore Herodias had a quarell against him, and would haue killed him, but he could not.

20 For Herode feared Iohn, knowing that he was a iust man, and an hoip, and reuerenced him, a when he heard him, he did many things, and heard him gladly.

21 But the time being comenient, when Herode on his birth day made a banquet to his princes and capitaines, and chiefe estates of Galilee:

22 And the daughter of the same Herodias

c That is, he would not, d Lacke of faith maketh vs unable to receiue Gods benefice.

Mat. 9. 37. Luke. 11. 22. Mat. 10. 7. chap. 13. 14. Luke 9. 1.

e Christ onely forbiddeth them to carie any thing, which might be burdensome, or hinder their message.

Or. yurist. Actes 19. 8.

f Which were a kinde of light shoes tied to the feet with strings.

g He forbiddeth curioisitie in changing their lodgings, in this their speedie message.

Or. yurist. Actes 19. 8.

h In token of ex-ecration, and of the horrible vengeance of God which shall light vpon them.

Mat. 13. 51. & 12. 6. Lam. 5. 14.

i The oyle was a signe of this miraculous working, and not a medicine to heale diseases: so that the gift of miracles ceasing, & ceremo-ny is to no vse.

Mat. 14. 10. Luke. 9. 7.

k Meaning of olde Prophets.

Luke. 1. 19.

l They had then this common er-rou, that they thought the soules being departed out of one body went straight into another.

m The libertie that I he vfed to reprove vice without acception of persons, such is y nature of Gods word, that it con pellethe the very tyrants to reu-erence it: as no doubt the king had some good motions, but y seed felin stony places, and so took no roote.

Or. George.

h Hement, she was not dead to remaine fo, because she should incontinently be restored againe to life. i For they had no hope to see her liue againe. k That is, his three disciples.

Mat. 13. 54. Luke. 4. 16.

a Christ is neglected of his owne friends, and kinsfolkes. Or. yurist. Or. yurist.

b That which ought to moue them to come to Christ, causeth them to go back from him, which cometh of their owne wickednes. Mat. 13. 17. Luke. 4. 34. Iohn 4. 44.

o What incon-
uenience com-
meth by wanton
dancing.

das came in and ^{damned}, and pleased
Herod: and them that sate at table
together, the King said vnto the maide,
Aske of me what thou wilt, and I will
gine it thee.

23 And he sware vnto her, Whatsoeuer
thou shalt aske of me, I will gine it thee,
euen vnto the halfe of my kingdome.

24 * So she went forth, and came to her
mother, What shall I aske? And she
said, Iohn Baptists head.

25 Then he came in straight way with
haste vnto the King, and asked, saying,
I would that thou shouldst gine me
euen now in a charger the head of Iohn
Baptist.

26 Then the King was very sorry: yet for
his othes sake, & for their sakes which
sate at table with him, he would not re-
fuse her.

27 And immediately the King sent the
hangman, and gaue charge that his
head should be brought. So hee went
and beheaded him in the prison,

28 And brought his head in a charger,
and gaue it to the maide, & the maide
gaue it to her mother.

29 And when his disciples heard it, they
came and took by his * body, and put
it in a tombe.

30 ¶ And the Disciples gathered them
selues together to Iesus, and told him
all thinges, both what they had done,
and what they had taught.

31 And he said vnto them, Come ye apart
into the wilderness, & rest a while:
for there were many comers, and goers,
that they had not leaue to eate.

32 * So they went by ship out of the way
into a desert place.

33 But the people sawe them when they
departed, and many knewe him, and
raime ascote thither out of all cities,
and came thither before them, and assem-
bled vnto him.

34 * Then Iesus went out, and saue a
great multitude, and had compassion
on them, because they were like sheepe
which had no shepheard: * and he be-
gan to teach them many thinges.

35 * And when the day was now farre
spent, his disciples came vnto him, say-
ing, This is a desert place, and now the
day is farre passed.

36 Let them depart, that they may go in-
to the villages and townes about, and
buye them bread: for they haue nothing
to eate.

37 But he answered, and said vnto them,
Gine ye them to eate. And they said vnto
him, Shall we go and buye two hun-
dred penny worth of bread, and gine
them to eate?

38 * Then he said vnto them, How many
loaves haue ye? & hee & looke. And when
they knewe it, they sayd, Five, and two
fishes.

39 So hee commanded them, to make
them all sit downe by * companies by
on the greene grass.

40 Then they sate downe by * rows, by u
hundredets, and by fifties.

41 And hee took the five loaves, and the
two fishes, and looked vp to heauen, and
gaue thanks, & brake the loaves, and
gaue them to his disciples to sit before
them, and the two fishes hee deuided as
mong them all.

42 So they did all eate, & were satisfied.

43 And they took by twelue baskets full
of the fragments, and of the fishes.

44 And they that had eaten, were about
five thousand men.

45 ¶ And straightway he caused his dis-
ciples to goe into the ship, and to go be-
fore vnto the other side vnto Bethsai-
da, while hee sent away the people.

46 Then as soon as he had sent them as
way, he departed into a mountaine to
pray.

47 * And when euen was come, the ship
was in the middes of the sea, and hee
alone on the land.

48 And he sawe them troubled in rowing,
(for his winde was contrarie vnto them)
and about the fourth * watch of the
night, he came vnto them, walking by
on the sea, and would haue passed by
them.

49 And when they sawe him walking by
on the sea, they supposed it had bene a
spirit, and cried out.

50 For they all saue him, and were sore
afraide: but anon he talked with them,
and said vnto them, Be ye of good con-
fide: for it is I, be not afraid.

51 Then he went by vnto them into the
ship, and the winde ceased, and they
were sore amazed in them selues be-
yond measure, and marvelled.

52 * For they had not considered the mat-
ter of the loaves, because their hearts
were hardened.

53 ¶ * And they came ouer, & went into
the land of Gemefaret, and arrived.

54 So when they were come out of the
ship, straightway they knewe him.

55 And came about throughout all that
region round about, and began to carie
hither and thither in beddes all that
were sicke, where they heard that hee
was.

56 And whither soeuer hee entered into
townes, or cities, or villages, they layd
them sicke in the * streets, and prayed
him that they might touch at the least
the ² edge of his garment. And as ma-
ny as touched him, were made whole.

C H A P. VII.

1 The disciples eate with unwashen hands. 2 The
commandment of God is transgressed by mans
traditions. 33 What defileth man. 24 Of the
woman of Syrophenissa. 32 The healing of the
dumme. 37 The people praise Christ.

1 T HEN * gathered vnto him the Phari-
sues, and certaine of the Scribes
which came from Ierusalem.

2 And when they sawe some of his
disciples

u The Greeke
worde signifieth
such beddes as
are made in a
garden, so that
company, which
were there set,
might seeme as
rows, or orders
of beddes in a
garden.

Mat. 14. 29.
Iohn. 6. 25.

x Which was 2-
bout two or
three houres be-
fore day.

y Christ assureth
his aid maketh
them bolde, both
by his word, and
mightie power.

z They had for-
got the miracle
which was
wrought with
the five loaves.
Mat. 14. 34.

Or, marketh.
a Not for any
such vertue that
was in his gar-
ment, but for the
confidene which
they had in him.

Mat. 14. 8.

p Iosephus cal-
leth her name Sa-
lome, y daugh-
ter of Philip, and
Herodias.

Or, carkeis.

Luke. 9. 19.

q The Apostles
render account
of their message,
which is to de-
clare their fidelite
& obedience.
r Christ beareth
v the infirmite
of his seruants,
and bringeth
them to quiet-
nes, that he may
instruēt them, &
make them
strong against
troubles.

Mat. 14. 13.

Luke. 9. 10.

Mat. 9. 36.

and 14. 15.

f This declareth
that there is an
horrible disor-
der among that
people, whereof
y true preaching
of Gods worde
wanteth.

Luke. 9. 11.

Mat. 14. 15.

2 Which is about
five pounde
starling.

Mat. 14. 17.

Luke. 9. 13.

Iohn. 6. 9.

Or, by tablefuls:
for in euery ranke
were as manie as a
table could holde.

a Or, filthy.
b The Pharises would not eat wth vnwashed hails, because they thought that the common handling of things defiled them, so that they made holines and religion to depend in hands washings.
c Or, conscientiously, straining to wash best.
d Little pots, somewhat more in quantitie then a wine pinte.
Or, bread.
Isa. 29. 12.
e With an outward shew.
f Whosoever teaches any doctrine but Gods word, is a false worshipper, and a seducer of the people, seeme his doctrine neerer so probable to the iudgement of man.

Exod. 20. 12.
Leuit. 19. 3.
Exod. 20. 12.
Leuit. 20. 9.
f That is, without any hope of pardon.

Mat. 15. 20.
g There is no outward or corporal thing, which entrench into man, that can defile him: meaning chiefly of meates, which if they be taken excessively, it cometh of the inordinate lust of the heart, and so defileth the soule.

disciples eat meate wth common hands, (that is to say vnwashed) they complained.
3 For the Pharises, and all the Jewes, except they wash their hands^b ofr, cate not, holding the tradition of the Elders.
4 And when they come from the market, except they walsh, they eat not: and manie other things there be, which they haue taken vpon them to obserue, as the washing of cuppes, and c^o pottes, and of brazen vessels, and of tables.)
5 Then asked him the Pharises and Scribes, Why walke not thy disciples according to the tradition of the Elders, but eat^e meate wth vnwashed hands?
6 Then he answered and sayde vnto them, Surely^c I saye hath prophesied wel of you, hypocrites, as it is writte, This people honoureth me wth their lips, but their heart is farre away from me.
7 But they worship me in vaine, teaching for doctrines the^e commandements of man.
8 For ye lay the commandement of God aparte, and obserue the tradition of men, as the washing of pottes and of cuppes, & many other such like things ye doe.
9 And he sayde vnto them, Well, ye reiect the commandement of God, that ye may obserue your owne tradition.
10 For Moses said, *Honour thy father, and thy mother: and, *Whosoever shall curse father or mother, let him^f dye the death.
11 But ye saye, If a man say to father or mother, Corban, that is, By the gifte that is offered by me, thou maist haue profited, hee shall be free.
12 So pee suffer him no more to doe any thing for his father, or his mother,
13 Making the word of God of none auctoritie, by your tradition which ye haue ordeined: and pee do manie such like things.
14 *Then he called the whole multitude vnto him, & saide vnto them, Hearken you all vnto me, and understand.
15 There is nothing without a man, that can defile him, wh^e it entrencheth into him: but the things which proceed out of him, are they which defile the man.
16 If any haue eares to heare, let him heare.
17 And when he came into an house away from the people, his disciples asked him concerning the parable.
18 And hee said vnto them, What are ye without vnderstanding also? Doe ye not know that whatsoeuer thing cometh out without entrencheth into a man, can not defile him,
19 Because it entrencheth not into his heart, but into the bellie, and goeth out into the draught: which is the purging of all

meats?
20 Then he said, That which cometh out of man, that defileth man.
21 * For from within, euen out of the heart of men, proceede euil thoughts, adulteries, fornications, murders,
22 Theftes, couetousities, wickednes, deceit, vnicleanines, a wicked eye, backbiting, pride, foolishnes.
23 All these euil things come from within, and defile a man.
24 * And from thence he rose, & went into the borders of C^eprus and Sidon, and entred into an house, and woulde that no man should haue knowne: but hee coulde not be hid.
25 For a certaine woman, whose little daughter had an vniclean spirit, heard of him, and came, and fell at his feete.
26 (And the woman was a Greeke, a Syrophonician by nation) and shee besought him that he woulde cast out the deuill out of her daughter.
27 But Iesus said vnto her, Let th^e child first be fed: for it is not good to take the childrens bread, and to cast it vnto whelpes.
28 Then she answered, and saide vnto him, Truth, Lord: yet in deed the whelpes eat vnder the table of the childrens^k crommes.
29 Then he said vnto her, For this saying go thy waie: the deuill is gone out of thy daughter.
30 And when shee was come home to her house, shee founde the deuill departed, and her daughter lying on the bed.
31 ¶ And hee departed againe from the coastes of C^eprus and Sidon, and came vnto the sea of Galilee, through the middes of the coastes of Decapolis:
32 And they brought vnto him one that was deafe, & stambled in his speache, and prayed him to put his hand vpon him.
33 Then he took: hym aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue,
34 And looking vnto heauen, he^l sighed, and sayde vnto him, Ephphatha, that is, Be opened.
35 And straight way his eares were opened, & the string of his tongue was loosed, and he spake plaine.
36 And hee commanded them, that they should tell no man: but how much soeuer hee forbad them, the more a great deale they published it,
37 And were beyond measure astonished, saying, * m^m He hath done all things wel: he maketh both th^e deafe to heare, and the dumme to speake.

Gen. 6. 1. & 1. 16.
Or, want omes.
Or, euil.
Mat. 15. 26.
h Meaning the Jewes, to whom the promises were first made.
i The Jewes tooke strangers no better then the dogges, and therefore Christ speaketh according to their opinion.
k Shee asketh but the poore crommes, and not the childrens bread, wherein shee declareth her faith and humilitie.
l Declaring by this signe the compassion that hee hath vpon mans miseries.
Gen. 1. 31. eccles. 39. 16.
m As if they would say, besides all y^e miracles that hee hath done, euen this now declareth that whatsoeuer he doth, is very well.

CHAP. VIII.

2 The miracle of the seven loaves. *11* The Pharises aske a signe. *15* The leaven of the Pharises. *22* The blinde receybeth his sight. *23* He was knowne
 CCC. liii. of

of his disciples. 33 He reproveheth Peter, 34 And sheweth howe necessarie persecution u.

Mat. 15. 37.

a Christ prouideth for his when they seme to be destitute and forsaken.

b Or, VVhence, b If heard were so hard to come by it, seemed vnp-possible to obtaine other meate.

Mat. 15. 39. c Which was nere to Bethsaida, betwene the lake of Genesaret and mount Thabor.

Mat. 16. 7. d Oh the incomprehensible loue of our Christ! how long shall we abuse his great mercies! e Christ goeth about by sharpnes of speach to saue them from wilfull destruction.

Or, if a signe be giuen, f As if he would say, if I shewe them any signe, let me be a liar and deceiver.

Mat. 16. 5. g He wilth them to beware contagious doctrine, and such subtil practises as the aduersaries vfed to suppress his gospel.

John. 6. 10.

1 I **I** ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{ju} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} 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^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{ju} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

20 And when I brake leuen among foure thousande, howe many baskets of the leauings of broken meate tooke pe by? and they said, Seuen.

21 Then he sayde vnto them, ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{ju} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl}

when he commeth in the glorie of his
Father with the holy Angels.

CHAP. IX.

1 The transfiguration. 2 Christ is to be heard. 3 The
dormant spirit is cast out. 4 The force of prayer &
fasting. 5 Of the death and resurrection of Christ.
6 The disposition which should be the greatest. 7
8 Not to hinder the course of the Gospel. 42 Offens-
es are forbidden.

I And he said vnto them, Verely I
sape vnto you, that there be some
of them that stand here, which shall
not taste of death, till they haue seene
the kingdome of God come with
power.

2 And sixe dayes after, Iesus tooke
Peter, and James, and John, and
brought the vj into an hie mountaine
out of the way alone, and he was tra-
sfigured before them.

3 And his raiment did shine, and was
very white, as snowe, so white as no
fuller can make vpon the earth.

4 And there appeared vnto them Elias
with Moses, and they were talking
with Iesus.

5 Then Peter answered, and said to
Iesus, Whatser, it is good for vs to be
here: let vs make also thre tabernacles,
one for thee, and one for Moses, and
one for Elias.

6 Yet he knew not what he said: for
they were afraid.

7 And there was a cloude that shad-
owd them, and a voyce came out of the
cloude, saying, * This is my beloued
Sonne: heare him.

8 And suddenly they looked round about,
and sawe no moze any man saue Iesus
only with them.

9 And as they came downe from the
mountaine, he charged them, that they
shoulde tel no man what they had seene,
saue when the Sonne of man were ris-
sen from the dead againe.

10 So they kept that matter to them-
selues, and demanded one of another,
what the rising from the dead againe
shoulde meane?

11 Also they asked him, saying, Why say
the Scribes, that * Elias * must first
come?

12 And he answered, and sapde vnto
them, Elias verely shall first come and
restore all things: and * as it is written
of the Sonne of man, he must suffer
many things, & be set at nought.

13 But I sape vnto you, that Elias is
come, (and they haue done vnto him
whatsoever they would) as it is wyttē
of him.

14 ¶ And when he came to his disciples,
he saw a great tumultude about them,
and the Scribes disputing with them.

15 And straight way all the people, whē
they beheld him, were amazed, and ran
to him, and saluted him.

16 Then hee asked the Scribes, What
dispute you among your selues?

17 And one of the companie answered,
and said, Whatser, I haue brought my
sonne vnto thee, which hath a deuill
spirit:

18 And wheresoever he taketh him, he
teareth him, and hee someth, & gna-
theth his teeth, and pineth away: and
I sape to thy disciples, p̄ they shoulde
caste him out, and they could not.

19 Then he answered him, and saide,
1 O faithles generation, how long now
shall I be w̄ you! How long now shall
I suffer you! Whying him vnto me.

20 So they brought him vnto him: and
as soone as the spirit saw him, he tare
him, and he fell downe on the ground,
wallowing and foaming.

21 Then he asked his father, How long
time is it since he hath bene thus? And
he said, Of a childe.

22 And oft times hee casteth him into
the fire, and into the water to destroy
him: but if thou canst do any thing,
helpe vs, & haue compassion vpon vs.

23 And Iesus said vnto him, If thou
canst beleue it, all things are possible
to him that beleueth.

24 And straight way the father of the
childe crying with teares, said, Lorde, I
beleue: helpe my vnbeliefe.

25 When Iesus saue that the peo-
ple came running together, hee re-
buked the vnclene spirit, saying vnto
him, Thou dorme and deafe spirit, I
charge thee, come out of him, and en-
ter no moze into him.

26 Then the spirit cryed, and rent him-
selfe, and came out, and * he was as one
dead, so much that many said, He is
dead.

27 But Iesus tooke his hand, and lift
him vp, and he rose.

28 And when he was come into the
house, his disciples asked him secretly,
Why could not we cast him out?

29 And he said vnto them, This kinde
can by no other meane come forth,
but by prayer, and fasting.

30 ¶ And they departed thence, & went
through Galilee, and he would not that
any should haue knowne it.

31 For he taught his disciples, and said
vnto them, The Sonne of man shall be
deliuered into the hands of men, and
they shall kill him, but after that he is
killed, he shall rise againe the thirde
day.

32 But they vnderstoode not that say-
ing, and were afraid to aske him.

33 ¶ After he came to Capernaum: and
when he was in the house, he asked
them, What was it that ye disputed a-
mong you by the way?

34 And they helde their peace: for by the
way they reasoned amongst them selues
who should be the chiefest.

35 And he tare downe, and called the
twelue, and said to them, If any man
desire to be first, the same shall be last of
all, and seruant vnto all,

h When s̄ spirit
cometh vpo him
he teareth him
with inward so-
rowe and pangs,

as in a colke,
as in a colke a
mā feeleth such
grief, as if his
bowels were
rent asunder.

i It seemeth
that this man
deserued not so
sharp an answer:
but Christ spea-
keth in his per-
sone to the Pha-
rises, which
were stubburne
and desperate.

k The Lord is
cuer ready to
helpe vs, so that
we put him not
backe through
our incredulitie.

l All things that
are agreeable to
the will of God,
shalbe grained
to him that be-
leueth-for faith
seeketh nothing,
that is contrary
to his will, or
that is not recei-
led in his word.

m This is, the
feblewes, and im-
perfection of
my sayth.

n Meaning, the
childe.

o Meaning, that
prayer which is
surely groun-
ded vpon faith,
and hath fasting
ioyned vnto it
as a profitable aide

Mat. 17. 22.
luke. 9. 27.

p Because they
imagined that
Christ shoulde
reigne tempo-
rally, this mat-
ter of his death
was so strange,
that they could
perceyue no-
thing.

Mat. 18. 12.
luke. 9. 46.

Mat. 16. 28.
luke. 9. 27.

a The preaching
of the Gospel in-
creaseth: he sape
this to com-
fort them, and
that they should
not thinke they
trauailed in
vaine.

Mat. 17. 21.
luke. 9. 28.

b Christ shew-
eth his maiestie
so farre as their
infirmities was
able to compre-
hend it.

c Peter measur-
ed this vision
according to his
owne capacite,
not considering
the end thereof.

Mat. 3. 17. & 17. 5.
luke. 9. 22.

d Christ onely
must be the
chief teacher &
instrudour of all
them, which
professe them-
selues to be his
members, seeing
that God s̄ Fa-
ther giueth him
this autoritie,
& commaundeth
vs this obediece.

Mat. 17. 9.
Malach. 4. 5.

e Their false o-
pinion was that
eether Elias
shuld rise again
from the dead,
or that his soule
shuld enter into
some other body

1 Sam. 17. 4.

f That is, Iohn
Baptist.

Mat. 17. 14.
luke. 9. 37. 38.

g To the nine,
which he left
the day before.

Or gainst them.

36 And he tooke a little childe, and set him in the middes of them, and tooke him in his armes, and said vnto them,

37 Whosoener shall receiue one of such little chiddren in my name, receiue me: and whosoener receiue me, receiue me not i me, but him that sent me,

38 ¶ Then John answered him, saying, Master, we haue one asking our denis by thy name, which foloweth not vs, and we forbade him, because he followeth vs not,

39 *But Iesus said, Forbid him not: for there is no man that can do a miracle by my name, that can lightly speake euill of me,

40 For whosoener is not against vs, is on our parte,

41 *And whosoener shall giue you a cup of water to drinke for my names sake, because ye belong to Christ, verely I say vnto you, he shall not lose his reward,

42 *And whosoener shall offende one of these litle ones, that beleue in me, it were better for him rather, that a millstone were hanged about his necke, & that he were cast into the sea,

43 *Wherefore if thine hand cause thee to offende, cut it of: it is better for thee to enter into life, manned, then hauing two handes, to go into hell, into the fire that neuer shall quenched,

44 *Where their woime dyeth not, and the fire neuer goeth out,

45 Likewise, if thy foote cause thee to offende, cut it of: it is better for thee to go halt into life, then hauing two feete to be cast into hell, into the fire that neuer shall quenched,

46 Where their woime dyeth not, and the fire neuer goeth out,

47 And if thine eye cause thee to offende, plucke it out: it is better for thee to go into the kingdome of God with one eye, then hauing two eyes, to be cast into hell fire,

48 Where their woime dyeth not, and the fire neuer goeth out,

49 For euery man shall be salted with fire: and euery sacrifice shall be salted with salte,

50 *Salte is good: but if the salt be buslauerie, wherewith shall it be seasoned? Hane salte in your selues, and haue peace, one with another.

CHAP. X.

1 Of diuorcement. 17 The richman questioneth with Christ. 30 Their reward that are persecuted. 35 Of the sonnes of Zebedens. 46 Bartimeus hath his eyes opened.

1 And he arose from thence, and went into y coastes of Iudea by the sarre side of Iordā, & y people resorted vnto him againe, & as he was went, he taught them againe.

2 Then the Pharisees came and asked him, if it were lawfull for a man to put away his wife, and tempted him,

3 And he answered, and sayde vnto them, What dyd * Moses commaunde you?

4 And they said, Moses suffered to wyte a bill of diuorcement, and to put her away.

5 Then Iesus answered, and said vnto them, For the hardnes of your heart he wyote this precept vnto you.

6 But at the beginning of the creation * God made them male and female.

7 *For this cause shall man leaue his father and mother, and cleaue vnto his wife.

8 And they twaine shall be one * flesh: so that they are no moze twaine, but one flesh.

9 *Therefore, what God hath copleyed together, let not man separate.

10 And in the house his disciples asked him againe of that matter.

11 And he said vnto them, *Whosoener shall put away his wife and marie another, & committeth adulterie against her.

12 And if a woman put away her husband, and be maried to another, shee committeth adulterie.

13 ¶ Then they brought litle chiddren to him, that hee shoulde touche them: and his disciples rebuked those y brought them.

14 But when Iesus saue it, hee was displeasid, and said to them, Suffer the litle chiddren to come vnto mee, and forbidde them not: for of such is the kingdome of God.

15 Verely I saye vnto you, Whosoener shall not receiue the kingdome of God as a litle childe, he shall not enter therein.

16 And he tooke them by in his armes, and put his handes vpon them, and blessed them.

17 ¶ And when hee was gone out on y way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do, that I may possesse eternal life?

18 Iesus said to him, Why callest thou me good? there is none good but one, euen God.

19 Thou knowest the commaundemētts, *Thou shalt not committe adulterie, Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witness. Thou shalt hurt no man. Honour thy father and mother.

20 Then he answered, and said to him, Master, all these things I haue obserued from my youtie.

21 And Iesus behelde him, and loned him, and saide vnto him, One thing is lacking vnto thee, Go and sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, followe me, and take vpon thee the crosse.

22 But he was sad at that saying, and went

a The true way to amend abuses is to returne to the institution of things, and to trie them by Gods worde. Gen. 1. 27. Mat. 19. 4. Gen. 2. 24. 1. cor. 6. 16. eph. 5. 31. Or, person. 1. Cor. 7. 10. Mat. 5. 12. & 19. 9. Luke 26. 10. 1. cor. 7. 10. b For the second is not his wife, but his harlot. Mat. 19. 13. Luke 18. 15. c Must be regenerate and voyde of all pride, and concupiscence. d It was vsual with the Iewes that the greater should blisse the inferior, Heb. 7. 7. therefore Christ being head of his Church, did by a solemne kinde of prayer offer vpon and consecrate the babes to God. Mat. 19. 16. e Christ would shew that his goodnes was farre otherwise then the goodnes which is attributed to men which is full of vanitie and hypocrisie. Exod. 30. 17. f That is, he approved certaine good feede that was in him, which gaue him a litle motion. g He toucheth his maladie, and fore, which before hee felt not.

1. Cor. 12. 3.

went away sorrowful: for he had great possessions.

23 And Jesus looked round about, and said unto his disciples, Howe hardy do they that haue riches, enter into the kingdome of God!

24 And his disciples were astonied at his wordes. But Jesus answered a game, and said vnto them, Children, howe hard is it for them that trust in riches, to enter into the kingdome of God!

25 It is easier for a camel to go through the eye of a needle, then for a rich man to enter into the kingdome of God.

26 And they were much more astonied, saying with themselues, Who then can be saved?

27 But Jesus looked vpon them, and sayde, With men it is impossible, but not with God: for with God all things are possible.

28 ¶ The Peter began to say vnto him, Lo, we haue forsaken all, and haue folowed thee.

29 Jesus answered, & said, Verely I say vnto pou, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels,

30 But hee shall receiue an hundredfold more at this present: houses, and brethren, and sisters, and mothers, and children, and landes with ^k persecutions, and in the world to come, eternall life.

31 * But many that are first, shall be last, and the last, first.

32 ¶ And they were in the way going by to Jerusalem, and Jesus went before them, and they were amazed, and as they followed, they were afraid, and Jesus tooke the twelue againe, and began to tell them what things shoulde come vnto him,

33 Saying, Beholde, we go by to Jerusalem, & the Sonne of man shall be deliuered vnto the Priests, & to the Scribes, & they shall condemne him to death, & shall deliuer him to the Gentiles.

34 And they shall mocke him, & scourge him, and spit vpon him, and kill him: but the third day he shall rise againe.

35 ¶ Then James & John the sonnes of Zebedeus came vnto him, saying, Master, we would that thou shouldest doe for vs that that we desire.

36 And he said vnto them, What would ye I should do for you?

37 And they said to him, Graunt vnto vs, that we may sit one at thy right hand, and the other at thy left hande in thy glorie.

38 But Jesus said vnto them, Ye know not what ye aske. Can ye be drinke of the cuppe that I shall drinke of, and be baptized with the baptisme that I shall be baptized with?

39 And they said vnto him, We can. But Jesus said vnto them, Ye shall drinke

in drinke of the cup that I shall drinke of, and be baptized with the baptisme wherewith I shall be baptized:

40 But to sit at my right hand and at my left, is not mine to giue, but it shall be giuen to them for whome it is prepared.

41 And when the ten heard that, they began to disbaime at James & John,

42 But Jesus called them vnto him, & said vnto them, * Ye knowe that they which desire to beare rule among the Gentiles, haue domination ouer them, and they that be great among them, exercise authoritie ouer them.

43 But it shall not be so among you: whosoever will be great among you, shall be your seruant.

44 And whosoever will be chiefe of you, shall be the seruant of all.

45 For enen the Sonne of man came not to be serued, but to serue, & to giue his life for the ranome of many.

46 ¶ Then they came to Jericho: & as he went out of Jericho with his disciples, and a great multitude, ¶ Bartimaeus the sonne of Timeus, a blinde man, sat by the wayes side begging.

47 And when he heard that it was Jesus the sonne of Nazaret, he began to crye and to say, Jesus the Sonne of Dauid, haue mercy on me.

48 And many rebuked him, because hee should holde his peace: and he cryed much more, Sonne of Dauid, haue mercy on me.

49 Then Jesus stode still, and commanded him to be called: and they called the blinde, saying vnto him, Be of good comfort: arise, he calleth thee.

50 So he threwe away his cloke, and rose, and came to Jesus.

51 And Jesus answered, and saide vnto him, What wilt thou that I doe vnto thee? And the blinde saide vnto him, Lord, that I may receiue sight.

52 Then Jesus said vnto him, Goe thy way: thy faith hath saved thee. And by and by, he receiued his sight, and folowed Jesus in the way.

CHAP. XI.

11 Christ visiteth to Jerusalem. 12 The figge tree dryeth vp. 13 The buyers and sellers at a cast out of the Temple. 14 He declarath the vertue of faith, and howe we should pray. 17 The Pharisees question with Chr. st.

1 And whē they came nere to Jerusalem, vnto Bethphage and Bethania vnto the mount of Olives, he sent forty two of his disciples,

2 And said vnto them, Go your waies into that tolene that is ouer against you, and asoone as ye shall enter into it, ye shall finde a colt bound, wherupon ye may sit: loose him, & bring him.

3 And if any man say vnto you, Why do ye thus? Say that the Lord hath need of him, and straight way he will sende him.

n I haue not this commission for this time.

Luke. 22. 27.

o Christ would not that his disciples and ministers should beare rule as worldly gouernours do.

Mat. 20. 19. Luke. 18. 31. p The other Euāgelistes mention two, but Marke nameth him that was most known.

q The more that Satan resisteth vs, the more our faith ought to increase.

Mat. 21. 1. Luke. 19. 29.

a Christ sheweth by this poore entrie the state of his kingdome, and it is not like to the great magnificence of this world.

Or, cable rope. h Which putteth his trust in riches.

i For he can giue grace to the rich to cause him to enioy his riches, as if he had them not. Mat. 19. 27. Luke. 18. 28.

k We must not measure these promises by our owne couetous desires, but refferre the accomplishment to Gods will, who euen in our persecutions and afflictions performeth the same so farre as they be expedient. Let vs therefore learne to haue ynough and to want, that being tried, we may enioy our treasures in heauen. Mat. 19. 30. Luke. 13. 30.

l He faith this because they that are first called, should goe still forward and not chaine others. Mat. 20. 17. Luke. 18. 31. Mat. 20. 30.

m Can you be partakers of my crosse and afflictions?

him hither.

4 And they went their way, and founde a colte tyed by the doore without, in a place where two wayes met, and they looked him.

5 Then certaine of them that stooode there, said vnto theym, What do ye looſing the colte?

6 And they saide vnto them, as Iesus had commaunded them, So they let them goe.

7 ¶ And they brought the colte to Iesus, and caſt their garments on him, & he ſate vpon him.

8 And many ſpvedde their garments in the way: other cut downe branches of the trees, and ſtrawed them in the way.

9 And they that went before, and they that followed, cryed, ſaying, Yoſanna: Blessed be he that cometh in the Name of the Lorde.

10 Blessed be the kingdome that cometh in the Name of the Lorde of our father Dauid: Yoſanna, O thou which art in the highest heauens.

11 ¶ So Iesus entred into Ierusalem, & into the Temple: and when he had looked about on all things, & noue it was evening, he went forth vnto Bethania with the twelue.

12 ¶ And on the morow when they were come out from Bethania, he was hungrie.

13 And seeing a figge tree a farr off, that had leaues, he went to see if he might finde any thing thereon: but when he came vnto it, he founde nothing but leaues: for the tyme of figs was not yet.

14 Then Iesus answered, and said to it, ⁱ Neither man eat fruit of thee hereafter while the world standeth: and his disciples heard it.

15 ¶ And they came to Ierusalem, and Iesus went into the Temple, and began to cast out them that sold & bought in the Temple, and ouerthrew the tables of the money changers, and the seates of them that solde doves.

16 Neither would he suffer that any man should carie a vessel through the Temple.

17 And he taught, saying vnto them, As it nor written, * Whine house shall be called the House of prayer vnto all nations: * but you haue made it a denne of theenes.

18 And the Scribes and hie Priestes heard it, & sought how to destroy him: for they feared him, because the whole multitude was astonished at his doctrine.

19 ¶ At when euen was come, Iesus wet out of the citie.

20 ¶ And in the morning as they passed by, they saue the figge tree dried vp from the rootes.

21 Then Peter remembered, and said vnto him, Master, beholde, the figge tree which thou cursedst, is withered.

22 And Iesus answered, and saide vnto

them, Haue faith in God.

23 For verely I say vnto you, that whosoever shall say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, and shall not wauer in his heart, but shall beleue that those things which he saith, shall come to passe, whatsoeuer hee sayeth, shall be done to him.

24 ¶ Therefore I say vnto you, whatsoeuer ye desire when ye pray, beleue that ye shall haue it, and it shall be done vnto you.

25 ¶ But when ye shall stand, and praye, forgive, if ye haue any thing against as ny man, that your father also which is in heaue, may forgive you your trespasses.

26 For if you will not forgive, your father which is in heauen, will not pardon you your trespasses.

27 ¶ Then they came againe to Ierusalem: and as he walked in the Temple, there came to him the hie Priestes, and the Scribes, and the Elders,

28 And said vnto him, What authoritie doest thou these things? and wha gaue thee this authoritie, that thou shouldst do these things?

29 Then Iesus answered, and said vnto them, I will also aske of you a certaine thing, and answer ye me, & I will tel you by what authoritie I doe these things.

30 The baptisme of Iohn, was it from heauen, or of men? answer me.

31 And they thought with them selues, saying, If we shall say, From heauen, he will say, Why then did ye not beleue him?

32 But if we say, Of men, we feare the people: for all men counted Iohn, that he had bene a very Prophet.

33 Then they answered, and said vnto Iesus, We cannot tell. And Iesus answered, and said vnto them, Neither will I tell you by what authoritie I doe these things.

C H A P. XII.

The vinegarde is let out. 14 Obedience and tribute due to Princes. 25 The resurrection of the dead. 28 The summe of the Law. 35 Christ the sonne of Dauid. 38 Hypocrites must be eschewed. 41 The offering of the poore widowe.

1 And he began to speake vnto them in parables. ¶ A certaine man planted a vinegarde, and compassed it with an hedge, and digged a pit for the winepresse, and built a towne in it, and let it out to husbandmen, and went into a strange countrey.

2 And at a tyme, he sent to the husbandmen a seruant, that he might receiue of the husbandmen of the fruite of the vinegarde.

3 But they tooke him, and beat him, & sent him away emptye.

4 And againe, he sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him

h Christ taketh occasion to instruct them of the vertue of fayth.

Mat. 7. 9. Luke. 11. 9. i He teacheth vs not hereby to aske whatsoeuer semeth good in our fantasies: for our prayer must be grounded on fayth, and our sayth vpon the word of God.

Mat. 6. 14. Mat. 23. 2. Luke. 20. 17. k He comprehendeth his whole office and ministerie.

l They came of malice, and not to learne: therefore Christ thought them vnworthe to be taught.

Isa. 5. 2. ier. 2. 2. matth. 23. 35. Luke. 20. 9. a The Greeke worde signifieth the vessel or fat, which standeth vnder the wine presse to receiue the iuyce or liquor.

Ioh. 12. 14.

b Every one shewed some signe of honour and reuerence.

Or, saue, I pray thee.

c Many came in their owne name, but Christ came in the Name of the Lord.

d Because the promes was made to him.

Mat. 27. 10. Luke. 19. 45.

e Christ was subiect to our infirmities.

f This was to declare howe much they displease God which haue, but an outward shewe and appearance without fruite.

Isa. 56. 7.

Ierem. 7. 11.

g For neither could they suffer reprehensio, nor that their profice should be hindred.

Mat. 27. 19. 39.

him away shamefully handled.

5 And againe he sent an other, and him they slew, and many other, beating some, and killing some.

6 Per had he one sonne, his deare beloved: him also he sent the last unto them, saying, They will reuerence me some.

7 But the husbandmen said among the selves, This is the heire: come, let vs kill him, and the inheritance shall be ours.

8 So they tooke him, and killed him, & cast him out of the vinegarde.

9 What shall then the Lord of the vinegarde doe? He will come and destroye these husbandmen, and give the vinegarde to others.

10 Haue ye not read so much as this Scripture? The stone which the builders did refuse, is made the head of the corner.

11 This was done of the Ioyde, and it is maruelous in our eyes.

12 Then they went about to take him, but they feared the people: for they perceived that he spake that parable against them: therefore they left him, and went their way.

13 ¶ And they sent unto him certaine of the Pharisees, and of the Herodians þ they might take him in his talke.

14 And when they came, they sayde vnto him, Master, we knowe that thou art true, and carest for no man: for thou considerest not the person of me, but teachest the way of God truly, is it lawfull to giue tribute to Cesar, or not?

15 Should we giue it, or should we not giue it? But he knewe their hypocrisie, and said vnto them, Why tempt ye me? Bring me a peny, that I may see it.

16 So they brought it, and hee sayde vnto them, Whose is this image and superscription? and they said vnto him, Cessars.

17 Then Iesus answered, and said vnto them, ¶ Giue to Cesar the things that are Cessars, and to God, those that are Gods: and they maruelled at him.

18 ¶ Then came the Sadduces vnto him, (which say, there is no resurrection) and they asked him, saying,

19 Master, Moses wrote vnto vs, If any mans brother dye, and leaue his wife, and leaue no childen, that his brother should take his wife, and raise vp seede vnto his brother.

20 There were seuen brethren, and the first tooke a wife, and when he died, left no issue.

21 Then the second tooke her, and he died, neither did he get leaue of issue, and the third likewise.

22 So seuen had her, and left no issue: last of all the wife died also.

23 In the resurrection then, when they shall rise againe, whose wife shall she be of them? for seuen had her to wife?

24 Then Iesus answered, and said vnto

them, Ye be not therefore deceiued, because ye knowe not the Scriptures, neither the power of God?

25 For when they shall rise againe from the dead, neither men marry, nor wiuces are married, but are as the Angels, which are in heauen.

26 And as touching the dead, that they shall rise againe, haue ye not read in the booke of Moses, how in the bush God spake vnto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but þ God of the liuing. Ye are therefore greatly deceiued.

28 ¶ Then came one of the Scribes that had heard them disputing together, and perceiving that he had answered them wel, he asked him, Which is the first commandement of all?

29 Iesus answered him, The first of all þ commandements is, ¶ Heare, Israel, The Lord our God is the onely Lord.

30 Thou shalt therefore loue the Lord thy God with all thine heart, and with all thy soule, and with all thy minde, & with all thy strength: this is the first commandement.

31 And the second is like, that is, ¶ Thou shalt loue thy neighbour as thy selfe. There is none other commandement greater then these.

32 Then the Scribe said vnto him, Well Master, thou hast said the truth, that there is one God, and that there is none but he,

33 And to loue him with all the heart, and with all the vnderstanding, and with all the soule, & with all thy strength, and to loue his neighbour as himselfe, is more then all burnt offerings and sacrifices.

34 Then, when Iesus sawe that hee answered discretely, hee saide vnto him, Thou art not far from the kingdom of God. And no man after that durst aske him any question.

35 ¶ And Iesus answered and said teaching in the Temple, ¶ Youe saye the Scribes þ Christ is þ sonne of Dauid?

36 For Dauid him selfe said vnto the holy Ghost, ¶ The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstool.

37 Then Dauid him selfe calleth him Lord: by what meanes is he then his sonne? & many people heard him gladly.

38 ¶ Wherefore hee said vnto them in his doctrine, Beware of þ Scribes which loue to go in long robes, and loue salutations in the marketes,

39 And the chiefe seates in the Synagogues, and the first roomes at the feastes,

40 Which denouire widows houses, & euen vnder a colour of long prayers. These shall receive the greater damnation.

ching the spirituall nature, but concerning the state of incorruption, and immortalitye, so that then there shall neede no more mariage.

Exod. 3. 6. Mat. 22. 30.

i Then it followeth that they liue, although they be disceas'd out of this life.

Mat. 22. 35. Exod. 20. 2. deut. 6. 4.

Or, thought.

k That is, depecth on the first, & proceedeth of the loue of God.

Leuit. 19. 18. Mat. 22. 39. rom. 13. 9.

galat. 5. 14. ian. 2. 8.

l He meaneth all the ceremonies of the Law, wherein the hypocrites put great holines, m Because hee shewed him selfe willing to be taught, and well perceiued the difference betwixt our outward profession, and that which God doth principally require

of vs.

Mat. 22. 44. Luke 20. 47.

n Inspired by the holy Ghost and by the spirit of prophetic.

Psal. 110. 1. Mat. 23. 6. Luke 21. 43. and 20. 45.

Or, as hee taught.

o Hee condemneth not their apparell, but their vaine estimation and outward shewe of holmes, whereby they deceiued

the simple people. *Mat. 23. 4. Luke. 20. 47.*

Or, and vnder pretence pray long.

b He sheweth the plague that shall befall these ambitious and couetous rulers, whose hearts are hardened against Christ.

1. I. sal. 118. 22. if. 4. 28. 16.

Mat. 23. 40. Mat. 23. 41. rom. 9. 33. 1. pet. 2. 7. 8.

c It is the ordinance of God that it should be so, which most comonly is contrary to mans reason: and thus that which was spoken figuratiuely of Dauid, is fulfilled in Christ, read Mat. 22. 16.

Mat. 22. 15. Luke. 20. 20.

d As the qualities of the mind or bodie, or of outward things.

e As goodly manners, agreeable to Gods Law.

f He gaue them to vnderstande that he knewe their malicious intent.

Rom. 13. 7. Mar. 22. 27. Luke. 20. 27. deut. 21. 5.

g This was a politike law giuen for a time for the preferuation of families, read.

Mar. 22. 24.

the simple people. *Mat. 23. 4. Luke. 20. 47.* *Or, and vnder pretence pray long.*

Luke. 11. 1.
p Which is about halfe a farthing.
q Our Sauour esteemeth our gifts by our affections and ready willes.

41 *And as Iesus sate ouer against the treasure, he beheld howe the people cast money into þe treasure, and many riche men cast in much.
 42 And there came a certaine poore widow, and she threwe in two mites, which make a quadrin.
 43 Then hee called vnto him his disciples, and said vnto them, Verely I say vnto you, that this poore widowe hath cast a more in, then all thep which haue cast into the treasure.
 44 For thep all did cast in of their superfluitie: but thee of her pouertie did cast in all that she had, euen all her liuing.

sonne, and the childen shall rise against their parents, & shal cause them to die,
 13 And ye shalbe hated of all men for my names sake: but whosoever shall endure vnto the end, he shalbe saued.
 14 *Whosoever, when hee shal see the abomination of desolation (spoken of by Daniel the Prophet) standing where it ought not, (let him that readeth, consider it) then let them that be in Judea, flee into the mountains,
 15 And let him that is upon the house, not come downe into the house, neither enter therein, to fetch any thing out of his house.
 16 And let him that is in the field, not turne backe againe vnto the things which hee left behynd him, to take his clothes.
 17 Then woe shalbe to them that are with child, and to them that giue sucke in those dayes.
 18 Pray therefore that your flight be not in the winter.
 19 For there shalbe in those dayes such tribulation, as was not from the beginning of the creation which God created vnto this time, neither shalbe.
 20 And except that the Lord had shortened those daies, no flesh should be saued: but for the electes sake, which he hath chosen, he hath shortened those dayes.
 21 Then * if any man say to you, Doe, here is Christ, or, loe, he is there, beleue it not.
 22 For false Christs shall rise, and false Prophets, and shall shew signes and wonders, to deceiue if it were possible, the verie elect.
 23 But take ye heede: beholde, I haue shewed you all things before,
 24 Whosoever in those dayes, after þe tribulation, þe Sonne shall ware darke, & the Moone shall not giue her light,
 25 And the stars of heauen shall fall: & the powers which are in heauen, shall shake.
 26 And then shall they see the sonne of man comming in the cloudes, with great power and glory.
 27 *And hee shall then send his Angels, and shal gather together his elect from the foure windes, and from the vtmost part of the earth to the vtmost part of heauen.
 28 Now learne a parable of the figge tree. When her bough is yet tender, & it bringeth forth leaues, ye knowe that somner is nere.
 29 So in like manner, when ye see these things come to passe, knowe that the kingdom of God is nere, euen at the doores.
 30 Verely I say vnto you, that this generation shall not passe, till all these things be done.
 31 Heauen and earth shall passe away, but my wordes shall not passe away.
 32 But of that day and houre knoweth

Mat. 24. 15.
Dan. 9. 27.
 f This is ment of that time that the Romanes should prophane the Temple.
Or, being.
Luke. 21. 20, 21.
 g Because the destruction shall be most extreme and cruel.
 h For they shall not be able to flee.
 i That you haue no let to hinder you who you should escape.
Or, maine

CHAP XIII.

a The destruction of Iersalem. **To the Gospell shall be preached to all. 9. 32** The persecutions and false Prophets which shalbe before the coming of Christ, whose houre is uncertaine. **33** He exhorteth every one to watch.

1 **A**nd as he went out of the Temple, one of his disciples saide vnto him, Master, see what stones and what buildings are here.
 2 *Then Iesus answered and said vnto him, Seest thou these great buildings: there shall not bee left one stone vpon a stone, that shall not be thrown downe.
 3 And as he sate on the mount of Oliues, ouer against the Temple, Peter, and James, and Iosin, and Andrewe asked him secretly,
 4 Tell vs, when shall these things be? and what shall be the signe when all these things shalbe fulfilled?
 5 And Iesus answered them, and began to say, * Take heede least any man deceiue you.
 6 For many shall come in my name, saying, I am Christ, and shall deceiue many.
 7 Furthermore when ye shall heare of warres, and ruinours of warres, bee ye not troubled: for such things must needs bee: but the end shall not be yet.
 8 For nation shall rise against nation, & kingdom against kingdom, and there shalbe earthquakes in diuers quarters, and there shalbe famine and troubles: these are the beginninges of sorowes.
 9 But take ye heede to you selfes: for they shall deliuer you vp to the Countreys, and to the Synagogues: ye shalbe beaten, and brought before rulers and Kinges for my sake for a testimoniall vnto them.
 10 And the Gospell must first bee published among all nations.
 11 *But when they leade you, and deliuer you vp, take ye no thought afoze, neither ymeditate what ye shall say: but what soeuer is giuen you at the same time, that speake: for it is not ye that shall speake, but the holy Ghost.
 12 Pea, and the brother shall deliuer the brother to death, and the father the

sonne, and the childen shall rise against their parents, & shal cause them to die,
 13 And ye shalbe hated of all men for my names sake: but whosoever shall endure vnto the end, he shalbe saued.
 14 *Whosoever, when hee shal see the abomination of desolation (spoken of by Daniel the Prophet) standing where it ought not, (let him that readeth, consider it) then let them that be in Judea, flee into the mountains,
 15 And let him that is upon the house, not come downe into the house, neither enter therein, to fetch any thing out of his house.
 16 And let him that is in the field, not turne backe againe vnto the things which hee left behynd him, to take his clothes.
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 20 And except that the Lord had shortened those daies, no flesh should be saued: but for the electes sake, which he hath chosen, he hath shortened those dayes.
 21 Then * if any man say to you, Doe, here is Christ, or, loe, he is there, beleue it not.
 22 For false Christs shall rise, and false Prophets, and shall shew signes and wonders, to deceiue if it were possible, the verie elect.
 23 But take ye heede: beholde, I haue shewed you all things before,
 24 Whosoever in those dayes, after þe tribulation, þe Sonne shall ware darke, & the Moone shall not giue her light,
 25 And the stars of heauen shall fall: & the powers which are in heauen, shall shake.
 26 And then shall they see the sonne of man comming in the cloudes, with great power and glory.
 27 *And hee shall then send his Angels, and shal gather together his elect from the foure windes, and from the vtmost part of the earth to the vtmost part of heauen.
 28 Now learne a parable of the figge tree. When her bough is yet tender, & it bringeth forth leaues, ye knowe that somner is nere.
 29 So in like manner, when ye see these things come to passe, knowe that the kingdom of God is nere, euen at the doores.
 30 Verely I say vnto you, that this generation shall not passe, till all these things be done.
 31 Heauen and earth shall passe away, but my wordes shall not passe away.
 32 But of that day and houre knoweth

Mat. 24. 23.
Luke. 21. 8.
 k The elect may wauer and be troubled, but they cannot vterly be deceiued, and overcome.
 l Wherefore he that suffreth himselfe now to be seduced, hath none excuse.
Isa. 13. 10.
eze. 32. 7.
 m This teacheth that there shalbe a change of the whole order of nature.
Mat. 24. 31.
 n The word signifies space of a 100 yeres: albeit this came to passe before fiftie yeres.
 o When the destruction of Iersalem, the persecutiōs & illusions shal come but chiefly these are vnderstand of the second comming of Christ.

Mat. 24. 7.
Luke. 21. 5.
Luke. 19. 43, 44.
Eph. 5. 6.
 a He doeth answer them of things that were more necessarie for them to know then the things that they demanded.
 b Vsrping the authoritic of Christ.
 c That they may be inexcusable.
Mat. 10. 19.
Luke. 12. 11. and 21. 14.
 d He onely forbidde that care which cometh of distrust.
 e This is not to make them negligent, but to assure them that he will assiste them and instruct them sufficiently with answers, so that they may hereby perceiue that their defence standeth not in their owne wisdom, or eloquence.

p In that he is
man and Medja-
cor.

Mat. 24. 41.

q For of the cō-
ming we are
moit assured:
but of the time,
the yere, the day
or houre, we are
ignorant, and
therefore mult
watch conti-
nually.

Mat. 26. 1.
luke. 22. 8.

Mat. 26. 6.
iohn. 12. 8.

*Or, of pure narde,
& faithfully made.

a As Judas who
caused this mur-
muring.

b Which are in
value about six
pound sterling.

c To wit, Iudas
who was offend-
ed therewith, &
therefore made a
business.

Mat. 26. 14.
luke. 22. 4.

d He tooke oc-
casion by this
ointment as of a
thing enij done.

no man, no, Not the Angels which are
in heauen, neither the Sonne him self,
saue the Father.

- 33 * Take heed: watch, and pray: for ye knowe not when the tyme is.
- 34 For the Sonne of man is as a man going into a strange countrey, and leaueh his house, and giveth authoritie to his servants, and to everie man his worke, and commaundeth the porter to watch.
- 35 ¶ Watch therefore, (for ye knowe not when the Shafter of y^r house will come, at even, or at midnight, at the cocke crowing, or in the dawning)
- 36 lest if he come suddenly, he should find you sleeping.
- 37 And those thinges that I say unto you, I say unto all men, Watch.

C H A P. XIII.

The Priestes conspire against Christ. 3 Marie Magdalene anointeth Christ. 12 The Passouer is eaten. 18 He telleth asere of the treason of Iudas. 21 The Lordes Supper instituted. 46 Christ is taken. 67 Peter denieth him.

I Ad *two dayes after foloweth the feast of the Passouer, and of vns leauened bread: and the high Priestes, and Scribes sought howe they might take him by craft, and put him to death.

2 But they saide, Not in the feast daye, least there be any tumult among the people.

3 * And when he was in Bethania in the house of Simon the leper, as he sate at table, there came a woman hanning a boze of ointment of *spikenard, very colly, and she brake the boze, and powred it on his head.

4 Therefore some disdained among them selves, and said, To what ende is this waste of ointment?

5 For it might haue bene sold for moze then ^bthree hundred pence, and bene giuen vnto the poore, and they grudge against her.

6 But Jesus saide, Let her alone: why trouble ye her? she hath wrought a good worke on me.

7 For ye haue the poore with you alwaies, and when ye will ye may doe them good, but me ye shall not haue alwaies.

8 She hath done that she could: the same afoze hand to anoint my bodie to the burning.

9 Verely I say unto you, Where soeuer this Gospell shall be preached through out the whole worlde, this also that she hath done, shall be spoken of in remembrance of her.

10 ¶ Then Judas Iscariot, one of the twelve, went away unto the high Priestes, to betray him unto them.

11 And when they heard it, they were glad, and promised that they would giue him money: therefore he sought howe he might conueniently betray him,

12 ¶ Nowe the first day of vns leuened bread, when they sacrificed the Passouer, his disciples saide vnto him, Where wilt thou that we goe and buye paze, that thou mayest eate the Passouer with us?

13 Then he sent foorth two of his disciples, and said unto them, Goe ye into the city, and there shall a man meet you bearing a pitcher of water: follow him.

14 And whither soeuer he goeth in, say ye to the goodman of the house, The Master saith, Where is the lodging where I shall eate the Passouer with my disciples?

15 And he wil shew you an vpper chamber which is large, trimmed, and prepared: there make it ready for vs.

16 So his disciples went foorth, and came to the cite, and found as he had said vnto them, and made ready the Passouer.

17 ¶ And at even he came with the twelve.

18 * And as they sate at table and did eate, Jesus saide, Verely I say unto you, that one of you shall betray me, which eateth with me.

19 Then they began to be sorrowfull and to say vnto him one by one, Is it I? & another, Is it I?

20 And he answered and saide vnto the, It is one of the twelve that * I dippeth with me in the platter.

21 * Truly the Sonne of man goeth his way, as it is written of him: but woe to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.

22 * And as they did eate, Jesus tooke the bread, and when he had giuen thanks, he brake it and gaue it to them, & saide, Take eate, this is my body.

23 Also he tooke the cuppe, and when he had giuen thanks, gaue it to them: and they all dranke of it.

24 And he said vnto them, This is my blood of the new Testament, which is shed for many.

25 Verely I say unto you, I will drinke no moze of the fruite of the vine, vntill that day, that I drinke it newe in the kingdome of God.

26 And when they had sung a psalme, they went out to the mount of Olives.

27 ¶ Then Jesus saide vnto them, All ye shall be offended by me this night: for it is written, I will smite the shepheard, and the sheepe shall be scattered.

28 But after that I am risen, I will goe into Galilee before you.

29 And Peter said vnto him, Although all men should be offended, yet would I not be.

30 Then Jesus said vnto him, Verely I say unto thee, this day, euen in this night, before the cocke crow twice, thou shalt denie me thrise.

31 But he said moze earnestly, If I should,

Mat. 26. 17.
luke. 22. 7. 8.

Mat. 26. 30.
luke. 22. 34.
iohn. 13. 21.

c To dip the hand, is as much to say, as he that is accustomed to eate with me.
Psal. 41. 9.
iohn. 13. 18.

Mat. 26. 24.
act. 1. 16.

f This declareth that nothing can be done without Gods providence.

Mat. 26. 26.
1. cor. 11. 24.

g Reade Mat. chap. 26. 26.

h The Grecke word is to blesse, which is here taken onely to giue thanks, as S. Luke and S. Paul interpret it, & S. Mark also speaking of the cup.

iohn. 16. 32.

i That is, turned from me, because of the persecution.
Zechar. 13. 7.
Chap. 16. 7.

Mat. 26. 56.
luke. 22. 59.

k His diuinitie was as it were hid, and his humanitie shewed it selfe fully.

l Ab in Ebrew, and Abba in the Syrian tongue signifieth father. m He standeth not so to his owne will, but chat willingly he offreth him selfe to obey God.

n He meaneth that the houre will come when they shall be kept from seeing.

Mat. 26. 47.
luke. 22. 47.
iohn. 8. 9.

o It was the fashion then to greete with kissing at their meetings, and also at their departure. p He reperech it twice, as if he had bene moued with a certaine pitie in taking his last teacie.

q To wit, Peter. r Called Malchus.

s Which do laugeh that no man can do any thing contrary to Gods ordinance.

t Meaning all the disciples.

shoulde die with the, I will not denie thee: likewise also said they all.

32 ¶ After they came into a place named Gethsemane: then he saide to his disciples, Sit ye here, til I haue prayed.

33 And he tooke with him Peter, and James, and Iohn, and he began to be afraid, and in great heauines,

34 And said vnto them, My soule is very heauie, euen vnto the deatly: tarp here and watch.

35 So hee went forwarde a litle, and fell downe on the ground, and prayed, that if it were possible, that houre might passe from him.

36 And he saide, Abba, Father, all things are possible vnto thee: take away this cuppe from me: neuertheless, not that I wil, but that thou wilt, be done.

37 Then he came and sounde them sleepeing, and said to Peter, Simon, sleepest thou? couldst not thou watch one houre?

38 ¶ Watch ye, and pray, that ye enter not into tentation: the spirit in deede is ready, but the flesh is weake.

39 And againe he went away, and prayed, and spake the same wordes.

40 And he returned, and found them a sleepe againe: for their eies were heauy: neither knewe they what they shoulde answer him.

41 And he came the third time, and saide vnto them, Sleepe henceforth, & take your rest: it is enough: the houre is come: behold, the Sonne of man is betrayed into the hands of sinners.

42 Rise vp: let vs go: he that betrayeth me, is at hand.

43 ¶ And immediately while he yet spake, came Judas s was one of the twelve, and with him a great multitude with swordes & staves from the hie Priests, and Scribes, and Elders.

44 And he that betrayed him, had giuen them a token, saying, Whomsoeuer I shall kisse, he it is: take him, and leade him away safely.

45 And alsoone as he was come, he wet straightway to him, and said, Greeting, Greeting, and kised him.

46 Then they laid their hands on him, and tooke him.

47 ¶ One of them that stood by, drew our a sword, and smote a seruant of the hie Priest, and cut of his eare.

48 And Iesus answered and said vnto them, He be come out as vnto a thiefe with swordes and with staves to take me.

49 ¶ I was daily with you teaching in the Temple, and ye tooke me not: but this is done that the Scriptures shoulde be fulfilled.

50 Then they all forooke him, & fled.

51 And they followed him a certaine pong man, clothed in linnen upon his bare body, & the pong men caught him.

52 But he left his linnen cloth, and fled

from them naked.

53 ¶ So they led Iesus away to the hie Priest, and to him came all the hie Priests, & the Elders, & the Scribes.

54 And Peter followed him a farr of, euen into the hall of the hie Priest, and sate with the seruants, and warmed him selfe at the fire.

55 And the hie Priests, and all the Council sought for witness against Iesus, to put him to death, but found none.

56 For many bare false witness against him, but their witness agreed not together.

57 Then there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this Temple which I haue handes, and within three dayes I will builde another, made without handes.

59 But their witness per agreed not together.

60 Then the hie Priest stood by amongs them, and asked Iesus, saying, Answerest thou nothing? What is the matter that these beare witness against thee?

61 But he held his peace, and answered nothing. Againe the hie Priest asked him, & saide vnto him, Wert thou Christ the Sonne of the Blessed?

62 And Iesus said, I am he, and ye shall see the Sonne of man sit at the right hand of the power of God, and come in the cloudes of heauen.

63 ¶ Then the hie Priest rent his clothes & saide, What haue we any more neede of witness?

64 ¶ He haue heard the blasphemie: what thinke ye? And they all condemned him to be worthy of death.

65 And some beganne to spit at him, and to couer his face, & to beate him with fistis, and to say vnto him, Prophesie, and the sergeants smote him with their rodde.

66 ¶ And as Peter was beneath in the hall, there came one of the maides of the hie Priest.

67 And when she saw Peter warming him self, she looked on him, & said, Thou wast also with Iesus of Nazaret.

68 But he denied it, saying, I knowe him not, neither wot I what thou sayest. Then he went out into the porch, and the cocke crewe.

69 ¶ Then a maid saw him againe, and began to say to them that stood by, This is one of them.

70 But he denied it againe: and anon after, they that stood by, said againe to Peter, Surely thou art one of them: for thou art of Galile, and thy speache is like.

71 And he beganne to curse, and sweare, saying, I knowe not this man of whom ye speake.

72 ¶ Peter prepared himselfe to see, if he were further layd vnto.

Mat. 26. 57.
luke. 22. 54.
iohn. 8. 24.
u That is, they which had chiefest authoritie among y priests.
x Which signified that his hoate zeale began now to be abated.
Or, light.
Mat. 26. 56.
Or, were not like.
iohn. 2. 19.
y These two witnesses dissented, in that the one reported that Christ sayde, he coulede destroy the Temple, (as Matth. writeth) and the other sayd, that he heard him say, that he would do it, as is here noted.
z That is, of God, who is worthy al praise: the which word in their language, the Iewes when they speake of God, vse commonly in their writings euen to this day.
Mat. 24. 30.
a Whom they now contemned in this base estate, they should see appeare at the last day with maiestie and glorie.
b This declareth the wickednes and insolencie of the gouernours, and rulers, seeing their officers contrary to all iustice, thus ragged & tormented him, that was innocent.
Mat. 26. 69.
luke 22. 55.
iohn. 8. 15.
c We ought to consider our own infirmities, that we may learne onely to trust in God, and not in our owne strength.
Or, entrie. d Peter prepared himselfe to see, if he were further layd vnto.
Mat. 26. 71. luke. 22. 58. iohn. 8. 25.
72 ¶ Then

(because it was the day of the preparation, that is before the Sabbath)
 43 Joseph of Arim then, an ^o honourable Counsellour, which also looked for the kingdom of God, came, and went in ^o boldly unto Pilate, and asked the body of Jesus.

44 And Pilate marvelled, if he were already dead, & called unto him the Centurion, and asked of him whether hee had bene any while dead.

45 And when he knewe the trueth of the Centurion, he gave ^o body to Joseph,

46 Who bought a linnen cloth, and tooke him downe, & wrapped him in the linnen cloth, and layd him in a tombe that was hewn out of a rocke, and rolled a stone unto the doore of the sepulchre.

47 And Marie Magdalene, and Marie Joses mother behelde where he shoulde be layde.

CHAP. XVI.

^e The women come to the graue, ^o Christ being risen againe, appeareth to Magdalene, ¹⁴ Also to the eleven, and reprocheth their unbelief, ¹⁸ He committeth the preaching of the Gospel and the ministracion of baptisme unto them.

I And ^o when the Sabbath day was past, Marie Magdalene, & Marie the mother of James, & Salome, bought sweete ointments that they might come, and embalme him.

2 Therefore early in the morning, the first day of the weeke, they came unto the sepulchre, when the sunne was ^o pet rising,

3 And they sayde one to another, Who shall rolle vs away the stone from the doore of the sepulchre?

4 And when they looked, they sawe that the stone was rolled away (for it was a very great one.)

5 ^o So they went into the sepulchre, and sawe ^o a pong man sitting on the right side, clothed in a long white robe: and they were afraide.

6 But he said unto them, Be not afraid: ye seeke Jesus of Nazare, which hath bene crucified: he is risen, he is not here: behold the place, where they put him.

7 But go your way, and tel his disciples, and ^o Peter, that he wil goe before you into Galilee: there shall ye see him, ^o as he sayd unto you.

8 And they went out quickly, & fled from the sepulchre: for they trembled, & were amazed: neither sayd they any thing to any man: for they were afraid.

9 ^o And when Jesus was risen againe, in the morning (which was the first day of the weeke) he appeared first to Marie Magdalene, ^o out of whom he had cast seven devils.

10 And she went and told them that had bin with him, which mourned & wept.

11 And when they heard that he was alive, and had appeared to her, they ^o beleued it not.

12 ^o After that, he appeared unto two of them in another forme, as they walked and went into the countrey.

13 And they went and tolde it to the remnant, but they beleued them not.

14 ^o Finally, hee appeared unto the eleven as they ^o late together, and reproved them of their unbelief, & hardness of heart, because they beleued not them which had seen him, being risen by againe.

15 And he said unto them, ^o Go ye into all the world, and preach the Gospel to ^o every creature.

16 He that shall beleue and be baptized, shall be saved: ^o but he that wil not beleue, shall be damned.

17 And these ^o tokens shall followe them that beleue, ^o In my name they shall cast out devils, and ^o shall speake with ^o newe tongues,

18 ^o And shall take away serpents: & if they shall drinke any deadly thing, it shall not hurt them: ^o they shall lay their hands on the sicke, and they shall recover.

19 ^o So after the Lozde had spoken unto them, he was received into heauen, and sat at the right hand of God.

20 And they went south, and preached every where. And the ^o Lozde wrought with them, and confirmed the woide with ^o signes that followed, Amen.

b He especially maketh mentio of Peter to comfort him, because he had fallen into greater danger then the rest
 Mat. 26. 37.
 chap. 13. 28.
 Joh. 20. 16. Luk. 8. 27.
 c They had soone forgotten that, that Christ had told the of his resurrection.

Luke 24. 1. 23. 25.
 Luk. 24. 26.

John. 20. 19,
 d Mourning and praying.

Mat. 28. 59.
 e Aswel Gentile as Jewe.

Joh. 12. 48.

f This gift was but for a time to cause men the more willingly to receive the Gospel which as yet was not euidently knowe.

Act. 16. 18.

Act. 2. 41. & 10. 46.
 g With other and diuers, as Luke saith.

Act. 28. 8.

Luke 22. 31.
 Hebr. 2. 4.

h The miracles and signes followe the doctrine, as certain scales, so that if the doctrine be false, the miracles can be no better,

Deut. 13. 3.

n A Graue man and of great authority.
 o This man showed his faith boldly when the danger seemed to be most perilous.

Luke 24. 1.
 John. 20. 1.

Or, not risen.

Mat. 28. 1.
 John. 20. 12.
 a The Angel of God in the likeness of a young man.

THE HOLY GOSPEL OF IESVS

CHRIST, according to Luke.

CHAP. I.

3 Of Zacharias, & Elisabeth. 11 The Angel sheweth him of the naturallie of Iohn Baptis. 20 His incredulitie is punished. 28 The talke of the Angel, and Marie. 46 Her song. 37 The birth, circumcision, and graces of Iohn. 68 Zacharias giueth thanks to God, and propheseth.



E as much as many have taken in hand to set forth the storie of those things, whereof we are fully persuaded,

a Meaning, the Apostles with whom he was conuersant.

2 ^o As they haue drinke

red them unto vs, which from the beginning sawe them their selues, & were ministers of the ^o woide.

3 That seemed good also to me (most noble & theophilus) assure as I had searched out perfectly al things from the beginning, to write unto thee thereof from point to point,

4 That thou mightest acknowledge the certaintie of those thinges, whereof called the word: or ministers of the word, that is to say, of the Gospel: and this comendeth the autoritie of his doctrine, seeing he received it of the Apostles.

b Or of y thing: & it may be referred either to Christ or to the Gospel: and hereby is ment y they were the ministers of Christ, who is

e The sonne of Antipater.
 d Reade 1. Chr. 24. 10.
 e By her father: for by her mothers line she was of the house of David.
 f This perfectio or iustice is judged by 3 fruites and onwarde appearance, and not by the cause: which onely cometh of Gods free mercie through Christ.
 g The Greeke word significth, iustificacions, whereby is ment the outward obsecration of the ceremonies commaunded by God.
 h That is, the evening & morning sacrifices, according to the Lawe.
 i The Temple was divided into three partes: the first was the bodie of the Temple called Atrium, where the people was: the second called, Sanctum, where the Priests and Levites were: and the third Sanctum Sanctoru, into the which the hie Priest entered once a yere to sacrifice.
 Exod. 30. 7.
 leuit. 16. 17.
 k Which significth the grace of the Lorde.
 l The word significth all manner of drinke which maketh men drunken.
 Mal. 2. 15. 6.

m As a king in his roialtie hath one to go before him, who significth the king to be at hand. n When Christ sayth he came to set the father against the sonne &c, he meaneth the successie which cometh of the Gospel, through the malice of men: but here he speaketh of the true end & prosperitie of the Gospel. o Which significth, the strength or soveraintie of the Gospel. p We must not measure Gods promise by our weak senses.

thou hast bene instructed.
 In the time of Hierode King of Iudea, there was a certaine Priest named Zacharias, of the course of Abia: and his wife was of the course of Aaron, and her name was Elisabeth.
 Both were first before God, and walked in all the commandmentes and ordinances of the Lord, without reprove.
 And they had no childe, because that Elisabeth was barren: & both were well stricken in age.
 And it came to passe, as hee executed the Priests office before God, as his course came in order,
 According to the custome of the Priests office, his lot was to burne incense, when he went into the Temple of the Lord.
 And the whole multitude of the people were without in prayer, while the incense was burning.
 Then appeared unto him an Angel of the Lord standing at the right side of the altar of incense.
 And when Zacharias saw him, he was troubled, and feare fell upon him.
 But the Angel said unto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Elisabeth shall beare thee a sonne, and thou shalt call his name John.
 And thou shalt have joy and gladnes, and many shall reioice at his birth.
 For he shall be great in the sight of the Lord, and shall neither drinke wine, nor strong drinke: and he shall be filled with the holy Ghost, even from his mothers wombe.
 And many of the children of Israel shall hee turne to thy Lord God.
 For he shall go before me in the spirit and power of Elias, to turne the hearts of the fathers to the children, and the disobedient to the wisdom of the just men, to make ready a people prepared for the Lord.
 Then Zacharias saide unto the Angel, Whereby shall I knowe this? for I am an olde man, and my wife is of a great age.
 And the Angel answered, and said unto him, I am Gabriel that stand in the presence of God, and am sent to speake unto thee, and to shewe thee these good tidings.
 And behold, thou shalt be donne, and not be able to speake, until the day that these things be done, because thou believest not my wordes, which

shall be fulfilled in their season.
 Now the people waited for Zacharias, and marvelled that he taried so long in the Temple.
 And when he came out, he could not speake unto them: then they perceived that he had seene a vision in the Temple: for he made signes unto them, and remained donne.
 And it came to passe, when the dayes of his office were fulfilled, that he departed to his owne house.
 And after those dayes, his wife Elisabeth conceived, and had her selfe five moneths, saying,
 Thus hath the Lord dealt with mee, in the dayes wherein he looked on me, to take from mee my rebuke among men.
 And in the first moneth, the Angel Gabriel was sent from God unto a certaine Virgin, named Azazel,
 To a Virgin affianced to a man whose name was Ioseph, of the house of David, and the virgins name was Marie.
 And the Angel went in unto her, and said, Hail to thee that art freely beloved: the Lord is with thee: blessed art thou among women.
 And when she saw him, she was troubled at his saying, and thought in what manner of salutation that should be.
 Then the Angel said unto her, Feare not, Marie: for thou hast found fauour with God.
 For lo, thou shalt conceive in thy wombe, and shalt cal the name of the child IESVS.
 He shall be great, and shall be called the Sonne of the most High, and the Lord God shall give unto him the throne of his father David.
 And hee shall reigne over the house of Jacob for ever, and of his kingdome shall be none ende.
 Then sayde Marie unto the Angel, How shall this be, seeing I knowe not man?
 And the Angel answered, and sayde unto her, The holy Ghost shall come upon thee, and the power of the most High shall ouershadow thee: therefore also that holy thing which shall be borne of thee, shall be called the Sonne of God.
 And behold, thy cousin Elisabeth, she hath also conceived a sonne in her olde age: and this is her sixt moneth, which was called barren.
 For with God shall nothing be impossible.
 Then Marie said, Beholde the seruaunt and without sinne, which must take away the finnes of the world. z Notwithstanding that Elisabeth was married to one of the tribe of Levi, yet shee was Maries cousin, which was of the stocke of Levi. For by Law which forbade marriage out of their owne tribe, was onely that the tribes should not be mixt and cofounded, which could not be in marrying with the Levites: for they had no porcion assigned vnto them.

q Whiles their course endured to sacrifice, they might not lie with their wives, nor they were permitted to drink any liquor that might make one drunke.
 r For the barren women enjoyed not the promise which god made to them that were married: but have iudged: but principally they were deprived of that promise which god made to Abraham, that he would increase his seed.
 Or, gladnes be to the.
 Or, received into fauour.
 s Not for her merites: but only through Gods free mercie, who loved vs when we were sinners, & who sooner reioyceth should reioyce in the true Sonne of God, begotten from before all beginning, and manifested in flesh at the determinate time.
 Dan. 7. 14.
 nich. 4. 7.
 x She would be refused of all doubts, to the end that she might more surely embrace the promise of God.
 x It shall be a secret operation of the holy Ghost.
 y He must be pure and without sinne, which must take away the finnes of the world.
 z Notwithstanding that Elisabeth was married to one of the tribe of Levi, yet shee was Maries cousin, which was of the stocke of Levi. For by Law which forbade marriage out of their owne tribe, was onely that the tribes should not be mixt and cofounded, which could not be in marrying with the Levites: for they had no porcion assigned vnto them.

of the Lord: be it unto me according to thy word. So the Angel departed from her.

39 And Marie arose in those dayes, and went into the hill countrey with haste to a citie of Iuda,

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to passe, as Elisabeth heard the salutation of Marie, the babe spang in her bellie, & Elisabeth was filled with the holy Ghost,

42 And she cried with a loud voyce, and said, Blessed art thou among women, because the fruite of thy wombe is blessed,

43 And whence cometh this to me, that the mother of my Lord should come to me?

44 For so, as soon as the voyce of thy salutation sounded in mine eares, the babe spang in my bellie for ioy.

45 And blessed is she that beleued: for those things shall be performed, which were told her from the Lord.

46 Then Marie said, My soule magnifieth the Lord,

47 And my spirite reioyareth in God my Saviour,

48 For hee hath looked on the pooze degree of his seruant: for beholde, from henceforth shall all ages call me blessed.

49 Because, hee that is mightie, hath done for me great things, and help is his name.

50 And his mercie is from generation to generation on them that feare him.

51 * Hee hath shewed strength with his arm: * he hath scattered the proude in the humingation of their hearts,

52 He hath put downe the mightie from their seates, and exalted them of lowe degree,

53 * He hath filled the hungrie with good things, and sent away the rich emptye.

54 * He hath vpholden Israel his seruant, being mindfull of his mercie,

55 (* As hee hath spoken to our fathers, to wit, to Abraham and his seede) for euer.

56 ¶ And Marie abode with her about thre moneths: after, shee returned to her owne house.

57 ¶ Now Elisabeths time was fulfilled, that she should be deliuered, and shee brought forth a sonne.

58 And her neighbours, & consins heard tel how the Lord had shewed his great mercie vpon her, and they reioyced with her.

59 And it was so that on the eight daie they came to circumcise the babe, and called him Zacharias, after the name of his father.

60 But his mother answered, and sayde, Na ot so, but hee shall be called John.

61 And they said vnto her, There is none of thy kinred, that is named with this name.

62 Then they made signes to his father, how he would haue him called.

63 So hee asked for wyting tables, and wrote, saying, His name is John, and they inuencled all.

64 And his mouth was opened immnediatly, and his tongue loosed, & he spake and prayed God.

65 Then feare came on all the that dwelt nere vnto them, and all these wordes were noised abroade throughout al the hill countrey of Iudea.

66 And all they that heard them, layde them by in their heartes, saying, What manner childe shall this be? & the hand of the Lord was with him.

67 Then his father Zacharias was filled with the holy Ghost, and prophesied, saying,

68 Blessed be the Lord God of Israel, because he hath visited * and redeemed his people,

69 * And hath rapted by the * home of saluation vnto vs, in the house of his seruant Dauid,

70 * As he spake by the mouth of his holy Prophets, which were since * world began, saying,

71 That he would send vs deliuerance from our enemies, and from the handes of all that hate vs,

72 That he would shew * mercie towards our fathers, and remember his holie Couenant,

73 * And the othe which he sware to our father Abraham:

74 Which was, that he would graunt vnto vs, that we being deliuered out of the handes of our enemies, should * serue him without feare

75 All the dayes of our life, in * holinesse and righteousness before him.

76 And thou, babe, shalt be called the Prophet of the most High: for thou shalt go before the face of the Lord, to prepare his wayes,

77 And to giue knowledge of saluation vnto his people, by the remission of their finnes,

78 Though the tender mercie of our God, wherep * the * day sping from an high hath visited vs,

79 To giue light to them that sit in darknes, and in the shadow of death, and to guide our feete into the way of * peace.

80 And the child grew, & waxed strong in spirit, and was in * the wilderness, til the day came, that he should shew himselfe vnto Israel.

Zech. 9. 8. & 6. 1. mal. 4. 1. r Or branch of a tree, meaning the Messias, who is the sunne of righteousnes which shineth from heauen. f That is of all felicitie. t He meareth that part of India which was least inhabited, where also the grosse and rude people dwelled.

CHAP. II.

7 The birth and circumcision of Christ. 22 He was receiued into the Temple. 28 Simeon and Anna prophetic of him. 46 He was founde among the doctors. 52 His obedience to father & mother.

a Which was also called, Kirith-arba, or Hebron, Ios. 14. 4. 5. and 2. 1. 11.
b This mouing was extraordinarye and not natural, which was to commend the miracle.
c He heweth the cause why Marie was blessed.

d By y message of the Angel.
e The soule, and the spirit signifie the vnderstanding & affection which are y two principal parts of the soule.

f This fauour y God hath shewed me, shall be spoken of for euer.

g According to y promise made to Abraham y he would be his God, and y God of his seede for euer.

h The wicked lay snares for o-ther, wherein thei them selues are taken.

i Sam. 7. 1. 5. 7. psal. 34. 10. Ios. 10. 18. & 47. 9. and 34. 5. iere. 31. 3. 20. Gen. 17. 9. and 22. 17. psal. 37. 11. * Or posteritie.

i Not only for his benefice in pardoning his fault, but also to shew y he was iustly punished for his incredulitie.

k The mightie power of God and his graces, which declared that he should be an excellent person.

l In declaring him selfe mindful of his people and therefore is come from heauen to visite and redeme them.

Mat. 1. 22. chap. 2. 30.

Psal. 122. 17. 28.

m When y promices of God seemed to haue seemed to haue fayled, and the state of Israel to haue perished, then sent he his Christ who by his inuincible strength, as with a strong horne ouerthrew his enemies.

Jer. 23. 6. & 30. 29.

n He declared the cause and fountaine of our redemption.

Gen. 22. 16. 17. iere. 31. 23. hebre. 6. 23.

o This is y end of our redemption.

1. Pet. 1. 25.

p To whom no hypocric can be acceptable.

q He sheweth y our saluation consisteth in the remission of finnes, which is y principal part of the Gospel.

Add it came to passe in these daies, that there came a commandement from Augustus Cesar, that all the

1 word should be taxed.
2 This first taxing was made when Cyprius was gouernour of Syria.

3 Therefore went all to be taxed, euer man to his owne cite.
4 And Joseph also went by from Galile out of a citie called Nazaret, into Judea, vnto the citie of Dauid, which is called Beth-lehem (because he was of the house and lineage of Dauid.)

5 To be taxed with Marie that was giuen him to wife, which was with child.
6 And so it was, that while they were there, the daies were accomplished that she should be deliuered.

7 And she brought forth her first begotten sonne, & wrapped him in swaddling clothes, and laide him in a cratch, because there was no rowne for them in the Inn.

8 And there were in the same countrey shepherdes, abiding in the field, & keeping watche by night because of their flocke.

9 And lo, the Angel of the Lord came vpon them, and the glorie of the Lord shone about them, and they were fore afrayde.

10 Then the Angel saide vnto them, Be not afrayde: for beholde, I bring you tidings of great ioy, that shall be to all the people:

11 That is, that vnto you is borne this day in the citie of Dauid, a Saviour, which is Christ the Lord.

12 And this shall be a signe to you, Ye shall finde the child swaddled, and layde in a cratch.

13 And straightway there was with the Angel a multitude of heauenly sounders, praying God, and saying,

14 Glorie be to God in the high heauens, and peace in earth, and towards men of good will.

15 And it came to passe when the Angels were gone away from them into heauen, that the shepherdes said one to another, Let vs goe then vnto Beth-lehem, and see this thing that is come to passe, which the Lord hath shewed vnto vs.

16 So they came with haste, and founde both Marie and Joseph, and the babe layde in the cratch.

17 And when they had seene it, they worshipped abroade the thing, which was tolde them of that child.

18 And all that heard it, wondered at the things which were tolde them of the shepherdes.

19 But Marie kept all those sayings, and pondered them in her heart.

20 And the shepherdes returned, glorifying and praying God, for all that they had heard and seene, as it was spoken vnto them.

21 And when the eight daies were ac-

complished, that they should circumcise the child, his name was then called **IESVS**, which was named of the Angel, before he was concieued in the wombe.

22 And when the daies of her purification after the Lawe of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord.

23 As it is written in the Lawe of the Lord, "Eueri man child that first openeth the wombe, shall be called holy to the Lord:")

24 And to giue an oblation, as it is commanded in the Lawe of the Lord, a payre of turtle doves, or two pong pigeons.

25 And beholde, there was a man in Jerusalem, whose name was Simeon: this man was iust, and feared God, and waited for the consolation of Israel, and the holy Ghost was vpon him.

26 And a reuelation was giuen him of the holy Ghost, that he should not see death, before hee had seene the Lords Christ.

27 And her came by the motion of the Spirit into the Temple, and when the parents brought in the child Iesus, to doe for him after the custome of the Lawe,

28 Then heeooke him in his armes, and blessed God, and sayd,

29 Lord, now lettest thou thy seruant depart in peace, according to thy word:

30 For mine eyes haue seene thy saluation,

31 Which thou hast prepared before the face of all people:

32 That light to be reueiled to the Gentiles, and the glorie of thy people Israel.

33 And Joseph and his mother marueiled at those things, which were spoken touching him.

34 And Simeon blessed them, and said vnto Marie his mother, Beholde, this child is appointed for the fall and rising againe of many in Israel, and for a signe which shall be spoken against,

35 (Pea & a sword) that shall pearce through thy soule: that the thoughts of many hearts may be opened.

36 And there was a Prophetesse, one Anna the daughter of Phanael, of the tribe of Aser, which was of a great age, and had liued with an husband seuen yeres from her virginitee.

37 And she was widow about foure score, and foure yeres, and went not out of the Temple, but serued God with fastings and prayers, night and day.

38 She then coming at the same instant vpon them, confessed likewise the Lord, and spake of him to all that looked for redemption in Jerusalem.

39 And when they had performed all things according to the Lawe of the Lord, they returned into Galilee to their owne citie Nazaret.

40 And the child grew, & waxed strong

Mat. 1. 21. chap. 1. 31.

Leuit. 12. 6. Or, theur.

Exod. 12. 2. nom. 8. 16. Or, that is first borne.

Leuit. 12. 6. i Which offering was appointed to them which were so poore that they were not able to offer a lambe.

k The Spirit of prophetic.

Or, Messias.

Greeke, in the first.

l Simeon declarth him selfe to die willingly, since he hath seene the Messias which was promised.

m The meane and substance of saluation.

Or, for the reuelation of.

n That is, prayed to God for them, and for the prosperitie of Christs kingdom.

o To be the fall of the reprobate which perishe through their owne default, and raising vp of the elect to whom God giueth faith.

l. a. 8. 14. rom. 9. 32. r. pet. 2. 8.

p That is, sorrowes should pearce her heart as a sword.

q This chiefly appeareth when the crosse is layd vpon vs, whereby mens hearts are tried.

r She was seuen yeres married.

s She was continually in the Temple.

Or, praised.

a So much as was subiect to the Romanes. Or, put in writing.

b Wherby the people were more charged and oppressed. c He sheweth by what occasi

Iesus was borne in Beth-lehem. Iohn. 7. 42.

d Read Mat. 1. 25

e Wherby appeared his power tie, & their crueltye, which would not pitiesuch a woman in such case.

f Which was Beth-lehem.

g Because they shoulde not be offended with Christs poore estate, the Angel preuenteth this doubt, and sheweth in what sort they should find him.

h The free mercie and good wil of God, which is the fountaine of our peace and felicitie, and is chiefly declared to the elect.

Gen. 17. 13. leuit. 12. 3. ioh. 7. 32.

in Spirit, and was filled with wile, dome, and the grace of God was with him.

- 41 ¶ How his parents went to Jerusalem euery peere, * at the feast of the Passouer.
- 42 And when he was twelue peere olde, and they were come vnto Jerusalem, after the custome of the feast,
- 43 And had finished the daies thereof, as they returned, the child Jesus remained in Jerusalem, and Joseph knewe not nor his mother,
- 44 But they supposing, that he had bene in the companie, went a dayes iourney, and sought him among their kinsfolke, and acquaintance,
- 45 And when they found him not, they turned backe to Jerusalem, and sought him,
- 46 And it came to passe thre dayes after, that they found him in the Temple, sitting in the middes of the doctours, both hearing thjem, and asking them questions,
- 47 And all that heard him, were astonied at his understanding, and answers,
- 48 So when they saue him, they were amazed, and his mother said vnto him, Some, why hast thou thus dealt with vs? beholde, thy father & I haue sought thee with heauie hearts,
- 49 Then said he vnto them, How is it that ye sought me? * knewe ye not that I must go about my fathers busines?
- 50 But they * vnderstande not the woide that he spake to them,
- 51 Then hec went downe with them, and came to Nazaret, and was subiect to them; and his mother kept al these sayings in her heart,
- 52 And Jesus increased in wisdom, and stature, and in fauour with God and men.

CHAP. III.

- 3 The preaching, baptisime, and prisonment of Iohn, 15 He is thought to be Christ. 21 Christ is baptized. 23 His age, and genealogie.
- 1 **N**OW in the sixtenth peere of the Nriue of Tiberias Clar, Pontius Pilate being gouernour of Iudea, and * Herode being Tetrarch of Galile, & his brother Philips Tetrarch of Peneza, and of the countrey of Trachonitis, and Lplanius the Tetrarch of Abilene,
- 2 * When Annas and Caiaphas were the hie * Priestes) the word of God came vnto Iohn, the sonne of Zacharias in the wilderness,
- 3 * And he came into all the coastes about Iordain, preaching the baptisime of repentance for the remission of sinnes,
- 4 As it is written in the booke of the sayings of Elias the Proppher, which saith, * The voyce of him that cryeth in the wilderness is, Prepare ye the waye of the Loide: make his pathis straight,

- 5 Enery * valley shall be filled, and euery c Al impediments mountaine, & hill shall be brought lowe, shall be taken a- and crooked thinges shall bee made way, which straight, and the rough wayes shall be should hinder the way of God,
- 6 And * all flesh shall see the d saluation of or of saluation, God, so that the way shall be plaine by come out to be baptized of him, * D ge. Christ to leade nerations of vipers, who hath fore vs vnto God, warned you to flee from the wrath to * Or, vipers man, come? d That is, the
- 8 Wing forth therefore frutes worthie Messias shall be amendment of life, & begin not to lay reciled to the with your selues, We haue Abraham world, to our father: for I say vnto you, that Mat. 3.7. God is able of these stones to raise by * Or, vipers brood: children vnto Abraham.
- 9 Nowe also is the e are layde vnto the e The venge ace roote of the rees: therefore euery tree of God is at hid, which bringeth not forth god fruite, shall be hewen downe, and cast into the fire.
- 10 ¶ Then the people asked him, saying, What shall we doe then?
- 11 And hec answered, and sayde vnto them, * Ye f that hath two coats, let him part with him that hath none: and hee that hath meate, let him doe likes f He willect f the riche helpe the poore according to their neede.
- 12 Then came there s Publicanes also to be baptized, & sayde vnto him, What shall we doe?
- 13 And hec sayd vnto them, Requie no more then that which is appointed vnto you,
- 14 The soldiers likewise demanded of him, saying, And what shall we doe? And hec sayd vnto them, Do violence to no man, neither accuse any falsly, and be content with your wages,
- 15 As the people waited, and al men mused in their hearts of Iohn, if hec were not the Christ,
- 16 Iohn answered, and sayd to them all, * In deede I b baptize pou with water, but one stronger then I, cometh, whose shoes latcher I am not worthie to vnloose: he wil baptize pou with the holy Ghost, and with fire,
- 17 * Whose fanne is in his hand, and hec wil make cleane his floore, and wil gather the wheat into his garner, but the chaffe wil hec burne by with fire that neuer shall be quenched,
- 18 Thus the exhorting with many other thinges, he preached vnto the people,
- 19 * But when * Herode the Tetrarch was rebuked of him, for Herodias his brother Philips wife, and for all the euils which Herode had done,
- 20 He added yet this aboute all, that he shut by Iohn in prison,
- 21 * Now it came to passe, as all the people were baptized, and that Iesus was baptized and did pray, that the heauen was opened:
- 22 And the holy Ghost came downe in a bodie shape like a dene, vpon him, and there was a voyce from heauen, saying,

Dent. 16. 1.

Or, learned men.

Our duetie to God is to be preferred before father & mother. u For his vocation was not yet manifestly known.

a This was the sonne of Herode called the great. Acts. 1. 5.

b There could be by Gods lawe but one sacrificer at once: but because of the trouble that he reigned, the office was so managed by reason of ambition & bribery, that both Caiaphas & Annas his father in lawe had it denided betweene the. Mat. 3. 2, mar. 1. 3, Joh. 4. 3, 10, d. 23.

Mat. 3. 11. mar. 1. 1. ioh. 1. 26. acts. 1. 5. & 2. 6. & 11. 16. & 19. 4. h The vertue & force of baptisime standeth in leas; Christ, and Iohn was but the minister thereof, i That is, with a mightie, and vehement spirit: whose proprietie is to consume, & purge our flesh as fire doth the metalles. Mat. 3. 12. Mat. 3. 3. mar. 6. 17. k Named Antipas. Mat. 3. 13. mar. 1. 9. ioh. 1. 23.

I Luke ascēdeth from the last father to the first, and Matthew descendeth from first to the last. Matthew extendeth not his reach further then to Abraham, which is for the assurance of the promise for the Jewes. Luke referreth it cūe to Adam, whereby the Geniles also are assured of y promise, because they came of Adam, and are restored in the scōd Adam: Matthewe coūiteth by the legal descent, and Luke by the natural: finally both two speaking of the same persons apply vnto them diuers names.

Or, Ioseph.
Or, Iesus.
Or, Mattha.
Or, Matenna.

m Not y Adam was the sonne of God by generation, but by creation, in the which sense God also calleth him selfe Father, *Deu. 32. 6.* and *uerse. 18.* and *19.*

Mat. 4. 1.
mar. 1. 12.
a This fast was mitaculous, to confirme y Gospel, and ought no more of men to be followed then the other miracles that Christ did.

saying, Thou art my beloved Sonne: in the I am well pleased.

23 And Iesus him selfe began to be about thirte yeres of age, being as men supposed the sonne of Ioseph, which was the sonne of Eli.

24 The sonne of Ahat that, the sonne of Helui, the sonne of Melchi, the sonne of Iannai, the sonne of Ioliy,

25 The sonne of Athathias, the sonne of Amos, the sonne of Naamin, the sonne of Elai, the sonne of Haggre,

26 The sonne of Athathias, the sonne of Athathias, the sonne of Hemei, the sonne of Ioseph, the sonne of Juda,

27 The sonne of Joanna, y sonne of Iahesa, the sonne of Zowababel, the sonne of Basathiel, the sonne of Aeri,

28 The sonne of Melchi, the sonne of Addi, the sonne of Colani, the sonne of Elmodan, the sonne of Er,

29 The sonne of Iose, the sonne of Elizer, the sonne of Joim, the sonne of Athathath, the sonne of Leui,

30 The sonne of Simeon, the sonne of Iuda, the sonne of Ioseph, the sonne of Josnan, the sonne of Eliam,

31 The sonne of Helea, the sonne of Pannan, the sonne of Athathath, the sonne of Athathath, the sonne of Dauid,

32 The sonne of Jesse, the sonne of Obed, the sonne of Soos, the sonne of Salimon, the sonne of Maasson,

33 The sonne of Amudab, the sonne of Atram, the sonne of Estrom, the sonne of Phares, the sonne of Juda,

34 The sonne of Jacob, the sonne of Isaac, the sonne of Wyaham, the sonne of Tharra, the sonne of Nachoi,

35 The sonne of Saruch, the sonne of Kaagan, the sonne of Phalec, the sonne of Esher, the sonne of Sala,

36 The sonne of Caman, the sonne of Azzapharad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,

37 The sonne of Athathusala, the sonne of Enoch, the sonne of Jared, the sonne of Phalec, the sonne of Caman,

38 The sonne of Enoos, the sonne of Seth, the sonne of Adam, the sonne of God.

CHAP. IIII.

1 Iesus led into the wilderness to be tempted, 12 He overcometh the deuil, 14 He goeth into Galile, 16 Preacheth at Nazaret, and Capernaum, 22 The Jewes despyse him, 28 He cometh into Peters house, and healeth his mother in law, 41 The deuil acknowledge Christ, 43 He preacheth through the cities.

1 **A**nd Iesus full of the holy Ghost returned from Jordan, and was led by the spirit into the wilderness,

2 And was there fourtie dayes tempted of the deuil, and in those dayes he did eate nothing: but when they were ended, he afterward was hungrie.

3 Then the deuil said vnto him, If thou be the Sonne of God, command this stone that it be made bread.

4 But Iesus answered him, saying, It

is written, * That man shall not liue by bread onely, but by euery woide of God,

5 Then the deuil tooke him by into an high moitate, and shewed him all the kingdomes of the world, in y twinkling of an eye.

6 And the deuil said vnto him, All this power will I giue thee, and the glorie of those kingdomes: for that is deuere to me: and to whomsoever I will, I giue it,

7 If thou threfore wilt worship mee, they shall be all thine.

8 But Iesus answered him, and sayde, Hence from me, Satan: for it is written, * Thou shalt worship the loyde thy God, and him alone thou shalt serue.

9 Then he brought him to Ierusalem, & set him on a pinnacle of the Temple, and sayde vnto him, If thou bee the Sonne of God, call thy selfe downe from hence,

10 For it is written, * That he will giue his Angels charge ouer thee to keepe thee:

11 And with their hands they shall lift thee vp, leaſt at any time thou shouldest dash thy foot against a stone.

12 And Iesus answered, and sayd vnto him, It is said, * Thou shalt not tempt the loyde thy God.

13 And when the deuil had ended all the tentation, he departed from him for a season.

14 And Iesus returned by the power of the Spirit into Galile: & there went a fame of him throughout all the region round about.

15 For he taught in their Synagogues, and was honoured of all men.

16 And he came to Nazaret, where hee had bene brought vp, & (as his custome was) went into the Synagogue on the Sabbath daye, and stoode by to reade.

17 And there was deliuered vnto him y booke of the Prophet Esayas: & when hee had opened the booke, he found the place, where it was written,

18 * The Spirit of the loyde is vpon me, because he hath anoynted me, that I should preach the Gospel to the poore: hee hath sent me, that I shoulde heale the broken hearted, that I shoulde preach deliuerance to the captiues, and reconering of sight to the blinde, that I shoulde set at libertie them that are bounde,

19 And that I should preach the acceptable yere of the loyde.

20 And hee closed the booke, and gaue it againe to the minister, and sate downe: and the eyes of all that were in the Synagogue were fastened on him.

21 The he began to say vnto them, This day is this Scripture fulfilled in your eares,

Deut. 8. 3. mat. 4. 4
b That is, by the ordinance, and prouidence of God.
Greeke, in a moments tyme.
c Satan promiseſeth that, which he cannot giue, thinking thereby that he might deceyue y more craftily: for he is but prince of the world by permission, & hath his power limited.
Or, fall downe before me.
Greeke, go behind me.
Deut. 6. 17. and. 10. 20.
d Christ sheweth that al creatures ought only to worship and serue God.
e This declareth how hard it is to resist the tentations of Satan: for he giueth not ouer for twise or thise putting backe.
Psal. 91. 11, 12.
Deut. 5. 16.
f It is not ynough, twise or thise to resist Satan: for he neuer ceaseth to tempt: or if he relent a litle, it is to the ende that he may renew his force and faile vs more sharply.
Matth. 3. 5. 6.
mar. 6. 7.
iohn. 4. 43.
1sa. 61. 1.
g That is, endued with graces.
h He alludeth to the yere of Iubile, which is mentioned in y law, whereby this great deliuerance was figured.

i They approved & commended whatfoeuer he said.

k Bestowe thy benefices vpon them, which appertaine more vnto thee.

John. 4. 44.
l Their infidelitie staided Christ from working miracles.
1. King. 17. 9.
207. 5. 17.

m He sheweth by examples, y God oft times preferreth the strangers to the of the household.
2. King. 5. 14.
n Because they perceived that y grace of God should be taken from them and giuen to others.
o And escaped miraculously out of their hands: for his house was not yet come.

Mat. 4. 13.
mar. 1. 21.
Mar. 7. 29.
mar. 1. 31.

p Ful of dignitie & maiestie, which touched the heart of the auditours and caused them to beare reuerence to his wordes.
q That is, the motion of the deuil, or that was tormented with a very deuil.

Mar. 8. 1. 4.
208. 1. 30.

22 And abare him witness, & wondered at the gracious wordes, which proceeded out of his mouth, and said, Is not this Iosephs sonne?
23 Then he said vnto them, He wil liuely say vnto me this prouerbe, Physicia, heale thy selfe: whatfoeuer pee here heard done in Capernaum, doe it here likewise in thine owne countrey.
24 And he laide, Verely I say vnto you, * Ho! Propheet is accepted in his own countrey.
25 But I tell you of a trueth, many widowes were in Israel in p daies of * Elias, whye heauen was shut thre yeres and sere monethes, when great famine was throughout all the land,
26 But into none of them was Elias sent, saue into Sarepta, a cite of Sidon, vnto a certain widow.
27 Also many lepers were in Israel, in p time of * Elieus the Propheet: yet none of the was made cleane, sauing Naaman the Syrian.
28 Then all that were in the Synagogue, when they heard it, were filled with wrath,
29 And rose vp, and thrust him out of the cite, and led him vnto the edge of the hill, whereon their cite was built, to cast him downe headlong.
30 But he passed through the middes of them, and went his way,
31 * And came downe into Capernaum a cite of Galilee, & there taught them on the Sabbath dayes.
32 * And they were astonied at his doctrine: for his worde was with authority.
33 And in the Synagogue there was a man which had a yspirite of an vn-cleane deuill, which cryed with a loude voyce,
34 Saying, Oh, what haue we to do with thee, thou Iesus of Nazaret? art thou come to destroy vs? I know who thou art, euen the Holy one of God.
35 And Iesus reluked him, saying, Hold thy peace, and come out of him. Then the deuill throwing him in the middes of them, came out of him, and hurt him not.
36 Sofeare came on them all, and they spake among themselves, saying, What thing is this? for with authority and power he comandeth the foule spirits, and they come out?
37 And the fame of him spred abroade throughout all the places of the countrey round about.
38 * And he rose vp, and came out of the Synagogue, and entred into Simons house. And Simons wifes mother was taken with a great feuer, and they required him for her.
39 Then he stoode ouer her, and rebuked the feuer, and it left her: and immediately she arose, and ministered vnto them.
40 Now when the sunne was downe, all

they that had sicke folkes of diuerse diseases, brought them vnto him, and he laid his handes on euerie one of them, and healed them.

41 * And deuils also came out of many, crying, and saying, Thou art p Christ the Sonne of God: but he rebuked the, and suffered them not to saye that they knew him to be Christ.

42 And when it was day, he departed, & went forth into a desert place, and the people sought him, and came to him, and kept him that he should not depart from them.
43 But he said vnto the, Surely I must also preach the kingdome of God to other cities: for therfore am I sent.
44 And he preached in the Synagogues of Galilee.

CHAP. V.

1 Christ preacheth out of the ship. 2 The great draught of fish. 3 Certaine disciples are called. 4 He clenseth the Leper. 5 He healeth the man of the palseie. 6 He calleth Matthewe the customer. 7 He eateth with sinners. 8 And excuseth him, as touching fasting.

1 **T**hen it came to passe, as the people pressed vpon him to heare the word of God, that he stoode by the lake of Genesaret,

2 And sawe two shippes stande by the lake side, but the fishermen were gone out of them, and were washyng theyr nettes.

3 And he entred into one of the shippes, which was Simons, & required him that he would thynk of a litle from the land: and he sat downe, and taught the people out of the ship.

4 * Now when he had left speaking, he said vnto Simon, Lanche out into the deape, and let downe your nettes to make a draught.

5 Then Simon answered, and sayde vnto him, Master, we haue trauelped all night, and haue taken nothing: nevertheless at thy worde I will let downe the net.

6 And when they had so done, they inclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their partners, which were in the other ship, that they should come and help them, who came then, & filled both the shippes, that they did sinke.

8 Nowe when Simon Peter sawe it, he fel downe at Iesus knees, saying, Lord, go from me: for I am a sinfull man.

9 For he was bitterly astonied, at that he were with him, for the draught of fishes, which they tooke.

10 And so was also James & John the sonnes of Zebedeus, which were companions with Simon. Then Iesus said vnto Simon, Feare not: fro henceforth thou shalt catch men.

11 And when they had brought p shippes to land, they forsooke all, and followed him.

Mark. 1. 34.
r The deuils are constrained to confesse Christ to bee the Sonne of God, and yet it doeth nothing auaille them, because it cometh not of faith.

Mat. 4. 18.
mar. 1. 26.

a To the intenc that he might not be thronck of the preasse, & also that he might the better be heard.

b The word signifies him that is made ruler ouer any thing.
c He sheweth his prompt obedience to Christs commadement.

d They were so laden that they almost sunke.

e The feeling of Gods presence makeh afrayd.

f He appointeth him to the office of an Apostle.

Mat. 9. 11.
mar. 2. 16.

12 ¶ Nowe it came to passe, as he was in a certaine citie, behold, there was a man full of leprosie, and when he sawe Jesus, he fel on his face, and besought him, saying, Loide, if thou wilt, thou canst make me cleane.

13 So he stretcht forth his hand, and touched him, saying, I will, be thou cleane, and immediately the leprosie departed from him.

14 And he commanded him þ he should tel it no man: but Go, saich he, & shewe thy selfe to the Priest, and offer for thy cleansing, as Moses hath commanded, for a witness unto them.

15 But so much more went there a fame aboade of him, and great multitudes came together to heare, and to be healed of him of their infirmites.

16 But he kept himselfe apart in the wilderness, and prayed.

17 ¶ And it came to passe, on a certaine day, as he was teaching, that the Pharises and doctours of the Lawe late by, which were come out of euerie towne of Galile, and Iudea, and Ierusalem, and the power of the Lord was in him to heale them.

18 ¶ Then besyde, men brought a man lying in a bed, which was taken with a palsy, and they sought meanes to bring him in, and to lay him before him.

19 And when they could not finde by what waie they might bring him in, because of the people, they went vp on the house, and let him downe through the riling, bed and all, in the middes before Jesus.

20 And when he sawe their faith, he sayde vnto him, Man, thy sinnes are forgiven thee.

21 Then the Scribes and the Pharises began to thinke, saying, Who is this that speaketh blasphemies? who can forgive sinnes, but God onely?

22 But when Jesus perceived their thoughts, he answered, & said vnto the, What thinke ye in your hearts?

23 Whether is easier to say, Thy sinnes are forgiven thee, or to saye, Rise and walke?

24 But that ye may know that þ Sonne of man hath authoritie to forgive sinnes in earth, (he said vnto the sicke of the palsy) I say to thee, Rise: take vp thy bed, and go to thine house.

25 And immediately he rose vp before them, and tooke vp his bed whereon he laye, and departed to his owne house, prapling God.

26 And they were all amazed, and praped God, and were filled with feare, saying, Doubtlesse we haue seene strange things to daie.

27 ¶ And after that, he went forth and sawe a Publicane named Leni, sitting at the recit of custome, and said vnto him, Followe me.

28 And hee left all, rose vp, and followed him.

29 Then Lent made him a great feaft in his owne house, where there was a great companie of Publicanes, and of other, that late at table with them.

30 But they that were Scribes & Pharises among them, murmured against his disciples, saying, Why eate ye and drinke ye with Publicanes & sinners? 31 Then Jesus answered, and said vnto them, They that are tohol, neede not the Dyctition, but they that are sicke. 32 ¶ I came not to call the righteous, but sinners to repentance.

33 ¶ Then they sayde vnto him, Why doo the disciples of Iohn fast often, and pray, and the disciples of the Pharises also, but thine eat, and drinke?

34 And he said vnto them, Can ye make the children of the wedding chamber to fast, as long as the bydegrome is with them?

35 But the dayes will come, euen when the bydegrome shall bee taken awaye from them: then shall they fast in those dayes.

36 Againe hee spake also vnto them a parable. No man putteth a piece of a newe garment into an olde vesture: for then the newe renteth it, and the piece taken out of the newe, agreeth not with the olde.

37 Also no man putteth new wine into olde vessels: for then þ newe wine will breake the vessels, and it will runne out, and the vessels will perish.

38 But new wine must be poured into new vessels, for both are preferred.

39 Also no man that hath drunke olde wine, straight waie desireth newe: for he saith, The olde is better.

CHAP. VI.

Christ standeth in his disciples defence & his owne, as touching the breach of the Sabbath. 1 After watching & prayer he eleceth his Apostles. 8 He healeth & teacheth the people. 20 He sheweth who are blessed. 27 To loue our enemies. 37 Not to iudge rashly, 41 And to auoid hypocrisie.

1 And it came to passe on the second Sabbath, after the first, that he went through the corne fieldes, & his disciples plucked the eares of corne, and did eate, and rubbe them in their hands.

2 And certain of the Pharises saide vnto them, Why do ye do that which is not lawfull to do on þ Sabbath dayes?

3 Then Jesus answered them, & sayde, ¶ Haue ye not read this, that David did when he himselfe was an hungred, and they which were with him,

4 Howe he went into the house of God, and tooke, and ate the shewe bread, and gaue also to the which were with him, which was not lawfull to eate, but for the Priests onely?

5 And hee said vnto them, The Sonne of man is Lord also of the Sabbath day.

6 ¶ It came to passe also on another Sabbath,

1. Tim. 2. 5. k Which seeme to be righteous, and yet are but hypocrites.

Mat. 9. 14. mar. 2. 18.

¶ Grecke, make prayers.

l The friends & familiars of Christ, and hereby Iesus Christ declareth that he will not burden his, before that he hath made them able to beare.

m Reade Mat. 9. 17.

n He admonisheth them not to trust to much to their owne sense or iudgement: nor, because they haue accustomed the felues to one thing, to condemne another which is better.

¶ Hereby he shewed them þ he woulde not transgresse the law, & that they should be inexcusable, who seeing the miracle wrought, would not beleuee Christ.

Mat. 9. 7.
mar. 2. 12.

h Christ toucheth the principal cause of all our euils.

i For as much as his diuinitie was sufficiently shewed by this miracle, he gaue the hereby to vnderstand þ he had power to forgive sinnes.

¶ Or, yea, some our expectation.

Mat. 9. 6.
mar. 2. 11.

¶ Or, Maistert.

Mat. 12. 4.
mar. 2. 23.

a Those feasts which contained manie daies, as þ Pascoer, and the fealt of Tabernacles, had two Sabbaths: the first day of fealt, & the last.

1. Sam. 21. 6.

Exod. 19. 33.

leuit. 8. 31. & 24. 9.

b Having power to dispense with, and qualifie the keeping of the Sabbath & other ceremonies.

Mat. 12. 9.
mar. 2. 5.

Sabbath, that he entred into the Synagogue and taught, and there was a man, whose right hande was dried up.

7 And the Scribes and Pharisees watched him, whether he would heale on the Sabbath day, that they might finde an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hande, Arise, and stand vp in the mids, and he arose, and stood vp.

9 Then sayde Iesus vnto them, I will aske you a questiō. Whether is it lawes full on the Sabbath dayes to do good, or to doe euill? to saue a life, or to de-
stroye it?

10 And he behelde them all in compasse, and said vnto the man, Stretch forth thine hande. And he did so, and his hand was restored againe, as whole as the other.

11 The they were filled full of inaduēs, & communed one with another, what they might do to Iesus.

12 And it came to passe in those days, that he went into a mountaine to praye, and spent the night in prayer to God.

13 And when it was day, he called his disciples, & of them hee chose twelue, which also hee called Apostles.

14 (Simon whom he named also Peter, and Andrew his brother, James and John, Philippe, and Bartlemew: Matthiewe, and Thomas: James the sonne of Alpheus, and Simon called Zelous;

15 Judas James brother, and Judas Iscariot, which also was the traitour.)

17 Then hee came downe with them, & stood in a plaine place, with the company of his disciples, and a great multitude of people out of all Iudea, and Ierusalem, and from the sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

20 And hee lifted vp his eyes vpon his disciples, and said, Blessed be ye poore: for yours is the kingdome of God.

21 Blessed are ye that hunger now: for ye shall be satisfied: blessed are ye that weepe now: for ye shall laugh.

22 Blessed are ye when men hate you, & when they separate you, & reuile you, and put out your name as euill, for the Sonne of manis sake.

23 Reioyce ye in that day, and be glad: for beholde, your rewarde is great in heauen: for after this manner their fathers did to the Prophets.

24 But wo bee to you that are briche: for ye haue receiued your consolation,

25 Wo bee to you that are full: for ye

shall hunger. Wo bee to you that now laugh: for ye shall weile and weepe.

26 Wo bee to you when all men speake well of you: for so did their fathers to the false Prophets.

27 But I say vnto you which heare, Loue your enemies: do well to them which hate you.

28 Blessed them that curse you, and praye for them which hurt you.

29 And vnto him that smiteth thee on the one cheeke, offer also the other: and him that taketh away thy cloke, forgiue bidde not to take thy coate also.

30 Come to euery man that asketh of thee: and of him that taketh away thy goods, aske them not againe.

31 And as for we would that men should do to you, so do ye to them likewise.

32 For if ye loue them which loue you, what thanke shall ye haue? for euen they the sinners loue those that loue them.

33 And if ye doe good for them which doe good for you, what thanke shall ye haue? for euen the sinners do the same.

34 And if ye lend to them of whome ye hope to receiue, what thanke shall ye haue? for euen the sinners lend to sinners, to receiue the like.

35 Wherefoze loue ye your enemies, & do good, and lend, looking for nothing againe, and your rewarde shall be great, and ye shall be the children of the most High: for he is kinde vnto the vnkinde, and to the euill.

36 Be ye therefore mercifull, as your Father also is mercifull.

37 I Judge not, and ye shall not be iudged: condemn not, and ye shall not be condemned: forgiue, and ye shall bee forgiuen.

38 Cure, and it shall bee giuen vnto you: a good measure, pressed downe, shaketh together and running ouer shall men giue into your bosome: for with what measure ye mete, with the same shall men mete to you againe.

39 And he spake a parable vnto them, Can the blinde leade the blinde? shall they not both fall into the ditch?

40 The disciple is not aboue his master: but whosoever wilbe a perfitte disciple, shall be as his master.

41 And whyp seest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfectly, to pull out the mote that is in thy brothers eye.

43 For if it is not a good tree that bringeth forth euill fruite: neither an euill tree, that bringeth forth good fruite.

44 For euery tree is knowne by his

i Signifying the that liue at ease and after the pleasures of the flesh.

k He reprooueth ambition and vain glory when as men go about by all meanes to get fauour, and worldly pompe.

Mat. 1. 24.

Mat. 1. 39.

l Rather endure more iniurie than reuenge your selfe.

1 Cor. 6. 7.

m Be not so carefull for the losse of thy goods, if thou shouldest be discouraged to serue God.

Mat. 7. 12.

100. 4. 15.

Mat. 5. 26.

n They are commonly called sinners, which are of a wicked life, and without all feare of God.

Mat. 1. 42.

dent. 15. 8.

o Not onely not hoping for profit, but to lose of stocke and principal, for as much as Christ byndeth him selfe to repaie the whole with a most liberal interest.

Mat. 5. 45.

Mat. 7. 1.

Mat. 7. 2.

Mat. 10. 24.

Mat. 1. 15. 24.

Mat. 10. 24.

100. 13. 26.

and 15. 20.

Mat. 7. 3.

p He reprooueth the hypocrite of such as wike at their owne horrible fautes, & yete are to curiously to spie out the lest fault in their brother.

Mat. 7. 17.

Mat. 11. 33.

q

Or, a person.

Mat. 10. 1.

Mat. 5. 1. & 6. 7.

chap. 9. 1.

c According to the similitude of the twelue Patriarkes, of whome the Church of God is sprung.

d Ambassadors or messengers whom he had elected before, but now inioyned them their charge.

Or, champion.

Mat. 5. 1.

e They that are humble & submit them felices willingly to obey God.

100. 5. 12.

100. 6. 1. 7.

Mat. 5. 11.

f He meaneth excommunication on which also he calleth putting out their names: Saint Iohn calleth it casting out of the Synagogue: Saint Paul, deliuering to Satan, which punishment as it is most terrible when it is iustly executed, so is it comfortable to the godly when they are cast out of wicked mens company, as the Prophet declareth.

Psalme. 1. 1.

g The worde signifith to leape for ioye, or to shewe mirth by outward gesture.

100. 10. 1.

eccl. 10. 31. 8.

h That put your trust in your riches, and forget the life to come.

100. 10. 1.

owne fruites: for neither of thozes ga-
ther men figges, nor of bushes gather
they grapes.

q The name and
title are nothing
worth to proue
that a mā is sent
of God, except
in effect he shew
the same.
Mat. 7. 22.
rom. 2. 13.
iam. 1. 22.

r He speaketh
not only to the
false Prophets,
but to al false
paltors, hire-
lings, and hypo-
crites.

45 ¶ A good man out of the good treas-
ure of his heart bringeth forth good,
and an euill man out of the euill treas-
ure of his heart bringeth forth euill:
for of the abundance of the heart his
mouth speaketh.

46 ¶ But why call ye mee Master,
master, & do not do the things I I spake?

47 Whosoener cometh to me, and hea-
reth my wordes, and doth the same, I
will shew you to whom he is like.

48 He is like a man which builte an
houle, and digged deepe, and laide the
foundation on a rocke: and when the
waters arose, the flood brake vpon that
houle, and could not shake it: for it was
grounded vpon a rocke.

49 But he that heareth and doeth not,
is like a man that built an house vpon
the earth without foundation, against
which the flood did beate, & it fell by &
by: and the fall of that house was great.

CHAP VII.

1 He healeth the captaines seruant. 2 He raiseth
up the widowes some from death to life. 3 He
answereth the disciples whome Iohn Baptist sent
vnto him. 4 He commendeth Iohn. 5 And
reprocheth the lawes for their vnfaithfulness. 6
He eateth with the Pharise. 7 The woman
wasteth her feet with her teares, and he forgiveth
her finnes.

Mat. 8. 5.

a It might be, if
this captaine did
lie with his gar-
rison in Caperna-
num.

1 **W**hen * he had ended all his say-
ings in the audience of the peo-
ple, he entred into Capernaum.

2 And a certaine Centurions seruant
was sicke and ready to die, which was
deare vnto him.

3 And when he heard of Iesus, he sent
vnto him the Elders of the Jewes, be-
seeching him that he would come and
heale his seruant.

4 So they came to Iesus, and besought
him instantly, saying that he was wor-
thy that he should do this for him.

5 For he loueth, said they, our nation, &
he hath built vs a Synagogue.

6 Then Iesus went with them: but
when he was now not farre from the
houle, the Centurion sent friends to
him, saying vnto him, Lorde, trouble
not thy selfe: for I am not worthy that
thou shouldst enter vnder my rooffe.

7 Wherefore I thought not my selfe
worthe to come vnto thee: but I say
the word, and my seruant shall be whole.

8 For I likewise am a man set vnder
necessitie, and haue vnder me souldi-
ers, and I say vnto one, Go, and he go-
eth, and to another, Come, and he com-
meth, and to my seruant, Do this, and
he doth it.

9 When Iesus heard these thinges, he
maruelled at him, and turned him, and
said to the people that folowed him,
I say vnto you, I haue not founde so
great faith, no nor in Israhel.

b In building
them a Temple
for their assem-
blies, he shewed
his zeale to-
wards the true
seruice of God.

c The friends
speake to Iesus
in the captaines
name.

d Or, command
by a word onely
that it so be.

e He commen-
deth this heath-
e captaine becau-
se he assurth him
self vpon Christs
word alone.

10 And when they that were sent, tur-
ned backe to the houfe, they founde the
seruant that was sicke, whole.

11 And it came to passe the day after,
that he wet into a cite called Samaria, & f
Which was a
man of his disciples went with him,
and a great multitude.

12 Now when he came nere to the gate
of the city, behold, there was a dead ma
carried out, who was the onely begotten
sonne of his mother, which was a wid-
ow, and much people of the cite
was with her.

13 And when the Lorde sawe her, he had
compassion on her, and saide vnto her,
Woepe not.

14 And he went and touched the coffin,
(and they that bare him, stood still) and
he said, & Young man, I say vnto thee,
Rise.

15 And he that was dead, sat vp, and be-
gan to speake, and he deliuered him to
his mother.

16 Then there came a feare on them all,
and they glorified God, saying, A great
Prophet is raised vp among vs, and
God hath visited his people.

17 And this rumour of him went forth
throughout all Iudea, and throughout
all the region round about.

18 ¶ And the disciples of Iohn shewed
him of all these things.

19 So Iohn called vnto him two certain
men of his disciples, and sent them to
Iesus, saying, Art thou he that should
come, or shall we waite for another?

20 And when the men were come vnto
him, they saide, Iohn Baptist hath
sent vs vnto thee, saying, Art thou he
that should come, or shall we waite for
another?

21 And at that time, he cured many of
their sickneses, and plagues, and of eu-
ill spirits, and vnto many blinde men
he gaue sight.

22 And Iesus answered, and saide vnto
them, Goe your wayes & shew Iohn,

what things ye haue scene and heard:
that the blinde see, the balte goe, the Le-
pers are cleansed, the deafe heare, the
dead rise againe, and the poore receiue
the Gospell.

23 And blessed is he, that shall not be
offended in me.

24 And when the messengers of Iohn
were departed, he began to speake vnto
the people of Iohn, What went ye out
into the wildernes to see? A reede
shaken with the winde?

25 But what went ye out to see? A ma-
n clothed in softe rayment? beholde,
they which are gorgeously apparelled,
& linc delicately, are in Kings courtes.

26 But what went ye forth to see? A
Prophet? yea, I say to you, and great-
ter then a Prophet.

27 This is he of whome it is written,
Beholde, I sende my messenger bes-
fore thy face, which shall prepare thy
way before thee,

Or, here.
g Christ calleth
those things that
are not, as if they
were, and giueth
life to them that
be dead.

h That is, to esta-
blish, and re-
store them.

i To wit, the
Messias, and re-
deemer.

k He deolareth
by the vertues,
and power that
were in him, & he
was the Christ.

l Such as feeble
their owne mis-
erie & wretched-
nesse.

Or, the Gospell is
preached to the
poore.

m That shal per-
seuere and not
shrink backe for
any thing that
can come vnto
them.

n Read Mat. 11. 7

Mat. 3. 7. 7.
Or, Angel.

28 For I say vnto you, there is no greater Prophet then John, among them that are begotten of women: neuertheless, he that is the least in the kingdom of God, is greater then he.

29 Then all the people that heard, and the Publicanes justified God, being baptized with the baptisme of John.

30 But the Pharises and the expositors of the Lawe despised the counsell of God against them selues, and were not baptized of him.

31 * And the Lord said, Whereunto shall I liken the men of this generation? & what thing are they like vnto?

32 They are like vnto children sitting in the market place, & crying one to another, and saying, We haue piped vnto you, and ye haue not daunced: we haue mourned to you, and ye haue not wept.

33 For John Baptist came, neither eating bread, nor drinking wine: and ye say, He hath the deuill.

34 The Sonne of man is come, and eateth and drinketh: and ye say, Behold, a man which is a glutton, and a drunker of wine, a friend of Publicanes & sinners.

35 But wisedome is justified of all her children.

36 * And one of the Pharises desired him that he would eate with him: and he went into the Pharises house, and late downe at table.

37 And beholde, a woman in the cite, which was a sinner, when she knewe that Iesus late at table in the Pharises house, she brought a bove of ointment.

38 * And she stode at his feete behind him weeping, & began to wash his feet with teares, & did wipe them with the heares of her head, & kissed his feete, & anointed them with the ointment.

39 Now when the Pharise which hade him, sawe it, he spake within him selfe, saying, If this man were a Prophet, he would surely haue knowne who, & what manner of woman this is which toucheth him: for he is a sinner.

40 And Iesus answered, and saide vnto him, Simon, I haue somewhat to say vnto thee. And he said, Yea, say on.

41 There was a certaine lender which had two debtors: the one ought fiftie hundred pence, and the other fittie.

42 When they had nothing to paye, he forgave them both. Which of them therefore, tell me, will loue him most?

43 Simon answered, and saide, I suppose that he is to whom he forgave most. And he saide vnto him, Thou hast truely iudged.

44 Then he turned to the woman, & saide vnto Simon, Seest thou this woman? I entered into thine house, & thou gauest me no water to my feete: but she hath washed my feete with teares, and wiped the with the heares of her head.

45 Thou gauest me no kisse: but she

since the time I came in, hath not ceased to kisse my feete.

46 Whie had with ople thou didest not anoint: but she hath anointed my feet with ointment.

47 Wherefore I say vnto thes, many sinnes are forgiven her: for she loued much. To whome a little is forgiven, he doeth litle a little.

48 And he saide vnto her, Thy sinnes are forgiven thee.

49 And they that sate at table with him, began to say within them selues, Who is this that euen forgiveth sinnes?

50 And he saide to the woman, Thy faith hath saved thee: go in in peace.

CHAP. VIII.

1 Christ with his Apostles go from towne to towne, and preach. 2 The women minister vnto them of their goods. 3 He sheweth the parable of the seeds. 4 He telleth who is his mother and his brother. 24 He filleth the ragging of the lake. 27 He deliuereth the possessed. 33 The deuils enter into the heard of swyne. 41 He healeth the sicke woman, and Lairs daughter.

1 And it came to passe afterwarde, that he him selfe went through euery cite and towne, preaching, & publishing the kingdome of God, and the tuelue were with him.

2 And certaine women, which were heate of euil spirites, and infemities, as * Marie which was called Magdalene out of whome went seven deuils,

3 And Ioaanna the wife of Chusa Hee robes steward, and Susanna, and many other which ministered vnto him of their substance.

4 * Nowe when much people were gathered together, and were come to him out of all cities, he spake by a parable, A sower went out to sowe his seede, & as he sowed, some fell by the way side, and it was troden vnder fete, and the fowles of heauen deuoured it by.

5 And some fell on the stones, & when it was sprung vp, it withered away, because it lacked moistnes.

6 And some fell among thornes, and the thornes sprung vp with it, and choked it.

7 And some fell on good ground, and sprung vp, and bare fruite, an hundred fold. And as he saide these things, he cryed, He that hath eares to heare, let him heare.

8 Then his disciples asked him, demaunding, what parable that was?

9 And he saide, Vnto pon it is giuen to knowe the secrets of the kingdome of God, but to other in: paraboles, that when they see, they should not see, and when they heare, they should not vnderstand.

10 * The parable is this, The seede is the woide of God.

11 And they that are beside the way, are they that heare: afterwarde cometh the deuill, and taketh away the woide out of their hearts, least they should beleeue.

u This great loue is a signe of the felt her selfe much bovd vnto Christ, who had forgiven her so manie sinnes.
x The peace of conscience cometh only of faith.

Mar. 16. 9.

a Whereby they acknowledged the benefite which they had receiued of him, and also shewed their perscuerance, which procured their knowledge to be of God.

Mar. 13. 3.

Mar. 4. 1. 3.

b That is, to vnderstand, & beleeue these things.

c Which word is here taken for an obscure or darke saying.

1 Ja. 6. 9.

Mat. 13. 14.

Mar. 4. 13.

1ohn. 11. 40.

act. 18. 26.

rom. 11. 8.

Mat. 13. 18.

beleeue, Mar. 4. 1. 3.

Or, borne.

o They praised him as iust, faith ful, good and merciful, so that the fruit of their baptisme appeared in them.

p This word comprehendeth the whole doctrine of Iohn taught.

q Meaning to their owne condemnation, or as some reade, with them selues, because they durst not openly speak against Iohns doctrine: for they feared the people, Mat. 21. 46.

r The songs of hiele children are sufficient to commend me to Pharises & such like.

s Lieth according to the faction of other men.

t He sheweth the wicked, although they turne fro God, shall nothing hinder the elect to continue in the faith of the Gospel.

Mar. 14. 3.

Mar. 15. 40.

1ohn. 11. 3.

d That is, ac-
knowledge and
consent to the
word and also
reuerence it,
e When they re-
turne home to
their affaires.

chap. 1. 33.
mat. 5. 15.
mar. 1. 31.
f Christ war-
neth his to do
good with their
light which they
haue receiued,
& to set it forth
before al mens
faces.
Or, bed.
chap. 12. 2.
mat. 10. 26.
mar. 4. 22.
Mat. 13. 12.
and 25. 29.
mar. 4. 25.
chap. 13. 24. 26.
g Both to him
selfe, and to o-
thers.
Mat. 12. 46.
mar. 3. 31.
Or, kussfulkes.
h The spiritual
kindred is to be
perfected to the
carnal and natu-
ral, forasmuch
as thereby of
many we are
made one, con-
fessing together
one God, one
faith, and one
baptisme, louing
God about all
things, and our
neighbour as
our selues,
Mat. 8. 23.
mar. 4. 36.
i The word sig-
nifieth a depe or
founde sleepe.
Mat. 5. 28.
mar. 5. 8.

- belene, and be saued.
- 13 But they that are on the stones, are they which when they haue heard, receiue þ word with hope: but they haue no rootes, which for a while beleue, but in the tyme of temptation go away.
- 14 And that which fell among thornes, are they which haue heard, and after their departure are choked with cares and with riches, and voluptuous liuing, and bring forth no fruite.
- 15 But that which fell in good ground, are they which with an honest & good heart heare the woide, and keepe it, and bring forth fruite with patience.
- 16 ¶ Jo man when he lighteth a candle, concretly it vnder a vessell, neither putteth it vnder the table, but setteth it on a candlesticke, that they that enter in, maye see the light.
- 17 ¶ For nothing is secret, that shall not bee euident: neither any thing hid, that shall not bee knowen, and come to light.
- 18 Take heede therefore howe pee heare: for whoeuer hath, to him shall be giuen, and whoeuer hath not, from him shall be taken euen that which he leeneth that he hath.
- 19 ¶ Then came to him his mother and his brethren, and could not come neere to him for the preale.
- 20 And it was tolde him by certaine which said, Thy mother and thy brethren stand without, & woulde see thee.
- 21 But he answered, & said vnto them, My mother and my brethren are these which heare the voyd of God, and do it.
- 22 ¶ And it came to passe on a certaine day, that he went into a ship with his disciples, and he said vnto them, Let vs go ouer vnto the other side of the lake, And they laughed forth.
- 23 And as they sailed, hee fell a sleepe, & there came downe a stoyne of winde on the lake, and they were filled with water, and were in iopardie.
- 24 Then they went to him, and awoke him, saying, Master, Master, we perish. And he arose, and rebuked the winde, and the waues of water: and they ceased, and it was calme.
- 25 Then he saide vnto them, Where is your faith? and they feared, and wondered among them selues, saying, Who is this that commaundeth both the winde and water, and they obey him?
- 26 ¶ So they sailed vnto the region of the Gadarenes, which is ouer against Galilee.
- 27 And as he went out to land, there mette him a certaine man out of the cite, which had a deuill long time, and hee ware no clothes, neither abode in house, but in the grames.
- 28 And when he saue Iesus, he cryed out, and fell downe before him, and with a loude voyce sayd, What haue I to do with thee, Iesus the Sonne of

- God, þ most high? I beseech thee that thou torment me not.
- 29 For he commaunded the foule spirit to come out of the man: (for oft times hee had caught him: therefore he was bound with chaenes, & kept in fetters: but hee brake the bandes, and was carped of the deuill into wildernesses.)
- 30 ¶ Then Iesus asked him, saying, What is thy name? And he said, Legion, because many deuils were entred into him.
- 31 And they besought him, that hee woulde not commaunde them to goe out into the deepe.
- 32 And there was there by, an herde of many swine, feeding on an hill, and the deuils besought him, that hee woulde suffer them to enter into them. So hee suffered them.
- 33 Then went the deuils out of the man, and entred into the swine: and the herde was caried with violence from a steepe downe place into the lake, and was choked.
- 34 When the herdemen saue what was done, they fled: and when they were departed, they told it in the cite and in the countrey.
- 35 Then they came out to see what was done, and came to Iesus, and found þ man, out of whome the deuils were departed, sitting at the feete of Iesus, clothed, and in his right minde: and they were afraide.
- 36 They also which saue it, tolde them by what meanes he that was possessed with the deuill, was healed.
- 37 Then the whole multitude of the countrey about the Gadarenes, besought him, that he woulde depart from them: for they were taken with a great feare: and hee went into the ship, and returned.
- 38 ¶ Then the man, out of whome the deuils were departed, besought him that hee might be with him: but Iesus sent him away, saying,
- 39 ¶ Returne into thine owne house, and shewe what great things God hath done to thee. So he went his way, and preached throughout al the cite, what great things Iesus had done vnto him.
- 40 ¶ And it came to passe when Iesus was come again, that the people receiued him: for they al wayped for him.
- 41 ¶ And behold, there came a man named Jairus, and he was the ruler of the Synagogue, who fel downe at Iesus feete, and besought him that he woulde come into his house.
- 42 For hee had but a daughter onely, as hee preached about twelue yeres of age, and shee laye dying (and as he went, the people thronged him.
- 43 And a woman hauing an issue of blood, twelue yeres long, which had spent all her substance vpon phisitions, Iewes, and coulde not be healed of any:

k Satan is tormented where
Christ is present
Or, many a day
agone.
l The word signifieth to be inforced with violence, as an horse when he is spurred.
m A Legion, as writeth Vegetius, conteyned 6000. footemen, and 732. horsemen: but here it is takē for an vncertaine & infinite number.
n That is, so to depart that they coulde doe no harme: and this word, chap. 16. 23. is called hell, where the deuils are chayned in obscuritie of darkenes, 1. Pet. 2. 4.
o Christ knew that he shoulde die, and better serue him, and being absent the great things Iesus had done vnto him.
p This was his own cite called Gadaris, which was in the countrey of Decapolis, & therefore he preached in Decapolis.
Mar. 9. 28.
mar. 5. 31.

r Being assured of the vertue & power of Iesus Christ, and not attributing any vertue to y^e garment,

44 When hee came behinde him, hee touched hee them of his garment, and immediatly her fluxe of blood stanch'd.
45 Then Iesus said, Who is it that hath touched me? When euery man denied, Peter said and they that were with him, After the multitude thout they, and treade on thee, and sapest thou, Who hath touched me?

46 And Iesus said, Some one hath touched me: for I perceiue that vertue is gone out of me.

47 When the woman saw that she was not hid, she came trembling, and fell downe before him, and told him before all the people, for what cause she had touched him, and how she was healed immediatly.

48 And he said vnto her, Daughter, bee of good comfort: thy faith hath made thee whole: go in peace.)

49 While hee yet spake, there came one from the ruler of the Synagogues house, which said to him, Thy daughter is dead: diseale not the matter.

50 When Iesus heard it, he answered him, saying, feare not: beleeue onely, and shee shalbe made whole.

51 And when he went into the house, he suffered no man to go in with him, save Peter, and James, and John, and the father and mother of the maide.

52 And all wept, and sorowd for her: but he said, Weepe not: for she is not dead, but sleepeeth.

53 And they laugh't him to skoyne, knowing that she was dead.

54 So hee thurst them all out, and tooke her by the hand, and cryed, saying, Maide, arise.

55 And her spirit came againe, and she rose straight way: and he commaunded to giue her meat.

56 Then her parents were astonied: but he commaunded them that they should tel no man what was done.

CHAP. IX.

1 He sendeth out the twelue Apostles to preach.

7 Herode beareth tell of him. 12 He sendeth five thousand men with five loaves, and two fishes.

19 Diuers opinions of Christ. 28 He transfigur'eth himselfe upon the mount. 43 He deliuereth the possessed. 47 And teacheth his disciples to be lowly. 54 They desire vengeance, but he reproveth them.

I Then called he the twelue disciples together, and gaue them power & authoritie ouer all deuils, and to heale diseases.

2 And he sent them to preach the kingdome of God, and to cure the sicke.

3 And he said to them, Take nothing to your iourney, neither staves, nor scrip, neither bread, nor siluer, neither haue two coates.

4 And whatsoeuer house ye enter into, there abide, and thence departe.

5 And whosoever will not receiue you, when ye go out of that citie, shake him from towne to towne. *Act. 17. 1. chap. 10. 11.*

of the very dust from your sette for a testimony against them.

6 And they went out, and went through euery towne preaching the Gospel, and healing euery where.

7 ¶ Now Herode the Tetrarch heard of all that was done by him: and he doubted, because that it was saide of some, þ John was risen againe fro þ dead:

8 And of some, that Elias had appeared: and of some, that one of the olde Prophets was risen againe.

9 Then Herod said, John haue I beheaded: who then is this of whome I heare such things? and he desired to see him.

10 ¶ And when the Apostles returned, they told him what great things they had done. ¶ Then he took'them, and went aside into a solitary place, nere to the citie called Bethsaida.

11 But when the people knew it, they folowed him: and he receiued them, & spake vnto them of the kingdome of God, and healed them that had neede to bee healed.

12 ¶ And when the day began to weare away, the twelue came, and said vnto him, Send the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are here in a desert place.

13 But he said vnto them, Giue pee them to eate. And they said, Wee haue no mo but five loaves and two fishes, except wee should go, and buy meate for all this people.

14 For they were about five thousand men. The he said to his disciples, Cause the to sit downe by fifties in a company.

15 And they did so, and caused all to sit downe.

16 Then hee tooke the five loaves, & the two fishes, and looked vp to heauen, and blessed them, and brake, & gaue to the disciples, to set before the people.

17 So they did all eate, & were satisfied: and there was taken vp of that remain'd to them, twelue baskets full of broken meate.

18 ¶ And it came to passe as he was alone praying, his disciples were with him, & hee asked them, saying, Whome say the people that I am?

19 They answered, and said, John Baptist: and other say, Elias: and some say, that one of the olde Prophets is risen againe.

20 And he said vnto them, But whome sape ye that I am? Peter answered, & saide, The Christ of God.

21 And he warned, & commaunded them, that they should tell that to no man,

22 saying, The sonne of man must suffer many things, and be reuiued of þ Elders, & of the hie Priests & Scribes, & be slaine, and the third day rise againe.

23 ¶ And he said to them all, If any man will come after me, let him denie him selfe, and take vp his crosse & dady, and

c Which was a signe of detestation, & of vengeance which was prepared for such cōtēners of Gods benefites which are vnworthie that one should receiue a nicie thing at their hands.

Mat. 14. 1. mar. 6. 14.

Mar. 5. 30.

Mat. 14. 13. mar. 6. 31.

Mat. 14. 15. mar. 6. 35. ioh. 6. 5.

d Christ forsaketh not them þ folow him, but sendeth them sufficient relief.

e Iohn saith, he gaue thanks. ioh. 6. 11.

Mat. 16. 13. mar. 8. 27.

f For he knew best his conuenient time which was appointed for him to be manifested in.

Mat. 17. 12. mar. 8. 31.

Chap. 4. 27. mat. 10. 28. & 16. 24.

mar. 8. 34.

g For as one day followeth another, so doth one crosse folowe in the necke of another.

f Christ doeth not impute vnto vs the weakenes of our faith, but doth accept it, as though it were perfecte.

r Meaning, the ruler of the Synagogue.

u Although she was verily dead: yet to Christ it was more easie to restore her to life, then it is for one mā to wake another out of his sleepe.

x He meaneth those which he found in y^e house

Mat. 10. 1. mar. 3. 13. & 6. 7.

Mat. 10. 7. 8. mar. 6. 8.

a To the ende they might do their charge wth greater diligence, when they had nothing to let them.

Or, vnder.

b He willeth them not to tary long, but to preach

and followe me.

- 24 For whosoever will save his life, shall lose it: and whosoever shall lose his life for my sake, the same shall save it.
- 25 For what avenge it a man, if he winne the whole worlde, and destroye him selfe, or lose him selfe?
- 26 For whosoever shall be ashamed of me, and of my wordes, of him shall the Sonne of man be ashamed, when he shall come in his glory, and in the glory of the father, and of the holy Angells.
- 27 And I tell you of a suretie, there be some standing here, which shall not taste of death, till they haue seene the kings- dome of God.
- 28 And it came to passe about an eight dayes after those wordes, that he tooke Peter, and John, and James, & went by into a mountaine to pray.
- 29 And as he prayed, the face of his countenance was chaunged, and his garment was white and glistered.
- 30 And beholde, two men talked with him, which were Moses and Elias,
- 31 Which appeared in glorie, and tolde of his departing, which he should accomplish at Jerusalem.
- 32 But Peter and they that were with him, were heaume with sleepe, and when they awoke, they sawe his glorie, and the two men standing with him.
- 33 And it came to passe, as they departed from him, Peter said unto Jesus, Master, it is good for vs to be here: let vs therefore make three tabernacles, one for thee, and one for Moses, & one for Elias, and wist not what he said.
- 34 While he thus spake, there came a cloude, and overshadwed them, and they feared when they were entering into the cloude.
- 35 And there came a voyce out of the cloude, saying, This is my beloved Sonne, heare him.
- 36 And when the voyce was past, Jesus was founde alone: and they kept it close, & told no man of those dayes any of those things which they had seene.
- 37 And it came to passe on the next day, as they came downe from the mountaine, much people met him.
- 38 And behold, a man of the company cried out, saying, Master, I beseeche thee, behold my sonne: for he is al p I have.
- 39 And loe, a spirit taketh him, & so he continually cryeth, & he teareth him, that he foameth, and with much paine departeth from him, when he hath bruised him.
- 40 Nowe I haue brought thy disciples to cast him out, but they can do not.
- 41 Then Jesus answered, and said, O generation faithles, and crooked, how long now shall I be with you, & suffer you: bring thy sonne hither.
- 42 And whiles he was per forming, he deu- lunt him, & tare him: & Jesus rebuked the vnicleane spirit, & heate the childe, and deliuered him to his father.
- 43 And they were all amazed at the

- all wondered at all things, which Jesus did, he said unto his disciples,
- 44 Marke these wordes diligently: for it shall come to passe, p the Sonne of man shall be deliuered into the hands of men.
- 45 But they vnderstood not that word: for it was hid from them, so that they could not perceiue it: and they feared to aske him of that word.
- 46 ¶ Then there arose a disputation among them, which of them should be the greatest.
- 47 When Jesus sawe the thoughts of their hearts, he tooke a litle childe, and set him by him,
- 48 And said vnto the, Whosoever recei- ueth this litle childe in my name, recei- ueth me: & whosoever shall receiue me, receiuethe him that sent me: for he that is least among you all, he shall be great.
- 49 ¶ And John answered and saide, Master, we sawe one casting out devils in thy name, and we coulde him, because he followeth thee not with vs.
- 50 Then Jesus said vnto him, Forbidde him not: for he that is not against vs, is with vs.
- 51 ¶ And it came to passe, when the dayes were accomplished, that he should be receiued by, he settled himselfe fully to goe to Jerusalem,
- 52 And sent messengers before him: and they went & entered into a towne of the Samaritans, to prepare him lodging.
- 53 But they would not receiue him, because his behauiour was, as though he would go to Jerusalem.
- 54 And when his disciples, James and John saw it, they said, Lorde, wilt thou that we commaunde, that fire come downe from heauen, and consume the, euen as Elias did?
- 55 But Jesus turned about, and rebuked them, and saide, Ye knowe not of what spirit ye are.
- 56 For the sonne of man is not come to destroy mens liues, but to save them, Then they went to another towne.
- 57 ¶ And it came to passe that as they went in the way, a certaine man spake vnto him, I will follow thee, Lorde, whi- ther thou goest.
- 58 And Jesus saide vnto him, The fores- hane holes, and the birdes of the heauē haue nests, but the Sonne of man hath not whereon to lay his head.
- 59 But he said vnto another, Followe me, And the same said, Lorde, suffer me first to goe and burye my father.
- 60 And Jesus saide vnto him, ¶ Let the dead bury their dead: but go thou and preach the kingdome of God.
- 61 Then another said, I will follow thee, Lorde: but let me first goe bidde thine fare well, which are at myne house.
- 62 And Jesus said vnto him, ¶ A man p putteth his hand to the plough, & looketh backe, is apt to the kingdome of God.
- 63 And he said go forward for any paine, or trouble.

Chap. 17. 33.
mat. 10. 39.
E. 16. 25.
mar. 8. 35.
2. tim. 2. 12.
Mat. 16. 28.
mar. 9. 1.
h Established & engraced by the preaching of the Gospel.
Mat. 17. 1.
mar. 9. 2.

i That is, what if he should haue & how he should die.

k For other- waies they had not bene able to comprehend his great maiestie.
Mat. 17. 7.
mar. 1. 11.

l They concealed it till Christs resurreccion, as Marke writeth.

Mat. 17. 14.
mar. 9. 17.

m Under the colour that his disciples could not heale the sicke man, he re- proueth them, which would haue diminished his authoritie.

"Greece, put these wordes into your eares."
n They were so blinded w this opinion, that Christ should haue a re- portall kingdome, if they would not vnderstand when he spake of his death.
Mat. 18. 1.
mar. 9. 33, 34.
mar. 9. 36.
o Forasmuch as he leeteth vs not & God is glorified by his occasio- p Of his death, whereby he was exalted.
q Of face, or appa- rell: for they knewe he was a Jew, and as touch- ing h Samaritanes opinion of h Temple, reade 1oh. 4. 20. also they hated h Jewes, because they differed from them in religion.
2. King. 1. 10.
r He reprooueth their rash & car- nal affection, which were not led w Elias spirit.
Mat. 8. 19.
s We must not follow Christ for riches & comodities, but pre- pare our selues to pouertie and to the crosse by his example.
t That is, till he be dead, and I haue done my dutie to him in burying him.
u We may not follow what seemeth best to vs, but onely Gods calling, and here by dead he meaneth those that are vnprouisost to serue God.
x To be hindered, or entan- gled with respect of any worldly com- or trouble.

This nation was odious to the Iewes.

thee Iude.

33 Then a certaine Samaritane, as he iourneied, came nere vnto him, and when he sawe him, he had compassion on him.

34 And went to him, and bounde by his woundes, and powyed in oyle & wine, and put him on his owne beaste, and brought him to an Inne, & made provision for him.

35 And on the morowe when he departed, he took out ^{two} pence, and gaue them to the holte, and saide vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompence thee.

36 Which nowe of these thre, thinkest thou, was neighbour vnto him that set among the theures?

37 And he said, Ye that shewed mercie on him. Then saide Iesus vnto him, Goe, & do thou likewise.

38 ¶ Nowe it came to passe as they wet, that he entred into a certaine towne, and a certaine woman named Martha, receiued him into her house.

39 And shee had a siter called Marie, which also late at Iesus seate, & hearde his preaching.

40 But Martha was troubled about much seruising, and came to him, & said, Master, dost thou not care that my siter hath left me to serue alone? bid her therefore, that she helpe me.

41 And Iesus answered, and saide vnto her, Martha, Martha, thou carest, and art troubled about many things:

42 But one thing is needfull, Marie hath chosen the good part, which shall not be taken away from her.

CHAP. XI.

1 He teacheth his disciples to pray. 14 He driueth out a deuill, 15 And rebuketh the blasphemous Pharisee. 28 He preferreth the spiritual conuersion. 29 They require signes and tokens. 37 He eateth with the Pharisee, and reprehendeth the hypocrisie of the Pharisee, Scribes and hypocrites.

1 **A**nd so it was, that as he was praying in a certaine place, when he ceased, one of his disciples saide vnto him, Master, teach vs to praye, as Iohn also taught his disciples.

2 * And he saide vnto the, When ye pray, say, Our Father, which art in heauen, hallowed be thy Name: Thy kingdome come: Let thy will be done euen in earth, as it is in heauen:

3 Our daiely bread giue vs: for euery daye we forgiue vs our sinnes: for euery man that is indebted to vs, and leade vs not into temptation: but deliuer vs from euill.

4 ¶ Whosoever he saide vnto the, Which of you shall haue a friend, and shall goe to him at midnight, and say vnto him, Friends, lende me thre loaves:

5 For a friend of mine is come out of the way to me, and I haue nothing to set before him:

7 And he within should answer, and saie, Trouble me not: the dooze is now shut, and my children are with me in bed: I can not rise and giue them to thee.

8 I say vnto you, though he would not arise and giue him, because he is his friend, yet doubtles because of his importunitie, he would rise, and giue him as many as he needed.

9 * And I saie vnto you, Alke, and it shall be giuen you: seeke, and ye shall finde: knocke, and it shall be opened vnto you.

10 For euery one that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

11 * If a sonne shall aske bread of any of you that is a father, will he giue him a stone? or if he aske a filshe, will he for a filshe giue him a serpen?e?

12 Or if he aske an egge, will he giue him a scorpion?

13 If ye then which are euill, can giue good giftes vnto your children, howe much more shall your heauenly Father giue: the holy Ghost to them, that desire him?

14 ¶ Then he cast out a deuill which was diuinne: and when the deuill was gone out, the diuinne spake, and the people wondered.

15 But some of them said, He casteth out deuils through Beelzebub the chiefe of the deuils.

16 And others tempted him, seeking of him a signe from heauen.

17 But he knewe their thoughtes, and saide vnto them, * Euery kingdome deuided against it selfe, shall be desolate, & an house deuided against an house, shall so.

18 So if Satan also be deuided against him selfe, howe shall his kingdome stande, because ye say that I cast out deuils through Beelzebub?

19 If I through Beelzebub cast out deuils, by whome do your children cast them out? Therefore shall they be your iudges.

20 But if I by the finger of God cast out deuils, doubtles the kingdome of God is come vnto you.

21 When a strong man armed, keepeth his palace, the things that he posseseth, are in peace.

22 But when a stronger then he, cometh vpon him, and ouercometh him: he taketh from him all his armour wherein he trusted, and denbereth his spoiles.

23 He that is not with me, is against me: & he that gathereth not with me, scattereth.

24 * When the iudicaine spirit is gone out of a man, he walketh through dry places, seeking rest: and when he findeth none, he saith, I will returne vnto mine house whence I came out.

25 And when he cometh, he findeth it

Which was about nine pence of sterling money.

Help him that hath neede of thee although thou know him not.

For the forgate the principally, which was to heare Gods worde.

It was not meete that shee should haue bin drawn from so profitable a thing, whereunto she could not alwayes haue opportunitie.

Or, impudencie.

Mat. 7. 7 & 21. 22. mar. 11. 24. loh. 14. 13. & 16. 23. ian. 1. 5.

Mat. 7. 9.

The chiefest thing that we can desire of God, is his holy Spirit.

Mat. 12. 25. mar. 3. 24. 25.

That is to say, your coniuerser. The finger of God is taken for the vertue and power of God. And the vertue of the Father & the Sonne is the holy Ghost for so Mattheu doth interpret this place. The word significeth an entrie of porche before an house.

Or, safetie.

They that do not wholly apply themselves to destroy the kingdome of Satan, cannot be counted to be on Christes side, but are his adversaries: howe much more is he against him that maketh open warre with him as Satan doeth.

Mat. 12. 43.

To the intent he might worke according to his malicious nature.

Mat. 6. 9. Or euery day, or as much as is sufficient for this day.

Or, pardon. By this similitude he teacheth vs that we ought not to be discouraged, if we obtaine not inconintently that which we demand.

Or, in passing by the way.

i More apt to receive him then it was afore.
k If by infidelitie we turne backe from God, Satan hath greater power over vs thē he had before.
l He meaneth an infinite number.

Hebr. 6.4,6.
2.pet. 2.20.
m Christ gaue her a priuie taūt for that she omitted the chief praise which was due vnto him: that was, that they are blessed in deed to whom he commūcated himselfe by his word.
Mat. 12.38,39.
Ionas. 1.17.
1.King. 10.1.
2.Chro. 9.1.

Ionas. 3.5.

Chap. 8.16. mat. 5. 15. mar. 4.21.

Mat. 6.22.
Or candle.
n Because it should guide & leade the body.
o Without spot or vice.

Mat. 23.25.
p Christ here requireth two things: first that we come truly by our meate & drinke. & next, that we distribute part to the poore: for charity is the perfection of the Law.
O, of that that you haue.

l swept and garnished.
26 Then^k goeth he, & taketh to him^l seuen other spirits worse then him selfe: and they enter in, and dwell there, * so the last state of that man is worse then the first.
27 ¶ And it came to passe as hee sayde these things, a certaine woman of the company lifted by her voyce, and sayde vnto him, Blessed is the wombe that bare thee, and the pappes which thou hast sucked.
28 But he sayd, m Hea, rather blessed are they that heare the voyde of God, and keepe it.
29 ¶ And when the people were gathered thicke together, hee began to saye, This is a wicked generation: they seeke a signe, and there shall no signe be giuen them, but the signe of * Ionas the Prophet.
30 For as Ionas was a signe to the Ninuites, so shall also the Sonne of man be to this generation.
31 * The Queene of the South shall rise in iudgement, with the men of this generation, and shall condemne them: for she came from the remotest partes of the earth to heare the wisdomme of Solomon, and beholde, a greater then Solomon is here.
32 The men of Ninue shall rise in iudgement with this generation, and shall condemne it: for they * repented at the preaching of Ionas: & behold, a greater then Ionas is here.
33 ¶ No man lighteth a candle, and putteth it in a ynnie place, neither vnder a bushel: but on a candlesticke, that they which come in, may see the light.
34 * The light of the bodie is the eye: therefore when thine eye is single, then is thy whole body light: but if thine eye be euill, then thy bodie is darke.
35 Take heede therefore, that the light which is in thee, be not darkened.
36 If therefore thy whole bodie shall be light, hauing no part darke, then shall all be light, euen as when a candle doeth light thee with the brightnes.
37 ¶ And as hee spake, a certaine Pharise brought him to dine with him: and he went in, and satte downe at table.
38 And when the Pharisee saide it, he marvelled that he had not first washed before dinner.
39 * And the Lord saide to him, In deed ye Pharises make cleane the outside of the cuppe, and of the platter: but the inward parte is full of rauening and wickednes.
40 Ye foolles, did not hee that made that which is without, make that which is within also?
41 Therefore, I giue almes of those things which are within, and behold, all things shall be cleane to you.
42 But too be to you, Pharises: for ye 2

matter herbes, and passe over iudgement and the loue of God: these ought ye to haue done, and y not to haue left the other vnbone.
43 * Too be to you, Pharises: for ye lone the hyppocrite seates in the Synagogues, and greetings in the markets.
44 Too be to you, Scribes and Pharises, hyppocrites: for ye are as graues which appere not, and the men that walke ouer them, perceiue not.
45 ¶ Then answered one of the exponents of the Law, and saide vnto him, Phaller, Thus saying thou puttest vs to rebuke also.
46 And hee saide, Too be to you also, ye interpreters of the Law: for ye lade men with burdens grievous to be borne, & ye your selues touch not the burdens with one of your fingers.
47 Too be to you: for ye l blinde the seepulchres of the Prophetes, and your fathers killed them.
48 * Truly ye beare witness, and allowe the deedes of your fathers: for they killed them, & ye * builde their sepulchres.
49 Therefore sayde the wisdomme of God, I wil sende them Prophetes and Apostles, and of them they shall slaye & persecute,
50 That the blood of all the Prophetes, shed from the foundation of the world, may be required of this generation.
51 From the blood of Abel vnto the blood of * Zacharias, which was slaine betwene the altar and the Temple: verely I saye vnto you, it shall be required of * this generation.
52 Too be to you, interpreters of the Law: for ye haue y taken away the kepe of knowledge: ye entered not in your selues, and them that came in, ye forbade.
53 And as hee said these things vnto the, the Scribes and Pharises begonne to bige him sore, and to prouoke him to speake of many things,
54 Laping waite for him, and seeking to catche something of his mouth, where by they might accuse him.
y They hid and tooke away the pure doctrine and true vnderstanding of the Scriptures.
CHAP. XII.
1 Christ commandeth to auoide hyppocrite. 4 That we should not feare man but God. 5 To confesse his Name. 10 Blasphemie against the Spirit. 14 Not to passe our vocation. 15 Not to giue our selues to comets care of this life. 32 But to righteousness, almes, watching, patience, wisdomme and concord.
I ¶ The meane tyme, there gathered together an innumerable multitude of people, so that they trode one another: and he began to say vnto his disciples first, Take heede to your selues of the leaunen of the Pharises, which is hyppocrite.
2 * For there is nothing couered, that shall not be reueiled: neither hid, that shall

Or, that which is iust and right.
q He would not breake the very least commandement before all things were accomplished: but taught them to stick to the chiefest & not preferre the inferior ceremonies which must quickly be abolished.
Chap. 20.46. mat. 23.5. mar. 12.38.
r Whose stinke and infection appere not sodely.
Act. 15.10.
s Whereby you kee in remembrance the execrable deedes of your fathers.
t You shew your selues as great hyppocrites as were your fathers, making men beleue yee honor God, whē you dishonour him.
u They were more curious to builde their graues, then to followe their doctrine.
Or, cruelly expell them.
Gen. 4.8.
2.Chro. 24.27.
x Because they were culpable of the same fault that their ancestors were.
Mat. 16.5,6.
mar. 8.14.
Mat. 10.26.
mar. 4.22.
shall

a Openly that all men may heare. *Mat. 10. 27.*

Chap. 9. 36. mat. 10. 32. mar. 8. 37. act. 14. 17.

b Hethat shall resist against the worde of God purposely, and against his conscience. *Mat. 10. 19. mar. 13. 11.*

c Be not so doubtful that you should be discouraged or distressed. *Or. moment.*

d Christ chiefly came to be iudged, and not to iudge, notwithstanding he willesh the Christians to be iudges and decide controversies betwixt their brethren, 1. Cor. 6. 1 e Christ condemneth the arrogance of the rich worldlings, who as though they had God locked vp in the r cofers and barnes, set their whole felicitie in their goods, not considering that God gaue them life and also can take it away when he will. *Or. countrey. Ezech. 41. 19.*

shall not be knowen.

3 Wherefore what former ye haue spoken in darkenes, it shall bee heard in the light: and that which ye haue spoken in the eare, in secret places, shall be preached on the houses.

4 * And I say vnto you, my friends, hee not afraied of them that kill the bodie, and after that are not able to doe aunic moie.

5 But I will forswearne you, whome ye shall feare: feare him which after hee hath killeth, hath power to cast into hel: yea, I say vnto you, him feare.

6 Are not sine sparowes bought for two farthings, and yet not one of them is forgotten before God?

7 Yea, and all the heares of your heade are nombred: feare not therefore: yee are moie of valie then manie sparowes.

8 * Also I say vnto you, Whosoever shall confesse me before men, him shall the Soune of man confesse also before the Angels of God.

9 But he that shall denie me before men, shall be denied before the Angels of God.

10 And whosoever shall speake a worde against the Soune of man, it shall be forgiven him: but vnto him, that shall blasphemie the holy Ghost, it shall not be forgiven.

11 * And when they shall bring you vnto the Synagogues, and vnto the rulers and princes, take no thought how, or what thing ye shall answer, or what ye shall speake.

12 For the holy Ghost shall teache you in the same houre, what yee ought to say.

13 And one of the companie saide vnto him, After bid my brother denie the inheritance with me.

14 And hee saide vnto him, Thou, who made me a iudge, or a deuider ouer you?

15 Wherefore hee sayde vnto them, Take heede, and beware of couetousnes: for though a man haue abundance, yet his life standeth not in his riches.

16 And hee put forth a parable vnto them, saying, The grounde of a certaine riche man brought forth frutes plentifully.

17 Therefore he thought with him selfe, saying, What shall I do, because I haue no roume, where I may laye vp my frutes?

18 And hee said, This wil I do, I wil pulldowne my barnes, and build greater, and therein wil I gather all my frutes, and my goodes.

19 And I will saye to my soule, Soule, thou hast much goods laid by for many yeres: lye at ease, eat, drinke, and take thy pastime.

20 But God said vnto him, Thou fool, this night wil thy fetch away thy soule from thee: the whose thal those things be which thou hast provided?

21 Is hee that gathereth riches to himselfe, and is not rich in God.

22 And hee spake vnto his disciples, Therefore I say vnto you, Take no thought for your life, what ye shall eat: neither for your body, what ye shall put on.

23 The life is moie then meate: and the bodie more then the rayment.

24 Consider the raiens: for they neither sowe nor reape: which neither haue storehouse nor barnie, and yet God feedeth them: how much moie are ye better then foules?

24 And which of you by taking thought, can adde to his stature one cubite?

26 If ye then be not able to doe the least thing, why take yee thought for the remnant?

27 Consider the lilies how they growe: they labour not, neither spin they: yet I say vnto you, that Solomon himselfe in all his royaltie was not clothed like one of these.

28 If the God so clothe the grasse which is to day in the field, and to morowe is cast into the oven, how much moie will hee clothe you, O ye of little faith?

29 Therefore aske not what ye shall eat, or what ye shall drinke, neither stand in doubt.

30 For all such thinges the people of the world seeke for: and your Father knoweth that yee haue neede of these thinges.

31 But rather seeke yee after the kingdom of God, and all these thinges shall be ministred vnto you.

32 Feare not, little flock: for it is your Fathers pleasure, to giue you the kingdom.

33 * Sell that ye haue, and giue almes: make you bagges, which ware not old, a treasure that can neuer faile in heauē, where no thiefe cometh, neither moth corrupteth.

34 For where your treasure is, there wil your hearts be also.

35 * Let your loynes be girded about, and your lightes burning,

36 And ye your selues like vnto men that wait for their master, when hee wil returne from the wedding, that when hee cometh and knocketh, they may open vnto him immediately.

37 Blessed are those seruants, whom the Lord when hee cometh shall finde wasking: verily I say vnto you, hee will gird himselfe about, and make them to sit downe at table, and wil come forth, and serue them.

38 And if he come in the seconde watche, or come in the thirde watche, and shall finde them so, blessed are those seruants.

39 * Nowe vnderstande this, that if the good man of the house had knowen at what houre the thiefe woulde haue come, hee woulde haue watched, and would not haue suffered his house to be digged through.

f To depend only on his providence, knowing that he hath enough for all. *Mat. 6. 25. 1. pet. 5. psal. 55. 22.*

g He exhortheth vs to cast our care on God, and to submit our selues to his providence.

h The liberality of God which shineth in the herbes & floures surmounteth all that man can do by his riches or force.

Or, make discoveries in the aire.

i Which are but necessaries, & are comon as well to the wicked men as to the godly.

k Which is the chiefest thing that can be giued & therefore you cannot wat those things which are of lesse importance. *Mat. 6. 20. 1. Pet. 1. 13.*

l Be in a readines to execute the charge which is committed vnto you.

m Because they did vs log garments, the maner was to gird or trusse them vp when they went about any business. *Mat. 24. 43. mat. 16. 15.*

40 Wee also prepared therefore: for the
 Some of man will come at an houre
 when ye thinke not.

41 Then Peter saide vnto him, Master,
 tellest thou this parable vnto vs, or eue
 to all?

42 And the Lord saide, Who is a faith-
 full steward, and wise, whom the mas-
 ter shall make ruler over his household,
 to giue them their portion of meate in
 season?

43 Blessed is that seruant, whome his
 master when he commeth, shall finde so
 doing.

44 W^h a trueth I lay vnto you, that he wil
 make him ruler ouer all that he hath.

45 But if that seruant slee in his heart,
 his master doeth deferre his coming,
 and shall beginne to smite the seruants,
 and maidens, and to eate, and drinke, &
 to be drunken,

46 The master of that seruant will come
 in a day when he thinketh not, and at
 an houre when he is not ware of, & will
 cut him off, and giue him his portion
 with the unbelieuers.

47 ¶ And that seruant that knewe his
 masters wil, and prepared not him self,
 neither did according to his will, shall be
 beaten with many stripes.

48 But he that knewe it not, and yet did
 commit things woorthie of stripes, shall
 be beaten with fewe stripes: for vnto
 whom soeuer much is giuen, of him
 shall be much required, and to whome
 men much committe, the more of him
 will they aske.

49 ¶ I am come to put fire on the earth,
 and what is my desire, if it be already
 kindled?

50 Notwithstanding I must be bap-
 tized with a baptisme, and howe am I
 grieved, till it be ended?

51 ¶ Thinke ye that I am come to giue
 peace on earth? I tell you, nay, but ras-
 ther debate.

52 For from henceforth there shall be fire
 in one house diuided, three against two,
 and two against three.

53 The father shall be diuided against the
 sonne, and the sonne against the father:
 the mother against the daughter, & the
 daughter against the mother: the mos-
 ther in lawe against her daughter in
 lawe, and the daughter in lawe, against
 her mother in lawe.

54 ¶ Then saide he to the people, W^hē
 ye see a cloude ryle out of the West,
 straightway ye saye, It shalwe come
 here: and so it is.

55 And when ye see the South wind blow,
 ye say, that it wilbe hoate: and it com-
 meth to passe.

56 Hypocrites, ye can discernie the face of
 the earth, and of the skie: but why dis-
 cernie ye not this time?

57 Yea, and why iudge ye not of your
 selues what is right?

58 ¶ While thou goest with thine aduer-
 sarie to the ruler, as thou art in the way,

quie diligence in the way, that thou maie-
 be deliuered from him, lest he bring
 thee to the iudge, and the iudge deliuer
 thee to the iapler, & the iapler cast thee
 into prison.

59 I tell thee, thou shalt not departe
 thence, till thou hast payed the vermost
 mite.

CHAP. XIII.

1 The crueltie of Pilate. 2 VV^e ought not to con-
 demne al to be wicked men which suffer. 3 Christ
 exhorteth to repentance. 4 He healeth the croo-
 ked woman, 5 Answereth to the master of the
 Synagogue. 6 By diuers similitudes he declareth
 what the kingdome of God is, 23 Also that the
 number of them which shall be saved, is small. 33
 Finally he sheweth that no worldly policie or force
 can let the worke and counsell of God.

1 There were certaine men present at
 the same season, that shewed him
 of the Galileans, whose blood
 late had mingled with their owne sa-
 crifices.

2 And Iesus answered, and saide vnto
 them, Suppose ye, that these Galileans
 were greater sinners than all the other
 Galileans, because they haue suffered
 such things?

3 I tell you, nay: but except ye amende
 your liues, ye shall all likewise perish.

4 ¶ Thinke you that those eightēne, vps-
 on whom the towre in Siloam fell, &
 strewed them, were sinners about all men
 that dwell in Ierusalem?

5 I tell you, nay: but except ye amende
 your liues, ye shall all likewise perish.

6 ¶ He spake also this parable. ¶ Certain
 man had a fig tree planted in his vine-
 parde: and he came and sought fruite
 thereon, and founde none.

7 Then said he to the dyeller of his vine-
 parde, Behold, these thre yeres haue
 I come and sought fruite of this figge
 tree, and finde none: cut it downe: why
 keepeth it also the ground barren?

8 And he answered, and saide vnto him,
 Lorde, let it alone this yere also, till I
 digge rounde about it, and dung it.

9 And if it beare fruite, well: if not, then
 after thou shalt cut it downe.

10 ¶ And he taught in one of the Syna-
 gogues on the Sabbath day.

11 And behold, there was a woman which
 had a spirit of infirmities eightēne
 yeres, & was bowed together, & could
 not lift vp her selfe in any wise.

12 When Iesus sawe her, he called her to
 him, and said to her, Woman, thou art
 loosed from thy discaise.

13 And he laid his handes on her, and im-
 mediately she was made straight again,
 and glorified God.

14 And the ruler of the Synagogue an-
 swered with indignation because that
 Iesus had healed on the Sabbath day,

Though it be
 to thy losse and
 hinderance.

a He murdered
 them as they
 were sacrificyng:
 & so their blood

was mingled wth
 the blood of the
 bestes which
 were sacrificed.

b For the Iewes
 tooke occasion
 hereby to con-
 demne them as

most wicked meⁿ.

c He wameth
 them rather to
 consider their
 owne estate, then
 to reprove other
 mens.

d Which towre
 stood by the ri-
 uer Siloe or fish-
 poole in Ierusalē

¶ Or, detters.

e By this simili-
 tudē is declared
 the great paciēce

that God vseth
 toward sinners
 in looking for
 their amendē-

ment: but this
 delay auyleth
 them nothing,

when they still
 remaine in their
 corruption.

f We see our
 state, if we bring
 not forth fruite,

g For both it is
 vnfruitfull it
 selfe, and doeth
 hurt to the
 ground where
 it groweth.

h Whome Satan

had stroken with a discaise, as the spirit of couetousnes is that spir-
 it, that maketh a man couetous. i As they are, whose sinewes
 are shronke. ¶ Or, set as libertines of Satans bands.

n The portion
 of seruants eue-
 ry moneth was
 foure peckes of
 corne, as Dona-
 tus writeth in
 Phormio.

o Therefore ig-
 norance is inex-
 cusable.

p To whome
 God hath giuen
 many graces,

q The Gospel is
 as a burning fire
 most vehement,
 which maketh a
 change of things
 through all the
 worlde.

r If there be
 great troubles &
 alterations vpon
 the earth, which
 things come not
 by the propriety
 of the Gospell,
 but through the
 wickednesse of
 man.

s He compareth
 his death to
 baptisme.

Mat. 10. 34.

Mat. 16. 2.

Mat. 5. 25.

Mat. 12. 12.
Mar. 4. 31.
k By these similitudes he sheweth the increase, whereby God augmenteth his kingdom, contrary to all mens opinions.
Mat. 9. 35. Mar. 6. 6
Mat. 7. 12.
I We must endeavour, and cut of all impediments, which may let vs.
m He warneth the Iewes, that they deprive not themselves by their owne negligence of that saluation, which was offered vnto them.
Psal. 6. 8.
Mat. 7. 23. & 25. 41.
The people which then were strangers.
Mat. 19. 30. & 30. 16. Mar. 10. 31.
o Christ cutteth of the vaine confidence of the Iewes, who gloried in that, that God had chosen them for his people: yet they obeyed him not according to his word.
p Neither the enuie of the Pharises, who would haue put him in feare of Herod, nor yet any policy of man could stay him from that office which God had inioyned him.
q Meaning a little while.
r By Christes death we are made perfect for euer.

and said vnto the people, There are the dayes in which men ought to worke: in them therefore come and be healed, and not on the Sabbath day.
15 Then answered him the Ioyd, & sayd, Hypocrite, doest thou eche one of pou on the Sabbath day loose his ore or his asse from the stall, and leade him away to the water?
16 And ought not this daughter of Abraham, whom Satan had bound, lo, eightene yeeres, be loosed from this bond on the Sabbath day?
17 And when he said these things, all his aduersaries were ashamed: but all the people reioiced at al þ excellent things, that were done by him.
18 ¶ Then said he, What is the kingdom of God like? or whereto shall I compare it?
19 It is like a graine of mustard seede, which a man tooke & sowed in his garden, and it grewe, & wayed a great tree, and þ fowles of the heauen made nestes in the branches thereof.
20 ¶ And againe he saide, Wherunto shall I liken the kingdom of God?
21 It is like leauen, which a woman tooke, and hid in three peckes of flour, till all was leavened.
22 ¶ And he went through all cities and towines, teaching, and iourneying towards Ierusalem.
23 Then said one vnto him, Lord, are there fewe that shall be saved? And he said vnto them,
24 ¶ Strive to enter in at the strait gate: for many, I say vnto you, will seeke to enter in, and shall not be able.
25 When the god man of the house is risen vp, and hath shut to the doore, and pe begin to stand without, & to knoeke at the doore, saying, Lord, Lord, open to vs, and he shall answer & say vnto you, I knowe you not whence ye are,
26 ¶ Then shall pe begin to say, We haue eaten and drunke in thy presence, and thou hast taught in our streetes.
27 But he shall say, I tell you, I knowe you not whence ye are: ¶ depart from me, all ye workers of iniquitie.
28 There shall be weeping and gnashing of teeth, when pe shall see Abraham and Isaac, and Jacob, and all the Prophets in the kingdom of God, & your selues thrust out at doores.
29 Then shall come many from the East, and from the West, & from the North, and from the South, and shall sit at table in the kingdom of God.
30 ¶ And beholde, ° there are last, which shall be first, & there are first, which shall be last.
31 The same daye there came certaine Pharises, and said vnto him, Depart, and goe hence: for Herode wil kill thee.
32 Then said he vnto them, Goe ye and tel that fore, Beholde, I cast out devils, and wil heale still 3 to day, and to morowe, and the third day: I shall be

perfected.
33 Neuertheless I must walke to day, and to morowe, and the day following: for it cannot be, that a Prophet should perish out of Ierusalem.
34 ¶ O Ierusalem, Ierusalem, which killest the Prophets, and stonest them that are sent to thee, howe often would I haue gathered thy children together, as the Henne gathereth her broode vnder her wings, and ye would not!
35 Behold, your house is left vnto you desolate: and verely I tel you, ye shall not see me until the time come that ye shall say, ° Blessed is he that cometh in the name of the Lord.
u When your owne conscience shall reprove you and cause you to confesse that which ye nowe denie, which shall be when you shall see me in my maiestie.

CHAP. XIII.

1 Iesus eateth with the Pharise, & Healeth the dropse vpon the Sabbath, & Teacheth to be lowly and to bidde the poore to our table. **25** He telleth of the great supper. **28** He warneth them that wil followe him, to lay their accounts before, what it wil cost them. **34** The salt of the earth.
And it came to passe that when he was entred into the house of one of the chiefe Pharises on the Sabbath day, to eate bread, they watched him.
2 And behold there was a certaine man before him, which had the dropse.
3 Then Iesus answering, spake vnto the expounders of the Law, and Pharises, saying, Is it lawfull to heale on the Sabbath day?
4 And they helde their peace. Then hee tooke him, and healed him, and let him goe.
5 And answered them, saying, Which of you shall haue an asse, or an oxe fallen into a pitte, and will not straightway pull him out on the Sabbath day?
6 And they could not answer him againe to those things.
7 ¶ Hee spake also a parable to the guests, when he marked how they chose out the chiefe roomes, and sayde vnto them,
8 ¶ When thou shalt be bidden of any man to a wedding, sette not thy selfe downe in the chiefe place, lest a more honourable man then thou, be bidden of him,
9 And he that bade both him and thee, come, and saye to thee, Come this man roome, and thou then begin with thame to take the lowest roome.
10 ¶ But when thou art bidden, goe and sette downe in the lowest roome, that when he that bade thee, commeth, hee may say vnto thee, Friend, sitte vp hie: then shalt thou haue worship in the presence of them that sitte at table with thee.
11 ¶ For whosoever exalteth him selfe, shall

He norerh their malice, which by all means sought his death more then did the tyrant, of whom they willed him to beware.
Mat. 23. 37.
t Christ forewarneth them of the destruction of the Temple, and of their whole policie.
u Or, take his resurrection.
a He reproveth their ambition, which desire to sitte in the chiefe places.
Chap. 18. 44.
Mat. 23. 20.
See e. iii. him

b Christ reprehendeth only the blinde affection of man, which regardeth nothing but a worldly recompence.

Prou. 3.9. Tob. 4.7.

Mat. 23.3.

reue. 19.9. e He casteth the Jewes in the teeth with their ingratitude, which would not eate of those holy meates of Gods worde, which was presented vnto the, and whereunto they were bid a long time before.

d Here is signified the calling of the Gentiles.

e God will rather receiue all the rascall people of the world to his banquet, then the which are vnthankfull.

f This cōpulsion cometh of the feeling of the power of Gods worde, after that his worde hath bene preached.

Mat. 10.37. & 16.24.

g That is he, y casteth not off all affections & desires which draw vs from Christ.

Chap. 9.23.

mat. 16.24.

mar. 9.34.

h He that will profess y Gospel, mult diligently consider what his profession requireth, and not rashly take in hand so great an enterprise: neither yet when he hath taken it in hand, in any case forsake it.

him teire, the he exalted.
12 ¶ When b said he also to him that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kindred, nor thy rich neighbours, lest they also bid thee againe, and a recompence be made thee.

13 ¶ But when thou makest a feast, call the poore, the maimed, the lame, and the blinde,

14 ¶ And thou shalt be blessed, because they can not recompence thee: for thou shalt be recompensed at the resurrection of the iust.

15 ¶ Nowe when one of them that late at table, heard these things, he said vnto him, Blessed is he that eateth bread in the kingdom of God.

16 ¶ Then said he to him, ¶ A certaine man made a great supper, and bade many,

17 ¶ And sent his seruant at supper time to say to them that were bidden, Come: for all things are nowe ready.

18 ¶ But they all with one minde began to make excuse: The first sayd vnto him, I haue bought a farme, and I must needs goe out & see it: I pray thee haue me excused.

19 ¶ And another sayd, I haue bought five yoke of oxen, and I go to plow them: I pray thee, haue me excused.

20 ¶ And another said, I haue married a wife, and therefore I can not come.

21 ¶ So that seruant returned, and shewed his master these things. Then was the good man of the house angry, and sayde to his seruant, ¶ Goe out quickly into the places and streets of the citie, and bring in hither the poore, and the maimed, and the halt, and the blinde.

22 ¶ And the seruant said, Lord, it is done as thou hast commanded, and yet there is roome.

23 ¶ Then the master sayd to the seruant, Go out into the hie wayes, and hedges, and compel them to come in, that mine house may be filled.

24 ¶ For I say vnto you, that none of those men which were bidde, shall taste of my supper.

25 ¶ Nowe there went great multitudes with him, and he turned and sayd vnto them,

26 ¶ If any man come to me, and shall hate not his father, and mother, and wife, and children, and brethren, and sisters: yea, and his owne life also, he can not be my disciple.

27 ¶ And whosoever heareth not his crosse, and cometh after me, can not be my disciple.

28 ¶ For which of you mindeth to build a towne, stretteth not downe before, and first counteth the cost, whether he haue sufficient to performe it,

29 ¶ And that after he hath laide the foundation, and is not able to performe it, all that beholde it, beginne to mocke him,

30 ¶ Saying, This man beganne to build, and was not able to make an end?

31 ¶ Or what king going to make warre against another king, sitteth not downe first, and taketh counsel, whether he be able with ten thousand, to meete him that cometh against him with twentie thousand?

32 ¶ Or is while he is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 ¶ So likewise, whosoever he be of you, that forsaketh not all that he hath, he can not be my disciple.

34 ¶ Salt is good: but if salt haue lost his sauour, wherewith shall it be salted?

35 ¶ It is neither mete for the lande, nor yet for the dunghil, but men cast it out. He that hath eares to heare, let him heare.

CH' A P. XV.

1 ¶ The Pharises murmure because Christ receiueth sinners. 2 The lowing mercie of God is openly set forth in the parable of the hundred sheepe. 3 The loy in heauen for one sinner. 4 Of the prodigall sonne.

1 ¶ Then resorted vnto him all the Iudicane, and sinners, to heare him. Therefore the Pharises & Scribes murmured, saying, He receiueth sinners, and eateth with them.

2 ¶ Then spake hee this parable to them, saying,

3 ¶ What man of you hauing an hundredth sheepe, if he lose one of them, doeth not leaue ninetie and nine in the wilderness, and go after that which is lost, until he finde it?

4 ¶ And when he hath found it, he lapeth it on his shoulders with ioye.

5 ¶ And when he cometh home, he calleth together his friends and neighbours, saying vnto them, Reioyce with me: for I haue found my sheepe, which was lost.

6 ¶ I say vnto you, that likewise ioye shall be in heauen for one sinner that conuerteth, more then for ninetie and nine iust men, which neede none amendment of life.

7 ¶ Either what woman hauing ten pieces of siluer, if she lose one piece, doeth not light a candle, and sweep the house, and seeke diligently till shee finde it?

8 ¶ And when shee hath founde it, shee calleth her friends, and neighbours, saying, Reioyce with me: for I haue found the piece which I had lost.

9 ¶ Likewise I say vnto you, there is ioye in the presence of the Angels of God, for one sinner that conuerteth.

10 ¶ ¶ I say vnto you, there is ioye in the presence of the Angels of God, for one sinner that conuerteth.

11 ¶ ¶ I say vnto you, there is ioye in the presence of the Angels of God, for one sinner that conuerteth.

12 ¶ ¶ I say vnto you, there is ioye in the presence of the Angels of God, for one sinner that conuerteth.

13 ¶ ¶ I say vnto you, there is ioye in the presence of the Angels of God, for one sinner that conuerteth.

i He that is not perswaded to leaue all at euery houre to bestow him selfe frankly in Gods seruice.

Mat. 5.13. mar. 9.50.

k If they that should leaue others, haue lost ic them selues, where should a man recover it? Or, seasoned.

Mat. 18.12.

a Which iustifie them selues, and knowe not their owne fautes.

b The worde is drachma, which is somewhat more in value then five pence of olde sterling money, and was equall with a Romane penie.

c This declareth that we ought not to desire to haue our portion separate fro God, except we wil lose all.

d The Greeke word signifieth so to waite aſt, that a man referueth nothing to himſelfe.

e For no man had pittie vpon him,

f That is, againſt God.

g God preuenteth vs and heareth our groanings before we cry to him.

h He was touched with the feeling of his ſinne, & therefore was alhamed thereof, & heauie in heart.

i God reproveth the enmie of ſuch as grudge when God receiveth ſinners to mercy.

k Thy part, which art a Jew, is nothing diminiſhed by that that Chriſt was alſo killed for the Gentiles: for he accepteth not the perſon, but feedeth indifferently all them that beleefe in him, with his bodie and blood to life everlaſting.

ſome had gathered al together, he tooke his iourney into a farre countrey, and there he waſted his goodes with 4 rious tous lung,

14 Now when he had ſpent all, there aroſe a great dearth throughout that land, & he began to be in neceſſitie.

15 Then he went and claue to a citizen of that countrey, and hee ſent him to his ſtarne, to feede ſwine.

16 And he would faine haue filled his belly with the huſkes, that at the ſwine ate: but no man gaue them him.

17 Then he came to himſelfe, and ſayde, Howe many hired ſervants at my fathers haue bread ynough, and I die for hunger!

18 I will riſe & go to my father, and ſay vnto him, Father, I have ſinned againſt heauen, and before thee,

19 And am no more worthy to bee called thy ſonne: make me as one of thy hired ſervants.

20 So hee aroſe and came to his father, and when he was yet a great way off, his father ſaw him, and had compaſſion, and came and fell on his necke, and kiſſed him.

21 And the ſonne ſaid vnto him, Father, I haue ſinned againſt heauen, and before thee, and am no more worthy to be called thy ſonne.

22 Then the father ſayd to his ſervants, Bring forth the beſt robe, and put it on him, and put a ring on his hande, and ſhoes on his feete.

23 And bring the fat calfe, and kill him, & let vs eat, and be merie.

24 For this my ſonne was dead, and is aliue againe: and he was loſt, but he is found. And they began to be merie.

25 Howe the elder brother was in the field, & when he came and ſaw here to the houſe, he heard melodie, and dauncing.

26 And called one of his ſervants, and asked what thoſe things meant.

27 And he ſaid vnto him, Thy brother is come, and thy father hath killed the fatted calfe, becauſe hee hath receeued him ſafe and ſound.

28 Then he was angry, and would not go in: therefore came his father out and increated him.

29 But he answered and ſaide to his father, Lo, theſe many peres haue I done thee ſervice, neither make I at any time thy commaundement, and yet thou neeueſt gaueſt me a kid that I might make merie with my friends.

30 But when this thy ſonne was come, which hath deuoured thy goodes with harlots, thou haſt for his ſake killed the fat calfe.

31 And he ſaid vnto him, Sonne, thou art euer wiſe, and al that I ſay, is thus. It was meete that we ſhould make merie, and be glad: for this thy brother was dead, and is aliue againe: and he was loſt, but he is found.

CHAP. XVI.

Chriſt exhorteth vs to wiſdomes and liberalitie by the example of the ſteward. 1 None can ſerue two maſters. 14 He reproveth the couetiſies & hypocriſie of the Phariſes. 16 Of the ende and force of the Lawe. 18 Of the holy ſtate of marriage. 19 Of the rich and Lazarus.

1 And hee ſayde alſo vnto his diſciples, There was a certaine riche man, which had a ſteward, and hee was accuſed vnto him, that he waſted his goodes.

2 And he called him, and ſaid vnto him, Howe is it that I heare this of thee? Gue an accountes of thy ſtewardſhip: for thou maſt bee no longer ſteward.

3 Then the ſtewarde ſaide within himſelfe, What ſhall I doe: for my maſter will take away from mee the ſtewardſhip: I can not digge, and to begge I am aſhamed.

4 I know what I will do, that when I am ynto one of the ſtewardſhip they may receiue me into their houſes.

5 Then called hee euer one of his maſters dettes, & ſaid vnto the firſt, How much oweſt thou vnto my maſter?

6 And he ſaid, An hundred measures of ople. And he ſaid to him, Take thy writing, and ſit downe quickely, and write ſiſte.

7 Then ſaid he to another, Howe much oweſt thou? And hee ſayde, An hundred measures of wheat. Then he ſaid to him, Take thy writing, and write foure ſcore.

8 And the lord commended the vniuſt ſteward, becauſe hee had done wiſely. Wherefore the children of this worlde are in their generation wiſer then the children of light.

9 And I ſay vnto you, Make you friends with the riches of iniquitie, that when ye ſhall want, they may receiue you into eternall habitations.

10 He that is faithfull in the leaſt, he is alſo faithfull in much: and he that is vniuſt in the leaſt, is vniuſt alſo in much.

11 If then ye haue not bene faithfull in the wicked riches, who will truſt you in the true treaſure?

12 And if ye haue not bene faithfull in another mans goods, who ſhall giue you that which is yours?

13 No ſervant can ſerue two maſters: for either hee ſhall hate the one, and loue the other: or elſe hee ſhall leaue to the one, and deſpiſe the other. Ye cannot ſerue God and riches.

14 All theſe things heard the Phariſes, alſo which were couetous, and they e mocked him.

15 Then he ſaid vnto them, We are they things, which which iuſtifie you ſelues before men:

ſelues onely, but to beſtow vpon others. f Chriſt calleth the gifts which he giuech vnto vs, ours. Mat. 23. g Becauſe they iudged no man happy, but thoſe that were rich. h Which loue outward appearance, and vaine glorie.

a Chriſt teacheth hereby, that like wife as he which is in authority & hath riches, ſhall get friends in his proſperitie, may be relieved in his aduerſitie: ſo our liberalitie towards our neighbour ſhall ſtand vs in ſuch ſtead at the day of iudgement, that God will accept it as done vnto him. b God, who doeth here reſent the maſter of the houſe, doth rather commend the prodigall waſt of his goods, and the liberal giuing of the ſame to the poore, then the ſtrait keeping & hoarding of the. c That is, either wickedly gotten or wickedly kept or wickedly ſpent: & hereby we be warned to ſuſpect riches which for y moſt part are an occaſion to their poſſeſſors of great wickednes. d They which cannot well beſtow worldly goodes, will beſtow euill ſpiritual treaſures: & therefore they ought not to be committed vnto them. e As are riches and ſuch like things, which nor for your ſelues, but to beſtow vpon others. f Chriſt calleth the gifts which he giuech vnto vs, ours. Mat. 23. g Becauſe they iudged no man happy, but thoſe that were rich. h Which loue outward appearance, and vaine glorie.

Mat. 11. 12.
 i Their zeale is so inflamed, that they follow the Gospell without respect of world ly things.
Mat. 5. 18.
Mat. 5. 32.
1 q. 9. 1. cor. 7. 11.
 k That is, which is not lawfully diuorced.
 l By this story is declared what punishment they that haue, which liue deliciously & neglect y poore.
 m As the fathers in the olde Law were said to be gathered into y bosome of Abraham, because they receiued the fruit of the same faith with him: so in the newe Testament we say that the members of Christ are ioyned to their head, or gathered vnto him n Whereby is signified y most blessed life, which they y die in y faith y Abraham did, shal enioy after this world.
 o Christ describeth spirituall things by such manner of speach, as is most proper to our vnderstanding: for our soules haue neither fingers nor eyes, neither are they thirly or speake: but the Lord as it were in a table, paineth forth the state of the life to come, as our capacitie is able to comprehend it. p In calling him sonne, he taunteth his vaine boasting, who in his life vaunted himselfe to be the sonne of Abraham: warning vs also hereby how little glorious titles auaille. *Or, good thing.* *Or, euill thing.* *Or, swallowing pit.* q Which declareth that it is to late to be instructed by the dead, if in their life time they cannot profite by the liuely worde of God. r As sayth commeth by Gods worde, so is it mainteyned by the same. So that neyther we ought to looke for Angels from heauen, or the dead to confirme vs therein, but onely the worde of God is sufficient to life & enlasing.

but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

16 * The Law and the Prophets endured vntill Iohn: and since that time the kingdom of God is preached, & every man yre aseth into it.

17 * Now it is more easie: that heauen & earth should passe away, then that one tittle of the Law should fall.

18 ¶ Who soeuer putteth away his wife, and marieth another, committeth adultery: and who soeuer marieth her that is put away from her husband, committeth adulterie.

19 ¶ There was a certaine riche man, which was clothed in purple and fine linen, and fared well and delicately euery day.

20 Also there was a certaine begger named Lazarus, which was laied at his gate full of sores,

21 And desired to be refreshed with the crummes that fell from the rich mans table: yea, and the dogges came and licked his sores.

22 And it was so that the begger dyed, & was caried by the Angels into Abrahams bosome. The riche man also died and was buried.

23 And being in hell in tormentes, he lift vp his eyes, and sawe Abraham afarre of, and Lazarus in his bosome.

24 Then he cried, & saide, Father Abraham, haue mercie on me, & send Lazarus that hee may dippe the tip of his finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham said, Sonne, remember that thou in thy life time receiuedst thy pleasures, and likewise Lazarus paines: now therefore is he comforted, and thou art tormented.

26 Besides all this, betwene you and vs there is a great gulfe set, so that they which would goe from hence to you, can not, neither can they come from thence to vs.

27 Then he said, I pray thee therefore father, that thou wouldest sende him to my fathers house,

28 (For I haue fine brethren) that hee may testifie vnto them, least they also come into this place of torment.

29 Abraham saide vnto him, They haue Moses and the Prophets: let them heare them.

30 And he said, I pray, father Abraham:

but if one came vnto them fro the dead, they will amend their liues.

31 Then he said vnto him, If they heare not Moses and the Prophets, neither will they be perswaded, though one rise from the dead againe.

CHAP. XVII.

Christ teacheth his disciples to auoyde occasions of offence, & One to forgive another. *v. 17.* *v. 21.* *v. 22.* *v. 23.* *v. 24.* *v. 25.* *v. 26.* *v. 27.* *v. 28.* *v. 29.* *v. 30.* *v. 31.* *v. 32.* *v. 33.* *v. 34.* *v. 35.* *v. 36.* *v. 37.* *v. 38.* *v. 39.* *v. 40.* *v. 41.* *v. 42.* *v. 43.* *v. 44.* *v. 45.* *v. 46.* *v. 47.* *v. 48.* *v. 49.* *v. 50.* *v. 51.* *v. 52.* *v. 53.* *v. 54.* *v. 55.* *v. 56.* *v. 57.* *v. 58.* *v. 59.* *v. 60.* *v. 61.* *v. 62.* *v. 63.* *v. 64.* *v. 65.* *v. 66.* *v. 67.* *v. 68.* *v. 69.* *v. 70.* *v. 71.* *v. 72.* *v. 73.* *v. 74.* *v. 75.* *v. 76.* *v. 77.* *v. 78.* *v. 79.* *v. 80.* *v. 81.* *v. 82.* *v. 83.* *v. 84.* *v. 85.* *v. 86.* *v. 87.* *v. 88.* *v. 89.* *v. 90.* *v. 91.* *v. 92.* *v. 93.* *v. 94.* *v. 95.* *v. 96.* *v. 97.* *v. 98.* *v. 99.* *v. 100.*

1 Then said he to the disciples, * It can not be auoyded, but that offences will come, but wo be to him by whō they come.

2 ¶ It were better for him that a greake millstone were hanged about his necke, and that he were cast into the sea, then that he should offend one of these little ones.

3 ¶ Take heed to your selues: if thy brother trespass against thee, rebuke him: and if he repent, forgive him.

4 * And though he sinne against thee seuen times in a day, and seuen times in a day turne againe to thee, saying, I repenteth mee, thou shalt forgive him.

5 ¶ And the Apostles said vnto the Lord, Increase our faith.

6 And the Lord said, * If ye had faith as much as is a graine of mustard seed,

and should say vnto this mulberie tree, ¶ Plucke thy selfe vp by the rootes, and plant thy selfe in the sea, it should euen obey you.

7 ¶ Who is it also of you, that hauing a seruant plowing or feeding cattell, would say vnto him by and by, when he were come from the field, Go and sit downe at table?

8 And would he not rather say to him, * Dresse wherewith I may suppe, and girde thy selfe, and serue me, till I haue eaten and drunken, and afterward eate thou, and drinke thou?

9 Doeth he thanke that seruant, because he did that which was commaunded vnto him? I trow not.

10 So likewise ye, when ye haue done all those things, which are commaunded you, say, We are vnprofitable seruants: we haue done that which was our dutie to doe.

11 ¶ And so it was when he went to Jerusalem, that hee passed through the mids of Samaria and Galilee.

12 And as he entred into a certain towne, there mette him ten men that were lepers, which stood a fave of.

13 And they lift vp their voyces & sayde, Iesus, Master, haue mercie on vs.

14 And when hee saue them, he sayde vnto them, * Go, shewe your selues vnto priests: that they may certifye you cleane. And it came to passe, that as they went, they were cleane.

Mat. 11. 7. mat. 9.

42.

a That is, to turn him backe from the knowledge of God, and his saluation.

Mat. 18. 21.
 b That is, many times: for by a certaine number hee meaneth an vn certaine.

Mat. 27. 20.

c That is, if they had neuer so little of pure and perfite sayth, d Meaning, they should do wonderful and incredible things.

e Hereby is declared that it is not inough to do a piece of our duty for a time, but also we must continue to the ende.

f For God receiue nothing of vs, whereby he should stand bound vnto vs.

Leuit. 24. 7.

g To whom he did appertaine to iudge of the leprosie, *Leu. 14. 2.*

h hereby also y priests shoulde haue no occasiō to grudge, or

15 Then manure.

h He noteth hereby their ingratitude, & that the greatest part neglect & benefits of God.

i It cannot be discerned by any outward shew, or maiety, wher by it might be rather be known.

k Either by reason of yoworde of God, which is received by faith, or that the Messias whom they sought as absent, is now present, euen within their own dores, & yet they know him not, loh. 1.

l He speaketh of his first coming into the world. Mat. 24. 23.

m Meaning his second coming, wherein he shall appear in glory. Gen. 7. 5. Mat. 24. 35. 1. Pet. 3. 20.

n When men contemned the iudgement of God, wherewith they were before menaced.

o We must forget that which we haue left behind vs, to the end, that we may the better follow our heavenly vocation.

p This corporall death shal engender life euerlasting. Mat. 24. 40. 41.

q He meaneth that no band or conjunction is so strait, y should stay vs.

- 15 Then one of them, when he saw that he was heard, turned backe, and with a loude voice praised God,
- 16 And fell downe on his face at his feete, and gaue him thanks: and he was a Samaritan.
- 17 And Iesus answered, and saide, Are there not ten cleansed? but where are the yume?
- 18 There are none souid that returned to giue God praise, save this stranger.
- 19 And he saide vnto him, Arise, goe thy way, thy faith hath made thee whole.
- 20 ¶ And when he was demaunded of the Pharisees, when the kingdome of God should come, he answered them, & saide, The kingdome of God commeth not i with obseruation.
- 21 Neither shall men say, Lo here, or loe there: for behold, the kingdome of God is ⁱⁿ within you.
- 22 And he saide vnto the disciples, The dayes will come, when ye shal desire to see one of the dayes of the Sonne of man, and ye shall not see it.
- 23 ¶ Then they shall say to you, Beholde here, or beholde there: but goe not thither, neither followe them.
- 24 For as the lightenning that lighteth out of the one part vnder heauen, shineth vnto the other part vnder heauen, so shall the Sonne of man be in his ⁱⁿ day.
- 25 But first must he suffer many things, and be reponed of this generation.
- 26 ¶ And as it was in the dayes of Noe, so shall it be in the dayes of the Sonne of man.
- 27 They ate, they dranke, they married wies, and gaue in marriage vnto the day that Noe went into the Arke: and the flood came, and destroyed them all.
- 28 ¶ Likewise also, as it was in the daies of Lot: they ate, they dranke, they bought, they solde, they planted, they built.
- 29 But in the day that Lot went out of Sodom, it rained fire and brimstone from heauen, and destroyed them all.
- 30 After these ensamples shall it be in the day when the Sonne of man shall be reuelled.
- 31 ¶ At that day he that is vpon the house, let him not come downe to take it out: and he that is in the field likewise, let him not turne backe to that he left behinde.
- 32 ¶ Remember Lots wife.
- 33 ¶ Whosoever will seeke to save his soule, shall lose it: and whosoever shall lose it, I shall get it life.
- 34 ¶ I tell you, in that night there shall be two in one bed: the one shall be receiued, and the other shall be left.
- 35 ¶ Two women shall be grinding together: the one shall be taken, and the other shall be left.
- 36 ¶ Two shall be in the field: one shall be

- received, and an other shall be left.
- 37 And they answered, and saide to him, Where, Loyde? And he said vnto them, ¶ Where soeuer the bodie is, thither will also the Eagles resorte.
- ful to be ioyned to their head Iesus Christ: for they shall gather vnto him, as the rauening birdes about a carion.
- C H A P. XVIII.
- 2 By the example of the widow and the Publicane, Christ teacheth how to pray. 15 By the example of children, he exhorteth to humilitie. 28 Of the waye to be saved, and what things let. 29 The rewarde promised to him, 31 And of the crosse.
- 1 Ad ¶ he spake also a parable vnto them, to this ende, that they ought alwayes to pray, & not to ware faint,
- 2 Saying, There was a iudge in a certayne citie, which feared not God, neyther reuerenced man.
- 3 And there was a widowe in that citie, which came vnto him, saying, ¶ Doe me iustice against mine ^{aduersarie}.
- 4 And he woulde not for a time: but afterward he said with him self, Though I feare not God, nor reuerence man,
- 5 Yet because this widow troubleth me, I wil doe her right, least at the last she come and make me wearie.
- 6 And the Loyd said, Heare what the vnbrighteous iudge saith.
- 7 Nowe shal not God auenge his elect, which crye daye and night vnto him, peate, though he suffer long for them?
- 8 I tel you he wil auenge them quickly: but when the Sonne of man commeth, shall he finde faith on the earth?
- 9 ¶ he spake also this parable vnto certayne which trusted in their selues that they were iust, and despised other,
- 10 Two men went by into the Temple to praye: the one a Pharise, and the other a Publicane.
- 11 The Pharise stood and prayed thus with him selfe, ¶ God, I thanke thee that I am not as other men, extortioners, vniust, adulterers, or euen as this Publicane.
- 12 I fast twice in the weeke: I giue tithes of all that euer I possesse.
- 13 But the Publicane standing asafarre, woulde not lift vp so much as his eyes to heauen, but smote his breast, saying, ¶ God, be mercifull to mee a sinner.
- 14 I tell you, this man departed to his house iustified, rather then the other: for euery man that exalteth him selfe, shall be brought lowe, and he that humbleth himselfe, shall be exalted.
- 15 ¶ They brought vnto him also babes, that he should touche them. And when his disciples saw it, they rebuked them,
- 16 But Iesus called them vnto him, and sayd, Suffer the babes to come vnto

Mat 24. 28. r Nothing can hinder the faith

Ecclus. 18. 29. 10m. 12. 11. 1. theff. 3. 17.

a The Greeke word signifieth not to shrinke backe, as cowards do in war, or to giue place in afflictions or dangers.

b Who pleadeth against me.

c And seeme slow in reuenging their wrongs

d Whereby he declared his proude and disdainefull heart.

e These were signes of an humble and lowly heart.

f Or, and not the other.

g He meaneth the nurses

h The word signifieth young sucking babes which they carried in their armes.

i The Apostles rebuked.

h. He comprehendeth them that are infants of age, as them also, which are like vnto infants in simplicitie and plainesse. i Signifying that they ought to lay aside all mallice and pride. *Mat. 19. 16. mar. 10. 17.* k Because commonly they abused this word, Iesus sheweth him that he could not confesse him to bee good, except also he acknowledged that he was of God. *Exo. 20. 14.*

me, and forbid them Not: for of h such is the kingdome of God.

17 **W**herp I say vnto you, whosoeuer receiueth not the kingdome of God as a babe, he shall not enter therein.

18 * Then a certaine ruler asked him, saying, Good master, what ought I to do, to inherite eternall life?

19 And Iesus saide vnto him, Why callest thou me k good? none is good, saue one, euen God,

20 Thou knowest the commadements, * Thou shalt not commit adulterie: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witness: Honour thy father & thy mother.

21 And he saide, All these haue I kept from my youth.

22 Howe when Iesus heard that, he saide vnto him, Per lackest thou one thing. Sell all that euer thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, & come, followe me.

23 But when he heard those things, he was very heauie: for he was maruelous rich.

24 And when Iesus saw him so sorrowfull, he said, With what difficultie shall they that haue riches, enter into the kingdome of God?

25 Surely it is easier for a camel to goe through a needles eye, then for a riche man to enter into the kingdome of God.

26 Then saide they that heard it, And who then can be saued?

27 And he saide, The things which are vnpossible with men, are l possible with God.

28 ¶ * Then Peter said, Lo, we haue left all, and haue followed thee.

29 And he said vnto them, Wherp I say vnto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdome of Gods sake,

30 Which shall not receiue much more in this world, and in the world to come life euertlasting.

31 ¶ * Then Iesus tooke vnto him the twelue, and saide vnto them, Beholde, We goe by to Ierusalem, & all things shall be fulfilled to the Sonne of man, that are written by the Prophets.

32 For he shall be deliuered vnto the Gentiles, and shall be mocked, and shall be spitefully entreated, and shall be spitteed on.

33 And when they haue scourged him, they will put him to death: but the third day he shall rise againe.

34 But they vnderstoode none of these things, and this saying was hid from them, neither perceiued they the thinges, which were spoken.

35 ¶ * And it came to passe, that as he was come neere vnto Iericho, a certaine blinde man sat by the way side begging.

36 And when he heard the people passe

by, he asked what it meant.

37 And they said vnto him, that Iesus of Nazaret passed by.

38 Then he cried, saying, Iesus y Sonne of Dauid, haue mercie on me.

39 And they which went before, rebuked him, that he should hold his peace, but he cryed much more, ¶ a Sonne of Dauid, haue mercie on me.

40 And Iesus stoode still, and commaunded him to be brought vnto him. And when he was come neere, he asked him,

41 Saying, What wilt thou that I doe vnto thee? And he saide, Lorde, that I may receiue my sight.

42 And Iesus saide vnto him, Receiue thy sight: thy faith hath saued thee.

43 Then immediately he receiued his sight, & followed him, ¶ praising God: & all the people, when they saw this, gaue praise to God.

n The people vsed to call the Messias by this name, because they knew he should come of the stocke of Dauid, *Psal. 132. 11. Act. 2. 30.* o He was mindfull of the benefite receiued, and also the people were moued thereby to glorifie God.

CHAP. XIX.

a of Zaccheus, 12 The ten pieces of money, 38 Christ rideth to Ierusalem, and weepeth for it. 45 He chaseth out the merchants, 47 And his enemies seeke to destroy him.

1 **N**OWE when Iesus entred & passed through Iericho,

2 Beholde, there was a man named Zaccheus, which was the chiefe receiver of the tribute, and he was riche.

3 And he sought to see Iesus, who he should be, and could not for the people, because he was of a lowe stature.

4 Wherefore he ran before, & climed by into a wilde figge tree, that he might see him: for he should come that way.

5 And when Iesus came to the place, he looked by, and saue him and said vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.

6 Then he came downe hastily, and receiued him ioyfull.

7 And when all they saw it, they murmured, saying, that he was gone in to lodge with a sinner and an.

8 And Zaccheus stood foorth, and saide vnto the Lorde, Beholde, Lorde, the halfe of my goods I giue to the poore: and if I haue taken from any man by force, I restore him foure fold.

9 Then Iesus said to him, This day is saluation come vnto thine house, forasmuch as he is also become the sone of Abraham.

10 * For the Sonne of man is come to seeke, and to saue that which was lost.

11 And whiles they heard these things, he continued and spake a parable, because he was nere to Ierusalem, & because also they thought that the kingdome of God should shortly appeare.

12 He said therefore, ¶ a certaine noble

Or, a man of a wicked life. Or, false accusati on. a Zaccheus aduocatio was a signe, that the whole family was receiued to mercy. Notwithstanding this promise God referueth to him selfe free liberteie either to chuse or forsake as in Abrahams house. To be the sonne of Abraham is to be chosen freely. *Rom 9 8,* to walke in the

Or, sable rope.

l For he so gouerneth the hearts of his, that their riches doe not blinde them. *Mat. 19. 17. mar. 10. 28.*

m The litle that a man hath with the grace of God, is an hundredfold better then all the abundance that one can haue without him: but the chief recompence is in heauen. *Mat. 10. 17. mar. 10. 32.*

Mat. 20. 29. mar. 10. 46.

steppes of the faith of Abraham. *Rom 4. 12,* to do the workes of Abraham, *Iohn 8 39,* by the which things we are most assured of life euertlasting. *Rom 8. 29. Mat. 18. 11. Mat. 25. 14.*

de-
clare to them,
that he must yet
take great paines
before his king-
dome should be
established.
d This piece of
money is called
Mina, and the
whole summe
mounteth about
the value of se-
uenteene pound,
effering euery
piece about sixe
Nobles & seuen
pence.
e God will not
that his graces
remaine idle
with vs.
f Whereby wee
learne that the
second coming
of our Saviour
Christ shal be
more glorious,
& excellent then
it doeth now ap-
peare.

g They that sup-
presse the giftes
of God, and liue
in idleness, are
wout all excuse.
Chap. 2. 18. mar. 13.
22. & 25. 19. mar. 4.
25.
h He that faith-
fully bestoweth
y graces of God,
shall haue them
increased: but
they shall be take
away from him
that is vnprofi-
table, and vseeth
them not to
Gods glorie.
i Heresy we per-
ceiue the excel-
lent constancie
of Christ, who
nowwithstanding
he did now fight
against the ter-
ror of death, &
Gods iudgemēt:
yet went before
his fearefull dis-
ciples, & led the
way to death.
Mat. 11. 1. mar. 11. 1.
k Christ preuen-
teth such diffi-
culties as might
haue troubled
his disciples.

man wrote into e a kingdome, to re-
ceiue for him selfe a kingdome, and so to
come againe.
13 And he called his ten seruants, and des-
livered them ten d pieces of monney,
and saide vnto them, e Decurie till I
come.
14 Now his citizens hated him, & sent an
ambassage after him, saying, We will
not haue this man to reigne ouer vs.
15 And it came to passe, when he was
come f againe, and had receiued his
kingdome, that he commanded the ser-
uants to be called to him, to whom he
gave his monney, that he might knowe
what euery man had gaped.
16 Then came the first, sayeing, Loyde, thy
piece hath increased ten pierces.
17 And he said vnto him, Well, good ser-
uant: because thou hast bene faithfull
in a very litle thing, take thou authori-
tie ouer ten cities.
18 And the second came, sayeing, Loyde, thy
piece hath increased five pierces.
19 And to the same he said, Be thou also
ruler ouer five cities.
20 So the other came and said, Loyde, be-
hold thy piece, which I haue laid by in
a napkin.
21 For I feared thee, because thou art a
strait man: thou takest by, that thou
diddest not downe, and reapest that thou
diddest not sowe.
22 Then he said vnto him, Of thine owne
s mouth wilt I iudge thee, O euill ser-
uant. Thou knewest that I am a strait
man, taking by that I laid not downe,
and reaping that I did not sowe.
23 Wherefore then gauest thou my
monney into the banke, that at my com-
ming I might haue required it with
vantage?
24 And he saide to them that stood by,
Take from him that piece, and giue it
him that hath ten pierces.
25 (And they said vnto him, Loyde, he hath
ten pierces.)
26 * For I say vnto you, that vnto al the
that haue, it shall be giuen: and from
him that hath not, creat that hee hath,
shall be taken from him.
27 Moreover, those mine enemies, which
would not that I should reigne ouer
them, bring hither, and slaye them be-
fore me.
28 ¶ And when he had thus spoken, he
went forth: before, ascending vp to Je-
rusalem.
29 * And it came to passe, when he was
come nere to Bethphage, and Bethha-
nia, besides the mount which is called
the mount of Oliues, he sent two of his
disciples,
30 Saying, Go ye to the towne which is
before you, wherein, as soone as ye are
come, ye shall finde a colt tied, whereon
nener man sate: loose him, & bring him
hither.
31 ¶ And if any man aske you, why ye loose
him, thus shall ye saie vnto him, We

cause the Lord hath neede of him.
32 So they that were sent, went their
way, and found it as he had saide vnto
them.
33 And as they were loosing the colt, the
owners thereof sayde vnto them, Why
loose ye the colt?
34 And they said, The Lord hath neede
of him.
35 ¶ * So they brought him to Iesus, &
they cast their garments on the colt, &
set Iesus thereon.
36 And as he went, they spied their
clothes in the way.
37 And when he was nowe come nere
to the going downe of the mount of Oli-
ues, the whole multitude of the disci-
ples began to reioyce, & to prayse God
with a loude voyce, for al y great works
that they had seene,
38 Saying, Blessed be the king that com-
meth in the name of the Lord: peace
in heauen, and glorie in the highest
places.
39 Then some of the Pharises of the cos-
tume said vnto him, Master, rebuke thy
disciples.
40 But he answered, and saide vnto they,
I tell you, that if these should hold their
peace, the stones would crye.
41 ¶ * And when he was come nere, he
beheld the Citie, and wept for it,
42 Saying, O if thou hadest enie know-
n at the last in this thy daye of those things,
which belong vnto thy peace! but now
are they hid from thine eyes.
43 For the dayes shall come vpon thee,
that thine enemies shall cast a trench as
bout thee, and compass thee rounde, &
keepe thee in on every side,
44 And shall make thee euen with the
ground, and thy children which are in
thee, and they shall not leaue in thee a
stone vpon a stone, because thou knowest
est not the time of thy visitation.
45 ¶ * He went also into the Temple, and
began to cast out them that solde there-
in, and them that bought,
46 Saying vnto them, It is written,
* Mine house is y house of prayer, * but
ye haue made it a denie of thernes.
47 And he taught y davelyn in the Tem-
ple. And the high Priestes and the
Scribes, and the chiefe of the people
sought to destroy him.
48 ¶ But they could not finde what they
might do to him: for al the people ha-
ged vpon him when they heard him.
Or, in the day time. q That is, were most attent to heare.

CHAP. XX.

4 Christ stoppeth his aduersaries mouths by an o-
ther question. 5 Sheweth their destruction
by a parable. 23 The authoritie of Princes.
27 The resurrection, and his diuine power.
45 Hee reprooyneth the ambition of the
Scribes.

I Ad * it came to passe, that on one
of those dayes, as he taught y peo-
ple

1 They wish that
God may be ap-
peased & recon-
ciled with men:
and so by this
meanes be glo-
rified.
Chap. 21. 6. mat. 24.
1. mar. 13. 1.
m Christ partly
pitieth the Citie
which was fo-
nere her destruc-
tion, & partly vp
braideth their
malice which
would not im-
brace Christ
their Saviour, &
therefore pro-
nonneceth greater
punishment to
Ierusalem, then
to other Cities,
which had not
received like
graces.
n Meaning
Christ, without
whome there is
no saluation, and
with whom is all
felicitie.
o Through
thine owne ma-
lice thou art
blinded.
p And recei-
uedst not the Re-
deemer, which
was sent thee.
Mat. 21. 33.
mar. 11. 37.
Isa. 56. 7.
Ier. 7. 11.

Mat. 21. 23.
mar. 11. 37. 28.
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ple in the Temple, and preached the Gospel, the high Priests & the Scribes came vpon him with the Elders,

2 And spake vnto him, saying, Tell vs by what authoritie thou doest these things, or who is he that hath giuen thee this authoritie?

3 And he answered, & saide vnto them, I also will aske you one thing: tell mee therefore:

4 The baptisme of Iohn was it from heauen, or of men?

5 And they reasoned within themselves, saying, If we shall say from heauen, he will say, Why then belieued ye him not?

6 But if we shall say, Of men, all the people will stone vs: for they be persuaded that Iohn was a Prophet.

7 Therefore they answered, that they could not tell whence it was.

8 Then Iesus said vnto them, b Neither tel I you, by what authoritie I do these things.

9 ¶ Then began he to speake to the people this parable, * ¶ Certaine man pla[n]ted a vineyard, and let it forth to husbandmen: and went into a strange countrey, for a great season.

10 And at a time he sent a seruant to the husbandmen, that they should giue him of the fruite of the vineyard, but the husbandmen did beat him, and sent him away empty.

11 Againe he sent yet another seruant: and they did beat him, & foule intreated him, and sent him away empty.

12 Whosoer, he sent the third, and him they wounded, and cast out.

13 Then said the Lord of the vineyard, What shall I do? I will sende my beloved Sonne: it may be that they will do reuerence, when they see him.

14 But when the husbandmen saw him, they reasoned with them selues, saying, This is the heire: come, let vs kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore do vnto them?

16 He will come and destrope these husbandmen, & will giue out his vineyard to others. But when they heard it, they saide, God forbid.

17 ¶ And he behelde them, and saide, What meaneth this in them that is written, * The stone that the builders refused, that is made the head of the corner?

18 ¶ Whosoer shall fall vpon that stone, shall be broken: and on whomsoever it shall fall, it will grinde him to powder.

19 Then the high Priests and the Scribes the same houre went about to lay hands on him: (but they feared the people) for they perceived that he had spoken this parable against them.

20 ¶ And they watched him, and sent forth spies, which should saue themselves first, to take him in his talke, and to deliuer him vnto the power and

a By baptisme he comprehended all Iohns ministerie, who bare witness to Christ.

b By this meanes he made the ashamed and astonished.

c The Lewes were as Gods plants and his owne grafting, d God committed his people to the gouernours & priests. e He raised vp Prophets.

¶ Psal. 118. 22. isa. 28. 16. act. 4. 11. rom. 9. 33. 1. pet. 2. 7.

f For by it the buylding is ioynted together, & made strong. g They that stible and fall on Christ, thinking to oppress him, shall be overthrown themselves and destroyed.

Mat. 22. 16. mar. 12. 13. h They wayted for a convenient time and place.

authoritie of the gouernour.

21 And they asked him, saying, Master, we knowe that thou sayest, and teachest right, neither dost thou accept mans person, but teachest the way of God truly.

22 Is it lawfull for vs to giue Cesar tribute, or no?

23 But he perceived their craftines, and said vnto them, Why tempt ye me?

24 Shewe me a penie. Whose image & superscription hath it? They answered and said, Cesars.

25 Then he saide vnto them, * ¶ Giue then vnto Cesar the things which are Cesars, and to God those which are Gods.

26 And they could not reprove his saying before the people: but they marueled at his answer, and held their peace.

27 ¶ Then came to him certeine of the Sadduces (which denie that there is an resurrection) and they asked him,

28 Saying, Master, ¶ Moses wrote vnto vs, If any mans brother die hauing a wife, and he die without children, that his brother should take his wife, & raise by seede vnto his brother.

29 Nowe there were seuen brethren, and the first tooke a wife, and he died without children.

30 And the second tooke the wife, and he died childlesse.

31 Then the third tooke her: and so likewise the seuen dyed, and left no children.

32 And last of all, the woman dyed also.

33 Therefore at the resurrection, whose wife of them shall she be? for seuen had her to wife.

34 Then Iesus answered, and saide vnto them, The children of this world be like vniuerses, and are married.

35 But they which shall be counted worthy to enioy that world, and the resurrection from the dead, neither marrie wiues, neither are married.

36 ¶ For they can dye no more, for as much as they are equall vnto the Angels, and are the Sonnes of God, since they are the children of the resurrection.

37 And that the dead shall rise againe, euen ¶ Moses shewed it besides the bulsh, when he saide, The Lord is the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not the God of the dead, but of them which liue: for all liue vnto him.

39 Then certeine of the Pharises answered, & said, Master, thou hast well said.

40 And after that, durst they not aske him any thing at all.

41 ¶ Then said he vnto them, Wolue say they that Christ is Dauids sonne?

42 And Dauid him selfe saith in the booke of the Psalmes, * The Lord saide vnto my Lord, Sit at my right hand,

43 Till I shall make thine enemies thy

i They thought it vnlawfull to pay to a prince being an infidel, that which they were wont to pay to God in his Temple. Rom. 13. 7. ¶ The dutie which we owe to princes, letteth nothing that which is due vnto God.

Mat. 22. 23. mar. 12. 18. Deut. 25. 5.

l In this place he calleth at the children of this world which remaine in the same: or els matrimonie should not seeme to apperteyne to the children of God, as that wicked monster pope Cyricus taught against the manifest Scriptures m Since marriage is ordained to maintaine and increaseth mankind, when we shall be immortal, it shall not be in any wise.

n For although the wicked rise againe, yet that life is but death and an eternal destruction.

Exod. 1. 6. o Of the which are not, but of them which are. p The immortalitye of the soule can not be separated from the resurrection of the bodie, whercof here Christ properly speaketh. Mat. 22. 44. mar. 12. 30. ¶ Psal. 110. 6.

9 For the sonne is not Lord of his father, and therefore it followeth y^e Christ is God.

Chap. 11. 43. mat. 23. 6. mar. 12. 38.

- 44 Hearing David calleth him Lord, how is he then his sonne?
- 45 ¶ Then in the audience of al the peop^{le} he said unto his disciples,
- 46 Beware of the Scribes, which desire to go in long robes, and lone salutarions in the markets, and the highest seats in the Synagogues, & the chiefe rooms at feastes:
- 47 Which denoure widowes houses, es- uen under a colour of long praying: these shal receive greater damnation.

CHAP. XXI.

3 Christe commendeth the poore widowe, 6 He forewarneth of the destruction of Ierusalem, 8 Of false teachers, 9 Of the tokens and troubles to come, 27 Of the end of the world, 37 And of his daily exercise.

Mar. 12. 41.

- 1 Amen, which cast their gifts into the treasure,
- 2 And he sawe also a certaine poore widow, which cast in thither two mites,
- 3 And he saide, For a trueth I say unto you, that this poore widow hath cast in more then they al.
- 4 For they al of their superfluitie cast into the offerings of God: but she of her penurie hath cast in all the living that she had.
- 5 Nowe as some spake of the Temple, howe it was garnished with goodly stones, & with consecrate things, he said, Here these the things that ye looke vpon: the dayes wil come, wherin a stone shal not be left vpon a stone, that shal not be thowen downe.
- 7 Then they asked him, saying, Master, but when shall these thinges be? and what signe shall there be when these thinges shal come to passe?

a God esteemeth not the gift or almes by the quantitie or value, but by the heart and affection.

Chap. 19. 43. 44. mat. 24. 1. mar. 13. 1.

Or, gifts.

Eph. 5. 6. 2. thes. 2. 3.

b Christ then maketh answer of that, which was more necessarie for them, and not to the question they demanded.

Mat. 24. 7. mar. 13. 8.

- 8 And he saide, Take heede, that ye be not deceiued: for many wil come in my name, saying, I am Christ, and the time draweth nere: followe pee not then theretofore.
- 9 And when ye heare of warres and seditions, be not afraid: for these thinges must first come, but the ende followeth not by and by.
- 10 Then said he vnto them, Nation shal rise against nation, & kingdome against kingdome,
- 11 And great earthquakes shal be in diuers places, and hunger, and pestilence, and fearefull thinges, and great signes shal there be from heauen.
- 12 But before al these, they shal lay their handes on you, & persecute you, deliuering you vp to the Synagogues, and into prisons, & bring you before kinges and rulers for my Names sake.
- 13 And this shal turne to you, for a testimoniall.
- 14 Lay it by therefore in your heartes,

c This their suffrance shal both be a greater confirmation to the Gospele, and also by their constancie the tyranie of their enemies shal at length be manifest before God & man. Chap. 12. 12. mat. 10. 19. mar. 13. 11.

that ye premeditate not, what ye shall answer.

- 15 For I wil giue you a mouth & wise doime, wheragainst al your aduersaries shal not be able to speake, nor d resist.
- 16 Yea, ye shal be betrayed also of your parents, and of your brethren, & kindred, and friends, and some of you shal they put to death.
- 17 And ye shal be hated of all men for my Names sake.
- 18 Per there shall not one heare of your heades perish.
- 19 By your patience possesse your soules.
- 20 ¶ And when ye see Ierusalem beliedged with souldiers, then vnderstande that the desolation thereof is nere.
- 21 Then let them which are in Iudea, flee to the mountaynes: and let them which are in the middes therof, depart out: and let not them that are in the countrey, enter therein.
- 22 For these be the dayes of vengeance, to fulfil all thinges that are writen,
- 23 But woe be to them that be with child, & to them that giue sucke in those daies: for there shalbe great distresse in this land, and wrath ouer this people.
- 24 And they shall fall on the edge of the sword, & shalbe led captiue into al nations, and Ierusalem shalbe troden vnder foote of the Gentiles, until the tyme of the Gentiles be fulfilled.
- 25 ¶ Then there shalbe signes in sunne, and in the moone, and in the starres, and vpon the earth trouble among the nations with perplexitie: the sea and the waters shal roare.
- 26 And mens hearts shal faile them for feare, and for looking after those thinges which shal come on the world: for the powers of heauen shalbe shaken,
- 27 And then shal they see the Sonne of man come in a cloude, with power and great glory.
- 28 And when these thinges beginne to come to passe, then looke vp, and lift vp your heades: for your redemption draweth nere.
- 29 And he spake to them a parable, Bewold, the fig tree, and al trees,
- 30 When they now shewte forth, ye seeing them, knowe of your owne selves, that sommer is then nere.
- 31 So likewise when ye see these thinges come to passe, knowe pee that the kingdome of God is nere.
- 32 Verly I say vnto you, This age shal not passe, til al these thinges be done.
- 33 Heauen and earth shal passe away, but my words shal not passe away.
- 34 Take heede to your selves, lest at any time your hartes be oppressed with surfeiting & drunkennes, and cares of this life, and lest that dape come on you at vnwares.
- 35 For as a snare shal it come on al the that dwell on the face of the whole earth,
- 36 Watch theretofore, and pray continually, that

d For though they were so impudent to resist, yet trueth euer gaineth the victorie.

Mat. 10. 30.

e That is, liue joyfully & blessedly euen vnder the crosse. Mat. 24. 15. mar. 13. 14. dan. 9. 27.

f Gods wrath against this people shall appeare by calamities and plagues, wherwith he wil punish them. g He meaneth their iniquities to receive likewise their punishment afterward. lsa. 13. 10. ier. 32. 7. mat. 24. 29. mar. 13. 24.

Rom. 8. 23. h The effect of that redemption which Iesus Christ hath purchased, shal the fully appeare.

i For all these thinges came within fiftie yeetes after.

k To catch and intangle them, wherfoer they be in the world.

that

Or, that ye may be made worthy.

16 *That ye may be counted worthy to escape all these things that shall come to passe, and that ye may stand before the Soune of man.*

37 *I knowe in the day tyme he taught in the Temple, and at night he went out, and abode in the mount that is called the mount of Oliues,*

38 *And all the people came in the morning vnto him, to heare him in the Temple.*

CHAP. XXII.

4 *Conspiracie against Christ. 7 They ate the Passouer. 19 The institution of the Lordes Supper. 24 They strike who shall be greatest, and he reproacheth them. 42 He prayeth vpon the mount. 47 Iudas treason. 54 They take him, and bring him to the high Priestes house. 60 Peter denieth him thrise, and yet repenteth. 67 Christ is brought before the Councell, where he maketh ample confession.*

1 **N**ow * the ^a feast of vbleanened bread beuene neere, which is called the Passouer.

2 *And the hie Priestes and Scribes sought howe they might kill him: for they feared the people.*

3 *Then entred Satan into Judas, who was called Iscariot, and was of the number of the twelue.*

4 *And he went his way, and communed with the hie Priestes and ^b captaines, howe he might betray him to them.*

5 *So they were ^c glad, and agreed to giue him money.*

6 *And he consented, and sought oportunitie to betray him vnto them, when the people were away.*

7 *I * Then came the day of vbleanened bread when the Passouer ^d must be sacrificed.*

8 *And he sent Peter and John, saying, Goe, and prepare vs the Passouer, that we may eate it.*

9 *And they sayde to him, Where wilt thou that we prepare it?*

10 *Then he sayde vnto them, Beholde, when ye be entred into the cite, there shall a man meeete you, bearing a pitcher of water: followe him into the house that he entred in,*

11 *And say vnto the good man of the house, The Master saith vnto thee, Where is the lodging where I shall eate my Passouer with my disciples?*

12 *Then he shall shewe you a great hie chäber trimmed: there make it ready.*

13 *So they went, and founde as he had saide vnto them, and made ready the Passouer.*

14 ** And when the ^e honre was come, he sate downe, and the twelue Apostles with him.*

15 *Then he saide vnto them, I haue earnestly desired to eate this Passouer with you before I suffer.*

16 *For I say vnto you, I vnto you, I will not eate of it any more, vntill it be fulfilled in the kingdome of God.*

17 *And he tooke the cuppe, and gaue thanks, and saide, Take this, and drinke it among you.*

18 *For I say vnto you, I wil not drinke of the fruite of the vine, vntill the kingdome of God be come.*

19 ** And he tooke bread, and when he had giuen thanks, he brake it, & gaue to them, saying, & This is my body, which is giuen for you: doe this in the remembrance of me.*

20 *Likewise also after supper he tooke the cuppe, saying, This cuppe is the newe ^h Testament in my blood, which is shed for you.*

21 ** Pet beholde, the hand of him that betrayeth me, is with me at the table.*

22 *And truly the Soune of man goeth as it is ⁱ appointed: but w^e be to that man, by whome he is betrayed.*

23 *Then they began to enquire among them selues which of them it should be, that should do that.*

24 *I * And there arose also a strife among them, which of them should seeme to be the greatest.*

25 *But he said vnto them, The kinges of the Gentiles reigne ouer them, and they that beare rule ouer them, are called ^k Glorious lordes.*

26 *But ye shal not be so: but let the greatest among you be as the ^l least: and the chiefest as he that serueth.*

27 *For who is greater, he that sitteth at table, or he that serueth? is not he that sitteth at table? And I am among you as he that serueth.*

28 *And ye are they which haue continued with me in my tentations.*

29 *Therefore I ^m appointe vnto you a kingdome, as my Father hath appointed to me,*

30 ** That ye may ⁿ eate, and drinke at my table in my kingdome, & sit on seats, and iudge the twelue tribes of Israel.*

31 *¶ And the Lord said, Simon, Simon, beholde, Satan hath desired you, ^o as wheat to winnow you, as wheat.*

32 *But I haue prayed for thee, that thy faith ^p faile not: therefore when thou art conuerted, strengthen thy brethren.*

33 ** And he said vnto him, Lord, I am ready to goe with thee into prison, & to death.*

34 *But he sayde, I tell thee, Peter, the cocke shall not crowe this day, before thou hast thrise denied, that thou knowest me.*

35 *¶ And he saide vnto them, * When I sent you without bagge, and scrippes, & shoes, lacked ye any thing? And they saide, Nothing.*

36 *Then he saide to them, But nowe he that hath a bag, let him take it, & likewise a scrip: and he that hath none, let him sell his coate, and ^q buy a sword.*

37 *For I say vnto you, that yet ^r I same which is written, must be performed in me, * Then with the wicked was he nombred: for doutelesse those thinges which are written of me, haue an ende.*

Mat. 26. 1. mar. 14. 1. a The feast was so called, because they could eate no leauened bread for ^y space of seuen dayes: for so long ^y feast of the Passouer continued. b Such as were appointed to keepe the Temple. c For they were in doubt what way to take before this occasi^on was offered. Mat. 26. 17. mar. 14. 13. d According to Gods commandement which was first to offer it, and after to eate it. Mat. 26. 20, mar. 14. 17, 18. e Which was in the euening about the twilight, which time was appointed to eate the Passouer, f He meaneth ^y this is the last time ^y he would be conuertant wth them as he was before, or so cat with them.

Mar. 16. 26, mar. 14. 22. 1. cor. 11. 23. g The bread is a true signe, & an assured testimonie that ^y body of Iesus Christ is giuen for the nourriture of our soules: likewise the wine signifieth that his blood is our drinke to refresh and quicken vs euerlastingly. h The signe of ^y new couenant which is established and ratified by Christs blood. Ioh. 1. 3. Ipsi. 41. 9. i By the secret counsell of God, as Act. 4. 28. Mar. 10. 25. mat. 10. 43. k Meaning, that they haue vaine & flattering titles giuen them, for as much as they are nothing lesse then their names do signifie. Or, yong. 18. ^o Or, leane by bequest. Mar. 19. 28. l By this similitudes he declar^{eth} ^y they shall be partakers of his glory: for in heau^e is neither eating nor drinking. 1. Pet. 5. 8. m Satan seeketh by all meanes to disquiet the Church of Christ, to disperse it, and to shake it from ^y true faith. n It was fore shaken, but yet not ouerthrowen. Mat. 26. 34, 35. mar. 14. 29, 31. Ioh. 13. 38. Mat. 10. 9, 10. o By this he sheweth them ^y which they must forsake great troubles & afflictions.

p They were yet so rude that they thought to haue resisted with material weapons, whereas Chr. ft warneth them of a spiritual fight, wherein as well their life as faith should be in danger.

Mat. 26. 36.
mar. 14. 31.
john 18. 11.
Mat. 26. 41.
mar. 14. 38.
q Meaning his death & passion.
r The word significeth y^e sorrow that Christ had conceiued, not only for feare of death, but of his fathers iudgement and wrath against sinne.
Mat. 26. 47.
mar. 14. 43.
john 18. 30.

38 And they said, Lord, beholde, here are two swordes. And he said vnto them, It is enough.

39 ¶ And he came out, and went (as he was wont) to the mount of Olives: and his disciples also followed him.

40 * And when he came to the place, he sayde to them, Pray, lest ye enter into temptation.

41 And hee gate him selfe from them, about a stones cast, and kneeled downe, and prayed.

42 Saying, Father, if thou wilt, take away this cup from me: neuertheless, not my will, but thine be done.

43 And there appeared an Angel vnto him from heauen, comforting him.

44 But being in an agonie, he prayed more earnestly: and his sweat was like droppes of blood, trickling downe to the ground.

45 And he rose vp from prayer, & came to his disciples, and found them sleeping for heaumes.

46 And he said vnto them, Why sleepe ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, beholde a companie, & he that was called Judas came of y^e twelue, went before them, and one of them went vnto Iesus to kisse him.

48 And Iesus said vnto him, Judas, bestrapest thou the sonne of man with a kisse?

49 Now when they which were about him, saw what would follow, they sayd vnto him, Lord, shal we smite wth sword?

50 And one of the more a servant of the hie Priest, & strooke of his right eare.

51 Then Iesus answered, and said, Suffer them thus farre: and he touched his eare, and healed him.

52 Then Iesus said vnto the hie Priests, and captaynes of the Temple, and the Elders which were come to him, Wepe come out as vnto a thicke wth swordes and staves?

53 When I was dapply with you in the Temple, ye stretched not forth y^e hands against me: but this is your very heere, and the y^e power of darkenes.

54 ¶ Then toke they him, and led him, and brought him to the hie Priests house. And Peter followed a farr of.

55 * And when they had kindled a fire in the middes of the hall, and were set downe together, Peter also satte downe among them.

56 And a certaine maid beheld him as he sat by the fire, & hauing wel looked on him, said, This ma was also with him.

57 But he denied him, saying, Woman, I knowe him not.

58 And after a little while, another man saw him, & said, Thou art also of them, But Peter said, Man, I am not.

59 And about the space of an houre after, a certaine ocher affirmed, saying, Verily euen this man was with him: for he is also a Galilean.

60 And Peter said, Man, I knowe not what y^e sayest. And immediatly while he yet spake, the cocke crowe.

61 Then the Lord turned backe, and looked vpon Peter: and Peter remembred the word of the Lord, howe he had saide vnto him, * Before the cocke crowe, thou shalt denie me thise.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that helde Iesus, mooked him, and strooke him.

64 And when they had blinded olded him, they smote him on the face, and asked him, saying, * Prophecie who it is that smote thee.

65 And many other things blasphemyously spake they against him.

66 * And alsoone as it was day, the Elders of the people, and the hie Priests and the Scribes came together, & led him into their Councell,

67 Saying, * Art thou the Christ? tel vs. And he said vnto them, If I tell you, ye will not beleue it.

68 And if also I aske you, ye will not answer me, nor let me go.

69 * Hereafter shal the Sonne of man sit at the y^e right hand of the polver of God.

70 Then said they all, Art thou then the Sonne of God? And he saide to them, Ye say that I am.

71 Then said they, What neede wee any further witness: for we our selues haue heard it of his owne mouth.

CHAP. XXIIJ.

1 Iesus is brought before Pilate and Herode. 2 Of Barabbas. 3 Of Simon the Cyrenian. 4 The women make lamentation. 5 Christ crucified. 6 He prayeth for his enemies. 7 He connecteth the thiefe and many others at his death. 8 And is buried.

1 **T**hen the whole multitude of them arose, and led him vnto Pilate.

2 And they began to accuse him, saying, We haue founde this man peruerting the people, and forbidding to pay tribute to Celsar, saying, That he is Christ a King.

3 * And Pilate asked him, saying, Art thou the King of the Jewes? And he answered him, and saide, Thou saiest it.

4 Then said Pilate to the hie Priests, and to the people, I finde no fault in this man.

5 But they were the more fierce, saying, He moueth y^e people, teaching throughout all Iudaea, beginning at Galilee, eue to this place.

6 Nowe when Pilate hearde of Galilee, he asked whether the man were a Galilean.

7 And when he knewe that he was of Herods iurisdiction, hee sent him to Herod, which was also at Ierusalem in those dayes.

8 And when Herod saw Iesus, he was exceedingly glad: for he was desirous to see him of a long season, because he had heard

Mat. 26. 34.
john 13. 31.

t They scoffed at him, because the people thought he was a Prophet.
Mat. 27. 1. mar. 15. 2. john 18. 28.
u They asked not to the ende that the truth might be knowe (for the thing was to manifest) but for malice they bare towards Christ.
x At his second coming.
y As in the second place of honour & dignitie.

f For now God gaue libertie to Satan, whose ministers they were, to excrete his rage against him: which thing we see is governed by the providence of God.

Mat. 26. 69.
mar. 14. 66.
john 18. 25.

Mat. 22. 31. mar. 12. 17.
a Who was the chief gouernour and had the examination of matters of life and death.
Mat. 27. 11. mar. 15. 1. john 18. 33.

b To rid his hands, and to gratifie Herod.
Or, at that time.
c Of a certaine curiositie.

Or, miracle.

d For Christ came not to defend himself, neither yet would please the vaine curiositie of this tyrant.

Or, bands, or, traine.

e Commonly this was a robe of honour, or excellencie: but it was giuen to Christ in mockage.

Or, in bright colour.

Mat. 27. 23. mar. 15. 14. Iohn. 18. 38. &. 19. 4.

Or, by him.

f For the Romanes had giuen such franchises & liberties to the Iewes, which was but a tradition, and not according to the word of God.

g The iudge giueth sentence w^{ch} Christ, before he condemneth him, whereby plainly appeareth Iesus innocencie.

Mat. 27. 32. mar. 15. 21.

Or, women of Ierusalem.

Isa. 2. 19. hose. 10. 8. Ierul. 6. 16.

heard many things of him, & trusted to haue some signe^e lighte done by him.

9 Then questioned he with him of many things: but he answered him nothing.

10 The hie Priests also & Scribes stood forth, and accused him vehemently.

11 And Herode with his^e men of warre despised him, and mocked him, and as raised him in^e white, and sent him againe to Pilate.

12 And the laune day Pilate and Herode were made friends together: for before they were enemies one to another.

13 ¶ Then Pilate called together the hie priests, and the rulers, and the people.

14 * And said vnto them, He haue brought this man vnto me, as one that peruerseth the people: and behold, I haue examined him before you, and haue found no fault in this man, of those things wherof ye accuse him:

15 Now per Herode: for I sent you to him: and no yet, nothing worthy of death is done^e to him.

16 I wil therefore chastise him, & let him loose.

17 (For of necessitie he must haue let one loose vnto them at the feast.)

18 Then all the multitude cried at once, saying, Away with him, and deliuer to vs Barabbas:

19 Which for a certaine insurrection made in the cite, & murther was cast in prison.

20 Then Pilate spake agayne to them, willing to let Iesus loose.

21 But they cryed, saying, Crucifie, crucifie him.

22 And he said vnto them the third time, But what euil hath he done? I find no cause of death in him: I will therefore chastise him, and let him loose.

23 But they were insat with loud voyces, and required that he might be crucified: and the voyces of them, and of the hie Priests prevailed.

24 So Pilate gaue sentence, that it should be as they required.

25 And he let loose vnto them him that for insurrection and murder was cast into prison, whom they desired, and desired Iesus to do with him what they would.

26 ¶ And as they led him away, they caught one Simon of Cyrene, comming out of the fieelde, and on him they layde the crosse, to beare it after Iesus.

27 And there foloweth him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Iesus turned backe vnto them, and saide, Daughters of Ierusalem, weepe not for me, but weepe for your selues, and for your children.

29 For behold, the dayes wil come, when men shall say, Blessed are the barren, & the wombes that neuer bare, and the paps which neuer gaue sucke.

30 They shall then beginne to saye to the King of Iames, * Fall on vs: and so the

hyles, Couer vs.

31 * For if they do these things to a green tree, what shall be done to the dry?

32 * And there were two others, which were euill doers, ledde with him to be slayne.

33 And when they were come to the place, which is called Caluarie, there they crucified him, and the euill doers: one at the right hande, and the other at the left.

34 Then saide Iesus, Father, forgive them: for they know not what they do. And they parted his raiment, and cast lottes.

35 And the people stood, and beheld: and the rulers mocked him with them, saying, He saued others: let him saue him selfe, if he be the Christe, the Chosen of God.

36 The souldiers also mocked him, and came and offered him vineger,

37 And saide, If thou be the king of the Iewes, saue thy selfe.

38 And a superscription was also writte vnder him, in Graeke letters, and in Latine, and in Hebrew, THIS IS THE KING OF THE IEWES.

39 ¶ And one of the euill doers, which were hanged, raped on him, saying, If thou be the Christ, saue thy selfe and vs.

40 But the other answered, & rebuked him, saying, Fearest thou not God, seeing thou art in the same condemnation?

41 We are in drede righteously here: for we receiue things worthy of that we haue done: but this man hath done nothing amisse.

42 And he said vnto Iesus, Lord, remember me, when thou comest into thy kingdome.

43 Then Iesus said vnto him, Verely I say vnto thee, to day shalt thou be with me in paradise.

44 ¶ And it was about the sixth houre: and there was a darkenes ouer all the land, vntil the ninth houre.

45 And the sunne was darkened, and the vail of the Temple rent through the middes.

46 And Iesus cryed with a loud voyce, and said, * Father, into thine handes I commend my spirit. And when he thus had said, he gaue by the ghost.

47 ¶ Now when the Centurion sawe what was done, he glorified God, saying, Of a suretie this man was iust.

48 And all the people that came together to that sight, beholding things, which were done, afoote their vestes, and returned.

49 And at his acquaintance stood a farre of, and the women that folowed him from Galile, beholding these things.

50 ¶ And behold, there was a man named Ioseph, which was a Counsellor, a good man and iust.

51 He did not consent to the counsell and dedde of them, which was of Barinatha, a cite of the Iewes: who also him selfe

1. Per. 4. 17. If the innocent be thus handled, what shall the wicked man be? Mat. 27. 38. mar. 15. 27. Iohn. 19. 18. *Or, the place of sculler.*

i Whome God hath before all others appointed to be Messias: otherwise the Scriptures calleth them the elect of god, who he hath chosen before all beginning to life everlasting. k Mixt with myrrhe and gall to hasten his death.

l That the thing might be knowne to all nations, because these three languages were most common.

m The condemnation which thou now sufferest, causeth it thee not to feare Gods

n Which was midday.

T. Ioh. 31. 5.

Or, captain. o The Romane Captaine, who had charge ouer an hundred men.

Mat. 27. 57. mar. 15. 43. Ioh. 19. 38.

Or, waiter

Or, had embraced.
p He looked for the redeemer, by whom all should be restored.

17 A wa tred by the kingdome of Iudaea.
52 He went unto Pilate, and asked the body of Iesus,
53 And toke it downe, and wrapp'd it in a linnen cloth, & laid it in a tombe hewen out of a rocke, wherein was neuer man put lapd.
54 And that day was the preparati- on, and the Sabbath: diene on.
55 And the women also that followed after, which came with him from Galile, behelde the sepulchre, and howe his body was laid.
56 And they returned, and prepared ob- dours, and ornaments, and rested the Sabbath day, according to the com- mandement.

CHAP. XXIII

1 The women come to the grave. 13 Christ appeareth unto the two disciples that goe toward Emmaus. 36 He kandelth in the middes of his disciples, and openeth their understanding in the Scriptures. 47 He gaue them a charge. 51 He ascended vp to heauen. 53 His disciples worship him, 53 And of their daily exercise.

Mat. 28. 1. mar. 16. 1. ioh. 20. 1. a Which was the first day after the first Sabbath of the feast.

1 **N**owe the first day of the weeke early in the morning, they came unto the sepulchre, and brought the odours, which they had prepared, and certaine women with them.
2 And they found the stone rolled awaye from the sepulchre,
3 And went in, but found not the body of the Lord Iesus.

b Two Angels in forme of men.

4 And it came to passe, that as they were amased therat, beholde, two men suddenly stood by them in shining vestures.

5 And as they were afraide, and bowed downe their faces to the earth, they said to them, Why seeke ye him that liueth, among the dead?
6 He is not here, but is risen: remember howe he spake vnto you, when he was yet in Galile.

Chap. 9. 22. mat. 17. 23. ioh. 8. 31.

7 Saying, that the Sonne of man must be deliuered into the hands of sinfull men, and be crucified, and the third day rise againe.
8 And they remembered his words,
9 And returned from the sepulchre, and tolde all these things vnto the eleven, and to all the remnant.

10 Nowe it was Marie Magdalene and Joanna, & Marie the mother of James, and other women with them, which tolde these things vnto the Apostles.
11 But their words seemed vnto them, as a fained thing, neither beleued they them.
12 Then arose Peter, and ran vnto the sepulchre, and looked in, and saw the linnen clothes laid by them selues, and departed wondering in him selfe at that which was come to passe.

Mar. 16. 12. c Which is about seuen miles and an halfe.

13 **T**he same daye, two of them went that came daye to a towne which was from Ierusalem about thye scoze fur- longs, called Emmaus.

14 And they talked together of all these things that were done.
15 And it came to passe, as they communed together, and reasoned, that Iesus himselfe diue here, & went with them.
16 But their eyes were holden, that they could not knowe him.
17 And he said vnto them, What manner of communications are these that ye haue one to another as ye walke, and are sad?

d Heieby appeareth that they had faith, although it was weak.
e This declar-eth that we can neither see, nor vnderstand till God open our eyes.
f For the thing was so notorious, that all men might haue knowne it.

18 And the one (named Cleopas) answered, & said vnto him, Art thou only a stranger in Ierusalem, and hast not knowen the things which are come to passe therein in these dayes?
19 And he said vnto them, What things? And they saide vnto him, Of Iesus of Nazaret, which was a Prophet, mighty in dede and in woide before God, and all the people,
20 And howe the hie Priests, & our rulers deliuered him to be condemned to death, and haue crucified him.

g They vnder- stood not yet what was the deli- uerance that Iesus Christ purchased for vs, but looked for some worldly prosperitie.

21 But we trusted that it had bene hee that should haue deliuered Israel, and as touching all these things, to day is the third day, that they were done.

22 Pea, and certaine women among vs made vs astounded, which came early vnto the sepulchre.
23 And when they found not his bodie, they came, saying, that they had also scene a vision of Angels, which sayde that he was aliu.

h Infidelitie is reproued.

24 Therefore certaine of them which were with vs, went to the sepulchre, and found it euen so as the women had said, but him they sawe not.

25 Then he sayde vnto them, O fooles and slowe of heart to beleue all that the Prophets haue spoken,
26 Ought not Christ to haue suffred these things, and to enter into his glorie?

i Christ onely is the interpreter of the Scriptures for both the be- ginning and ende thereof diue vs to him, because he is the Sauiour & is promised.

27 And he began at Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were written of him.

28 And they drew nere vnto the towne, which they went to, but hee made as though hee would haue gone further,
29 But they constrained him, saying, Abide with vs: for it is towards night, and the day is farre spent. So he went in to tarie with them.

30 And it came to passe, as he sat at table with them, he tooke the bread, and gaue thanks, and brake it, and gaue it to them.
31 Then their eyes were opened, and they knewe him: but hee was taken out of their sight.

k Because christ did both shut their eyes and open them, hee would keepe them in suspence till his time came to manifest him selfe vnto them.

32 And they sayd betwene them selues, Did not our hearts burne within vs, while hee talked with vs by the way, and when hee opened to vs the Scriptures?

l According to the custome: the which manner of praying before meales they vse to this day.

33 And they rose by the same howe, and returned to Ierusalem, and founde the eleven gathered together, and them

that were with them,
 34 Which said, The Lord is risen in deed,
 and hath appeared to Simon.
 35 Then they told what things were done
 in the way, and how he was known
 of them in breaking of bread.
 36 ¶ And as they spake these things,
 Jesus him self stood in the middes of
 them, and said vnto them, Peace be to
 you.
 37 But they were abashed & afraid, sup-
 posing that they had seene a spirit.
 38 Then he sayd vnto them, Why are ye
 troubled? and wherefoze doe doubtēs a-
 rise in your hearts?
 39 Behold mine hands and my feete: for
 it is I my selfe: handle me, and see: for a
 spirit hath not flesh and bones, as ye see
 me haue.
 40 And when he had thus spoken, hee
 shewed them his hands and feete.
 41 And while they yet beleued not for
 ioye, and wondered, he sayd vnto them,
 Haue ye here any meat?
 42 And they gaue him a piece of a boyled
 fish, and of an honny combe,
 43 And hee tooke it, and did eate befoze
 them.
 44 And hee saide vnto them, These are
 the wordes, which I spake vnto you

while I was yet with you, That all
 must be fulfilled which are written of
 me in the Lawe of Moyses, & in the Pro-
 phets, and in the Psalmes.
 45 Then opened he their vnderstanding,
 that they might vnderstand the Scrip-
 tures,
 46 And sayd vnto them, Thus is it writ-
 ten, and thus it behoued Christ to suf-
 fer, and to rise againe from the dead the
 third day,
 47 And that repentance, and remission
 of sinnes should be preached in his
 Name among all nations, beginning
 at Jerusalem.
 48 Now ye are witnesses of these things.
 49 And behold, I wil send the promises of
 my Father vpon you: but tarie ye in
 the cite of Jerusalem, vntill ye be en-
 dued with power from an hee.
 50 Afterward he led them out into Be-
 thania, and lift vp his hands, and bless-
 ed them.
 51 And it came to passe, that as he bless-
 ed them, he departed from them, and
 was caried vp into heauen.
 52 And they worshipped him, and return-
 ed to Jerusalem with great ioye,
 53 And were continually in the Temple,
 praying, and lauding God, Awea.

Iohn. 1. 3. 26. all. 1. 4
 n Which was til
 Witsontide,
 when the holy
 Ghost was sent
 from heauen.

Mar. 16. 19.
all. 1. 9.

THE HOLY GOSPEL OF IESVS Christ, according to Iohn.

C H A P. I.

*6. 14. 17 The diuinitie, humanitie, and office of
 Iesus Christ. 15 The testimonie of Iohn. 39 The
 calling of Andrew, Peter, &c.*

*Or, before the be-
 ginning,
 a Christ is God.
 before all time.
 b The Sonne is
 of the same sub-
 stance with the
 Father.
 c No creature
 was made with-
 out Christ.
 d Whereby all
 things are quick-
 ned and prefer-
 ued.
 e The life of
 man is more ex-
 cellent then of a-
 ny other crea-
 ture, because it
 is ioyned with
 light and vnder-
 standing.
 f Mans minde is
 full of darkenes
 because of the
 corruption ther-
 of.*

I
2
3
4
5
6
7
8
9
10



¶ **I**n the beginning
 was the Word,
 and the Word was
 with God, & that
 Word was God.
 The same was in
 the beginning with
 God.
 All things were
 made by it, and without
 it was made
 nothing that was made.
 In it was life, and the
 life was the
 light of men.
 And the light shineth
 in the darkenes,
 and the darkenes com-
 prehended it not.
 ¶ There was a man
 sent from God,
 whose name was
 Iohn.
 The same came for
 a witness, to beare
 witness of the light,
 that all men through
 him might beleeue.
 He was not that light,
 but was sent to
 beare witness of the
 light.
 That was the true
 light, which lighteth
 euery man that
 cometh into the
 world.
 He was in the world,
 & the world was
 made by him: and the
 world knewe
 him not.

11 He came vnto his owne,
 & his owne
 receiued him not.
12 But as many as
 receiued him, to the
 pee gave power to
 beere the sonnes of
 God, euen to them
 that beleeue in his
 Name,
13 Which are borne
 not of blood, nor
 of the will of the
 flesh, nor of the
 will of man, but of
 God.
14 And the Word
 was made flesh,
 and dwelt among vs,
 (and we saw the
 glorie thereof, as
 the glorie of the
 onely begotten
 Sonne of the
 Father) full of
 grace and truth,
15 ¶ Iohn bare
 witness of him,
 & cried, saying,
 This was he of
 whom I said,
 He that cometh
 after me, is preferred
 before me: for he
 was before me.
16 And of his
 fulnes haue all
 we receiued,
 and grace for
 grace.
17 For the Law
 was giuen by
 Moses, but grace
 and truth came
 by Iesus Christ.
18 ¶ No man
 hath seene God
 at any time: the
 onely begotten
 Sonne, which is
 in the bosome
 of the Father, he
 hath declared
 him.
19 ¶ Then this
 is the record of
 Iohn, when the
 Jewes sent Priests
 & Leuites from
 Jerusalem, to
 aske him, Who
 art thou?
20 And he
 confesse, and
 denied not, and
 sayd plainly,
 I am not the
 Christ.

To the Israe-
 lites, who were
 his peculiar peo-
 ple.
 i Meaning a pri-
 uiledge or digni-
 tie.
Mat. 1. 16. Ioh. 1. 7,
11.
 k He was for-
 med and made
 man by the ope-
 ration of the
 holie Ghost
 without the
 operation of
 man.
Mat. 17. 2.
2. pet. 1. 17.
 l Or, proceeding
 from the Father.
Col. 1. 29. & 2. 9.
 m Or, more
 excellent
 then I.
 n More abun-
 dant
 grace then by
 Moses.
1. Tim. 4. 16.
1. Ioh. 4. 19.
 o Meaning, hee
 is most deere,
 &
 straitly ioyned
 to his Father,
 not
 onely in loue,
 but also in
 nature & vnion.
 n And so God
 that be-
 fore was inuisi-
 ble, was made,
 as it were,
 visible in
 Christ. *1. Ioh. 1. 3. 5.*

*Mat. 3. 1. Mar. 1. 4. Ioh. 1. 3. 7. Or, in borne. Ioh. 1. 3. 7. Because they
 did not worship him as their God, Rom. 1. 21. A.C. 14. 3.*

onely in loue, but also in nature & vnion. n And so God that be-
 fore was inuisible, was made, as it were, visible in Christ. *1. Ioh. 1. 3. 5.*
21 And

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

1 Jn. 4. 3. mat. 3. 1. Luke 3. 4.

Mat. 3. 11. Mar. 1. 7. Lu. 3. 16. Act. 1. 5. 11. 16. 19. 4.

p Signifying the original sinne, which is y fountain of all sinnes, and therewithal other sinnes. q That is by sight, but onely by the reuelatio of God.

Mat. 3. 16. Mar. 1. 10. Luke 3. 22.

r Who giueth the vertue & effect to baptisme, a accomplishing y thing which is thereby represented. s He alludeth to y Paschal lambe which was a figure of Christ. t Or, where is thy lodging? or whither goest thou? For he dwelled in Nazareth, and was there as a stranger. u That was, two houres before night. x How Iohn said, that Iesus was the lambe of God.

Or, the anointed.

21 And they asked him, What then? Wert thou Elias? And he said, I am not. Wert thou the Prophet? And he answered, No.

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

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

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

25 And they asked him, and sayde vnto him, Why baptisest thou then, if thou be not the Christ, neither Elias, nor the Prophet?

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

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

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

29 ¶ The next day Iohn seeth Iesus coming vnto him, and sayth, Behold the lambe of God, which taketh away the sinne of the world.

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

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

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

33 And I knewe him not: but he that sent me to baptize with water, he saide vnto me, Upon whom thou shalt see the Spirit come downe, and tarry still on him, that is he which baptiseth with the holy Ghost.

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

35 ¶ The next daye, Iohn stood againe, and two of his disciples:

36 And he beheld Iesus walking by, and said, Behold the lambe of God.

37 And þ two disciples heard him speak, and followed Iesus.

38 Then Iesus turned about, & saw the folow, and said vnto them, What seeke ye? and they saide vnto him, Rabbi (which is to say by interpretation, Master): where dwellest thou?

39 He sayde vnto them, Come, and see. They came and saw where he dwelt, & abode with him that day: for it was about the tenth houre.

40 Andrew, Dims Peters brother, was one of the two which had heard it of Iohn, and that followed him.

41 The same foimde his brother Simon first, and said vnto him, We haue found the Messias, which is by interpretation, the Christ.

42 And he brought him to Iesus. And Iesus beheld him, and said, Thou art Simon the sone of Iona: thou shalt be called Cephas, which is by interpretation, a stone.

43 ¶ The day following, Iesus would go into Galile, and foimde Philippe, and said vnto him, Followe me.

44 Nowe Philippe was of Bethsaida, the cite of Andrew and Peter.

45 Philippe found Nathanael, and said vnto him, We haue found him, of whom Moyses did write in the Lawe, and the Prophets, Iesus of Nazareth þ sone of Ioseph.

46 Then Nathanael said vnto him, Can there any good thing come out of Nazareth? Philippe saide to him, Come, and see.

47 Iesus saue Nathanael coming to him, and said of him, Beholde, in verbe an Israelite, in whom is no guile.

48 Nathanael said vnto him, Whence knowest thou me? Iesus answered, and said vnto him, Before that Philippe called thee, when thou wast vnder the figge tree, I sawe thee.

49 Nathanael answered, and said vnto him, Rabbi, thou art þ Sonne of God: thou art the king of Israel.

50 Iesus answered, and saide vnto him, Because I said vnto thee, I sawe thee vnder the fig tree, beleuest thou: thou shalt see greater things then these.

51 And he said vnto him, Verely, verely I say vnto you, hereafter shall ye see heauen open, and the Angels of God ascending, and descending vpon the Sonne of man.

CHAP. II.

8 Christ turneth the water into wine. 14 He driueth the byers, and fillers out of the Temple. 19 He forewarneth his death and resurrection. 23 He conuerteth many, and distrusteth man.

1 And the third day, was there a marriage in Cana a towne of Galile, & the mother of Iesus was there.

2 And Iesus was called also, and his disciples vnto the marriage.

3 Now when the wine failed, the mother of Iesus said vnto him, They haue no wine.

4 Iesus sayd vnto her, Woman, what haue I to do with thee? mine houre is not yet come.

5 His mother saide vnto the seruautes, Whatsoeuer he sayth vnto you, do it.

6 And there were there, six waterpots of stone, after the maner of the purifying of the Iewes, conteyning two or three firkins a pice.

7 And Iesus said vnto them, Fill the waterpots with water. Then they filled them vp to the brim.

8 Then he saide vnto them, Drawe out now and beare vnto the gouernour of the feast. So they bare it.

9 Nowe when the gouernour of the feast had tasted the water that was made wine, (for he knew not whence it

Or, Petros.

Gen. 49. 10. den. 18. 18.

1 Jn. 4. 2. and 4. 10. 5. and 4. 7. 1. and 4. 5. 2. 9. 1. iere. 23. 5. and 23. 14. eze. 4. 24. 23. 29. 6. 37. 24. 25. daniel. 9. 24. 25.

y Those things which are contemptible to the world, are esteemed and preferred of God: and those things which the world preferreth, God abhorreth.

z Christ openeth y heauen, y we may haue access to God, and maketh vs felowes to the Angels.

Gen. 28. 12.

a Who vsed continually washings to purifie them selues. Which superstition Hebron the heretike would haue brought into y Church, & now the Papists haue receiued it.

Or, measures.

b Whereof euery one contained 15 gallons.

Or,eward.

was: but the seruants, which dr̄ew the water, knew) the gouernour of the feast called the hydegroune,

10 And said vnto him, All men at the beginning fey forty good wine, and when men haue wel drunke, then that which is worse: but thou hast kept backe the good wine vntill now.

11 This beginning of miracles did Iesus in Cana a towne of Galile, & shewed forth his glorie: and his disciples beleeued on him.

12 After that he went down into Capernaum, he and his mother, and his bretheren, and his disciples: but they continued not many daies there.

13 For the Iewes Passouer was at hand. Therefore Iesus went vp to Ierusalem.

14 And hee founde in the Temple those that sold oren, and sheepe, & doves, and changers of monney, sitting there.

15 Then he made a scourge of smal cordes, and dr̄aue them all out of the Temple with the sheepe and oren, and powied out the changers mony, and ouerthrew the tables,

16 And said vnto them that solde dones, Take these things hence: make not my fathers house, an house of merchandise.

17 And his disciples remembered, that it was written, *The zeale of thine house hath eaten me vpe.

18 Then answered the Iewes, & said vnto him, What signe shewest thou vnto vs that thou doest these things?

19 Iesus answered and said vnto them, *Destroy this Temple, & in thre daies I will raise it vpon againe.

20 Then said the Iewes, Fourtie and six yeres was this Temple a building, & wilt thou reare it vpon in thre daies?

21 But he spake of the temple of his body. 22 Allsoone therfore as he was risen from the dead, his disciples remembered that he thus said vnto them: and they beleued the Scripture, and the word which Iesus had said.

23 Now when he was at Ierusalem in the Passouer in the feast, many beleued in his name, when they saue his miracles which he did.

24 But Iesus did not commit himselfe vnto them, because he knew them all,

25 And had no neede that any should testify of man: for he knew what was in man.

CHAP. III.

3 Christ instructed Nicodemus in the regeneration. 15 Offsayth. 16 Of the loue of God towards the worlde. 23 The doctrine and baptisme of Iohn, 28 And the witness that he beareth of Christ.

1 There was now a man of the Pharises named Nicodemus, a ruler of the Iewes.

2 He came to Iesus by night, & said vnto him, Rabbi, We know that thou art a teacher come from God: for no man could do these miracles that thou doest

except God were with him.

3 Iesus answered, and saide vnto him, Verely, verely I say vnto thee, except a man be borne againe, he cannot see the kingdom of God.

4 Nicodemus said vnto him, Howe can a man be borne which is olde? can he enter into his mothers wombe againe, and be borne?

5 Iesus answered, Verely, verely I say vnto thee, except that a man be borne of water and of the Spirit, he cannot enter into the kingdom of God.

6 That which is borne of flesh, is fleshy: & that which is borne of the Spirit, is spirite. 7 Maruelle not that I saide to thee, We must be borne againe.

8 The winde bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whither it cometh, and whither it goeth: so is euery man that is borne of the Spirit.

9 Nicodemus answered, and said vnto him, Howe can these things be?

10 Iesus answered, and said vnto him, Art thou a teacher of Israel, & knowest not these things?

11 Verely, verely I saye vnto thee, wee speake that we know, and testifie that we haue seene: but ye receiue not our witness.

12 If when I tel you earthly things, ye beleue not, how should ye beleue, if I shall tell you of heauenly things?

13 For no man ascendeth vnto heauen, but he that hath descended from heauen, the Sonne of man which is in heauen.

14 And as Moyses lift vp the serpent in the wilderness, so must the Sonne of man be lifted vp.

15 That whosoever beleueth in him, should not perish, but haue eternal life.

16 For God so loued the worlde, that he hath giuen his onely begotten Sonne, that whosoever beleueth in him, should not perish, but haue euerslasting life.

17 For God sent not his Sonne into the worlde, that he should condemne the worlde, but that the worlde through him might be saved.

18 He that beleueth in him, shall not be condemned: but he that beleueth not, is condemned already, because he beleueth not in the name of the onely begotten Sonne of God.

19 And this is the condemnation, that light is come into the worlde, and men loued darkenes rather then light, because their deedes were euill.

20 For euery man that euill doeth, hateth the light, neither cometh to light, least his deedes should be reprobued,

21 But he that doeth truth, cometh to the light, for his deedes might be made

a To enter therein.

b Which thing is to be assembled and incorporated into the Church of God.

c Which is the spirituall water where the holy Ghost doeth wash vs into newnes of life.

d As the power of God is manifested by the moving of the aire, so is it in changing & renewing vs, although the maner be hid from vs.

e Although he was excellently learned, yet knew he not those things

f We may not teach our owne inuentions.

g He reprobued him, for that me do teach things which they vnderstand not, & yet others beleue them: but

h Which was after a common & grosse maner.

i By reason of the inuision of his Godhead with his manhood.

k His power must be manifest which is not yet knowne.

l The contempt of Christ, and the finnes of wickednes condemned them: yet Christ as a iust iudge

griueh sentence against the reprobate.

m Not only the Iewes, but whosoever should beleue in him.

n The cause & matter of condemnation.

o In walking roundly & sincerely.

manifest,

Or, signes.

Or, confins.

Mat. 21. 12, mar. 11. 15. Ioh. 19. 45.

Psal. 69. 9. e This affection was so burning in him, that it furemounted and swallowed vp all the others.

Or, miracle. Mat. 23. 6. 1. & 27. 40. mark. 14. 58. & 15. 29.

d Christs body might iustly be called the Temple, because the fulnes of Godhead dwelleth in it corporally.

e For he tooke not them for true disciples, as he knew by their inwarde thoughts, what religion foerer they did pretend outwardly.

1. Ioh. 4. 9. Cha. 9. 39. & 12. 47

l The contempt of Christ, and the finnes of wickednes condemned them: yet Christ as a iust iudge

griueh sentence against the reprobate. m Not only the Iewes, but whosoever should beleue in him. Chap. 1. 9. n The cause & matter of condemnation. o In walking roundly & sincerely.

*Or, in God,
p As they do
which set God
only before their
eyes, and follow
the rule of his
word.
Or, territorie,
Chap. 4, 1, 2.*

*q That is how
they might be
made cleane be-
fore God, which
the washings vnder
the Law did
represent.*

*r They were led
with ambition,
fearing least
their master
should haue lost
his fame.*

*Chap. 1, 24.
Chap. 1, 26.
f No man ought
to vsurpe anye
thing further
then God giueth
him.*

*t And be exal-
ted, and I esteem-
ed as his ser-
uant.*

*u The minister
compared to
Christ, is but
earth.*

*Rom. 3, 4.
x For vnto
Christ was gi-
uen the full abun-
dāce of all grace,
that we might
receiue of him
as of the onely
fountaine.*

*Mar. 11, 27.
Habak. 2, 4.
i. ioh. 5, 10.*

*a To giue place
to their rage.*

*Or, Sychem.
Gen. 33, 19. & 48,
22. iof. 24, 22.*

manifest, that they are wrought^r according to God.

22 After these things, came Jesus and his disciples into the^s laude of Iudea, and there taried with them, and^t baptizyd.

23 And John also baptizyd in Enon beside Salim, because there was much water there: and they came, and were baptizyd.

24 For John was not yet cast into prison.

25 Then there arose a question betwene Johns disciples and the Jewes, about a purifying.

26 And they came vnto John, and sayd vnto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, he baptizeth, and all men come to him.

27 John answered, and said, A man can receiue nothing, except it be giuen him from heauen.

28 Ye pour felues are my witnesses, that I sayd, I am not the Christ, but that I am sent before him.

29 He that hath the bride, is the brides groom: but the friend of the bridegrome which standeth and heareth him, reioyceth greatly, because of his brides gromes voyce. This my ioye therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that is come from he, is aboute all: hee that is of the earth, is of the earth, and speaketh of the earth: he that is come from heauen, is aboute all.

32 And what he hath seene & heard, that he testifieth: but no man receiveth his testimonie.

33 He that hath receiued his testimonie, hath leald that God is true.

34 For he whom God hath sent, speaketh the words of God, for God giueth him not the Spirit by measure.

35 The Father loueth the Sonne, & hath giuen all things into his hand.

36 He that belieueth in the Sonne, hath euerlasting life, and he that obeyeth not the Sonne, shall not see life, but his wrath of God abideth on him.

CHAP. IIII.

7 The communication of Christ with the woman of Samaria, 24 He xcale towards his Father and his harvest. 30 The conversion of the Samaritans, 45 And Galileans. 47 Howe he healeth the rulers sonne.

1 **N**ow when the Lord knelwe, how the Pharises had heard, that Jesus made and baptizyd mo disciples then John,

2 (Though Jesus him selfe baptizyd not: but his disciples)

3 He left Iudea, and departed againe into Galile.

4 And he must needs goe throug Samaria.

5 The came he to a citie of Samaria called Sychar, nere vnto his possession that Jacob gaue to his sonne Joseph,

6 And there was Jacobs well. Jesus the wearied in the iourney, late thus on the well: it was about the sixth houre.

7 There came a woman of Samaria to draw water. Jesus said vnto her, Giue me drinke.

8 For his disciples were gone away into the cite, to buye meat.

9 Then said the woman of Samaria vnto him, Howe is it, that thou being a Jewe, askest drinke of me, which am a woman of Samaria? For the Jewes meddle not with the Samaritans.

10 Jesus answered and said vnto her, If thou knewest the gift of God, & who it is that saith to thee, Giue me drinke, thou wouldest haue asked of him, & hee woulde haue giuen thee water of life.

11 The woman sayd vnto him, Sir, thou hast nothing to draw with, and the well is deepe: from whence then hast thou that water of life?

12 Art thou greater then our father Jacob, which gaue vs the well, and hee him selfe dranke thereof, and his children, and his cattel?

13 Jesus answered, and saide vnto her, Whosoener drinketh of this water, shall thirst againe.

14 But whosoener drinketh of the water that I shall giue him, shall neuer be thirst: but the water that I shall giue him, shall be in him a well of water, springing vp into euerlasting life.

15 The woman sayd vnto him, Spi, giue me of that water, for I may not thirst, neither come hither to drinke.

16 Jesus saide vnto her, Goe, call thine husband, and come hither.

17 The woman answered, and saide, I haue no husband. Jesus saide to her, Thou hast wel said, I haue no husband.

18 For thou hast had fve husbands, and he whom thou now hast, is not thine husband: that saidst thou truly.

19 The woman sayd vnto him, Spi, I see that thou art a Prophet.

20 Our fathers worshipped in this mountaine, and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus said vnto her, Woman, belecue me, the houre comneth, when ye shall neither in this mountaine, nor at Jerusalem worship the Father.

22 Ye worship that which ye knowe not: we worship that which we knowe: for saluation is of the Jewes.

23 But the houre comneth, and now is, when the true worshippers shall worship the Father in spirit, and in truth: for the Father requirith enen such to worship him.

24 God is a Spirit, and they that worship him, must worship him in spirit, and in truth.

25 The woman sayd vnto him, I knowe wel that Messias shall come, which is called Christ: when he is come, he will tel vs all things.

d For the Jewes esteemed the Samaritans as wicked & prophane.

e Meaning of him selfe whom his father had sent to conuert this woman.

f Which is the loue of God in his sōne powred into our hartes by the holy Ghost vnto euerlasting life.

g Rom. 5, 1. Iohn. 3, 5.

h Or the lvely water.

*i g Of the spiri-
tually grace.*

h He shall neuer be dried vp or desliue.

i Til he was liuely touched with her faultes, she mocked and would not heare Christ.

Deut. 12, 6.

1. King 47, 29.

*1. Cor. 3, 17.
k God being of a spirituall nature, requirith a spirituall seruice, & acceptable to his nature.*

26 Jesus said vnto her, I Am hee, that
 speake vnto thee.
 27 ¶ And vpon that came his disciples,
 and maruelled that hee talked with a
 woman: yet no man saide vnto him,
 What akest thou? or why talkest thou
 with her?
 28 The woman then left her water pot,
 and went her way into the citie, & sayd
 to the men,
 29 Come, see a man which hath tolde me
 all things that euer I did: is not he the
 Christ?
 30 Then they went out of the citie, and
 came vnto him.
 31 ¶ In the meane while, the disciples
 prayed him, saying, What eat, eate.
 32 But he said vnto them, I haue meate
 to eat, that ye know not of.
 33 Then said the disciples betwene them
 selues, Vnto any man brought he
 meate?
 34 Jesus said vnto them, My meate is
 that I may doe the will of him that sent
 me, and finish his worke.
 35 Say not ye, There are yet foure mo-
 neths, and then cometh harvest? Bes-
 holde, I sape vnto you, Lift vp your
 eyes, and looke on the regions: for they
 are white already vnto harvest.
 36 And he that reapeth, receiueth wages,
 and gathereth fruite vnto life eternall,
 that both he that soweth, and hee that
 reapeth, might be reioyce together.
 37 For herein is the saying true, that one
 soweth and another reapeth.
 38 I sent you to reape that, wheron ye
 bestowed no labour: another men las-
 houred, and ye are entered into their la-
 boures.
 39 Nowe many of the Samaritans of
 that citie beleneed in him, for the say-
 ing of the woman which testified, He
 hath tolde me all things that euer I did.
 40 Then when the Samaritans were
 come vnto him, they besought him, that
 he would tarie with them: and hee as-
 bode there two dayes.
 41 And many more beleneed, because of
 his owne word.
 42 And they sayd vnto the woman, Now
 we beleuee, not because of thy saying:
 for we haue heard him our selues, and
 knowe that this is in deede the Christ
 the Sauiour of the world.
 43 ¶ So two dayes after hee departed
 thence, and went into Galile.
 44 For Jesus him selfe had testified that
 a Prophet hath noie honour in his
 owne countrey.
 45 Then when he was come into Galile,
 the Galileans receiued him, which had
 seene all the things that he did at Jeru-
 salem at the feast: for they went also
 vnto the feast.
 46 And Jesus came againe into Cana
 a towne of Galile, where he had made
 of water wine. And there was a cer-
 taine ruler, whose sonne was sicke at
 Capernaum.

47 When he heard that Jesus was come
 out of Iudea into Galile, he went vnto
 him, and besought him that he would
 goe downe, and heale his sonne: for he
 was euen ready to die.
 48 Then said Jesus vnto him, Except ye
 see signes and wonders, ye wil not be-
 leue.
 49 The ruler sayde vnto him, Syr, goe
 downe before my sonne die.
 50 Jesus sayd vnto him, Goe thy way,
 thy sonne liueth: and the man beleueed
 the word that Jesus had spoken vnto
 him, and went his way.
 51 And as he was now going downe,
 his seruants met him, saying, Thy
 sonne liueth.
 52 Then enquired he of them the houre
 when he began to amend. And they said
 vnto him, Yesterday the seventh houre
 the feuer left him.
 53 Then the father knew, that it was the
 same houre in the which Jesus had
 said vnto him, Thy sonne liueth. And
 he beleueed, and all his household.
 54 This seconde miracle did Jesus as
 game, after he was come out of Iudea
 into Galile.

C H A P. V.

8 He healeth the man that was sicke eight & thir-
 tie yeeres. 10 The Iewes accuse him. 19 Christ
 answereth for him selfe, and reproveth them,
 21 Shewing by the testimony of his Father,
 23 Of Iohn, 25 Of his worke, 29 And of the
 Scriptures, who he is.

1 A fter that, there was a feast of the
 Iewes, and Jesus went by to Jeru-
 salem.
 2 And there is at Ierusalem by the
 place of the sheepe, a poole called in
 Hebrew Bethesda, hauing foure por-
 ches:
 3 In the which lay a great multitude of
 sicke folke, of blinde, halt, and withered,
 waiting for the moving of the water.
 4 For an Angel went downe at a cer-
 taine season into the poole, and troubled
 the water: whosoener then first, after
 the stirring of the water, stepped in,
 was made whole of wharsoener disease
 he had.
 5 And a certaine man was there, which
 had bene diseased eight and thirtie
 yeeres.
 6 When Jesus saue him lie, and knelue
 that he wolde long time had bene disea-
 sed, hee saide vnto him, Wilt thou be
 made whole?
 7 The sicke man answered him, Syr, I
 haue no man, when the water is trou-
 bled, to put me into the poole: but while
 I am coming, another steppeth downe
 before me.
 8 Jesus said vnto him, Rise: & take by
 thy bed, and walke.
 9 And immediatly the man was made
 whole, and tooke by his bed, & walked:
 and the same day was the Sabbath.
 10 The Iewes therefore said to him that
 was made whole, It is the Sabbath
 day:

1 There is no-
 thing, that I hun-
 ger for more, or
 wherein I take
 greater pleasure.
 Mat. 9. 37. Luk. 10. 2.
 m Without
 gudging y one
 at the others
 labour.
 Or, prouerbe.
 n Meaning the
 Prophets.
 o The Samari-
 tans shewed the
 selues willing to
 receiue his do-
 ctine, who being
 but strangers, &
 scarcely know-
 ing Christ, are a
 condemnatio to
 the Iewes, and al
 others, which
 neglect Gods
 word when it is
 offered.
 p That is, had y
 right and true
 faith.
 Mat. 13. 57. Mar. 6.
 4. Luk. 4. 24.
 q Here, by his
 owne countrey
 he meaneth Ieru-
 salem, and the
 countrey about.
 Chap. 2. 1.
 r The word sig-
 nifieth royal, or
 one of the Kings
 court: and it see-
 meth, that he
 was one of He-
 rods court, who
 was in great esti-
 mation with He-
 rode, whom the
 people called
 King, Mar. 6. 14.

Lewis. 29. 9.
 den. 26. 2.
 Or, the sheepe
 market.
 a Where the
 sheepe were wa-
 shed, that should
 be sacrificed.
 b Which signi-
 fied the house
 of powring out,
 because the wa-
 ter ran out by
 conduites.
 c This was, to
 the end that the
 miracle might
 be so euident, y
 no man could
 speak against it.

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day: * it is not lawfull for thee to carie thy bed.

11 He answered them, He that made me whole, he lade vnto me, Take vnto thy bed, and walke.

12 Then asked they him, What man is that which said vnto thee, Take vnto thy bed, and walke?

13 And he that was healed, knelwe not who it was: for Iesus had conuepted himselfe away from the multitude that was in that place.

14 And after that, Iesus found him in the Temple, & said vnto him, Behold, thou art made whole: sinne no more, least a worse thing come vnto thee.

15 The man departed, and tolde the Iewes that it was Iesus, which had made him whole.

16 And therfore the Iewes did persecute Iesus, and sought to slay him, because he had done these things on the Sabbath day.

17 But Iesus answered them, My Father workech hitherto, and I worke.

18 Therefore the Iewes sought the more to kill him: not onely because hee had broken the Sabbath: but said also that God was his Father, and made him selfe equal with God.

19 Then answered Iesus, and said vnto them, Verely, verely I say vnto you, The Sonne can do nothing of himselfe, save that he seeth y^e father do: for whatsoever things he doth, the same things doeth the Sonne also.

20 For the father loueth the Sonne, & sheweth him all things, whatsoever he himselfe doeth, and he wil helpe him greater workes then these, y^e pe should maruaile.

21 For likewise as the Father raiseth by the dead, and quickeneth them, so the Sonne quickeneth whom he will.

22 For the father iudgeth no man, but hath committed all iudgement vnto the Sonne,

23 Because that all men should honour the Sonne, as they honour the father: he that honoureth not the Sonne, the same honoureth not the father, which hath sent him.

24 Verely, verely I say vnto you, he that heareth my word, and beleeueth in him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life.

25 Verely, verely I say vnto you, y^e houre shall come, and now is, when the dead shall heare the voyce of the Sonne of God: and they that heare it, shall liue.

26 For as the father hath life in himselfe, so likewise hath hee giuen to the Sonne to haue life in himselfe,

27 And hath giuen him power also to execute iudgement, in that hee is the Sonne of man.

28 Martene not at this: for the houre shall come in the which all that are in the graues, shall heare his voyce,

29 And they shall come forth, that haue done good, vnto y^e resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.

30 I can do nothing of mine own selfe: as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne will, but the will of the father who hath sent me.

31 If I should beare witness of my selfe, my witness were not true.

32 There is another that beareth witness of mee, and I knowe that the witness, which he beareth of me, is true.

33 * Pe sent vnto John, and he bare witness vnto the truely.

34 But I receiue not the record of man: neuertheless these things I say, that ye might be saued.

35 He was a burning, & a shining candle: and ye would for a season haue reioyced in his light.

36 But I haue greater witness then the witness of John: for the workes which the father hath giuen me to finish, the same workes that I doe, beare witness of me, that the father sent me.

37 And the father himselfe, which hath sent mee, beareth witness of mee, y^e haue not heard his voyce at any time, * neither haue ye seene his shape.

38 And his word haue ye not abiding in you: for whom he hath sent, him ye beleue not.

39 * Search the Scriptures: for in them ye thinke to haue eternal life, and they are they which testifie of me.

40 But ye will not come to me, that ye might haue life.

41 I receiue not praise of men.

42 But I knowe you, that ye haue not the loue of God in you.

43 I am come in my fathers name, & ye receiue me not: if y^e another shall come in his owne name, him will ye receiue.

44 How can ye beleeue, which y^e receiue * honour one of another, and seeke not the honour that cometh of God alone?

45 Do not thinke that I will accuse you to my father: there is one that accuseth you, euen Moses, in whom ye trust.

46 For haue ye beleued Moses, y^e would haue beleued me: * for he wrote of me.

47 But if ye beleeue not his writings, how shall ye beleeue my wordes.

Mat. 23. 46.

Chap. 8. 14.

mat. 3. 17.

m Christ had respect to their weakenes, that heard him, and therefore said his owne witness should not be sufficient.

Chap. 1. 27.

* Or, lampe.

n But ye left him quickly, & did not persecute.

Mat. 3. 17. & 17. 5

o In the law and Prophets.

Deut. 4. 12.

Mat. 17. 21.

p The people are more readie to receiue false Prophets, then Iesus Christ.

q Vaine glorie is a great let for a man to come to God.

Chap. 12. 43.

r As Moses had accuse the that trust in him: so they shall haue no greater enemies at the day of iudgement, then the virgine Marie and the Saints, vpon who now they call: but whosoever doeth accuse the reprobate, Christ and their owne conscience shall condemn them.

Gen. 3. 15. & 22. 17

and 49. 10.

deut. 18. 15.

d The afflictions that we endure, are chastisements for our sinnes.

e That is, proper and peculiar to him alone.

f It was lawfull for all Israel to call God their father, Exod. 4. 22, but because Christ did attribute to him selfe, y^e he had power ouer all things, and wrought as his Father did, they gathered y^e Christ did not onely make him selfe the Sonne of God, but also equal with him.

g That is, he doeth communicate with him, hauing the same power and the same wil.

h Ingiuing him power and rule ouer al.

i They that receiue it by faith. k To communicate it with vs.

l That is, to gouerne and rule al things.

CHAP. VI.

10 Iesus seclith sine thousand men with sine loanes and two fishes. 15 He departedt away, that they should not make him king. 36 He reprooueth the fleshly heauers of his word. 41 The carnall are offended at him. 43 The flesh profiteth not.

I After these things, Iesus went his way ouer the sea of Galilee, or of Tiberias.

a Called the lake of Genesareth.

b Tiberias, Bethsaida, & Capernaum were on this side the lake in respect of Galilee: but it is here said that he went ouer, because there were diuers cricks & turnings, ouer y^e which men feried.

2 And a great multitude followed him, because they saw his miracles, which he did on them that were diseas'd.

3 Then Jesus went by into a mountaine, and there he sate with his disciples.

4 Nowe the Pascheoner, a * feast of the Jewes, was here.

5 * Then Jesus lift by his eyes, & seeing that a great multitude came vnto him, he sayd vnto Philip, Whence shall wee buy bread, that these might eat?

6 (And thus he said to pnone him: for he him selfe knew what he would do)

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that euery one of them may take a little.

8 Then saide vnto him one of his disciples, Andrew, Simon Peters brother,

9 There is a little boy here, which hath five barley loaves, and two fishes: but what are they among so many?

10 And Jesus said, Make the people sit downe. Nowe there was much grasse in that place. Then the men sate downe in number, about five thousand.

11 And Jesus tooke the bread, & gave thanks, and gaue to the disciples, and the disciples to them that were sette downe: & likewise of the fishes as much as they would.

12 And when they were satisfied, he saide vnto his disciples, Gather by the broken meate which remaineth, that nothing be lost.

13 Then they gathered it together, & filled twelue baskets with the broken meate of the five barley loaves, which remain'd vnto them that had eaten.

14 Then the men when they had seene the miracle that Jesus did, said, This is of a truneth the Prophet that should come into the world.

15 When Jesus therfore perceived that they would come, & take him to make him a King, he departed againe into a mountaine himselfe alone.

16 ¶ When enen was now come, his disciples went downe into the sea,

17 * And entred into a shippe, and went ouer the sea towards Capernaum: & now it was darke, and Jesus was not come to them.

18 And the sea arose with a great winde that blew.

19 And when they had rowed about five and twentie, or thirtie furlongs, they sawe Jesus walking on the sea, and drawing nere vnto the ship: so they were affraid.

20 But he said vnto them, It is I: be not affraid.

21 Then willingly they receiued him into the ship, and the ship was by and by at the land, whither they went.

22 ¶ The day following, a people which stood on the other side of the sea, sawe that there was none other ship there, saie that one, wheremto his disciples were entred, and that Jesus went not

with his disciples in the ship, but that his disciples were gone alone,

23 And that there came other ships from Tiberias nere vnto the place where they ate the bread, after the boye had giuen thanks.

24 Now when the people sawe that Jesus was not there, neither his disciples, they also tooke shipping, & came to Capernaum, seeking for Jesus.

25 And when they had founde him on the other side of the sea, they sayde vnto him, Rabbi, when camest thou hither?

26 Jesus answered them, and said, Verely, verely I say vnto you, ye seeke me not, because ye sawe the miracles, but because ye ate of the loaves, and were filled.

27 Labour not for the meate which perisheth, but for the meate that endureth vnto euerlasting life, which the Sonne of man shall giue vnto you: for him hath God the Father sealed.

28 Then said they vnto him, What shall we doe, that wee might worke the workes of God?

29 Jesus answered, & sayde vnto them, * This is the worke of God, that ye beleue in him, whom he hath sent.

30 They said therfore vnto him, What signe shewest thou then, that we may seee it, and beleue thee: what doest thou worke?

31 * Our fathers did eate Manna in the desert, as it is written, He gaue them bread from heauen to eat.

32 Then Jesus sayd vnto them, Verely, verely I say vnto you, Moses gaue you not bread from heauen, but my Father giueth you the true bread from heauen.

33 For the bread of God is he which cometh downe from heauen, and giueth life vnto the world.

34 Then they said vnto him, Lord, euermore giue vs this bread.

35 And Jesus said vnto them, I am the bread of life: he that cometh to mee, shall not hunger, and he that beleueth in me, shall neuer thirst.

36 But I said vnto you, that ye also haue seene me, and beleene not.

37 All that the Father giveth me, shall come to me: and him that cometh to me, I cast not away.

38 For I came downe from heauen, not to do mine own will, but his will which hath sent me.

39 And this is the Fathers will which hath sent me: that of all which he hath giuen me, I should lose nothing, but should raise it vp againe at the last day.

40 And this is the will of him that sent mee, that euerie man which seeth the Sonne, and beleueth in him, should haue euerlasting life: and I will raise him vp at the last day.

41 The Jewes then murmured at him, because hee sayde, I am the bread,

i Wherefore it must neede followe that Christ passed miraculously.

k This was not straight ouer the lake from side to side, but ouer a cricke, or arme of y lake, which saved much labour to the that should haue gone about by land.

l Which nourisheth and augmenteth our fayth.

m For when he appointed him to be y Mediator he set his marke and seale in him to be the only one to reconcile God and man together.

n Such as be acceptable vnto God.

o He comparth Moses with the Father, & Manna with Christ, who feedeth vs into euerlasting life.

p He shall neuer want spiritual nourishment.

q God doeth regenerate his elect, and causeth them to obcy the Gospell.

1. Iohn. 1. 32. mat. 30. 17. & 17. 5.

1. Iohn. 3. 29.

Exod. 16. 4. 17. 5. nom. 11. 7.

1. Iohn. 7. 24. 25. 26. 30.

1. Iohn. 16. 4. 17. 5. nom. 11. 7.

1. Iohn. 7. 24. 25. 26. 30.

1. Iohn. 16. 4. 17. 5. nom. 11. 7.

1. Iohn. 7. 24. 25. 26. 30.

1. Iohn. 16. 4. 17. 5. nom. 11. 7.

1. Iohn. 7. 24. 25. 26. 30.

1. Iohn. 16. 4. 17. 5. nom. 11. 7.

1. Iohn. 7. 24. 25. 26. 30.

1. Iohn. 16. 4. 17. 5. nom. 11. 7.

1. Iohn. 7. 24. 25. 26. 30.

1. Iohn. 16. 4. 17. 5. nom. 11. 7.

1. Iohn. 7. 24. 25. 26. 30.

1. Iohn. 16. 4. 17. 5. nom. 11. 7.

1. Iohn. 7. 24. 25. 26. 30.

1. Iohn. 16. 4. 17. 5. nom. 11. 7.

Leu. 25. 5. mat. 16. 5.

Mat. 14. 16. mar. 6. 5.

27. Iuke. 9. 13.

c This summe amounteth to about five pound sterling.

d Prayer and thanksgiving do sanctifie our meates, wherewith we are nourished.

e The abundant store of Gods giftes ought not to make vs prodigal to waste them.

f They imagined an earthly kingdom without the testimonie of Gods word, so that by this means his spirituall kingdom should haue bene abolishe.

Mat. 14. 25.

mar. 6. 47.

g Ou'er a corner of the lake.

h Wherof eight make a mile.

Mat. 23. 5.

r That is, be-
leeue in me.
s By lightning
his heart with
his holy Spirit.
If. 4. 4. 3. 3. 31. 33

Mat. 21. 27.

Exod. 16. 5.
r Then there is
no foode that
can nourish our
soules, but Iesus
Christ.
u Which giue
life to the world

x Where Christ
is not, there
death reigneth.
1. Cor. 11. 27.
y As our bodies
are sustained w
meat and drink:
so are our soules
nourished w
the bodie and blood
of Iesus Christ.
z To eat y flesh
of Christ and
drink his blood,
is to dwell in
Christ, and to
haue Christ
dwelling in vs.
a That is, we
derstand it.
b He meaneth
not that his hu-
manitie descen-
ded from heauē:
but he speaketh
touching the v-
nion of both na-
tures, attribu-
ting to the one,
that which ap-
pertaineth to the
other.
Chap. vii. 2.

which is come downe from heauen.

42 And they said, * Is not this Iesus s
sonne of Ioseph, whose father and mo-
ther we know? how then saith he, I
came downe from heauen?

43 Iesus then answered, and said vnto
them, Whinnure not among pour
felous.

44 No man can come to me, except the
Father, which hath sent me, draw
him: and I will raise him vp at the
last day.

45 It is written in the * Prophets, And
they shal be all taught of God. Euerp
man therefore that hath heard, & hath
learned of the Father, comineth vnto
me,

46 * Not that any man hath seene the
Father, saue he which is of God, he
hath seene the Father.

47 Verely, verely I say vnto pou, He
that beleueth in me, hath euerlasting
life.

48 I am the bread of life.

49 * Pour fathers did eate Manna in the
wildernes, and are dead.

50 This is the bread, which commeth
downe from heauen, that he which ea-
teth of it, should not die.

51 I am the * liuing bread, which came
down from heauen: of any man eat of
this bread, he shal liue for euer: and the
bread that I will giue, is my flesh, which
I will giue for the life of the world.

52 Then the Jewes stroue among them
selues, saying, How can this man giue
vs his flesh to eat?

53 Then Iesus saide vnto them, Verely,
verely I say vnto pou, Except ye eate
the flesh of the Sonne of man, & drinke
his blood, ye haue no life in you.

54 Whosoener eateth my flesh, and
drinketh my blood, hath eternal life, &
I will raise him vp at the last day.

55 For my flesh is meat in deede, and my
blood is drinke in deede.

56 He that eateth my flesh, and drinketh
my blood, shall dwell in me, and I in
him.

57 As the liuing Father hath sent me,
so liue I by the Father, and he that eat-
eth me, euen he shall liue by me.

58 This is the bread which came downe
from heauen: not as pour fathers
haue eaten Manna, and are dead. He
that eateth of this bread, shall liue for
euer.

59 These things spake he in the Sy-
nagogue, as he taught in Caperna-
um.

60 Many therefore of his disciples (whē
they heard this) saide, This is an hard
saying: who can hear it?

61 But Iesus knowing in him selfe,
that his disciples murmured at this,
saide vnto them, Doeth this offend
you?

62 What then if ye should see the Sonne
of man ascend by where he was be-
fore?

63 It is the Spirit that quickeneth: the
flesh profiteth nothing: the words that
I spake vnto pou, are spirit and life.

64 But there are some of pou that be-
leeue not: for Iesus knewe from the
beginning, which they were that be-
leeued not, & who should betray him.

65 And he sayde, Therefore saide I vnto
pou, that no man can come vnto me,
except it be giuen vnto him of my Fa-
ther.

66 From that tyme, many of his dis-
ciples went backe, and walked no more
with him.

67 Then saide Iesus to the twelue, Will
ye also go away?

68 Then Simon Peter answered him,
Master, to whom shal we go? Thou
hast the words of eternal life:

69 And we beleue and know that thou
art * the Christ the Sonne of the liuing
God.

70 Iesus answered them, Haue not I
chosen you twelue, and one of you is
a deuil?

71 Now he spake it of Judas Iscariot
the sonne of Simon: for he it was that
should betray him, though he was one
of the twelue.

C H A P. VII.

6 Iesus reprehendeth the ambition of his cousins. 12
There are diuers opinions of him among the peo-
ple. 17 He sheweth howe to know the truth.
20 The murie they do vnto him. 47 The Phari-
sies rebuke the officers because they haue not ta-
ken him, 52 And chide with Nicodemus for ta-
king his part.

1 After these things, Iesus walked
in Galile, and would not walke
in Iudea: for the Jewes sought
to kill him.

2 Now the Jewes * feast of the Taber-
nacles was at hand.

3 His brethren therefore saide vnto him,
Depart hence, and go vnto Iudea, that
thy disciples may see thy workes that
thou doest.

4 If thou there is no man that doeth any
thing secretly, and see him selfe secretly
to bee famous. If thou doest these
things, shewe thy selfe to the world.

5 For as yet his brethren beleued not in
him.

6 Then Iesus saide vnto them, My time
is not yet come: but pour time is al-
way ready.

7 The world can not hate pou: but me
it hateth, because I testifie of it, that y
workes thereof are euill.

8 So ye by vnto this feast: I will not
go by yet vnto this feast: for my time is
not yet fulfilled.

9 These things he saide vnto them, &
abode still in Galile.

10 But as soon as his brethren were gone
by, then went he also by vnto the feast,
not openly, but as it were privately.

11 Then the Jewes sought him at the
feast, and said, Where is he?

12 And much murmuring was there
of

c To wit, if it
be separated fro
y Spirit, where-
of it hath the
force: for it com-
meth of the pow-
er of the spiri-
rit, that the flesh
of Christ giueth
vs life.

d Then without
Christ there is
but death: for
his worde onely
leadeth vs to life
Mat. 16. 16.
Mat. 26. 24.
e Although
your number be
small, yet shall
ye be dimini-
shed.

Lent. 23. 32.
a At this feast
they dwelled
seuen dayes in
the tents, which
put them in re-
membrance, that
they had no cite
here permanent,
but that they
must seeke one
to come.
* Or manifest.

b Why the
world hateth
Christ.
c Christ doeth
not vterly denie
that he would
go to the feast,
but significeth
that as yet he
was not fully de-
termined.

of him among the people. Some said, He is a good man: other said, Nay; but he deceiveth the people.

d These were the heades of y^e people who did enue Christ.

Or, letters.

e In that, that he is man onely.

f By this marke we may knowe whether the doctrine be of God or of man.

g Nothing counterfait or vnttrue.

Exod. 34. 3. Chap. 5. 18. h Who did not know the fetch of the Scribes. i Because I did it on y^e Sabbath day. Leuit. 23. 3. Gen. 17. 10.

Deu. 17. 17.

Or, freely.

k He speaketh this, as it were earnestly.

l They were well minded to heare him: which preparation is here called (although improperly) faith.

13 Howbeit no man spake openly of him for feare of the ^d Jewes.

14 Now when half the feast was done, Iesus went vp into the Temple and taught.

15 And the Jewes marueiled, saying, How knoweth this man the Scriptures, seeing that he neuer learned?

16 Iesus answered them, and sayde, My doctrine is not ^e mine, but his that sent me.

17 If any man wil do his wil, he shall knowe of the doctrine, whether it bee of God, or whether I speake of my selfe.

18 He ^f that speaketh of him selfe, seeketh his owne glorie: but hee that seeketh his glorie that sent him, the same is true, and no s^g vnrighthouse is in him.

19 ^h Did not Moses giue you a Law, and yet none of you keepeth y^e Law? ⁱ Why go ye about to kill me?

20 The ^j people answered, and saide, Thou hast a deuil: who goeth about to kill thee?

21 Iesus answered, and said to them, I haue done one worke, and ye all ^k marueile.

22 ^l Moses therefore gaue you a Law, and ye haue done one worke, and ye all ^k marueile.

23 If a man on the Sabbath receiue circumcision, that the Lawe of Moses should not be broken, be ye angrie with me, because I haue made a man enery whit whole on the Sabbath day?

24 ^m Iudge not according to the appearance, but iudge righteous iudgement.

25 ⁿ Then said some of them of Ierusalem, Is not this he, whom they go about to kill?

26 And heholde, he speaketh openly, & they say nothing to him: doe the rulers knowe in deed that this is the very Christ?

27 Howbeit we know this man wher hee is: but when the Christ cometh, no man shall knowe whence he is.

28 ^o Then cried Iesus in the Temple as he taught, saying, Ye ^k both know me, and know whence I am: yet an I not come of my selfe, but he that sent me, is true, whom ye knowe not.

29 But I know him: for I am of him, and he hath sent me.

30 Then they sought to take him, but no man laid hands on him, because his houre was not yet come.

31 ^p Nowe many of the people ^l beleued in him, and said, When the Christ cometh, wil he do no miracles then this man hath done?

32 The Pharisees heard that the people murmured these thinges of him, and the Pharisees, and his Priests sent officers to take him,

33 Then said Iesus vnto them, Pet an I ^q a little while with you, and then goe I vnto him that sent me.

34 ^r Ye shall seeke me, and shall not finde me, and where I ^{am}, can ye not come.

35 Then said the Jewes amongs themselves, Whither wil he go, that we shall not finde him? Will he goe vnto them that are ^s dispersed among the ^t Grecians?

36 What ^u saying is this that he saide, Ye shall seeke me, and shall not finde me? and where I am, can ye not come?

37 Now in the last and ^v great daye of the feast, Iesus stood and cryed, saying, If any man thirst, let him come vnto me, and drinke.

38 He that ^w beleueth in me, ^x as saith the Scripture, out of his bellie shall flowe riuers of waier ^y of life.

39 ^z This spake he of the Spirit which they ^h beleued in him, shoulde receiue: for the holy Ghost was not yet giuen, because that Iesus was not yet glorified.)

40 So many of the people, when they heard this saying, said, Of a truely this is the ^{aa} Prophet.

41 Other said, This is the Christ: & some sayd, But shall Christe come out of Galilee?

42 ^{ab} Saith not the Scripture that the Christ shall come of the seede of Dauid, and out of the towne of Beth-lehem, where Dauid was?

43 So was there dissension among the people for him.

44 And some of them would haue taken him, but no man laid hands on him.

45 Then came the officers to the high Priests & Pharisees, and they saide vnto them, Why haue ye not brought him?

46 The officers answered, ^{ac} Fewer man speake like this inan.

47 Then answered them the Pharisees, Wee ye also deceiued?

48 Doeth any of the ^{ad} rulers, or of the Pharisees beleue in him?

49 But this people, which knowe not the Lawe, are cursed.

50 Nicodemus saide vnto them, ^{ae} he that came to Iesus by night, and was one of them.)

51 Doeth our Lawe iudge a man before it heare him, ^{af} and knowe what he hath done?

52 They answered & saide vnto him, Wt thou also of Galilee? Search and looke: for out of Galilee ariseth no Prophet.

53 And enery man went vnto his owne house.

CHAP. VIII.

11 Christ deliuereth her that was taken in adulterie. 12 He is the light of the world. 13 He sheweth from whence he is come, wherfore, and whether he goeth. 14 VVho are free, & who are bond. 15 Of free men and slaves, and their reward. 16 He denieth his enemies, 17 And being persecuted, withdraweth himselfe.

m He sheweth vnto them that they haue no power ouer him till the time come that his Father hath ordained. *Chap. 13. 33. Or, shall be. Greeke, dispersed. n Among the Iewes which were scattered here and there among the Gentiles. Leuit. 23. 36. o The true waye to come to Christ, is by faith. Deut. 18. 15. p Which shall neuer drie vp. Ioh. 1. 28. Act. 1. 17. q These were the visible graces which were giuen to the Apostles after his ascension. r They looked for some notable Prophet besides the Messias. Chap. 1. 21. Mic. 5. 2. mat. 3. 5.*

s Wherein appeareth the mightie power of Christs word against his enemies. t They alleadge the authoritie of man against Gods authoritie. *Chap. 3. 2. 20. Deut. 17. 8. & 19. 15.*

1 **A**nd Jesus went vnto the mount of Olives,
 2 And early in the morning came againe into the Temple, and at the people came vnto him, and he saide downe, and taught them.
 3 Then the Scribes, and the Pharises brought vnto him a woman, taken in adulterie, and set her in the middes,
 4 And said vnto him, Mafter, this woman was taken in adulterie, in the very acte,
 5 * Howe Hoses in the Law commaunded vs, that such thould be stoned: what lapest thou therfore?
 6 And this they said to tempt him, that they might haue whereof to accuse him. But Jesus stouped downe, and with his finger wrote on the ground,
 7 And while they continued asking him, he lift himselfe vp, and said vnto them, * Let him that is among you without sinne, cast the first stone at her.
 8 And againe he stouped downe, & wrote on the ground.
 9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest euen to the last: so Jesus was left alone, and the woman standing in the middes.
 10 When Jesus had lift by him selfe a game, and saue no man, but the woman, he said vnto her, Woman, where are those thine accusers? hath no man condemned thee?
 11 She said, No man, Lord. And Jesus said, Neither do I condemne thee: go and sinne no more.
 12 Then spake Jesus againe vnto the, saying, I am the light of the world: he that followeth me, shall not walke in darkness, but shall haue the light of life.
 13 The Pharises therfore saide vnto him, Thou bearest reuorde of thy selfe: thy record is not true.
 14 * Jesus answered, and said vnto the, Though I beare reuorde of my self, yet my reuorde is true: for I know whence I came & whither I go: but ye cannot tel whence I come, & whither I go.
 15 Ye iudge after the flesh: I iudge no man.
 16 And if I also iudge, my iudgement is true: for I am not alone, but I and the Father, that sent me.
 17 And it is also written in your Lawe, * that the testimonie of two men is true.
 18 I am one that beare witness of my selfe, and the Father that sent me, beareth witness of me.
 19 Then said they vnto him, Where is thy Father? Jesus answered, Perceieth know me, nor my Father. If ye had knowen me, ye should haue knowen my Father also.
 20 These wordes spake Jesus in the temple, as he taught in the Temple, and no man laide handes on him: for his houre was not yet come.

21 Then saide Jesus againe vnto them, I go my way, and ye shall seeke me, & shall die in your sinnes. Whither I go, can ye not come.
 22 Then saide the Jewes, Will he kill him selfe because he saith, Whither I go, can ye not come?
 23 And he said vnto them, I goe from hence: I am from above: ye are of the world: therefore shall ye seeke me, but ye shall not seeke me: for I am he that shall die in your sinnes: for except ye beleue, that I am he, ye shall die in your sinnes.
 24 Then saide they vnto him, Who art thou? And Jesus saide vnto them, * Euen the same thing that I said vnto you: I am from the beginning.
 25 I haue many things to say, and to iudge of you: but he that sent me, is true, & the things that I haue heard of him, those I speake to the world.
 26 They vnderstoode not that he spake to them of the Father.
 27 Then saide Jesus vnto them, When ye haue lift by the Sonne of man, then shall ye knowe that I am he, and that I do nothing of my selfe, but as my Father hath taught me, so I speake these things.
 28 For he that sent me, is with me: the Father hath not left me alone, because I do alwayes those things that please him.
 29 * As he spake these things, many beleued in him.
 30 Then said Jesus to the Jewes which beleued in him, If ye continue in my word, ye are verely my disciples,
 31 And shall knowe the truth, and the truth shall make you free.
 32 They answered him, We be Abrahams seede, and were neuer bound to any man: why lapest thou then, that we shall be made free?
 33 Jesus answered them, Verely, verely I saye vnto you, that whosoever comitteth sinne, is the seruant of sinne.
 34 And the seruant abideth not in the house for ever: but the Sonne abideth for ever.
 35 If the Sonne therfore shall make you free, ye shall be free in deede.
 36 I knowe that ye are Abrahams seede, but ye seeke to kill me, because my word hath no place in you.
 37 I speake that which I haue seene in my Father: and ye doe that which ye haue seene with your father.
 38 They answered, and sayde vnto him, Abraham is our father. Jesus said vnto them, If ye were Abrahams children, ye would do the works of Abraham.
 39 But nowe ye goe about to kill mee, a man that haue tolde you the truth, which I haue heard of God: this ye do not Abraham.
 40 Ye do the works of your father. Then sayde they to him, We are not bozne of

Because of their rebellion wherein they did perseuere.
 He sheweth the difference betwene the Gospell, and the suball wit of man.
 Or, from the beginning euen that I said vnto you, That is, who he was, whence he came, and why he came into this world.
 Their endeuour, and practices whereby they thinke to destroy him, shall serue to exalt and magnific his glory.
 Not to beleue in him, but to be conuicted.
 To wit, the Messias.
 For we were slaues to sinne: These were not the beleeuing Iewes, but mockers that answered thus.
 Rom. 6. 20. 2 pet. 1. 19.
 Hee graunteth their sayings in such sort, that he sheweth vnto them that their owne deedes proue them liars.
 Which were his obediences, charitie & such good workes, which proceeded of faith.

Leuit. 24. 10.
 Either for breaking y^e law, if he did deliuer her, or of lightnes, and inconspicuous, if he dyd condemne her,
Deut. 17. 6, 7.
 Iesus woulde not meddle, but wish that which did appertain to his office, to wit, to bring sinners to repentance: & therefore did not abolish the Law against adulterie
Chap. 1. 5. & 9. 5.
 Or, lushly light.
 Or, iust.
 Chap. 5. 27.
 c That which Christ denied
 Chap. 5. 31. here he graunteth, to declare vnto the their stubbornnes, & saith y^e being God he beareth witness to his humanitie: likewise doeth God the father witness the same, which are two distinct persons, though but one God, chap. 5. 37.
 d In y^e came from his father, he sheweth that he is not onely man, but God also.
 e He would not iudge rashly, as they did.
Deut. 17. 6. & 19. 15. Mat. 18. 16.
1. cor. 13. 2.
 hebr. 2. 21.
 f Which place proueth Christ to be verie God, and man.
 g That is, the place where the vessel and other things belonging to the Temple, were kept.

of fornication: we haue one Father, which is God.

42 Therefore Iesus saide vnto them, If God were your Father, then woulde ye loue me: for I proceeded forth, and came from God, neither came I of my selfe, but he sent me.

43 Why do ye not vnderstand and my talke? because ye cannot heare my woide.

44 *Ye are of your father the deuill, and the lusts of your father ye will doe: he hath bene a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, then speaketh he of his owne: for he is a liar, & the father thereof.

45 And because I tell you the truth, ye beleene me not.

46 Which of you can rebuke me of sinne? and if I say the truth, why doe ye not beleene me?

47 *Ye that is of God, heareth Gods wordes: ye therefore heare them not, because ye are not of God.

48 Then answered the Iewes, and said vnto him, Say we not well that thou art a Samaritan, and hast a deuill?

49 Iesus answered, I haue not a deuill, but I honour my Father, and ye haue dishonoured me.

50 And I seeke not mine owne praise: but there is one that seeketh it, and yndgerth.

51 Verely, verely I say vnto you, If a man keepe my woide, he shall neuer see death.

52 Then said the Iewes to him, Howe knowe we that thou hast a deuill. Abraham is dead, and the Prophets, & thou sayest, If a man keepe my woide, he shall neuer taste of death.

53 Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whome makest thou thy selfe?

54 Iesus answered, If I honour my selfe, mine honour is nothing worth: it is my Father that honoureth me, whome ye say, that he is your God.

55 Yet ye haue not knowne him: but I know him, and if I should say I know him not, I should be a liar like vnto you: but I know him, & keep his woide.

56 Your father Abraham reioiced to see me this day, and he saw it, and was glad.

57 Then said the Iewes vnto him, Thou art not yett sitte peere olde, & hast thou seene Abraham?

58 Iesus said vnto them, Verely, verely I say vnto you, before Abraham was, I am.

59 *Then tooke they by stones, to cast at him, but Iesus hid him selfe, and went out of the Temple.

CHAP. IX.

Of him that was borne blinde. 12 The confession of him that was borne blinde. 39 To what blinde man Christ giueth sight.

As Iesus passed by, he saue a man which was blinde from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde?

3 Iesus answered, * Neither hath this man sinned, nor his parents, but that the sinnes of God should be shewed on him.

4 I must worke the workes of him that sent me, while it is day: the night cometh when no man can worke.

5 Its long as I am in the world, * I am the light of the world.

6 As soone as he had thus spoken, he cast on the ground, and made clay of the spittle, and anointed the eyes of the blinde with the clay,

7 And said vnto him, Goe wash in the pool of Siloan (which is by interpretation, Sent) He went his way therefore, and washed, and came againe seeing.

8 Nowe the neighbours and they that had seene him before, when he was blinde, saide, Is not this he that late & begged?

9 Some said, This is he: and others said, He is like him: but he him selfe said, I am he.

10 Therefore they said vnto him, Howe were thine eyes opened?

11 He answered, and saide, The man that is called Iesus, made clay, and anointed mine eyes, and saide vnto me, Goe to the pool of Siloan and wash. So I went & washed, & receiued sight.

12 Then they saide vnto him, Where is he? He said, I cannot tell.

13 * They brought to the Pharises him that was once blinde.

14 And it was þ Sabbath day, when Iesus made the clay, & opened his eyes.

15 Then againe the Pharises also asked him, how he had receiued sight. And he said vnto them, He layed clay vpon mine eyes, and I washed, and do see.

16 Then said some of the Pharises, This man is not of God, because he keepeth not the Sabbath day. Others said, Howe can a man þ is a sinner, doe such miracles? and there was a dissension among them.

17 Then spake they vnto the blinde as gain, What sayest thou of him, because he hath opened thine eyes? And he saide, He is a Prophet.

18 Then the Iewes did not beleene him (that he had bene blinde, and receiued his sight) vntill they had called the parents of him that had receiued sight.

19 And they asked them, saying, Is this your sonne, whome ye say was borne blinde? How doth he now see then?

20 His parents answered them, and said, We knowe that this is our sonne, and that he was borne blinde:

21 But by what meanes he now seeth, we knowe not: of who hath opened his eyes,

a God doeth not alwayes punish men for their sinnes.

b When opportunitie and the season serueth. Chap. 1.9. & 8.18. & 17.35.

c This was not for any vertue that was in the earth, in the spittle, or in the clay to make one see: but it only pleased him to vse these signes and meanes.

d Hereby was prefigured the Messias, who should be sent vnto them.

f For you are carnall and can not vnderstande spiritual things. 1. Iohn. 7.8.

e Since the first creation of man.

u It followeth then that he was once in y truth: for he was not created euil.

x According to his wont and custome. 1. Iohn. 4.6.

y Who wil reuenge the iniurie that you doe against me, or rather against him.

z For the faithful euil in death see life.

a Which wasto see y coming of Christ in the flesh: which thing Abraham saw far of with the eyes of faith. Hebr. 11.10.

b Not onely God, but the Mediatour betweene God and man, appointed before all eternity.

Chap. 10.31. // And he passed through the middes of the & so went his way.

CHAP. X.

e They durst not speake the trueth for feare they should be excommunicate.

eyes, * can he not tell: he is olde pnuogh: aske him: he shall answers for him selfe.

22 These wordes spake his parents, because they feared the Jewes: for the Jewes had ordained already, that if any man did confesse that he was the Christ, he should be excommunicate out of the Synagogue.

23 Therefore laide his parentes, He is olde pnuogh: aske him.

24 Then againe called they the mā that had bin blinde, & said vnto him, True glory vnto God: we know that this man is a sinner.

25 Then he answered, and said, Whether he be a sinner or no, I can not tel: one thing I know, that I was blinde, and now I see.

26 Then said they to him againe, What did he to thee? how opened he thine eyes?

27 He answered them, I haue tolde pou already, & ye haue not heard it: wherefore would ye heare it againe? will ye also be his disciples?

28 Then checked they him, and said, We þ his disciple: We be Moses disciples.

29 We know that God spake with Moses: but this man we know not from whence he is.

30 The man answered, and said vnto them, Doubtes, this is a marueilous thing, that ye knowe not whence he is, and yet he hath opened mine eyes.

31 Now we knowe that God heareth not sinners: but if any man be a worshipper of God, and doeth his wil, him heareth he.

32 Since the world began was it not heard that any man opened the eyes of one that was bozne blinde.

33 If this man were not of God, he could haue done nothing.

34 They answered, and said vnto him, Thou art altogether bozne in sinnes, and dost thou teach vs? so they cast him out.

35 Iesus heard that they had cast him out: and when he had found him, he said vnto him, Dost thou beleue in the Sonne of God?

36 He answered, and said, Who is he, Lord, that I might beleue in him?

37 And Iesus said vnto him, Both thou hast serued him, and he it is that talketh with thee.

38 Then he said, Lord, I beleuee, and worshipped him.

39 And Iesus said, I am come vnto iudgement into this world, that they which see not, might see: and that they which see might be made blinde.

40 And some of the Pharisees which were with him, heard these things, and said vnto him, We be blinde also?

41 Iesus said vnto them, If ye were blinde, ye should not haue sinne: but now ye saye, We see: therefore your sinne remaineth,

11 Christ is the true shephard, and the doer, 20 Diuers opinions of Christ. 24 He is asked if he be Christ. 32 He workes declare that he is God. 34 The Princes called gods.

I Verely, verely I say vnto pou, he that entred not in by the dooze into the shepefold, but climed by an other waye, he is a theefe and a robber.

2 But he that goeth in by the dooze, is the shephard of the sheepe.

3 To him the porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeth them out.

4 And whē he hath sent forth his owne sheepe, he goeth before them, and the sheepe follow him: for they know his voyce.

5 And they will not followe a stranger, but they flee from him: for they know not the voyce of strangers.

6 This parable spake Iesus vnto the: but they vnderstood not what things they were which he spake vnto them.

7 Then said Iesus vnto them againe, Verely, verely I say vnto pou, I am the dooze of the sheepe.

8 All, that enter name come before mee, are theenes and robbers: but the sheepe did not heare them.

9 I am the dooze: if any man enter in, he shal be saued, and shall goe in and go out, and finde pasture.

10 The theefe cometh not, but for to steale, and to kill, and to destroye: I am come that they might haue life, and haue it in abundance.

11 I am the good shephard: the good shephard giueth his life for his sheepe.

12 But an hireling, and he which is not the shephard, neither the sheepe are his owne, seeth the wolfe coming, and he leaureth the sheepe, and fleeth, and the wolfe catcheth them, and scattereth the sheepe.

13 So the hireling fleeth, because he is an hireling, and careth not for the sheepe.

14 I am the good shephard, and I know mine, and am known of mine.

15 As the Father I knoweth me, so the know I the Father: and I lape downe my life for my sheepe.

16 Sother sheepe I haue also, which are not of this fold: the also must I bring, and they shall heare my voyce: & there shal be one sheepefolde, and one shephard.

17 Therefore doeth my Father loue me, because I lape downe my life, that I might take it againe.

18 No man taketh it from me, but I lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe: this commandement haue I receiued of my Father.

19 Then there was a dissension againe among the Jewes for these sayings,

a That is, there is mutual agreement and consent of faith betweene the pasture and the sheepe.

b He meaneth all the false Prophets, who led not me to Christ but from him.

c He shall be sure of his life. I sa. 40. 11.

d Christ knoweth his because he loueth them, careth and profiteth for them.

e As the father cannot forget his child, so more can he forget vs. f In that he loueth and approueth me.

g To wit, among the Gentiles, which the were strangers from the Church of God. Ez. 47. 17. 24.

h Christ euen in that that he is man, hath deserued his Fathers loue and cuerlasting life, not to me, because I lape downe my life, but to vs also.

i In his flesh onely, but to vs also by his obedience & perill it doone, and haue power to take it seft iustice arc.

Phil. 2. 7. I sa. 13. 7. 20 And A. 2. 24.

f That is, Consider that nothing is hid fro God: therefore tel vs the truth that God may be glorified thereby Iok. 7. 19. 1 Sam. 6. 5.

g He spake this in mockerie.

h They thought either to driue him from the trueth, or to make him swaue by their oft times examining him: in which praefise Satans members euer do obserue in examining the Christians.

i He denieth their wilful malice and ignorance. k They doubted not of his country of parentes, but of his office and authoritie. l Or, wicked men, cōtemners of God, and such as delite in sinne.

m Or, excommunicate him.

n As all astonished he fel down and worshipped him.

o Meaning, with rule and authoritic, to make the poore blinde to see, and the proude seets blinde. Chap. 17. 18. o. 12. 46. 47. o. You should nor be so much in fault.

20 And many of them saide, He hath a deuill, and is madde: why heare ye him?

21 Others said, These are not the words of him that hath a deuill: can the deuill open the eyes of the blinde?

22 And it was at Ierusalem the first feast of the Dedication, and it was winter.

23 And Iesus walked in the Temple, in Solomons porche.

24 Then came the Iewes rounde about him, & said vnto him, How long dost thou make vs doute? If thou be the Christ, tell vs plainly.

25 Iesus answered them, I tolde you, & ye beleene not: the workes that I do in my Fathers Name, they beare witness of me.

26 But ye beleene not: for ye are not of my sheepe, as I said vnto you.

27 Why therefore heare my voyce, and I knowe them, and they followe me,

28 And I give vnto them eternal life, and they shall neuer perishe, neither shall any plucke them out of mine hande.

29 My Father which gaue them me, is greater then all, and none is able to take them out of my Fathers hande.

30 I and my Father are one.

31 Then the Iewes againe tooke by stones, to stone him.

32 Iesus answered them, Many good workes haue I shewed you from my Father: for which of these workes do ye stone me?

33 The Iewes answered him, saying, For the good worke we don: thee not, but for blasphemie, and that thou beeing a man, makest thy selfe God.

34 Iesus answered them, Is it not written in your Lawe, I said, ye are gods?

35 If he called them gods, vnto whome the word of God was giuen, & the Scripture can not be broken,

36 Saye ye of him, whom the Father hath sanctified, and sent into the worlde, Thou blasphemest, because I saide, I am the Sonne of God?

37 If I do not the workes of my Father, beleue me not.

38 But if I doe, then though ye beleene not me, ye beleene the workes, that ye may knowe and beleue, that the Father is in me, and I in him.

39 Againe they went about to take him: but he escaped out of their hands,

40 And went againe beyond Iordan, into the place where Iohn first baptized, and there abode.

41 And many resorted vnto him, & sayd, Iohn did no miracle: but all things that Iohn spake of this man, were true.

42 And many beleueed in him there.

CHAP. XI.

43 Christ raiseth Lazarus fro death. 47 The high Priests and Pharises gather a counsell against him. 50 Caiaphas prophesieth. 54 Christ getteth him out of the way.

1 **A**nd a certaine man was sicke, named Lazarus of Bethania, the town of Marie, and her sister Martha.

2 And it was that Marie which anointed the Lord with ointment, and wiped his feete with her heare, whose brother Lazarus was sicke. *Chap. 12. 3. mat. 26. 7.*

3 Therefore his sisters sent vnto him, saying, Lord, behold, he whom thou louest, is sicke.

4 Why Iesus heard it, he said, This sicke-nes is not vnto deatly, but for the glorie of God, the Sonne of God might be glorified thereby.

5 I knowe Iesus loued Martha, and her sister, and Lazarus.

6 And after he had heard that hee was sicke, yet abode he two dayes still in the same place where he was.

7 Then after that, laide he to his disciples, Let vs go into Iudea againe.

8 The disciples saide vnto him, Master, the Iewes lately sought to stone thee, and dost thou go thither againe?

9 Iesus answered, Are there not twelue houres in the daye? if a man walke in the daye, he stumbleth not, because he seeth the light of this worlde.

10 But if a man walke in the night, he stumbleth, because there is no light in him.

11 These things spake he, & after he saide vnto the, Our friend Lazarus sleeper: but I go to wake him vp.

12 Then said his disciples, Lord, if hee sleepe, hee shall be safe.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the natural sleepe.

14 Then said Iesus vnto them plainly, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleue: but let vs go vnto him.

16 Then saide Thomas (which is called Didimus) vnto his fellowe disciples, Let vs also goe, that we maye die with him.

17 Then came Iesus, and founde that he had lien in the graue foure dayes alreadye.

18 Nowe Bethania was nere vnto Ierusalem, about a fiftene furlonges of.

19 And many of the Iewes were come to Martha and Marie to comfort them for their brother.

20 Then Martha, when she hearde that Iesus was coming, went to meete him: but Marie late still in the house.

21 Then said Martha vnto Iesus, Lord, if thou haddest bene here, my brother had not bene dead.

22 But now I knowe also, that whatsoeuer thou wilt of God, God will giue it thee.

23 Iesus saide vnto her, Thy brother shall rise againe.

24 Martha saide vnto him, I knowe that he shall rise againe in the resurrection at the last daye.

a For although he died, yet being restored to life, it was almost no death in comparison.

Chap. 30 & 8. 59. and 10. 31.

b He that walkech in his vocation, and hath the light of God for his guide, needeth to feare no dangers.

c They laboured to slaye Christ from going into Iudea, as though there had bene no neede.

d Or, slumbering sleepe.

e Which signifieth in our tongue, a twinnie in birth.

e Which were almost two mile.

f She sheweth some sayth, which notwithstanding was almost overcome by her afflictions.

i Which was institute, that the people might giue thanks to God for their deliuerance and restoring of their religion and Temple, which Antiochus had corrupted and polluted.

k Which was builded againe after the patterne of that which Solomon builded.

l The cause wherefore the reprobate cannot beleue.

m Whereby we learne how safely we are preferred against all dangers.

n Meaning of Princes and Rulers, who for their office sake are called gods, and are made herein earth as his Lieutenants: wherefore if this noble title be giuen to man, much more it appertained to him that is the Sonne of God equall with his Father.

o Whereby they gathered that Christ was more excellent then Iohn.

g Christ restor-
eth vs from
death to giue vs
euertasting life.

25 Jesus said vnto her, & I am the resur-
rection and the life: he that beleueth in
me, though he were dead, yet shall he
liue.

26 And whosoever liueth, and beleueth in
me, shall neuer die. Beleeuest thou
this?

27 She said vnto him, Yea, Lord, I be-
leue that thou art the Christ the Sonne
of God, which should come into the
worlde.

28 ¶ And when she had so said, she went
her way, and called Marthe her sister se-
cretly, saying, The Master is come, and
calleth for thee.

29 And whē she heard it, she arose quick-
ly, and came vnto him.

30 For Jesus was not yet come into the
towne, but was in the place where
Martha met him.

31 The Jewes then which were with
her in the house, and comforted her,
when they sawe Marthe, that she rose
up hastily, and went out, foloweth her,
saying, She goeth vnto the graue, to
weepe there.

32 Then when Marthe was come where
Jesus was, and saw him, she fell down
at his feete, saying vnto him, Lord, if
thou hadst bene here, my brother had
not bene dead.

33 When Jesus therefore saw her weepe,
and the Jewes also weepe which came
with her, he groined in the spirit, and
was troubled in him selfe,

34 And said, Where haue ye laid him?
They said vnto him, Lord, come, & see.

35 And Jesus wept.

36 Then said the Jewes, Behold, howe
he loued him.

37 And some of them said, Could not he,
which opened the eyes of the blinde,
haue made also that this man should
not haue dyed?

38 Jesus therefore againe groined in him
self, and came to the graue. And it was
a caue, and a stone was laped vpon it.

39 Jesus sayde, Take ye away the stone.
Martha the sister of him that was
dead, saide vnto him, Lord, he sinketh
alreadie: for he hath bene dead foure
dayes.

40 Jesus said vnto her, Said I not vnto
thee, that if thou didest beleeue, thou
shouldest see the glorie of God?

41 Then they tooke away the stone
from the place where the dead was laid.
And Jesus lift vp his eyes, and saide,
Father, I thanke thee, because thou
hast heard me.

42 I knowe that thou hearest me al-
wayes, but because of the people that
stand by, I saide it, that they may be-
leue, that thou hast sent me.

43 As he had spoken these things, he
crept with a loude voyce, Lazarus,
arise foorth.

44 Then he that was dead, came foorth,
bound hande and foote with bandes,
and his face was bound with a napkin.

h Wherein she
declared her af-
fection & reue-
rence that she
bare to Christ.

i For compas-
sion: for he felt
our miseries, as
though he suf-
fered the like.
k We reade not
that his affec-
tions were so ex-
cessiue that he
kept no mea-
sure, as we do in
our sorowes,
ioyes and other
affections.

l That is, a mi-
racle whereby
Gods Name
should be glori-
fied.

Jesus saide vnto them, Look him, and
let him goe.

45 ¶ Then many of the Jewes, which
came to Marthe, and had seene things
which Jesus did, beleued in him.

46 But some of them went the way to
the Pharises, and tolde them what
things Jesus had done.

47 Then gathered the hie Priestes, and
the Pharises a counsil, and said, What
shall we do? For this man doeth ma-
ny miracles.

48 If we let him thus alone, all men
will beleeue in him, and the Romaues
will come and take away both our
place, and the nation.

49 Then one of them named Caiaphas,
which was the hie Priest that same
yeere, said vnto them, We perceiue no
thing at all,

50 For yet doe you consider that it is
expedient for vs, that one man die for
the people, and that the whole nation
perish not.

51 This spake he not of him selfe: but be-
ing hie Priest that same yeere, he pro-
phesied that Jesus should die for the
nation:

52 And not for the nation only, but that
he should gather together in one the
children of God, which were scatterred.

53 Then some of that day foorth they con-
sulted to ether, to put him to death.

54 Jesus therefore walked no more o-
penly among the Jewes, but went
thence vnto a countrey nere to the wil-
dernes, into a city called Ephraim, and
there continued with his disciples.

55 ¶ And the Jewes Passouer was at
hand, and many went out of the coun-
trei by to Jerusalem before the Pass-
ouer, to purchase them selves.

56 Then sought they for Jesus, and
spake among them selves, as they stood
in the Temple, What thinke ye, that
he cometh not to the feast?

57 Nowe both the hie Priestes and the
Pharises had giuen a commandement,
that if any man knewe where he were,
he should shew it, that they might
take him.

m They resist
God, thinking
to hinder his
worke by their
owne policies.
n Or, for that
present time.

o God made
him to speake,
neither could
his impieete be
Gods purpose,
who caused this
wicked man eue
as he did Bala-
am, to be an in-
strument of the
holy Ghost.

p Because they
thought hereby
to make them
selves more
holy against
they should eate
the Passouer:
but they were
not comman-
ded by God to
use this ceremo-
nie.

CHAP. XII.

7 Christ exorciseth Mares sub. 13 The affecti-
on of some towards him, and the rage of others
against him & Lazarus. 25 The comodiitie of the
crosse. 27 His prayer. 28 The answers of the
Father. 32 His death, and the fruit thereof. 36
He exhorteth to faith. 40 The blindness of
some, and the infirmities of others.

1 Then Jesus six dayes before the
Passouer came to Bethaniam,
where Lazarus was, which was
dead, whome he had raised from the
dead.

2 There they made him a supper, and
Martha serued: but Lazarus was one
of them that sat at the table with him.

3 Then tooke Marthe a pound of oint-
ment of spikenard very costly, and an-
ointed Jesus feete, & wiped his feete

Mat. 26. 7.
Mar. 14. 3.

q Euen from the
with head to the feete.

with her care, and the houle was filled with the fauour of the anointment.

4 Then said one of his disciples, euen Judas Iscariot Simons sonne, which should betray him,

5 Why was not this ointment solde for thre hundred pence, and giuen to the poore?

6 Now he said this, not that he cared for the poore, but because he was a thiefe, and had the bagge, and bare that in which was giuen.

7 Then said Iesus, let her alone: against the day of my burying he kept it.

8 For the poore alwayes pe haue with you, but me ye shall not haue alwayes.

9 Then much people of the Jewes knewe that he was there: & they came, not for Iesus sake onely, but that they might see Lazarus also, whome he had raised from the dead.

10 The hie Priestes therefore consulted, that they might put Lazarus to death also,

11 Because that for his sake many of the Jewes went away, and beleued in Iesus.

12 ¶ In the morow a great multitude that were come to the feast, when they heard that Iesus should come to Jerusalem,

13 Tooke branches of palme trees, and went forth to meete him, & cryed, Hosanna, Blessed is the King of Israel that cometh in the Name of the Lord.

14 And Iesus found a poung asse, and sate thereon, as it is written,

15 ¶ Feare not, daughter of Sion: be holde, thy King cometh sitting on an asse colte.

16 But his disciples vnderstoode not these things at the first: but when Iesus was glorified, then remembered they, that these things were written of him, & that they had done these things vnto him.

17 The people therefore that was with him, bare witness that he called Lazarus out of the graue, and raised him from the dead.

18 Therefore met him the people also, because they heard that he had done this miracle.

19 And the Pharises said among them selues, Verriue ye holue ye venaile nothing? Beholde, the world is goeth after him.

20 ¶ Now there were certaine Greeks among them that came by to worship at the feast.

21 And they came to Philip, which was of Bethsaida in Galile, and desired him, saying, Sir, we would see Iesus.

22 Philippe came and tolde Andiewe: and againe Andiewe and Philippe tolde Iesus.

23 And Iesus answered them, saying, The houre is come, that the Sonne of man must be glorified.

24 Verely, verely I say vnto you, except

the wheate come fall into the grounde, and dye, it abideth alio: but if it die, it bringeth forth much fruite.

25 ¶ He that loneth his life, shall lose it, and he that hateth his life in this world, shall keepe it vnto life eternall.

26 ¶ If any man serue me, let him follow me: for where I am, there shall also my seruant be: for if any man serue me, him will my father honour.

27 Now is my soule troubled: and what shall I say? Father, saue me from this houre: but therefore came I vnto this houre.

28 Father, glorifie thy Name. Then came there a voyce from heauen, saying, I haue both glorified it, and will glorifie it againe.

29 Then said the people that stood by, and heard, that it was a thunder: others said, An Angell spake to him.

30 Iesus answered, and said, This voyce came not because of me, but for your sakes.

31 Nowe is the iudgement of this world: now shall the prince of this world be cast out.

32 ¶ And I, if I were lift by from the earth, will draw all men vnto me.

33 Nowe this said he, signifying what death he should die.

34 The people answered him, We haue heard out of the Lawe, that the Christ bideth for euer: and howe sayest thou, that the Sonne of man must be lift by? who is that Sonne of man?

35 Then Iesus saide vnto them, Yet a litle while is the light with you: but walke while ye haue light, lest the darkness come vpon you: for he that walkech in the darke, knoweth not whither he goeth.

36 While ye haue light, beleue in the light, that ye may be the children of the light. These things spake Iesus, and departed, and hid him selfe from them.

37 ¶ And though he had done so many miracles before them, yet beleued they not on him:

38 That the saying of Esaias the Prophet might be fulfilled, that he saide, Lord, who beleued our repoyte? and to whome is the acme of the Lord returned?

39 Therefore could they not beleue, because that Esaias saith againe,

40 ¶ He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor vnderstand with their heart, and should be conuerted, and I should heale them.

41 These things saide Esaias when he saue his glorie, and spake of him.

42 Neuertheles euen among the chiefe rulers many beleued in him: but because of the Pharises, they did not confesse him, lest they should be cast out of the Synagogue.

43 ¶ For they loued the praise of men,

Matth. 10. 39. & 16. 25. mar. 8. 35. luke. 9. 24. and 17. 33. g If he loue thereof let him from coming to Christ. h And so loseth it for Christes sake. Chap. 17. 24.

i The reformation and restoring of those things, which were out of order. Chap. 3. 24.

k The crosse is the mean to gather the Church of God together, and to draw men to heauen.

l Not onely the Jewes but also the Gentiles. Psal. 39. 56. & 110. 4. & 117. 2. exek. 37. 25. Chap. 1. 9.

lfa. 53. 1. rom. 10. 16. m That is, the Gospell, which is the power of God to saluation to euery one that doth beleue.

lfa. 6. 9. mat. 13. 14. mar. 4. 12. luke. 8. 10. act. 8. 26. rom. 11. 8.

n By deliuering them from their miseries, and giuing them true felicity. Or, excommuni- cate. Chap. 5. 24. o To be clemmed more of men.

b Reade Mar. 14. 5.

Chap. 13. 29.

Mat. 21. 8. mar. 11. 8. luke. 19. 35.

c That is, saue, I beseech thee.

d This doeth we declare that his kingdome stood not in outward things, Zach. 9. 9.

*Or, the praise.

more then the praise of God,
 44 And Jesus cried, and said, He that be-
 leueth in me, beleueth not in me, but
 in him that sent me.
 45 And he that seeth me, seeth him that
 sent me.
 46 I am come a light into the world,
 that whosoever beleueth in me, should
 not abide in darkness.
 47 * And if any man heare my wordes,
 and beleue not, I iudge him not: for
 I came not to iudge the world, but to
 saue the world.
 48 He that refuseth me, and receiuet
 not my wordes, hath one that iudgeth
 him: * the word that I haue spoken, it
 shal iudge him in the ¶ last day.
 49 For I haue not spoken of my selfe: but
 the Father, which sent me, he gaue me
 a commandement what I should say,
 and what I should speake.
 50 And I knowe that his commande-
 ment is life euerlasting: the thinges
 therefore that I speake, I speake them
 so as the Father said vnto me.

CHAP. XIII.

1 Christ washeth the disciples feete, 2 Exhorting
 them to humilitie and charitie, 21 Tellethe them
 of Iudas the traitour, 24 And commandeth
 them carmilly to loue one another. 28 He fore-
 warneth of Peters deniell.

I Now * before the feast of the Passe-
 ouer, when Jesus knewe that his
 hoire was come, that he should
 depart out of this world vnto the Fa-
 ther, forasmuch as he loued his owne
 which were in the world, vnto the ende
 he * loued them.
 2 And when supper was done, (and
 that the deuil had now put in the heart
 of Iudas Iscariot, Simons sonne, to
 betray him)
 3 Jesus knowing that the Father had
 giuen all thinges into his hands, and
 that he was come from God, and went
 to God,
 4 He riseth from supper, and layeth aside
 his vpper garments, and tooke a towel,
 and girded him selfe.
 5 After that, he powred water into a bas-
 sin, and beganne to washe the disciples
 feete, and to wipe them with the towel,
 wherewith he was girded.
 6 Then came he to Simon Peter, who
 sayd to him, Lord, dost thou wash my
 feete?
 7 Jesus answered and saide vnto him,
 What I doe, thou knowest not now:
 but thou shalt know it hereafter.
 8 Peter said vnto him, Thou shalt neuer
 wash my feete. Jesus answered him, if
 I wash thee not, thou shalt haue no
 part with me.
 9 Simon Peter said vnto him, Lord, not
 my feete onely, but also the handes and
 the head.
 10 Jesus said to him, He that is washed,
 needeth not, saue to * wash his feete, but

ts cleane euer whit: and pe are * cleane, Chap. 13. 2.
 but not all.
 11 For he knew who should betray him:
 therefore said he, Pe are not all cleane.
 12 ¶ So after he had washed their feete,
 and had taken his garments, and was
 set downe againe, hee saide vnto them,
 Knowe ye what I haue done to you?
 13 Pe call me Master, and Lord, and pe
 say wel: for so am I.
 14 If I then pour Lord, & Master, haue
 washed your feet, pe also ought to wash
 e one anothers feete.
 15 For I haue giuen you an example,
 that pe should do, euen as I haue done
 to you.
 16 Verely, verely I say vnto you, * The
 seruant is not greater then his master,
 neither the ambassadour greater then
 he that sent him.
 17 If pe knowe these thinges, blessed are
 pe, if pe doe them.
 18 ¶ I speake not of you all: I knowe
 whom I haue chosen: but it is that the
 Scripture might be fulfilled, * He that
 eateth bread with me, hath * lift vp his
 heele against me.
 19 From henceforth tel I you before it
 come, that when it is come to passe, pe
 might beleue that I am & he.
 20 * Verely, verely I say vnto you, If I
 send any, he that receiuet him, recei-
 ureth me, and he that receiuet me, recei-
 ureth him that sent me.
 21 When Jesus had said these thinges,
 he was troubled in the Spirit, & testi-
 fied, and said, Verely, verely I say vnto
 you, that one of you shall betray me.
 22 * Then the disciples looked one on
 another, doubting of whom he spake.
 23 Nowe there was one of his disciples,
 which leaned on Jesus whosome, whom
 Jesus loued.
 24 To him beckened therefore Simon
 Peter, that he should aske who it was
 of whom he spake.
 25 He then, as he leaned on Jesus best,
 said vnto him, Lord, who is it?
 26 Jesus answered, He it is, to whom
 I shal giue a sopp, when I haue dyp-
 ed it: and he wet a sopp, and gaue it
 to Iudas Iscariot, Simons sonne.
 27 And after the sopp, I Satan entred
 into him. Then sayd Jesus vnto him,
 That thou doest, doe quickly.
 28 But none of them that were at table,
 knewe, for what cause he spake it vnto
 him.
 29 For some of them thought because
 Iudas had the bagge, that Jesus had
 sayd vnto him, We those thinges that
 we haue neede of against the feast: of
 that he should giue some thing to the
 poore.
 30 Assoone then as he had receiued the
 sopp, he went immediatly out, and it
 was night.
 31 ¶ When he was gone out, Jesus said,
 * Nowe is the Sonne of man glorified,
 and God is glorified in him.
 ¶ Gggg i. 32 If God.

Chap. 13. 19.
 and 9. 39.
 Chap 13. 17.
 * Or, condemne.
 * Or, condemne.
 * Or, condemneth.
 Mar. 16. 16.
 p For that day
 shall be the ap-
 probation of the
 Gospell.
 Mat. 26. 1.
 mar. 14. 1.
 Luke. 22. 1.
 a Because he
 sawe the dan-
 ger great which
 was toward the,
 therefore he toke
 the greater care
 for them.
 b Which was
 the eating of the
 Passouer.
 c And make
 thee cleane from
 thy finnes.
 d That is, to be
 continually pur-
 ged of his cor-
 rupt affectiōs &
 worldly cares
 which remaine
 dayly in vs.

c To serue on
 another.
 Chap. 13. 10.
 mar. 10. 24.
 Luke. 6. 40.
 Psal. 41. 9.
 f Vnder pretice
 of friendship
 seeketh his de-
 struction.
 g To wit, the
 Christ and re-
 deemer of the
 world.
 Mat. 10. 40.
 Luke. 10. 26.
 h For very hor-
 rour and indig-
 nation of such
 an abominable
 acte, as Iudas
 should commit.
 i He did openly
 affirme,
 Mat. 26. 22.
 mar. 14. 18.
 Luke. 22. 21.
 k Their fashion
 was not to sit at
 table, but ha-
 ving their shoe
 of, and cushion
 vnder their el-
 bowes, leaned
 on their sides, as
 it were halfe
 lying.
 l Satan tooke
 full possession
 of him.
 m Meaning, that
 his crosse shall
 ingender a mar-
 vellous glorie,
 and that in it
 shal shine the in-
 finite bountie of
 God.

31 But is that the worlde may knowe that I loue my ffather: as the ffather hath commandid me, to I do. Arise, let vs go hence.

CHAP. XV.

6 The swete consolation, and mutual loue betwene Christ and his members under the parable of the vine. 18 Of their comon afflictions & persecutions, 26 The office of the holy Ghost, & the Apostles.

I Am the true vine, and my ffather is an husbandman.

2 * Euery branch that beareth not fruit in me, he taketh away: & euery one that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 * Now are ye cleane through d worde, which I haue spoken vnto you.

4 * Abide in me, and I in you: as d branch cannot bear fruit of it selfe, except it as abide in the vine, no more can ye, except ye abide in me.

5 I am the vine: ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruite: for without me can ye do nothing.

6 If a man abide not in mee, he is cast forth as a branch, and withereth: and men gather them, and cast the into the fire, and they burne.

7 If ye abide in me, & my wordes abide in you, aske what ye will, and it shall be done to you.

8 Herein is my ffather glorified, that ye beare much fruite, and be made my disciples.

9 As the ffather hath loued me, so haue I loued you: continue in d my loue.

10 If ye shall keepe my commandements, ye shall abide in my loue, as I haue kept my fathers commandements, & abide in his loue.

11 These things haue I spoken vnto you, that in yo may remaine in you, and that your ioy might be full.

12 * This is my commandement, that ye loue one another, as I haue loued you.

13 Greater loue then this hath no man, when any man bestoweth his life for his friends.

14 Ye are my friends, if ye do what soeuer I command you.

15 Henceforth, call I you not seruantes: for the seruant knoweth not what his master doeth: but I haue called you friends: for all things that I haue heard of my ffather, haue I made knowe to you.

16 Ye haue not chosen mee, but I haue chosen you, and ordeyned you, that ye go and bring forth fruit, and that your fruit remaine, that what soeuer ye shall aske of the ffather in my name, hee may aske it you.

17 These things command I you, that ye loue one another.

18 If the worlde hate you, ye know that it hated me before you.

19 If ye were of the worlde, the worlde would loue his owne: but because ye are not of the worlde, but I haue chosen

you out of the worlde, therefore the worlde hateth you.

20 Remember the worde that I said vnto you, * The seruant is not greater then his master. * If they haue persecuted me, they will persecute you also: if they haue kept my worde, they will also keepe d yours.

21 But all these things will they do vnto you for my names sake, because they haue not knowen him that sent me.

22 If I had not come and spoken vnto them, they should not haue had sinne: but now haue they no cloke for their sinne.

23 He that hateth me, hateth my ffather also.

24 If I had not done workes among the which none other man did, they had not had sinne: but now haue they both seene, and haue hated both me, and my ffather.

25 But it is that the word might be fulfilled, that is writte in their Law, * They hated me without a cause.

26 But when the Comforter shall come, whom I will send vnto you from the ffather, euen the Spirit of truth, which proceedeth of the ffather, he shall testify of me.

27 And he shall witnes also, because ye haue bene with mee from the beginning.

CHAP. XVI.

6 He putteth them in remembrance of the crosse, & of their owne infirmitie to come, 7 And therefore doeth comfort them with the promise of the holy Ghost. 16 Of the coming againe of Christ. 17 Of his ascension. 18 To aske in the name of Christ. 23 Peace in Christ, and in the world affliction.

I These things haue I said vnto you, that ye should not be offended.

2 They shall excommunicate you: yea, the time shall come, that whosoever killeth you, will thinke that hee doeth God seruice.

3 And these things will they doe vnto you, because they haue not knowen the ffather, nor me.

4 But these things haue I tolde you, that when the houre shall come, ye might remember, that I tolde you the. And these things said I not vnto you from the beginning, because I was with you.

5 But now I goe my way to him that sent me, and none of you asketh mee, Whither goest thou?

6 But because I haue said these things vnto you, your heartes are full of sorowe.

7 Yet I tell you the truth, It is expedient for you that I go away: for if I go not away, the Comforter wil not come vnto you: but if I depart, I will sende him vnto you.

8 And when he is come, he wil reprove the worlde of sinne, & of righteousnes, and of iudgement.

Chap. 13. 16. mat. 1. 0. 24.

Mar. 24. 9.

The word also signifieth, to be diligent to epie faults to trip one in.

h Which is the selfe same word, but called therein because they preach it. i But shoulde haue seemed to be innocent, if I had not discouered their malice.

k In that they refused Christ, it taketh from them all excuse wherewith they would haue iustified themselves as if they had bene verie holy and without all sinne.

l That is, in the holy Scriptures. Psal. 35. 19.

Chap. 14. 26.

like 24. 49.

Mat. 17. 27.

Chap. 13. 10.

a We can bring forth no fruite, except we be ingrafted in Christ.

b We must be rooted in Iesus Christ by faith, which commeth of the word of God.

c So that ye follow Gods word which ye comprehend by faith d Wherewith I loue you.

e Perfect and entier. Chap. 13. 34. 1. thef. 4. 9. 1. iohn. 3. 11. and. 4. 22.

f So that there is nothing omitted that is necessarie for vs, and concerning our saluation. Mat. 23. 12.

a And so shrinke from me.

b Grecke, put you out of the Synagogues.

b He bare with them because they were but weakelings.

c For if you did consider, ye would reioyce.

d Or, conuince. This is to be vnderstand of the coming of the holy Ghost whē his vertue and strength shall shine in the Church.

- e His enemies which contemned him, and put him to death, shall be conuict by their owne conscience, for that they did not beleefe in him, *Act. 2. 37.* and shall know that without Iesus Christ there is nothing but sinne.
- f Wherefore the wicked must needs confesse that he was iust, and beloued of his Father, and not condemned by him as a blasphemer or transgressor.
- g When they I know that I (whome they called the carpenters sonne, & willed to come downe from the crosse) am the very Sonne of God which haue overcome all of hel, & reigne ouer all, *Eph. 1. 19, 20.*
- h These things are conteyned in the doctrine of the Apostles which onely is sufficient.
- i As touching the spirituall kingdom of God: for the Apostles knew not that til after the resurrection.
- k Mine absence shall not be long: for I will fend you the holy Ghost, who shall remaine with you for euer. I From death I passe to glory, and so will I indu: you with mine heauenly vertue.
- m By the power and vertue of the holy Ghost. n For it shall be grounded vpon my resurrection and the grace of the holy Ghost. o For ye shall haue persite knowledge, and shall no more doubt, as ye were wont. *Chap. 14. 17, Mat. 7. 7. and 1. 3. Mar. 11. 24. Luke 11. 0. Iam. 1. 5.* p In respect of that, that you shall obteyne, if you aske in faith.
- 9 Of sinne, because they beleefe not in me:
- 10 Of righteousnes, because I go to my Father, and ye shall see me no more:
- 11 Of indignation, because the ynnice of this world is iudged.
- 12 I haue pet^d many things to say vnto you, but ye cannot beare the: n now.
- 13 Howbeit, when he is come which is the Spirit of truerth, he will lead you into all truerth: for he shall not speake of himselfe, but whatsoeuer he shall heare, shall he speake, and ye will thew you the things^o to come.
- 14 Ye shall glouifie me: for he shall receiue of mine, and shall shew it vnto you.
- 15 All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shew it vnto you.
- 16 ^k A little while, and ye shall not see me: & againe a litle while, and ye shall see me: for I go to my Father.
- 17 Then sayde some of his disciples among themselves, What is this that he sayth vnto vs, A litle while, and ye shall not see me, and againe, a litle while, and ye shall see me, and, for I go to my Father?
- 18 They said therfore, What is this that he sayeth, A litle while: we knowe not what he sayth.
- 19 Nowe Iesus knewe that they would aske him, and sayde vnto them, Doe ye enquire among your selues, of that I sayd, A litle while, and ye shall not see me: and againe, a litle while, and ye shall see me?
- 20 Verely, verely I say vnto you, that ye shall weepe & lament, & the world shall reioyce: and ye shall sorrow, but your sorrow shall be turned to ioy.
- 21 A woman when she travaileth, hath sorowe, because her houre is come: but as soone as she is deliuered of the childe, she remembereth no more the anguish, for ioy that a man is borne into the worlde.
- 22 And ye now therfore are in sorow: but I will see you^m againe, and your hearts shall reioyce, and your ioy shallⁿ no man take from you.
- 23 And in that day shall ye aske me^o nothing. Verely, verely I say vnto you, whatsoeuer ye shall aske the Father in my Name, he will giue it you.
- 24 Hitherto haue pee asked^p nothing in my Name: aske, and ye shall receiue, that your ioy may be full.
- 25 These things haue I spoken vnto you in parabes: but the time will come, when I shall no more speake to you in parabes: but I shall shew you plainly of the Father.
- 26 At that day shall ye aske in my Name, & I say not vnto you, that I will pray vnto the Father for you.
- 27 For the Father himselfe loneth you, because pee haue loued me, & haue beleued that I came out from God.
- 28 I am come out from the Father, and came into the worlde: againe I leaue the world, and go to the Father.
- 29 His disciples said vnto him, Lo, now speakest thou plainly, and thou speakest no parable.
- 30 Now know we that thou knowest all things, and needest not that any man should aske thee. Whys this ye beleefe, that thou art come out from God.
- 31 Iesus answered them, Do you beleefe in me?
- 32 Beholde, the houre commeth, and is already come, that ye shall all bee scatterd vnto euery man into his owne, and shall leaue me alone: but I am not alone: for the Father is with me.
- 33 These things haue I spoken vnto you, that in mee ye might haue peace: in the worlde ye shall haue affliction, but be of good comfort: I haue overcome the worlde.

CHAP. XVII.

The prayer of Christ vnto his Father, both for him selfe and his Apostles, and also for all such as receiue the truerth.

These things spake Iesus, and lift vnto his eyes to heauen, and sayde, Father, the houre is come: glouifie thy Sonne, that thy Sonne also may glouifie thee.

2 As thou hast giuen him^a power ouer all flesh, that he should giue eternall life to all^b them that thou hast giuen him.

3 And this is life eternal, that they know thee to be the onely verie God, & whom thou hast sent, Iesus Christ.

4 I haue^d glouified thee on the earth: I haue finished^e the work which thou gauest me to do.

5 And nowe glouifie mee, thou Father, with thine owne selfe, with the glorie which I had with thee before the worlde was.

6 I haue declared thy Name vnto the men which thou gauest mee out of the worlde: them they were, and thou gauest them me, and they haue kept thy worde.

7 Nowe they knowe that all things which thou hast giuen mee, are of thee.

8 For I haue giue vnto them^f thy words, which thou gauest mee, and they haue receiued them, & haue knowne surely that I came out from thee, and haue beleued that thou hast sent me.

9 I pray for them: I pray not for^g the worlde, but for them which thou hast giuen me: for they are thine.

10 And all mine are thine, and thine are mine, and I am glouified in them.

11 And nowe am I no more in the worlde, but

g Christ denieth not that he is the Mediator, but sheweth that they shall obtaine their requests without difficultie or any paine.

Chap. 17. 8.

Mat. 26. 31. Mar. 14. 27.

r Although men forsake Christ, yet is he no whit diminished: for he and his Father are one. f We haue rest and comfort when we are truly graffed in Christ.

Mat. 28. 18.

a Christ hath a rule and dominion ouer men. b Which are the elect. c That is, that they acknowledged ge both the Father and the Sonne to be verie God. d Afiuell by doctrine as miracles.

e Our election standeth in the good pleasure of God, which is the onely foundation, and cause of our saluation, and is declared to vs in Christ, through whom we are iustified by faith, & sanctified. *Rom. 8. 29, 30. Eph. 1. 4, 5. Chap. 16. 27.*

f That is, the reprobate.

but these are in the world, and I come to thee. Holy Father, keep them in thy Name, even them whom thou hast given me, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy Name: those that thou gavest me, have I kept, and none of them is lost, but the childe of perdition, that the Scripture might be fulfilled.

13 And now we come I to thee, and these things speake I in the world, that they might have my hope fulfilled in thyselfes.

14 I have given them thy worde, and the worde hath hated them, because they are not of the world, as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou keepe them from euil.

16 They are not of the world, as I am not of the world.

17 Sanctifie them with thy truth: thy word is truth.

18 As thou diddest send me into the world, so haue I sent them into the world.

19 And for their sakes sanctifie I myselfe, that they also may be sanctified through the truth.

20 I praye not for these alone, but for them also which shall beleue in me, through their word.

21 That they all may be one, as thou, O Father, art in me, and I in thee: even that they may be also one in vs, that the world may beleue that thou hast sent me.

22 And the glorie that thou gavest me, I haue given them, that they may be one, as we are one.

23 I in them, and thou in me, that they may be made perfecte in one, and that the world may know, that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I wil that they which thou hast given me, be with me euen where I am, that they may behold my glorie, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world also hath not known thee, but I haue known thee, and these haue known, that thou hast sent me.

26 And I haue declared vnto them thy Name, and wil declare it, that the loue wherewith thou hast loved me, may be in them, and I in them.

CHAP. XVII.

3 Christ betrayed. 6 The wordes of his mouth smite the officers to the ground. 10 Peter smiteth off Malchus eare. 13 Iesus u brought before Annas and Caiaphas. 15 VVhere Peter denieth him. 36 He telleth Pilate what his kingdom is.

1 When Iesus had spoken these things, he went forth with his

discipulo one h Brooke Cedon, where a Welche was was a garden, into the which he entred, ad cepe valley through the and his disciples, which a streame

2 And Iudas also which betrayed him, knew also the place: for Iesus oft times resorted thither with his disciples.

3 Iudas then after he had received a band of men and officers of the Iie Priests, and of the Pharisees, came thither with lanternes, and torches, and weapons.

4 Then Iesus, knowing all things that should come vnto him, went forth and said vnto them, Whom seeke ye?

5 They answered him, Iesus of Nazareth. Iesus said vnto them, I am hee. Now Iudas also which betrayed him, stood with them.

6 Whome then as he had said vnto them, I am he, they went backwards, and fel to the ground.

7 Then he asked the again, Whom seeke ye? And they said, Iesus of Nazaret.

8 Iesus answered, I sayd vnto you, that I am hee: therefore if ye seeke me, let these goe their way.

9 This was that the worde might be fulfilled which he spake, Of them which thou gavest me, haue I lost none.

10 Then Simon Peter hauing a sword, drew it, and smote the Iie Priests seruant, and cut of his right eare. Nowe the seruants name was Malchus.

11 Then said Iesus vnto Peter, Put thy sword into the sheath: shall I not drinke of the cuppe which my Father hath given me?

12 Then the band and the captaine, and the officers of the Iewes tooke Iesus, and bound him.

13 And led him away to Annas first (for he was father in law to Caiaphas, which was the Iie Priest that same yeere)

14 And Caiaphas was he, that gaue counsel to the Iewes, that it was expedient that one man should die for the people.

15 Nowe Simon Peter followed Iesus, and another disciple, and that disciple was knownen of the Iie Priest: therefore he went in with Iesus into the hall of the Iie Priest.

16 But Peter stood at the doore without. Then went out the other disciple, which was knownen vnto the Iie Priest, and spake to her that kept the doore, and brought in Peter.

17 Then saide the maide that kept the doore, vnto Peter, Art not thou also one of this mans disciples? He sayd, I am not.

18 And the seruants and officers stood there, which had made a fire of coles: for it was cold, and they warmed them selves. And Peter also stood among them, and warmed him selfe.

19 The Iie Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake openly that is, frankly, and plainly.

g That they may be ioined in vnicite of faith and spirit.

h He was so called, not onely for that he perished, but because God had appointed and ordeined him to this end. Act. 1. 16, 18. and 4. 27, 28. Psal. 109. 7.

i But are separated by the Spirit of regeneration.

Or, consecrate the 10 thy selfe.

k Renewe them with thine heavenly grace, that they onely may seeke thy will.

l Which thing declareth that Christs holines is ours.

m That the infidels may by experience be conuicted to cofesse my glory.

n I haue shewed them the example and paternel of perfect felicity.

Chap. 12. 26.

o That they may profic, and grow vp in such sort, that in the end they may enioye the eternall glorye with me.

p For without him we cannot comprehend the loue wherewith God loueth vs.

Chap. 17. 12.

c He both search their bodies and also saue them their soules.

Luke. 3. 5.

d Who sent Caiaphas the Iie Priest bound. e Although this office was by Gods ordinance, yet the ambition & dissension of the Iewes caused

f Romanes from time to time to change it either for briberie or fauour.

Chap. 11. 50.

Mat. 26. 58.

mar. 14. 54.

luk. 22. 54.

to the world: I enter taught in the Synagogue and in the Temple, whiche the Jewes resort continually, and in secret haue I said nothing.

21 Why askest thou me? aske them which heard me what I said vnto them: behold, they know what I said.

22 When he had spoken these things, one of the officers which stood by, smote Iesus with his rod, saying, Answerest thou the hie Priest so?

23 Iesus answered him, If I haue euill spoken, beare witness of the euill: but if I haue wel spoken, why smitest thou me.

24 ¶ Now Annas had sent him bound vnto Caiaphas the hie Priest.

25 ¶ And Simon Peter stood and warmed him selfe, and they said vnto him, Wert not thou also of his disciples? Hee denied it, and said, I am not.

26 One of the seruants of the hie Priest, his cousin whose care Peter smote of, saide, Did not I see thee in the garden with him?

27 Peter then denied againe, and immediately the cocke crewe.

28 ¶ Then led they Iesus from Caiaphas into the common hall. Nowe it was morning, and they them selues went not into the common hall, least they should be defiled, but that they might eate the Pasche.

29 Pilate then went out vnto them, and saide, What accusation bringest thou against this man?

30 They answered and said vnto him, If he were not an euill doer, we would not haue deliuered him vnto thee.

31 Then saide Pilate vnto them, Take ye him, & iudge him after your owne lawe. When the Jewes said vnto him, It is not lawful for vs to put any man to death.

32 It was that the worde of Iesus might be fulfilled which he spake, signifying what death he should die.

33 ¶ So Pilate entred into the common hall againe, and called Iesus, & said vnto him, Wert thou the King of the Jewes?

34 Iesus answered him, Saiest thou that of thy selfe, or did other tel it thee of me?

35 Pilate answered, Am I a Jewe? Thine owne nation, and the hie Priest haue deliuered thee vnto me. What hast thou done?

36 Iesus answered, My kingdome is not of this world: if my kingdome were of this world, my seruants would surely fight, that I should not be deliuered to the Jewes: But nowe is my kingdome not from hence.

37 Pilate then said vnto him, Wert thou a King then? Iesus answered, Thou saiest that I am a King: for this cause am I borne, and for this cause came I into the world, that I should beare witness vnto the truth: euer one that is of the truth, heareth my voyce.

38 Pilate saide vnto him, What is the truth? And when he had sayd that, he

went out againe vnto the Jewes, & said vnto them, I finde in him no cause at all.

39 ¶ But you haue a custome, that I should deliuer you one loafe at the Pasche: will ye then that I loose vnto you the King of the Jewes?

40 ¶ Then cryed they all againe, saying, Not him, but Barabbas: nowe this Barabbas was a murderer.

CHAP. XIX.

¶ When Pilate could not asswage the rage of the Jewes against Christ, he deliuereth him vp with his superscription to be hangd betwene two theues. They cast lottes for his garments. He commendeth his mother vnto Iohn, Calisth for drinke, Dyeth, and his side is pierced, and taken downe from the crosse. He is buried.

1 Then Pilate toke Iesus & scourged him.

2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment,

3 And saide, Haile, King of the Jewes. And they smote him with their rodde.

4 Then Pilate went forth againe, and sayd vnto them, Beholde, I bring him forth to you, that ye may knowe, that I finde no fault in him at all.

5 Then came Iesus forth wearing a crowne of thornes, and a purple garment. And Pilate sayd vnto them, Beholde the man.

6 Then when the hie Priestes and officers saue him, they cryed, saying, Crucifie, crucifie him. Pilate said vnto them, Take ye him and crucifie him: for I finde no fault in him.

7 The Jewes answered him, We haue a lawe, and by our lawe he ought to die, because he made him selfe the Sonne of God.

8 ¶ When Pilate then heard that word, he was the more afrayde,

9 And went againe into the common hall and said vnto Iesus, Whence art thou? But Iesus gaue him none answer.

10 Then said Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee?

11 Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the greater sinne.

12 From thence forth Pilate sought to loose him, but the Jewes cried, saying, If thou deliuer him, thou art not Cesars friend: for whosoener maketh him selfe a King, speaketh against Cesar.

13 ¶ When Pilate heard that word, he brought Iesus forth, and fate downe in the iudgement seat in a place called the Pavement, & in Hebrew, Gabbatha.

14 And it was the preparation of the Pasche, and about the first hour: and he sayd vnto the Jewes, Beholde your King.

Mat. 27. 15. luke. 23. 17. Mar. 15. 6. luke. 23. 17. This was one of their blinde abuses: for the Lawe of God gaue no libertie to quite a wicked trespasser. Act. 2. 14.

Mat. 27. 27. mar. 15. 16. 17. He thought to haue pacified the furie of the Jewes by some indifferent correction.

b He spake in mockerie, because Christ called him selfe King.

c Christ was in deede the Sonne of God, & therefore might iustly call him selfe without breach of the Lawe: wherefore their coloured accusation was falsely applied.

d Hereby he sheweth him, he ought not to abuse his office and authoritie.

e A place somewhat high and raised vp. f Which was midday.

Mat. 26. 57. mar. 14. 53. luke. 22. 54. g After that Caiaphas had first sent him to him. Mat. 26. 69, 70. mar. 14. 67. luke. 22. 55, 56, 57.

Mat. 27. 2. mar. 15. 1. luke. 23. 1.

Act. 10. 28. & 11. 3

h He spake this disdainfully, because they were so bent against all right & equitie.

i As if they should say, Thou wilt not suffer vs to do it: for he knewe that it was not permitted to them by the Romanes to punish w death.

Mat. 20. 19. Mat. 27. 11. mar. 15. 2. luke. 23. 3.

k It standeth not in strength of me nor in worldly defence.

l This was a mocking & disdainful question.

15 But they cried, Away with him, away with him, crucifie him. Pilate said vnto the, Shall I crucifie pour King? The hie priests answered, We haue no king but Cesar.

16 Then deliuered he him vnto them, to be crucified. * And they tooke Iesus, & led him away.

17 And he bare this crosse, and came into a place named of dead mens Scullis, which is called in Hebrue, Golgotha:

18 Where they crucified him, and two oſther with him, on either ſide one, and Iesus in the middes.

19 And Pilate wrote also a title, & put it on the crosse, and it was written, IESVS OF NAZARET THE KING OF THE IEVVES.

20 This title the read many of þ Iewes: for the place where Iesus was crucified, was in hebrewe, Greeke and Latin.

21 Then said the hie Priests of þ Iewes to Pilate, Write not, The king of the Iewes, but that he ſayd, I am the king of the Iewes.

22 Pilate answered, What I haue written, I haue written.

23 ¶ Then the * ſouldiers, when they had crucified Iesus, tooke his garments, and made foure partes, to euery ſouldier a part, and his coate: and the coat was without ſeine, wouen from the toppe throughout.

24 Therefore they ſaid one to another, Let vs not deuide it, but caſt lottes for it, whose it ſhal be. This was that þi Scripture might be fulfilled, which ſapeth, * They parted my garments among them, & on my coat did caſt lotts. So the ſouldiers did theſe things in deede.

25 ¶ Then ſtoode by the crosse of Iesus his mother, & his mothers ſiſter, Marie the wife of Cleopas, and Marie Magdalene.

26 And when Iesus ſaw his mother, & the diſciple ſtanding by, whome he loved, he ſaid vnto his mother, Woman, behold thy ſonne.

27 Then ſaide he to the diſciple, Beholde thy mother: & from that houre, the diſciple tooke her home vnto him.

28 ¶ After, when Iesus knew þ all things were performed, that the * Scripture might be fulfilled, he ſaid, I thiſt.

29 And there was ſet a veſſel full of vinegre, & they filled a ſponge with vinegre, & put it about an hyſſope ſtalke, and put it to his mouth.

30 Now when Iesus had receiued of the vinegre, he ſaide, It is finiſhed, and bowed his head, and gaue up the ghoſt.

31 The Iewes then (becauſe it was the Preparation, that the bodies ſhould not remaine vpon the crosse on þ Sabbath daye: for that Sabbath was an hie daye) beſought Pilate that their legges might be diſtack, and that they might be taken downe,

32 Then came the ſouldiers & brake the legges of the firſt, & of the other, which was crucified with Iesus.

33 But when they came to Iesus, and ſawe that he was dead already, they brake not his legges.

34 But one of the ſouldiers with a ſpeare perced his ſide, and forthwith came there out blood and water.

35 And he that ſaw it, bare recozde, and his recozde is true: & hee knoweth that he ſapeth true, that ye might beleue it.

36 For theſe things were done, that the * Scripture ſhould be fulfilled, For a bone of him ſhalbe broken,

37 And againe another Scripture ſapeth, * They ſhall ſee him; whome they haue thruſt through.

38 * And after theſe things, Joſeph of Arimathea (who was a diſciple of Iesus, but ſecretly for feare of the Iewes) he ſought Pilate þ he might take down þ body of Iesus. And Pilate gaue him licence. He came the & tooke Iesus body.

39 And there came * alſo Nicodemus (which firſt came to Iesus by night) & brought of myrrer & aloes mingled together about an hundred pounde.

40 ¶ Then tooke they the body of Iesus, & wrappd it in linen clothes with the bours, as the maner of the Iewes is to burie.

41 And in that place where Iesus was crucified, was a garden, & in the garden a new ſepulchre, wherein was neuer man yet laid.

42 There then laid they Iesus, becauſe of the Iewes Preparation day, for the ſepulchre was nere.

CHAP. XX.

i Marie Magdalene cometh to the ſepulchre. 2 So do Peter and Iohn. 3 The two Angels appeare. 4 Chriſt appeareth to Mary Magdalene, 5 And to all his diſciples. 6 The incredulitie of Thomas. 7 His conſiſion.

¶ Because all nations might vnderſtande it.

¶ That which was prefigured in David, was accomplished in Ieſus Chriſt.

¶ Or, Cleopas.

¶ Or faſtened it vpon an hyſſope ſtalke.

¶ It may appeare that the crosse was not hie, ſeing a man might reach Chriſtes mouth with an hyſſope ſtalke, which as appeareth, King 4. 33 was the loweſt among herbes, as cedar was hieſt among trees.

¶ Mans ſaluacion is perfected by ſonely ſacrifice of Chriſt: and all the ceremonies of þ Law are ended.

¶ Because ſoday of the Paſſcouer ſel on the Sabbath day,

o Which declarth that he was dead in deede as he roſe againe fro death to life.

Exod. 12. 46. nom. 9. 22.

Zech. 12. 10.

Mat. 27. 57. mar. 15. 43, 48. luk. 23. 50, 51.

p That is to ſay, before Chriſts death, but now he declarth him ſelſe manifeſtly.

Chap. 2. 2.

q This honorable burial was as a preparation & entrie vnto the reſurreccion.

Mar. 16. 2. luk. 24. 1.

a She departed from home before day, and came thither about the ſunne riſing, Mar. 16. 2.

Or, napkin.

Mat. 27. 37. mar. 15. 26. luk. 23. 26.

g Which was þ place of execution.

¶ Because all nations might vnderſtande it.

Mat. 27. 35. mar. 15. 24. luk. 23. 34.

¶ That which was prefigured in David, was accomplished in Ieſus Chriſt.

¶ Or, Cleopas.

¶ Or faſtened it vpon an hyſſope ſtalke.

¶ It may appeare that the crosse was not hie, ſeing a man might reach Chriſtes mouth with an hyſſope ſtalke, which as appeareth, King 4. 33 was the loweſt among herbes, as cedar was hieſt among trees.

¶ Mans ſaluacion is perfected by ſonely ſacrifice of Chriſt: and all the ceremonies of þ Law are ended.

¶ Because ſoday of the Paſſcouer ſel on the Sabbath day,

1 **N**owe * the firſt day of the weeke came Marie Magdalene, early when it was yet dark, vnto the ſepulchre, and ſaw the ſtone take away from the tombe.

2 Then ſhe ranne, and came to Simon Peter, and to the other diſciple whome Iesus loved, and ſaid vnto them, They haue taken away the ſtone out of the ſepulchre, and we know not where they haue laid him.

3 Peter therefore went forth, and the other diſciple, and they came vnto the ſepulchre.

4 So they ranne both together, but the other diſciple did outrunne Peter, and came firſt to the ſepulchre.

5 And hee ſtooned downe, & ſaw the linen clothes lying: yet went hee not in.

6 Then came Simon Peter following him, and went into the ſepulchre, and ſaw the linen clothes lie,

7 And the * here he ſaw that was vpon his head, not lying with the linen clothes,

¶ C g g. iii. but

but wapp'd together in a place by it selfe.

b That is, Iohn
c He beleued
d Because she
e That is, y disci-
f He is our Fa-
g So that no mā
h Oral prosperi-
i To give them
k Mat. 11. 10.

8 Then went in also the other disciple, which came first to the sepulchre, and he saw it, and beleued:
9 For as yet they knewe not the Scriptures, that he must rise againe from the dead.
10 And the disciples went away againe unto their owne home.
11 ¶ But Marie stode without at the sepulchre weeping: & as she wept, she bow'd her selfe into the sepulchre,
12 And saw two Angels in white, sitting, the one at the head, and the other at the feete, where the bodie of Iesus had layne.
13 And they said unto her, Woman, why weepst thou? She saide unto them, They haue taken away my lorde, & I know not where they haue layd him.
14 When he had thus saide, he turned her selfe back, and saw Iesus standing, and knew not that it was Iesus.
15 Iesus saith unto her, Woman, why wepest thou? whom seekest thou? She supposing that hee had bene the gardener, saide unto him, Sir, if thou hast borne him hence, tell me where thou hast layd him, and I will take him away.

16 Iesus saith unto her, Marie. She turned her selfe, and said unto him, Rabboni, which is to say, Master.
17 Iesus saith unto her, Touch me not: for I am not yet ascended to my Father, but go to my brethren, and say unto them, I ascende unto my Father, and to your Father, and to my God, & your God.
18 Marie Magdalene came and told the disciples that shee had seene the Lorde, and that shee had spoken these thinges unto her.
19 ¶ The same day then at night, which was the first day of the weeke, and when the doores were shut where the disciples were assembled for feare of the Iewes, came Iesus and stode in the middes, and said to them, Peace be unto you.
20 And when he had so saide, he shewed unto them his hands, and his side, the were the disciples glad when they had seene the Lorde.
21 Then said Iesus to the againe, Peace be unto you: as my Father sent me, so send I you.
22 And when he had saide that, he breathed on them, and said unto them, Receive the holy Ghost.
23 ¶ Whosoever sinnes ye remit, they are remitted unto them: and whosoever sinnes ye reterpne, they are reterpned.
24 ¶ But Thomas was one of the twelve, called Didimus, was not with them when Iesus came.

25 The other disciples therefore said unto him, We haue seene the Lorde: but he said unto them, Except I see in his hands the print of the nacles, and put

my finger into the print of the nacles, and put mine hand into his side, I will not beleuee it.

26 ¶ And eight dayes after againe his disciples were within, and Thomas was with them. Then came Iesus, when the doores were shut, & stood in the middes, and said, Peace be unto you.
27 After, said he to Thomas, Put thy finger here, and see mine handes, and put to thy thine hand, & put it into my side, and be not faithles, but faithfull.
28 Then Thomas answered, and sayde unto him, Thou art my Lord, & my God.
29 Iesus saide unto him, Thomas, because thou hast seene me, thou beleeuest: blessed are they that haue not seene, and haue beleued.
30 ¶ And many other signes also did Iesus in the presence of his disciples, which are not written in this booke.
31 But these things are written, that ye might beleuee, that Iesus is the Christ the Sonne of God, and that in beleeuing ye might haue life through his Name.

CHAP. XXI.
Christ appeareth to his disciples againe. 15 He commaundeth Peter earnestly to feede his sheepe. 18 He forewarneth him of his death. 25 Of Christs manifold miracle.

1 After these things, Iesus shewed himselfe againe to his disciples at the sea of Tiberias: and thus shewed he him selfe.
2 There were together Simon Peter, & Thomas, which is called Didimus, & Nathanael of Cana in Galilee, and the sonnes of Zebedeus, & two other of his disciples.
3 Simon Peter said unto them, I go a fishing. They saide unto him, We also wil go with thee. They went their way, and entred into a ship straight way, & that night caught they nothing.
4 But when the morning was now come, Iesus stode on the shore: neuertheless the disciples knewe not that it was Iesus.

5 Iesus then said unto the, Spis, haue ye any meat? They answered him, No.
6 Then he saide unto them, Cast out the net on the right side of the ship, and ye shall finde. So they cast out, and they were not able at all to drawe it, for the multitude of fishes.
7 Therefore saide the disciple whom Iesus loued, unto Peter, It is the Lorde. When the Simon Peter heard that it was the Lorde, he girded his boate to him (for he was naked) and cast him selfe into the sea.
8 But the other disciples came by shippe (for they were not farre from land, but about two hundredeth cubites) and they drew the net with fishes.
9 As soone then as they were come to land, they saw hoate coales, and fish layd thereon, and bread.
10 Iesus said unto them, Bring of his swimming,

kWhich depend vpon the simplicitie of Gods word, & ground not them selues vpon mans sense and reason.
Chap. 21. 25.

Or, lake of Geneva
sareth.

Or, Children.

a Albeit they knewe him not, yet they follow'd his counsell, because they had al night taken paines in vaine.
b It was some linnen garment, which fishers vsed to weare, which being trusted vnto him, couered his necher partes, & also lected not his swimming.

c The minister cannot well teach his congregation, except he loue Christ effectually, which loue is not in them that feede not the flocke.

d Because Peter should be established in his office of an Apostle, Christ causeth him by these three times confessing, to wipe away the shame of his three times denying.

- fishes, which ye haue now caught.
- 11 Simon Peter stepped forth and drew the net to lande, full of great fishes, an hundred, fiftye and thre: and albeit there were so many, yet was not the net broken.
- 12 Iesus saide vnto them, Come, & dine. And none of the disciples durst aske him, Who art thou, leeing they knewe that he was the Lord.
- 13 Iesus then came, and tooke bread, & gaue them, and fish likewise.
- 14 This is nowe the third time that Iesus shewed him selfe to his disciples, after that he was risen againe from the dead.
- 15 ¶ So when they had dined, Iesus saide to Simon Peter, Simon sonne of Iona, flourish thou me more then these? He saide vnto him, Yea Lord, thou knowest that I loue thee. He saide vnto him, feede my lambs.
- 16 He saide to him againe the second time, Simon the sonne of Iona, trust thou me? He saide vnto him, Yea Lord, thou knowest that I loue thee. He saide vnto him, feede my sheepe.
- 17 He saide vnto him the third time, Simon the sonne of Iona, lovest thou me? Peter was soye because he saide to him the thirde time, Louest thou me: & saide vnto him, I orde, thou knowest all things: thou knowest that I loue thee. Iesus saide vnto him, feede my sheepe.
- 18 Verely, verely I say vnto thee, when

- thou wast young, thou girdest thy selfe, and walkedst whither thou wouldest: but when thou shalt be olde, thou shalt stretch forth thine hands, and another shall girde thee, and leade thee whither thou wouldest not.
- 19 And this spake he, signifying by what death he should glorifie God. And when he had saide this; he saide to him, followe me.
- 20 Then Peter turned about, & saue the disciple whom Iesus loued, following, which had also leaned on his breast at supper, and had saide, Lord, which is he that betrayeth thee?
- 21 When Peter therefore saue him, he sayde to Iesus, Lord, what shall this man do?
- 22 Iesus saide vnto him, If I will that he tarie till I come, what is it to thee? follow thou me.
- 23 Then went this word abroad among the brethren, that this disciple should not die. Per Iesus said not to him, He shall not die: but if I will that he tarie till I come, what is it to thee?
- 24 This is that disciple, which testified of these things, and wrote these things, and we knowe that his testimonie is true.
- 25 ¶ Nowe there are also many other things which Iesus did, the which if they should be written euery one, I suppose the world could not containe þe bookes that should be written. Amen.

e In steade of a girdle, thou shalt be tyed with bands & cords: & whereas thou shalt be drawn to punishment when thy flesh shall after a sort recit

(chap. 13. 23.)

Chap. 20. 30.
f But God would not charge vs with so great an heape: seeing therefore that we haue so much as is necessarie, we ought to content our selues and praise his mercie.

THE ACTES OF THE HOLY APOSTLES, WRITTEN BY LUKE THE EUANGELIST.

THE ARGUMENT.

Chrift, after his ascension, performed his promes to his Apostles, and sent them the holy Ghost, declaring thereby, that he was not onely mindesfull of his Church, but would be the head and maintainer thereof for euer. Wherein also his mightie power appeareth, who notwithstanding that Satan and the world resisted neuer so much against this noble worke, yet by a fewe simple men of no reputation, replenished all the world with the founde of his Gospell. And here, in the beginning of the Church, and in the increase thereof, we may plainly perceiue the practise and malice which Satan continually vseth to suppress, & ouerthrowe the Gospel: he raiseth conspiracies, tumultes, commotions, persecutions, slanders and all kinde of enuie. Again we shall here beholde the prouidence of God, who ouerthroweth his enemies enterprises, deliuereth his Church from the rage of tyrants, strengtenth, and encourageth his most valiantly and constantly to folow their captaine Christ, leauing as it were by this historie a perpetuall memorie to the Church, that the crosse is so ioyned with the Gospell, that they are fellowes inseparable, and that the end of one affliction, is but the beginning of another. Yet neuerthelesse God turneth the troubles, persecutions, imprisonings and tentations of his, to a good issue, giuing them as it were, in sorowe, ioye: in bondes, freedome: in prison, deliuerance: in trouble, quietnes: in death, life. Finally, this booke containeth many excellent sermons of the Apostles and disciples, as touching the death, resurrection, and ascension of Christ. The mercie of God. Of the grace, and remission of sinne through Iesus Christ. Of the blessed immortalitie. An exhortation to the ministers of Christes flocke. Of repentance, and feare of God, with other principall pointes of our faith: so that this onely historie in a manner may be sufficient to instruct a man in all true doctrine and religion.

7 The wordes of Christ and his Angels to the Apostles. 9 His ascension. 14 VVhererin the Apostles are occupied till the holy Ghost be sent. 26 And of the election of Matthias.



I have made the former treatise, O Theophilus, of all that Jesus began to do, and teach, vntill the day, that he was taken vp, after that he through the holie Ghost, had giuen ^b commandements vnto ^d Apostles, whom he had chose: To whom also he presented him selfe aloue, after that he had suffered, by many infallible tokens, being seene of them by the space of fourtie daues, and speaking of those things which appertaine to the ^k kingdom of God.

2 And when he had ^c gathered them together, he commanded them, that they shoulde not departe from Ierusalem, but to waite for the promise of the Father, * which, said he, ye haue heard of me.

3 For John inuade baptizyd with water, but ye shall be baptizyd with the ^f holie Ghost within these fewe daues.

4 When they therefore were come together, they asked of him, saying, Loide, wilt thou sae at this time restore the kingdom to Israel?

5 And he saide vnto them, It is not for you to knowe the ^l times, or the seasons, which the Father hath put in his owne power,

6 But ye shall receiue power of the holie Ghost, whē he shal come on you: & ye shall be ^m witnesses vnto me both in Ierusalem & in all Iudaea, & in Samaria, & vnto the vttermost part of the earth.

7 And when he had spoken these things, while they behelde, he was ⁿ taken vp: for a cloude tooke him vp out of their sight.

8 And while they looked stedfastly toward heauen, as he went, behold, ^o two men stood by them in white apparel.

9 Which also said, Ye men of Galilee, why stande ye ^p gazing into heauen? This Jesus which is taken vp from you into heauen, shall ^q come agayne, as ye haue seene him go into heauen.

10 Then returned they vnto Ierusalem from the mount that is called the mount of Oliues, which is nere to Ierusalem, containinge a Sabbath dayes iourney.

11 And when they were come in, they went by into an bypper chamber, where abode both Peter, and James, and John, and Andrew, Phillippe, & Thomas, Bartolomeue, and Mattheue, James the sonne of Alphaeus, and Simon Zlotes, & Judas James brother.

12 These all continued with one accord in prayer and supplication with the women, and Marie the mother of Jesus, and with his brethren.

13 And in those daues Peter stood by in the middes of the disciples, and said, (now the number of names that were in one place, were about an hundred & twentie)

14 Pe men and brethren, this Scripture must needs haue bene fulfilled, which the ^r holie Ghost by the mouth of David spake befoe of Judas, which was ^s guide to them that tooke Jesus, For he was nombred with vs, and had obtained ^t fellowshipe in this ministration.

15 Ye therefore hath purchased a felde with ^u ^v rewarde of iniquitie: and whē he had thowen downe himselfe headlong he brast asunder in the middes, & all his bowels gulshed out.

16 And it is knowne vnto all the inhabitants of Ierusalem, in so much, that that felde is called in their owne language, Acceldama, that is, The felde of blood.

17 For it is written in the booke of Psalmes, * Let his habitation be void, and let no man dwell therein: also, Let another take his ^w charge.

18 Therefore, of these men which haue companied with vs, all the time that the Loide Jesus was ^x conuersant among vs,

19 Beginninge from the Baptisme of John, vnto the day that he was taken vp from vs, must one of them be made a witness with vs of his ^y resurrection.

20 And they presented two, Ioseph called Barsabas, whose surname was Iustus, and Matthias.

21 And they prayed, saying, Thou Lord, which knowest the heartes of all men, shewe whether of these two ^z thou hast chosen,

22 That he may take the roume of this ministration and Apostleshippe, from which Judas hath gone astray, to goe to his owne place.

23 Then they gaue forth their lottes: & the lot fel on Matthias, and he was by a common consent counted with the ^{aa} Eleven Apostles.

24 The apostles hauing receiued the holie Ghost, make their heaues astonished. 14 VVhē Peter had stopped the mouthes of the mockers, he sheweth by the visible graces of the holie Spirit that Christ is come,

25 Which was two mile, according to ^{ab} Jewes tradition, albeith it was not so appointed by the Scriptures.

26 A liuely patiente to learne how to dispose our selues to receiue ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} 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come. 41 He baptiseth a great number that were converted. 42 The godlie exercise, charitie, & diuers vertues of the faithfull.

a The holy Ghost was sent when much people was assembled in Ierusalem at the feast, Exo. 23. 16. Leu. 23. 16. Deut. 16. 9. because for thing might nor only be knowne there, but also through the world.

b That is, the Apostles, Chap. 1. 5. and 11. 15. and 19. 6. mat. 3. 11. mar. 1. 8. luk. 3. 16.

c Whereby is signified the holy Ghost.

d This signe agreeth with the thing, which is signified thereby.

e To declare the vertue and force that shuld be in them.

f Or, I speake, of how the Apostles spake diuers languages.

g For they could speake all languages, so that they were able to speake to euerie man in his owne language.

h Or, those that dwelt at Rome.

i Whose ancestors were not of the Iewish nation but were converted to the Iewes religion, which their children did professe.

k That is, such as were converted to the Iewish religion, which

were before Painims and idolaters. k There is no worke of God so excellent, which the wicked scoffers doe not deride. Or, spect. 1 He expoundeth Iocls minde without binding him selfe to his wordes. 1ed 2. 15. isa. 44. 3. m Or man: meaning yong and olde, man and woman. n Meaning that God will shewe him selfe very familiarly and plainly both to olde and yong.

1 And when the 50 day of Pentecoste was come, they were b at wly one accord in one place.

2 And 7 iordanely there came a sounde from heauen, as of a rushing & mightie wnde, and it filled all the house where they late.

3 And there appeared vnto them clouen tongues, like fire, & it late vpon eche of them.

4 And they were all filled with the holie Ghost, and began to speake with other tongues, as the Spirit gaue them vnderstanding.

5 And there were dwelling at Ierusalem Iewes, men that feared God, of euerie nation vnder heauen.

6 Now when this was noised, the multitude came together and were allomied, because that euery man heard them speake his owne language.

7 And they wondered all, and marvelled, saying among themselves, Behold, are not all these which speake, of Galilee?

8 Howe then heare we euery man our owne slanguage, wherem we were borne?

9 Parthians, and Medes, & Elamites, and the inhabitants of Mesopotamia, and of Iudea, and of Cappadocia, of Pontus, and Asia,

10 And of Hyppigia, and Phrygia, and Cappadocia, and of the partes of Libya, which is beside Cyrene, & strangers of Rome, and Iewes, and Proselytes,

11 Cretes, and Arabians: we heard them speake in our owne tongues the wonderfull workes of God.

12 They were all then amazed, and doubted, saying one to another, What may this be?

13 And others mocked, and saide, They are full of newe wine.

14 But Peter standing with the Euen, lift vp his voyce, and said vnto the Iewes, and to all that inhabit Ierusalem, be this knowen vnto you, and hearken vnto my wordes.

15 For these are not drunken, as ye suppose, since it is but the thirde houre of the daye.

16 But this is that, which was spoke by the Prophet Iosai.

17 And it shalbe in the last dayes, sayeth God, I will poure out of my Spirit vpon all flesh, and your sonnes, and your daughters shall prophesie, & your yong men shall see visions, and your olde men shall dreame dreames.

18 And on my seruantes, and on myne handmaidens I will poure out of my Spirit in those dayes, and they shall prophesie.

19 And I will shewe wonders in heaue aboue, and tokens in the earth beneath, blood, and fire, and the bayour of smoke.

20 The Sunne shall be turned into darkenes, and the Moone into blood, before that great and notable day of the Lord come.

21 And it shalbe, that whosoener shall call on the name of the Lord, shalbe saued.

22 Ye men of Israel, heare these wordes, Zeus of Nazaret, a man approued of God among you with great woyses, and wonders, and signes, which God did by him in the mys of you, as ye see your selues also knowe:

23 Him, I say, haue ye taken by the handes of the wicked, being deliuered by the determinate counsell, and foreknowledge of God, and haue crucified and slaine:

24 Whom God hath raised vp, and loosed the bowes of death, because it was impossible that he should be holden of it.

25 For Dauid saith concerning him, I behelde the Lord alwayes before me: for he is at my right hande, that I should not be shaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and inioyner also to my selfe shall rest in hope,

27 Because thou wilt not leaue my soule in graue, neither wilt suffer thine holie one to see corruption.

28 Thou hast ledde me the wayes of life, and shalt make me full of hope with thy countenance.

29 When and herethe, I may boldly speake vnto you of Patriarcke Dauid, that he is both dead and buried, and his sepulchre remaineth with vs vnto this day.

30 Therefore, seeing he was a Prophet, and knewe that God had sware with an othe to him, that of the fruite of his loynes he would raise vp Christ concerning the fleshe to set him vpon his throne,

31 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in a graue, neither his fleshe should see corruption.

32 This Iesus hath God raised vp, wherof we all are witnesses.

33 Since then that he by the right had of God hath bene exalted, and hath receiued

o Euen in great abundance. 1ed 2. 31.

p God will shewe such signes of his wrath through all the world, that men shalbe no lesse amazed the if the whole order of nature were changed. 1ed 1. 32.

q He teacheth this remedie to auoyde wrath, and thernings of God, and to obtayne saluation.

r God caused their wickednes to set forth his glorie, contrarie to their mindes.

s As Iudas treason & the Iewes crueltie towards christ were most detestable, so were they not onely knowne to the eternall wisdom of God, but also directed by his immutable counsell to a most blessed end.

t Or, prouidence.

u Both as touching the paine, & also the horrour of Gods wrath and curse.

v Psal. 116. 8. 9.

w To signifie nothing can comfort vs in our afflictions, except we knowe that God is present with vs.

x Our hope standeth in Gods defence.

Or, life, or person.

Or, feele.

y In restoring me from death

to life. 2 King. 2. 10. chap. 13. 36. z And so knewe by reuelation and special promes that which els he could not haue knowne. Psal. 131. 1. Psal. 116. 10. chap. 23. 35. Or, person. a The world significth a place where one can see nothing. Or, feele. b By the vertue and power. c He obtayned of his father power to accomplishe the promes which he made to his Apostles, as touching the holy Ghost to be sent vnto them.

ned of his Father & poynes of the holy Ghost, he hath shed forth this which pe now se and heare.

34 For David is not ascended into heauen, but he saith, * The Lorde said to my Lord, d Sit at my right hand,

35 vntill I e make thine enemies thy footstool.

36 Therefore, let all the house of Israel knowe for a suretie, & God hath f made him both Lord, and Christ, thus Iesus, I say, whom pe haue crucified.

37 shewe when they heard it, they were pricked in their heartes, and saide vnto Peter and the other Apostles, vpon and brethren, What shall we do?

38 Then Peter said vnto them, Amend your liues, and be baptized euery one of you in the Name of Iesus Christ for the remission of finnes; and pe shall receive the b gift of the holy Ghost.

39 For the poynes is made vnto you, and to your children, & to all that are as farre of, euen as many as the Lord our God shall call.

40 And with many other wordes hee b besought, and exhorted them, saying, Saue your selues from this frowarde generation.

41 Then they that gladly receiued his word, were baptized: and the same day, there were added to the Church about thre thousand f soules.

42 And they continued in the Apostles doctrine, and k fellowship, and l bea-king of bread, and prayers.

43 ¶ And feare came vpon euery soule: and many wonders and signes were done by the Apostles.

44 And all that beleneed, were in one place, and had all things k common.

45 And they solde their possessions and m goods, and parted them to all men, as euery one had neede.

46 And they continued daily with one accord in the Temple, * and n breaking bread at home, did eat their meate together with gladnes and singleness of heart,

47 praying God, and had fauour with all the people: and the Lorde added to the Church o from day to day, such as should be saued.

Chap. 4. 32. m Not that their goods were mingled all together: but such order was obserued, that euery man frankly relieved anothers necessitie. Chap. 20. 7. n They did eat together, and at these feastes did vse to minister the Lords supper, 1. Cor. 11. 21, Iude 12. o Or, from house to house. o Whereby we see that the Apostles trauielled not in vaine.

CHAP. III.

7 The lame is restored to his feete. 13 Peter preacheth Christ vnto the people.

a Which is with I N Owe Peter & John went by tows, three a clock after noone, which was their euening sacrifice, at which the Apostles were present to teach, & the shadowes of the Law were abolished by that lambe that rooke away the finnes of the world.

houre of prayer.

2 And a certaine man which was a crable from his mothers wombe, was caried, whom they layde daily at the gate of the Temple called Beautiful, to aske b almes of them that entered into the Temple.

3 Who seeing Peter and John, that they would enter into the Temple, desired to receiue an almes.

4 And Peter earnestly beholding him with John, said, Looke on vs.

5 And he gaue heede vnto them, trusting to receiue some thing of them.

6 Then said Peter, Siluer and gold haue I none, but such as I c haue, that giue I thee: In the d Name of Iesus Christ of Nazareth rise vp, and walke.

7 And hee tooke him by the right hande, and lift him vp, and immediatly his feete and ancle bones receiued strength.

8 And he layed by, stood, and walked, and entered with them into the Temple, walking and leaping, and praying God,

9 And all the people saue him walke, & praying God,

10 And they knewe him, that it was hee which late for the almes at the Beautiful gate of the Temple: and they were amazed, & soze astonied at that which was come vnto him.

11 ¶ And as the creeple which was healed, held Peter and John, all the people ran amazed vnto them in the porch which is called Solomons.

12 So when Peter saue it, he answered vnto the people, Ye men of Israel, why maruaile ye at this e or why looke ye so stedfastly on vs, as though by our own e power or godlines, we had made this man go?

13 The God of Abraham, and Isaac, and Jacob, the f God of our fathers hath glorified his Sonne Iesus, whome pe betrayed, and denied in the presence of Pilate, when he had iudged him to bee deliuered.

14 * But pe denied the help one and the iust, and desired a f murderer to be giue you,

15 And killed the Lord of life, whom God hath raised from the dead, whereof we are witnesses.

16 And his g Name hath made this man sound, whom pe see, and know, through faith in h his i Name: and the faith which is by him, hath giue to him this disposition of his whole bodie in the presence of you all.

17 And nowe brethren, I knowe that through b ignorance pe did it, as did also your i gouernours.

18 But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath thus fulfilled.

19 Amend your liues therefore, & turne, that your finnes maye be put awape, when

b Because his disease was incurable, he gaue him selfe to liue of almes.

c He had the gift of healing sicknesses.

d In the vertue of Iesus; for Christ was the aourth of this miracle, and Peter was the minister.

e He correcteth the abuse of me, who attribute that to mans holines, which onely appertaineth to God.

Chap. 5. 30.

Mat. 27. 20.

mar. 15. 11.

luke 23. 18.

john 18. 40.

f To wit, Barabbas.

g To wit, Gods Name, whereby it appeareth that they did strue against God.

1. Pet. 1. 21.

h Or, in Christ.

i He doeth not excuse their mallice, but because that ignorance & a blind zeale led many, hee putteth them in hope of saluatio. i He meaneth some, & not all.

k When Iesus shal come to iudge the world, ye shall knowe f he wil be your redemer, & not your Iudge. l We therefore beleue constant- ly, f he is in none other place. m Which is begun & continu- eth: but the ful accomplishment & perfection is de- ferred to the last day.

Dent 18.15. chap. 7.37.

n Of the stocke of Abraham. o Because they came of f same natio, & therefore were heires of f same promes which appertai- ned to f whole body of f people.

Gen. 12.1. gal. 3.8. p

Both Iew & Gentile, q None are blessed but in Christ. r So that our regeneration and newnes of life is in- clod vnder this blessing.

when the time of refreshing shal come vnder the presence of the Lord.

20 And he shall sende Iesus Christ, which before was preached vnto you.

21 Whome the heauen must containe until the time that all things be re- stored, which God had spoken by the mouth of all his holp Prophets since the world began.

22 * For Moyses said vnto the Fathers, The Lord your God shall raise vp vnto you a Prophet, euen of your b brethren like vnto me : ye shall heare him in all things, whatsoeuer he shal say vnto you.

23 For it shal be that euery person, which shall not heare that Prophet, shall be destroyed out of the people.

24 Also all the Prophets from Samu- el, & there forth as many as haue spoke, haue likewise foretold of these dayes.

25 We are the children of the Prophets, and of the rouenant, which God hath made vnto your fathers, saying to Abraham, * Euen in thy seed shal all the p kinreds of the earth be blessed.

26 First vnto you hath God raised by his Sonne Iesus, & him he hath sent to blesse you, in turning euery one of you from your iniquities.

Both Iew & Gentile, q None are blessed but in Christ. r So that our regeneration and newnes of life is in- clod vnder this blessing.

CHAP. IIII.

3 Peter and Iohn deliuered out of prison, preache the Gospel boldly. 10 They confesse plainly the Name of Christ. 16 They are commanded to preach no more in that Name. 24 They pray for the good successs of the Gospel. 32 The increase, unitie, and charitie of the Church.

a It is to be thought f this was the captaine of the Romanes garrison. b The Sadduces were great enemies to this doctrine.

c The whole Church was increased to this number.

d By whose authoritie or commandement e For he coude not haue spoken of him selfe. f Judges ought not to cōdemne, but approue and commend that which is wel done.

1 **A**sd as thei spake vnto the people, the Priestes and the Captaine of the Temple, and the Sadduces came vpon them,

2 Taking it grievously that they taught the people, & preached in Iesus Name the resurrection from the dead.

3 And they laid hands on them, & put them in holde, vntill the next day: for it was now euentide.

4 Howbeit, many of them which heard the worde, beleued, and the number of the men was aboute f sine thousand.

5 And it came to passe on the morow, that their rulers, & Elders, & Scribes were gathered together at Jerusalem,

6 And Annas the chief Priest, & Caiaphas, & Iohn, & Alexander, & as many as were of the kinred of hie Priests.

7 And when they had let them before them, they asked, Isp what power, or in what Name haue ye done this?

8 Then Peter full of the holp Choik, said vnto thei, Pe rulers of the people, and Elders of Israel,

9 Forasmuch as we this day are examined of the good dede done to the impotent man, to wit, by what meanes he is made whole,

10 We it knowen vnto you all, and to all

of Iesus Christ of Nazaret, whom e pe haue crucified, w whom God raised a gaine from the dead, euen by him de cth this man stand here before you, whole.

11 * This is the stone call aide of you builders, which is become the head of the b corner.

12 Neither is there saluation in any o- ther: for among men there is giue none other name vnder heauen, wherby we must be saued.

13 Now when they saw the boldnesse of Peter & Iohn, and understoode that they were vnlearned men & without knowledge, they marvelled, and knew them, that they had bene with Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commanded them to goe aside out of the Counsel, and conferred among them selves,

16 Saying, What shal we do to these men? for surely a manifest signe is done by thei, & it is openly known to all them p dwell in Ierusalem: & we can not deny it.

17 But w that it be noised no farther among the people, let vs threaten and charge them, that they speake hence forth to no man in this Name.

18 So they called them, and commaun- ded them, that in no wise they shoud speake or teach in the Name of Iesus.

19 But Peter and Iohn answered vnto them, & said, Whether it be righte in the sight of God, to obey you rather the God, iudge ye.

20 For we cannot but speake the things which we haue seene and heard.

21 So they threatened them, and let them go, & found nothing how to punish them, because of the people: for all men praised God for that which was done.

22 For the man was aboute fourtie yere old, on whome this miracle of healing was shewd.

23 Then assoone as they were let goe, they came to their p fellows, & shew- ed all that the hie Priestes and Elders had saide vnto them.

24 And when they heard it, they lift up their voyces to God with one accord, & saide, O Lord, thou art the God which hast made the heauen and the earth, the sea, and all things that are in them.

25 Which y by the mouth of thy seruant Dauid hast saide, * Why did the Gen- tiles rage, & the people imagine vaine things?

26 The Kinges of the earth assembled, and the rulers came together against the Lord, and against his Christ.

27 For I doubtlesse, against thine holp Sonne Iesus, whom thou hast anoint- ed, both Herode and Pontius Pilate, with the Gentiles & the people of Is- rael gathered their sences together,

28 To do whatsoeuer thine hand, & thy counsell had determined before to be done.

*Tsal. 118. 22. 1sa. 28. 16. mar. 11. 42. mar. 12. 10. luke. 20. 17. rom. 9. 33. 1pet. 2. 7. g Meaning Priests, Elders, & Governours. h For to vphold the weight and force of the building. i That is, none other cause or meane. k The wicked stil rage against Christ, though their owne conscience do condemne them. l They gaue commandement to preach Christ no more. m They preferre their authoritie to the ordinance of God. n To the intent that we shoulde beare witness, & preach them. o God hath put a ring through f wicked s. i. oes so that he stiaeth them from their mischieuous purposes. p To encourage one another, and to glorifie God. q They ground their prayers vpon Gods promes who had affu- red f he woulde enlarge the king- dome of Christ. *Psalme. 2. 1.* r This is the ver- rifying of the prophesie. s And appointed to be King. t Power, and in- flu. u. All things are done by f force of Gods pur- pose, according to the decree of his wil, & f. h. done. 1. 11.*

Jehus of Nazaret shall destroye this place, and shall change the ordinances, which Moses gaue vs.

15 And as all that late in the Countsell, looked stedfastly on him, they sawe his face as it had bene the face of an Angel.

CHAP. VII.

2 Steven maketh answer to the Scriptures to his accusers. 31 He rebuketh the hardnecked Lewes, 37 And is sionned to death, 38 Saul keepeth the tormentours clothes.

1 Then said the chiefe Priest, Are these things so?

2 And he said, Ye men, brethren and fathers, hearken. The God of glory appeared vnto our father Abraham, while he was in Mesopotamia, before he dwelt in Charran,

3 And said vnto him, Come out of thy country, and from thy kinned, and come into the lande, which I shall shew thee.

4 Then came he out of the lande of the Chaldeans, and dwelt in Charrā. And after that his father was dead, God brought him from thence into this lād, wherein he now dwelt.

5 And he gaue him no inheritance in it, no, nor the breadth of a foote: yet he promised that he would giue it to him for a possession, and to his seede after him, when as yet he had no child.

6 But God spake thus, that his seede should be a sojourner in a strange land, & that they should keepe it in bondage, and entreate it euill foure hundred yerres.

7 But the nation to whome they shal be in bondage, will I iudge, saith God: and after that, they shall come forth and serue me in this place.

8 He gaue him also the couenāt of circumcision: and so Abraham begate Isaac, and circirculed him the eight daye: and Isaac begate Jacob, and Jacob the twelue Patriarkes.

9 And the Patriarkes moued with enuie sold Joseph into Egypt: but God was with him,

10 And deliuered him out of all his afflictions, & gaue him fauour & wisdom in the sight of Pharaos King of Egypt, who made him gouernour ouer Egypt, and ouer his whole house.

11 Then came there a famine ouer all the lande of Egypt and Canaan, and great affliction, that our fathers found no sustenance.

12 But when Jacob hearde that there was coune in Egypt, he sent our fathers first.

13 And at the seconde tyme, Joseph was knownen of his brethren, and Josephs kinned was made knownen vnto Pharaos.

14 Then sent Joseph and caused his father to be brought, and all his kinned, esuen & thye scoe and fiftene soules,

15 And he * Jacob went downe into Egypt, and he *dped, and our fathers, 16 And were remoued into Sychem, & were put in the sepulchre, that Abraham had bought * for money of the sonnes of Enos, sonne of Sychem. 17 But when the time of the pomes drew nere, which God had sworne to Abraham, the people * grew and multiplied in Egypt, 18 Till another king arose, which knewe not Joseph.

19 The same dealt subtilly with our kinned, and euill intreated our fathers, and made them to cast out their pong children, that they should not remaine aliuē.

20 The same time was Moses borne, and was acceytable vnto God, which was nourished by in his fathers house thre moneths.

21 And when he was cast out, Pharaos daughter tooke him by, and nourished him for her owne sonne.

22 And Moses was learned in all the wisdom of the Egyptians, and was mightie in wordes and in deedes.

23 Nowe when he was full fourty yeere olde, it came into his heart to visite his brethren, the children of Israel.

24 And when he sawe one of them suffer wrong, he defended him, and auenged his quarell that had the harme done to him, and inore the Egyptian.

25 For he supposed his brethren would haue vnderstand, that God by his had should giue them deliuerance: but they vnderstood it not.

26 And the next day, he shewed him self vnto them as they stroue, and would haue let them at one againe, saying, Sirs, ye are brethren: why do ye wrong one to another?

27 But he that did his neighbour wrong, thrust him awape, saying, Who made thee a prince, and a iudge ouer vs?

28 Wilt thou kill me, as thou didest the Egyptian yester day?

29 Then sed Moses at that saying, and was a stranger in the land of Madian, where he begate two sonnes.

30 And when fourtie yerres were expired, there appeared to him in the wilderness of mount Sina, an Angel of the Lord in a flame of fire, in a bush.

31 And when Moses sawe it, he wondred at the sight: and as he drew nere to consider it, the voyce of the Lord came vnto him, saying,

32 I am the God of thy fathers, the God of Abraham, and the God of Isaac, & the God of Jacob. Then Moses trembled, and durst not beholde it.

33 Then the Lord said to him, M^o vnto thy shooes from thy feete: for the place where thou standest, is holy ground.

34 I haue seene, I haue seene the affliction of my people, which is in Egypt, and I haue heard their groaning, and am come downe to deliuer them: and now come,

1 Not onely a certeine confidence, but also great maiestie appearing in him.

a Steven was accused y^e denied God, and therefore he is more diligent to purge this crime b Hereby he is discerned from y^e false gods.

c He speaketh here of Mesopotamia, as it containeth Babylon & Chaldaea in it. Gen. 12. 6.

Gen. 15. 13.

d Beginning to reckon the yerres from the time y^e Isaac was borne. e Take vengeance of them and deliuer my people. Gen. 17. 9, 10. Gen. 21. 7.

Gen. 25. 24, 26. & 30. 5. & 35. 12. Gen. 37. 28.

f That is, preferred & brought all things to a good issue. Gen. 41. 37, 39, 40.

Gen. 42. 1, 2.

Gen. 45. 4.

g After the Hebrew, threescore and ten.

Gen. 46. 1, 5. Gen. 49. 33. 107. 24, 37. h It is probable y^e some writer through negligence c put in Abraham in this place, in steade of Jacob, who bought this field Gen. 33. 19. or by Abraham he meaneth the posteritic of Abraham. Gen. 37. 16. Exod. 1. 7. i He invented craftie wayes both to destroye the Israelites w^o ouermuch labour, and also to get great profit by them. Exod. 1. 10. ^{Or, that their race should fail.} Exod. 1. 2. hebr. 11. 13. Exod. 2. 11.

Exod. 2. 13.

Exod. 3. 2.

k This fire represented the furnace of affliction, wherein the people of God were. l Scing this Angel called him selfe God, it declareth that he was Christ the Mediator, who is the eternal God. m In signe of reverence, reade Exod. 3. 5.

Exod. 7. 8. 9. 10. 11. 12. chapters.
 Exod. 16. 1.
 Deut. 18. 15. chap. 32.
 n He proueth that Christ is y end of the Lawe & the Prophets.
 Exod. 19. 2.
 o Moses was the Angels or Christs minister, and a guide to the fathers.
 p By oracles is ment the sayings that God spake to Moses.
 Exod. 23. 1.
 q Figures, or testimonies of the presence of God r Yet they knew he was absent for their commoditie, and so would shortly returne and bring them the Law.
 Rom. 1. 24.
 s As the sunne, moone & other starres, Deut. 17. 3.
 Amos. 5. 25.
 t Your fathers began in wilderness to contemne mine ordinances, & you now far passe them in impietie.
 u And carried it vpon your shoulders.
 Leuit. 20. 2.
 k They ought to haue bene content w this contentant only, & not to haue gone after their lewde fantasies.
 Exod. 15. 20.
 hebr. 8. 5.
 Is. 3. 14.
 1. Sam. 13. 14.
 psalm. 89. 21.
 2. Sam. 7. 2.
 psal. 17. 6.
 1. Chron. 17. 12.
 1. King. 5. 1.
 Chap. 17. 24.
 y He reproucth the grosse dulnes of y people, which abused the power of God, in y they would haue contained it within the temple. 1sa. 66. 17.
 z God can not be contained in any space of place.

come, and I will sende thee into Egypt.
 35 This Moses whom they forooke, saying, Who made thee a prince and a iudge: the same God sent for a prince, and a deliuerer by the hande of the Angel, which appeared to him in the bush.
 36 He brought them out, doing wonders, and miracles in the lande of Egypt, and in the red sea, and in the wildernesses fourtie yeeres.
 37 This is that Moses, which said vnto the children of Israel, * A Prophet shall the Lord your God raise up vnto you, euen of your brethren, like vnto me: him shall ye heare.
 38 * This is he that was in the Congregation, in the wilderness with the Angel, which spake to him in mount Sina, and with our fathers, who receiued the * liuely oracles to giue vnto vs.
 39 To whom our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt,
 40 Saying vnto Aaron, * Make vs gods that may goe before vs: for we know not what is become of this Moses that brought vs out of the land of Egypt.
 41 And they made a calfe in those dayes, and offered sacrifice vnto the idole, and reioiced in the workes of their owne hands.
 42 Then God turned him selfe away, and gaue them up to seruie the host of heauen, as it is written in the booke of the Prophets, * O house of Israel, haue ye offered to me flaine beastes and sacrifices by the space of fourtie yeeres in the wilderness?
 43 And ye toke by the tabernacle of * Moloch, and the starre of your god Remphan, figures, which ye made to worship them: therefore I wil carpe you away beyond Babylon.
 44 Our fathers had the tabernacle of witness in the wilderness, as hee had appointed, speaking vnto * Moses, that he should make it according to the fashion that hee had seene.
 45 Which tabernacle also our fathers receiued, and brought in with * Iesus into the possession of the Gentiles, which God buyane out before our fathers, vnto the dayes of David:
 46 * Who found fauour before God, and desired that he might finde a tabernacle for the God of Jacob.
 47 * But Solomon built him an house.
 48 Wherein the most High dwelleth not in temples made with hands, as saith the * Prophet,
 49 Heauen is my throne, and earth is my footstole: what house wil ye build for me, saith the Lord? or what place is it that I should rest in?

50 Hath not mine hand made all these things?
 51 * He stinchered and of bircircumcised hearts and eares, ye haue alwayes refused the holy Ghost: as your fathers did, so doe you.
 52 Which of the Prophets haue not your fathers persecuted: and they haue slaine them, which theyeued before of the committing of that fault, of whom ye are nowe the betrayers and murderers.
 53 * Which haue receiued the Lawe by the obedience of Angels, and haue not kept it.
 54 But when they heard these things, their hearts brast for anger, and they gnashed at him with their teeth.
 55 But he beinge full of the holy Ghost, looked stedfastly into heauen, and sawe the glorie of God, and Iesus standing at the right hand of God,
 56 And said, Beholde, I see the heauens open, and the Sonne of man standing at the right hand of God.
 57 Then they gaue a shout with a loude voyce, and stopped their eares, & ran vpon him all at once,
 58 And call him out of the citie, and stoned him: and the witnesses laid downe their clothes at a pong maies fete, named Saul.
 59 And they stoned Steuen, who called on God, and said, Lorde Iesus, receiue my spirit.
 60 And hee knifed downe, and crept with a loude voyce, * Lord, lay not this sinne to their charge. And when hee had thus spoken, he slept.

CHAP. VIII.

1 Steuen is lamented and buried. 2 The rage of the Iewes and of Saul against them. 3 The faithfull scattered, preach here and there. 4 Samaria is seduced by Simon the sorcerer, but was converted by Philippe, & confirmed by the Apostles. 5 The conuersiones and hypocrisie of Simon, 6 And conuersion of the Eunucho.
 I And Saul consented to his death, and at that time, there was a great persecution against the Church which was at Ierusalem, & they were all scattered abroad though the regions of Iudea and of Samaria, except the Apostles.
 2 Then certain men fearing God, were persecuted among them, to be buried, and made great lamentation for him.
 3 But Saul made haunce of the Church, and entered into euery house, and drue out both men and women, & put them into prison.
 4 Therefore they that were scattered abroad, went to and fro preaching the word.
 5 Then came Philippe into the citie of Samaria, and preached Christ vnto them.
 6 And the people gaue heede vnto those things which Philippe spake, with one consent.

1. Cor. 9. 26.
 2. Cor. 4. 4. 9.
 a Which neither forsake your old wickednes, nor so much as heare when God speaketh to you, but stil rebel.
 b Which is Iesus Christ, who is not only iust for his innocencie, but because all true iustice cometh of him.
 Exod. 19. 16. gale. 3. 19.
 c By their ministerie or office.
 d And reigning in his flesh, wherein hee had suffred.
 e This was done of furious violence, and by no forme of iustice.
 Chap. 22. 20.
 Mat. 5. 44.
 Luke. 23. 34.
 1. Cor. 4. 13.

one accob, hearing, and seeing the miracles which he did.

- 7 For vnicaine spirits crying with a loude voyce, came out of many that were possessed of them: and many taken with palsies, & that halued, were healed.
- 8 And there was great ioy in that citie.
- 9 And there was besioe in the citie a certaine man called Simon, which vsed witchcraft, and bewitched the people of Samaria, saying, that he him selfe was some great man.

10 To whom they ^d gave hede from the least to the greatest, saying, This man is the great ^r power of God.

11 And they gaue hede vnto him, because that of long time he had bewitched the with soceries.

12 But as soon as they beleued Phillippe, which preached the things that concerned the kingdome of God, & the Name of Iesus Christ, they were baptized both men and women.

13 Then Simon him selfe ^b beleued also and was baptized, and continued with Phillippe, and wondered, when he saue the signes & great miracles which were done.

14 ¶ Nowe when the Apostles, which were at Jerusalem, heard say, that Samaria had receiued the worde of God, they sent vnto them Peter and Iohn.

15 Which when they were come downe, prayed for them, that they might receiue the holy Ghost.

16 (For as yet, he was come downe on none of them, but they were baptized ^h onely in the Name of the Lord Iesus)

17 Then laid they their hands on them, and they receiued the holy Ghost.

18 And when Simon saw, that through laying on of the Apostles handes the holy Ghost was giuen, he offered them money.

19 Saying, Giue me also this power, that on whomsoeuer I lay the handes, he may receiue the holy Ghost.

20 Then said Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.

21 Thou hast neither part nor fellowshipp in this busines: for thine heart is not right in the sight of God.

22 Repent therefore of this thy wickednes, and pray God, that if it be possible, the thought of thine heart may be forgiven thee.

23 For I see that thou art ^m in the gall of bitterness, & in the bond of iniquitie.

24 Then answered Simon, & said, Pray ye to the Lord for me, that none of these things which ye haue spoken, come vpon me.

25 So they, when they had testified and preached the worde of the Lord, returned to Jerusalem, and preached the Gospel in many townes of the Samaritans.

26 Then the Angel of the Lord spake

vnto Phillippe, saying, Arise, and goe toward the South vnto the waue that goeth downe from Jerusalem vnto Gaza, which is ^a waste.

27 And he arose and went on: and beholde, a certaine Eunuch of Ethiopia, Candaces the Quene of the Ethiopians chiefe Governour, who had the rule of all her treasure, and came to Jerusalem to worship.

28 And as he returned sitting in his charret, he read Esaias the Prophet.

29 ¶ Then the Spirit sayd vnto Phillippe, Go neere and iopne thy selfe to ponder charret.

30 And Phillippe ran thither, and heard him reade the Prophet Esaias, & said, But understandest thou what thou readest?

31 And he saide, Howe can I, except I had a guide? And he desired Phillippe, that he would come vpon & sit with him.

32 Nowe the place of ^p Scripture which he read, was this, * He was ledde as a sheepe to the slaughter: and like a lambe downe before his shearer, so opened he not his mouth.

33 ¶ In his humilitie his ^q iudgement hath bene exalted: but who shall declare his ^r generation? for his life is taken from the earth.

34 Then the Eunuch answered Phillippe, and said, I pray thee of whome speakest the Prophet this? of him selfe, or of some other man?

35 Then Phillippe ^s opened his mouth, and began at the same Scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certaine water, and the Eunuch sayd, See, here is water: what doeth let me to be baptized?

37 And Phillippe sayde vnto him, If thou beleuest with ^t all thine heart, thou mayest. Then he answered, and sayd, I beleuee that Iesus Christ is the Sonne of God.

38 Then hee commanded the charret to stand still: and they went downe both into the water, both Phillippe and the Eunuch, and hee baptized him.

39 And as soon as they were come by out of the water, ^u Spirit of the Lord caught away Phillippe, that the Eunuch saw him no more: so he went on his waye rejoicing.

40 But Phillippe ^v was found at Azotus, and he walked to & fro preaching in all the cities, til he came to Cesarea.

head, as Ephe. 2.6. f And he now reigneth in heauen. t He declared at length this matter of so great importance. u With a pure & perfect heart. x This was, to ^y inuent ^y he might know so much the better ^y Phillippe was sent to him by God. * Or, perceived him selfe to be. y Some thinke this citie was also called Azod, 1o. 15. 47.

CHAP. IX.

3 The Conversion of Saul. 15 His vocation to the Apostleshippe. 20 His zeale to execute the same.

25 How he escapeth the Jewes conspiracies. 26 How

accesse

d This declareth how much more we are inclined to follow the illusions of Satan, then the truth of God. e This is craft of Satan, to couer al his illusions vnder the Name of God. f The maiestie of Gods word forced him to confesse ^y truth: but yet was he not regenerate therefore. g Meaning the particular giftes of the holie Spirit. h They had onely receiued the common grace of adoption and regeneration which are offered to al ^y faithful in baptisme, and as yet had not receiued the gift to speake in diuers languages, and to do miracles. i Thou art not worthe to be of the number of the faithful. k That is, turne away from thy wickednes. l Hereby he would make him to feele his sinne, and not ^y he doubted of Gods mercies, if he could repent. m Or thine heart is full of despightful malice, and deuillish poyson of impietie, so ^y now Satan hath thee tied as captiue in his bands. Dims. 29. 28.

access to the Apostles. 31 The prophetic of the Church. 34 Peter healeth Aeneas. 40 Rustish Tapitba. 42 He conserueth many to Christ, 43 And lodgeth in a tanners house.

AD^s Saul yet ^a breathing out threatenings and slaughter against the disciples of the Lord, went vnto the hie prielt,

2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that way (either men or women) he might bying them bound vnto Jerusalem.

3 Now as he iourneyed, it came to passe that as he was come neere to Damascus, ^a suddenly there shined rounde about him a light from heauen.

4 And he fell to the earth, and heard a voyce, saying to him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Iesus whom thou persecutest: it is harde for thee to kicke against ^a prickes.

6 He then both trembling and astonied, said, Lord, what wilt thou that I do? And the Lord said vnto him, Arise and go into the cite, and it shall be tolde thee what thou shalt do.

7 The men also which iourneyed with him, stood amazed, hearing ^a his voyce, but ^a seeing no man.

8 And Saul arose from the ground, and opened his eyes, but ^a saw no man. The led they him by the hand, and brought him vnto Damascus,

9 Where hee was three dayes without sight, and neither ^a ate nor dranke.

10 And there was a certaine discipule at Damascus named Ananias, & to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

11 Then the Lord spake vnto him, Arise, and goe into the streete which is called Straight, & seeke in the house of Judas after one called Saul of Tarsus: for behold, he prayeth.

12 And he saw in a vision a man named Ananias comming in to him, and putting his handes on him, that he might receiue his sight.

13 Then Ananias answered, Lord, I haue heard by many of this man, how much euill he hath done to thy Saints at Jerusalem.

14 Howeuer here he hath authoritie of the hie Priests, to binde all that call on thy Name.

15 Then the Lord said vnto him, So thy way: for hee is a ^a chosen vessel vnto mee, to ^a beare my Name before the Gentiles, and Kings, and the children of Israel.

16 For I will shewe him, howe many things hee must suffer for my Names sake.

17 Then Ananias went his way, & entered into the house, and put his handes on him, and said, Brother Saul, the Lord hath sent me (saie Iesus that appeared

vnto thee in the way as thou camest) that thou mightest receiue thy sight, & be filled with the holy Ghost.

18 And immediately there fell from his eyes as it had bene scales, and suddenly he receiued sight, and arose, and was baptized,

19 And received meat, and was strengthened. So was Saul certaine daies with the disciples which were at Damascus.

20 And straight way he preached Christ in the Synagogues, that he was the Sonne of God,

21 So that all that heard him, were amazed, & said, Is not this he, that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he should bying them bounde vnto the hie Priests?

22 But Saul increased ^a more in strength, & confounded the Iewes which dwelt at Damascus, ^a confirming, that this was the Christ.

23 And after ^a that many daies were fulfilled, the Iewes tooke counsell together, to kill him.

24 But their laying a wait was knowne of Saul: so hee they ^a watched the gates day and night, that they might kill him.

25 The disciples tooke him by night, and put him through the wall, and let him downe in a basket.

26 And when Saul was come to Jerusalem, he assayed to ioyne himselfe with the disciples: but they were all afraid of him, and beleued not that he was a discipule.

27 But Barnabas tooke him, & brought him to the Apostles, and declared to them, how he had seene the Lord in the way, and that he had spoken vnto him, and how he had spoken boldly at Damascus in the Name of Iesus.

28 And he ^a was comersant with them at Jerusalem,

29 And spake boldly ^a in the Name of the Lord Iesus, and spake and disputed with the Grecians: but they went about to slay him.

30 But when the brethren knew it, they brought him to Cesarea, and sent him forth to Tarsus.

31 Then had the Churches rest through all Iudea, and Galile, and Samaria, & were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the Saints which dwelt at Ippda.

33 And there he founde a certaine man named Aeneas, which had kept his bed eight peeres, and was sicke of the palse.

34 Then saide Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and make up thy bed. And he arose immediately.

35 And ^a all that dwelt at Ippda and Ty h h h, ii.

k Proving by the conference of ^a Scriptures.

l That was after three yerres, that he had remayned at Damascus, and in the country about,

Gal. 1. 18.

2. Cor. 11. 32.

m The Gouernour at their request appointed a watche as he declared to the Corinthians, and

2. Cor. 11. 32.

^a Greeke, went in and out.

n With Peter and James, Gal. 1. 18, 19.

o Making open profession of the Gospel.

p Which were Iewes, but so called because they were dispersed through Grecia and other countreys.

q Because it was his owne countrey, and there he might haue some authoritie.

^a Or, trusse thy couch together,

r Meaning, the ^a Haron, greatest part,

Chap. 22. 49. Gal. 1. 23.

a He persecuted with a great rage and crueltye the innocent blood which he thirsted for: which declareth whereunto man is led by his rash zeale, before he haue the true knowledge of God.

b That is, of that sect or sort. Chap. 21. 6. 1. cor. 15. 2.

c That is, to resist God when he pricketh and solliciteth our consciences.

d Meaning, Sauls voyce, as Chap. 22. 9.

e For oacly Saul knewe that Iesus spake vnto him. f For he was blinde.

g He was so rashed with the vision, that he did meditate no thing but heauenly things & therewith was satisfied.

h A worthe seruant of God and endued with excellent graces above others.

i To beare me witness, and set forth my glorie.

A place so called, and not a cite.

36 There was also at Joppa a certaine woman a discipule named Tabitha (which by interpretation is called Dorcas) she was full of good woorkes & almes which she did.

37 And it came to passe in those dayes, that she was sicke and died: and when they had walshed her, they layd her in an upper chamber.

38 Nowe for as much as Ipdas was neere to Joppa, and the discipules had heard that Peter was there, they sent unto him two men, desiring that hee would not delay to come vnto them.

39 Then Peter arose and came with them: and when hee was come, they brought him into the upper chamber, where all they wch were stood by him weeping, and beating the coates and garments, which Dorcas made, while she was with them.

40 But Peter put them all forth, & knesled downe, and prayed, & turned him to the bodie, and said, Tabitha, arise. And she opened her eyes, and when she saw Peter, she saie vp.

41 Then he gaue her the hande & lift her vp, and called the x faintes & widowes, and restored her alme.

42 And it was knowne throughout all Joppa, & many beleued in the Lord.

43 And it came to passe that hee tarped many dayes in Joppa with one Simo a tanner.

CHAP. X.

3 Cornelius admonished by the Angel, 7 He sendeth to Joppa. 11 The vision that Peter saw, 17 How he was sent to Cornelius. 41 The Gentiles also receiue the Spirit, and are baptized.

1 Furthermoze there was a certaine man in Caesarea called Cornelius, a captain of the band called the Italian band,

2 A deuout man, and one that feared God with all his household, which gaue much almes to the people, and prayed God continually.

3 He saw in a vision evidently (about the ninth houre of the daye) an Angell of God comming in to him, and saying vnto him, Cornelius.

4 But when he looked on him, he was afraid, and said, What is it, Lord? And he said vnto him, Thy prayers & thine almes are come vnto remembrance before God.

5 Nowe therefore sende men to Joppa, and call for Simon, whose surname is Peter.

6 He togeder with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

7 And when the Angel which spake vnto Cornelius, was departed, he called two of his seruants, and a souldier that feared God, one of them that waited vpon him,

8 And tolde them all things, and sent

them to Joppa.

9 On the morow as they went on their iourney, and drew nere vnto the cite, Peter went by vpon the house to pray, about the sixth houre.

10 Then waked he an hungred, & would haue eaten: but while they made some thing readie, he fell into a trance.

11 And hee sawe heauen opened, and a certaine vessel come downe vnto him, as it had bene a great sheete, knit at the foure corners, and was let downe to the earth.

12 Wherin were all maner of foure footed beastes of the earth, and wilde beastes and creeping things, and foules of the heauen.

13 And there came a voyce to him, Rise, Peter: kill, and eate.

14 But Peter said, Not so, Lord: for I haue neuer eaten any thing that is polluted, or vncleane.

15 And the voyce spake vnto him againe the seconde time, The things that God hath purified, & pollute thou not.

16 This was done thise: and the vessel was drawne vp againe vnto heauen.

17 Nowe while Peter doubted in himselfe what this vision which he had seen, meant, beholde, the men which were sent from Cornelius, had inquired for Simon, and stood at the gate.

18 And called, & asked, whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the Spirit said vnto him, Behold, three men seeke thee.

20 Arise therefore, and get thee downe, & go with them, and doubt nothing: for I haue sent them.

21 Then Peter went downe to the men, which were sent vnto him from Cornelius, and said, Beholde, I am he whom ye seeke: what is the cause wherfore ye are come?

22 And they said, Cornelius the captain, a iust man, and one that feareth God, and of good report among all the nation of the Jewes, was warned from heauen by an holy Angell, to sende for thee into his house, and to heare thy wordes.

23 Then called he them in, and lodged them, and the next day, Peter went forth with them, and certaine brethren from Joppa accompanied him.

24 And the day after, they entred into Caesarea. Nowe Cornelius waited for them, and had called together his kinnesmen, and speciall friends.

25 And it came to passe as Peter came in, that Cornelius met him, & fel downe at his feete, and worshipped him.

26 But Peter tooke him by the lap, & said vnto him, Rise: for euen I my selfe am a man.

27 And as he talked with him, he came in, and found many that were come together.

28 And he said vnto them, Ye know that

c Which was midday.

d As camels, horses, dogs, oxen, sheepe, swine and such like, which man nourisheth for his vse.

Or, common.

e In taking away the difference between vncleane beasts & cleane, he sheweth there is no difference betwix the Jewes and Gentiles.

f Take it not for polluted and impure.

g Then true obedience which proceedeth of fayth, ought to be without doubt or questioning.

Or, Peter.

h Shewed much reuerence and farrre passing decent order, as though Peter had bene God.

u To the intent they might burie her afterwarde: for this was their custome.

x For he was restored to life, rather than others might haue occasion to belieue, and glorifie God, the for her owne sake.

Or, carrier.

a Who had forsaken all superstitions and gaue him selfe to the true seruice of God.

b That is, God did accept them: whereof it followeth he had faith: for els it is impossible to please God. He shall speak words vnto thee where by thou shalt be saved, and all thine house.

it is an unlawful thing for a man that is a Jewe, to companie or come vnto one of another nation: but God hath shewed me, that I should not call any man polluted, or vncleane.

29 Therefore came I vnto you without saying nay, when I was sent for. I aske therefore, for what intent haue ye sent for me?

30 Then Cornelius said, Foure dayes agoe, about this houre, I fasted, and at the ninth houre I prayed in mine house, and behold, a man stood before me in bright clothing,

31 And saide, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Ioppa, and call for Simon, whose surname is Peter (he is lodged in the house of Simon a tanner by the sea side) who when he commeth, shall speake vnto thee.

33 Then sent I for the immediatly, and thou hast well done to come. Knowe therefore are we all here present before God, to heare all things that are commanded thee of God.

34 Then Peter opened his mouth, and said, Of a truth I perceiue, that God is not acceptor of persons.

35 But in euery nation he that feareth him, and worketh righteousnes, is accepted with him.

36 We knowe the worde which God hath sent to the children of Israel, preaching peace by Iesus Christ, which is Lord of all.

37 Euen the worde which came through all Iudea beginning in Galile, after the baptisme which Iohn preached,

38 To wit, how God anointed Iesus of Nazaret with the holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the deuil: for God was with him.

39 And we are witnesses of all things which hee did both in the laude of the Jewes, and in Jerusalem: whom they slewe, hanging him on a tree.

40 Vnto God raised by the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto witnesses chosen before of God, euen to vs which did eate and drinke with him, after he arose from the dead.

42 And he commanded vs to preach vnto the people, and to testifie, that it is he that is ordeined of God a iudge of quicke and dead.

43 To him also giue all the Prophets witness, that though his Name al that beloued in him, shall receiue remission of sinnes.

44 While Peter yet spake these wordes, the holy Ghost fell on all them which heard the voice.

45 So they of the circumcision which beloued, were astonished, as many as came with Peter: because that on the Gentiles also was poured out the gift of

the holy Ghost.

46 For they heard them speake with tongues, and magnific God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which haue receiued the holy Ghost, as well as we?

48 So he commanded them to be baptized in the Name of the Lord. Then prayed they him to tacie certain dayes.

CHAP. XI.

1 Peter sheweth the cause wherefore hee went to the Gentiles. 2 The Church approacheth it. 3 The Church increaseth. 4 Barnabas and Paul preach at Antiochia. 5 Agabus prophesieth dearth to come. 6 And the remedie.

1 Nowe the Apostles and the bres then that were in Iudea, heard, that the Gentiles had also receiued the word of God.

2 And when Peter was come by to Jerusalem, they of the circumcision contended against him,

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order to them, saying,

5 I was in the citie of Ioppa, praying, and in a trance I sawe this vision, A certaine vessel comming downe as it had bene a great heete, let downe from heauen by the foure corners, and it came to me.

6 Toward the which when I had fastened mine eyes, I considered, and sawe foure footed beastes of the earth, & wild beasts, and creeping things, and foules of the heauen.

7 Also I heard a voyce, saying vnto me, Arise, Peter: slay and eate.

8 And I said, God forbid, for no thing polluted or vncleane hath at any time entred into my mouth.

9 But the voyce answered me the second time from heauen, The things that God hath purified, pollute thou not.

10 And this was done three times, and all were taken by againe vnto heauen.

11 Then beholde, immediatly there were thre men already come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirit sayd vnto me, that I should go with them, without doubting: moeouer these six brethren came with me, and wee entred into the mans house.

13 And he shewed vs, howe he had sent an Angel in his house, which stood and sayd to him, Send men to Ioppa, and call for Simon whose surname is Peter.

14 He shall speake wordes vnto thee, whereto both thou and all thine house shalbe bound.

15 And as I beganne to speake, the holy Ghost fell on them, euen as vpon vs at the beginning.

16 Then I remembered the word of the Lord, which he said,

n Hought not to debarre them of baptisme: who God testifieth to be his: for seeing they haue the principal, that is lesse, ought not to be denied them.

¶ Iesus Christ,

a For they could not yet comprehend this secret, which was hid from the Angels themselves, euen from the creation of the world. Eph. 3. 8. Col. 1. 26.
b He purgeth his fact before the Church.

Chap. 11. 2. and 4. 31.

Or, common.

Dent. 10. 17.
2. thro. 19. 7.
iob. 34. 19.
wisd. 6. 7.
eccles. 11. 26.
rom. 2. 11.
gal. 3. 6.
ophc. 6. 9.
col. 3. 25.

1. pet. 1. 17.
i By this speech the Ebrewes meane the whole religion of God, which without faith profiteth vs nothing.
k That is, he that is vpriight and doeth hurt to no man, but doeth good to all.

l Meaning the reconciliation betwene God & man through Christ Iesus, Luke. 2. 14.
m That is, endowed him with graces & giftes about all others.

1. pet. 3. 4.
Mich. 7. 11. 3. 8.
shap. 1. 5. 9.

boyd, how he said, * John baptizd with water, but ye shalbe baptizd with the holy Ghost.

17 For as much then as God gave them a like gift, as he did vnto vs, when we beleued in the Lord Iesus Christ, who was J. that I could let God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles graunted repentance vnto life.

19 And they which were scattered abroad because of the affliction that arose about Steuen, walked throughout til they came vnto Phenice and Cyprus, and Antiochia, preaching the worde to no man, but vnto the Jewes onely.

20 Nowe some of them were men of Cyprus and Cyrene, which when they were come into Antiochia, spake vnto the Grecians, and preached the voyde of Iesus.

21 And the hand of the Lord was with them, so that a great number beleued and turned vnto the Lord.

22 Then tidings of those things came vnto the eares of the Church, which was in Ierusalem, and they sent forth Barnabas, that hee should goe vnto Antiochia.

23 Who when he was come & had scene the grace of God, was glad, and exhorted all that with purpose of heart they would cleane vnto the Lord.

24 For he was a good man, and full of the holy Ghost, and faith, and much people ioynd them selues vnto the Lord.

25 Then departed Barnabas to Tarsus to seeke Saul.

26 And when hee had founde him, hee brought him vnto Antiochia, and it came to passe, that a whole peere they were conuerfant with the Church, and taught much people, in so much, that the disciples were first called Christians in Antiochia.

27 In those dayes also came Propheets from Ierusalem vnto Antiochia.

28 And there stode by one of them named Agabus, & signified by the Spirit, that there should be great famine throughout all the world, which also came to passe vnder Claudius Cesar.

29 Then the disciples, euery man according to his abilitie, purposed to sende succour vnto the brethren which dwelt in Iudea.

30 Which thing they also did, and sent it to the Elders, by the hands of Barnabas and Saul.

CHAP. XII.

1 Herode persecuteth the Christians. 2 He killeth Iames, 4 And putteth Peter in prison. 7 VVhen the Lord deliuereth by an Angel. 27 The horrible death of Herode. 28 The Gospel flourisheth. 29 Barnabas and Saul returning to Antiochia, take Iohn Marke with them.

Nowe about that time, Herode the King stretched forth his hands to breake certaine of the Church.

2 And hee killed James the brother of Iohn with the sword.

3 And when he sawe that it pleased the Jewes, he proceeded further, to take Peter also (then were the dayes of beleauened bread.)

4 And when he had caught him, he put him in pylon, & deliuered him to fourne quaternions of souldiers to be kept, intending after the Passouer to bring him forth to the people.

5 So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.

6 And when Herod would haue brought him out vnto the people, the same night slept Peter betweene two souldiers, bound with two chaines, and the keepers before the doore, kept the prison.

7 And behold, the Angel of the Lord came vpon them, and a light shined in the house, and he smote Peter on the side, and raised him vp, laying, Arise quickly. And his chaines fell off from his handes.

8 And the Angel sayd vnto him, Gird thy selfe, and binde on thy sandals, and so he did. Then he sayd vnto him, Cast thy garment about thee, and folow me.

9 So Peter came out and followed him, and knew not that it was true, which was done by the Angel, but thought hee had scene a vision.

10 Nowe when they were past the first and the second watch, they came vnto the pylon gate, that leadeth vnto the cite, which opened to them by it owne accord, and they went out, and passed through one streete, and by and by the Angel departed from him.

11 And when Peter was come to him selfe, he said, Now I know for a trueth, that the Lord hath sent his Angel, and hath deliuered me out of the hande of Herode, and from all the waiting for of the people of the Jewes.

12 And as hee considered the thing, hee came to the house of Marie, the mother of Iohn, whose surname was Marke, where many were gathered together, and prayed.

13 And when Peter knocked at the entrie doore, a maide came forth to hearken, named Rhode.

14 But when shee knewe Peters boyce, she opened not the entrie doore for gladnes, but ran in, and tolde howe Peter stode before the entrie.

15 But they sayde vnto her, Thou art madde. Yet she affirmed it constantly, that it was so. Then sayd they, It is his Angel.

16 But Peter continued knocking, and when they had opened it, and saw him, they were astonid.

17 And hee beckened vnto them with the such sight.

A Who was called Agrippa the sonne of Aristobulus: he was nephew vnto Herode the great, and brother of Herodias.

b There was another so named which was the sonne of Alpheus.

c It came then of no zeale nor religion, but onely to flatter the people.

d The number being sixteene was deuided by foures, to keepe diuers wards.

Chap. 5. 19.

e Reade Mar. 6. 9.

f For they thought that Herode would haue put him to death, as he had purposed.

g For they did know by Gods words, that Angels were appointed to defend the faithful, and also in those dayes they were accustomed to see the such sight.

Chap. 1. 1. and 19. 4. mat. 3. 11. mar. 1. 8. luke. 3. 16 ioh. 1. 26.

c That is, inducd with the graces of the holy Ghost.

|| not to giue them the holy Ghost? d Their modestie declareth, that they were not ashamed to vnshay that wherof they had vnjustly blamed Peter.

e This repentance dependeth vpon faith. Chap. 3. 7. Or. 19. 10. 16.

f He meaneth not the leues which beeing scattered abroad in diuers countreys were called by this name, but the Grecians which were Gentiles.

g The power & vertue. h This was the most famous cite of Syria, and bordered vpon Cilicia.

Or. continue with the Lord.

i Whereas before they were called disciples, now they are named Christians, this prophesie was an occasion to the Antiochians to relieue & necessary of their brethren in Ierusalem.

l To signifie that it came of a charitable mind towards them.

h Which was lesse suspect, by reason of the brethren.
i Both by flattering wordes, and also by bribery.
k Which he should haue done if he had punished the flatterers, of whose vanitie he complained, when he was a dying, as Iosephus writeth.
l The vilenesse of the punishment declareth how God detesteth pride, & tyranny: his grandfather also was eaten of lice.
m The more that tyrantes go about to suppress Gods worde, the more doeth it increase.
n Which was to distribute the almes sent from Antiochia, Cha. 11. 29.

the hand, to holde their peace, and tolde them how the loyde had brought him out of the prison. And he said, Go shew these things vnto James and to the brethren: and he departed and went into another place.
18 ¶ Nowe as some as it was daye, there was no small trouble among the soldiers, what was become of Peter.
19 And when Herode had sought for him, and founde him not, he examined the keepers, and commanded them to be led to be punished. And hee went downe from Iudea to Cesarea, and there abode.
20 Then Herod intended to make warre agaynst them of Tyrus and Sidon, but they came all with one accorde vnto him, and perswaded Blastus the kings chamberlaine, and they desired peace, because their countrey was nourished by the kings land.
21 And vpon a day appointed, Herode arrayed himselfe in royal apparell, & sat on the iudgement seate, and made an oration vnto them.
22 And the people gaue a shoute, saying, The voyce of God, and not of man.
23 But immediately the Angel of the Lord smote him, because he gaue not glory vnto God, so that hee was eaten of wormes, and gaue by the ghost.
24 And the worde of God grew, and multiplied.
25 So Barnabas and Saul returned fro Ierusalem, wher they had fulfilled their office, and tooke with them John, whose surname was Marke.

CHAP. XLII.

1 Paul and Barnabas are called to preach among the Gentiles. **7** Of Sergius Paulus, and Elymas the sorcerer. **13** The departure of Marke. **42** Paul preacheth at Antiochia. **42** The sayth of the Gentiles. **46** The Iewes reuiled. **48** They that are ordained to life, beleene. **52** The fruit of faith.
1 Here were also in the Church that was at Antiochia, certaine Prophets and teachers, as Barnabas and Simeon called Niger, & Lucius of Syene, and **2** Mananah (which had bene brought by with Herode the Tetrarch) and Saul.
3 Now as they ministered to the Lord, & fasted, the holy Ghost sayd, Separate me Barnabas and Saul, for the worke wherunto I haue called them.
4 Then fasted they & prayed, and layde their handes on them, and let them go.
5 And they, after they were sent forth of the holy Ghost, came downe vnto Selucia, and from thence they sayled to Cyprus.
6 And when they were at Salamis, they preached the worde of God in the Synagogues of the Iewes: and they had also John to their minister.
7 So when they had gone throughout the yle vnto Paphus, they found a certaine sojurer, a false prophet, being a

Jewe, named Barjesus.
8 Which was with þe Deputy Sergius Paulus, a prudent man. He called vnto him Barnabas and Saul, and desired to heare the worde of God.
9 But Elymas, the sojurer (so is his name by interpretation) withstood the, and sought to turne away the Deputy from the sayth.
10 Then Saul (which also is called Paul) being full of the holy Ghost, set his eyes on him,
11 And sayde, O full of subtiltie and all mischief, the childe of the desyll, and enemye of all righteousnes, wilt thou not cease to peruert the straitte wayes of the Lord?
12 Now therefore behold, the hand of the Lord is vpon thee, & thou shalt be blind, & not see the sunne for a season. And immediately there fell on him a mist and a darknes, and he went about, seeking some to leade him by the hand.
13 Then the Deputy when he saw what was done, beleened, and was astounded at the doctrine of the Lord.
14 And when Paul and they that were with him were departed by ship from Paphus, they came to Perga a cite of Pamphylia: then John departed from them, and returned to Ierusalem.
15 But wher they departed from Perga, they came to Antiochia a cite of Pisidia, and went into the Synagogue on the Sabbath day, and late downe.
16 And after the lecture of the law & prophets, the rulers of the Synagogue sent vnto them, saying, Brethren & brethren, if ye haue any word of exhortation for the people, say on.
17 Then Paul stood by & beckened with the hand, and saide, Men of Israel, and ye that feare God, hearken.
18 The God of this people of Israel chose our fathers, & exalted the people when they dwelt in the land of Egypt, and with an high arme brought them out thereof.
19 And about the time of fourtie yeres, suffred he their maners in the wilderness.
20 And he destroyed seven nations in the land of Chanaan, & denided their land to them by lot.
21 Then afterwarde he gaue vnto them Iudges s about foure hundred and fiftie yeres, vnto the time of Sannuel the Prophete.
22 So after that, they desired a King, and God gaue vnto them Saul, the sonne of Cis, a man of the tribe of Beniamin, by the space of fourtie yeres.
23 And after he had taken him away, he raped by David to be their king, of wher he witnessed, saying, I haue found David the sonne of Jesse, a man after mine owne heart, which will doe all things that I will.
24 Of this mans seede hath God accorded to his promys raped by to Israel.

c Which are the doctrine of the Apostles, that onely leadech vs to God.

d This was another Antiochia then that which was in Syria.
 e This declareth that the Scripture is giuen to teache & exhort vs, & that they refused none that had gifts to set forth Gods glorie & to edifie his people.
 Exod. 17. 9.
 Exod. 17. 14.
 Exod. 18. 1.

f Here is declared the great patience and long suffering of God before he punished.
 Josh. 14. 7.
 Iudg. 3. 9.
 g For these 450. yeres were not fully accomplished, but there lacked 3. yeres counting from the birth of Isaac to the distribution of the land of Chanaan.
 1. Sam. 8. 5.
 1. Sam. 9. 15. 26.
 and 10. 10.
 1. Sam. 16. 13.
 psal. 89. 30. 32.
 1. Sa. 11. 10.

a This declareth that God calleth of all sorts both hie and low.
b The word signifieth to execute a publike charge, as the Apostleship was: so that here is shewed, they preached, and prophesied.
 Chap. 1. 4. 16.

Mat. 3. 1. Mar. 1. 2.
luk. 3. 2. 1.
 h When his office drew to an ende, he sent his disciples to Christ.
Mar. 1. 7.
ioh. 1. 10.
 i That is, this message and tydings of saluatiō. k He rebuketh them for their ignorance. l Although they read the Lawe, yet their hearts are couered that they cannot vnderstand, 2. Cor. 3. 14.
Mat. 22. 27.
mar. 15. 13. luk. 23. 1.
 m In Christ all the promises are Yea, & Amen, 2. Cor. 1. 20.
Mat. 23. 23. 5.
mar. 1. 6. 5.
luk. 2. 2. 6.
ioh. 10. 1. 1.
 n In that he was borne and incarnate.
Psal. 2. 7.
hebr. 1. 5. & 5. 5.
Ifa. 55. 3.
 o Meaning, that he woulde faithfully accomplish the promises, which he made of his freemery with the forefathers: & he sheweth that as the grace, which God hath giuen to his Sonne, is permanent for euer, so likewise the life of the Sonne is eternal.
Psal. 116. 10.
eb. 7. 2. 31.
2. K. 2. 2. 20.
chap. 2. 25.
Habak. 1. 1.
 p He reproveth them sharply, because softnes would not preuale.
 q Which is, vengeance vnspēakable, for the contempt of Gods worde.

the Saviour: Jesus:
 24 When* John had first preached before his coming the baptisme of repentance to all the people of Israel.
 25 And when John had fulfilled his course, he said, * Whom ye thinke that I am, I am not he: but beholde, there cometh one after me, whose thoe of his secte I am not worthy to looke
 26 Pe men and brethren, children of the generation of Abraham, & whoſoever among you feareth God, to you is the word of this ſaluatiō lent.
 27 For the inhabitants of Ierusalem, and their rulers, because they knewe him not, nor per the words of the Prophets, which are read euery Sabbath day, they haue fulfilled them in condemning him.
 28 And though they founde no cause of death in him,* yet desired they Pilate to kill him.
 29 And whē they had fulfilled all things that were written of him, they tooke him downe from the tree, and put him in a sepulchre.
 30 But God* raised him vp frō the dead.
 31 And he was seene many daies of the, which came vp with him from Galile to Ierusalem, which are his witnesses vnto the people.
 32 And we declare vnto you, p touching the promises made vnto the fathers,
 33 God hath fulfilled it vnto vs their children, in that he rapted vs by Jesus, euen as it is written in the seconde Psalm, * Thou art my Sonne: this day haue I begotten thee.
 34 Nowe as concerning that he rapted him vp from the dead, no more to returne to the graue, he hath saide thus, * I will giue you the o holy thinges of Dauid, which are faithfull.
 35 Wherefore he saepth also in another place, * Thou wilt not suffer thine Holy one to see corruption.
 36 Howbeit, Dauid after hee had serued his time vp the consist of God, he * slept, and was laid with his fathers, & saue corruption.
 37 But he whom God raised vp, saw no corruption.
 38 Be it knowen vnto you therefore, men and brethren, that though this man is preached vnto you the forginenes of sinnes,
 39 And from all things, from which pee coulde not bee justified by the Lawe of Moses, by him euery one that beleueth, is made free.
 40 Beware therefore, leaſt that come vpon you, which is spoken of in the Prophets,
 41 * Behold, e, ye p despisers, and wonder, and vaniſh away: for I worke as a work in your faces, a worke which ye shall not beleue, if a man woulde declare it vnto you.
 42 ¶ And when they were come out of the Synagogue of the Iewes, the

Gentiles befought, that they woulde preach theſe wordes to them the next Sabbath day.
 43 Now when the Congregation was dissolved, many of the Iewes, and proselytes that feared God, followed Paul and Barnabas, which spake to them, and exhorted them to continue in the grace of God.
 44 And the next Sabbath day came almost the whole cite together, to heare the worde of God.
 45 But when the Iewes saw the people, they were full of enuie, and spake against thoe things, which were spoken of Paul, contrarping them, and rapling on them.
 46 Then Paul and Barnabas spake boldly, & said, * It was necessarie that the word of God should first haue bene spoken vnto you: but seeing pe put it from you, and iudge your selves unworthy of euerlasting life, lo, we turne to the Gentiles.
 47 For so hath the Lord commanded vs, saying, * I haue made thee a light of the Gentiles, that thou shouldst be the saluatiō vnto the ende of the world.
 48 And when the Gentiles heard it, they were glad, and glorified the worde of the Lord: and as many as were ordered vnto eternal life, beleueed.
 49 Thus the word of the Lord was published throughout the whole countrey.
 50 But the Iewes stirred certain* desonite and honourable women, and the chiefe men of the cite, and raised persecution against Paul and Barnabas, & expelled them out of their coaſtes.
 51 But they* spooke of the dust of their feete against them, and carie vnto Jerusalem.
 52 And the disciples were filled with ioy, and with the holy Ghost.

CHAP. XIII.

God giueth successe to his worde, 6 Paul and Barnabas preach at Iconium and are persecuted, 23 At Lyſtra they would do sacrifice to Barnabas and Paul, which refuse it, and exhort the people to worship the true God. 29 Paul is stoned. 23 They confirme the disciples in faith and patience, 23 Appoint ministers, 26 And paſſing through many places, make report of their diligence at Antiochia.
 1 And it came to passe in Iconium, that they went both together into the Synagogue of the Iewes, & so spake, that a great multitude both of Iewes and of the Grecians beleueed.
 2 But the vnbeleuing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.
 3 So therefore they abode there a long time, & spake boldly in the Lord, which gave testimony vnto the worde of his grace, and caused signes and wonders to be done by their handes.
 4 But the people of the cite were divided: and some were with the Iewes, & some

r They desired that the Gentiles should be made equal with them.
Mat. 20. 6.
 s Which is, to know one onely God, & whom he hath sent, Iesus Christ.
Ifa. 49. 6.
luk. 2. 32.
 t None can be licue, but they whome God doeth appointe before all beginnings to be faued.
 u He meaneth superstitious women, & such, as were led with a blinde zeale, albeit the commō people esteemed them godly: and therefore Luke speaketh as the world esteemed them.
Mat. 10. 40.
mar. 6. 12.
luk. 9. 5.
chap. 2. 6.

some with the Apostles.

|| In somnich that al the peop
were inoosue
at the doer
trunc. So both
Paul & Barna
nabas remain
ned at Ipftra.
|| I say to thee
in the Name
of the loyd Je
sus Christ.
b That is, crim
med with flow
ers & garlands.
c He meanch
before the gates
of the house
where the Apo
stles lodged: for
the temple was
without y town,
and therefore y
Priest brought
the sacrifice (as
he thought) to
the gods them
selves.
d In signe of de
cecting and ab
horring it.
e That is, not
without our in
firmities & sins,
and also subiect
to death.
Gen. 1. 1.
psal. 46. 6.
reuel. 14. 7.
Psal. 113. 7.
rom. 1. 14.
f To liue after
their owne fanta
sies not prefer
ring vnto them
any religion.
g To take from
men all excuse.
h That being sa
tisfied they
might reioyce.
|| But that they
shoud go eues
ry man home.
And wyles
they caried &
saught, there
came, &c.
|| And dispu
ting boldly
perwaded the
people to fol
lowe them: for,
said they, they
say nothing
true but lye in
all things,
1. Cor. 1. 25.

5 And when there was an assault made both of the Gentiles, and of the Jewes with their rulers, to do them violence, and to stone them,
6 They were ware of it, and fled into Ipftra, and Derbe, cities of Lycaonia, & vnto the region round about,
7 And there were preaching the Gospell:
8 ¶ Nowe there late a certaine man at Ipftra, impotent in his feet, which was a creeple from his mothers wombe, who had neuer walked.
9 He heard Paul speake: who beholding him, and perceiuing that he had faith to be healed,
10 Said with a loud voyce, ¶ Stand vp, & right on thy feete. And he leaped vp, & walked.
11 Then when the people sawe what Paul had done, they lift vp their voyces, saying in the speech of Lycaonia, Gods are come downe to vs in p likesnesse of men.
12 And they called Barnabas, Jupiter, and Paul, Mercurius, because he was the chiefe speaker.
13 Then Jupiters Priest, which was before their cite, brought bulles with garlands vnto the gates, & woulde haue sacrificed with the people.
14 But when the Apostles, Barnabas, and Paul heard it, they rent their clothes, and ran in among the people, crying,
15 And saying, Men, why doe ye these things? We are euen men & subiect to the like passions that ye be, and preach vnto you, that ye shoulde turne from these vaine idoles vnto the liuing God, which made heauen and earth, & the sea, and all things that in them are.
16 Who in times past suffred at y Gentiles to walke in their owne wayes.
17 Neuertheless, he left not him selfe without witnesses, in that he did good and gaue vs raine from heauen, & fruitful seasons, filling our hartes with foode, and gladnes,
18 And speaking these things, scarce restrained they the people, that they had not sacrificed vnto them.
19 Then there came certaine Jewes from Antiochia and Iconium, which when they had perswaded the people, ¶ stoned Paul, and diue him out of the cite, supposing he had bene dead.
20 Howbeit, as the disciples stood round about him, he arose vp, and came into the cite, and the next day he departed with Barnabas to Derbe.
21 And after they had preached to that cite, and had taught many, they returned to Ipftra, and to Iconium, and to Antiochia,
22 Confirming the disciples hearts, and exhorting them to continue in the faith, affirming that we must through many afflictions enter into the kingdome of God,

23 And when they had ordeined them Elders by election in euery Church, and prayed, and fasted, they committed them to the Loyde in whome they beleueed.
24 Thus they went throughout Paphlagonia, and came to Pamphylia.
25 And when they had preached the word in Perga, they came downe to Attalia.
26 And thence sailed to Antiochia, * fro whence they had bene committed vnto the grace of God, to the worke whiche they had fulfilled.
27 And when they were come, and had gathered the Church together, they rehearded all the things that God had done by them, and howe he had opened the doore of faith vnto the Gentiles.
28 So there they abode a long tyme with the disciples.

The word signifieth to elect by putting vp the hands, which declareth that ministers were not made without the consent of the people.
Chap. 13. 14.
k By their ministeric.

CHAP. XV.

Variance about circumcision, 1 The Apostles sende their determination to the Churches, 35 Paul and Barnabas preach at Antiochia, 39 And separate companie because of Iohn Marke.
1 Then came downe certaine from Iudea, and taught the brethren saying, * Except ye be circumcised after the maner of Moses, ye cannot be saved.
2 And when there was great dissension, and disputation by Paul and Barnabas against them, they ordeined that Paul and Barnabas, and certaine other of them shoulde goe by to Jerusalem vnto the Apostles and Elders about this question.
3 Thus being sent forth by the Church, they passed through Phenice, and Samaria, declaring the conversion of the Gentiles: and they brought great ioye vnto all the brethren.
4 And when they were come to Jerusalem, they were receiued of the Church, and of the Apostles and Elders, and they declared what things God had done by them.
5 But said they, certaine of the secte of the Pharises, which did beleue, rose vp, saying, that it was needfull to circumcise them, and to commaunde them to keepe the Law of Moses.
6 Then the Apostles and Elders came together to looke to this matter.
7 And when there had bene great disputation, Peter rose vp, and said vnto them, ¶ We men & brethren, ye knowe that a good while ago, among vs God chose out me, that the Gentiles by my mouth shoud heare the worde of the Gospell, and beleue.
8 And God which knoweth the hearts, bare their witness, in giuing vnto them the help of his holie spirit, euen as he did vnto vs.
9 And he put no difference betwene vs and them, after that by faith he had

a As Cerinthus and others: as writeth Epiphanius against the Cerinthians: also the fame of the place whence they came, did much preuaile to perwade a-broad.
Gal. 1. 19.

Chap. 20. 20. and 11. 23.

c As touching the adoption, we had etemal life.

4 By such God purifieth the heart.
 1. Cor. 1. 2.
 Chap. 10. 43.
 They purpose-ly tempt God which lay greater charges on mens consciences, thē they are able to beare.
 Mat. 23. 4.
 f And not by the Law: for it is a clog to the conscience, and we cannot be deliuered thereby.
 2. Pet. 1. 1.
 Amos. 9. 11.
 g That is, the Church, wherof the Temple was a figure.
 h Which are gathered into one familie with the Iewes, they should acknowledge al one God, & one Sauour Christ Iesus.
 i For some thought it none offence to be present in the idoles temples, & there to banquet which S. Paul saith, is to drink the cup of the deulis, 1. Cor. 10. 21.
 k The heathen thought this no vice, but made it a common custome. As touching a strangled thing & blood, they were not vnlawfull of thē selues, & therefore were obserued but for a time.
 l And whatsoeuer they would not shoulde be done to their selues, p they should not doe it to others.
 m Therefore the ceremonies commanded by God coulde not so soone bee abolished, till the libertie of the Gospel were better knowne.

4 had * purrmed their heartes.
 10 Now therefore, why tempt ye God, to * lay a yoke on the disciples neckes, which neither our fathers, nor we were able to beare?
 11 But we beleeue, through the grace of the Lord Iesus Christ to be saved, es uen as they do.
 12 Then all the multitude kept silence, and heard Barnabas & Paul, which tolde what signes & wonders God had done among the Gentiles by them.
 13 And when they had heard their peace, James answered, saying, Men & Brethren, hearken vnto me.
 14 Simon hath declared, howe God first did visite the Gentiles, to take of them a people vnto his name.
 15 And to this agree the wordes of the Prophets, as it is written,
 16 * After this I will returne, and will builde againe the tabernacle of David, which is fallen downe, and the ruines thereof will I builde againe, and I will set it vp.
 17 That the residue of men might seeke after the loyde, & all the Gentiles by whom my name is called, saith the Lord which doeth all these things.
 18 From the beginning of the worlde God knoweth all his workes.
 19 Wherefore my sentence is, that we trouble not them of the Gentiles that are turned to God,
 20 But that we write vnto them, that they absteyne them selues fro^r filthines of idoles, & fro^m fornication, and that that is strangled, and from blood.
 21 For Moses of olde time hath in euery cite them that preache him, seeing he is read in the Synagogues euery Sabbath day.
 22 Then it seemed good to the Apostles and Elders with the whole Church, to send chosen men of their owne company to Antiochia with Paul and Barnabas: to wit, Judas whose surname was Barabas, & Silas, which were chiefe men among the brethren,
 23 And wrote letters by them after this maner, THE APOSTLES, and the Elders, and the brethren, vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia send greeting.
 24 Forasmuch as we haue heard, that certaine which departed from vs, haue troubled you with wordes, & combed your minds, saying, Ye must be circumcised and keepe the Law: to whom we gaue no such commandement,
 25 It seemed therefore good to vs, when we were come together with one accord, to send chosen me vnto you, with our beloued Barnabas and Paul,
 26 Men that haue ginen by their lines for the name of our Lord Iesus Christ.
 27 We haue therefore sent Judas and Silas, which shall also tell you the same things by mouth,

28 For it seemed good to the holy Ghost, and to vs, to lay no more burden vpon you, then these necessary things,
 29 That is, that ye absteyne from thinges offered to idoles, and blood, & that that is strangled, and from fornication: fro^m which if ye keepe your selues, ye shall doe well, fare ye well.
 30 Now when they were departed, they came to Antiochia, and after that they had assembled the multitude, they deliuered the epistle.
 31 And when they had read it, they reioiced for the consolation.
 32 And Judas and Silas being Prophets, exhorted the brethren with many wordes, and strengthened them.
 33 And after they had sayed there a space, they were let go in a peace of the brethren vnto the Apostles.
 34 Notwithstanding * Silas thought good to abide there still.
 35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other the word of the Lord.
 36 But after certaine dayes, Paul said vnto Barnabas, Let vs returne, & visite our brethren in euery cite, where we haue preached the word of the Lord, and see how they do.
 37 And Barnabas is called Marke to take with them John, called Marke.
 38 But Paul thought it not meete to take him vnto their company, which departed from the from Pamphylia, and went not with them to the worke.
 39 Then were they so stirred, that they departed asunder one from the other, so that Barnabas tooke Marke, and sailed vnto Cyprus.
 40 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God.
 41 And he went through Syria and Cilicia, stablishing the Churches.

m Whom the holy Ghost hath moued and directed to ordaine, and write these thinges, nor as the authors of this doctrine, but as the ministers of Gods ordinance, Exod. 14. 31. iudge. 7. 20. hag. 1. 12.
 n And whatsoeuer ye would not that men should doe vnto you, doe not to others.
 o Or, comforted.
 p Having desired leaue of the Church, the brethren praised God to prosper their iourney.
 q Who for just causes, changed his minde.
 r And onely Judas went.
 s Would take John, &c.
 t God suffreth the most perfite to fall, and yet turneth their infirmities to the fetching fourth of his glory, as this breache of company caused the word to be preached in mo places.

CHAP. XVI.

1 When Paul had circumcised Timothy, he took him with him. 7 The Spirit calleth them from one country to another. 2 Lydia conuerted. 28 Paul and Silas imprisoned, conuert the Keyler, 37 And are deliuered as Romances.
 1 Then came he to Derbe and to Lystra: and behold, a certaine discipule was there, named * Timothy, a womans sone, which was a Jewesse and beleueed, but his father was a Grecian.
 2 Of whom the brethren which were at Lystra and Iconium, reported well.
 3 Therefore Paul would that he should go forth with him, & tooke and circumcised him, because of the Jewes, which were in those quarters: for they knew all, that his father was a Grecian.
 4 And as they went through the cities, they deliuered the the decrees to keepe, ordained of the Apostles and Elders, which were at Jerusalem,

a Least the Iewes should disdain him as one that were prophane, and without God.

b God chufeth not onely men, but also appointeth countreys where his word fhall be preached, & onely as he will. *c* Meaning, Asia the leffe. *d* Iofetus. *e* Called alfo Antioquia, and Alexandria. *f* We ought not to credit vifions, except wee be affured thereof by the Spirit of God. *g* Which is in the borders of Thracia & Macedonia. *h* In Greeke and Latine the word is called Colonia, which can not otherwife be wel exprefed, but by fuch circumftances of wordes. *i* Where the Christians accustomed to afsemble their church when the iudels persecuted them. *Leu. 20. 27. deut. 18. 10, 11. 1. Sam. 28. 7.* *k* Which could gesse and foredecme of things past, present and to come: which knowledge in many things God permitteth to the deuil. *l* Satan, although he fpake the truth, yet was his malicious purpose to caufe the Apoftles to be troubled as feditious perfons, and teachers of strange religion. *m* For Satans subtiltie increased, and alfo it might feeme that Satan and the Spirit of god taught both one doctrine. *n* Read Mar. 1. 34.

5 And so were the Churches established in the faith, and increased in number daily.

6 ¶ Nowe when they had gone through out Bythynia, and the region of Galatia, they were forbidden of the holpe Ghost to preache the word in Asia.

7 Then came they to Ephesus, and fought to go into Bythynia: but the Spirit suffred them not.

8 Therefore they passed through Ephesus, and came downe to Troas.

9 Where a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.

10 And after he had seene the vision, immediately we prepared to go into Macedonia, being assured that the Lorde had called vs to preache the Gospel: unto them.

11 Then went we forth from Troas, and with a straight course came to Samothracia, and the next daye to Neapolis.

12 And from thence to Philippi, which is the chief citie in the partes of Macedonia, and whose inhabitants came from Rome to dwell there, and we were in that citie abiding certeine dayes.

13 And on the Sabbath day, we went out of the citie, besides a river, where they were wont to pray: and we sat downe, & spake unto the women, which were come together.

14 And a certeine woman, named Lydia, a seller of purple, of the citie of the Thracians, which worshipped God, heard vs: whose heart the Lorde opened, that shee attended unto the things, which Paul spake.

15 And when she was baptized, and her household, she besought vs, saying, If ye haue iudged me to be faithfull to the Lorde, come into mine house, and abide there: and she constrained vs.

16 And it came to passe that as we went to praier, a certeine maid hauing a spirit of diuination, met vs, which gaue her masters much bantage with diuining.

17 Shee followed Paul and vs, & cryed, saying, These men are the seruantes of the most high God, which shewe vnto vs the way of saluation.

18 And this did she many dayes: but Paul being grieved, turned about, and saide to the spirit, I commaunde thee in the Name of Iesus Christ, that thou come out of her. And he came out the same houre.

19 Nowe when her masters saw that the hope of their game was gone, they caught Paul & Silas, & drew them into the market place vnto the Magistrates,

20 And brought them to the Governours, saying, These men which are Iewes, trouble our citie,

21 And preach ordinances, which are not lawfull for vs to receiue, neyther to obserue.

22 The people also rose vp together against them, and the Governours rent their clothes, and commaunded them to be beaten with rodde.

23 And when they had beaten them fore, they cast them into prison, commaunding the keeper to keepe them surely.

24 Who hauing receiued such commaundement, cast them into the inner prison, & made their feete fast in stocks.

25 Nowe at midnight Paul and Silas prayed, and sang a psalme vnto God: & the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, and euery mans bands were loosed.

27 Then the keeper of the prison waked out of his sleepe, and when he sawe the prison doores open, he drew out his sword, & would haue killed himself, supposing the prisoners had bene fled.

28 But Paul cryed with a loude voyce, saying, Doe thy selfe no harme: for we are all here.

29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas.

30 And brought them out, & said, Sirs, what must I do to be saved?

31 And they said, Welcome in the Lord Iesus Christ, and thou shalt be saved, and thine household.

32 And they preached vnto him the wordes of the Lorde, and to al that were in his house.

33 Afterwarde he tooke them the same houre of the night, and washed their stripes, and was baptized with al that belonged vnto him, straight way.

34 And when he had brought them into his house, he set meat before them, & reioiced that he with al his householde beleued in God.

35 And when it was day, the Governours sent the sergeants, saying, Let those men go.

36 The keeper of the prison told these wordes vnto Paul, saying, The Governours haue sent to loose you: now therefore get you hence, and go in peace.

37 Then said Paul vnto them, After that they haue beaten vs openly vncouersened, which are Romanes, they haue cast vs into prison, & now would they put vs out vniuilly: nay verely: but let them come and bring vs out.

38 And the sergeants tolde these wordes vnto the Governours, who feared when they heard that they were Romanes.

39 Then came they and prayed them, & thought them out, and desired them to depart out of the citie.

40 And they went out of the prison, and entered into the house of Lydia: & when they had seene the brethren, they comforted them, and departed.

m To wit, the clothes of Paul and Silas. *1. Cor. 11. 25. 1. thes. 2. 2.*

n Or, in the bottom of the prison, or in a dungeon.

o Or, wounds, or hurtes.

p Greeke, he set the table.

q The Governours assembled together in the market, & remembering the earthquake that was, they feared and sent, &c.

r No man had authority to beate, or to put to death a citizen Romane, but the Romanes themselves by the consent of the people. *o* For the punishment was great against them that did iniurie to a citizen Romane.

¹ Paul commeth to Thessalonica, & Where some receive him, & others persecute him. ¹¹ To search the Scriptures. ¹⁷ He disputeth at Athens, and the fruite of his doctrine.

I Now as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Jewes.

2 And Paul, as his manner was, went in vnto them, and thre Sabbath dayes disputed with them by the Scriptures,

3 Opening, & allegding that Christ must haue suffered, and risen againe from the dead: and this is Iesus Christ, whome, said he, I preach to you.

4 And some of them beleened, and ioyned in companie with Paul & Silas: also of the Grecians that feared God a great multitude, and of the chiefe women not a fewe.

5 But the Jewes which beleened not, moued with enuie, tooke vnto the certaine bagabondes and wicked fellows, & when they had assembled the multitude, they made a tumult in the citie, & made assault against the house of Jason, & sought to bring them out to the people.

6 But when they founde them not, they drew Jason and certain brethren vnto the heads of the citie, crying, These are they which haue subuerted the state of the worlde, and here they are,

7 Whom Jason hath receiued, and these all doe against thy decrees of Cleas, saying that there is another King, one Iesus.

8 Then they troubled the people, & the heades of the citie, when they heard these things.

9 Forwithstanding when they had receiued sufficient assurance of Jason & of the other, they let them go.

10 And the brethren immediately sent away Paul and Silas by night vnto Berea, which whē they were come thither, entered into the Synagogue of the Jewes.

11 These were also more noble men then they which were at Thessalonica, which searched the word with all readines, & searched the Scriptures daily, whether those things were so.

12 Therefore many of them beleened, and of honest women, which were Grecians, and men not a fewe.

13 But when the Jewes of Thessalonica knew, that the word of God was also preached of Paul at Berea, they came thither also, & moued the people.

14 But by and by the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that did conuolte Paul, thought him vnto Athens: and when they had receiued a comādemēt vnto Silas and Timotheus, they should come to him at once, they departed.

16 Now while Paul waited for them at Athens, his spirite was stirred in

him, when he sawe the citie dēsubiect to idolatrie.

17 Therefore he disputed in the Synagogue with the Jewes, and with them that were religious, and in the market daily with whomsoeuer he met.

18 Then certaine Philosophers of the Epicures, and of the Stoicks, disputed with him, and some said, What seest thou? Others saide, He seemeth to be a letter foxy of strange gods (because he preached vnto them Iesus, and the resurrection.)

19 And they tooke him, and brought him into Mars streete, saying, What we know, what this newe doctrine, wherof thou speakest, is?

20 For thou bringest certaine straunge things vnto our eares: we would know therefore, what these things meane.

21 For all the Athenians, and strangers which dwelt there, gave them felures to nothing else, but either to tell, or to heare some newes.

22 Then Paul stood in the middes of Mars streete, and saide, Men of Athenes, I perceiue that in all things ye are to superstitious.

23 For as I passed by, and behelde your deuotions, I found an altar wherē it was writen, VNTO THE VNKNOVEN GOD. Whom ye then ignorantly worship, him shew I vnto you.

24 God that made the world, & all things that are therein, seeing that he is Lord of heauen and earth, dwelleth not in temples made with hands.

25 Neither is worshipped wth mens hands, as though he needed any thing, seeing he giueth to all life and breath, & all things.

26 And hath made of one blood all mankind, to dwell on all the face of the earth, and hath assigned the times which were ordeined before, and the boundes of their habitation,

27 That they should seeke the Lord, if so be they might haue groped after him, and found him, though doubtles he be not farre from euery one of vs.

28 For in him we liue, and moue, & haue our being, as also certaine of your own Poets haue said, For we are also his generation.

29 Forasmuch then, as we are the creature of God, we ought not to thinke that the Godhead is like vnto gold, or silver, or stone graued by arte and the invention of man.

30 And the time of this ignorance God regarded not: but now he admonisheth all men euery where to repent,

as touching sundrie changes of the world, as when some people depart out of a countrey, and others come to dwell therein. Men grope in darknes till Christ the true light shine in their heartes. o As Aratus & others, *Ia. 40. 19.* p He condēneth the matter & the forme wherewith God is conseruated. q But pardoned it, & did not punish it as it deserved. r This is ment of the vniuersall world, and not of euerie particular man: for who soeuer sinneth without the law, shall die without the Law.

him, when he sawe the citie dēsubiect to idolatrie. which was the fountain of all knowledge, was now the linke of most horrible idolatrie.

e Such was his feruent zeale towards Gods glorie, that he laboured to amplifye the same both in season, & out of season, as he taught afterwards to Timothy.

f Who helde, that pleasure was mans whole felicitie.

g Who taught that vertue was only mans felicitie, which notwithstanding they neuer attained vnto.

^{Or, rascal, or trifler.}

h Where judgement was giuen of weightie matters, but chiefly of impietie against their gods, whereof Paul was accused: or els was led thither because of the resort of people whose eares euer tickled to heare newes.

^{Or, had leisure.} i Which was also called Areopagus.

k Herby Paul took an occasion to bring the

to the true God. *Chap. 7. 48.* *Psal. 50. 8.*

l Before man was created, god had appointed his state and condition.

m This is meant

as when some people depart out of a countrey, and others come to dwell therein. Men grope in darknes till Christ the true light shine in their heartes. o As Aratus & others, *Ia. 40. 19.* p He condēneth the matter & the forme wherewith God is conseruated. q But pardoned it, & did not punish it as it deserved. r This is ment of the vniuersall world, and not of euerie particular man: for who soeuer sinneth without the law, shall die without the Law.

a Like quarrelling they vsed against Christ: & these be the weapons wherewith the world continually fighteth against themembers of Christ, treason and sedition.

^{Or, a sufficient answer.}

b Not more excellent of birth, but more prompt, and courageous in receiving the worde of God: for he compareth them of Berea with them of Thessalonica, who persecuted the Apostles in Berea.

Iohn. 5. 39.

c This was not onely to trie if these things which they had heard, were true, but also to confirme theselues in the same, and to increase their faith.

^{Or, had the charge to conduct him safely.}

31 Because he hath appointed a day in the which he will iudge the worlde in righteoulnesse, by that man whome he hath appointed, whereof he hath giuen an assurance to all men, in that he hath raised him from the dead.

32 Nowe when they heard of the resurrection from the dead, some mocked, & other said, We will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certain men came vnto Paul, and beleued: among whome was also Denis ^{of} Aropagita, and a woman named Damaris, and other with the.

CHAP. XVIII.

¹ Paul laboureth with his hands, and preacheth at Corinthus. ² He is detested of the Iewes, & detoured of many. ³ And comforted of the Lord. ⁴ Gallio refuseth to meddle with religion. ⁵ Pauls vow. ⁶ His faith in the providence of God, ⁷ And care for the brethren. ⁸ The praise of Apollo.

1 After these things, Paul departed from Athens, and came to Corinthus.

2 And found a certaine Iewe, named ^a Aquila, boyne in ^b Peditis, lately come from Italie, and his wife Priscilla / because that ^c Claudius had commanded all Iewes to depart from Rome, and he came vnto them.

3 And because he was of the same craft, he abode with them, and wrought (for their craft was to make tents.)

4 And he disputed in the Synagogue euery Sabbath day, and exhorted the Iewes, and the Grecians.

5 Nowe when Silas and Timotheus were come from Macedonia, Paul ^d burned in spirit, testifying to the Iewes that Jesus was the Christ.

6 And when they resisted, and blasphemed, he ^e shooke his raiment, and saide vnto them, Your blood be vpon your owne head: I am cleane: from henceforth will I goe vnto the Gentiles.

7 So he departed thence, and entered into to a certaine mans house, named Titus, a worshipper of God, whose house opened hard to the Synagogue.

8 And ^f Crispus the chiefe ruler of the Synagogue, beleued in the Lord with all his household: and many of the Corinthians hearing it, beleued and were baptized.

9 Then said the Lord to Paul in the night by a vision, feare not, but speake, and hold not thy peace.

10 For I am with thee, & no man shall lay hands on thee to hurt thee: for I have much people in this citie.

11 So he continued there a pere and sere moneths, & taught the worde of God among them.

12 ¶ Now when Gallio was depntie of Achaia, the Iewes arose with one accord against Paul, and brought him to

the iudgement seat.

13 Saying, This fellowe persuadeth me to worship God contrary to the Law.

14 And as Paul was about to open his mouth, Gallio said vnto the Iewes, If it were a matter of wrong, or an euill dede, O ye Iewes, I would according to reason maintaine you.

15 But if it be a question of wordes, and names, and of your Lawe, looke ye to it your selues: for I will be no iudge of those things.

16 And he draue them from the iudgement seat.

17 Then tooke all the Grecians ^h Sosthenes the chiefe ruler of the Synagogue, and beat him before the iudgement seat: but Gallio cared nothing for those things.

18 But when Paul had taried there yet a good while, he tooke leaue of the brethren and sailed into Syria (and with him Priscilla and Aquila) after that he had ⁱ shorne his head in Cenchrea: for he had a ^j vow.

19 Then he came to Ephesus, and left them there: but he entered into the Synagogue & disputed with the Iewes.

20 Who desired him to tarie a longer time with them: but he would not consent.

21 But bade them farewell, saying, I must needs keepe this feast that cometh nigh, in Jerusalem: but I will returne againe vnto you, ^k if God will. So he sailed from Ephesus.

22 ¶ And when he came downe to Celsarea, he went by to Jerusalem: & when he had saluted the Church, he went downe vnto Antiochia.

23 Nowe when he had tarped there a while, he departed, and went through the countrey of Galatia and Phrygia by order, strengthening all the disciples.

24 And a certaine Iewe named ^l Apolos, boyne at Alexandria, came to Ephesus, an eloquent man, and ^m mightie in the Scriptures.

25 The same was ⁿ instructed in the way of the Lord, and he spake feruently in the spirit, & taught diligently the things of the Lord, and knewe both the ^o baptisme of Iohn, and of the Spirit.

26 And he began to speake boldly in the Synagogue. Whom when Aquila and Priscilla had heard, they took him vnto thei, and ^p expounded vnto him the way of God more perfectly.

27 And when he was minded to go into Achaia, the brethren exhorted him, wrote to the disciples to receiue him: and after he was come thither, he taught the much which had beleued through his grace.

28 For mightily he confuted publicly the Iewes by great vehemencie, shewing by the Scriptures, that Jesus was the Christ.

CHAP. XIX.

¹ The holie Ghost is giuen by Pauls hands. ² The Iewes blaspheme his doctrine, which was confirmed.

¹ Or, a iudge of Mars street.

Rom. 16. 3. a This was Claudius Cesar who then was Emperour.

b Thus he vsed where euer he came: but principally at Corinthus, because of the false Apollles which preached without wages to winne the peoples fauour.

c Or, pauillions which the were made of skinned.

d And boyled with a certaine recale.

Chap. 11. 51. mat. 10. 13.

e Because they haue none excuse, he denounceth the vengeance of God against them through their owne faulte.

1. Cor. 1. 14.

f God promisseth him a speciall protection, whereby hee would defend him fro the violent rage of his enemies.

¹ Or, Grecia.

g They accused him because he transgressed the seruice of God appointed by Law.

h Of whome is spoken, 1. Cor. 1. 11.

i Paul did thus beare with the Iewes infirmities which as yet were not sufficiently instructed. Num. 6. 18. chap. 21. 24.

1. Cor. 4. 19. iam. 4. 5. k Called Celsarea Stratonis.

1. Cor. 1. 12.

¹ Or, well instructed.

l That is, was somewhat entred

m He had but as yet the first principles of Christs religion: and by baptisme is here meant the doctrine.

n This great learned and eloquent man disdained not to be taught of a poore crafts man.

o The way to saluation.

med by miracles. 23 The rabines, and punishment of the conuicers, and the fruite that came thereof. 24 Demetrius saith sedition vnder pretence of Diana. 41 Yes God deliuereth his, and appealeth it by the towne clarke.

a That is, the particular gifts of the Spirit: for as yet they knew not the visible gifts.

b Meaning, what doctrine they did profess by their baptism: for to be baptized in Johns baptism, signifieth to professe the doctrine which he taught, and sealed with the signe of baptism: to be baptized in the Name of the Father, &c. isto to be dedicate and consecrate vnto him: to be baptized in the death of Christ, or for the dead, or into one bodie, vnto remission of finnes, is, that sinne by Christs death may be abolished, and dye in vs, and that we may growe in Christ our head, and that our finnes may be washed away by the blood of Christ.

Mat. 3. 11. *mat. 1. 8.* *luk. 3. 16.* *john. 1. 27.* *chap. 1. 5. & 2. 2.* and 11. 16.

c Indued with y visible graces of the holy Ghost.

d That is, of a certaine man so called.

e From sinne a clocke vnto tē.

Or, napkins.

f This was to authorize the Gospell, and to confirme Pauls ministerie, not to cause men to worship him, or his napkins.

Or, conuicers.

f They abuse Pauls authoritie, and without any vocation of God, vsurpe that which is not in mans power.

And it came to passe, while Apolos was at Corinth, y Paul when he passed throug the vper coastes, came to Ephesus, & found certaine disciples,
2 And said vnto them, Haue ye receiued the ^a y Ghost since ye beleued: And they laide vnto him, We haue not so much as heard whether there be an holy Ghost.
3 And he said vnto them, vnto what were ye then baptized: And they said, vnto Johns baptism.

4 Then said Paul, * John verely baptized with the baptisme of repentance, saying vnto y people, that they shoud beleue in him, which shoud come after him, that is, in Christ Jesus.
5 So when they heard it, they were baptized in the Name of the Lord Jesus.

6 And Paul laied his handes vpon them, and the holy Ghost came on them, and they spake the tongues, and prophesied.
7 And all the men were about twelue.

8 y Moreouer, he went into the Synagogue, and spake boldly for the space of thye moneths, disputing and exhorting to the things that appertaine to the kingdom of God.
9 But when certaine were hardened, & disobeyed, speaking euill of the wop of God before the multitude, he departed from them, & separated the disciples, and disposed daply in the sehole of one d *Praximus*.

10 And this was done by the space of two yeres, so that all they which dwelt in Asia, heard the word of the Lord Jesus, both Jewes and Grecians.

11 And God wrought no small miracles by the handes of Paul,
12 So that from his body were brought vnto the sick, * kercheffes, or handkercheffes, and the diseales departed from them, and the euill spirits went out of them.

13 Then certaine of the vagabonde Jewes, * erocistes, tooke in hande to blame ouer them which had euill spirits, the Name of the Lord Jesus, saying, We e adire pou by Jesus, whome Paul preacheth.

14 (And there were certaine somes of Decua a Jewe, the y *Dicite*, about seuen which did this)
15 And the euill spirit answered, & said, Jesus I acknowledge, and Paul I knowe: but who are ye?

16 And the man in whome the euill spirit was, ran on them, and ouercame

them, and preuailed against them, so that they fled out of that house, naked, and wounded.

17 And this was knowne to all the Jewes and Grecians also, which dwelt at Ephesus, and leare came on them all, & the Name of the Lord Jesus was magnified.

18 And many that beleued, came and confessed, and shewed their workes.

19 Many also of them which vsed curious artes, brought their bookes, and burnt them before all men, and they counted the pyce of them, and found it b *fittie thousand* pieces of siluer.

20 So the worde of God grew mightily, and preuailed.

21 y Now when these things were accomplished, Paul purposed i by the Spirit to passe throug Macedonia & Achaia, & to go to Ierusalem, saying, After I haue bene there, I must also see Rome.

22 So sent he into Macedonia two of them that ministered vnto him, Timotheus and Erastus, but he remained in Asia for a season.

23 And the same tyme there arose no small trouble about that wop.

24 For a certaine man named Demetrius a siluer smith, which made silver temples of Diana, i brought great gaines vnto the craftes men:

25 Whome he called together, with the workemen of like things, & saide, Sirs, ye know that by this craft m we haue our goods.

26 Moreouer ye see and heare, that not alone at Ephesus, but almost throug out al Asia this Paul hath perswaded, and turned away much people, saying, That they be not gods which are made with handes:

27 So that not onely this thing is dangerous vnto vs, n that the state shoulde be rayoued, but also that the o temple of the great goddesse Diana shoulde be nothing esteemed, and that it woulde come to passe that her magnificence, which al Asia and the r world worshippeth, should be destroyed.

28 Now when they heard it, they were full of wrath, and cryed out, saying, Great is Diana of the Ephesians.

29 And the whole cite was full of confusion, and they rushed into the common place with one assent, and caught * Gains, and * Aristarchus, men of Macedonia, and Pauls companions of his iourney.

30 And when Paul would haue entred in vnto the people, the disciples suffred him not.

31 Certaine also of the chiefe of Asia which were his friends, sent vnto him, desiring him that he would not present him selfe in the common place.

32 Some therefore cryed one thing, and some another: for the assemble was out of order, and the more parte

g That is, declared by confessio of their finnes & by their good workes inat they were faithfull.

h This mounteth to four money about 2000. markes.

i By the motion of y holy Ghost, he vnderooke this iourney.

k That is, about the state of the Christians: for they contemned the Christians because they left the old religion, and brought in another trade of doctrine.

Or, shrines.

l What impietie doeth nor couctousnes driue a man vnto?

m He was moued with his profite: & the others for their bellies, so that they woulde rather lose both their lues & religion then their siltie gaine.

n Meaning their arte and occupation.

o Religion is his second argument which he lesse esteemeth then this profite, and therefore putteth it last, which thing is contrary to the doings of y faithful: for they preferre religion aboue al.

p He groundeth his religion vpo the multitude & auctoritie of the wop, as do the Papistes.

Rom. 1. 4. 2. cor. 1. 14.

Colo. 4. 10.

9 And set him in an hie place where the people could not come nere him but whence they might wel heare his voyce.

33 And some of the companie adrewe forth Alexander, the Jewes thynking him forwarde. Alexander then beckeued with the hand, and would haue excused the matter to the people.

34 But when they knewe that he was a Jewe, there arose a shout almost for the space of two houres, of all men crying, Great is Diana of the Ephesians.

35 Then the towne Clarke, when he had stayed the people, said, We knowe of Ephesians, What man is it that knoweth not howe that the cite of the Ephesians is a worshipp of the great goddesse Diana, and of the image, which came downe from Iupiter?

36 Seeing then that no man can speake against these things, we ought to be aspealed, and to do nothing rashly.

37 For we haue brought hither these men, which haue neither committed sacrilege, neither doe blaspheme our goddesse.

38 Wherefore, if Demetrius and the craftes men which are with him, haue a matter against any man, the lawe is open, and there are Deputies: let them accuse one another.

39 But if we inquire any thing concerning other matters, it may be determined in a lawfull assemble.

40 For we are enen in leopordie to be accused of this dapes sedition, for as much as there is no cause, whereby we may giue a reason of this concourse of people.

41 And when he had thus spoken, he let the assemble depart.

C H A P. XX.

a Paul goeth into Macedonia and into Grecia. 7 He celebrateth the Lords supper and preacheth. 9 At Troas he raseth up Eutychus. 17 At Ephesus he calleth the Elders of the Church together, committeeth the keeping of Gods stocke vnto them, warneth them of false teachers, maketh his prayer with them, and departeth by ship towards Ierusalem.

1 Now after the tumult was ceased, Paul called the disciples vnto him, and embraced them, and departed to go into Macedonia.

2 And when he had gone through those partes, and had exhorted them with many wordes, he came into Grecia.

3 And hauing taried there three moneths, because the Jewes laide waite for him, as he was about to saile into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Asia Sopater of Berea, & of them of Thessalonica, Aristarchus, and Secundus, & Gaius of Derbe, and Timotheus, & of them of Asia Tychicus, & Trophimus.

5 These went before, and taried vs at Troas.

6 And we sailed forth from Philippi, after the dapes of unleaueued bread, &

7 And the first day of the werke, the disciples being come together to breake bread, Paul preached vnto them, ready to depart on the morowe, and continued the preaching vnto midnight.

8 And there were many lights in an bypser chamber, where they were gathered together.

9 And there fate in a window, a certain pong man, named Trochus, fallen into a deepe sleepe: & as Paul was long preaching, he ouercome with sleepe, fell downe from the third loft, and was taken by dead.

10 But Paul went downe, & laid himself vpon him, and embraced him, saying, Trouble not your selues: for his life is in him.

11 So when Paul was come by againe, & had broken bread, & eaten, he continued a long while till the dawning of the day, and so he departed.

12 And they brought the bove allue, and they were not a litle comforted.

13 ¶ Then we went forth to ship, and sailed vnto the cite of Mlos, that we might receiue Paul there: for he had bee appointed, and would him self go afoote.

14 Now when he was come vnto vs to Mlos, and we had receiued him, wee came to Mityenes.

15 And we sailed thence, and came the next day ouer against Chios, and the next day we arrived at Samos, and taried at Troopolum: the next dape we came to Miletum.

16 For Paul had determined to saile by Ephesus, because he would not spende the time in Asia: for he hasted to be, if he could possible, at Ierusalem, at the day of Pentecoste.

17 ¶ Wherefore from Miletum he sent to Ephesus, and called the Elders of the Church.

18 Who when they were come to him, he sayde vnto them, We knowe from the first dape that I came into Asia, after what maner I haue bene with you at all seasons.

19 Seruing the Lord with all modestie, and with many teares, and tentations, which came vnto me by the lapings as warte of the Jewes;

20 And howe I kept & backe nothing that was profitable, but haue shewed you, and taught you openly, & through out euery house,

21 Witnessing both to the Jewes, and to the Grecians the repentance towarde the Lord God, and iustly toward our Lord Iesus Christ.

22 And now behold, I go bound in the spirit vnto Ierusalem, and knowe not what things shal come vnto me there,

23 Sane that the holy Ghost witnesseth in euery cite, saying, that bands and afflictions abide me.

24 But I passe not at all, neether is my

b Which we call Sunday. Of this place and also of the 1. Cor. 16. 2. we gather that the Christians vsed to haue their solene assemblies this day, laying aside the ceremony of the Jewish Sabbath.

c To celebrate the Lords Supper, Chap. 2. 46. Or, 11. Or, 103.

d Which was a cite of Mysia, called otherwise Apollonia, Plin. lib. 5. chap. 50.

e Or, VII sentide.

f In my vocatio and ministerie.

g This vertue is contrary to boasting and hie minded: which vices are detestable in the seruants of Iesus Christ.

h Neither helde in my tongue for feare, nor dissembled for gaue.

i Which is the turning to God by: awnes of life.

j Which is the receiuing of the grace, which Christ doeth offer vs.

k That is, by the impulsion and commandment of holy Ghost, who draweth me as with a band.

l By the Prophets. In Ierusalem.

1 Antiquitie & the courtousnes of the Priests brought in this superstition: for it is written that the Temple being repaired fewen times, this idole was neuer changed, Plin. li. 16. 4. by such delusions the worlde is most easly abused, f He pacifieth the people by worldly wisdom, and hath no respect to Religion.

a He remained there these daies, because he had better opportunite to teach, so the abolishing of the Lawe was not yet knowne.

life deare into my selfe, to that I maye
fulfill my course with ioye, and the mi-
nistration which I haue receiued of the
Lord Iesus, to testify the Gospell of the
grace of God.

25 And now behold, I knowe that hence-
forth ye al, though whom I haue gone
preaching the kingdome of God, shall
see my face no more.

26 Wherefore I take you to recorde this
day, that I am pure from the ^m bloud
of all men.

27 For I haue kept nothing backe, but
haue shewed you ⁿ all the counsell of
God.

28 Take heede therfore vnto your selues,
and to all the focke, whereof the ho-
ly Ghost hath made you ouerscers, to
feede the Church of God, which hee
hath purchased with his ^o owne
bloud.

29 For I knowe this, that after my de-
parting shall grieuous wolues enter in
among you, not sparing the focke.

30 Whoeuer, of your owne selues shall
me arise speaking, ^p yet more things, to
driue disciples after them.

31 Wherefore watch and remember, that
by the space of thre yeres I ceased not
to warne euery one, both night and day
with teares.

32 And nowe brethren, I commend you
to God, and to the word of his grace,
which is able to builde further, and to
giue you an inheritance among al the,
which are sanctified.

33 I haue coueted no mans siluer, nor
golde, nor apparell.

34 Yea, ye knowe, that these hands haue
ministered vnto my ^{* necessities}, and to
them that were with me.

35 I haue shewed you all things, holue
that for labouring, ye ought to support
the weak, and to remember the words
of the Lord Iesus, howe that he saide,
It is a blessed thing to giue, rather the
to receiue.

36 And when he had thus spoken, hee
kneeled downe, and prayed with them
all.

37 Then they wept all abundantly, and
fell on Pauls necke, and kissed him,

38 Being chiefly soie for the wordes
which he spake, That they should see
his face no more. And they accompa-
nied him vnto the ship.

CHAP. XXI.

*The common prayers of the faithfull. 1 Philip-
pes foure daughters prophetesses. 23 Pauls constancie
to beare the crosse, as Agabus and others fore-
spake, although he was otherwise counselled by
the brethren. 28 The great danger that he was
in, and howe he escaped.*

I **A**ND as we launched forth, & were
departed fro them, we came with
a straight course vnto Coos, and
the day following vnto the Rhodes, &
from thence vnto Patara.

2 And so we founde a ship that went ouer
vnto Phenice, and went aboarde, and set
forth.

3 And when we had discomered Cyprus,
we left it on the left hand, and sailed to-
ward Syria, and arrived at Cyprus: for
there the ship vnladed the burden.

4 And when we had founde disciples, we
taried there seuen dayes. And they told
Paul: though the ^b Spirit, that hee
should not go by to Jerusalem.

5 But when the dayes were ended, we
departed, and went our way, and they
all accompanied vs with their wities
and children, euen out of the citie: and
we kneeling downe on the shore, praye-
ed.

6 Then when we had embraced one an-
other, we tooke ship, and they returned
home.

7 And when we had ended the course
fro Cyprus, we arrived at Ptolemais,
and saluted the brethren, & abode with
them one day.

8 And the next day, Paul and they that
were with him, departed, and came vnto
Cesarea: and we entred into ^p house
of ^{*} Philippe the Euangelist, which
was one of the ^c seuen Deacons, & abode
with him.

9 Now he had foure daughters virgins,
which did prophete.

10 And as we taried there many dayes,
there came a certaine Propheete from
Iudea, named Agabus.

11 And when he was come vnto vs, hee
tooke Pauls girdell, and bounde his
owne hands and feete, and said, ^d Thus
saith the holy Ghost, So shal ^p Iesus
at Jerusalem: be binde the man that ow-
neth this girdell, and shall deliuer him
into the hands of the Gentiles.

12 And whē we had heard these things,
both we and other of the same place be-
sought him that he would not go by to
Jerusalem.

13 Then Paul answered, and said, What
do ye weeping & breaking mine heart:
For I am ready not to be bound only,
but also to die at Jerusalem for the
Name of the Lord Iesus.

14 So when he would not be perswaded,
we ceased, saying, The will of the Lord
be done.

15 And after those dayes we trusted by
our fardeles, & went by to Jerusalem.

16 There went with vs also certaine of ^p
disciples of Cesarea, and brought with
them one Mnason of Cyprus, an olde
disciple, with whom we should lodge.

17 And when we were come to Jerusalem,
the brethren receiued vs gladly.

18 And the next day Paul went in with
vs vnto ^f James: and all the Elders
were there assembled.

19 And when he had embraced them, he
tolde by order all things, that God had
brought among the Gentiles by his
ministration.

20 So when they hearde it, they glori-
fied

^a By the reuelation of Gods Spirit.

^b The holie Spirit reueiled vnto them the persecutions & Paul shoulde haue made against him, and ^y lame Spirit also strengthened Paul to sustaine them.

Chap. 6. 5.
^c This office of Deaconship was but for a time, according as the congregation had neede, or otherwise.

^d God woulde haue his seruants bands known, to ^y intent that no man shoulde thinke that he cast him self into wilful danger.

^e This was not to make Paul afraid, but to encourage him against the brunt.

^f Who was the chief or superintendent of the Church of Ierusalem.

^m I am not the occasion of anye of your destructions.

ⁿ Which concerneth your saluation.

^o That which appertaineth to the humanitie of Christ, is here attributed to his diuinitie, because of the communion of the propheties, and vnion of ^y two natures in one person.

^p Through their ambition, which is neither of al heresie and wickednes, ^q To increase you with further graces, and to finish his worke in you.

^r He promisseth to the faithful continual increase of grace, til they enter into the possessio of that inheritance, which is prepared for them.

1. Cor. 4. 12.

2. thes. 2. 9.

f Although this be not orderly so written in any one place, yet it is gathered of diuers places of the Scripture in effect.

And said vnto him, Thou feest, brother, howe many thousande Jewes there are which beleene, & they are all zealous of the Lawe.

21 Nowe they are informed of thee, that thou teachest all the Jewes, which are among the Gentiles, to forsake Holcs, & Laui, that they ought not to circumcise their children, neither to lue after the cōtentions.

22 What is then to be done? the multitude must needes come together: for they shal heare that thou art come.

23 Doe therefore this that we say to thee, We haue besecured men, which haue made a bowe.

24 Them take, and i purifie thy selfe with them, and contribute with them, that they may * haue their heads: and all shall know, that those things, whereof they haue bene informed concerning thee, are nothing, but that thou thy selfe also walkest and keepest the Lawe.

25 For as touching the Gentiles, which beleene, we haue written, and determined * that they obserue no such thing, but that they keepe them selues from things offered to idoles, and from blood, and from that which is strangled, and from fornication.

26 Then Paul tooke the men, & the next day was purified with them, & entred into the Temple, * declaring the accomplishment of the dayes of the purification, until that an offering should be offered for every one of them.

27 And when the seven dayes were almost ended, the Jewes which were of Asia (when they sawe him in the Temple) moued all the people, and * layde hands on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the Law, and this place: mozeouer, hee hath brought Grecians into the Temple, and hath * polluted this holy place.

29 For they had serued Trophimus an Ephesian with him in the city, whom they supposed that Paul had brought into the Temple.

30 Then all the citie was moued, & the people ranne together: and they tooke Paul, & drew him out of the Temple, and forthwith the doores were shut.

31 But as they went about to kill him, cryings came vnto the chiefe Captaine of the band, that all Jerusalem was on an vproare.

32 Who immediatly tooke souldiers and cōtentions, and ran * downe vnto them: and when they sawe the chiefe Captaine and the souldiers, they left beating of Paul.

33 Then the chiefe captaine came neere and tooke him, and commanded him to be bound with two chaines, and demanded who he was, and what he had done.

34 And one cryed this, another that, as

mong the people. So when hee could not know the certaintie for the tumult, he commanded him to be led into the castle.

35 And when he came vnto the griecces, it was so that he was boie of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should haue bene lead into the castle, he sayde vnto the chiefe Captaine, May I speake vnto thee? Who sayd, Canst thou speake Greeke?

38 Art not thou h * o Egyptian, who before these dayes raised a sedition, & led out into the wilderness foure thousande men that were murderers?

39 Then Paul sayd, Doubtlesse I am a man which am a Jewe, and citizen of * Tarsus, a famous citie in Cilicia, and I beseeche thee, suffer me to speake vnto the people.

40 And when he had given him licence, Paul toode on the griecces, and beckened with the hand vnto the people: and when there was made great silence, he spake vnto them in h Hebrew tongue, saying,

CHAP. XXII.

3 Paul vndereth an account of his life and doctrine. 25 He escapeth the whips by reason he was a citizen of Rome.

1 Y Men, brethren and fathers, heare my * defence nowe towards you. * Or, reason, or excuse.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence, and hee sayde)

3 I am verely a man, which am a Jewe, boine in * Tarsus in Cilicia, but brought vp in this citie at the * secte of Gamaliel, and instructed according to the perfect maner of the Lawe of the fathers, and was zealous toward God, as ye are at this day.

4 * And I persecuted this * wap vnto the death, binding and deliuering into prison both men and women,

5 As also the chiefe Priest doeth beare me witnes, and all the state of the Elders: of * whom also I receiued letters vnto the b brethren, and went to Damascus to bring them which were there, bound vnto Jerusalem, that they might be punished.

6 I And so it was, as I iournyed and was come neere vnto Damascus as about noone, that suddenly there shone from heauen a great light round about me.

7 So I fel vnto the earth, and heard a voice, saying vnto me, Saul, Saul, why persecutest thou me?

8 The I answered, Who art thou, Lord? And he said to me, I am Iesus of Nazaret, whom thou persecutest.

9 Whoeuery they that were with me, sawe in dede a light and were afraid: but they heard not h voyce of him that spake vnto me.

Chap. 5. 16. o Ioseph ij. Ant. di bello Iuda. li. 2. chap. 22.

Chap. 22. 2.

Chap. 22. 29. a Whereby hee declareth his modestie, diligent and doctilic.

Chap. 8. 3. b Or, this profession of the Christians.

Chap. 9. 1. 2. b To the Iewes to whom the letters were directed.

p That is, according to the manners that our fathers obserued, which were commanded by God. h Who as yet were not well instructed in Christ.

i The end of this ceremonye was thanksgiving, and was instituted by God, and partly of ignorance & infirmitie retained: therefore S. Paul supported therein the weakenes of others, and made him selfe al to al men, not hindring his conscience.

Nomb. 6. 18.

chap. 15. 18.

chap. 15. 20.

Nomb. 6. 13.

chap. 22. 18.

k In thinking to appeale y faithful, and to support the infirme, he falleth into y hands of his enemies.

l By bringing in such as were not circumcised.

m Which were vnder captaines and had charge ouer an hundred souldiers.

n A notable example of Gods prouidence for the defence of his.

10 Then I said, What shall I do, Lord? And the Lord said vnto me, Rise, and goe into Damascus: and there it shall be tolde thee of all things, which are appointed for thee to doe.

11 So when I could not see for the glorie of that light, I was led by the hande of them that were with me, and came into Damascus.

12 And one Ananias, a godly man, as pertaining to the Law, hauing good respect of all the Jewes which dwelt there,

13 Came vnto me, and stood, and said vnto me, Brother Saul, receiue thy sight: & that same houre I looked vpon him.

14 And he said, The God of our fathers hath appointed thee, that thou shouldest know his wil, and shouldest see that Iust one, & shouldest heare the voyce of his mouth.

15 For thou shalt be his witnes vnto all men of things, which thou hast seene and heard.

16 Nowe therefore why tarrest thou? Rise, and be baptized, and washe away thy finnes, in calling on the name of the Lord.

17 And it came to passe, that when I was come againe to Ierusalem, & prayed in the Temple, I was in a trance,

18 And sawe him saying vnto me, Make haste, and get thee quickly out of Ierusalem: for they wil not receiue thy witness concerning me.

19 Then I said, Lord, they knowe that I am prisioned, and beate in euery Synagogue them that beloued in thee.

20 And when the blood of thy martyr Stephen was shed, I also stood by, and consented vnto his death, and kept the clothes of them that slew him.

21 Then he said vnto me, Depart: for I will send thee saue hence vnto the Gentiles.

22 And they heard him vnto this word, but then they lift by their voyces, and said, Away with such a fellow from the earth: for it is not meete that hee should liue.

23 And as they cryed and cast of their clothes, and threwe dust into the ayre,

24 The chiefe captaine commanded him to be lead into the Castle, and bade that he should be scourged, and examined, that he might knowe wherefore they cryed so on him.

25 And as they bound him with thongs, Paul sayde vnto the Centurion that stood by, Is it lawfull for you to scourge one that is a Romane, and not condemned?

26 Nowe when the Centurion heard it, he went, and tolde the chiefe captaine, saying, Take heede what thou doest: for this man is a Romane.

27 Then the chiefe captaine came, and sayde to him, Tel me, art thou a Romane? And he said, Yea.

28 And the chiefe captaine answered,

With a great summe obtained I this burgeship. Then Paul said, but I was s to bozne.

29 Then straight way they departed from him, which should haue examined him: and the chiefe Captaine also was afraid, after he knew that he was a Romane, and that he had bound him.

30 On the next day, because he woulde haue knowen the certaintie wherefore he was accused of the Jewes, he loosed him from his bonds, and commanded the hie Priests and all their Councill to come together: and he brought Paul, and set him before them.

g This priuledge was oft times giuen in recompence of seruice to the that were farr of Rome, and to their children, though they were not borne in the cite.

CHAP. XXIII.

3 The answers of Paul being sent, & the overthrow of his enemies. 11 The Lord encourageth him. 23 And because the lawes layde waite for him, he is sent to Cesarea.

1 **A**ND Paul behelde earnestly the Councell, and saide, When and brethren, I haue in all good conscience serued God vntil this day.

2 Then the hie Priest Ananias commanded them that stood by, to smite him on the mouth.

3 Then said Paul to him, God will smite thee, thou whited wall: for thou sittest to iudge mee according to the Lawe, and commandest thou me to be smitten contrary to the Lawe?

4 And they that stood by, said, Kemest thou Gods hie Priest?

5 Then said Paul, I knowe not, brethren, that he was hie Priest: for it is twigitten, * Thou shalt not speake euil of the ruler of thy people.

6 But when Paul perceived that the one part were of the Sadduces, and the other of the Pharises, he cryed in the Councell, Men and brethren, * I am a Pharise, the sonne of a Pharise: I am accused of the hope and resurrection of the dead.

7 And when he had said this, there was a dissension betwene the Pharises and the Sadduces, so that the multitude was diuided.

8 * For the Sadduces sape that there is no resurrection, neither Angel, nor spirit: but the Pharises confesse both.

9 Then there was a great crye: and the Scribes of the Pharises part rose vp, and stroue, saying, We finde none euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

10 And when there was a great dissension, the chiefe captaine, fearing least Paul should haue bene pulled in pieces of them, commanded the souldiers to goe downe, and to take him from among them, and to bring him into the castel.

11 **N**ow the night following the Lord stood by him, and said, Be of good courage, Paul: for as thou hast testified of me in Ierusalem, so must thou beare witness also at Rome.

a Paul doeth not curse the hie Priest, but denounceth sharply the punishment of God which shoulde light vpon him, who vnder pretence of maintenance of main- teining the Law, doeth transgress it.

b He made this excuse as it were in mockerie, as if he would say, I know nothing in this man worthy the office of the hie Priest. Exod. 22. 28. Phil. 3. 5. chap. 24. 22.

c He denieth not but there were other points, but he expresseth that, for the which the Sadduces that were the chiefe gouernours, hated him most. Mar. 29. 23.

d Vnderstanding both kindes, the Angels and the spirits, which he concludeth vnder one, and the resurrection which is the

e This may be referred to the eternall counsell of God, or els to the execution & declaration of his lawes, which seemeth here to be more proper. d Which is Christ, 1. Iohn. 2. 1.

e He sheweth his finnes can not be washed away, but by Christ who is the substance of Baptisme: in whom also is comprehended the Father and the holie Ghost. Chap. 8. 3. Chap. 7. 58.

f Not because he was borne at Rome, but by reason of his citie: for Tarsus was inhabited by the Romanes, and was their Colonia, wherof seade chap. 16. 12

e The worde signifieth cursing, as when a man either sweareth, woveth or wisheth him selfe to die, or to be giuen to the deuil, except he bring his purpose to passe.

f This declarereth that God hath so manie meanes to deliuer his children out of danger, as there are creatures in y world, so that the aduersaries cannot conspire so craftily against the, but he hath infinite meanes to defeat their wicked practises,

g Greke, that thou hast shewed these things to me.

g This letter was writt partly in the fauour of Paul, that his aduersaries might not oppress him. h The captaine dissembled to commend his owne diligence: for he did not know that Paul was a Romane before he had rescued him, and giuen him to be straitly examined.

12 And when the day was come, certain of the Jewes made an assemblie, and bound themselves with an othe, saying, that they would neither eat nor drinke, till they had killed Paul.

13 And they were more then fourtie, which had made this conspiracie.

14 And they came to the chiefe Priests and Elders, and said, We haue bound our selves with a soleimne othe, that we will eate nothing, vntill we haue slaine Paul.

15 Now therefore, ye and the Counsel signifie to the chiefe captaine, that he bring him forth vnto you to morowe, as though ye woulde knowe some thing more perfectly of him, & we, or euer hee come nere, will be ready to kill him.

16 But when Pauls sisters sonne heard of their saping after, he went, & entred into the castie, and told Paul.

17 And Paul called one of the Centurions vnto him, & said, King this pong man vnto the chiefe captaine: for hee hath a certaine thing to shew him.

18 So he toke him, and brought him to the chiefe captaine, and sayde, Paul the prisoner called mee vnto him, and prayed me to bring this pong man vnto thee, which hath some thing to sape vnto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

20 And he said, The Jewes haue conspired to desie thee, that thou wouldest bring forth Paul to morowe into the Counsel, as though they woulde inquire somewhat of him more perfectly.

21 But let them not perswade thee: for there lie in wait for him of them, more then fourtie men, which haue bound themselves with an othe, that they wil neither eate nor drinke, till they haue killed him: and nowe are they ready, & wait for thy promise.

22 The chiefe captaine then let the pong man depart, and charged him to speake it to no man, that he had shewed him these things.

23 And he called vnto him two certaine Centurions, saying, Make ready two hundred souldiers, that they may go to Cesarea, and hoysmen these score and ten, and two hundred with darters, at the thirde houre of the night.

24 And let the make ready an horse that Paul being set on, may be brought safe vnto Felix the Gouernour.

25 And hee wrote an epiistle in this maner;

26 Claudius Iulias vnto the most noble Gouernour Felix sendeth greeting.

27 As this man was taken of the Jewes, and should haue bene killed of them, I came vpon them with the garison, and rescued him, perceiving that he was a Romane.

28 And when I would haue knowne the

cause, wherefore they accused him, I brought him forth into their counsell.

29 There I perceived that he was accused of questions of their Lawe, but had no crime worthy of death, or of bonds.

30 And when it was shewed me, howe that the Jewes laide waite for the man, I sent him straight way to thee, & commanded his accusers to speake before thee the things that they had against him. Farewell.

31 Then the souldiers as it was commanded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day, they left the hoysmen to go with him, and returned vnto the Castle.

33 Nowe when they came to Cesarea, they deliuered h epiistle to the Gouernour, & presented Paul also vnto him.

34 So when the Gouernour had read it, he asked of what i pronunce hee was: and when he vnderstode that he was of Cilicia,

35 I will heare thee, saide he, when thine accusers also are come, and commaunded him to be kept in Herodes iudgement hall.

CHAP. XXIII.

10 Paul being accused, answereth for his life and doctrine against his accusers. 25 Felix gropeth him, thinking to haue a bribe, 28 And after leaueh him in prison.

NOW after fise dayes, Ananias the chiefe Prielt came downe with the Elders, and with Tertullus a certaine Oratour, which appeared before the Gouernour against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Greatly ing that we haue obteyned great quietnes through thee, and that many woorthie thinges are done vnto this nation through thy prouidence.

3 We acknowledge it wholly, and in all places, most noble Felix, w al thanks.

4 But that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy courtesse a few wordes.

5 Certainly we haue found this man a pestilent fellowe, & a mouoer of sedition among all the Jewes throughout the worlde, and a chiefe mainteyner of the sect of the Nazarites:

6 And hath gone about to pollute the Temple: therefore we tooke him, and woulde haue iudged him according to our Lawe:

7 But the chiefe captaine Iulias came vpon vs, and with great violence tooke him out of our handes,

8 Commanding his accusers to come to thee: of whom thou mapst (if thou wilt inquire) know all these things whereof we accuse him.

9 And the Jewes likewise affirmed, saying that it was so.

10 Then Paul, after that the gouernour had beckened vnto him that he shoulde speake, answered, I do the more gladly

i By this name y Romanes called euerie country which they had subdued.

a For Felix by his diligence had taken Eleazarus the captaine of the murderers, & put the Egyptian to sight, which raised vp tumults in Iudea: for these the oratour praifeth him: otherwise he was both cruel & couctous, reade Ioseph. lib. 20. Antiq. chap. 11. & li. 2. de bello Iudaico chap. 12.

b Or heresie: for so y wicked termed the true christian religio.

c Which taught y people to maintain their libertie agaynst the Romanes: and though the accusers approved both this sect, & their doctrine, yet to get Paul punished, they seeme to condemne it.

d Or captaine of a thousand.

The Lewes accuse Paul before Felix, 8 He answereth for himselfe, 11 And appealeth unto the Emperour. 14 His matter is rehearsed before Agrippa, 23 And he is brought forth.

answere for my selfe, for as much as I knowe that thou hast bene of many peres a iudge vnto this nation,

d Or, gouerner: for before this he ruled Trachonites, Batanea, & Gaulanites. e So that thou art not ignorant of their falshions. f Not that his purpose was to worship there, but the Lewes so found him by the counsel of others: for he thought to haue wonne the simple brethren, & to stop the enemies mouthes.

g As the Scribes and Pharises termed the Christians doctrine. h Meaning, that it was a long time since he had bin at Ierusalem, which was when he brought alms.

Chap. 11. 29. roms. 1. 20. 2. cor. 9. 2. Chap. 27. 37. i For his accusers spake but vpon a false report, which these belloues of Satan had blowen abroade, and durst not them selues appeare.

Chap. 27. 7. Or, iust.

k By whose counsil Felix called for Paul.

l The word of God maketh the verie wicked astonished, and therefore to them it is the fauour of death vnto death.

Or, so do a pleasure.

Or, so do a pleasure.

Or, so do a pleasure.

Or, so do a pleasure.

Or, so do a pleasure.

11 Seeing that thou inuest knowe, that there are but twelue daies since I came vnto to worship in Ierusalem.

12 And they neither found me in the Temple disputing with any man, neither making vproare among the people, neither in the Synagogues, nor in the cite.

13 Neither can they proue the thinges, whereof they now accuse me.

14 But this I confesse vnto thee, that after the way (which they call heretic) so worship I the God of my fathers, believing all thinges which are written in the Law and the Prophets,

15 And haue hope towards God, that he will resurrection of the dead which they themselves looke for also, shalbe both of iust and vniust.

16 And herein I endeour my selfe to haue alway a cleare conscience toward God, and toward men.

17 Now after many peres, I came and brought* almes to my nation and offerings.

18 At what time, certaine Jewes of Asia found me purified in the Temple, neither with multitude, nor with tumult.

19 Who ought to haue bene present beside thee, and accuse me, if they had ought agaynst me.

20 Let these themselves say, if they haue found any vniust thing in me, while I stode in the Councell,

21 Except it be for this one voyce, that I cried standing among them,* Of the resurrection of the dead am I accused of pon this day.

22 Now when Felix heard these thinges, he desired them, & saide, When I shall more perfectly knowe the thinges which concerneth this way, by the comming of Iudas the chiefe Captaine, I will decide your matter.

23 Then he commanded a Centurion to keepe Paul, & that he should haue ease, and that he should forbid none of his acquaintance to minister vnto him, or to come vnto him.

24 And after certaine daies, came Felix with his wife Drusilla, which was a Jewesse, and he called forth Paul, and heard him of the faith in Christ.

25 And as he disputed of righteousness, and temperance, & of the iudgement to come, Felix trembled, & answered, Go thy way for this time, & when I haue convenient time, I will call for thee.

26 He hoped also that man should haue bene quen him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 When two peres were expired, Porcius Festus came into Felix roome: & Felix willing to get fauour of the Jewes, left Paul bound,

1 The chiefest of the Jewes was then come into the prouince, after thre daies he went by from Cesarea vnto Ierusalem.

2 Then the he Duict, and the chiefe of the Jewes appeared before him agaynst Paul: and they besought him,

3 And desired fauour agaynst him, that they laid wait to kill him by the way.

4 But Festus answered, he should be kept at Cesarea, and that he himselfe would shortly depart thicher.

5 Let them therefore, saide he, which among you are able, come downe with vs: and if there bee any wickednes in the man, let them accuse him.

6 I shalbe when he had tarped among them no more then ten daies, he went downe to Cesarea, and the next day late in the iudgement seate, and commanded Paul to be brought.

7 And when he was come, the Jewes which were come from Ierusalem, stode about him and laide many & grievous complaints agaynst Paul, which they could not proue,

8 For as much as he answered, that he had neither offended any thing agaynst the Law of the Jewes, neither agaynst the Temple, nor agaynst Cesar.

9 Yet Festus willing to get fauour of the Jewes, answered Paul, and sayde, While thou goy vnto Ierusalem, & there be iudged of these thinges before me?

10 Then said Paul, I stand at Celsars iudgement seate, where I ought to bee iudged: to the Jewes I haue done no wrong, as thou very well knowest.

11 For if I haue done wrong, or committed any thing worthy of death, I refuse not to die: but if there bee none of these thinges whereof they accuse me, no man can deliuer me to them: I appeale vnto Cesar.

12 Then when Festus had spoken with the Counsell, he answered, Hast thou appealed vnto Cesar? vnto Cesar shalt thou go.

13 And after certaine daies, king Agrippa and Bernice came downe to Cesarea to salute Festus.

14 And when they had remained many daies, Festus proposed Pauls cause vnto the king, saying, There is a certaine man left in prison by Felix.

15 Of whome when I came to Ierusalem, the he Duicts and Elders of the Jewes informed me, & desired to haue iudgement agaynst him.

16 To whome I answered, that it is not the maner of the Romanes to get fauour to deliuer any man to the death, before that he which is accused, haue the accusers before him, and haue place to defende

a The enuious sute of the Priests agaynst Paul.

b Which may most commodiously.

c Paul defendeth himselfe in iudgement.

*Or, to do pleasure.

d Seeing himselfe betrayed by the ambition of the iudge, he desired that in consideration of his freedome, he may be sent to Rome.

e It is lawful to require the defence of the Magistrat to maintaine our right.

f Whose consent he could do nothing.

g This was his owne sister, who he entertained.

defend him selfe, concerning the crime.

- 17 Therefore when they were come together, without delay the day following I late on the iudgement seat, and commanded the man to be brought forth.
- 18 Against whome when the accusers stood by, they brought no crime of such things as I supposed:
- 19 But had certaine questions against him of their owne^b superstition, and of one Iesus which was dead, whome Paul affirmed to be alme.
- 20 And because I doubted of such manner of question, I asked him whether he would goe to Jerusalem, and there be iudged of these things.
- 21 But because he appealed to be referred to the examination of Augustus, I commanded him to be kept, til I might send him to Cesar.

22 Then Agrippa said vnto Festus, I would also heare the man my selfe. To morowe, sayd he, thou shalt heare him.

23 And on the morowe when Agrippa was come and Bernice with great pompe, and were entered into the^b Common hall with the chiefe captaynes and chiefe men of the citie, at Festus commandement Paul was brought forth.

24 And Festus sayd, King Agrippa, and all men which are present with vs, see this man, about whom all the multitude of the Iewes haue called vpon me, both at Jerusalem, & here, crying, that he ought not to liue any longer.

25 For haue I found nothing worthy of death, that he hath committed: neuertheless, seeing that he hath appealed to Augustus, I haue determined to sende him.

26 Of whom I haue no certaine thing to write vnto my lord: wherefore I haue brought him forth vnto you, and specially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write.

27 For me thinketh it unreasonable to send a prisoner, & not to shewe the causes which are layed against him.

CHAP. XXVI.

¹ The innocencie of Paul is approved by rehearsing his conversation. ²⁵ His modest answer against the murie of Festus.

1 **T**hen Agrippa sayde vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hand, and answered for him selfe.

2 I thinke my selfe happye, King Agrippa, because I shal answer this day because thee of all the things whereof I am accused of the Iewes:

3 Chiefly, because thou hast knowledge of all customes, and questions which are among the Iewes: wherefore, I beseeche thee, to heare me patiently.

4 As touching my life from my childes hood, and what it was from the beginning among mine owne nation at Jerusalem, knowe all the Iewes,

which knowe me heretofore (if they would testifie) that after the most strait^b sect of our religion I liued a Pharisee. And nowe I stand and am accused for the hope of the promises made of God vnto our fathers.

7 Whereunto our twelue tribes instantly learning God day and night, hope to come: for the which hopes sake, O King Agrippa, I am accused of the Iewes. 8 Why should it be thought a thing incredible vnto you, that God should raise againe the dead?

9 I also verely thought in my selfe, that I ought to do many contrary things against the Name of Iesus of Nazaret.

10 * Which thing I also did in Jerusalem: for many of the Saints I shut by in prison, hauing receiued authoritie of the high Priests, and when they were put to death, I gaue my sentence.

11 And I punished them throughout all the Synagogues, and compelled them to blaspheme, and being more mad against them, I persecuted them, euen vnto strange cities.

12 At which time, euen as I went to Damascus with authoritie, and committes on from the high Priests,

13 At midday, O King, I saw in the way a light from heauen, passing the brightness of the sunne, shine round about me, and them which went with me.

14 So when we were all fallen to the earth, I heard a voyce speaking vnto me, and saying in the Hebrew tongue, * Saul, Saul, why persecutest thou me? It is hard for thee to kicke against pricks.

15 Then I sayd, Who art thou, Lord? And he sayd, I am Iesus whom thou persecutest.

16 But rise and stand by on thy feete: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witness, both of the things which thou hast seene, and of the things in the which I will appear vnto thee.

17 Deliuering thee from the^a people, and from the Gentiles, vnto whom now I send thee,

18 To open their eyes, that they may turne from darkness to light, and from the power of Satan vnto God, that they may receiue forgiveness of sinnes, and inheritance among them, which are sanctified by faith in me.

19 Wherefore, King Agrippa, I was not disobedient vnto the heavenly vision, 20 * But I shewed first vnto them of Damascus, and at Jerusalem, & throughout all the coastes of Iudra, and then to the Gentiles, that they should repent, and turne to God, & do works worthy amendment of life.

21 For this cause the Iewes caught me in the^a Temple, and went about to kill me.

22 Neuerthelesse, I obtained helpe of God, and continue vnto this day, witnessing both to small & to great, saying
I i i, iiii, none

^b Paul speaketh of this sect according to the peoples estimation, who preferred it as most holie aboute all others: for their doctrine was least corrupt.

Chap. 1. 9.

^c That is, I approved their cruelty which they vied against them.

Chap. 9. 15.

Chap. 9. 6. and 22. 7.

^d Of the Iewes.

^e Although this properly speereth vnto God, yet he applaudeth his ministers vnto whom he giueth his holie Spirit.

Chap. 9. 22. 26. and 12. 24. 26.

Chap. 21. 30.

^h This word doeth also signifie religion: but he speaketh in contempt of the true doctrine.

^a Or, auditoris.

ⁱ Flatterers first vied to call Tyrants by this name, and after it so growed into vife, that vertuous Princes refused it not, as appeareth by Plinies epistles to Traiane.

^a Forasmuch as he best vnderstoode the religion, he ought to be more attentiu.

none other things, then those which the Prophets & Moses did say should come,

- 23 To wit, that Christ should suffer, & that he should be the first that should rise from the dead, and should give light unto the people, and to the Gentiles.
- 24 And as hee thus answered for him selfe, Festus sayde thus a loud voyce, Paul, thou art besides thy selfe: much learning doeth make thee mad.
- 25 But he sayd, I am not mad, O noble Festus, but I speake the wordes of truth and sobriety.
- 26 For þe King knoweth of these things, before whom also I speake boldely: for I am perswaded that none of these things are hid from him: for this thing was not done in a corner.
- 27 O King Agrippa, beleuest thou the Prophets? I know that thou beleuest.
- 28 Then Agrippa said vnto Paul, Almost thou perswadest me to become a Christian.
- 29 Then Paul sayde, I would to God that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.
- 30 And when he had thus spoken, the King rose vp, and the gouernour, and Bernice, and they that late with them.
- 31 And when they were gone apart, they talked betwene them selves, saying, This man doeth nothing worthy of death, nor of bonds.
- 32 Then sayde Agrippa vnto Festus, This man might haue bene loosed, if he had not appealed vnto Cesar.

CHAP. XXVII.

f Pauls dangerous voyage and his companie toward Rome. 44 How, and where they arrive

- 1 **N**ow when it was concluded, that we should saile into Italie, they deliuered both Paul, & certaine other prisoners vnto a Centurion named Julius, of the band of Augustus.
- 2 And we entred into a ship of Adramyttium purposing to saile by the coasts of Asia, and lanchted forth, and had Aristarchus of Thracia, a Thessalonian, with vs.
- 3 And the next day we arrived at Sidon: and Julius courteously entreated Paul, and gaue him libertie to go vnto his friends, that they might refresh him.
- 4 And from thence we lanchted, and sailed hard by Cyprus, because þe windes were contrarye.
- 5 Then sailed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, a cite in Lycia.
- 6 And there the Centurion found a ship of Alexandria, sailing into Italie, and put vs therein.
- 7 And when we had sailed slowly many dayes, and leaue were come against Cnidium, because the winde suffered vs

not, we failed hard by Candie, nere to Salimone,

- 8 And with much a doe sailed beyond it, and came vnto a certaine place called the Faire haucens, nere vnto the which was the cite Laſea.
- 9 So when much time was spent, and sailing was nowe icopardous, because also the fast was nowe passed, Paul exhorted them,
- 10 And said vnto them, O myn, I see that this voy age will be with hurt & much damage, not of the lading and ship onely, but also of our liues.
- 11 Neuerthelesse the Centurion beleued rather the gouernour and the master of the ship, then those things which were spoken of Paul.
- 12 And because þe haucens was not comodious to winter in, many toke counsel to depart thence, if by any meanes they might attaine to Phenice, there to winter, which is an hauein of Candie, and lertly towarde the South west and by West, and North west and by West.
- 13 And when the southerne wind blew softly, they supposing to obtaine their purpose, loosed nere, and sailed by Candie.
- 14 But anon after, there arose by it a stormie winde called Euroclydon.
- 15 And when the ship was caught, and could not resist the winde, we let her go, and were carped away.
- 16 And we raine vnder a little Ile named Claudia, and had much a do to get the boat.
- 17 Which they rooke by & used all helpe, vndergirding the ship, fearing lest they should haue fallen into Syrtes, & they let downe the vessel, and so were carped.
- 18 The next day when we were tossed with an exceeding tempest, they lightened the ship.
- 19 And the third daye we cast out with our owne handes the tackling of the ship.
- 20 And when neither sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, all hope that we should be saued, was then taken away.
- 21 But after long abstinence, Paul stood forth in the middes of them, and said, O myn, ye should haue hearkened to me, and not haue loosed from Candie: so should ye haue gained this hurt and losse.
- 22 But nowe I exhort you to be of good courage: for there shall be no losse of any mans life among you, saue of the ship onely.
- 23 For there stood by me this night the Angel of the Lord, whose I am, & whom I serue,
- 24 Saying, Feare not, Paul: for thou must be brought before Cesar: and loe, God hath giuen vnto thee at that saile with thee.
- 25 Wherefore, sirs, be of good courage:

Or, Croatia. b Which was an high hill of Candie bowing to the seaward.

c This fast the Lewes obserued about the month of October in the Feast of their expiation, Levit. 23. 37. So that Paul thought it better to winter there, then to saile in the deepe of winter which was at hand.

d That is, the Northeast winde or euerie East winde that is furious & stormie. e This yle was West and by South from Candie straight toward the goulfe Syrtes, which were certaine boyling sandes that swallowed vp all that they caught. Or, boat. Or, cast out the waies.

f That is, ye should haue saued the losse by annoyding the danger. g They could not the reprove him of rashnes, seeing that this was the ordinance of God. h The graces & blessings, which God giueth to his children, profite many times the enemies, which are vnworthie to receiue the fruite thereof.

f He knew that the Law and the Prophets were of God, but he did not vnderstand the true applying of the same.

s. Cor. ii. 13.

a From Sidon to Myra they should haue sailed North, and by West, but the windes caused them to saile to Cyprus plaine North: thence to Cilicia North and by East, and so to Pamphylia and Myra plaine West.

i Faith is grounded vpon the worde of God.

foi I beleuee God, that it shal be so as it hath bene tolde me.

26 Yowbeit, we must be cast into a certaine Flaūd.

27 And when the fourteenth night was come, as we were caried to and fro in the ^h Adriaticall sea about midnight, the shipmen deemed that some countrey approached vnto them,

28 And sounde, and founde it twentie fathoms: & when they had gone a litle further, they sounde againe, & founde fiftene fathoms.

29 Then fearing lest they should haue fallen into some rough places, they cast foure ancrees out of the sterne, & wished that the day were come.

30 Now as the mariners were about to flee out of the ship, and had let downe the boat into the sea vnder a colour as though they woulde haue cast ancrees out of the foreship,

31 Paul laid vnto the Centurion and the souldiers, Except these abide in þ ship, I pe cannot be safe.

32 Then the souldiers cut of the ropes of the boat, and let it fall away.

33 And when it began to be day, Paul exhorted them al to take meate, saying, This is the fourteenth day that ye haue tarped, and continued fasting, receyuing nothing.

34 Wherefoe I exhort pou to take meate: for this is for your safegarde: for there shal not an heare fall from the heade of any of you.

35 And when hee had thus spoken, hee tooke bread, and gaue thanke to God, in presence of them al, and brake it, and began to eate.

36 Then were they all of good courage, & they also tooke meate.

37 Now we were in þ ship in al two hundreth, thre scoie and sixtene soules.

38 And whē they had eaten inough, they lightened the ship, & cast out the wheat into the sea.

39 And when it was day, they knew not the countrey, but they spied a certaine creeke with a bank, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken by the ancrees, they comitted the ship vnto the sea, and loosed the rudder bondes, & hoised by the maine saile to the winde, & drew to the shore.

41 And when they fel into a place, where two seas meete, they thrust in the ship: and the fore parte stucke fast, and coulde not be moued, but the hinder part was broken wity the violence of the waues.

42 Then the souldiers counsell was to kill the prisoners, least any of them, when hee had swomme out, should flee away.

43 But the Centurion willing to saue Paul, staid them from this counsell, & commaunded that they that could swim,

should cast themselves first into the sea, and go out to land:

44 And the other, foune on boardes, and foune on certaine pieces of the ship: and so it came to passe, that they came all safe to land.

C H A P. XXVIII.

Paul with his companie are gently intreated of the barbarous people. The viper hurteh him not. He healeth Publius father and others, and being furnished by them of things necessarie, he saured toward Rome, 15 VV here being receyued of the brethren, he declareth his busines, 30 And there preacheth two yeeres.

And when they were come safe, they knew that the Ile was called ^a Melita.

a Now called Malta.

2 And the Barbarians shewed vs no litle kindeesse: for they kindled a fire, and receyued vs euerie one, because of the present shoure, and because of the colde.

3 And when Paul had gathered a number of stiches, and laid them on the fire, there came a viper out of the heate, and leyt on his hand.

^b Or, scape.

4 Now when the Barbarians saw the womne hang on his hand, they sayde among themselves, This man surely is a murderer, whom, though he hath escaped the sea, yet ^c Denigance hath not suffred to liue.

5 But hee shooke off the womne into the fire, and felt no harme.

6 Yowbeit they waited when he should haue swollen, or fallen downe dead suddenly: but after they had looked a great while, and saw no inconvenience come to him, they changed their mindes, and said, That he was a ^d God.

b Such is the peruerse judgement of men, & they condemne such as they see in anie affliction. c Whome they made a goddess and called her Dice, or Nemesis. d Beholde the extremite of these infidels, & how much they are bent to superstition: for after one rage and errour they fel into another.

7 In the same quarters, the chiefe man of the Ile (whose name was Publius) had possessions: the same receyued vs, and lodged vs thre dayes courteously.

8 And so it was, that þ father of Publius lay sicke of the fener, & of a bloody flux: to whom Paul entred in, and when he prayed, he laid his handes on him, and healed him.

9 When this then was done, other also in the yle, which had diseases, came to him and were healed.

10 Which also did vs great honour: and when we departed, they laded vs wity things necessarie.

11 ¶ Now after thre moneths we departed in a ship of Alexandria, which had wintred in the yle, whose badge was ^e Castor and Pollux.

e These the Paimims fained to be Jupiters childre, and goddess of þ sea.

12 And when we arriued at Syracuse, we caried there thre dayes.

13 And from thence we set a compass, & came to Rhegium: and after one day, the South winde blew, & we came the second day to Putioli.

14 Where we found brethren, and were desired to tarie wity them seuen dayes, and so we went toward Rome.

15 ¶ And from thence, when the brethren heard of vs, they came to meete

k This sea in Strabos time was takē for al þ part, which was about the moirtains called Ceraunii, and so deuideth Italie fro Dalmatia, and goeth vp to Venice.

l Paul woulde vse such meanes as God had ordeined, least he should seeme to haue tempted him.

m He meaneth an extraordinary abstinence, which came of the feare of death, & so toke away their appetite.

n By this Hebrew phrase is ment that they should be in all points safe and sound, 1. Sam. 14. 45. 1. King. 1. 52. Mar. 10. 30.

o This declareth the great & barbarous ingratitude of the wicked, which canot be wonne by any benefites.

f These places were distant frō Rōme a daies journey, or thereabout. *Or, shoppes.*
g No dout the captaine vnder- stood both by Festus letters, & also by the report of the vnder captaine that Paul had committed no fault.

16 **W**hen they came to Iconie, the Consularion deliuered the prisoners to the general Captaine: but Paul was suffered to dwell by himselfe with a souldier that kept him.
17 **A**nd the third day after, Paul called the chiefe of the Jewes together: & when they were come, he said vnto the, Men and brethren, though I haue committed nothing against the people, or Lawes of the fathers, yet was I deliuered prisoner from Jerusalem into the handes of the Romanes.
18 **W**ho when they had examined mee, woulde haue let me goe, because there was no cause of death in me.
19 **B**ut when the Jewes spake cōtrarie, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.
20 **F**or this cause therefore haue I called for you, to see you, and to speake with you: for the hope of Israels sake, I am bound with this chaine.
21 **T**hen they said vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the byzantine y^e shewed vs of any euill of thee.
22 **B**ut we will heare of thee what thou thinkest: for as concerning this lect, we knowe that euery where it is spoken against.
23 **A**nd when they had appointed him a day, there came many vnto him into

his lodging, to whō he expounded & testified the kingdom of God, and preached vnto them concerning Iesus both out of the Law of Moses and out of the Prophets, from Moyses to night.
24 **A**nd some were perswaded with the things, which were spoken, and some beleueed not.
25 **T**herefore when they agreed not among themselves, they departed, after that Paul had spoken one word, to wit, We will speake the holy Ghost by Elias the Prophet vnto our fathers,
26 **S**aying, *Go vnto this people, & say, 27* Hearing ye shall heare, and shall not vnderstand, and seeing ye shall see, and not perceiue.
27 **F**or the heart of this people is waxed fat, and their eares are dull of hearing, and with their eyes haue they winked, lest they should see with their eyes, and heare with their eares, and vnderstand with their hearts, & should returne that I might heale them.
28 **B**e it knowne therefore vnto you, that this saluation of God is sent to the Gentiles, and they shall heare it.
29 **A**nd whē he had said these things, the Jewes departed, & had great reasoning among themselves.
30 **A**nd Paul remained two yerres full in an house hired for him selfe, & receiued all that came in vnto him,
31 **P**reaching those things, which concerne the Lord Iesus Christ, with all boldnes of speech, without let.

i That this kingdom, which was spoken of by the Prophets, was offered vnto them by the coming of Christ.
I sa. 6. 9.
mat. 13. 14.
mar. 4. 12.
luke. 8. 10.
iohn. 12. 40.
rom. 11. 8.
k Hereby the hearts of the infidels ought to be mollified, and the weakelings confirmed that they be not offended by the stubburnes of the wicked.
l The word of God healeth when the vertue of the Spirit is ioyned with it: and it is preached generally, that al might be iuexculpable.

h That is, for Iesus Christs cause, whome they had long looked for as he that should be the redemer of the worlde.

THE EPISTLE OF THE APOSTLE

Paul to the Romanes.

THE ARGVMENT.

The great mercie of God is declared towards man in Christ Iesus, whose righteousness is made ours through faith. For when man by his owne corruption could not fulfill the Law, yea, committed most abominably, both against the Law of God and nature, the infinite bountie of God, mindful of his promes made to his seruant Abraham, the father of all beleuers, ordeined that mans saluation should only stand in the perfect obedience of his Sonne Iesus Christ: so that not only the circumcised Jewes, but also the vncircumcised Gentiles should be faued by faith in him: euen as Abraham before he was circumcised, was counted iust only through faith, and yet afterward receiued circumcision, as a seale or badge of the same righteousness by faith. And to the intent, that none should thinke that the covenant which God made to him, & his posteritie, was not performed: either because the Jewes receyued not Christ, (which was the blessed seed) or else beleueed not that he was the true redemer, because he did not only, or at least more notably preferre the Jewes, the examples of Ismael and Esau declare, that al are not Abrahams posteritie, which come of Abraham according to the flesh: but also the verie strangers and Gentiles grafted in by faith, are made heires of the promes. The cause whereof is the onely will of God: forasmuch as of his free mercie he electeth some to be faued, and of his iust iudgement reiecteth others to be damned, as appeareth by the testimonies of the Scriptures. Yet to the intent that the Jewes should not be too much beaten downe, nor the Gentiles too much puffed vp, the example of Elias proueth, that God hath yet his elect euen of the naturall posteritie of Abraham, though it appeareth not so to mans eie: and for that preferment that the Gentiles haue, it proceedeth of the liberall mercie of God, which he at length will stretch toward the Jewes againe, and so gather the whole Israel (which is his Church) of them both. This ground worke of faith and doctrine laid, instructions of Christian maners follow: teaching euery man to walke in roundnes of cōscience in his vocation, with all patience and humblenes, reuerencing and obeying the magistrate, exercising charitic, putting of the olde man, and putting on Christ, bearing with the weake, and louing one another according to Christs example. Finally S. Paul after his commendations to the brethren exhorteth them to vnitie, and to flee false preachers and flatterers, and so concludeth with a prayer.

CHAP. I.

1 Paul sheweth by whome, and to what purpose he is called. 13 His ready will. 16 What the Gospell is. 20 The use of creatives and wherefore they were made. 22, 24 The ingratitude, pcurse, curse and punishment of all ungodlynde.



And a seruauit of Iesus Christ, called to be an Apostle, but not apart to preache the Gospell of God,

(Which he had promised as foze by his * Prophetes in the holie Scriptures)

2 Concerning his Sonne Iesus Christ our Lord (which was made of the seed of Dauid according to the flesh,

4 And declared mightily to be the Sonne of God, touching the Spirit of sanctification by the resurrection from the dead)

5 By whome we haue received grace and Apostleship (that obedience might be giuen vnto the faith) in his Name among all the Gentiles,

6 Among whome he be also the s called of Iesus Christ :

7 To all you that be at Rome beloved of God, called to be Saints : * Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.

8 First I thanke my God through IESVS CHRIST for you all, because your faith is published throughout the whole world.

9 For God is my witnesse (whome I serue in my spirit in the Gospell of his Sonne) that without ceasing I make mention of you

10 Allwayes in my prayers, beseeching, that by some means one time or other I might haue a prosperous iourney by the will of God, to come vnto you.

11 * For I long to see you, that I might bestowe among you some spiritual gift, to strengthen you,

12 That is, that I might be comforted together with you, through our mutual all faith, both yours and mine.

13 Now my brethren, I would that ye shoulde not be ignorant, howe that I haue ofte times purposed to come vnto you (but haue bene let hitherto) that I might haue some fruite also among you, as I haue among the other Gentiles.

14 I am better both to the Grecians, & to the Barbarians, both to the wise men and vnto the vnwise,

15 Wherefore, as much as in me is, I am ready to preache the Gospell to you also that are at Rome,

16 For I am not ashamed of the Gospell of Christ : for it is the power of God vnto saluation to every one that belieueth, to the Jewe first, and also to the Grecian.

17 For by it the righteousnes of God is reueiled, from faith to faith : as it is written, * The iust shall liue by faith.

18 For the wrath of God is reueiled from heauen against all vngodlinesse, and vnrightheousnesse of men, which withhold p truth : in vnrightheousnesse, 19 For as much as that, which may be knowne of God, is manifest in them : for God hath shewed it vnto them.

20 For the invisible things of him, that is, his eternall power and Godhead, are seene by the creation of the world, being considered in his workes, to the intent that they shoulde be without excuse :

21 * Because that when they knew God, they * glorified him not as God, neiether were they thankfull, but became vaine in their imaginations, and their foolish heart was full of darkenes.

22 When they professed them selues to be wise, they became fooles.

23 For they turned the glory of the incorruptible God to the similitude of the image of a corruptible man, and of birds, and foure footed beasts, and of creeping things,

24 Wherefore also God * y gaue them vp to their hearts lusts, vnto uncleannes, to defile their own bodies betwixen their selues :

25 Which turned the truth of God vnto a lie, and worshipped and serued the creature, * forsaking the Creator, which is blessed for euer, Amen.

26 For this cause God gaue them vp vnto vile affections : for euen their women did change their naturall vse into that which is against nature.

27 And likewise also the men left the naturall vse of the woman, and burned in their lust one toward another, and with man wrought filthines, and receiued in them selues such recompence of their errour, as was meete.

28 For as they regarded not to knowe God, euen so God deliuered them vp vnto a reprobate minde, to doe those things which are not convenient,

29 Being full of all vnrightheousnesse, fornication, wickednesse, couctousnesse, maliciousnesse, full of enmie, of murder, of debate, of deceit, taking all things in the euill parte, vsuriousness,

30 Backbiters, haters of God, doers of wrong, proude, boasters, inuenters of euill things, disobedient to parents, without vnderstanding, couenaunt breakers, without naturall affection, such

lim aright, he smote their hearts with blindness, y they shoulde not knowe them selues, but do iniurie one to another, and commit such horrible villenie. * Or, aboute the Creator. * Or, appetites. 2. That is, such one as was destitute of all iudgement.

* Or, minister. a Through Gods mercie, & also appointed by commandement to this Apostleship. b Or chosen by the eternal counsell of God, or by y declaration of y same counsell. Act. 13. 2. Deut. 18. 15. Act. 13. 22. c The Scriptures onely set forth the great benefice of God promised & performed to the world in Iesus Christ. d Meaning of y posteritie, and of the flesh of the virgin Marie. e By the Spirit he declareth y Christ is God, whose power did fo sanctifie his humanitie, that it could not fele corruption, nor yet remaine in death. f Which was that most liberal benefice to preach the vnsearcheable riches of Christ. g That is, by the mercy of God are adopted in Iesus Christ. 1. Cor. 1. 3. Galat. 4. 3. 2. Tim. 1. 2. h The fre mercie of God, and prosperous successe in all things. i That is, through all christian Churches. k Earnestly, and from the heart. l In preaching y Sonne of God, that is, reconciliation and peace through Christ. Chap. 1. 5. 32. m Either by Satan, 1. Thess. 2. 18. or by the holy Ghost, Act. 16. 6. or called to some other place to preache y Gospell, Chap. 1. 5. 10.

o He passeth not for the mocking of the wicked. 1. Cor. 7. 13. p Or, effectually instrument. 13. Or, Gentle. q The perfection & integritie, which whoeouer hath, appeareth before God holie, blameles, & can be accused of no fault : and this iustice is contrary to mans iustice, or the iustice of woikes, and onely is apprehended by faith which dayly increaseth, Psal. 84. 7. r Which God approacheth. Habak. 2. 4. galat. 3. 16. hebr. 10. 38. s He deuided the Law of nature through corrupt into vngodlines, and vnrightheousnesse, vngodlines containeth the false worshipping of God : vnrightheousnesse, breach of loue toward man. t In that they neiether worshipp God, as nature partly teacheth them, nor loue one another. Eph. 4. 18. u They worshipped him not as he prescribed, but after their good intentions. x Or deliuered them as a iust iudge. y Seeing men would not according to the knowledge that God gaue them, worshipped

a Which Lawe God writ in their consciences, and the Philosophers called it the Lawe of nature: y Lawyers, the Law of nations, whereof Moses Law is a plaine exposition. ^{Or, righteousness.}

as can neuer be appeased, mercies. 31 Which men, though they kniue the Lawe of God, howe that they which commit such thinges, are worthy of death, yet not onely do the same, but also b fauour them that do them.

13 (* For the hearers of the Lawe are not righteous before God: but the doers of the Lawe shalbe iustified, 14 For when the Gentiles which haue not the Lawe, do by nature the thinges contained in the Lawe, they hauing not the Lawe, are a Lawe vnto them selues,

Mat. 7. 21. iam. 1. 22.

Or, righteousnes.

b Or consent to them: which is the full measure of all iniquitie.

CHAP. II.

1 He feareth the hypocrites with Gods iudgement, 7 And comforteth the faithfull. 12 To beate downe all vaine pretence of ignorance, holmes, and of alliance with God, he prometh all men to be sinners, 15 The Gentiles by their conscience, 17 The Lewes by the Law written.

15 Which shewe the effect of the Lawe written in their hearts, their conscience also bearing witness, and their thoughts accusing one another, or excusing.)

i For mans conscience sheweth him when he doeth good or euill.

Or blamest.

1 Therefore thou art inculpable, O man, whatsoever thou art that iudgest: for in that that thou iudget another, thou condemnest thy selfe: for thou that iudget, doest p lame thinge.

16 At the day when God shall iudge the secrets of men by Iesus Christ, according to my Gospel.

k He awaketh the Lewes, which were a sleepe through a certaine securitie and confidence in the Lawe. Chap. 9. 4.

a Neither they which do approve euil doers, nor they which reprove the, are excusable before God. Mat. 7. 2. 2. Cor. 4. 5.

2 But we knowe that the iudgement of God is according to tructh, against them which commit such thinges. 3 And thinkest thou this, O thou man, that iudget the which do such thinges, and doest the same, that thou shalt escape the iudgement of God?

17 Beholde, thou art called a Jewe, and restest in the Lawe, and gloiest in God,

l The way to teach others in the knowledge of the truth, Or, striest the things that dissend from it.

b For either thou art guilty of y lame faulte or the like.

4 O despisest thou the riches of his bountifullnes, and patience, and long sufferance, not knowing that the bountifullnes of God leadeth thee to repentance?

18 And knowest his will, and allowest the thinges that are excellent, in that thou art instructed by the Law:

m The end of circumcision was the keeping of the Lawe, and the Sacrament separated from his end, is of none effect.

c For he iudgeth the heart, & regardeth not the outward person. 2. Pet. 3. 9. 1. Tim. 3. 2.

5 But thou, after thine hardnesse, and heart that can not repent, heapest vnto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God,

19 And perswadest thy selfe that thou art a guide of the blind, a light of them which are in darkenesse,

1. Iu. 52. 20. ex ek. 36. 20.

d The wicked shalbe condemned, & the faithful deliuered. Psalme. 62. 12. mat. 16. 27. reuel. 17. 12.

6 Who will reward euery man according to his workes: 7 That is, to them which by continuance in well doinge seeke glory, & honour, & immortallitie, eternall life:

20 An instructor of them which lacke discretion, a teacher of the vlearned, which hast the forme of knowledge, & of the truth in the Law.

n When the Lawe is called the letter, or that it prouoketh death in vs, or that it killeth, or is the ministerie of death, or that it is the strength of sinne, it is ment as we consider the law of it selfe without Christ. Col. 3. 11.

e The common sort of men are most vnable to be iustified by their works, seeing Abraham y father of believers hath nothing to glorie of before God, and therefore all mens works that condemne the, and they onely shalbe faued, which apprehend Iesus Christ by faith to be their onely iustice and sanctification.

8 But vnto them that are contentions and diuolop the truth, and obey with righteousnesse, shalbe indignation and wrath.

21 Thou therefore, which teachest another, teachest thou not thy selfe? thou that preachest, a man should not steale, doest thou steale?

o In the inward man and heart.

f By the Grecian he vnderstandeth the Gentile, and euery one that is not a Iewe. Dem. 10. 17. 2. Chron. 19. 7. iob. 34. 19. act. 10. 34.

9 Tribulation and anguish shalbe vpon the soule of euery man that doeth euil: of the Jewe first, and also of the Grecian.

22 Thou that sayest, a man should not commit adulterie, doest thou commit adulterie? thou that abhorrest idoles, committest thou sacriledge?

p He prometh by the Scriptures, both Lewes and Gentiles to be sinners, 21. 24 And so be iustified by grace through faith, and not by worker, 31 And so the Lawe to be established.

g As touching any outward qualitie, but as the potter before he make his vessels, he doeth appoint some to glorie, and others to ignominie. h That is, without the knowledge of the Lawe written, which was giuen by Moses.

10 But to euery man that doeth good, shalbe glory, and honour, and peace, to the Jewe first, and also to the Grecian,

23 Thou that gloiest in the Lawe, through breaking the Lawe dishonourest thou God?

q What

11 For there is no respect of persons with God.

24 For the shame of God is blasphemed among the Gentiles through you, as it is written.

r

12 For as many as haue sinned without the Law, shall perish also without the Lawe: and as many as haue sinned in the Lawe, shall be iudged by the Lawe

25 For circumcision berey is profitable, if thou do the Lawe: but if thou be a transgressor of the Law, thy circumcision is made vncircumcision,

26 Therefore if the vncircumcision keepe the ordinances of the Lawe, shall not his vncircumcision be counted for circumcision?

27 And shall not vncircumcision which is by nature (if it keepe the Lawe) iudge thee, which by the letter and circumcision are a transgressor of the Law?

28 For he is not a Jewe, which is one outward: neither is that circumcision, which is outward in the flesh:

29 But he is a Jewe which is one within, and the circumcision is of the heart, in the spirit, not in the letter, whose praise is not of men, but of God.

CHAP. III.

1 Hauiug granted some prerogative to the Lewes, because of Gods free and stable promise, 10 He prometh by the Scriptures, both Lewes and Gentiles to be sinners, 21. 24 And so be iustified by grace through faith, and not by worker, 31 And so the Lawe to be established.

Or, words.
Isa. 46. 13.
chap. 9. 6.
2. Tim. 1. 3.
Or, promises.
Iohn. 3. 33.
Psalm. 16. 11.
Psalm. 51. 4.
 a That thou maist be declared just, and thy goodnes and truth in performing thy promises may appear, when man either of curiositie or arrogancie would iudge thy workes.
 b He sheweth how the wicked do reason against God.
 c Whose carnal wisdom wil not obey the wil of God.
 d Least y Jewes should be puffed vp in that he preferred them to the Gentiles, he sheweth that this their preferment standeth onely in the mercie of God, for asmuch as bothe Iawe and Gentile through sinne are subiect to Gods wrath, that they might both be made equall in Christ.
Gal. 3. 22.
Psal. 146. 30.
Ex. 13. 13.
Psalm. 5. 9.
Psalm. 140. 3.
Psalm. 107.
Isa. 59. 7.
Prout. 1. 16.
 e A peaceable & innocent life.
Psalm. 36. 1.
 f That is, the olde testament.
 g The Lawe doeth not make vs guiltie, but doeth declare y we are guilty before God, & deserue condemnation.
Gal. 2. 16. h He meaneth y Lawe, either writt or vnwritt, which commandeth or forbiddeth any thing, whose workes can not iustifie because we cannot performe them. *Chap. 1. 17.*

What is then the preferment of the Jewe? of what is the profite of circumcision?
 2 Which euery manner of way: for chiefly, because vnto them were committed the oracles of God.
 3 For what, though some did not beleue: that their vniuersitie make y faith of God without effect?
 4 God forbid: pea, let God be true, and currie man a liar, as it is written, That thou mightest be iustified in thy wordes, and overcome, when thou art indged.
 5 Now if bo one vnrightheousnes couentend the rightheousnes of Gods, what shal we say? Is God vnrightheous which vniuersally? (I speake as a man.)
 6 God forbid: els howe shall God indge the world?
 7 For if the veritie of God hath more as boisted through my he vnto his glory, why am I yet condemned as a sinner?
 8 And (as we are blaimed, and as some affirme that we say) why do we not esull, that good may come thereof: whose damnation is iust.
 9 What then? are we more excellent? No, in no wise: for we haue already proved, that all, both Jewes and Gentiles are vnder sinne.
 10 As it is written, There is none rightheous, no not one.
 11 There is none that vnderstandeth: there is none that seeketh God.
 12 They haue all gone out of the waye: they haue bene made altogether vnprofitable: there is none that doeth good, no not one.
 13 Their throte is an open sepulchre: they haue bled their tongues to detrit: the popson of aspes is vnder their lips.
 14 Whose mouth is full of cursing and bitterness.
 15 Their fete are swift to sheade blood.
 16 Destruction and calamitie are in their wayes,
 17 And the way of peace they haue not known.
 18 The feare of God is not before their eyes.
 19 Nowe we know that what soeuer the Lawe saith, it saith it to them which are vnder the Lawe, that euery mouth may be stopped, and all the world be culpable before God.
 20 Therefore by the workes of the Lawe shal no fleshe be iustified in his sight: for by the Law commeth y knowledge of sinne.
 21 But now is the rightheousnes of God made manifest without y Law, hauing witness of the Lawe & of the Prophets,
 22 To wit, the rightheousnes of God by the faith of Iesus Christ, vnto al, and vpon all that beleue.
 23 For there is no difference: for all haue

sinned, and are i deppriued of the glorie of God,
 24 And are iustified freely by his grace, through y redemption that is in Christ Iesus,
 25 Who God hath set forth to be a redemptiō through faith in his blood, to declare his rightheousnes, by the forgiveness of the sinnes, that are passed through the patience of God,
 26 To shewe at this tūne his rightheousnes, that he might be iust, and a iustifier of him which is of the faith of Iesus.
 27 Where is then the triump? It is excluded, By what Lawe? of workes? Nay: but by the Lawe of faith.
 28 Therefore we beleue, that a man is iustified by faith without the workes of the Lawe.
 29 God, is he the God of the Jewes only, and not of the Gentiles also? Yes, euen of the Gentiles also.
 30 For it is one God who shal iustifie circumcision of faith, and vncircumcisiō on through faith.
 31 Do we then make the Law of none effect through faith? God forbid: pea we establish the Law.
 fulfilled for vs. m Meaning, that they are all iustified by one meanes, and if they will haue any difference, it onely standeth in words: for in effect there is none. n The doctrine of faith is the ornament of the Lawe: for it embraceth Christ, who by his death hath satisfied the Law: so that the Lawe which could not bring vs to saluation by reason of our owne corruption, is now made effectual to vs by Christ Iesus.

CHAP. III.

1. 17 He declareth that iustification is a free gift, etc by them them selues, of whom the Lawe most boasted, as of Abraham and of David, 18 And also by the office of the Law and faith.

What shall we saye then, that Abraham our father hath founde concerning the fleshe?
 2 For if Abraham were iustified by workes, he hath wherein to trioupe, but not with God.
 3 For what saith the Scriptures? Abraham beleued God, and it was counted to him for rightheousnes.
 4 Now to him that worketh, the wages is not counted by fauour, but by detrect.
 5 But to him that worketh not, but beleueth in him that iustifieth the vnrighteous, his faith is counted for rightheousnes.
 6 Euen as Dauid declareth y blessednes of the man, vnto whom God imputeth rightheousnes without workes, saying,
 7 Blessed are they, whose iniquities are forgiove, and whose sinnes are couered.
 8 Blessed is the man, to whom the worde imputeth not sinne.
 9 Came this blessednes then vpon y circumcisiō only, or vpon the vncircumcisiō also? For we say, that faith was imputed vnto Abraham for rightheousnes.
 10 Now was it then imputed? when hee was circumcised, or vncircumcised? not Lawe,

i The word iustifieth them which are left behind in the race and are not able to runne to the marke, that is, to euerlasting life, which here is called the glorie of God.
 k Or fidelitie in performing his promises.
 l The Lawe of faith is y Gospell which offereth saluatiō with condition (if thou beleuest) which condition also Christ freely giueth to vs. So y condition of the Lawe is (if thou doest all these things) which onely Christ hath fulfilled for vs. m Meaning, that they are all iustified by one meanes, and if they will haue any difference, it onely standeth in words: for in effect there is none. n The doctrine of faith is the ornament of the Lawe: for it embraceth Christ, who by his death hath satisfied the Law: so that the Lawe which could not bring vs to saluation by reason of our owne corruption, is now made effectual to vs by Christ Iesus.
 a That is, by workes.
 b He might pretend some merit or work worthy to be recompensed.
Gene. 1. 6.
galat. 3. 6.
iam. 2. 23.
 c Merited by his workes.
 d That dependeth not on his workes, neither thinketh to merite by them.
 e Which maketh him that is wicked in him selfe, iust in Christ.
Psal. 32. 1.
 f Vnder this excellent sacramēt he comprehendeth the whole

Gen. 17. 1. p This may not
 be vnderstand of
 § fruits of faith:
 (for therof y^e A-
 pofle doth here
 after exprefly
 inreat) but of
 the faith it felfe.
 h In fulfilling
 the workes
 thereof.
 i And thinke to
 performe y^e fame
 by workes.
 k It is requi-
 site to fulfill the
 law for him that
 fhalle of Abra-
 hams inheritaēce
 then it is in vaine
 to beleue the
 promise: for it
 ferueth to no vs
 l Through our
 default, and not
 of it felfe.
 m That is, no
 breach of com-
 mandement.
 n Which belieue
 Gen. 17. 8.
 o By a fpiritual
 kined which
 God chiefly ac-
 cepteth,
 p Abraham be-
 gate the circum-
 cised, euen by
 the vertue of
 faith, and not by
 the power of na-
 ture which was
 extinguiſhed: fo
 the Gentiles
 which were no-
 thing, are called
 by the power of
 God to be of the
 number of the
 faithfull.
 q n. 16. 5.
 r But moſt ſtrōg
 and conſtant.
 s In that ſhe was
 paſt childe bea-
 ring.
 f For his mercy
 and truth.
 t For our inſtru-
 ctions: for we ſhall
 be iuſtified by
 y^e fame meanes.
 u To accompliſh
 & make perfect
 our iuſtification.

not when he was circumciſed, but when
 he was vncircumciſed.
 11 * After he receiued the ſigne of circum-
 ciſion, as the ſeale of the righteouſnes of
 the faith which he had, when he was
 vncircumciſed, that he ſhould be the
 father of all them that beleue, not be-
 ing circumciſed, y^e righteouſnes might
 be imputed to them alſo.
 12 And the father of circumciſed, not vnto
 them onely which are of the circum-
 ciſion, but vnto them alſo that walke
 in the ſteppes of the faith of our father
 Abraham, which he had when he was
 vncircumciſed.
 13 For the promes that he ſhould be the
 heire of the world, was not given to Ab-
 raham, or to his ſeede, through the
 h Lawe, but through the righteouſnes
 of faith.
 14 For if they which i are of the Lawe, be
 k heires, faith is made voide, & the pro-
 miſe is made of none effect.
 15 For the Lawe cauſeth i wrath: for
 where no Lawe is, there is no m trans-
 greſſion.
 16 Therefore it is by faith, y^e it might come
 by grace, and the promes might be ſure
 to o al the ſcede, not to that onely which
 is of the Lawe: but alſo to that which is
 of the faith of Abraham, who is the fa-
 ther of vs all.
 17 (As it is written, * I haue made thee a
 father of many nations) euen o before
 God who he beleuech, who quickeneth
 the p dead, & calleth thoſe things which
 he not, as though they were.
 18 Which Abraham abone hope, beleued
 vnder hope, that he ſhould be the father
 of many nations: according to that
 which was ſpoken to him, * So ſhal thy
 ſeede be.
 19 And he q not weake in the faith, conſi-
 dered not his owne bodie, which was
 now dead, being almoſt an hundred
 yeere olde, neither e the deadnes of Sa-
 ras wombe.
 20 Neither did he doute of the promes
 of God through vnbeliſe, but was
 ſtrengthened in the faith, and gaue glo-
 rie to God,
 21 Being fully aſſured that he which had
 promiſed, was alſo able to do it.
 22 And therefore it was imputed to him
 for righteouſnes.
 23 Now it is not written for him onely,
 that it was imputed to him for righte-
 ouſnes,
 24 But alſo e for vs, to whom it ſhalbe
 imputed for righteouſnes, which beleue
 in him that raiſed by Jeſus our Loide
 from the dead.
 25 Who was deliuered to death for our
 finnes, and o is riſen againe for our iu-
 ſtification.

CHAP. V.

He declareth the fruite of faith, 7 And by com-
 pariſon ſetteth forth the loſe of God and obedi-
 ce of Chriſt, which is the foundation and grounde of
 the ſame.

1 Then being iuſtified by faith, we
 haue a peace toward God through
 our Loide Jeſus Chriſt.
 2 * By whome alſo wee haue acceſſe
 through faith vnto this grace, wherein
 we ſtande, and reioyce vnder the hope
 of the glorie of God.
 3 Neither do we ſo onely, but alſo we re-
 ioyce in tribulations, knowing that tri-
 butation bringeth forth patience,
 4 And patience experience, and experi-
 ence hope,
 5 And hope maketh not b aſhamed, be-
 cauſe the e loue of God is ſhedde as
 broad in our hearts by the holy Ghoſt,
 which is giuen vnto vs.
 6 For Chriſt, when we were yet of no
 ſtrength, at his tyme, died for the * vs
 godly.
 7 Doubtes one will ſcarſe die for a d righ-
 teous man: but yet for a good man it
 may be that one dare dye.
 8 But God ſetteth out his loue towarde
 vs, ſeing that while we were yet ſin-
 ners, Chriſt dyed for vs.
 9 Much more then, being now iuſtified
 by his blood, wee ſhall be ſaued from
 wrath through him.
 10 For if when we were e enemies, we
 were reconciled to God by the death of
 his Sonne, much more being reconciled,
 we ſhalbe ſaued by his life.
 11 And not onely ſo, but we alſo reioyce
 in God through our Loide Jeſus Chriſt,
 by whom we haue now receiued the
 atonement.
 12 Wherefore, as by one man ſinne en-
 tred into the world, and death by ſinne,
 and fo death went our all men: ſo alſo
 much as all men haue ſinned.
 13 For vnto the e tyme of the Lawe was
 ſinne in the world, but ſinne is not im-
 puted, while there is no Law.
 14 But death reigned fro Adam to Mo-
 ſes, euen ouer them alſo that ſinned not
 b after the like maner of the tranſgreſ-
 ſion of Adam, which was the figure of
 k him that was to come.
 15 But yet the gift is not ſo, as is the of-
 fence: for if through the offence of one,
 many be dead, much more the grace of
 God, and the gift by grace, which is by
 one man Jeſus Chriſt, hath abounded
 vnto many.
 16 Neither is the gift ſo, as that which en-
 tred in by one that ſinned: for the fault
 came of one offence vnto cōdemnation:
 but the gift is l of many offences to iu-
 ſtification.
 17 For if by the offence of one, death reig-
 ned through one, much more ſhall they
 which receiue the abundance of grace,
 and of the gift of m righteouſnes, reigne
 in life through one, that is, Jeſus Chriſt.
 18 Likewiſe then as by the offence of one,
 the fault came on all men to condemna-
 tion, ſo by the iuſtifying of one, the be-

a By peace here
 is meant that in-
 credible & moſt
 conſtant ioye of
 minde when we
 are deliuered fro
 all terrors of
 conſcience, and
 fully perſwaded
 of the fauour of
 God: and this
 peace is the
 fruit of faith.
 Ephe. 2. 18.
 1. Tim. 1. 5.
 b For it hath
 euer good ſuc-
 ceſſe.
 c He meaneth
 that loue where-
 with God loneth
 vs.
 Heb. 9. 15.
 1. Pet. 3. 18.
 d By this com-
 pariſon he am-
 plifieth the
 death of
 Chriſt.
 e That is, for
 ſuch one of who
 he hath receiued
 good.
 f Because of ſin-
 yet friends by
 the grace of
 Chriſt.
 g From Adam
 to Moſes.
 h He meaneth
 young babes,
 which ſeyeth
 had the know-
 ledge of the law
 of nature, nor a-
 ny motion of
 conſcience,
 much leſſe com-
 mitted any ac-
 tual ſinne: & this
 may alſo com-
 prehend the
 Gentiles.
 i Yet all man-
 kind, as it were,
 ſinned whē they
 were as yet in-
 cloſed in Adams
 loynes.
 k Which was
 Chriſt.
 l For by Chriſt
 we are not onely
 deliuered from
 the finnes of A-
 dam, but alſo fro
 all ſuch as wee

have added hereunto. m The iuſtice of Jeſus Chriſt which
 is imputed to the faithfull.

nesse abounded toward a all men to the iustificatiō of life.

The Lawe of Moyses. That it might be more manifestly knowne, & set before all mens eyes.

19 For as by one mans disobedience, many were made sinners, so by the obedience of one, shall many also be made righteous.

20 Whereouer the Lawe entered there, upon that the offence should abound: neuertheless, where sinne abounded, there the grace abounded much more:

CHAP. VI. Because no man should glorie in the flesh, but rather seeke to subdue it to the Spirit, & He sheweth by the vertue & end of Baptisme, that regeneration is wrought with iustificatiō, & therefore exhorteth to godly life, & setting before mens eyes the reward of sinne and righteousness.

1 What shall we say then? Shall we continue still in sinne, that grace may abound? God forbid.

He dyeth in sinne in whome the strength of sinne is broken by the vertue of Christ, and so nowe liueth to God.

2 How shall we, that are dead to sinne, liue pet them?

3 Knowe ye not, that all we which haue bene baptized into Iesus Christ, haue bene baptized into his death?

4 We are buried then with him by baptisme into his death, that like as Christ was raised by from the dead by the glorie of the Father, so we also should walke in newnes of life.

5 For if we be grafted with him to the similitude of his death, euen so shall we be to the similitude of his resurrection.

6 Knowing this, that our olde man is crucified with him, that the body of sinne might be destroyed, that henceforth we should not serue sinne.

7 For if he that is dead, is freed from sinne.

8 Wherefore if we be dead with Christ, we beleue that we shall liue also with him.

9 Knowing that Christ being raised fro the dead, dyeth no more: death hath no more dominion ouer him.

10 For in that he died, he died once to sinne: but in that he liueth, he liueth to God.

11 Likewise thinke ye also, that ye are dead to sinne, but are aliuē to God in Iesus Christ our Lord.

12 Let not sinne reigne therefore in your mortall body, that ye should obey it in the lusts thereof.

d If we by his vertue dye to sinne, e The fleshe wherein sinne sticketh fast. f Because that being dead we can not sinne. g That he might destroy sinne in our flesh. h And stretch at the right hand of the Father. i We may gather that we are dead to sinne, when sinne beginneth to die in vs: which is by the participatiō of Christs death, by whome also being quickened, we liue to God, that is, to righteousness. k In that ye are led with the Spirit of God. l The minde first ministereth euill motions, whereby mans will is entised: thence burst forth the lustes, by them the bodie is prouoked, and the body by his actions doeth sollicit the minde: therefore he commaundeth at the least that we rule our bodies.

Neither giue ye your members as weapons of vnrightheousnes vnto sin: but giue your sinnes vnto God, as they that are aliuē from the dead, and giue your members as weapons of righteousness vnto God.

14 For sinne shall not haue dominion ouer you: for ye are not vnder the Lawe, but vnder grace.

15 What then? shall we sinne, because we are not vnder the Lawe, but vnder grace? God forbid.

16 Know ye not, that to whomsoever ye giue your selues as seruants to obey, his seruants ye are to whom ye obey, whether it be of sinne vnto death, or of obedience vnto righteousness?

17 But God be thanked, that ye haue bene the seruants of sinne, but ye haue obeyed from the heart vnto the forme of doctrine, wherunto ye were deliuered.

18 Being then made free from sinne, ye are made the seruants of righteousness.

19 I speake after the maner of man, because of the infirmite of your flesh: for as ye haue giuen your members seruants to uncleannes and to iniquitie, to commie iniquitie, so nowe giue your members seruants vnto righteousness in holines.

20 For when ye were the seruants of sinne, ye were freed fro righteousness.

21 What fruite had ye then in those things, wherof ye are now ashamed? For the ende of those things is death.

22 But now being freed from sinne, and made seruants vnto God, ye haue your fruite in holinesse, and the end, euertlasting life.

23 For the wages of sinne is death: but the gift of God is eternall life through Iesus Christ our Lord.

which reigneth by force, who giueth death as to them that were preferred by the Lawe.

CHAP. VII. The vse of the Lawe, & howe Christ hath deliuered vs from it.

1.7.11 The vse of the Lawe, & howe Christ hath deliuered vs from it. 16 The infirmite of the flesh fall. 23 The dangerous fight betwene the flesh and the Spirit.

1 Knowe ye not, brethren, (for I speake to them that knowe the Lawe) that the Lawe hath dominion ouer a mā as long as he liueth?

2 For the woman which is in subiectiō to a man, is bound by the Lawe to the man, while he liueth: but if the man be dead, she is deliuered from the Lawe of the man.

3 So then, if while the man liueth, shee take another man, she shall be called adulteresse: but if the man be dead, she is free from the Lawe, so that she is not his wife: their children were the fruites of the flesh, Galat. 5.19. In the second marriage the Spirit is the husband, the new creature is the wife, & their children are the fruites of the Spirit, Galat. 5.22.

Or, instruments, or instruments. m Which is the declaration of sinne. n Indued with the Spirit of Christ. John. 8.34. 2. pet. 2.19. o Shewing that none can be iust, which doeth not obey God. p To conforme your selues vnto it. q It is a most vile thing for him that is deliuered from the slauerie of sinne, to returne againe to the same. r Leauing to speake of beautiful things, according to your capacitie, I vse these similitudes of seruitude and freedome, that ye might the better understand. s Or, the reward & recompence. t Sinne is compared to a tyrant

an allowance to them that were preferred by the Lawe.

a Meaning the moral lawe.

b Both in this first marriage & in the second, husband and the wife must be considered within our selues: the first husband was sinne, and our fleshe was the wife: their children

the new creature is the wife, & their children are the fruites of the Spirit, Galat. 5.22.

Mat. 5.22.

Mat. 5.22.

Mat. 5.22.

Mat. 5.22.

Mat. 5.22.

Mat. 5.22.

Mat. 5.22.

Mat. 5.22.

Mat. 5.22.

Mat. 5.22.

Mat. 5.22.

Mat. 5.22.

Mat. 5.22.

Mat. 5.22.

Mat. 5.22.

Mat. 5.22.

an adulterer, though he take another man.

4 So ye, my brethren, are dead also to the Law by the body of Christ, that ye should be unto another, even unto him that is raised up from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the motions of sinnes, which were by the Law, had force in our members, to bring forth fruit unto death.

6 But now we are delivered from the Law, being dead unto it, where in we were hidden, that we should serve in newness of Spirit, and not in the oldness of the letter.

7 What shall we say then? Is the Law sinne? God forbid. Nay, I knew not sinne, but by the Law: for I had not knowne lust, except the Law had said, * Thou shalt not lust.

8 But sinne rooke an occasion by the commandement, and wrought in me all manner of concupiscence: for without the Law sinne is dead.

9 For I once was alive, without the Law: but when the commandement came, sinne reuiued,

10 But I died: and the same commandement which was ordeined unto life, was founde to be unto me unto death.

11 For sinne tooke occasion by the commandement, and deceiued me, & there by slewe me.

12 Wherefore the Lawe is * holy, and the commandement is holy, and iust, & good.

13 Was that then which is good, made deuil unto me? God forbid: but sinne, that it might appeare sinne, wrought death in me by that which is good, that sinne might be out of measure sinful by the commandement.

14 For we knowe that the Lawe is spirituall, but I am carnall, solde vnder sinne.

15 For I allow not that which I doe: for what I would, that do I not: but what I hate, that do I.

16 If I doe then that which I woulde not, I consent to the Lawe, that it is good.

17 Nowe then, it is no more I, that doe it, but the sinne that dwelleth in me.

18 For I knowe, that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me: but I finde no meanes to performe that which is good.

19 For I do not the good thing, which I would, but the euill, which I would not, that do I.

20 Nowe if I do that I would not, it is no more I that do it, but the sinne that dwelleth in me.

21 If I be then by the Lawe, that when I would doe good, euill is present with me.

22 For I deliue in thy Lawe of God, con-

cerning the inner man.

23 But I see another Lawe in my members, rebelling against the Lawe of my minde, and leading me captiue vnto the Lawe of sinne, which is in my members.

24 O wretched man that I am, who shall deliue me from the body of this death?

25 I thanke God through Iesus Christ our Lord. Then I my selfe in my minde serue the Lawe of God, but in my flesh the law of sinne.

CHAP. VIII.

1 The assurance of the faithfull, and of the fruites of the holy Ghost in them. 3 The weakness of the Lawe, and who accomplished it. 4 And wherefore. 5 Of what sort the faithfull ought to be. 6 The fruites of the Spirit in them. 17 Of hope. 18 Of patience vnder the crosse. 28 Of the mutual loue betwixt God and his children. 29 Of his foreknowledge.

1 Now then there is no condemnation to them that are in Christ Iesus, which walke not in the flesh, but after the Spirit.

2 For the Lawe of the Spirit of life which is in Christ Iesus, hath freed me from the law of sinne and of death.

3 For that that was impossible to the law, in as much as it was weak, because of the flesh) God sending his own Sonne, in the similitude of sinful flesh, and for sinne, condemned sinne in the flesh,

4 That the righteousness of the lawe might be fulfilled in vs, which walke not after the flesh, but after the Spirit.

5 For they that are after the flesh, labour the things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 For the wisdom of the flesh is death: but the wisdom of the Spirit is life and peace,

7 Because the wisdom of the flesh is inimic against God: for it is not subiect to the Law of God, neither indeed can be.

8 So then they that are in the flesh, can not please God.

9 Nowe ye are not in the flesh, but in the Spirit, because the Spirit of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.

10 And if Christ be in you, the bodie is dead, because of sinne: but the Spirit is life for righteousness sake.

11 But if the Spirit of him that raised by Iesus from the dead, dwell in you, he that raised by Christ from the dead, shall also quicken your mortall bodies, because by his Spirit dwelleth in you.

12 Therefore

o That is, in my spirit.

Or, commandement.

p Euen the corruption which yet remaineth. q This fleshly lump of sinne & death.

r In that parte which is regenerate.

f Which is the part corrupted.

a Though sinne be in vs, yet it is not imputed vnto vs through Christ Iesus.

b He annexeth the condition, least we should abuse the libertie.

c The power & authority of the Spirit, that is, the grace of regeneration.

d Whose sanctification is made ours.

Or, of no strength. e Christ did take flesh, which of nature was subiect to sin, which notwithstanding he sanctified euē in the very instant of his conception, & so did appropriate it vnto him, that he might destroy sinne in it, 2. Cor. 5. 21.

Or, by sinne.

f That which the law requireth.

g The worde comprehendeth all that which is most excellent in man, as will, understanding, reason, wit, &c.

c Which is the Spirit or the second husband. d Where we were defilit of the Spirit of God. Or, affections. e Meaning to sinne, our first husband. f There is nothing more enemie to sinne, than the Lawe: if so be therefore that sin rage more by reason thereof than before, why should it be impured to the law which disloseth the fleights of sinne her enemies.

g Which is an inward vice not openly knowne. Exod. 30. 17. deut. 5. 21.

h He thought himselfe to be a lue, when hee knewe not the lawe.

i Tim. 1. 6. i Sinne being disclosed by the lawe, is so much more detestable, because it turneth goodnes of lawe to our destruction.

k So that it can iudge the affections of the heart.

l He is not able to do that which he desireth to do, & therefore is farre from the true perfection.

m He doeth not excuse himselfe, but sheweth that hee is not able to accomplish that good desire, which is in him.

Or, in my nature. n The flesh stayeth euē if most perfect to rurne forward as the spirit wiseth.

Or, if so be. Or, flesh. h The spirit of regeneration, which aboliseth sinne in our flesh, not all at once, but by degrees: wherefore we must in the meane time call to God through patience.

i But to live after the spirit.
 k So he nameth the holy Ghost of the effeate, which he causeth in vs, when he propoicth vs saluation by the law with an impossible condition, who also doeth feale our saluation in our hearts by Christs free adoption, y we consider not God now as a rigorous lord, but as a most mercifull Father.
Gal. 3. 26.
 I So that we have two witnesses, Gods Spirit and ours, who is certified by the Spirit of God, m Freely made partakers of the fathers treasures * *Or, of like value.*
 n The creatures shal not be restored before that Gods children be brought to their perfection: in y meane season they waite, o That is, to be instructed, because of mansinne, p He meareth not the Angels, neither devils, nor men. q And yet are farre from the perfection.
Luke. 21. 28.
 r Which shalbe in the resurrection, whē we shalbe made conformable to our head Christ. f By hope is meant that thing, which we hope for.
 t In that he stirreth their hearts to pray, & heareth both whom to aske, and how.
 u He sheweth by the order of our election that afflictions are meanes to make vs like the Sonne of God.

12 Therefore brethren, we are detters not to the flesh, to live after the flesh:
 13 For if ye live after the flesh, ye shal die: but if ye mortifie the deedes of the body by the Spirit, ye shall live.
 14 For as many as are led by the Spirit of God, they are the sonnes of God.
 15 For ye have not received the spirit of bondage to feare againe: but ye have received the Spirit of adoption, wherewith we crye * Abba, Father.
 16 The same Spirit ¹ beareth witness with our spirit, that we are the children of God.
 17 If we be children, we are also ² heires, even the heires of God, and heires annered with Christ, if so be that we suffer with him, that we may also be glorified with him.
 18 For I count that ³ afflictions of this present time, are not ⁴ worthy of the glory, which shalbe shewed unto vs.
 19 For the fervent desire of the creature to parteth when the sonnes of God shal be received,
 20 Because the ⁵ creature is subiect to ⁶ banitic, not of it owne wil, but by reason of him, which hath subdued it under hope.
 21 Because the creature also shalbe delivered from the bondage of corruption into the glorious libertie of the sonnes of God.
 22 For we knowe that every ⁷ creature groweth with vs also, and travaileth in paine together unto this present.
 23 And not only the creature, but we also which have the ⁸ first fruits of the Spirit, even we do sigh in our selves, waiting for the adoption, even the ⁹ redemption of our ¹⁰ bodie.
 24 For we are saved by hope: but hope that is seen, is not hope: for how can a man hope for that which he seeth?
 25 But if we hope for that we see not, we do with patience abide for it.
 26 Likewise the Spirit also helpeth our infirmities: for we knowe not what to pray as we ought: but the spirit it self maketh request for vs by sighes, which can not be expressed.
 27 But he that searcheth ¹¹ hearts, knoweth what is the meaning of the Spirit: for he ¹² maketh request for the Saintes, according to the will of God.
 28 Also we knowe that all things worke together for the best unto the that love God, even to them that are called of his purpose.
 29 For those which see ¹³ a knewe before, he also predestinate to be made like to the image of his Sonne, that he might be the first borne among many brethren.
 30 Whosoever whom he predestinate, the also he calleth, & whom he calleth, them also he iustificth, and whom he iustificth, them he also glorifieth.

31 What shall we the say to these things? *Isa. 50. 8.*
 If God be on our side, who can be against vs?
 32 Who spared not his owne Sonne, but gave him for vs all to death, how shal he not with him give vs all things also?
 33 Who shal lape anything to the charge of Gods election? it is God that ¹⁴ iustificth,
 34 Who shal condemne? it is Christ, which is dead, yea or rather, which is risen againe, who is also at the right hande of God, and maketh request also for vs.
 35 Who shal separate vs from the love of Christ? shal tribulation or anguish, or persecution, or famine, or nakednes, or peril, or sword?
 36 As it is written, ¹⁵ for thy sake are we killed all day long: we are counted as sheepe for the slaughter.
 37 Nevertheless, in all these things we are more than conquerours through him that loveth vs.
 38 For I am perswaded that neyther death, nor life, nor Angels, nor ¹⁶ principalties, nor powers, nor things present, nor things to come,
 39 nor height, nor depth, nor any other creature shalbe able to separate us from the love of God, which is in Christ ¹⁷ Jesus our Lord.

CHAP. IX.
 1 Having testified his great love towards his nation, and the signes thereof, 21 He entreateth of the election and reprobation, 22 of the vocation of the Gentiles, 30 And reiteration of the lawes.
 I Say the trueth ¹ in Christ, I lie not, my conscience bearing me witness in the holy Ghost,
 2 That I have great heavinesse, and continually sorowe in mine heart.
 3 ² For I would wishe my selfe to be ³ separated from Christ, for my brethren that are my kinsmen according to the flesh,
 4 Which are the Israelites, to whomne perteyneth the adoption, and the ⁴ glorie, and the ⁵ Covenant, and the giving of the Lawe, and the service of God, and the promises.
 5 Of whomne are the fathers, and of whom concernig the flesh, Christ came, who is ⁶ God over all blessed for ever, Amen.
 6 ⁷ Notwithstanding it can not be that the voice of God should take none effect: for it they are not ⁸ Israel, which are of Israel:
 7 Neither are they all children, because they are the seede of Abraham: ⁹ but In Isaac shall thy seede be called:
 8 That is, they which are the children of the ¹⁰ bethse, are not the children of
 a As becometh him that reve-
 reneeth Christ,
 or whose toguis
 Christ ruleth, &
 so taketh Christ
 for his witness.
Act. 9. 2.
1 Cor. 15. 9.
 b He would re-
 deeme the reiection
 of the lawes
 with his owne
 damnatio, which
 declareth his
 zeale towarde
 Gods glory, read
 Exod. 32. 32.
 c The Arke of
 the covenā, be-
 cause it was a
 signe of Gods
 presence, was cal-
 led Gods glorie,
 1. Sam. 4. 21. Psal.
 16. 8.
 d The two ta-
 bles of the cove-
 nant, Deut. 11. 9. *Chap. 2. 27. ephes. 1. 22.* e Christ is very God. *Chap. 2. 8.* *7 Greeke [salawaj].* f That is, of Iacob whose name was also
 Israel. *Gen. 28. heb. 11. 18.* g The Israelites must not be esteemed
 by their kindred, but by the feere election of God, which is above
 the externall vocation. h As Ismael.

Gal. 4. 28.

Gen. 18. 10.

Gen. 25. 22.

Gen. 25. 23.

Malac. 1. 23.

Exod. 33. 19.

Exod. 33. 16.

Or, speakst against.

Isa. 45. 9.

Iere. 18. 6.

wisd. 15. 7.

Or, unto honest wofe.

Hofe. 1. 23.

I. pet. 2. 10.

Hofe. 1. 10.

I. Ia. 10. 21. 22.

I. God will make such wast of that people that the few, which shall remaine, shall be a worke of his iustice, and shall set forth his glorie in his church

I. Ia. 1. 9.

God: but the * children of the promises are counted for the seed.

9 For this is a worde of promises, * In this same time will I come, and Sara shall haue a sonne.

10 Neithier he onely felt this, but also * Rebecca when she had conceived by one, euen by our father Isaac.

11 For per the children were bozne, and when they had neither done good, nor euill (that the purpose of God might remaine according to election not by workes, but by him that calleth)

12 It was said vnto her, * The elder shall serue the younger.

13 As it is written, * I haue loued Jacob, and haue hated Esau.

14 What shall we say then? Is there vnto righteousnes with God? God forbid.

15 For he saith to Aboses, * I will haue mercie on him, to whome I will shewe mercie: and will haue compassion on him, on whom I will haue compassion.

16 So then it is not in him that willet, nor in him p trumcty, but in God that sheweth mercie.

17 For the * Scripture saith vnto Phasrao, * For this same purpose haue I stirred thee by, that I might shewe my power in thee, & that my name might be declared throughout all the earth.

18 Therefore he hath mercie on whom he will, and whom he will, he hardeneth.

19 Thou wilt saye then vnto mee, Why doeth he yet complaine? for who hath resisted his will?

20 Wit, & mā, who art thou which pleasest against God? shall the * thing formed saye to him that formed it, Why hast thou made me thus?

21 What not the potter power of the clay to make of the same lump one vessel to * honour, and another vnto dishonour?

22 What and if God woult, to shewe his wiaht, and to make his power knowe, suffer with long pacience the vessels of wiaht, prepared to destruction?

23 And that he might declare the riches of his glorie vpon the vessels of mercie, which he hath prepared vnto glorie?

24 Euen vs, whom he hath called, not of p Jewes onely, but also of the Gentiles,

25 As he saith also in Osee, * I will call them, My people, which were not my people: and her, Beloued, which was not beloued.

26 And it shall be in p place where it was said vnto them, * Ye are not my people, that there they shall be called, The children of the liuing God.

27 Also Esaias crieth concerning Israel, * Though the number of the children of Israel were as the sand of the sea, yet shall but a remnant be saued.

28 I for he will make his account, & gather it into a shot summe with righteousnes: for the Worde will make a shot count in the earth.

29 * And as Esaias saide before, Except

the Lord of hostes had left vs a seede, we had bene made as Sodom, & had bene like to Gomorha.

30 What shall we saye then? That the Gentiles which followed not righteousnes, euen the righteousnes which is of faith,

31 But Israel which followed the Lawe of righteouines, could not attaine vnto the Lawe of righteouines.

32 Wherefore? Because they sought it not by faith, but as it were by the workes of the Lawe: for they haue stumbled at the stumbling stone,

33 As it is written, * Beholde, I laye in Zion a stumbling stone, and a rocke to make men fall: and euery one that belieueth in him, shall not be ashamed.

C H A P. X.

1 After that he had declared his zeale towardses them, 2 He sheweth the cause of the ruine of the Lewes. 3 The end of the Lawe. 4 The difference betwene the iustice of the Lawe, and of faith. 5 For the being ignorant of the righteousnes of God, and going about to stablish their owne righteousnes, haue not submitted them selues to the righteousnes of God. 6 For Christ is the ende of the Lawe for righteousnes vnto euery one that belieueth. 7 For Aboses thus describeth p righteousnes which is of the Lawe, * That the mā which doeth these things, shall liue thereby. 8 But p righteousnes which is of faith, the lawe; it speaketh on this wise, * Saue not in thine heart, Who shall ascend into heauen? (that is to bring Christ frō above) 9 Who shall descend into the deepe? (that is to bring Christ againe from the dead) 10 But what saith it? * The word is nere thee, euen in thy mouth, and in thine heart. This is the word of faith which we preache. 11 For if thou shalt confesse with thy mouth the Lord Iesus, & shalt beleue in thine heart, that God raised him by frō the dead, thou shalt be saued. 12 For with the heart man belieueth vnto righteousnes, and with the mouth man confesseth to saluation. 13 For the Scripture saith, * Whosoener

I. Ia. 8. 14. & 28. 16. I. pet. 2. 6. I. Ia. 11. 8. 27.

In Iesus Christ is to the infidels destruction, and to the faithfull life & resurrection.

a That is, a certaine affection, but not a true knowledge.

Gala. 3. 24. The ende of the lawe is to iustify them which obserue it: therefore Christ haue fulfilled it for vs, is made for our iustice, sanctification, &c.

Leui. 18. 5. Gal. 3. 12. I. xii. 30. 11.

c Because we canot performe the lawe; it maketh vs to dout, who shall go to heaue, & to say, Who shall goe downe to the deepe to deliuer vs thence? faith teacheth vs that Christ is ascended vp to take vs with him, and hath descended into y depth of death, and deliuer vs.

Deut. 30. 12. Dem. 30. 14. d That is,

the promise and the Gospell which agreeeth with the Lawe. e That is, the waye to be saued, is to beleue with hearte that we are saued onely by Christ, and to confesse the same before the world. I. Ia. 28. 16.

beleueth

Isa. 2. 31.
alt. 2. 31.
Isa. 5. 7.
Mat. 1. 15.
Or, the coming.
Isa. 53. 1.
John. 12. 38.

f Meaning, the
Gospell and the
good tydings of
saluation which
they preached.
g That is, by
Gods comman-
dement, of who
they are set that
preache y Gos-
pell. It may be
also take for the
very preaching
it selfe.
h Both y Jewes
and Gentiles.
Psal. 19. 4.
i The Hebrew
worde signifieth
the line or propo-
rtion of the
heauens, whose
most excellent
frame, besides
the rest of Gods
creatures, pre-
acheth vnto the
whole world &
seteth forth the
worthinesse of
the Creator. k
Then seeing al y
worlde knewe God
by his crea-
tures, the Jewes
could not be ig-
norant, and so
finned of malice.
Dint. 32. 21. Isa. 65. 1. Isa. 65. 2. Or, vnbelieuing.

belicuey in him, shall not be ashamed.
12 For there is no difference betwixt y
Jewe & the Grecian: for he y is loide
ouer all, is rich vnto al, that cal on him.
13 * For y whosoever shall call vpon the
Name of the Loide, shall be saued.
14 But howe shall they call on him, in
whom they haue not belicued? & how
shal they beleue in him of whom they
haue not heard? & how shal they heare
without a preacher?
15 And how shal they preach, except they
be sent? as it is written, * How beauti-
full are the "fecte of them which bring
glad tidings of peace, and bring glad
tidings of good things?
16 But they haue not al obeyed the Gos-
pell: for Elias saith, * Loide, who hath
belicued our " report?
17 Then faith is by hearing, & hearing
is by the word of God.
18 Wit I demaund, haue they not heard?
* No doubt their " souls wet out through
all the earth, and their wordes into the
cuds of the k world.
19 Wit I demaund, did not y Israel know
God? First Moses saith, * I will vno-
ke you to eniue by a nation that is
not my nation, & by a foolish nation I
wil anger you.
20 * And Elias is bolde, and saith, I
was found of them that sought mee
not, & haue bene made manifest to the
that asked not after me.
21 Wit vnto y Israel he saith, * All the day
long haue I stretched forth mine hau vnto
a "bloudient, & gaincailing people,
the Creator. k Then seeing al y worlde
knewe God by his creatures, the Jewes
could not be ignorant, and so finned of
malice. Dint. 32. 21. Isa. 65. 1. Isa. 65. 2. Or, vnbelieuing.

CHAP. XI.

4 God hath his Church although it be not seene
to many eyes. 5 The grace shewed to the elect.
7 The iudgement of the reprobate. 8 God hath
blinded the Jewes for a time, and reuelled him
selfe to the Gentiles. 18 Whom he warneth to
humble them selues. 29 The gifts of God without
repentance. 33 The depth of Gods iudgements.
1 I Demaund then, Hath God cast away
his people? God forbid: for I also
am an Israelite, of the seed of Abias
ham, of the tribe of Benjamin.
2 God hath not cast away his people
which he knew before. know ye not
what y Scripture saith of Elias, how
he maketh request vnto God " against
Israel, saying,
3 * Lord, they haue killed thy Prophets,
& digged downe thine altars: & I am
left alone, and they seeke my life?
4 Wit what saith the answer of God
to him? * I haue re serued vnto my self
seuen thousand men, which haue not
bowled the knee to Baal.
5 Euen so then at this present time is
there a remnant through the " election
of grace.
6 And if it be of grace, it is no more of
workes: or els were grace no more grace:
but if it be of workes, it is no more

grace: or els were workes no more work.
7 What then? Israel hath not obtained
that he sought: but the election hath
obtained it, & the rest haue bene harde-
ned,
8 According as it is written, * God hath
giuen them the spirit of "dumber: eyes
that they should not see, and eares that
they should not heare vnto this day.
9 And David saith, * Let their d table
be made a snare, and a net, and a stub-
bling block, euen for a recompense vnto
them.
10 Let their eyes be darkened that they
see not, and bowe downe their backe
alwaies.
11 I demaunde then, haue they stum-
bled, that they should fall? God forbid:
but through their fall saluation com-
meth vnto the Gentiles, to " prouoke
them to follow them.
12 Wherefore if the fall of them be the
riches of the world, & the diminishing
of them the riches of the Gentiles, how
much more shal their abudance be?
13 For in that I speake to you Gentiles,
in as much as I am the Apostle of the
Gentiles, I magnifie mine office,
14 To trie if by any meanes I might
" prouoke them of my flesh to followe
them, and might saue sonie of them.
15 For if the casting away of them be y
reconciling of the world, what shall the
reconciling be but " life from the dead?
16 For if the first fruites be holp, fo is y
whole lump: and if the " roote be holp,
fo are the banches.
17 And though some of the banches be
broken of, and thou being a wilde olive
tree, wast graft in " for them, and made
partaker of the roote, and faines of the
" olive tree,
18 Boast not thy selfe against the banch-
es: & if thou boast thy selfe, thou be-
arest not the roote, but the roote thee.
19 Thou wilt say then, The banches
are broken of, that I might be graft in.
20 Wel: though vnbeliefe they are bro-
ken of, and thou standest by faith: be
not high minded, but " feare.
21 For if God spare not the naturall
banches, take heede, lest he also spare
not thee,
22 P Beholde therefore the bountiful-
nes, and severitie of God: towarde
them which haue fallen, seueritie: but
toward thee, bountifulnes, if thou con-
tinue in his bountifulnes: or els thou
shalt also be cut of.
23 Wit they also, if they abyde not still
in vnbeliefe, shall be grafted in: for God
is able to graffe them in againe.
24 For if y wast cut out of the olive tree,
which was wild by nature, and wast
grafted contrarie to nature in a right
olive tree, howe much more shall they
that are by nature, be grafted in their
owne olive tree?
Trust in his promise. p He speaketh of the Iew
generall. C kkkk. 25 For

a And elected
before all begin-
ning. b He talked with
God not that he
should punish
Israel, but yet la-
mentated their
fallowhood and so
his wordes made
against them.
1. King. 19. 10.
1. King. 19. 18.
c Meaning an
infinite number.
Or, free election.

Isa. 6. 9. mas. 13.
14. John 12. 40.
alt. 28. 26.
Or, spruiking.
Psal. 69. 22.
d Christ by the
mouth of the
prophet, wisheth
that which came
vpon the Jewes,
that is, that as
birdes are taken
where as they
think to finde
foode, so the law
which the Jewes
of a blinde zeale
preferred to the
Gospell thin-
king to haue sal-
uation by it,
shoulde turne
to their destructio.
e Take from the
thy grace and
strength.
f Without hope
to be restored,
g The Iews to fol-
low the Gentiles.
h In that the
Gentiles haue
the knowledge
of the Gospell.
i That they
might be ielous
ouer Christa-
gainst the Gen-
tiles, & so to be
more feruent in
loue toward
Christ then the
Gentiles.
k The Jewes
now remaine, as
it were, in death
for lacke of the
Gospell: but whe
both they and
y Gentiles shall
embraice Christ,
the world shal be
restored to a
newe life.
l Abraham was
not onely sancti-
fied, but his seede
also which neg-
lected not the
promise.
m Meaning A-
braham.
Or, in them.
n That is the
Church of the
Israelites.
o Be carefull:
worship God, &
and Gentiles in

q Meaning stub-
burnes & indur-
ation against
Gods word.
r He sheweth
chat the time
shall come that
the whole nation
of the Iewes,
though not ene-
ry one particu-
larly, shall be joy-
ned to y^e church
of Christ.
I^{sa}. 59. 20.
I^{sa}. 27. 9.
I^{ere}. 31. 33. 34.
he. 8. 8. & 10. 16. 17
f To whom God
giuech his Spirit
of adoption, and
whome he calleth
effectually, he
cannot perih:
for Gods etemal
counfell neuer
changeth.
Or, that by your
mercie,
x That is, both
Iewes & Gentils
I^{sa}. 40. 13.
I^{sa}. 49. 13.
I^{cor}. 2. 16.
u He reproveth
the rashnesse of
men which mur-
mure against the
iudgements of God.
x That is, protoked him by his good
workes.
y All things are created and preserued of God to set
forth his glorie.

a In steade of
deadbeasts, lye-
ly sacrifice: in
steade of the
blood of beastes
which was but
a shadowe, and
pleaseth not God
of it selfe, the ac-
ceptable sacri-
fice of the spiri-
tual man, framed
by faith to god-
lines & charitie.
b That is, true,
lawfull & spiri-
tual. 1. pet. 2. 5.
E^{ph}. 5. 17.
x. thess. 4. 1. 3.
c Whatsoeuer
is not agreeable to
Gods will, is euil,
displeasent and
vnperfect. d Two things
are required, if we
will iudge soberly
of Gods gifts in vs:
the one, that we
do not arrogate to
our selues y^e which
we haue no: next,
that we boast not
of the gifts, but
reuerently vse them
to Gods honour.
e That is, soberly,
not neglecting
Gods gifts, but vsing
them to his glorie.
I^{cor}. 12. 31. e^{ph}. 4. 7.

25 For I would not, brethren, that ye should be ignorant of this secret (lest ye should be arrogant in your selues) that partly & obstinacie is come to Israel, until the fullnesse of the Gentiles be come in.
26 And so * all Israel shall be saved, as it is written, * The deliuerer shall come out of Zion, and shall turne away the vngodlines from Iacob.
27 And this is my couenant to them, * Whē I shall take away their iniquities.
28 As concerning the Gospell, they are enemies for your sakes: but as touching the election, they are beloved for the fathers sakes.
29 For the gifts and calling of God are without repentance.
30 For enen as ye in time past haue not beleued God, yet haue now obtēpned mercie through their vnbeliefe,
31 Euen so now haue they not beleued by the mercie shewed vnto you, that they also may obtēine mercie.
32 For God hath shut vp * all in vnbeliefe, that he in:gt haue mercie on all.
33 And the deepenes of the riches, both of the wisdomē, & knowledge of God! howe vnsearchable are his iudgements, & his wayes past finding out!
34 * For * who hath knowne the minde of y^e Lord? or who was his counseller?
35 Or who hath * giuen vnto him first, and he shall recompēd?
36 For of y^e him, & through him, & for him are all things: to him be glozp for euer, Amen.
That is, protoked him by his good workes.
y All things are created and preserued of God to set forth his glorie.

CHAP. XII.
The conuersation, loue and workes of such as beleue in Christ. 19 Not to seeke reuēgence.
1 Beseech you therefore, brethren, by the mercies of God, that ye giue vp your bodies a² liuing sacrifice, which is pure, acceptabill vnto God, which is your reasonable seruice of God.
2 And facion not your selues like vnto this worlde, but be changed by the renewing of your minde, that ye may * proue what is the good wil of God, and acceptabill, and perfect.
3 For I say through the grace that is giuen vnto me, to euery one that is among you, that no mā presume to vnderstande aboue that which is meete to vnderstande, but that he ^d vnderstand according to ^e sobriētie, as God hath dealt to euery man the * measure of faith.
4 For as we haue many members in one bodie, and all members haue not one office,
1. Two things are required, if we will iudge soberly of Gods gifts in vs: the one, that we do not arrogate to our selues y^e which we haue no: next, that we boast not of the gifts, but reuerently vse them to Gods honour. e That is, soberly, not neglecting Gods gifts, but vsing them to his glorie. I^{cor}. 12. 31. e^{ph}. 4. 7.

5 So we being many are one body in Christ, and euery one, one another's members,
6 * Being then that we haue gifts that are diuers, according to the grace that is giuen vnto vs, whether we haue ^f prophetic, let vs prophetic according to the proportion of ^g faith:
7 Or an office, let vs waye on the office: or he that teacheth, on teaching:
8 Or he that exhorteth, on exhortation: he ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{ju} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{ju} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh</}

* Greake, a reneger with wrath.
 b For no private Ma can contene that governmēt which God hath appointed, without the breache of his cōscience: & here he speakech of ciuill magistrates: so that antichrist & his cānot wrell this place to establish their tyrannie ouer the cōscience.
 c That is, to defend the good, & co punish y^e euill.
 Mat. 22. 21.
 d He meaneth onely the second table.
 Exod. 20. 14.
 deut. 5. 18.
 Leuit. 19. 18.
 mat. 22. 39.
 gal. 5. 14, ian. 2. 8.
 1. Tim. 1. 5.
 e Before we beleueed, it had bene in these things: but now seeing our saluation is neere, let vs take heed y^e we neglect not this occasion.
 f That is honest maners & godly.
 Luke. 21. 34.
 * Or, yote.
 Gal. 5. 16.
 s. ps. 2. 11.

good wojs, but for euil. Wilt þ then be without feare of the power: do wel: so thalt thou haue praise of the same.
 4 For he is the minuter of God for thy wealth: but if thou do euil, feare: for he beareth not the sword for nought: for he is the minuter of God to take vengeance on him that doeth euil.
 5 Wherefore þe must be subiect, not because of wrath onely, but also for cōscience sake.
 6 For, for this cause þe pay also tribute: for they are Gods minuters, applying them selues for the same cōting.
 7 * Gue to al men therfore their dutie: tribute, to whom ye owe tribute: custom, to whom custom: feare, to who feare: honour, to whom ye owe hono.
 8 Doe nothing to any man, but to loue one another: for he that loueth another, hath fulfilled the Lawe.
 9 For this, * Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witness, Thou shalt not couet: & if there be any other cōmāndement, it is hiesly comprehended in this saying, enen in this, * Thou shalt loue thy neighbour as thy selfe.
 10 Loue doeth vs not loue to his neighbour: therfore is loue þ^r fulfilling of þ^r Lawe.
 11 And that, considering the reason, that it is now tūne that we should arise frō sleepe: for now is our saluation nēer, then when we beleueed it.
 12 The night is past, and the day is at hand: let vs therfore cast away the wojs of darkenes, and let vs put on the armour of light,
 13 So that we walke honestly, as in the day: not in * gluttonie, & drunkennes, neither in chambering, & wantonnes, nor in strife and enuyng.
 14 * But put þe on the Loide IESVS Christ, and take no thought for the flesh, to fulfill the luts of it.

CHAP. XIII.

1 The weake ought not to be despised. 10 No mā should offend anothers conscience, 15 But one to support another in charitie and faith.
 1 **H**im that is weake in the faith, receiue into þou, but not for cōuotrieties of disputations.
 2 One beleueth that he may eate of all things: and another, which is weake, eateth herbes.
 3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath receiued him.
 4 * Who art thou that condemnest another mans seruant? he standeth or falleth to his owne master: þea, he shall be established: for God is able to make him stand.
 5 This man esteemeth one day aboue another day, & another man counteth euery day alike: let euery man be a full þe that if we be strong, we may knowe what is our libertie: & if we be weake, we may learne to profit daily.

persuaded in his minde.
 6 He that obserueth the day, obserueth it to the Loide: & he that obserueth not the day, obserueth it not to the Loide. He that eateth, eateth to the Loide: for he giveth God thanks: & he that eateth not, eateth not to the Loide, and giueth God thanks.
 7 For none of vs liueth to him selfe, neither doeth any die to him selfe.
 8 For whether we liue, we liue unto þ^r Loide: or whether we die, we die unto the Loide: whether we liue therfore, or die, we are the Loides.
 9 For Christ therfore died & rose againe, & reuined, that he might be Loide both of the dead and the quike.
 10 But why doest thou iudge thy brother? or why dost thou despise thy brother? * For we shall all appeare before the iudgement seate of Christ.
 11 For it is written, * I knowe, saith the Loide, & euery knee shall bow to me, & all tongues shall confesse vnto God.
 12 So then euery one of vs shall giue account of him selfe to God.
 13 Let vs not therefore iudge one another any more: but vse your iudgement rather in this, that no man put an occasion to fall, or a stumbling blocke before his brother.
 14 * I knowe, & am persuaded through the Loide Iesus, þ^r there is nothing uncleane of it self: but unto him that iudgeth any thing to be uncleane, to him it is uncleane.
 15 But if thy brother be grieved for the meate, now walkest thou not charitably: * destroy not him with thy meate, for whom Christ dyed,
 16 Cause not pour^e commoditie to bee euil spoken of.
 17 For the kingdome of God is not meate nor drinke, but righteouines, & peace, and ioy in the holy Ghost.
 18 For whosoer is in these things serueth Christ, is acceptable vnto God, & is appoynted of men.
 19 Let vs then follow those things which concerne peace, & wherewith one may edifie another.
 20 Destroy not the worke of God for meates sake: * all things in deede are ynn: but it is euill for the man which eateth with offence.
 21 * It is good neither to eate flesh, nor to drinke wine, nor any thing, wherby thy brother stumbleth, or is offended, or made weake.
 22 Hast thou a faith? haue it with thy selfe before God: blessed is he that cōdemneth not him selfe in that thing which he alloweth.

e That counted one day more holy then another.
 f Who iudgeth whether he doth wel or no.
 g Because he thinketh y^e meares vncleane by the lawe.
 h Here we must note three things: first, that he speaketh of things which of themselves are indifferent, albeit in y^e lawe they were not: next, y^e he reproueth not y^e condēning of the act, but of the person: thirdly, that he meaneth not y^e stubburne & malicious, whom he calleth dogs and cōcison, but the weake and infirme, to whom as yet God had not reuiled the perfect libertie.
 i Both our life & death ought to profite our brother.
 2. Cor. 5. 10.
 1. Ia. 4. 5. 23.
 phl. 2. 10.
 k This othe particularly appertineth to God, who is the true life of himselfe, and giueth it to all others.
 l And acknowledge me for their God.
 m He proueth the obiectiō which the Christians might vse.
 1. Cor. 8. 11.
 n Which is the benefit of Christian libertie, by abusing wherof ye cause y^e weaklings to blaspheme the Gospell which might seeme to them contrarie to Gods wil, and the doctrine of the lawe. o God wil not reigne ouer his by such obstructions. p In peace and righteouinesse.
 Tit. 1. 15. 1. Cor. 8. 13. q Fayth here is taken for a full persuasion of the Christian libertie in things indifferent as the Apostle interpreteth it in the 14. verse. r Which hath none euil remors of conscience in his doing.

23 For he **h** dotheth, is condemned if he
 eate, because he eateth not of faith: and
 whatsoeuer is not of faith, is sinne.
 CHAP. XV.

1 Paul exhortheth them to support and loue one another by the example of Christ, 9 And by the only mercy of God which is the cause of saluation both of the one and the other. 14 He sheweth his zeale toward them and the Church, 30 And requirith the same of them.

1 **W**E which are strong, ought to
 beare **h** infirmities of **h** weake,
 and not to please our selues.

2 Therefore let euery man please his
 neighbour in that that is good to **e**di-
 fication.

3 For Christ also would not please him-
 self, but as it is writen, * He rebukes
 of them which rebuke thee, sel **h** on me.

4 For whatsoeuer thinges are writen
 aforetime, are writte for our learning,
 that we through patience, & comfort of
 the Scriptures might haue hope.

5 Now the God of patience and con-
 solation giue you that ye be * like minded
 one towardes another, according to
 Christ Iesus,

6 That ye with one minde, and with one
 mouth may praise God, euen the Fa-
 ther of our Lord Iesus Christ.

7 Wherefoze reueue pe one another, as
 Christ also received vs to the **d** gloyp of
 God.

8 Now I say, that Iesus Christ was a
 minister of the circumcision, for the
 truth of God, to confirme the promi-
 ses made vnto the fathers.

9 And let the Gentiles praise God for
 his mercy, as it is writen, * for this
 cause I will confesse thee among the
 Gentiles, and sing vnto thy name.

10 And againe be faith, * Aciope, ye Ge-
 tiles with his people.

11 And againe, * Praise the Lord, all ye
 Gentiles, and laude ye him, all people
 together.

12 And againe Caias saith, * There shall
 be a roote of Jesse, & he that shall rise
 to reigne ouer **h** the Gentiles, in him
 shall the Gentiles trust.

13 Now the God of hope fill you with al-
 loy, & peace in believing, that ye may
 abound in hope, through the power of
 the holy Ghost.

14 And I my self also am perswaded of
 you, my brethren, that ye also are full of
 goodness, & filled with all knowledge, &
 are able to adimonish one another.

15 Heretofore brethren, I haue some-
 what boldy after a fort writen vnto
 you, as one that puttely pou in re-
 membrance, though the grace that is
 giuen mee of God,

16 That I should be the minister of Ie-
 sus Christ toward the Gentiles, minist-
 ring **h** Gospel of God, **h** the offering
 of the Gentiles might be acceptable

to his Fathers glorie, they
 ought by his example to loue together.

being sanctified by the holy Ghost.
 17 I haue therefore whereof I may re-
 ioyce in Christ Iesus in thole thinges
 which pertaine to God.

18 For I dare not **e**peake of any thing,
 which Christ hath not wrought by me,
 to make the Gentiles obedient in word
 and deede,

19 With the power of signes and won-
 ders, by the power of the spirit of God:
 so that from Iherusalem, and round a-
 bout vnto Ilyricum, I haue caused to
 abound the Gospel of Christ.

20 Pea, so I enforced myselfe to preach
 the Gospel, nor where Christ was nam-
 ed, lest I should haue built on ano-
 ther mans foundation.

21 But as it is writen, * To whom he
 was not spoken of, they shall see him, &
 they **h** heard not, shall vnderstand him.

22 Therefore also I haue bene * oft let
 to come vnto you.

23 But now seeing I haue no more
 place in these quarters, and also haue
 bene desirous many peeres agoine to
 come vnto you,

24 When I shall take my iourney into
 Spaine, I wil come to you: for I trust
 to see you in my iourney, and to be
 brought on my way thitherwarde by
 you, after that I haue bene some what
 filled with your company.

25 But now go I to Ierusalem, to **m**is-
 nister vnto the Saints.

26 For it hath pleased them of Macedo-
 nia & Achaia, to make a certaine distri-
 bution vnto the poore Saintes which
 are at Ierusalem.

27 For it hath pleased them, and their
 betters are they: * for if the Gentiles
 be made partakers of their spirituall
 thinges, their dutie is also to minister
 vnto them in carnal thinges.

28 When I haue therefore performed
 this, & haue **e** sealed this in **e** frute,
 I wil passe by you into Spaine.

29 * And I know when I come, that I
 shall come to you with **a** abundance of
 the blessing of the Gospel of Christ.

30 Also brethren I beseeche you for our
 Lord Iesus Christs sake, & for the lone
 of **h** spirit, that ye * would trine with
 me by prayers to God for me,

31 That I may be deliuered from them
 which are disolued in Iudea, & **h** my
 seruice which I haue to do at Ierusa-
 lem, may be accepted of the Saints,

32 That I may come vnto you with ioy
 by the wil of God, and may with you
 be refreshed.

33 Be this **e** God of peace be with you
 all. Amen.

CHAP. XVI.

1 After many recommendations, 17 He admoni-
 sheth them to beware of false brethren and to be
 circumspect. 20 He prayeth for them, & giueth
 thanks to God.

1 **I** commend vnto you **h** bebe our
 sister which is a seruait of the Church
 of Cenechra,

2 That

i The minister
 offereth vp the
 people to God
 by the Gospel,
 k God gaue
 him such ample
 occasions to see
 fourth his excel-
 lent workes **h** he
 had done by him,
 that the Apostle
 need not to seeke
 any other thing
 to boast vpon.

I. sa. 5. 15.

Chap. 1. 13.
 1. thess. 2. 17, 18.

Chap. 1. 10.

1 Which was to
 carie the almes.

1. Cor. 9. 11.
 m I shall fayth-
 fully leaue it
 with them, and
 as it were sealed
 most surely.
 n Almes is the
 fruit of faith
 and charitie.

Chap. 1. 11.
 o His comming
 shall be profita-
 ble vnto them:
 for god wil giue
 him abundant
 knowledge of
 diuine mysteries
 to communicate
 vnto them.

2. Cor. 1. 11.
 p He feared lest
 slenderous tongue
 would haue made
 his message cy-
 ther odious, or
 lesse acceptable,
 I. sa. 9. 6.

f Meaning, of a
 right conscience

a To edifie, signi-
 fied to do alma-
 ner duties to our
 neighbor, either
 to bring him to
 Christ, or if he
 be wone, that he
 may grow from
 faith to fayth:
 for the faithfull
 are called the te-
 ple of God wher
 in he is resident
 by his holy spi-
 rit, & these faith-
 ful are **h** stones of
 the new Ierusa-
 lem: that is, the
 vniuersal church
 I. sa. 54. Reu. 21.
 of **h** which build-
 ing Christ is **h**
 chiefe corner
 stone, Ephe. 2. 20
 P. sal. 69. 9.
 b I did fo beare
 them, as if they
 had bene done
 to me and not to
 my Father.
 c Which is the
 author of pati-
 ence.
 1. Cor. 1. 10.
 phili. 3. 16. & 4. 3.
 d To make vs
 partakers of
 Gods glorie.
 e First to gather
 the Iewes, and
 then the Gentils,
 that both might
 be made one
 flocke.
 f That God
 might be know-
 en true.
 P. sal. 18. 49.
 2. sam. 22. 50.
 Deut. 32. 43.
 P. sal. 117. 1.
 I. sa. 11. 10.
 g Which is
 Christ who did
 spring as a yong
 bud out of the
 dry & dead root.
 h Then seeing
 he tooke both the
 Iewes and Gentiles
 to his Fathers glorie,
 they ought by his
 example to loue
 together.

a The first which was consecrated to the Lord by imbracing the Gospel.
b Or, Asia
c They were grafted in Christ by faith afore I was called, and were wel esteemed of the Apostles, and of the churches.

1. Cor. 16. 20.
2. Cor. 1. 3. 12.
R. Pet. 5. 14.

- 2 That pe receive her in the Lojde, as it becommeth Sauntes, and that pe assist her in whatsoeuer busines the needeth of your adoe: for she hath giuen holys salutie vnto many, and to me also.
- 3 Greete * Pucilla and Aquila myfelow helpers in Christ Iesus.
- 4 (Which haue for my life layde downe their owne necke, vnto whom not I onely giue thanks, but also al þe Churches of the Gentiles.)
- 5 Likewise greete the Church that is in their house. Salute my beloued Epriestus, which is the first frutes of Asia in Christ.
- 6 Greete Marie which bestowed much labour on vs.
- 7 Salute Andronicus & Iunia my cousins & felowe prisoners, which are notable among the Apostles, and were in Christ before me.
- 8 Greete Amplias my beloued in the Lojde.
- 9 Salute Urbannus our fellow helper in Christ, and Stachys my beloued.
- 10 Salute Apelles appoyued in Christ. Salute them which are of Aristobolus friends.
- 11 Salute Herodion my kinsman. Grete them which are of the friendes of Narcissus which are in the Lojd.
- 12 Salute Tryphena & Tryphosa, which women labour in the Lojde. Salute the beloued Prisca, which woman hath laboured much in the Lojd.
- 13 Salute Rufus chosen in the Lojd, and his mother and mine.
- 14 Greete Apocritus, Phlegon, Hermas, Patrobas, Percerius, & the brethren which are with them.
- 15 Salute Philologus and Julius, Pegasus, & his sister, and Olympas, and al the Saunts which are with them.
- 16 Salute one an other with an * holp

- kill. The churches of Christ saluate you.
- 17 I Now I beseech you brethren, mark the diligently which cause diuision and offences, contrary to the doctrine which ye haue learned, and * auoid them.
- 18 For they that are such, serue not the Lord Iesus Christ, but their own belies, and with faire speach & flattering deceiue the hearts of the simple.
- 19 For your obedience is come abroade among all: I am glad therefore of you: but yet I would haue you wise, vnto that which vs good, and simple concerning euill.
- 20 The God of peace shal treade Satan vnder your feete shortly. The grace of our Lord Iesus Christ be with you.
- 21 * Timotheus my companion, & Lucius and Jason, and Sopater my kinsmen, saluate you.
- 22 T Tertius, which wrote out this Epistle, saluate you in the Lojd.
- 23 * Gaius mine hoste, and of the whole Church salute th you. Crastus þe Chamberlaine of the cite salute th you, and Quartus a brother.
- 24 The grace of our Lord Iesus Christe be with you all. Amen.
- 25 * To him now that is of power to establish you according to my Gospel, and preaching of Iesus Christ, * by the reuelation of the mysterie, which was kept secret since the world began:
- 26 (But now is opened, and published among all nations by the Scriptures of the Prophets, at the commaundement of the everlasting God for the obedience of faith)
- 27 To God, I say, onely wise, be prayse through Iesus Christ for euer. Amen.

Written to the Romanes from Corinthus and sent by Phoebe, seruant of the Church, which is at Cenehea.

c This was a signe of amitie among the Iewes, which he willeth to be holy, is, that it come from a minde full of godly charitie.
2. Iohn. 10. d These be Markes to knowe the false apostles by.
e The worde signifyeth him that promisseth much and performeth nothing who seemeth also so to speake for thy profite, but doeth nothing lesse.
Act. 16. 1. phil. 2. 19.
1. Cor. 1. 14. f Or, receiver.
g Corinthus, Eph. 3. 20. eph. 3. 9. col. 1. 26. 2. tim. 1. 9. tit. 1. 2. 1. pet. 1. 27. h Both as touching the doctrine of the gospel, and also the calling of the Gentiles.

THE FIRST EPISTLE OF PAUL to the Corinthians.

THE ARGUMENT.

After that S. Paul had preached at Corinthus a yere & an halfe, he was compelled by the wickednes of the Iewes to saile into Syria. In whose absence false apostles entred into the Church, who being puffed vp with vaine glorie, & affectat eloquence, fought to bring into contempt the simplicitie which Paul vsed in preaching the Gospel. By whose ambition such factions and schismes sprang vp in the Church, that from opinions in policies & ceremonies they fell to false doctrine and heresies, calling into dout the resurrection from the dead, one of the chiefest points of Christian religion. Against these euils the Apostle proceedeth, preparing the Corinthians hearts, and eares with gentle salutations: but soone after he reprooueth their contentions and debates, their arrogancie & pride, and exhorteth them to concord & humilitie, setting before their eyes the spiriual vertue, and heavenly wisdom of the Gospel, which cannot be perswaded by worldly wit and eloquent reasons, but is reueiled by Gods Spirit, and so sealed in mens hearts. Therefore this saluation may not be attributed to the ministers, but only to God, whose seruants they are, & haue receiued charge to edifie his Church: wherein S. Paul behaued himselfe skilfully, building according to the foundation (which is Christ) and exhorteth others to make the ende proportionable to the beginning, taking diligent heed that they be not polluted with vaine doctrine, seeing they are the Temple of God, And as for those which doubted of his Apostleship, he sheweth them that he dependeth not on mans iudgement, albeit he had declared by manifest signes that he neuer sought his owne glory, neither yet how he might lue, but onely the glory of Christ: which thing at his

comming he would declare more amply, to the shame of those vaine glorious braggers, who sought them selues onely, and therefore suffered most horrible vices vnreproued and vnplished, as incest, contentions, pleadings before infidels, fornication, & such like, to the great slander of the Gospel. This done, he answereth to certaine points of the Corinthians letter, as touching single life, dutie of marriage, of discorde and disension among the married, of virginitic, and second marriage. And because some thought it nothing to be present at idole seruice, seeing in their heart they worshipped the true God, he warneth them to haue respect to their weak brethren, whose faith by that dissembling was hindred, and their consciences woided, which thing rather then he would do, he would neuer vse that libertie which God had giuen him. But forasmuch as pride, and selfwill was the cause of those great euils, he admoniseth them by the example of the lewes not to glory in these outward giftes, whose horrible punishment for the abuse of Gods creatures, ought to be a warning to all men to followe Christ vprightly, without all pollution and offence of others. Then he correcteth diuers abuses in their Church, as touching the behauiour of men, and women in the assemblies: of the Lordes supper, the abuse of the spiritual giftes, which God hath giuen to maintaine loue and edifie the Church: as concerning the resurrection from the dead, without the which the Gospel serueth to no vse. Last of all he exhorteth the Corinthians to relieue the poore brethren at Ierusalem, to perseuere in the loue of Christ, and well doing, sending his commendations, and wishing them peace.

CHAP. L

2 He praiseth the great graces of God shewed toward them, 10 Exhorting them to concord & humilitie. 19 He beateth downe all pride, and wisdom which is not grounded on God, 26 Shewing whom God hath chosen to confound the wisdom of the worlde.



Unto called to be an Apostle of IESVS CHRIST, through the wil of God, and our brother Sosthenes,

2 Unto the Church of God which is at Corinthus, to them that are sanctified in Christ Iesus, ^{2b} Saints by calling, with all that call on the name of the Lord Iesus Christ in euery place, both theyr Lorde, and ours:

3 Grace be with you, and peace from God our father, and from the Lord Iesus Christ.

4 I thanke my God alwayes on your behalfe for the grace of God, which is giuen you in Iesus Christ,

5 That in all things ye are made rich in him, in all kind of speech, and in all knowledge:

6 As the testimonie of Iesus Christ hath bene confirmed in you:

7 So that ye are not destitute of any gift: waiting for the appearing of our Lord Iesus Christ.

8 Who shall also confirme you into the day of our Lord Iesus Christ.

9 God is faithful, by whom ye are called vnto the fellowship of his Sonne Iesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Iesus Christ, that

ye all speake one thing, and that there be no dissensions among you: but be knit together in one minde, and in one iudgement.

11 For it hath bene declared vnto mee, my brethren, of you by them that are of the house of Cloe, that there are contentions among you.

12 Nowe this I saue, that euery one of you sayth, I am Pauls, and I am Apollos, and I am Cephas, and I am Chythes.

13 Is Christ deuided? was Paul crucified for you? either were ye baptized into the name of Paul?

14 I thanke God, that I baptized none of you, but Crispus, and Gaius,

15 lest any should saue, that I had baptized into mine owne name.

16 I baptized also the household of Stephaus: furthermoore knowe I not, whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the Gospel, not with wisdom of wordes, lest the crosse of Christ should be made of none effect.

18 For the preaching of the crosse is to them that perish, foolishnes: but vnto vs, which are saued, it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, & will cast away the vnderstanding of the prudent.

20 Where is the wise? where is the scribe: where is the disputer of this worlde? hath not God made the wisdom of this worlde foolishnes?

21 For seeing the world by wisdom knew not God in the wisdom of God, it pleased God by the foolishnes of preaching to saue them that beleue:

22 Seeing also that the Jewes require a signe, and the Grecians seeke after wisdom.

h Disagreeing in words in discordeth dissension of minde, whereof proceedeth repugnance of iudgement, which is ymother of schisme and heretic.

i Which was a vertuous woman and zealous of Gods glorie, and sought the quietnesse of the Church.

Ar. 18. 24. k Reade the annotation, Ar. 3. 16.

Ar. 18. 8. l This Gaius was Pauls hoste, in whose house also the Church was at Corinthus, Rom. 16. 23. there was yet another so called, which was of Derbe, & followed Paul, Ar. 20. 4.

m That is, chiefly & peculiarly.

Chap. 2. 13. gal 5. 4.

2. per. 1. 16. n As rhetoric, or arte oratoric.

o When men should attribute that vnto elo-

quence, which onely belonged to the power of God. Rom. 1. 16. Ia. 29. 14. p That is, the interpreter of the Lawe. q He that is so subtil in discussing questions: & herein Paul reprocheth euen the best learned, as though not one of them coule perceiue by his owne wisdom this mysterie of Christ reueiled in the Gospel. Mat. 12. 38.

Ar. 15. 9. s. 1. 4. 7. a Whome God hath separated from the rest of the world, purified, and giuen to his Sonne, that he might be in them, and they in him.

Rom. 1. 7. eph. 1. 1. col. 1. 22. 2. tim. 1. 9.

Tit. 2. 3. b Made holy by the free mercie and calling of God.

2. Tim. 2. 23. c Which is to acknowledge him to be verie God, to worship him, and seeke vnto him for helpe.

d For all the benefites which ye haue receiued by the Gospel.

Col. 1. 10 & 27. e As members of the same body which communicate with their head. f He commendeth those giftes in them, whose abuse after he doth reprove, as eloquence, philosophie, and their knowledge of Gods word. Philipp. 3. 20. 1. 2. 13. 1. 3. 13. & 5. 23. g For there is no condemnation to them that are grafted in Christ Iesus. Psal. 138. 8. 1. thess. 5. 24. Rom. 15. 5. philip. 3. 16.

23 But we teach Christ crucified vnto the Jewes, euen a stumbling blocke, & vnto the Grecians, foolishnes.

24 Vnto them which are called, both of the Jewes and Grecians we preach Christ, the power of God, and the wisdom of God.

25 For the foolishnesse of God is wiser then men, and the weakenesse of God is stronger then men.

26 For bicthie, pou see your calling, how that not many wise men after þe flesh, nor many mightie, nor many noble are called.

27 But God hath chose þe foolish things of the world to confound the wise, and God hath chose the weake things of the world, to confound the mightie things.

28 And vile things of the world & things which are despised, hath God chose, & things which are not, to bring to nought things which are.

29 That no flesh should reioyce in his presence.

30 But we are of him in Christ Iesus, who of God is made vnto vs wisdom & righteousness, and sanctification, and redemption.

31 That, according as it is written, He that reioyceth, let him reioyce in the Lord.

CHAP. II.

1 He putteth for example his manner of preaching, which was according to the tenor of the Gospell.

2 Which Gospell was contemptible and hid to the carnal, and againe honourable and manifest to the spiritual.

3 And I, brethren, when I came to you, came not with excellency of words, or of wisdom, shewing vnto you the testimonie of God.

4 For I esteemed not to know any thing among you, saue Iesus Christ, & him crucified.

5 And I was among you in weakenes, & in feare, and in much trembling.

6 Neither stode in word, and my preaching in the enticing speache of mans wisdom, but in plaine evidence of the Spirit and of power.

7 That your faith should not be in the wisdom of men, but in the power of God.

8 And we speake wisdom among them that are perfect: not the wisdom of this world, neyther of the princes of this world, which come to nought.

9 But we speake the wisdom of God in a mystery, euen þe hid wisdom, which God had determined before the world, vnto our glorie.

r He speaketh in the person of the wicked, who contrary to their conscience rather attribute these things to God, then acknowledge their owne follie & weakenesse.

s According as the world termeth wise men, t Which are in mans iudgement almost nothing, but taken for abiectes & cast-aways.

u Esteemed and in reputation.

x Thus he calleth man in contempt, & to beat downe his arrogancie.

Here. 9. 24. 2 cor. 10. 17. y That is, attribute all things to God with thanksgiving.

Chap. 1. 17. Or, myserie.

a That is, where the Gospell, whereby God doeth manifest himself to the world, or whereof God is the author, and witness.

Or, I thought nothing worthy to be knowne.

Act. 18. 1.

b Herein appeareth his great modestie, who was not glorious but abiect & humble, nor full of vaine boastings and arrogancie, but with feare and trembling set forth the mightie power of God.

Chap. 1. 17. 2. pet. 1. 16. Or, heavenly, or divine.

c They whose vnderstandings are illuminate by faith, acknowledge this wisdom, which the world calleth follie.

d The world is here taken for them, whom either for wisdom, riches or power, men do esteeme.

8 worlde hath knownen: for had they knownen it, they would not haue crucified the Lord of glorie.

9 But as it is written, The things which eye hath not seene, neither care hath heard, neither came into mans heart, are, which God hath prepared for them that loue him.

10 But God hath reuelled them vnto vs by his Spirit: for the Spirit searcheth all things, yea, the deepe things of God.

11 For what man knoweth the things of a man, saue þe spirit of a man, which is in him: euen to the things of God knoweth no man, but the Spirit of God.

12 Nowe we haue receiued not the Spirit of the worlde, but the Spirit, which is of God, that we might knowe the things that are giuen to vs of God.

13 Which things also we speake, not in the words which mans wisdom teacheth, but which the holy Ghost teacheth, comparing spiritual things with spiritual things.

14 But the natural man perceiueneth not the things of the Spirit of God: for they are foolishnes vnto him: neither can he know them, because they are spiritually discerned.

15 But he that is spiritual, discerneth all things: yet he him selfe is not iudged of no man.

16 For who hath knowen the mind of the Lord, that hee might instruct him? but we haue the minde of Christ.

by nature. 1 All the benefites of God in Iesus Christ, Chap. 1. 17. 2. pet. 1. 16. m As that which we teache is spiritual, so our kinde of teaching must be spiritual, that the wordes may agree with the matter. n Whose knowledge and iudgement is not cleared by Gods spirit. Prom 27. 19. o For the truth of God is not subiect to the iudgement of man. Isa. 40. 13. wif. 9. 13. rom. 11. 34. p That is, Chalkes Spite, Iohn. 16. 13. rom. 8. 9.

CHAP. III.

3 Paul rebuketh the fettes and authours thereof.

7 No man ought to attribute his saluation to the ministers, but to God.

10 That they beware of erroneous doctrines.

11 Christ is the foundation of his Church.

16 The dignitie and office both of the ministers, and also of all the faithfull.

1 And I could not speake vnto you, brethren, as vnto spiritual men, but as vnto carnal, euen as vnto babes in Christ.

2 I gaue you milke to drinke, and not meate: for ye were not pet able to beare it, neither pet now are ye able.

3 For ye are pet carnall: for where as there is among you enuying, & strife, & diuisions, are ye not carnall, and walke as men?

4 For when one saith, I am Pauls, & another, I am Apollos, are ye not carnall?

5 Who is Paul then? who is Apollos, in maner and

That is, vnto the Jewes, euen a stumbling blocke, & vnto the Grecians, foolishnes.

f He calleth Iesus the mightie God, ful of true glorie and maiestie, whom Dauid also calleth the King of glory, Psal. 24. 7. & Steuen nameth him the God of glorie, Act. 7. 2. and hereby appeareth the diuinitie of Christ, & coniunction of two natures in one person.

Isa. 64. 4. g Man is not able to thinke Gods prouidēce towards his.

h For he is one God with the Father and the Sonne.

i Mans minde, which vnderstandeth & iudgeth.

k We are not moned with that Spirit, which teacheth things wherewith the worlde is delighted, and which men vnderstand

a Being ingrafted in Christ by faith, we begin to moue by his Spirit, and as we profite in faith, we grow vp to a ripe age. And here let him take heede that teacheth, least for diuisions, are ye not carnall, and walke as men? payson: for milke and strong meate in effect are one, but in maner differ.

in cōcē and but fornc.

He chargeth them with two faultes: the one, that they attributed to much to the ministers, and the other, that they preferred one minister to another.

Psal. 62. 12. gal. 6. 5.

c So made by his grace.

d He reprooueth the ministers of Corinth, as teachers of curious doctrines and questions.

e Or the time: which is, when the light of the truth shall expell the darknes of ignorance, then the curious ostentation of mans wisdom shall be brought to nought.

f By the tryall of Gods Spirit.

g Both his labor and reward.

h He reprooueth them not as false apostles, but as curious teachers of human sciences, as they which loathing at the simplicitie of Gods word, preach philosophical speculations.

i As touching his life, if he holde fast y^e fundation.

Chap. 6. 19. 2. cor. 6. 16. Iob 5. 13.

k When they themselves are entangled in the same snares, which they laid for others.

Psal. 94. 11.

but d ministers by whom pe helued, and as the Lord gaue to euery man?

6 I haue plantid, Apollos waterd, but God gaue the increase.

7 So then, neither is he that planteth, any thing, neither he that watereth, but God that giveth the increase.

8 And he that planteth, & he that watereth, are ^{one} one, * and euery man shall receive his wages, according to his labour.

9 For we together are Gods labourers: pe are Gods husbandie, & Gods building.

10 According to y^e grace of God giuen to me, as a skillfull master builder, I haue laide the fundation, & another buildeth thereon: but let euery man ^d take heed how he buildeth upon it.

11 For that fundation can no man lay, then that which is layde, which is Iesus Christ.

12 And if any man build on this fundation, gold, silver, precious stones, timber, hape, or stubble,

13 Euery mans worke shall be made manifest: for the ^d day shall declare it, because it shall be reuieled by the ^f fire: and the fire shall trie euery mans worke of what sort it is.

14 If any mans worke, y^e he hath builde vpon, abide, he shall receive wages.

15 If any mans worke burne, he shall s^e lose, but he ^b shall be safe him selfe: nevertheless yet as it were by the fire.

16 * Knowe ye not that pe are the Temple of God, and that the Spirit of God dwelleth in you?

17 If any man destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which pe are.

18 Let no man deceiue himselfe. If any man among you seeme to be wise in this worlde, let him be a foole, that he may be wise.

19 For the wisdom of this worlde is foolishnes with God: for it is written, * He catcheth the wise * in their owne craftures.

20 * And again, The Lord knoweth that the thoughts of the wise be vaine.

21 Therefore let no man ^{reioice} reioice in men: for all things are poures.

22 Whether it be Paul, or Apollos, or Cephas, or the worlde, or life, or death: whether they be things present, or things to come, euen all are poures.

23 And ye Christs, and Christ Gods.

L^e t a man to thinke of vs, as of the ministers of Christ, & disposers of the secrets of God.

2 And as for the rest, it is required of the disposers, that euery man be found faithfull.

3 * As touching me, I passe verie litle to be iudged of you, or of ^m mans iudgements: no, I iudge not ^b mine owne self.

4 For I ^c know nothing by ^d my self, yet am I not thereby iudged: but ye that iudgeth me, is the Lord.

5 Therefore I iudge nothing before the time, vntill the Lord come, who will lighten things that are hid in darknes, & make the counsels of the hearts manifest: and then shall euery man haue prayse of God.

6 Now these things, brethren, I haue figuratiuely applyed vnto mine owne selfe and Apollos, for your sakes, that ye might learne ^e by vs, that no man presume above that which is written, that one shal not agaynst another for any mans cause.

7 For who ^{separateth} the ^z what hast thou, that thou hast not receiued? if thou hast receiued it, why reioicest thou, as though thou haddest not receiued it?

8 Now pe are full: now pe are made rich: pe reigne as Kings without vs, & would to God ye did reioice, that we also might reigne with you.

9 For I thinke that God hath set forth vs to death: for we are made a galling stocke vnto the worlde, and to the Angells, and to men.

10 We are ^h fooles for Christs sake, and ye are wise in Christ: we are weake, and ye strong: pe are honourable, and we are despised.

11 Vnto this houre we both hunger, & thirst, and are naked, and are buffeted, and haue no certaine dwelling place,

12 * And labour, working with our owne handes: we are reuiled, & yet we blese: we are persecuted, and suffer it.

13 * We are euil spoken of, & we ^{pray} pray: we are made as the filth of the worlde, the of knowing of all things, vnto this time.

14 I write not these things to shame you, but as my beloued children I admonish you.

15 For though ye haue ten thousand instructors in Christ, yet haue ye not manie fathers: for in Christ Iesus I haue begotten you though y^e Colyri.

16 Wherefore, I pray you, be ye followers of me.

17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, & faithfull in the Lord, which shall put you in ^{remembrance} remembrance of my waies in Christ as I teache euerie where in euerie Church.

18 Some are puffed by as though I would not come to you,

a As it is a thing intolerable to contemne the true ministers of God, so it is greatly reprehensible to attribute more vnto them then is meete.

Mat. 7. 1, 2.

** Greeke, mans day*

b Whether I haue great giftes or litle, few or manie.

c For as I do not knowe, whereby I should take a nie occasion of glorie: so I am certaine that before God another maner of iustice is requi- red.

d Concerning mine officing.

Met. 7. 1. rom. 2. 1.

e By our example.

f To wit, from other men and preferreth theed g To diminish his authoritie they objected, that he was not made an Apostle by Christ, but afterwards.

h By this bitter taunting in ab- thirft, it sting him selfe and exalting the Corinthians, he maketh them ashamed of their vaine glorie.

Act. 20. 34. 1. thess. 2. 9. 2. thess. 3. 8. Mat. 5. 44. luke. 23. 34. act. 7. 60.

** Or, ye gentle words.*

** Or, pedagogues and schoolmasters.*

1 After that he had described the office of a true Apostle, 3 Seeing they did not acknowledge him such one, 4 He appealeth to Gods iudgement, 7 Beating downe their glory which hindered them to prayse that, which they disprayed in him. 16 Hee sheweth what he requireth on their part, and what they ought to looke for of him at his retorne.

i Forasmuch as they had so sone forgotten.

CHAP. IIII.

11. 18. 21. & 19. 21. *sam.* 4. 15. k That is, what-soeuer giftes we haue receyued of God to this end, y he may reigne among vs. l Of the holic Ghost.

a Who would thinke that you would suffer that mischiefe unpunished, which y most barbarous abhorre to speake of. *Leuit.* 18. 8. *Col.* 2. 5. b Having nowe receiued the Gospel. c My wil and consent. d With inuocation of Gods name, as becometh the which procure y Lords busines and not their owne. *1. Timot.* 1. 20. e Which is, to be as an heathen man and publicane. f For being wounded with shame and sorrow, his flesh or olde man shall dye; and the Spirit or new man shall remaine a liue and enioye the victorie in that day when the Lord shall iudge the quicke and dead. *2. Cor.* 4. 18. *1. Pet.* 4. 6. g Seeing you suffer such monstrous vices among you. *Gal.* 5. 9. h As euerie man particularly is pure, so y whole Church in general may be pure. *Mat.* 18. 17. *2. thess.* 3. 14. i But he ment of those that were conuersant in the Church, whom they ought by discipline to haue corrected: for as touching strangers they ought by all meanes godly to win them to Christ. k Who to please both parts would be present at idole seruice, and yet profess the Gospel. l Vnto whome the ecclesiastical discipline doeth not stretch. m Which are subiect to Gods word, and to the discipline of the Church.

19 But I will come to you hoistly, * if the Lord will, and will knowe, not the speache of them which are puffd by, but the power.
20 For the kingdom of God is not in word, but in power.
21 What wil ye? shal I come vnto you with a rodde, or in loue, and in p spirit of inuincenes?

CHAP. V.

1 He reproveth sharply their negligence in punishing him that had committed incest, 3 Vnto willing them, 9 And see wickednes.

I T is heard certainly that there is fornication among you, and such foule nation as is not once named among the Gentiles, * that one should haue his fathers wife.
2 And ye are puffd by and haue not rather sorrowed, that hee which hath done this deed, might bee put fro among you.
3 * For I breely as ableat in body, but present in spirite, haue determined al ready as though I were present, that hee that hath thus done this thing,
4 When ye are gathered together, and my spirit, d in the name of our Lord Jesus Christ, that such one, I say, by the power of our Lord Jesus Christ,
5 * Be deliuered vnto Satan, for the destruction of the flesh, p the spirit may be sanctured in the day of the Lord Jesus.
6 Your reioycing is not a good: * know ye not that a litle leauen leaeneth the whole lump?
7 Purge out therefore p old leauen, that ye may be a newe lump, b as ye are vnkneuenes: for Christ our Pasche is sacrificed for vs.
8 Therefore let vs keepe the feast, not w olde leauen, neither in the leauen of malitiousnes and wickednes: but with the vnkneuened bread of spinceritie and truth.
9 I wote vnto you in an Epistle, * that ye should not companie together with fornicators,
10 And not altogether with the sodomitators of this world, or with the concetous, or with extortioners, or with idolaters: for then ye must go out of the world.
11 But now I haue written vnto you, that ye companie not together: if any that is called a brother, be a fornicator, or concetous, or k an idolater, or a rascal, or a drunkard, or an extortioner, with such one eate not.
12 For what haue I to do, to iudge them also, which are I without? do ye not iudge them that are m without?

13 But God hidgeth the that are with out. But away therfore from among your felices that wicked man.

CHAP. VI.

1 He rebuketh them for going to lawe together before the Heathen. 7 Christians ought rather to suffer. 13 He reproveth the abuse of Christian libertie, 15 And sheweth that we ought to serue God purely both in body, and in soule.

I D are aine of you, hauing busines: are iudged another, bee iudged vnder the vniuit, and not vnder the Saints?
2 * Do ye not knowe, that the Saintes shal iudge the world? If the world then shal bee iudged by you, are ye vnwitty to iudge the smallest matters?
3 Knowe ye not that we shal iudge the Angels: how much moze things that pertaine to this life?
4 If then ye haue iudgements of things pertaining to this life, e set by them which are d least esteemed in p Church,
5 I speake it to your shame. Is it so p there is not a wise ma among you? no not one, that can iudge betwene his brethen?
6 But a brother goeth to lawe with a brother, and that vnder the infidels.
7 Nowe therefore there is vterly p a fault among you, because ye go to lawe one with another: * why rather suffer ye not wrong? why rather iustice ye not harme?
8 * Nay, ye pour felices e do wrong, and do harme, and that to your brethen.
9 Knowe ye not that the vnrighetous shal not inherite the kingdome of God? Be not deceiued: * neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggers,
10 Nor thieues, nor couctous, nor drunkards, nor railers, nor extortioners shal inherite the kingdome of God.
11 And such were * some of you: but ye are washed, but ye are sanctified, but ye are iustified in the name of the Lorde Jesus, and by the Spirit of our God.
12 * All f things are lawfull vnto me: but all things are not profitable. I may doe all things, but I wil not be brought vnder s the power of any thing.
13 Meates are ordeined for the bellie, and the bellie for the meate: but God shall destrop both it, & them. Now the body is not for fornication, but for the Lord, and the Lord for the bodie.
14 And God hath al ready raised by p Lord, & shal raise vs by his power.
15 Knowe ye not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an h harlot? God forbid,
things which we can not want. h They abused meates, both in that they offended others thereby, & also provoked their owne lusts to vnclanness. i God will be Lord both of y soule and body. *Rem.* 6. 5. k Whereby he signifieth, that both we shal see the glorie of the resurrection of the iust, and also that dignitie and priuiledge whereby we be made the members of Christ.

*Or, iudges and magistrats, which are infidels.
a He calleth the vniuit, whose ouer are not sanctified in Christ. *VV* 3. 8.
b Who are now apostlates & deuils. *Mat.* 25. 41.
c That is, make them iudges.
d If ye so burne with desire to pleade, keepe a court among your felices, and make the least esteemed your iudge: for it is most easie to iudge betwene brethen.
*Or, impotencie of minde.
Mat. 5. 39. *Lu.* 6. 29. *rom.* 12. 19. *1. Thss.* 4. 6.
e He doeth not reprove the godly, which with a good conscience vseth the magistrats to defend his right, but condemneth hated, grudges and desires of reuengence. *Ephes.* 5. 35. *1. Tim.* 1. 9. *10. Eph.* 2. 12. *1. Tim.* 3. 3. *1. Pet.* 4. 3. *Chap.* 10. 23. *reclm.* 3. 27.
f Here he speakeeth of things in differēt of their nature, and first as touching carnal libertie. g For we are subiect to those

In this world there is nothing but mere vanity. d Which only appertaine to this present life. **¶** And he is deuided, meaning in to diuers cares. e She may attein vnto it sooner then ſhe other, becauſe ſhe is with out cares. f Seeing S. Paul could binde no mans conſcience to ſingle life, what preſumption is it, y^e anie other ſhould do it? g That is, ſhe ſhould marrie to auoide fornication. h Meaning, ſhe is fully perſuaded that ſhe hath no neede. i For the fathers will dependeth on his childrens in this point: in ſo much as he is bound to haue reſpect to their infirmitie, neither can he iuſtly require of them ſinglenes, if they haue not y^e gift of God ſo to liue k And more comodious for his children in preferring them from cares. l Of matrimonie, Rom. 7. 2. 1. Theſſ. 4. 8.

though they reioyced not: & they that haue, as though they poſſeſſed not: **31** And they that vie theſe worlde, as though they vied it not: for the^r facion of this world goeth away. **32** And I would haue you without care. e he vniuerſed careth for the things of the Lord, he may pleaſe the Lord: **33** But he that is married, careth for the things of the^r world, howe he may pleaſe his wife. **34** There is difference alſo betwene a virginie and a wife: the vniuerſed woman careth for the things of the Lord, that ſhee may be holp, both in body & in ſpirit: but he that is married, careth for the things of the world, howe ſhe may pleaſe her husband. **35** And this I ſpeake for your owne conſcience, not to tangle you in a ſnare, but that ye ſolow that, which is honeſt, and that ye may cleaue ſalt vnto the Lord without ſeparation. **36** But if any man thinke y^e it is vncomeſly for his virginie, if the paſſe the flourye of her age, and ſe neede to require, let him do what he wil, he ſinneth not: let them be married. **37** Heuert heles he^r that ſtandeth firme in his heart, that he hath no neede, but hath power ouer his owne will, and hath y^e decreed in his heart, that he wil keepe his virginie, he doth wel. **38** So then he that giueth her to marrie age, doeth wel, but he that giueth her not to marriage, doeth^r better. **39** The wife is bound by the^r Lawe, as long as her husbande^r liueth: but if her husbande be dead, ſhe is at libertie to marrie with whom ſhe wil, onely in the Lord. **40** But he is moze bleſſed, if ſhe ſo abide, in my iudgement: & I thinke that I haue alſo the Spirit of God.

CHAP. VIII.

1 He rebuketh them that uſe their libertie to the ſlander of other, in going to the idolatrous ſacrifices, 9 And ſheweth howe men ought to behaue them toward ſuch as be weak.

AND as touching things ſacrificed vnto idoles, we knowe that we al haue knowledge: knowledge p^rſeſſeth by, but loue edifieth. **2** Now, if any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to knowe. **3** But if any man lone God, the ſame is knowne of him. **4** Concerning therefore meate ſacrificed vnto idoles, we knowe that an idole is nothing in the world, and that there is none other God but one. **5** For though there be that are called gods, whether in heauen, or in earth, (as there be many gods, and many lords) **6** Yet vnto vs there is but one God, which is the Father, of whom are all

things, and we in him: And^r our Lord Ieſus Chriſt, by whom are al things, and we by him. **7** But euery man hath not knowledge: for ſome hauing^r conſcience of y^e idole, until this houre, eat as a thing ſacrificed vnto the idole, and ſo their conſcience being weake, is deſiled. **8** But meate maketh not to be acceptable to God: for neither if we eate, haue we the^r more: neither if we eate not, haue we the leſſe. **9** But take heede leaſt by any meanes this^r powder of yours be an occaſion of falling to them that are weake. **10** For if any man ſee thee which haſt knowledge, ſit at table in the idoles temple, ſhal not y^e conſcience of him which is weake, be^r boldened to eate thoſe things which are ſacrificed to idoles? **11** And though thy knowledge ſhal the^r weake brother peruiſh, for whom Chriſt died. **12** Now when ye ſinne ſo againſt the brethren, and wound their weake conſcience, ye ſinne againſt Chriſt. **13** Wherefore if meate offend my brother, I wil eate no fleſh while y^e world ſtandeth, that I may not offende my brother.

CHAP. IX.

1 He exhorteſh them by his example to uſe their libertie to the edification of other. 24 To runne on forth in the courſe that they haue begun.

AND I not an Apoſtle: am I not free? haue I not ſene Ieſus Chriſt our Lord: are ye not in my worke in the Lord? **2** If I be not an Apoſtle vnto other, yet doubtles I am vnto you: for ye are the^r ſeale of mine Apoſtolicthip in the Lord. **3** App^r deſe to them^r that examine me, in this, **4** Haue we not power to eate, and to drinke? **5** We haue we not power to^r leade about a wife being a^r ſiſter, as well as the reſt of the Apoſtles, and as y^e brethren of the Lord, and Cephas? **6** We I ſonely & Barnabas, haue not we power^r not to worke? **7** Who goeth a worrefare any time at his owne coſt: who planteth a vine- parde, and eateth not of the fruit thereof: or who feedeth a ſtocke, and eateth not of the milke of the ſtocke? **8** Say I theſe things according to man^s ſaith not the Law the ſame alſo? **9** For it is writen in the Lawe of Moſes, Thou ſhalt not muſſel y^e mouth of the oxe that treadeth out the cogne: doth God take care for oxen? **10** Either ſaith he it not altogether for our ſakes: for our ſakes no doubt it is writen, that he which careth ſhould care in hope: & that he y^e theſtly in hope, ſhould be partaker of his hope. **11** If wee haue ſowen vnto you ſpiritual things, is it a great thing if we reape your carnal things?

John. 13. 13. chap. 12. 3. d In that they thought y^e meate offered vp to the image, not to be pure, and therefore could not eate it w^o good conſcience. e This abundance and want is referred to ſpiritual things, Rom. 14. 17. **¶** Or, libertie in things indifferent. **¶** Greek, builded up. f By thine example without anie ground of doctrine. Rom. 14. 5. g Which careth againſt his conſcience, or in doubt. Rom. 14. 21.

a Of the libertie y^e God hath giue vs touching our warde things. **¶** Or, taught. b This he ſpeaketh in their perſon which bragged ſo much of their libertie, ſaying that an image amongs al things that are made, is of no force. c Which being idols, yet are eſteemed of men as Lords and Seignours.

a I Nede no further declaration, but ſworks that I haue wrought among you. b And cal into doubt mine office. c On the church charges. d The Apoſtles led their wiues about with the^r. e A faithful and Chriſtian wife. **¶** Or, conſins. f Whether they might not as lawfully liue^r out labouring for their liuing with their owne hands, as other Apoſtles. Deut. 25. 4. 1 Tim. 5. 18. g Had God reſpect properly to the oxen the ſelues when he made this lawe, and not rather vnto men? **¶** Rom. 15. 27.

h To line on other mens charges?
Or, take in worth. Deut. 18. 1.
 i For that part that was burnt, was deuoured of y altar, and the other was due vnto the Priests by the law.
 k For now you haue no noult cause against me, seeing that I preached the Gospel freely vnto you.
 l Scing he is charged to preach, he must willingly and earnestly follow it: for if he do it by constraint, he doeth not his due tie.
 m That he be not chargeable to them vnto who I preach, seeing that they thinke that I preach for gaines.
Act. 16. 3. gal. 2. 3.
 n Assouching the ceremonies.
 o In things indifferent, as eating of meates, obseruation of feastes & daies, and such like, he fashioned him self to men in such sort as he might best gaine them to Christ.
 p That is, kepeth a strait diet, and refraineth from such things as might discomper his bodie.
 q Or, olde man which rebelleth against the spirit.
 r Let he should be reponed of men when they should see him doe contrarie, or contemne that thing which he taught others to do.

12 **F**athers with you be partakers of this power, are not we rather neuer theles, we haue not vied this power: theles, we suffer al things, that we should not hinder the Gospel of Christ.
 13 **D**o ye not knowe, that they which minister about the holy things, eate of the things of the Temple? & they which waite at the altar, are partakers with the altar?
 14 **S**o also hath the Lorde ordeined, that they which preach the Gospel, should liue of the Gospel.
 15 **B**ut I haue used none of these things: neither wore I these things, that it should be so done vnto me: so it were better for me to die, then that any man should make me partaker of reioyng baue.
 16 **F**or though I preach the Gospel, I haue nothing to reioyce of: for necessity is laid upon me, and wo is vnto me, if I preach not the Gospel.
 17 **F**or if I do it willingly, I haue a reward: but if I do it against my will, I stand in the dispensation is committed vnto me.
 18 **W**hat is my reward then? verely that when I preach the Gospel, I make the Gospel of Christ free, that I abuse not mine authoritie in the Gospel.
 19 **F**or though I be free from all men, yet haue I made my selfe seruant vnto all men, that I might winne the mo.
 20 **A**nd vnto the Jewes I become as a Jew, that I may winne the Jewes: to them I am vnder the Law, as though I were vnder the Law, that I may winne them that are vnder the Law:
 21 **T**o them that are without Lawe, as though I were without Lawe (when I am not without Lawe as pertaining to God, but am in the Law through Christ) that I may win them that are without Lawe.
 22 **T**o the weak I become as weak, that I may winne the weak: I am made all things to all men, that I might by all means saue some.
 23 **A**nd this I do for the Gospels sake, that I might be partaker thereof with you.
 24 **K**now ye not, y they which runne in a race, runne all, yet one receiveth the price: so runne, that ye may obtaine.
 25 **A**nd euery man that poureth himselfe out, absteineth from all things: & they do it to obtaine a corruptible crowne: but we for an incorruptible.
 26 **I**f therefore so runne, not as uncertainly: so fight I, not as one that beatech the aire.
 27 **B**ut I beate downe my body, and bring it into subiection, least by any means after that I haue preached to other, I myselfe should be reponed.

CHAP. X.

He seareth them with the examples of the Jewes, that they put not their trust carnally in the graces of God, & exhorting them to flee al idolatry, as absence of their neighbour.

Moreouer, brethren, I would not that ye should be ignorant, that all our fathers were vnder the cloude, and al passed through the sea: And were al baptized vnto Moses, in the cloude, and in the sea, And did al eate the same spiritual meat, And did al drinke the same spiritual drinke (for they dranke of the spirituall Rocke that followed them: and the Rocke was Christ.) But with manie of them God was not pleased: for they were ouertrowed in the wilderness. Now these are ensamples to vs, to the intent that we should not lust after euil things as they also lusted. Neither be ye idolaters as were some of them, as it is writen, The people sate downe to eate and drinke, and rose late to play. Neither let vs committe fornication, as some of them committed fornication, and sel in one day thre and threty thousand. Neither let vs tempt Christ, as some of them also tempted Christ, as some of them also tempted him, & were destroyed of serpents. Neither murmur ye, as some of they also murmured, & were destroyed of the destroyer. Now al the things came into them for ensamples, and were writen to admonish vs, by whom the endes of the world are come. Wherefore, let him that thinketh hee standeth, take heed lest he fall. There hath no temptation taken you, but such as appertaineth to man: and God is faithfull, which will not suffer you to be tempted aboue that you be able, but will euen giue the issue with the temptation, that ye may be able to beare it. Wherefore my beloved, flee from idolatry. I speake as vnto them which haue vnderstanding: iudge ye what I say. The cup of blessing which we blees, is it not the communion of the blood of Christ? The bread which we breake, is it not the communion of the bodie of Christ? For we are manie, are one breade and one bodie, because we al are partakers of one bread. Behold Israel which is after the flesh: I vouch to execute his iudgement to the vtter destruction of the wicked, i Howe God will plague vs, if we be subiect to the like vices. k Or, latter dayes of Christs comming. l He that led you into this tentation, which cometh vnto you either in prosperitie or aduersitie, or for your finnes past, will turne it to your comodic, & deliuer you. *Or, thanksgiuing.* m Or, prepare to this holy vie with prayse & thanksgiuing. n The effectual badge of our conjunction & incorporation w Christ. o If we that are many in number, are but one body in effect, ioyned without head Christ, as many comes make but one loafe, let vs renounce idolatry which doth separate our vnite. p Which is gouerned according to the ceremonies of the lawe.

Exod. 13. 21. nom. 9. 18. Exod. 14. 16, 22, a Moses being their guide or minister, or as some reade, they were baptized vnto Moses law, others, by Moses Exod. 16. 15. b That is, Manna which was the outward signe or Sacrament of y Spiritual grace c They ate the same meate that we do, because y substance of theirs and our Sacraments is al one. Exod. 17. 6. nom. 20. 10, 11. d That is, signified Christ as all Sacraments do. Nom. 26. 65. Nom. 11. 4 & 26. 64. psal. 106. 14. Exod. 32. 6. e Because here by occasion was taken to forget God, & commit idolatry, therefore these indifferent things are coited idolatry. Nom. 25. 9. f Moses readech foure and twentie thousand, which declareth an infinit nuber. g Who was their leader, and was called the Angel of God. Nom. 21. 6. psal. 106. 14. Nom. 14. 37. h Meaning either the good or euil age, whose miserie God vouch to execute in the vtter destruction of the wicked. i Howe God will plague vs, if we be subiect to the like vices. k Or, latter dayes of Christs comming. l He that led you into this tentation, which cometh vnto you either in prosperitie or aduersitie, or for your finnes past, will turne it to your comodic, & deliuer you. m Or, prepare to this holy vie with prayse & thanksgiuing. n The effectual badge of our conjunction & incorporation w Christ. o If we that are many in number, are but one body in effect, ioyned without head Christ, as many comes make but one loafe, let vs renounce idolatry which doth separate our vnite. p Which is gouerned according to the ceremonies of the lawe.

are not they which eat of the sacrifices, partakers of the altar?

19 What say I then? y^e the idole is any thing? or that that which is sacrificed to idoles, is any thing?

20 Nay, but y^e these things which the Gētiles sacrifice, they sacrifice to devils, & not unto God: and I would not that ye should haue a fellowship with the devils.

21 Ye cannot drinke the cup of the Lord, and the cup of the devils. Ye can not be partakers of the Lords table and of the table of devils.

22 Do we prouoke y^e Lord to anger? are we stronger then he?

23 * All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man seeke his owne, but euery man anothers wealth.

25 Whatsoeuer is solde in the^r shambles, eate ye, and make no question for conscience sake.

26 * For the earth is the Lords, and all y^e therein is.

27 If any of them which beleue not, eal pou to a feast, and if ye wil go, whatsoeuer is set before you, eate, asking no question for conscience sake.

28 But if any man say vnto you, This is sacrificed vnto idoles, eate it not, because of him that shewed it, and for the conscience (for the earth is the Lordes, and all that therein is)

29 And the conscience I say, not thine, but of that other: for why should my libertie be condemned of another mans conscience?

30 For * if I through Gods benefite bee partaker, why am I euil spoken of, for that wherefore I giue thanks?

31 * Whether therefore ye eate or drinke, or whatsoeuer ye do, do all to the glorie of God.

32 Giue none offence, neither to y^e Jewes, nor to the Grecians, nor to the Church of God:

33 Euen as I please * All men y^e in all things, not seeking mine owne profit, but the profit of many, that they might be saved.

CHAP. XI.

He rebuketh the abuses which were crept into their Church, 4. As touching prayer, prophesying, 18 And manshing the Lords supper, 23 Bringing them againe to the first institution thereof.

1 **B**E * ye the followers of me, euen as I am of Christ.

2 Now, brethren, I commend you, that ye remember * all my things, and kepe the ordinances, as I deliuered the to you.

3 But I wil that ye knowe, that Christ is the * head of euery man: & the man is the womans head: & God is Christs head.

4 Euery man * praying or * prophesying

hanting any thing on his head, y^e dishonoureth his head.

5 But euery woman that prayeth or * prophesieth bare headed, dishonorieth her head: for it is euen one verie thing, as though she were shauen.

6 Therefore if the woman be not couered, let her also be shorne: and if it be shame for a woman to be * shorne of shauen, let her be couered.

7 For a mā ought not to couer his head: forasmuch as he is the * image & glorie of God: but the womā is the * glorie of the man.

8 For of the man is not of the woman, but the woman of the man.

9 * For the man was not created for the womans sake: but the woman for the mans sake.

10 Therefore ought the woman to haue y^e power on her head, because of y^e Angels.

11 Nevertheless, neither is y^e man without the woman, neither the woman without the man in the^r Lord.

12 For as the woman is of the man, so is the man also by the woman: but all things are of God.

13 Judge in your selues, Is it comely y^e a woman pray vnto God vncouered?

14 Doeth not nature it selfe teach you, that if a man haue long^r haire, it is a shame vnto him?

15 But if a woman haue long haire, it is a praise vnto her: for her haire is giuen her for a couering.

16 But if any man list to be contentions, we haue no such custome, neither the Churches of God.

17 I Now in this y^e I declare, I praise you not, that ye come together, not with profit, but with hurt.

18 For first of all, when ye come together in the Church, I heare that there are dissensions among you: and I beleuee it to be true^m in some part.

19 For there must be^a heresies euen among you, that they which are approved among you, might be knownen.

20 When ye come together therefore into one place, this is not to eat the Lords supper.

21 For euery man when they shoulde eate, taketh his owne supper afore, and one is hungrie, and another is drunke.

22 Haue ye not houses to eat & to drinke in? despile ye y^e Church of God, & shame them that haue not: what that I say to you? shal I praise you in this? I praise you not.

23 For I haue reieined of the^e Iorde that which I also haue deliuered vnto you, to wit, That the Iorde Iesus in the night that he was betrayed, tooke bread:

24 * And when he had given thanks, he brake it, and sayde, Take, eate: this

only to beare authoritie in the Church.

This tradition was obserued according to the time and place that all things might be done in comelines and to edification. c Reade chap. 14. 34.

^a Or, powled. Gen. 1. 26. & y. 1. and 9. 6. col 3. 10.

^d The image of Gods glorie, in whom his maiestie and power shine concerning his authoritie.

^e Or receiueh her glorie, in commendation of man, & therefore is subiect.

^f Gen. 2. 18, 22. I Some thing to couer her head in signe of subiection.

^g To whom they also shewe their dissolution, and not onely to Christ.

^h Who is author and mainteiner of their mutuall concordie.

ⁱ For as God made the womā of man, so now is man multiplied by y^e woman.

^k As women vse to weare.

^l For God hath giuen to woman longer haire the vnto man, to the end she shoulde truste it vpon her head, where by she declareth that the must couer her head.

^m Not that al were so, but the most part.

ⁿ Gods Church is not onely subiect to dissension as touching orders & maners, but also to heresies as touching doctrine.

^o Who ought

Mat. 26. 26. mar. 14. 22. Luke. 2. 19.

q Which is to assemble in that company where idoles are called vpon.

Chap. 6. 12. eccles. 37. 27.

r For in those dayes they were accustomed to sel certeine of y^e flesh of beasts sacrificed, in the shambles, and turned the money to y^e Priests profite.

s Or, dout not. Psalme. 24. 1.

t We must take heed that through our abuse, our libertie be not condemned.

u If by the benefite of God I may eat any kind of meat, why should I by my default cause this benefite to be euil spoken of?

x That is, the infirme.

y Which are indifferent.

3. The ff. 39. Or, in all things remember me.

Eph. 5. 23. a This is referred to common prayer, & preaching: for although one speake, yet the action is common, so that the whole Church may be said to pray or preach.

^a Or, preaching.

p Signifying the manner of his death, when his bodie should, as it were, be torne & broken with most grievous torments (albeit not as y^e thighes were) the which thing the breaking off bread, as a figure, doth most luely represent.

q By perverting the true & pure use of the same. 2. Cor. 13. 5.

r But as though these holy myteries of the Lords bodie and blood were common meates, to without recuerence he cometh vnto them.

s Or, die. Let them looke to themselves which either adde or take away from the Lords institution.

a The Corinthians hauing notable giftes, seemed to haue forgotten, of whom, & for what end they had receiued them.

b Which coulde not heare your praies.

c By Satans suggestion. Mar. 9. 39.

d As no man that hath the spirit of God, can blasphemie Christ, & worship idols: so none can acknowledge Christ for Lord and God & not the same spirit. 1. Iohn. 1. 3. 13. chap. 8. 6. phil. 2. 11.

e To wit, the Church, which is the whole body. f That is, the vnderstanding of the Scriptures. g To do onely miracles by.

is my bodie, which is broken for you: this do ye in remembrance of me.

25 After the same manner also he toke the cup, when he had supped, saying, This cup is the new testament in my blood: this do as oft as ye drinke it, in remembrance of me.

26 For as often as ye shall eate this bread, and drinke this cup, ye shew the Lords death till he come.

27 Wherefore, whosoener shall eate this bread, and drinke the cup of the Lords unworthily, shall be guilty of the bodie and blood of the Lord.

28 Let a man therefore examine himselfe, and so let him eate of this bread, and drinke of this cup.

29 For he that eateth and drinketh unworthily, eateth & drinketh his owne damnation, because he discerneth not the Lords bodie.

30 For this cause many are weake, and sicke among you, and many sleepe.

31 For if wee would iudge our selues, we should not be iudged.

32 But when we are iudged, we are chastened of the Lord, because we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eate, take one for another.

34 And if any man be hungrie, let him eate at home, that he come not together vnto condemnation. Other things will I set in order when I come.

CHAP. XII.

The diuersitie of the gifts of the holy Ghost ought to be used to the edifying of Christs Church, 12. As the members of mans bodie serue to the use one of another.

Now concerning spirituall giftes, my brethren, I would not haue you ignorant.

2 Ye knowe that ye were Gentiles, and were caried away vnto the bondage of idoles, as ye were led.

3 Wherefore, I declare vnto you, that no man speaking by the Spirit of God, calleth Iesus Christ crerabile: also no man can say that Iesus is the Lord, but by the holy Ghost.

4 Now there are diuersities of giftes, but the same Spirit.

5 And there are diuersities of administrations, but the same Lord.

6 And there are diuersities of operations, but God is the same, which worketh all in all.

7 But the manifestation of the Spirit is giuen to euery man, to profit with all.

8 For to one is giue by the Spirit the word of wisdom: and to another the word of knowledge, by the same Spirit.

9 And to another is giuen faith, by the same Spirit: and to another the giftes of healing, by the same Spirit:

10 And to another the operations of miracles against Satan and hypocrites, as was done against Ananias, Elymas, &c.

11 And al these things worketh euery man severally as he wil.

12 For as the body is one, and hath many members, and al the members of the body, which is one, though they be many, yet are but one body: euen so is Christ.

13 For by one Spirit are we al baptized into one bodie, whether we be Iewes or Grecians, whether we be bond, or free, and haue bene all made to drinke into one Spirit.

14 For the body also is not one member, but many.

15 If the foote would say, Because I am not the hand, I am not of the bodie, is it therefore not of the body?

16 And if the eare would say, Because I am not the eye, I am not of the bodie, is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God disposed the members euery one of them in the body at his owne pleasure.

19 For if they were all one member, where were the body?

20 But now are there many members, yet but one body.

21 And the eye can not say vnto the hand, I haue no neede of thee: nor the head againe to the feete, I haue no need of you.

22 Yea, much rather those members of the body, which seeme to be more feeble, are necessary.

23 And vpon those members of the body, which we thinke most vnhonest, yet wee more honest: our vncomely parts haue more comelines on.

24 For our comely partes neede it not: but God hath tempered the body together, and hath giuen the more honour to that part which lacked,

25 lest there should be any diuision in the body: but that the members should haue the same care one for another.

26 Therefore if one member suffer, all suffer with it: if one member be had in honour, al the members reioyce with it.

27 Now ye are the body of Christ, and members of his body.

28 And God hath ordained some in the Church: as first, Apostles, secondlye Prophets, thirdly teachers, then them that do miracles: after that, the giftes of healing, helpers, gouernours, diuersitie of tongues.

29 Are al Apostles? are all Prophets? are all teachers?

30 Are al doers of miracles? haue al the giftes of healing? do all speake with tongues?

l That we might be one bodie wth Christ, and the whole Church one Christ: of which coition baptism & the Lords supper are effectual signes: for by baptism we are regenerate into one spirit, and by the Lords supper we are incorporate into Christs bodie to be governed by the same spirit.

m And therefore whatsoever the diuersitie is, yet the profit ought to be common and serue to the edification of the Church.

n Whose vse seemeth to be more vile, we are more careful to couer them.

p Everyone in his office for the preferuation of the bodie.

q For al Churches dispersed throughout the world are diuers members of one bodie.

r Or, carry one for his part.

s Eph. 4. 11.

t As Deacons. s As Elders.

31 *Or, do you tht desire the best giftes.* But desire pou the best giftes, and I will pet thewe pou a moze excellent wap.

CHAP. XIII.

Because loue is the fountaine of edifying the Church, he setteth forth the nature, office and praise thereof.

1 **T**hough I speake with þ tongues of men and Angels, and haue not loue, I am as sounding byalle, or a tinkeling cyrnball.

2 And though I haue the gift of prophesie, and knowe all secretes & all knowledg, pea, if I had ^a all fapth, so that I could remoue ^b mountaines & had not loue, I were nothing.

3 And though I feede the poore with all my goods, and though I giue my bodye, that I be burned, and haue not loue, it profiteth me nothing.

4 Loue suffereth long: it is bountifull: loue eniemyt not: loue doeth not boast it selfe: it is not prouoked to anger: it thinketh not euil:

5 It disdaineth not: it seeketh not her own thinges: it is not prouoked to anger: it thinketh not euil:

6 It reioyeth not in iniquitie, but reioyeth in the trueth:

7 It suffreth all thinges: it beleueth ^a all thinges: it hopeth at thinges: it endureth ^d at thinges.

8 Loue doeth neuer fall awpay, though that prophesying be abolished, or the tongies cease, or knowledge vauish away.

9 For ^a we know ^b in part, and we ^c prophesie in part.

10 But when that which is perfect, is come, then that which is in part, shal be abolished.

11 When I was a childe, I spake as a childe, I understoode as a childe, I thought as a childe: but when I became ^a a man, I put away childish thinges.

12 For now we see ^a through a glasse darkely: but then shall we see face to face. Nowe I know in part: but then shal I knowe euen as I am ^b knowen.

13 And now abideth faith, hope & loue, euen these thre: but ^b chiefest of these is loue.

a If the Angels had tongues, & I had y vic thereof, and did not bestow them to profit my neighbour, it were nothing but vaine babbling.

b Faith is here taken for y gift of doing miracles, which the wicked may haue, as Mat. 7. 22. and also for char faich (called historical)

c Which beleueth the mightie power of Christ, but can not apprehend Gods mercie through him: and this deuils haue, Jam. 2. 19. and also for

d Char faich (called historical) which beleueth the mightie power of Christ, but can not apprehend Gods mercie through him: and this deuils haue, Jam. 2. 19. and also for

e Not in respect of eloquence. i And doeth his part.

k Not in respect of him y prayeth, but in respect of the Church, which is nothing edified thereby.

l Or, giue thaks by singing. m One only made the prayers & the rest of the people followed in heart his words, & when he had prayed, they al said, Amen, signifying that they beleued assuredly y God would grant their requests.

n That is, most fewe.

o That is, most fewe.

p That is, most fewe.

q That is, most fewe.

r That is, most fewe.

s That is, most fewe.

CHAP. XIII.

He exhorteth to loue, commendeth the gift of tongues, & other spiritual giftes, 5 But chiefly prophesying. 34 He commaundeth women to keepe silence in the Church, 40 And sheweth what good order ought to be obserued in the Church.

1 **F**ollow after loue, & conet spirituall giftes, & rather þ y map ^a prophesie. For hee that speaketh a strange tongue, speaketh not vnto men, but

vnto God: for no man ^b heareth him: b Vnderstådech him. c By the spiritual gift, which he hath receiued, d For he profiteth none saue him selfe.

2 But he that prophesieth, speaketh vnto men to edifying, and to exhortation, and to comfort.

3 He that speaketh strange language, edifieth ^d him selfe: but he that prophesieth, edifieth the Church.

4 I would that ye all spake strange languages, but rather that ye prophesied: for greater is he that prophesieth, then hee that speaketh diuers tongues, except he expound it, that the Church may receiue edification.

5 And now, brethren, if I come vnto you speaking diuers tongues, what shall I profit you, except I speake to you, ^e after that ye ^f reuelation, or by knowledge, or by prophesying, or by doctrine?

6 Whereuer things without life which giue a sound, whether it be ^a a pipe of an harpe, except they make a distinction in the sounds, how shal it be known what is piped of harped?

7 And also if the trumpet giue an vntreue sound, who shal prepare him selfe to battel?

8 So likewise you, by the tongue, except ye utter words that haue signification, how shal it be vnderstand what is spoken: for ye shal speake in the aire.

9 There are so many kindes of voyces (as it conueth to passe) in the world, and none of them is donne.

10 Except I knowe then the power of the voyce, I shal be vnto him that speaketh, ^b a barbarian, and he that speaketh, shal be a barbarian vnto me.

11 Euen so, for as much as ye conet spirituall giftes, seeke that ye may excell vnto the edifying of the Church.

12 Wherefore, let him that speaketh a strange tongue, map, þ he map interpret.

13 For if I pray in a strange tongue, my spirite ^c prayeth: but mine vnderstanding is without ^d fruite.

14 What is it then? I will pray with the spirit, but I will pray with the vnderstanding also: I will sing with the spirit, but I will sing with the vnderstanding also.

15 Als, when thou blest with the spirit, how shal he that occupieth the roome of the vnderlearned, ^e as ^f Amen, at thy giuing of thanks, seeing he knoweth not what thou sayest?

16 For thou verely giueth thanks well, but the other is not edified.

17 I thanke my God, I speake languages more then ye al.

18 Yet had I rather in the Church to speake ^a five words with mine vnderstanding, than ten thousand words in a strange tongue.

19 Whether, be not ^b children in vnderstanding, but as concerning maliciousnes be children, but in vnderstanding be of a ripe age,

e The prophesie expouideth that which god hath reueiled: & the doctrine teacheth y which he hath giuen vs to vnderstand.

f Or, fruite.

g Your wordes shal be losit: for ye shal neither glorifie God ther by, nor profite man.

h Or, as the thing requireth.

i That is, they may be able to be vnderstand.

k He condemneth the Corinthians of barbarousnes in that thing, whereby they thought to haue attained to y greatest praise of eloquence.

l And doeth his part.

m Not in respect of him y prayeth, but in respect of the Church, which is nothing edified thereby.

n Or, giue thaks by singing.

o One only made the prayers & the rest of the people followed in heart his words, & when he had prayed, they al said, Amen, signifying that they beleued assuredly y God would grant their requests.

p That is, most fewe.

q That is, most fewe.

r That is, most fewe.

s That is, most fewe.

1 Jo. 28. 11.
dent. 28. 49.
iere. 5. 19. e. 1. 3. 6
o He threatmeth
them most
sharply, that
God wil punish
the contempt of
his worde, and
their counterfeit
ignorance, for as
much as to speak
with vnkowne
tongues is a
signe of Gods
curse towards
the wicked.
p Of Gods curse
when they are
not vnderstand.
q By hearing his
secret faults r. t
vp, & his sinnes
reproued by
Gods word, he
is compelled by
his owne confic-
ence to praise
God.
r Which exposid
y word of God.
s Paul beareth as
yet w their weak-
nes, because also
these were the
giftes of God:
but yet he shew-
eth that they
should not passe
this measure, y
first one, after
another, and at
the vtmost the
third shoulde
reade in a strange
language, which
was to declare
Gods miracle in
y gift of tongues:
but chiefly he
commandeth y
nothing be done
without inter-
pretation.
c Or learning,
which Gods spi-
rit moneth
them to vtter.
u To the intent
that others may iudge of him y hath spoken, if he haue passed y
copaste of Gods word: wherefore S. Iohn comāndeth to trye the
spirits whether they be of God. 1. Tim. 2. 11. x Because this dis-
order was in the church, y women vsurped that which was pec-
uliar to me, y Apolle here sheweth what is meete to be done,
& what is not: & albeit he mentioned this abuse afore, yet he re-
ferred it to this place to be reproued, because there he brought
it in for another purpose. Gen. 3. 16. y Are ye the first or the last
Christians, that ye neither submit your selues to the Churches,
of whom you haue receiued the Gospell nor haue respect to the
others, to whom the Gospell doeth likewise appertaine?

21 In the Lawe it is written, * By men
of other tongues, & by other languages
wil I speake vnto this people: yet so
shall they not heare me, saith the Lord.
22 Wherefore strange tongues are for a
p signe, not to them that beleene, but
to them that beleene not: but prophes-
ying serueth not for them that beleene
not, but for them which beleene.
23 If therefore, when the whole Church
is come together in one, and all speake
strange tongues, there come in they p
are vnlerned, of the which which beleene
not, wil they not say, that ye are out of
your wittes?
24 But if all prophesie, and there come
in one that beleueth not, or one vn-
learned, q he is rebuked of all men, &
is iudged of al.
25 And so are the secrets of his heart
made manifest, and so he wil fall downe
on his face and worship God, and say
plainly that God is in pon in deede.
26 What is to be done then, brethren?
when ye come together, according as e-
uery one of you hath a psaline, or hath
doctrine, or hath a tongue, or hath re-
uelation, or hath interpretation, let all
things be done vnto edifying.
27 If any man speake a strange tongue,
let it be by two, or at the most, by thre,
& that by course, and let one interpret.
28 But if there be no interpreter, let
him keepe silence in the Church, which
speakeh languages, and let him speake
to him selfe, and to God.
29 Let p Prophets speake two, or thre,
and let h the other iudge.
30 And if any thing be reueiled to ano-
ther that sitteth by, let the first hold his
peace.
31 For ye may al prophesie one by one,
that all may learne, and all may haue
comfort.
32 And the spirits of the Prophets are
a subiect to the Prophets.
33 For God is not the author of confu-
sion, but of peace, as we see in all the
Churches of the Saintes.
34 * Let your women keepe x silence in
the Churches: for it is not permitted
vnto them to speake: but they ought
to be subiect, as also * the Law saith.
35 And if they wil learne any thing, let
them aske their husbands at home: for
it is a shame for women to speake in
the Church.
36 y Came the worde of God out from

you, either came it vnto you onely?
37 If any man thinke him selfe to be a
Prophet, or * Spiritual, let him ac-
knowledge, that p things, that I write
vnto you, are the commandements of a
the Lord.
38 * And if any man be ignorant, let him
be ignorant.
39 Wherefore, brethren, couet to prophes-
ie, and forbid not to speake languages.
40 Let all things be done honestly and
by order.
Iudgement, let him acknowledge his ignorance, and trouble
not the Church, but credit that he learned.
C H A P. XV.
He proueth the resurrection of the dead, 3 And first
that Christ is risen: 22 Then that we shall rise,
52 And the manner how.
I Mōuon, * brethren, I declare vnto
to you the Gospell, which I prea-
ched vnto you, which ye haue also
receiued, and wherein ye continue,
2 And whereby ye are saved, if ye keepe
in memoie, after what maner I prea-
ched it vnto you, a except ye haue be-
leeued in vaine.
3 If of first of all, I deliuered vnto you p
which I b receiued, how that Christ
died for our sinnes accordyng to the
* Scriptures,
4 And that he was buried, and that he
arose the thirde day, according to the
* Scriptures.
5 * And that he was scene of Cephas,
then of the c twelue.
6 After that, he was scene of mo then
six hundred brethren at once: where-
of many remaine vnto this present, &
some also are a sleepe.
7 After that, he was scene of James:
then of all the Apostles.
8 * And last of al he was scene also of me
as of one, borne out of due time.
9 For I am * the least of the Apostles,
which am not meet to be called an Ap-
ostle, because I persecuted the Church
of God.
10 * But by the d grace of God, I am
that I am: and his grace which is in
me, was not in vaine: but I laboured
more abundantly then they al: yet not I,
but p grace of God which is with me.
11 Wherefore whether it were I, or they,
so we preach, & so haue ye beleued.
12 ¶ Now if it be preached, that Christ
is risen from the dead, how say some a-
mong you, that there is no resurrecti-
on of the dead?
13 For if there be no resurrection of the
dead, then is Christ not risen.
14 And if Christ be not risen, then is our
preaching e vaine, and your f faith is
also vaine.
15 And we are found also false witnes-
ses of God: for we haue testified of God,
that he hath raised vp Christ: whom he
hath not raised vp, if so be the dead be
not raised.
16 For if the dead be not raised, then is
Christ not raised,
17 And
Gal. 1. 11.
a If you beleene
to be saved by y
Gospel, ye must
beleue also the
resurrection of
y dead, which is
one of the principal
points thereof,
or els your
beliefe is but
vaine.
b He sheweth y
nothing ought
to be taught,
which we haue
not learned by
Gods worde.
I sa. 53. 5.
1. pet. 3. 24.
Iohn. 2. 15. 10.
c Although Iu-
das wanted, yet
they were so cal-
led still.
Alles. 9. 4.
rom. 6. 3.
Eph. 3. 8.
Eph. 3. 7.
d For he was
but the instru-
ment and mini-
ster, and giueth
the whole glory
to God.
e Christs death
is not effectual,
except he rise
from death.
f For if Christ
be swallowed vp
of death, there
remaineth no
hope of life any
more.

writing in the former epistle, it came through their fault, as is now evident both in that, that he pardoneth the trespass, seeing he doeth repent: and also in that he was vnquiet in his minde, all he was certified by Titus of their estate. But so far as the false apollites went about to vndermine his authoritie, hee confuteth their arrogant bragges, and commendeth his office, and the diligent executing of the same: so that Satan must haue greatly blinded their eyes, which see not the brightnesse of the Gospell in his preaching: the effect whereof is newnes of life, forsaking of our selues, cleauing to God, fleeing from idolatric, embracing the true doctrine, & that sorrow which engendreth true repentance: to the which is ioined mercy & compassion towards our brethren: also wisdom to put difference betwixt the simplicitie of the Gospell, and the arrogancie of the false preachers, who vnder pretence of preaching the truth, sought onely to fill their bellies, where as he contrariwise, sought them, and not their goodes, as those ambitious persons slandered him: wherefore at his coming hee menaceth such as rebell agaynst his authoritie, that he will declare by liuely example, that hee is the faithful ambassadour of Iesus Christ.

CHAP. L

4 He declareth the great profite that cometh to the faithful by their afflictions. 15. 17 And because they should not vmpure to lightnes, that he deferred his coming contrarie to his promise, he prometh his constancie, both by the sinceritie of his preaching, & also by the immutablie truth of the Gospell. 21 Which truth is grounded on Christ, and sealed in our hearts by the holy Ghost.

I And an Apostle of Iesus Christ, by the will of God, and our brother Timotheus, to the Church of God, which is at Corinthus with all the Saintes, which are in

all^a Achaia:
 2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.
 3 Blessed be God, euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comfort.
 4 Which comforteth vs in all our tribulation, that we may be able to comfort them which are in any affliction by the comfort wherewith we our selues are comforted of God.
 5 For as the sufferings of Christ abound in vs, so our consolation aboundeth through Christ.
 6 And whether we be afflicted, it is for your consolation, and salutatio^b, which is wrought in the induring of the same sufferings, which we also suffer: or whether we be comforted, it is for your consolation and saluation.
 7 And our hope is steadfast concerning you, in as much as we know that as we are partakers of the sufferings, so shall we be also of the consolation.
 8 For brethren, we would not haue you ignorant of our affliction, which came vnto vs in Asia, howe we were pressed out of measure passing strength, so that we altogether doubted, rief of life.
 9 For we receiued the sentence of death in our selues, because wee thought not trust in our selues, but in God, which rapeth the dead.
 10 Who deliuered vs from so great a death, and doeth deliuer vs: in whom we trust, that yet hereafter hee will deliuer vs,

11 So that ye labour together in prayer for vs, that for the gift bestowed vpon vs for many, thanks may be giuen by many persons for vs.
 12 For our reioicing is this, the testimonie of our conscience, that in simplicity and godly purenes, & not in fleshly wisdom, but by the grace of God we haue had our conuersation in the world, and most of all to you waides.
 13 For we wote none other things vnto you, then that ye reade, or else that ye acknowledge, and I trust ye shall acknowledge vnto the ende.
 14 Euen as ye haue acknowledged vs partly, that we are your reioicing, euen as ye are ours, in the day of our Lord Iesus.
 15 And in this confidence was I minded first to come vnto you, that ye might haue had a double grace,
 16 And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and to be led forth towards Iudea of you.
 17 When I therefore was thus minded, did I see lightnes? or minde I those things which I minde, according to the flesh, that with me should be, Peace, and Nay: nay?
 18 For God is faithful, that our worde toward you, was not Pea, and Nay.
 19 For I should of God Iesus Christ who was preached among you by vs, y^s, by Iulius, Siluanus, & Timotheus, was not Pea, and Nay: but in him it was Pea, and Nay: for all the promises of God in him are y^s, Pea, and are in him Amen, vnto the glorie of God through vs.
 21 And it is God which stablisheth vs in Christ, and hath anointed vs.
 22 Who hath also sealed vs, & hath giue^r the earnest of the Spirit in our hearts, to witness, that now, I call God for a recorde vnto my soule, that to spare you, I came not as yet vnto Corinthus.
 24 Not that we haue dominion ouer your

Rom. 15. 31.
 He reioiceth
 reason why they ought to pray vnto God for his recouerie.
 k Vnto that wisdom which God gaue me from heauen.
 l Ye know partly my constancie both by my dwelling w you, & also by my writing vnto you: & I trust ye shall know me to be the same to the verie ende.
 m In vs we haue taught you the Gospell sincerely.
 n Because we haue wonne you to Christ.
 o Which shall be glorious all world ly glorie.
 p Which is rashness, by ly to promise & not to performe.
 q Now to affirm one thing, and then to denie it, which is a constancie.
 r He taketh god to witness, that he preached the truth.
 s He preached nothing vnto them but onely

a Meaning the countrie whereof Corinthus was chief citie. *Ephes. 1. 3. 4. per. 1. 2.*
 b Or, praise and glory be giuen. c Which I suffer for Christ, or which Christ suffreth in me, *Rom. 7. 5. & 8. 3. col. 1. 24.*
 d For seeing him indure so much, they had occasio to be comforted in the Gospell. e As God onely worketh all things in vs: so doeth he also our saluation by his free mercie, and by such means as he hath here left in this life for vs to be exercised in.
 f Hereby he sheweth his owne infirmitie, that it might appear how wonderfully Gods graces wrought in him.
 g I was vterly resolu'd in my selfe to die.
 h So manie dangers of death.

Iesus Christ, who is the most constant and infallible truth of the Father. t. they are made and performed, and we are partakers onely by him, who is our Amen, in that he hath fulfilled them for vs. *Ephes. 1. 13. & 4. 30. Ephes. 1. 14. chap. 1. 5. 5.* u In that I say I came not because I would spare you, I meane not that I haue authoritie to alter true religion, or to bind your consciences but that I am Gods minister to confirme and comfort you.
 ¶ 111, ii, faith,

x And faith is not in subjection to man.

faith, but we are helpers of your ioye: for by ^a faith ye stand.

CHAP. II.

He sheweth his loue towards vs. 7 Requiring likewise that they would be asauable to the incontinent adulterer, seeing he did repent. 14 He also reioyceeth in God for the effectuall of his doctrine, 17 Consoling thereby such quarelpickers, as vnder pretence of speaking against his person, sought nothing but the overthrow of his doctrine.

a Which was giuen to Satan but now dooth repent.

1 **B**ut I determined thus in my selfe, that I would not come againe to you in heauines.

b Which made you and him sorie in my former epistle.

2 For if I make you sorie, who is he the that should make me glad, but for same which is made a sorie by me?

c After this adulterer did repent and amend, Paul did so vterly cast of al sorow, that he denyeth that in manner he was any whit sorie.

3 And I wrote ^b this same thing vnto you, least when I came, I should take heauines of them, of whom I ought to reioyce: this confidence haue I in you all, that my ioy is the ioy of you all.

d And so should increase his sorowe which I would diminish.

4 For in great affliction, and anguish of heart I wrot vnto you w many teares: not that ye should be made sorie, but that ye might percepe the loue which I haue, specially vnto you.

e The adulterer, wich intereined his mother in lawe.

5 And if any hath caused sorow, ^d I same hath not made me sorie, but partly (lest I should ^e more charge him) upon all.

f That at my intercession you would declare by the publike consent of the Church that you embrace him againe as a brother: seeing he was excommunicate by the common consent.

6 It is sufficient vnto the same man, that he was rebuked of many.

g That is, truly, and from mine heart, euen as in the presence of Christ.

7 So that nowe contrarywise ye ought rather to forgive him, & comfort him, lest the same should be swallowed by with ouermuch heauines.

h By our rigorous punishing.

8 Wherefore, I pray you, that you would ^f confirme your loue towards him.

i From this place vnto the 6 chap. 11. he entreateth only of the ministers, saue he sometime intermedleth that which apperteyneth to the whole church, as chap. 3. 17. & 18. verses, and not partly to the ministers.

9 For this cause also did I write, that I might know the prooue of you, whether ye would be obedient in all things.

k In working mightily by vs, he maketh vs partakers of his victorie & triumph. I The praising of the crosse bringeth death to them which only consider Christes death as a common death, and be thereat offended, or els thinke it follie: and bringeth againe life to them, who in his death behold their life.

10 To whom ye forgive any thing, I forgive also: for hereby if I forgive any thing, for your sakes, forgive I it in the sight of Christ.

11 I left Satan in circumsion vs: for we are not ignorant of his enterpryse.

12 I further more, when I came to Troas to preach Christs Gospel, & a doore was opened vnto me of the Lord.

13 I had no rest in my spirit, because I found not Titus my brother, but tooke my leaue of them, and went away into Macedonia.

14 Now thanks be vnto God which alwaies maketh vs ^k to triumph in Christ, and maketh manifest the fauour of his knowledge by vs in ererie place.

15 For we are vnto God the sweete sauour of Christ, in them that are sanctified, and in them which perish.

16 To the one we are the fauour of death, vnto death, & to the other the fauour of

life, vnto life, and who is sufficient for these things?

Rom. 1. 16. Rom. 6. 11. chap. 1. 2.

17 For we are not as many, ^m which make marchandise of the word of God: but as of spicerie, but as of God in the sight of God speake we ⁿ in Christ.

fections. ⁿ Or, through Christ, or of Christ.

CHAP. III.

He taketh for example the faith of the Corinthians for a probatio of the truth which he preached, 6 And to exalt his Apostleship against the bragges of the false apostles, 7. 12 He maketh comparison betwixt the Lawe and the Gospel.

a Meaning himselfe, Timotheus and Siluanus.

1 **D**o we begin to praise our selues as dign: or need we as some other, epistles of recommendation vnto you, or letters of commendation from you?

b Who were Gods pen.

2 We are our epistle, writtē in our hearts, which is vnderstande & read of all men.

c The hardnes of mans heart before he be regenerate is as a stonie table, Eze. 11. 19. & 36. 26: but being regenerate by the Spirit of God, it is as softe as flesh, that the grace of the Gospel may be written in it, as in new tables, Iere. 31. 33, 34, 33.

3 In that ye are manifest, to be the epistle of Christ, ministered by vs, & writtē, not with inke, but with the spirit of the liuing God, not in tables of stone, but in fleshy tables of the heart.

4 And such trust haue we through Christ to God:

5 Not that we are sufficient of our selues, to thinke any thing, as of our selues: but our sufficiencie is of God.

6 Who also hath made vs able ministers of the new testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giueth life.

d Whose minister Moses was.

7 If then the ministratioe of death written with letters, & engrauen in stones, was glorious, so that the childre of Israel could not behold the face of Moses for the glorie of his countenance (which glorie is done away)

e Which Christ gaue.

8 Howe shall not the ministratioe of the Spirit be more glorious?

f Meaning, the spiritual doctrine, which is in our hearts.

9 For if the ministerie of condemnation was glorious, much more doeth the ministratioe of righteousness exceede in glorie.

g Thus be nameth the law, in comparison of the Gospel.

10 For euen that which was glorified, was not glorified in this point, that is, as touching the exceeding glorie.

h After that God had spoken with him, and giuen him the lawe.

11 For if that which should be abolished, was glorious, much more shall that which remaineth, be glorious.

i For the lawe declareth all men to be vnder condemnation.

12 Seeing then that we haue such trust, we vse great boldnes of speech.

k Meaning, of the Gospel, which declareth that Christ is made our righteousnesses.

13 And we are not as Moses, which put a haile vpon his face, that the children of Israel should not looke vnto the end of that which should be abolished.

14 Therefore their minds are hardened: for vntill this day remaineth the same coveringe taken away in the reading of the Olde Testament, which vaile in

Exod. 34. 33. m Moses shewed the Lawe as it was couered with shadowes, so that the Iewes eyes were not lightened, but blinded, and so could not come to Christ, who was the ende thereof: againe the Gospell fetterth forth the glorie of God cleerely, not couering our eyes, but driuing the darkness away from them.

h He proueth the dignitie of his ministerie by the fruite and effect thereof, which is, to bring men to Christ.

i By embracing the same sayth which wee preach to others.

k As they, which more esteemed the outward shewe of wisdom and eloquence, then true godlines.

l As the aduersaries sayde, which could not abide to heare them praised.

m Our follie serueth to Gods glorie.

n Therefore whosoever giueth place to ambition or vayne glorie, is yet dead, and liueth not in Christ.

o As the onely faythfull doe in Christ.

p According to the estimation of the world: but as he is guided by the Spirit of God.

q We do not esteeme, nor commend Christ himselfe nowe, as he was an excellent man: but as he was the Sonne of God, partaker of his glorie, and in whom God dwelled corporally: and doe you thinke, that I wil flatter my selfe or any man in setting forth his giftes? Yes, when I prayse my ministerie, I commend the power of God: when I commend our worthe faces, I prayse the mighty power of God, set forth by vs wormes and wretches. r Let him be regenerate, & renounce himself, els all the rest is nothing. *1. sai. 43. 19. row. 1. 31. 5.* f. Therefore without Christ we cannot enjoy the euerlasting nor come to God. r That is, a sacrifice for sinne. u By imputation, when we shalbe clad with Christes iustice.

the Lord, we be perswade men, and we are made manifest vnto God, and I trust also that we are made manifest in your consciences.

12 For we prayle not our selues againe vnto you, but giue you an occasion to reioyce of vs, that ye may haue to answer against them, which reioyce in the face; and not in the heart.

13 For whether we be out of our wit, we are it to God: or whether we be in our right minde, we are it vnto you.

14 For the loue of Christ constraineth vs: because we thus iudge, that if one be dead for all, then were all dead.

15 And he dyed for all, that they which liue, should not henceforth liue vnto them selues, but vnto him which dyed for them, and rose againe.

16 Wherefore, henceforth knowe we no man after the flesh, yea though we had knowne Christ after the flesh, yet now henceforth we knowe we him no more.

17 Therefore if any man be in Christ, let him be a new creature. All the things are passed away: beholde, all things are become newe.

18 And all things are of God, which hath reconciled vs vnto him selfe by Iesus Christ, and hath giuen vnto vs the ministerie of reconciliation.

19 For God was in Christ, and reconciled the world to him selfe, not imputing their sinnes vnto them, and hath committed to vs the worde of reconciliation.

20 Nowe then are wee ambassadours for Christ: as though God had beseeched you through vs, we pray you in Christs stead, that ye be reconciled to God.

21 For he hath made him to be sinne for vs, which knewe no sinne, that wee should be made the righteousnesse of God in him.

the accepted time, beholde nowe the day of saluation.

3 We giue no occasion of offence in any thing, that our ministerie should not be reprehended.

4 But in all things we approue our selues as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in prisons, in tumultes, in labours,

6 In watchings, by fastings, by puritie, by knowledge, by long suffering, by kindeas, by the holy Ghost, by loue vnfained,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour, and dishonour, by euil report and good report, as deceiuers, and yet true:

9 As vnknownen, and yet knownen: as dying, and beholde, we liue: as chastened, and yet not killed:

10 As following, and yet alway recipients: as poore, and yet make many rich: as hauing nothing, and yet possessing all things.

11 O Corinthians, our e month is open vnto you: our heart is made large.

12 We are not kept strait in vs, but ye are kept strait in your owne bottocks.

13 As though for the same recompence, I speake as to my children, Be you also enlarged.

14 We not vnequally yoked with the vnbelievers: for what fellowship hath righteousness with vnrighthousnesse? and what communion hath light with darkenes?

15 And what concord hath Christ with Belial? or what part hath the believer with the infidel?

16 And what agreement hath the Temple of God with idols? for ye are the Temple of the living God: as God hath said, I wil dwell among them, and walke there: and I will bee their God, and they shall be my people.

17 Wherefore come out from among them, and separate your selues, saith the Lord: and touch none vnclane thing, and I will receiue you.

18 And I wil be a father vnto you, and ye shall be my sonnes and daughters, saith the Lord almighty.

To wit, Gods free mercie, wherein he hath powred fourth his infinite loue. b By the infidels, if they sawe no fruite come thereof.

1. Cor. 4. 1.

c He declareth with what weapons he resisted his afflictions.

d Who is the efficient cause. e Which is the final cause.

f By the Gospell and the power of God and his owne integritie, he ouerthrewe Satan, and the world, as with weapons on euery side most ready.

g Signifying his most vehement affection.

h Their indgement was so corrupted, that they were not likewise affectioned towards him, as he was towards them. i Shew like affection towards me.

k He seemeth to allude to that which is written, Deut. 22. 10. where the Lord commandeth that an ox and an asse be yoked together, because they are vnequal: so if faithful marrie with the infidels, or els haue to do with them

in any thing vnlawfull, it is here reprobued. *Ecl. 1. 17. 28.* Or, the deuil. *1. Cor. 3. 16. and 6. 10.* l So called, because he hath not onely life in himselfe, but giueth it also to all liuing creatures. *Leuit. 16. 17. 2. 1. sai. 5. 11. 1. ere. 3. 11.*

CHAP. VII.

1 He exhortheth them by the promises of God to keepe them selues pure. 3. 7 Assuring them of his loue, 8. 13 And doeth not excuse his seruente toward them, but reioyceth thereat, considering what profit came thereby. 10 Of two sortes of seruants.

1. sa. 4. 8.

1 So we therefore as workers together beseeche you, that ye receive not the grace of God in vayne.

2 For he saith, I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee: behold nowe

a Consider this wel, ye ^f serue idoles with your bodies, and yet thinke your consciences pure towards God: God wil one day smite you for your halting. b Of body and soule. c That we may teach you. d By greedie co-uetousnes. e He had neyther rest in body nor Spirit: and it seemeth that he alludeth to that which is written, Deut. 32.25. for the crosse to mans eye is common both to the godly & to the wicked, although to contrarie ends. f This ioye ouercame all my sorowes. g Whole heart Gods Spirit doeth touch, he is sone for his finnes committed against so mercifull a Father: and these are the fruites of his repentance, as witness Dauid & Peters teares: others which are sory for their finnes onely for feare of punishment and chastising your selues, you preuented Gods anger. ^k Or, hearts. k The Greeke worde signifieth his bowels, wherby is meant most great loue and tender affectiones.

1 **S**eeing then wee haue these promises, dearely beloned, let vs cleanse our selues from all filthines of the flesh and spirit, and grow by vnto full holynes in the feare of God.
 2 **R**eceme vs: we haue done wrong to no ma: we haue consumed no man: we haue ^d defrauded no man.
 3 **I** speake it not to your condemnation: for I haue said before, that ye are in our hearts, to be and line together.
 4 **I** ble great boldnes of speech toward you: I reioyce greatly in you: I am filled with cōfort, and am exceeding ioyous in all our tribulation.
 5 **F**or when we were come into Macedonia, our flesh had no rest, but wee were troubled on euery side, fightings without, and terrous within.
 6 **B**ut God, that comforteth the abiect, comforted vs at the coming of Titus:
 7 **A**nd not by his coming onely, but also by the cōsolation wherewith he was comforted of you, when hee tolde vs your great desire, pour mourning, pour feruent mind to neward, so that I reioyced much more.
 8 **F**or though I made you sorie with a letter, I repent not, though I did repent: for I perceiue that the same epistle made you sorie, though it were but for a season.
 9 **I** now reioyce, not that ye were sorie, but that ye so ioyed to repentance: for ye so ioyed godly, so that in nothing ye were hurt by vs.
 10 **F**or godly so ioy causeth repentance vnto saluation, not to be repented of: but the worldy so ioy causeth death.
 11 **F**or behold, this thing ye haue bene a godly sorie, what greater it hath wrought in you: yea, what clearing of your selues: yea, what indignation: yea, what feare: yea, how great desire: yea, what a zeale: yea, what punishment: in all things ye haue showed your selues, that ye are pure in this matter.
 12 **W**herfore, though I wrote vnto you, I did not it for his cause that had done the wrong, neither for his cause that had the iniurie, but that our care toward you in the sight of God might appeare vnto you.
 13 **T**herfore wee were comforted, because ye were comforted: but rather we reioyced much more for the ioy of Titus, because his spirit was refreshed by you all.
 14 **F**or if that I haue boasted any thing to him of you, I haue not bene ashamed: but as I haue spoken vnto you all things in truth, eue so our boasting vnto Titus was true.
 15 **A**nd his inward affection is more abundant toward you, when he remembreth the obedience of you all, and holwe with feare and trembling ye receiued him.

16 **I** reioyce therefore that I may put my confidence in you in all things.
 C H A P. V I I I.
 1 **B**y the example of the Macedonians, ^g And Christ, he exhorted them to continue in relieuing the poore Saints, commending their good beginning. 21 After he commendeth Titus and his fellows vnto them.
 1 **W**e do you also to wit, brethren, of the grace of God bestowed vnto the Churches of Macedonia,
 2 **B**ecause in great trial of affliction their ioy abounded, and their most extreme pouertie ^b abounded vnto their riches liberaltie.
 3 **F**or to their power (I haue recorded) you, and beyond their power, they were willing,
 4 **A**nd prayed vs with great instance that vs would receive the grace, and fellowship of the ministering which is toward the Saints.
 5 **A**nd this they did, not as we looked for: but gaue their owne selues, first to the Lord, faster vnto vs by the will of God,
 6 **T**hat we should exhort Titus, that as he had begonne, so he would also accomplish the same grace among you also.
 7 **T**herfore, as ye abound in euery thing, in faith and word, and knowledge, and in all diligence, and in your loue toward vs, euen so see that ye abound in this grace also.
 8 **T**his say I not by commaundement, but because of the diligence of others: therefore prouie I the naturalnesse of your loue.
 9 **F**or ye knowe the grace of our Lord Iesus Christ, that he being riche, for your sakes became poore, y^e he though his pouertie might be made rich.
 10 **A**nd I shew my mind herein: for this is expedient for you, which haue begun not to doe onely, but also to ^d will, a peere a goe.
 11 **N**ow therefore performe to doe it also, that as there was a readinesse to will, eue so ye may performe it of that which ye haue.
 12 **F**or if there be first a willing minde, it is accepted according to a man hath, & not according to that he hath not.
 13 **N**either is it that other men should be eased and you grieued.
 14 **B**ut upon like condition, at this time your abundance supplieth their lacke, that also their abundance may be for your lack, that there may be equalitie:
 15 **A**s it is written, * Hee that gathered much, had nothing ouer, and hee that gathered little, had not the lesse.
 16 **A**nd thanks be vnto God, which hath put in the heart of Titus the same care for you.
 17 **B**ecause he accepted the exhortation, you, he was so careful, that of his owne accorde he went vnto you.
 18 **A**nd wee haue sent also with him the brother, whose name is ^b in the Gospel through of Barnabas,

1 Both in thinking and reporting wel of you.
 a This benefite of God appeared in two things: first, that y^e Macedonians being in so great afflictions were so prompt to helpe others: and next y^e being in great pouertie, were vey liberal towardes others.
 b So that a most abundant river of riches flowed out of their pouertie.
 c So he callaeth their liberaltie, eyther because they were the bestowers of Gods graces, or because they receiued them of God freely, & so they desired Paul to see to the distribution thereof. *Chap. 9. 12.*
 d Euerie man may doe good y^e hath abilitie therunto: but to will, and haue a minde to doe good, cometh of perfect charitie.
 e That as you helpe others in their needs, so others shall relieue your want.
 f That both you and others, as occasion shall serue, may relieue the godly according to their necessities. *Exod. 16. 17.*
 g And willingly offered himselfe to gather your almes.
 h In preaching the Gospell. Some vnderstand this to be spoken of Luke, others of Barnabas,

throughout all the Churches,
 19 And not so only, but is also chosen of the Church: as to be a fellow in our journey concerning this grace that is ministered by us unto the **glorie** of the same Lord, & declaratio of **your** **promp** (numbe)
 20 Whooping this, that no man should blame us in this abundance that is ministered by us,
 21 * Pondering for honest things, not only before the **Lorde**, but also before men.
 22 And we have sent with them our brother whom we have oft times proved to be diligent in many things, but now much more diligent, for the great confidence, which I have in you.
 23 Whether any do enquire of Titus, hee is my fellowe and helper to puttwarde: or of our brethren, they are uttlers of the Churches, and the **k** glorie of Christ.
 24 Wherefore shewe towarde them, and before the Churches the **proo**fe of your loue, and of the reioycing that we have of you.

CHAP. IX.

3 The cause of Titus and his companions coming to them. 6 He exhortheth to give almes cheerefully. 7 Shewing what fruit will come thereof.
 1 **F**or as touching the ministering to the Saints, it is superfluous for me to write unto you.
 2 For I knowe your readines of minde, whereof I boast my selfe of you unto them of Macedonia, & say, that Macedonia was prepared a peere agoe, and your zeale hath provoked manie.
 3 Now have I sent the brethren, lest our reioycing ouer you should be in vaine in this behalfe, that ye (as I have said) be readie:
 4 Least if they of Macedonia come with mee, and finde you vnprepared, we (I need not to say, you) should be ashamed in this my constant boasting.
 5 Wherefore, I thought it necessarie to exhort the brethren to come before unto you, and to finish your beneuolence appointed afore, that it might be readie, & come as of beneuolence, and not as of sparing.
 6 This yet remember, that he which soweth sparingly, shall reape also sparingly, and he that soweth liberally, shall reape also liberally.
 7 As euerie man will sowe in his heart, so let him giue, not * grudgingly, or of necessitie: * for God loneth a cheerefull giuer.
 8 And God is able to make all grace to abound toward you, that ye allwayes hauing * all sufficiency in all things, may abound in euery good worke,
 9 * As it is written, He hath sparred as broad and hath giuen to the poore: his beneuolence remaineth for euer.
 10 Also he that sinderth seede to the sower, will minister likewise bread for foode,

and multiplie your seede, and increase the fruits of your beneuolence,
 11 That on all partes ye may be made rich vnto all liberalitie, which causeth through vs thankefgiuing vnto God.
 12 For the ministeration of this seruice not only supplieth the necessities of the Saintes, but also is abundant by the thankefgiuing of many vnto God,
 13 (Which by the experiment of this ministeration praple God for your voluntarie submissio to the Gospel of Christ, and for your liberal distribution to the, and to all men)
 14 And by their prayer for you, * desiring after you greatly, for the abundant grace of God in you.
 15 Thankes therefore be vnto God for his vnspokeable gift.

CHAP. X.

He toucheth the false Apostles and defendeth his authoritie, exhorting them to obedience, 11 And sheweth what his power is, 13 And howe he useth it.

1 **N**ow I Paul my selfe beseech you by the meekenes, and gentleness of Christ, which when I am present among you, am * bafe, but am bolde toward you being absent:
 2 And this I require you, that I neede not to be bold when I am present, with that same confidence, wherewith I thinke to be bolde agaynst some, which esteeme vs as though we walked according to the flesh.
 3 Hewert helesse, though wee walke in the flesh, yet we do not warre after the flesh,
 4 (For the weapons of our warrefare are not carnall, but mightie through God, to cast downe holdres)
 5 Casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, & bringing into captiuitie euery thought to the obedience of Christ,
 6 And hauing readie the vengeance as gainst all disobedience, when your obedience is fulfilled.
 7 I looke pe on things after his appearance? I say man trust in him leste that he is Christ, let him consider this againe of himselfe, that as he is Christes, euen so are we Christes.
 8 For though I should boast somewhat more of our authoritie, which the Lord hath giuen vs for edificatio, and not for your destruction, I should haue no shame.
 9 This I say that I mape not seeme as it were to feare you with letters,
 10 For the letters, sauetly hee, are soie and strong, but his bodily presence is weake, and his speech is of no value,
 11 Yet such one thinke this, that such as we are in word by letters when we are absent, such will we be also in deed, when we are present.
 12 For we dare not make our selues of a number,

d Besides that by their liberallie God shalbe praised, they also shalbe commended to God by their prayers who they haue holpen, yea, and al me that reuerence them, as being endued with an excellent gift of God.
 * Or, greatly affected on to ward you.

a These wordes his backbiters vsed, thinking thereby to diminish his authoritie, as vers. 10.
 b As though we boasted of our selues by a carnall affection.

Rem. 17. 17.
 i His wel doing is approved before God and man.

k That is, by whom Christes glorie is greatly advanced.

Prov. 11. 25.
 Rom 12. 8.
 Eccles. 31. 10.
 a Lest they should giue but litle, distrustfulg to impouerish them selues thereby, he sheweth that God will so blese their liberal heartes, that both they shal haue inough for themselves and also to helpe others withal.
 b That ye may do good & helpe others at all times.
 Psal. 112. 9.
 c David speake of that man which feareth God and loneth his neighbour.

c Meaning, a certaine man among them, which thus spake of Paul.

d He that measureth any thing must haue some line or measure to mete by, and not to measure a thing by it selfe: so these boasters must measure themselves by their worthie adēs: and if they wil compare with others, let them shew what countreis, what cities, & people they haue wōne to the Lord: for who wil praise that souldier, which onely at the table cā use ly talke of the warres, & when he cometh to the brunt, is neither valiant nor expert: *Eph. 4.7.*

e That is, the giftes and vocation, which God had giuen him to winne others by. f God gaue the whole world to the Apostles to preach in, so that Paul here meaneth by the line, his portion of the countreys where he preached.

number, or to compare our selues to them, which praise them selues: but they vnderstand not that they measure themselves with their selues, & compare them selues with their selues. **13** But we will not reioyce of thynges, which are not within our measure, * but according to the measure of the line, whereof God hath distributed vnto vs a measure to attaine eu. n vnto pou. **14** For we stretch not our selues beyond our measure, as though we had not attained vnto pou: for euē to pou also haue we come in preaching the Gospell of Christ, **15** Not boasting of thynges which are without our measure: that is, of other mens labours: and we hope, when your faith shall increase, to be magnified by you according to our line abundantly, **16** And to preache the Gospell in those regions which are beyond you: not to reioyce in another mans line, that is, in the thynges that are prepared already. **17** * But let him that reioyceth, reioyce in the Lord. **18** For he that praiseth him selfe, is not praised, but he whome the Lord wōnd praiseth.

g That is, vnto you. h Other Churches relieued me only labour with his hands for his living but in his extreme poerty preached diligently without burdening any man, or els waxing slothfull to do his duetie to euery man. *1 Cor. 12.31. act. 20.34.*

pet I am not in knowledge, but annōg pou we haue bene made manifest to the utmost, in all thynges. **7** Haue I committed an offence, because I abasēd my selfe, that ye might be exalted, and because I preached to pou the Gospell of God freely? **8** I robbed other Churches, & tooke wages of them to do you seruice. **9** And when I was present with you, and had neede, I was not slothfull to the hinderance of any man: for that which was lacking vnto me, the brethren which came from Macedonia, supplied, and in all thynges I kepe aid, will keepe my selfe, that I shoulde not be grieuous to you. **10** * The truth of Christ is in me, that this reioicing shall not be shut vp against me in the regions of Syria. **11** Wherefore? because I loue you not? God knoweth. **12** But what I do, that will I doe: that I may cut away occasion from them which desire occasion, that they might be founde like vnto vs in that wherein they reioyce. **13** For such false Apostles are deceitfull workers, and transforme thyselfes into the Apostles of Christ. **14** And no maruete: for Satan himselfe is transformed into an Angel of light. **15** Therefore it is no great thing, though his ministers transforme them selues, as though they were the ministers of righteousness, whose end shall accord to their works. **16** I say againe, let no man thinke, that I am foolishly: or els take me euē as a foole, that I also may boast my selfe a litle. **17** That I speake, I speake it not after the Lord: but as it were foolishly, in this my great boasting. **18** Seeing that many reioyce after the flesh, I will reioyce also. **19** For ye suffer foolcs gladly, because that ye are wise. **20** For ye suffer euē if a man bring you into bondage, if a mā denou you, if a man take your goods, if a man exalt himselfe, if a man hitte you on the face. **21** I speake as concerning the reproch: as though that we had bene a weake: but wherein any man is bold (I speake foolishly) I am bolde also. **22** They are Ebrewes, * so am I: they are Israelites, so am I: they are the seede of Abraham, so am I: **23** They are the Ministers of Christ (I speake as a foole) I am more: in labours more abundant: in stripes as bowe measure: in prison more plentiful: in death oft. **24** Of the Jewes * five times receiued I fourety stripes * saue one.

h Other Churches relieued me only labour with his hands for his living but in his extreme poerty preached diligently without burdening any man, or els waxing slothfull to do his duetie to euery man. *1 Cor. 12.31. act. 20.34.*

k Let not the truth of Christ be thought to be in me, if I suffer my ioy to be shut vp, which I haue conceiued of Grecia. **l** To slander my ministerie, if I shoulde receiue wages. **m** By false Apostles here is not meant such as teache false doctrine, which doubtles, they would haue growen vnto) but such as were vaine glorious, & did not their duety sincerely. **n** In his heart he had respect to the Lord: but this fashion of boasting seemd according to mā, whereunto they compelled him. **o** In outward things. **p** I note this dishonour, which they do vnto you. **q** That is, abiect, vile, miserable, a crafts mā, an idiot, & subiect to a thousand calamities, which things the false Apostles objected against him as most certaine testimonies of

CHAP. XI.

1 He declareth his affection toward them. 5 The excellencie of his ministerie. 9 And his diligence in the same. 23 The fetches of the false Apostles. 26 The peruersi iudgement of the Corinthians. 32 And his owne praises.

a He calleth the praising of him selfe dotage, to the which thing the arrogancie of the false Apostles compelled him, who sought nothing els, but to ouerthrowe the Church by diminishing the authoritie of his ministerie.

1 **W**ould to God, ye could suffer a litle my foolishnes, and in derde, b ye suffer me. **2** For I am ielous ouer you, with godly ielousie: for I haue prepared you for one husband, to present you as a pure virgine to Christ: **3** But I feare least as the serpent beguiled Eue through his subtiltie, so your mindes should be corrupt from the simplicitie that is in Christ. **4** For if he that commeth, preacheth another Iesus then him whome we haue preached: or if ye receiue another spirit then that which ye haue receiued: either another Gospell, then that ye haue receiued, ye might well haue suffred him.

5 Verely I suppose that I was not inferioriour to the very chiefe Apostles. **6** And though I be rude in speaking, d That is, more perfect doctrine concerning Christ Iesus. e More excellent gifts of the Spirit by other mē preaching. f They did not preach Christ more purely then I did: for in this behalfe I was nothing inferioriour to the chiefest Apostles. g That is, vnto worldly eloquence.

his vnworthines. *Phil. 3.5.* r Put case ye terme it so, yet is it true. s In the present danger of death. t At five severall times, euery time, thirtie and nine. *Dem. 11.3.*

11 Of the Roman Magistrates.

Act. 16. 22, 23.
Act. 14. 19.
Act. 27. 14.

x As imprisonment, bearing, hunger, thirst, colde, nakednes, and such like: which things the aduersaries condemne as infirme in me.
Act. 9. 24.

Act. 9. 3.
a That is, a Christian: or, I speake it in Christ.
b That is to say, into the highest heauen.
c Mans infirmity was not able to delecte them, neither were they shewed vnto him for that end.
Or, lawfull.

d The Greeke worde signifieth a sharpe piece of wood, as a pale, or stake, and also a little spilde or sharpe thing which pricketh one as he goeth through bushie and thicke places, and entring into the flesh, cannot be taken out without cutting of the flesh: & this was the rebelling of flesh against the Spirit, and warned him that Satan was at hand.

25 *I was thise* * beaten with rodde: *I was* * once stoned: *I* suffered thise * shipwacke: night and day haue *I* bene in the deepe sea.

26 In ioucneping I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wilderness, in perils in the sea, in perils amongst false brethren,

27 In wearinesse and painefulnesse, in watching often, in hunger & thirst, in fastings often, in colde & in nakednes.

28 Beside the things which are outward *I* am combred daily, and haue the care of all the Churches.

29 Who is weake, and *I* am not weake: who is offended, and *I* burne not?

30 If *I* must needs reioyce, *I* will reioyce of mine * infirmities.

31 The God, euen the Father of our Lord Iesus Christ, which is blessed for evermore, knoweth that *I* lie not.

32 In * Damascus the gouernour of the people vnder King Aretas, laped watch in the citie of the Damascens, & would haue caught me.

33 But at a windowe was *I* let downe in a basket through the wall, and escaped his hands.

CHAP. XII.

1 He reioyceth in his perserment, 5. 7 But chiefly in his humblenes, 11 And layeth the cause of his boasting upon the Corinthians, 14 He sheweth what good will he beareth them, 20 And promisseth to come vnto them.

1 *T*his is not expedient for me no doubt to reioyce: for *I* will come to visitons and reuelations of the Lord.

2 * *I* knowe a man * in Christ about foure teene yerres agoe, (whether he were in the body, *I* can not tell; out of the bodie, *I* can not tell: God knoweth) which was take by into the^b third heauen.

3 And *I* know such a man (whether in the bodie, or out of the bodie, *I* cannot tell: God knoweth)

4 How that he was taken by into Paradise, and heard * wordes which cannot be spoken, which are not * possible for man to vtter.

5 Of such a man will *I* reioyce: of my selfe will *I* not reioyce, except it be of mine infirmities.

6 For though *I* would reioyce, *I* should not be a foole: for *I* will say the trueth, but *I* reframe, least any man should thinke of me about that he seeth in me, or that he heareth of me.

7 And least *I* should be exalted out of measure through the abundance of reuelations, there was giuen vnto me ^d a yicke in the flesh, the messenger of Satan to buffet me, because *I* should not be exalted out of measure.

8 For this thing *I* besought the Lord * thise, that it might depart from me.

9 And he sayde vnto me, My grace is sufficient for thee: for my power is made * perfect through weakenesse. Verp gladly therefore will *I* reioyce rather in mine infirmities, that the power of Christ may dwell in me.

10 Therefore * *I* take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguill for Christs sake: for when *I* am weake, then am *I* strong.

11 *I* was a foole to boast my selfe: per haue compelled me: for *I* ought to haue bene commended of you: for in nothing was *I* inferiour vnto y^e verp chief Apolles, though *I* be nothing.

12 The signes of an Apostle were wrought among you with all patience, with lignes, and wonders, and great workes.

13 For what is it, wherein y^e were inferiours vnto other Churches, * except that *I* haue not bene * slothfull to pour hinderance? for y^e me this waying.

14 Beholde, the^h third time *I* am ready to come vnto you, and yet will *I* not be slothfull to your hinderance: for *I* seeke not yours, but * you: for the children ought not to lay by for the fathers, but the fathers for the children.

15 And *I* will most gladly bestowe, and will be bestowed for your * soules: though the more *I* loue you, the lesse *I* am loied.

16 But be it that *I* charged you not: * yet for as much as *I* was crafty, *I* toke you with guile.

17 Did *I* pill you by any of them whom *I* sent vnto you?

18 *I* haue desired * Titus, and with him *I* haue sent a brother: did Titus pill you of any thing? walked we not in the selfe same spirit? walked we not in the same steppes?

19 Again, thinke ye that we excuse our selves vnto you? we speake before God in Christ. But we doe all things, dearly beloued, for your edifying.

20 For *I* feare least when *I* come, *I* shall not finde you such as *I* would: & that *I* shall be found vnto you * such as ye would not, & lest there be strife, envying, wrath, contentions, backbitings, whisperings, swellings and discorde.

21 *I* feare least when *I* come againe, my God * abate me among you, & *I* shall bewaile many of the which haue sinned already, and haue not repented of the vnicleannes, & fornication, & wantonnes, which they haue committed, much cast downe his heart, as when his labour

e That is to say, often times.

f Is knowne and evidently scene.

g He doeth not only patiently beare his afflictions, but also joyfully, and as one that taketh pleasure therein for Christs sake.

Chap. 11. 9.

Or, chargeable.

h For first, he was minded to depart from Ephesus into Macedonia, and so to Corinthus, 1. Cor. 16. 5.

Then when the Lord letted this purpose, he appointed to be chainged, he went to Macedonia, from whence now he a appointeth the thirde time to come vnto them.

i Which declareth his fatherly affection.

Or, your cause or persons.

k Thus said his aduersaries, that though he took it not by himselfe, yet he did it by the meanes of others.

l To go to you, M Meaning, sharpe and severe.

n There was no thing whereat he so much reioyced, as when his preaching profited: and therefore he called the Thefnesalonians his glory & joy: as also nothing did so much

CHAP. XIII.

1 He threatneth the obstinate, 5 And declareth what his power is by their own testimonie. so also

so he sheweth what is the effect of this epistle. 11 After having exhorted them to their dietie, hee wisheth them all prosperitie.

This is the third time that I come unto you. * In the mouth of two or three witnesses shall every word stande,

I tolde you befoze, and tell you befoze: as though I had bene present the seconde time, so write I nowe being absent to them which heretofore haue sinned, and to all others, that if I come againe, I will not spare,

Seeing that ye seeke experice of Christ, that speaketh in me, which toward you is not weake, but is mightie in you,

Foy though he was crucified concerning his * infirmitie, yet mightie he showed the power of God. And wee no doubt are weake in him: ^d but we shall live with him, throughe the power of God toward you.

Pour your selues whether ye are in the faith: examine your selues: knowe ye not pour owne selues, howe that Ie-

rud Christ as touching the flesh in mans judgement was vile and abiect: therefore we that are his members, cannot be otherwise esteemed: but being crucified, he shewed him selfe very God: so thinke, that we whom ye contemne as dead men & castawayes, haue through God such power to execute against you, that ye may feele sensibly that we live in Christ. 1. Cor. xi. 23.

rus Christ is in you, except ye bee reprobates?

But I trust that ye shall knowe that we are not reprobates,

Now I pray unto God that ye do none euill, nor that we should seeme approued, but that ye should do that which is honest: though we be as * reprobates.

Foy we can not doe any thing against the truth, but for the truth,

Foy we are glad when we are weake, & that we are * strong: this also we will do for, even pour perfection,

Therfore write I these things being absent, lest when I am present, I should vse sharpenes, according to the power which the Lord hath giuen me, to * edification, and not to destruction,

Finally brethren, fare ye well: be perfect: be of good comfort: be of one mind: live in peace, and the God of loue and peace shall be with you,

Greete one another with an * holpe ^h kisse. All the Saintes salute you.

The grace of our Lord Iesus Christ, & the loue of God, and the communion of the holy Ghost be with you all, Amen.

The seconde Epistle to the Corinthians, written from Philippi, a citie in Macedonia, & sent by Titus & Lucas.

In mans judgement who for the most part reiecteth the best, & approacheth the worst.
f Having abundance of the grace of God.
g Commit not by your negligence, that which is ordained to saluation, turne to your destruction.
Rom. 16. 16. 1. Cor. 16. 10. 1. pet. 1. 2. 4.
h Which was according to those countreis in those dayes both of Iewes and of other nations.

THE EPISTLE OF THE APOSTLE

Paul to the Galatians.

THE ARGUMENT.

The Galatians after they had bene instructed by S. Paul in the truth of the Gospell, gaue place to false apostles, who entering in, in his absence corrupted ^h pure doctrine of Christ, and taught that the ceremonies of the Law must be necessarily obserued, which thing the Apostle so earnestly reasoneth against, that he proueth that the granting thereof is the overthrow of mans saluation purchased by Christ: for thereby the light of the Gospell is obscured: the conscience burdened: the testaments confounded: mans iustice established. And because the false teachers did pretend, as though they had bin sent of the chief Apostles, and that Paul had no authoritie, but spake of him selfe, he proneth both that he is an Apostle ordained by God, and also that he is not inferiour to the rest of the Apostles: which thing established, hee proceedeth to his purpose, proving that we are freely iustified before God without any works or ceremonies: which notwithstanding in their time had their vse and commoditie: but nowe they are not only vnprofitable figures, but also pernicious, because Christ the truth and the end thereof is come: wherefore men ought now to embrace that libertie, which Christ hath purchased by his blood, and not to haue their consciences shamed in the grennes of mans traditions: finally he sheweth wherein this libertie standeth, and what exercises appertaine thereunto.

CHAP. I.

Paul rebuketh their inconstancie which suffered the selues to be seduced by the false apostles, who preached that the obseruation of the ceremonies of the Lawe were necessary to saluation, & And describeth them that preach any otherwise then Christ purely. 12 He sheweth his own iurisdiction, magnifieth his office and Apostleship, and declareth him selfe to be equall with the chief Apostles.



Paul * an Apostle (not * of men, neyther by * man, but by Iesus Christ, and God the Father which hath called him fro the dead)

And all the brethren which are with me, unto the Churches of Galatia:

Grace be with you, and peace from God the Father, and from our Lorde Iesus Christ,

Which gaue him selfe for our finnes, that hee might deliuer vs * from this present euill world according to the will of God euen our Father,

To whom be glorie for euer and euer, Amen.

Inauicite that ye are so soone reuolued away vnto another * Gospell, from him that had called you in the * grace of Christ,

tion offered freely by Christ.

7 Which

A His first coming was his dwelling among them: his second was his first epistle, and nowe he is ready to come the third time: which three comings he calleth his three witnesses.

Dent. 19. 15.

mat. 18. 16.

sohn. 8. 17.

hibr. 10. 23.

B In my first epistle, chap. 4. 20. **C** In that he humbled himselfe & tooke vpon him the forme of a seruant.

Irud Christ as touching the flesh in mans judgement was vile and abiect: therefore we that are his members, cannot be otherwise esteemed: but being crucified, he shewed him selfe very God: so thinke, that we whom ye contemne as dead men & castawayes, haue through God such power to execute against you, that ye may feele sensibly that we live in Christ. 1. Cor. xi. 23.

Tit. 1. 3.

A For God is the author of all ministerie.

B This prerogative was peculiar to the Apostles,

Luke. 1. 7. 4.
c Which is, the corrupt life of man without Christ.

^h Or, doctrine.
d That is, to be partakers of the salua-

e For what is more contrarie to our free iustificatiō by faith, then the iustificatiō by the Lawe, or our workes: therefore to ioyne these two together, is to ioyne fight with darkness, death with life, and doeth vtterly ouerthrowe the Gospel.

f If it were possible, that an Angell should doe, whereby Paul declareth the certaintie of his preaching.

^{Or, aveminable.} g Since that of a Pharisee I was made an Apostle.

^{r. Cor. 15. 2.} h That is, doctrine inuented by man, neither by mans authoritie do I preach it.

i By an extraordinary reuelation.

^{Act. 9. 8.} ^{Or, age.} k That is, of the Lawe of God, which was giuen to 5 ancient fathers.

l He maketh three degrees in Gods eternal predestination: first his eternal counsell, then his appointing from the mothers wombe, & thirdly his calling.

^{Or, rome.} ^{Ephes. 1. 8.} m That is, with any man, as though I had neede of his counsell to approoue my doctrine. n That is, the Gospell which is the doctrine of faith.

7 Which is not another Gospel, sane that there be some which trouble you, and intende to peruert the Gospell of Christ.

8 But though that we, or an Angel fro heauen preache vnto you otherwise, then that which we haue preached vnto you, let him be accused.

9 As we said before, so say I now again, If any man preache vnto you otherwise then that he haue receyued, let him be accused.

10 For I now preache I mans doctrine, or Gods? or go I about to please men? for if I should yet please men, I were not the seruant of Christ.

11 * I solve I certifie you, brethren, that the Gospell which was preached of me, was not after man.

12 For neither receiued I it of man, neyther was I taught it, but by the reuelation of Iesus Christ.

13 For he haue heard of my conuersation in time past, in the Jewish religiō, how that I persecuted the Church of God eternally, and wasted it.

14 And profited in the Jewishe religiō on aboue many of my companions of mine owne nation, and was much more zealous of the traditions of my fathers.

15 But when it pleased God (which had separated me from my mothers wombe, and called me by his grace)

16 To reuel his Sonne in mee, that I should preache him * among the Gentiles, immediately I communicated not with flesh and blood:

17 Neither came I againe to Ierusalem to them which were Apostles before me, but I went into Arabia, and turned againe vnto Damascus.

18 Then after thre yerres I came againe to Ierusalem to visit Peter, and abode with him fixeente dayes.

19 And none other of the Apostles saue I. saue James the Lords brother.

20 Now the things which I write vnto you, behold, I witness before God, that I te not.

21 After that, I went into the coastes of Syria and Cilicia: for I was unknowen by face vnto the Churches of Iudea, which were in Christ.

22 But they had heard onely some say, Ye which persecuted vs in epine past, now preacheth the faith, which before he destroyed.

23 And they glorified God for me.

cial scope, which is to proue that iustificatiō only cometh of the grace of God by faith in Iesus Christ, and not by the workes of the Lawe.

1 Then foureteen yerres after, I went againe to Ierusalem with Barnabas, & tooke with me Titus also.

2 And I went by reuelation, & communicated with them of the Gospell which I preach among the Gentiles, * but particularly with them that were the chief, least by any meanes I should runne, or had runne in vaine:

3 But neither pet Titus which was with me, though he were a Grecia, was compelled to be circumcised,

4 For all the false brethren that crept in: who came in privily to spye out our libertie, which wee haue in Christ Iesus, that they might bring vs into bondage.

5 To whom we gaue not place by subiection for an houre, that the truthy of the Gospell might continue with you.

6 And of them which seemed to be great, I was not taught (what they were in time past, it maketh no matter to me: * God accepteth no mans person) neuertheles, they that are the chief, did communicate nothing with me.

7 But contrariwise, when they saw that the Gospell ouer the vncircumcision was committed vnto me, as the Gospell ouer the circumcision was vnto Peter:

8 (For he that was mightie by Peter in the Apostleship ouer the Circumcision, was also mightie by me towarde the Gentiles)

9 And when James, and Cephas, and John knewe of the grace that was giuen vnto me, which arc counted to be pillars, they gaue to me and to Barnabas the 7 right hands of fellowship, that we should preache vnto the Gentiles, & they vnto the Circumcision,

10 * Warning only that we should remember the poore: which thing also I was diligent to do.

11 And when Peter was come to Antiochia, I withstoode him to his face: for he was to be blamed.

12 For before that certaine came from James, he ate with the Gentiles: but when they were come, he withdrewed & separated him selfe, fearing them which were of the Circumcision.

13 And the other Iewes dissembled likewise with him, in so much that Barnabas was brought into their dissimulation also.

14 But when I sawe, that they went not the right waye to the truthy of the Gospell, I said vnto Peter before all me, If thou being a Iew, hurst as the Gentiles, and not like the Iewes, why hastraitt thou the Gentiles to doe like the Iewes?

15 We which are Iewes by nature, & not sinners of the Gentiles,

16 Know that a man is not iustified by

a Paul nothing doubted of his doctrine: but because many reported that he taught contrary doctrine to the other Apostles, which rumours hindered the course of the Gospell, he endeououred to remedie it, and to proue that they consented with him.

^{Act. 15. 2.} ^{Greeke, without profit.} b Which declarereth that the other Apostles agreed with him.

c Lest we should haue betrayed the Christian libertie.

d Albeit they had bin conuersant with Christ afore time.

^{Dent. 10. 17.} ^{2. chro. 19. 7.} ^{1. iob. 34. 19.} ^{wisd. 6. 7.} ^{eccles. 3. 12.} ^{Act. 16. 34.} ^{rom. 2. 11.} ^{ephe. 6. 9.} ^{colof. 3. 15.} ^{1. pet. 1. 17.}

e But approued my doctrine perfect in all points.

f In token that we all agreed in doctrine.

^{Act. 11. 30.} ^{2. cor. 9. 3.} g Meaning, before all men.

^{Greeke, with a right foot.} h In bringing their consciences into doute by thine example, and authoritie?

and here the Apostle cometh to his chiefe point.

i For so the Iewes called the Gentiles in re-

proche.

CHAP. II.

Confirming his Apostleship so be of God, 3 He sheweth why Titus was not circumcised, 6 And that he is nothing inferior to other Apostles: 12 Yea, and that he hath repröued Peter the Apostle of the Leues. 16 After he cometh to the prin-

Or, *ymon.*
Rom. 3. 19, 10.
phil. 3. 9.
k Except our
fruites be agree-
able to our faith,
we declare that
we have not
Christ.

l For he caused
them not to
sinne, but dislo-
sed it, neyther
rooke he away
the righteousnes
of the Lawe, but
shewed their hy-
pocrisie, which
were not able to
performe that
whereof they
boasted.

m For my do-
ctrine is to de-
stroye sinne by
faith in Christ &
not to establish
sinne, n And feele his strength in me which
killeth sinne, o Not as I was once, but regenerate, and chaun-
ged into a newe creature, in qualitie and not in substance. p In
this mortall bodie. q As did the falsse Apostles which
preached not the faith in Christ. *Or, for nothing.*

the workes of the Lawe, but by the
faith of Iesus Christ: enen we, I say,
haue beleueed in Iesus Christ, that we
might be iustified by h faith of Christ, &
not by the workes of the Lawe, because h
by the workes of the Lawe no ^a flesh
shal be iustified.

- 17 * If then while we seeke to be made
righteous by Christ, we our selues are
found ^b sinners, is Christ therefore the
minister of sinne? God ^l forbid.
- 18 For if I build againe the things that
I haue destroyed, ^m I make my selfe a
trespasser.
- 19 For I through the Lawe am dead to
the Lawe, and that I might liue vnto
God, I am ⁿ crucified with Christ.
- 20 Thus I liue yet, ^o not I nowe, but
Christ liueth in me: & in that h I now
liue in the ^p flesh, I liue by the faith in
the sonne of God, who hath loued me,
and giuen him selfe for me.
- 21 I do not abrogate the ^q grace of God:
for if righteousness be by the Lawe, the
Christ dyed ^r without a cause.

n And feele his strength in me which
killeth sinne, o Not as I was once, but regenerate, and chaun-
ged into a newe creature, in qualitie and not in substance. p In
this mortall bodie. q As did the falsse Apostles which
preached not the faith in Christ. *Or, for nothing.*

CHAP. III.

*a Heretikeb them sharply, a And praueth by
diu. reasons that iustification is by faith, 6 As
appeareth by the example of Abraham, 10. 19. 24
And by the office, and the end, both of the Lawe,
11. 25 And of faith.*

a To whome
Christ was so
liuely preached,
as if his liuely
image were set
before your
eyes, or els had
bene crucified a-
mong you,
b Meaning the
giftes of the
Spirit.
c That is, the
doctrine of sal-
uation through
faith in Iesus
Christ, as chap.
1. 22.

- 1 **O** foolish Galatians, who hath
bewitched you pe shoulde not
obey the tructh, to whom Iesus
Christ before ^a was described in your
sight, and among you crucified?
- 2 This onely would I learne of you,
Received ye the ^b Spirit by the workes
of the Lawe, or by the hearing of ^c faith
preached?
- 3 We pe so foolish, that after pe haue
begonne in the Spirit, pe woulde nowe
^d be made perfect by the ^e flesh?
- 4 Yane pe suffred so many things in
vaine? if so be it be enen in vaine.
- 5 Ye therefore that ministereth to pon the
Spirit, and worketh miracles among
you, doeth he it through the workes of
the Lawe, or by h hearing of faith pre-
ached?
- 6 Yea rather as Abraham beleueed God,
and it was ^f imputed to him for right-
trouthisse.
- 7 Knowe ye therefore, that they which
are of faith, the same are the children
of Abraham.
- 8 For the Scripture foreseeing, that
God would iustifie h Gentiles through
faith, preached before the Gospell vnto
Abraham, saying, ^g In thee shall all the

Gen. 12. 6. Rom. 4. 3.
Gen. 12. 3. Gal. 3. 29. Act. 3. 13.

Gentiles be blessed.

- 9 So then they which be of faith, are
blessed with faithfull Abraham.
- 10 For as many as are of the ^l workes
of the Lawe, are vnder the curse: for it
is writen, ^m Cursed is euery man that
continueth not in all things, which are
writen in the booke of the Lawe, to do
them.
- 11 And that no man is iustified by the
Lawe in the sight of God, it is evident: ⁿ
* for the iust shall liue by faith.
- 12 And the Lawe is not of faith: but
^o * the man that shall doe those thinges,
shall liue in them.
- 13 Christ hath redeemed vs from the
curse of the Law, when he was made a
curse for vs (for it is writen, ^p * Cursed
is euery one that hangeth on tree)
- 14 That the blessing of Abraham might
come out the Gentiles through Christ Ie-
sus, that we might receive the ^q prom-
ises of the Spirit through faith.
- 15 Brethren, ^r I speake as men doe,
* though it be: but a mans couenant
when it is confirmed, yee no man doeth
abrogate it, or ^s * addeth any thing
thereto.
- 16 Nowe to Abraham and his seede
were the promises made, Iye faith not,
And to the seedes, as speaking of many:
but, And to thy seede, as of one, which
^t is Christ.
- 17 And this I say, that the Lawe which
was four hundredth and thirtie yeeres
after, cannot disanull the couenant that
was confirmed afore of God in respect
of Christ, that it shoulde make the pro-
mise of none effect.
- 18 For if the inheritance be of the Law,
it is no more by the promise, but God
gaue it vnto Abraham by pomes.
- 19 Wherefore then serueth the Lawe?
It was added because of the ^u trans-
gressions, till the seede came vnto the
which h promise was made: & it was
ordened by ^v Angles in the hand of a
Mediatour.
- 20 Now a Mediatour is not a Mediatour
of one: but God is ^w one.
- 21 Is the Lawe then against the promise
of God? God forbid: for if there had
bene a Lawe giue which could haue gi-
uen life, surely righteousness shoulde
haue bene by the Lawe.
- 22 But the Scripture hath ^x concluded
q all vnder sinne, that the promise by
the faith of Iesus Christ shoulde be gi-
uen to them that beleuee.
- 23 But before ^y faith came, we were
kept vnder the Lawe, and shut vp vnto
the faith, which shoulde afterwarde be
reueiled.
- 24 Wherefore the ^z Law was our schole-

Moses by the, authoritie of Christ. o But
the Lawes and Gentiles to ioyne them to God. p Constant
and wayes like him selfe. Rom. 3. 9. q Both men & at their works.
r The ful reuelation of things which were hid vnder the
shadows of the Law. Rom. 10. 4.

f Which thinke
to be iustified by
them.

Dist. 27. 26.
Habak. 3. 17.
Rom. 1. 17.

Hebr. 10. 28.
g The Law pro-
nounceth not the
iust, which be-
lieue, but which
worke, & so con-
demneth all the
which in all
pointes do not
fulfill it.

Leui. 23. 5.
Deut. 32. 23.

h Which is the
Gospel.
i I will vse a com-
mon example
that you may be
ashamed to at-
tribute lasse vn-
to God, then to
such couenants,
which one man
makeeth to ano-
ther.

Hebr. 9. 17.
k No more is
the promise or
couenant of God
abrogated by the
Law, nor yet is
the Lawe added
to the promise
to take any
thing away that
was superfluous,
or to supplie any
thing that want-
ed.

l Which decla-
reth that the
Lewes and Gen-
tiles are both
partakers of the
promise, because
they are ioynd
in Christ, which
is this blessed
seede.

m That sinne
might appeare
& be made more
abundant, and so
all to be shut vp
vnder sinne.

n Who as mini-
sters gaue it to
seruech both for
p Constant and
wayes like him selfe.

doctrines that the Lawe is abolished, but the condemnation thereof is taken away by faith, Rom. 6. 7. So if baptism succedeth Circumcision, & so thorough Christ both Jew and Gentile is saved. As all one man.

master to bring vs to Christ, that wee might be made righteous by faith. 25 But after that faith is come, we are no longer vnder a schoolmaster. 26 For ye are all the sonnes of God by faith, in Christ Jesus. 27 * For all ye that are baptizd into Christ, haue put on Christ. 28 There is neither Jewe nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all one in Christ Jesus. 29 And if ye be Chriles, then are ye Abrahames seede, and heires by promises.

C H A P. IIII.

3 He sheweth wherefore the ceremonies were ordeined. 3 Which being shadowes must end when Christ the truth cometh. 9 He cometh there by certaine exhortation, 22 And confirmeth his argument with a strong example or allegorie.

1 **T**hen I saie, that the heire as long as hee is a child, differeth nothing from a seruant, though he be lord of all, 2 But is vnder b tuters and gouernours, vntill the time appointed of the father. 3 Euen so, we when we were children, were in bondage vnder the rudiments of the world. 4 But when the fullnesse of time was come, God sent forth his Sonne made of a woman, & made him as long as hee is a child, differeth nothing from a seruant, though he be lord of all, 5 That he might redeeme them which were vnder the Lawe, that we might receive the adoption of the sonnes. 6 And because ye are sonnes, God hath sent forth the Spirit of his Sonne into your hearts, which crieth, & Abba, & Father. 7 Wherefore, thou art no more a seruant, but a sonne: now if thou be a sonne, thou art also the heire of God through Christ. 8 But euen then, when pe knewe not God, pe did serue vnto them, which by nature are not gods. 9 But now seeing pe know God, pe rather are knowen of God, how turne ye againe vnto impotent and beggerly rudiments, wherunto as from the beginning pe will be in bondage againe? 10 Pe obserue daies, and moneths, & times, and peres. 11 I am in feare of you, least I haue become idolaters: therefore it is shame for you to refuse liberty, & become seruants, yea, and seeing the Iewes desire to be out of their tutelage, i Not in deede, but in opinion. k The Galatians, of Painims began to be Christians, but by false Apostles were turned backward to begin anewe the Iewish ceremonies, and so in steade of going forwarde toward Christ, they ran backward fro him. l Ye obserue daies, as Sabbaths, newe moons, &c: ye obserue moneths, as y first & seventh moneth: ye obserue times, as Easter, Wicfotide, & feast of Tabernacles: ye obserue yeres, as y Jubilee, or yere of forgiveness, which beggerly ceremonies are most pernicious to them which haue receiued the sweete libertie of the Gospel, and thrust them backe into superstitious slaueerie.

stowed on you labour in vaine. 12 22 pe as m I: for I am euen as you: bvt hien, I beleech you: pe haue not hurt me at all. 13 And ye knowe, howe through o infirmitie of the flesh I preached the Gospel vnto you at the first. 14 I And the trial of me, which was in my flesh, ye despised not, neither abhorred: but ye receined me as an Angell of God, yea, as Christ Jesus. 15 What was then your felicitie: for I beare you reioice, that if it had bene possible, ye woude haue plucked out your owne eyes, and haue given them to me. 16 Am I therefore become your enemy, because I tell you the truth? 17 They are ielous ouer you: amisse: yea, they woude clude y you, that pee should altogether loue them. 18 But it is a good thing to loue earnestly alwayes in a good thing, & not onely when I am present with you. 19 My litle children, of whome I trauaile in birth againe, vntill Christ be formed in you. 20 And I would I were with you now, that I might change my voyce: for I am in doute of you. 21 Tell me, ye that will be vnder the Lawe, doe ye not heare the Law? 22 For it is writen, that Abraham had two sonnes, * one by a seruant, & * one by a free woman. 23 But he which was of the seruant, was begne after the flesh: & he which was of the free woman, was borne by promises. 24 Wp the which things an other thing is ment: for these mothers are the two Testaments, the one which is * Agar of mount Sina, which gedeth vnto bondage, 25 (For Agar or Sina is a mountaine in y Arabia, and it answereth to Ierusalem which now is) & she is in bondage with her children. 26 But Ierusalem, which is * about, is free: which is the mother of vs all. 27 For it is writen, * Reioice thou b earth: hearest no children: bvtake barren, and drie, thou that trauestest not: for the desolate hath many more children, then the which hath an husband. 28 * Therefore, brethren, we are after the maner of Isaac, children of the promise. 29 But as then he that was borne after the flesh, persecuted him that was borne after the spirit, euen so it is now. 30 But what saith the Scripture? * But out the seruant and her sonne: for the sonne of the seruant shall not be heire with the sonne of the free woman. 31 Then brethren, we are not children of the seruant, but of the free woman.

m So friendly com to me, as I am affectioned to ward you. n For I pardon you, if you repent. o Being in great dangers and afflictions, or without pompe and ostentation. p That is, the troubles and vexations which God sent to trie me while I was among you. q For my ministers sake. r For they are but ambitious. s They woude turne you from me, that you might followe them. t And imprinted so in your hearts that you loue none other.

Gen. 16. 15. Gen. 21. 2. u That is, signifie. x Agar, and Sina represent the Lawe: Sara and Ierusalem of the Gospel: lsmael the Iewish Synagogue, and Isaac the Church of Christ. y That is, out of the lande of promises. ^o Or, hie and heavenly. lsa. 5. 4. 1. Meaning Sara. Rom. 9. 8. Gen. 21. 10. a For we are in the Church of Christ, which is our mother, and not of the Synagogue which is a seruant vnder the Law. b 23 ye the libertie wherewith Christ hath made vs free,

C H A P. V.

2 He laboureth to drawe the wayes from Circumcision,

a The Church of Israel was vnder the Lawe as the pupil subiect to his tutor, eue vnto the time of Christ, when she waxed strong, & then her tutelage ended. b That is, y law, which before hee called a schoolmaster, cha. 3. 25. c That is, vnder y law, which was but an a. b. c. in respect of the gospel. d That is, who was subiect vnto the Lawe. Rom. 8. 4. 5. e For our adoption vnto Christ is sealed by him. f He instructeth both Iewes and Gentiles to call god their Father in cuerie language, so y none are excepted. g Which maist not vse thy libertie. h When ye receiued y Gospell, ye were idolaters: therefore it is shame for you to refuse liberty, & become seruants, yea, and seeing the Iewes desire to be out of their tutelage, i Not in deede, but in opinion. k The Galatians, of Painims began to be Christians, but by false Apostles were turned backward to begin anewe the Iewish ceremonies, and so in steade of going forwarde toward Christ, they ran backward fro him. l Ye obserue daies, as Sabbaths, newe moons, &c: ye obserue moneths, as y first & seventh moneth: ye obserue times, as Easter, Wicfotide, & feast of Tabernacles: ye obserue yeres, as y Jubilee, or yere of forgiveness, which beggerly ceremonies are most pernicious to them which haue receiued the sweete libertie of the Gospel, and thrust them backe into superstitious slaueerie.

cision, 17 And sheweth them the battell betwixt the Spirit and the flesh, and the fruites of the both.

- 1 Stand fast theretoe in the libertie which I haue made vs free, and be not intangled againe with the yoke of bondage.
- 2 Behold, I Paul say vnto you, that if ye be circumcised, Christ shall profite you nothing.
- 3 For I teinise againe to euerie man, which is circumcised, that he is bound to keepe the whole Lawe.
- 4 He are abolished from Christ: whoso euer are iustified by the Law, ye are fallen from grace.
- 5 For we through the Spirit waite for the hope of righteousnes through faith.
- 6 For in Iesus Christ neither Circumcision antieith any thing, neither vnicircumcision, but faith which worketh by lone.
- 7 Ye did runne well: who did let you, that ye did not obey the truth?
- 8 It is not the persecution of him that calleth you.
- 9 A little leauen doth leauen the whole lump.
- 10 I haue trust in you through the Lord, that ye will be none otherwise minded: but he that troubleth you, shall beare his condemnation, wholoener he be.
- 11 And brethren, if I yet preach circumcison, why do I yet suffer persecution? Then is the slander of the crosse abashed.
- 12 Would to God they were euen cut of, which do dishonour you.
- 13 For brethren, ye haue bene called vnto libertie: onely vnto your libertie as an occasiō vnto the flesh, but by lone serue one another.
- 14 For all the Lawe is fulfilled in one word, which is this, Thou shalt loue thy neighbour as thy selfe.
- 15 If ye bite & deuoure one another, take heed lest ye be consumed one of another.
- 16 Then I say, walke in the Spirit, and ye shall not fulfil the lusts of the flesh.
- 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrarie one to the other, so that ye can not do the same things that ye would.
- 18 And if ye be led by the Spirit, ye are not vnder the Law.
- 19 Whoso euer the workes of the flesh are manifest, which are adulterie, fornication, uncleaunnes, wantonnes,
- 20 Idolatry, witchcraft, hatred, debate, emulations, wrath, contentious, seditions, heresies,
- 21 Enuie, murders, drunkennes, gluttonie, and such like, whereof I tell you before, as I also haue told you before, that they which do such things, shall not inherit the kingdome of God.
- 22 But the fruites of the Spirit is lone, ioye, peace, long suffering, gentlenes,

- goodnes, faith,
- 23 Meeknes, temperancie: against such things is no Law.
- 24 For they that are Christs, haue crucified the flesh with the affections and the lustes.
- 25 If we liue in the Spirit, let vs also walke in the Spirit.
- 26 Let vs not be detrouers of vaine glory, prouoking one another, enuyng one another.

For they are vnder the Spirit or grace. Christ hath not onely remitted their finnes, but sanctified them into newnes of life. That being

deed to sinne and liuing to God, we may declare the same in holynes and innocencie of life.

CHAP. VI.

He exhorteth them to use gentlenes toward the weake, and to shew their brotherly loue and modestie: also to provide for their ministers, to persecute, to reioyce in the crosse of Christ, to newnesse of life, and last of all wisheth to them with the rest of the faithful all prosperitie.

- 1 Brethren, if a man be fallen by occasion into any fault, by which are spirituall, restore such one with the spirit of meeknes, considering thy self, lest thou also be tempted.
- 2 Beare ye one anothers burden, and so fulfill the Lawe of Christ.
- 3 For if any man seeme to him self, that he is somewhat, when he is nothing, hee deceureth him selfe in his imagination.
- 4 But let euery man prouide his owne worke, & then shall he haue reioyng in him selfe onely and not in another.
- 5 For euery man shall beare his owne burden.
- 6 Let him that is taught in the worde, make him that hath taught him, partaker of all his goods.
- 7 He not deceiued: God is not mocked: for whatsoeuer a man soweth, that shall he also reape.
- 8 For he that soweth to his flesh, shall of the flesh reape corruption: but hee that soweth to the spirit, shall of the spirit reape life everlasting.
- 9 Let vs not therefore be wearie of well doing: for in due season we shall reape, if we faint not.
- 10 While we haue therefore time, let vs do good vnto all men, but specially vnto them, which are of the household of faith.
- 11 If ye see how large a letter I haue written vnto you with mine owne hand.
- 12 vs many as desire to make a sacrifice in the flesh, they constraine you to be circumcised, onely because they would not suffer persecution for the crosse of Christ.

Either by reason of his flesh or Satan. Christ exhorteth in sundrie places to mutual loue, and therefore brotherly loue is here called the Lawe of Christ, & his commendement, Ioh. 13. 34. & 15. 12. He sheweth that man hath nothing of himselfe whereof he should reioyce. For his reioyng is a telt monie of a good conscience, 2. Cor. 1. 12. where in he may reioyce before us, but not before God. 2. Cor. 9. 2. For it were a shame not to provide for their corporall necessities which feede our soules with the heauenly deinties. 2. Cor. 9. 7. He proueth that the ministers must be nourished: for if men onely provide for worldly things without respect of the life everlasting, then they procure to them selues death, and mocke God, who hath giuen them his ministers to teache them heauenly things. 2. Thess. 3. 10. g The fruit which God hath promised. h By the outward ceremonies. i That is, for preaching Christ crucified.

Al. 15. 1. a If you ioyne circumcison to the Gospell, as a thing necessarie to saluation. 1. Cor. 1. 17. b We liue in hope through that Spirit which causeth faith, and which is giuen to the faithful, that we should by faith and not by the Law obtaine the crown of glorie, which Christ giueth freely. c Then whatsoeuer is not the worde of God, which here he calleth truth, is very lies. d Which is God 1. Cor. 1. 6. e A little corruption doeth destroy the whole doctrine. f That ye will embrace the worde of God purely. g That is, the doctrine of the Gospell, which the worlde abhorred, as a slaunderous thing, & therewith were offended. h Meaning the second table. Lev. 19. 38. Mat. 22. 39. mar. 12. 31. iam. 3. Rom. 13. 10. 1. pet. 3. 11. i In the man regenerate. k That is, the natural man, which is against the Spirit of regeneration. l If you be giued by the Spirit of adoption, that which ye do, is agreeable to God, although it be not perfect.

i Though we be redeemed fro the bondage of sinne by y death of Christ, Rom. 6.22. yet wee hope for this second redemption which shall be while we shall possesse our inheritance in the heavens, whereof we have the holy Ghost for a gage, Chap. 4.30.
 k Of Christ, Col. 2.12. chap. 3.7.
 l Made him Governour of all things both in heaven and in earth : so that Christes bodie is now onely there, or else it should nor be a true bodie, and his ascension should be but a fantastical thing and onely imagined.
 p Psal. 8.6. hebr. 1.8.
 m This is the great loue of Christ toward his Church, that hee counteth not him selfe perfect without vs which are his members : and therefore the Church is also called Christ, as 1. Cor. 12.12, 13.

after that ye beleueid, ye were sealed with the holy Spirit of promise,
 14 Whiey is the earnest of our inheritance, vntill the redemption of the possession purchased vnto the praise of his glorie.
 15 Therefore also, after that I heard of the faith, which ye haue in the Lord Jesus, and loue toward all the Saints,
 16 I cease not to giue thanks for you, making mention of you in my prayers,
 17 That the God of our Lord Jesus Christ the Father of glory, might giue vnto you the Spirit of wisdom, and reuelation through the knowledge of him,
 18 That the eyes of your vnderstanding may be lightened, that ye may knowe what the hope is of his calling, & what the riches of his glorious inheritance is in the Saintes,
 19 And what is the exceeding greatness of his power toward vs, which beleue, according to the working of his mighty power,
 20 Whiche he wrought in Christ, when hee raised him from the dead, and set him at his right hand in the heavenly places,
 21 Farre above all principallitie, and power, and might, and domination, and euery name that is named, not in this world onely, but also in that that is to come,
 22 * And hath made all things subiect vnder his feete, & hath appointed him ouer all things to bee the head of the Church,
 23 Whiche is his body, euen the fullnes of him that filleth all in all things.

CHAP. II.

5 To magnifie the grace of Christ, which is the onely cause of saluation, 11 He sheweth them what manner of people they were before their conuersion, 18 And what they are now in Christ.

1 **A**nd * you hath he quickened, that were dead in trespasses & sinnes,
 2 Wherein in time past ye walked, according to the course of this world, & after the * a prince that ruleth in the aire, euen the spirit, that nowe worketh in the children of disobedience,
 3 Among whom we also had our conuersion in time past, in the lustes of our flesh, in fulfilling the wil of the flesh, and of the minde, and were ^b by nature the children of wrath, as well as others.
 4 But God which is riche in mercie, through his great loue wherewith he loued vs,
 5 Euen when we were dead by sinnes, hath quickened vs * together in Christ, by whose grace ye are saued,
 6 And hath ^c raised vs vp together, and

made vs sit together in the heavenly places in Christ Jesus,
 7 That he might shewe in the ages to come the exceeding riches of his grace, through his kindeuolue toward vs in Christ Jesus.
 8 For by grace are ye saued through faith, and that not of your selues: it is the gift of God,
 9 Not of works, least any man should boast him selfe.
 10 For we are * his workmanship created in Christ Jesus vnto good works, which God hath ordered, that we should walke in them.
 11 Wherefore remember that ye being in time past Gentiles in the flesh, & called * vncircumcision of them, which are called circumcision in the flesh, made with hands,
 12 That ye were, I say, at that time without Christ, and were aliens from the common wealth of Israel, and were * strangers from the covenants of promise, and had no ^b hope, and were ^c without God in the world.
 13 But now in Christ Jesus, ye which once were farre of, are made nere by the blood of Christ.
 14 For he is our peace, which hath made of both one, & hath broken the stoupe of the partition wall,
 15 In abrogating through his * flesh the hatred, that is, the Lawe of commandments which standeth in ordinances, for to make of twaine one new man in himselfe, so making peace,
 16 And that he might reconcile both vnto God in one ^b body by his * crosse, and flaye hatred thereby,
 17 And came, and preached peace to you which were asfear of, and to them that were icere,
 18 * For through him we both haue an entrance vnto ^b Father by one Spirit.
 19 Nowe therefore ye are no more strangers and foireners: but citizens with the Saintes, and of the household of God,
 20 And are built vpon the foundation of the Apostles & Prophets, Jesus Christ him selfe being the chiefe corner stone,
 21 In whom all the building coupled together, groweth vnto an holy Temple in the Lord,
 22 In whom ye also are built together to bee the habitation of God by the Spirit.

CHAP. III.

1 He sheweth the cause of his imprisonment, 13 Descrieth them not to faint because of his troubles, 14 And praieeth God to make them stedfast in his Spirit.

1 **F**or this cause, I Paul am the * prisoner of Jesus Christ for you Gentiles.
 2 If ye haue heard of the ^b dispensation of the grace of God, which is giuen me to you warde,

e Here he meaneth, as concerning grace, and not by nature.
 f He sheweth here that the Gentiles were of fro the grace of God, the greater detters they are now to the same. 1. Sam. 17.26. eze. 16.44.7. Rom. 9.4.
 g It was but one covenat, but because it was diuers times confirmed and established, therefore here he calleth them Covenants.
 h Where no promise is, there is no hope.
 i Or, ashest.
 i That is, the cause of the diuision that was betweene the Iewes and the Gentiles.
 k For in Christ all things were accomplished, which were prefigured in the Lawe.
 l For of the Iewes and the Gentils he made one flocke. Or, ashest. Rom. 15.2.
 m He reioyceeth in that he suffered in prisonnēe for the maintenance of Christs glory.
 n Which was

his vocation to preach vnto the Gentiles.

c That is, in the first chap. of this Epistle, vers. 9. d Although the Prophets had revelations certain, yet it was not in comparison of the fathers, and the Gentiles were called: neither yet was the time nor the maner knowne.

Chap. 1. 9. 1. Cor. 15. 9, 10. Gal. 3. 26. Rom. 16. 25. col. 1. 26. 2. Tim. 1. 10. Tit. 1. 7. 1. Pet. 1. 12. e The Angels, f The Church being gathered of so many kinds of people, is an example, or a glasse for the Angels to beholde the wisdom of God in, who hath turned their particular discords into an vniuersal concord, and of the Synagogue of bondage, hath made the Church of freedom.

g He that is not of the bodie of christ, is in death h The faithfull which dyed before Christ came, were adopted by him, & make one familie w the Saintes which yet remaine aliu. i For we confesse that which we beleue. k Al perfection on euerie side is in him. l That at the graces of God may seele Christ in vs.

3 That is, that God by reuclation hath shewed this myserie vnto me (as I wote above in fewe wordes.

4 Whereby when ye reade, ye may know mine vnderstanding in the myserie of Christ)

5 Which in other ages was not opened vnto the sonnes of men, as it is now reuclated vnto his holy Apostles & Prophets by the Spirit,

6 That the Gentiles should be inheriters also, and of the same bodie, and partakers of his promise in Christ by the Gospel,

7 Whereof I am made a minister by the gift of the grace of God giuen vnto me through the working of his power.

8 * Then vnto me the least of all Saintes is this grace giuen, that I shoulde preach among the Gentiles the vnsearchable riches of Christ,

9 And to make cleare vnto all men what the fellowship of the myserie is, which from the beginning of the world hath bene hid in God, who hath created all things by Iesus Christ,

10 To the intent, that now vnto principalities & powers in heauenly places might be knowne by the Church the manifolde wisdom of God,

11 According to the eternal purpose, which he wrought in Christ Iesus our Lord,

12 By whome we haue boldnes and entrance with confidence, by faith in him.

13 Wherefore I desire that ye saynt not at my tribulations for your sakes, which is your glorie.

14 For this cause I bowe my knees vnto the Father of our Lord Iesus Christ,

15 (Whom is named the whole familie in heauen and in earth)

16 That he might grant you according to the riches of his glorie, that ye may be strenghtened by his Spirit in the inner man,

17 That Christ may dwell in your hearts by faith, that ye, being rooted & grounded in loue,

18 May be able to comprehend with all Saints, what is the breadth, & length, and depth, and height;

19 And to know the loue of Christ, which passeth knowledge, that ye may be filled with all fullnes of God.

20 * Vnto him therefore that is able to doe exceeding abundantly above all that we aske or thinke, according to the power that worketh in vs,

21 Be vayne in the Church by Christe Iesus, throughout all generations for ever, Amen.

m In that wee

1 * Therefore, being prisoner in the name of the vocation whereunto ye are called,

2 With all humblenes of mynde, and meekenes, with long suffering, supporting one another through loue,

3 Endeououring to keepe the vnitie of the Spirit in the bond of peace.

4 There is one bodie, and one Spirit, euen as ye are called in one hope of our vocation.

5 There is one Lord, one Faith, one Way, one time,

6 * One God and Father of all, which is above all, and through all, and in you all.

7 But vnto euerie one of vs is giuen grace, according to the measure of the gift of Christ.

8 Wherefore he saith, * When he ascended by on high, he led captiuitie captiue, and some gifts vnto men.

9 (Nowe, in that he ascended, what is it but that he had also descended first into the lowest partes of the earth?)

10 The that descended, is euen the same that ascended, farre above all heauens, that he might fill all things)

11 * He therefore gaue some to be Apostles, and some Prophets, and some Evangelists, and some Pastours, and Teachers,

12 For the gathering together of the Saintes, for the worke of the ministerie, and for the edification of the body of Christ,

13 Till we all meete together (in the vnitie of faith & knowledge of the Sonne of God) vnto a perfect man, and vnto the measure of the age of the fullnes of Christ,

14 That we henceforth be no more children, waning and carped about with euerie wind of doctrine, by the deceit of men, and with craftines, whereby they lay in waite to deceiue,

15 But let vs followe the trueth in loue, and in all things growe by into him, which is the head, that is Christ,

16 By whome all the bodie being coupled and knit together by euery ioynt, for the furniture thereof (according to the essential power, which is in the measure of euery part) receiuethe increase of the body, vnto the edifying of it selfe in loue.

17 This I say therefore and testifie in the Lords, that ye henceforth walke not as other Gentiles walke, in vanitie of their minde,

18 Having their cogitation darkened, and being strangers from the life of God through the ignorance that is in

Phil. 1. 27. col. 1. 10. 1. Theff. 1. 12. a For the Lords cause.

b Which by diffensions you separate asunder. c So that ye can not dissent one from another, seeing the Spirit, which ioyneth you in one bodie, cannot dissent from his selfe. Mal. 2. 10. d In power. e By his prouidence. Rom. 1. 2. 3. 1. Cor. 1. 2. 15. 2. Cor. 10. 13. f Which he giueth vs. Psalm. 68. 18. g The Messias came downe, fro heauen into the earth, to triumph ouer Satan, death and sinne, and led the as prisoners and slaves, which before were conquerers, & kept all in subiection: which victorie he gaue and also gaue it as a most precious gift to his Church. h With his gifts and benefices. 1. Cor. 12. 27. i To restore that which was out of order. k That the bodie of Christ might be perfect. l That we may be of a ripe Christian age, and come to the full measure of that knowledge which we shall haue of Christ. m Christ being

CHAP. IIII.

He exhortheth them vnto meekenes, long suffering, vnto loue and peace, 3 Euerie one to serue and edifie, another with the gift that God hath giuen him. 14 To beware of strange doctrine, 22 To lay aside the olds conuersation of greedie lusts, and to walke in a newe life.

head of his Church, nourisheth his members, and foyneth them together by ioynts, so that euery parte hath his iust proportion of foode, that at length the bodie may growe vp to perfection. Rom. 1. 21. n Man not regenerate hath his minde, vnderstanding and heart corrupt. o By the which

p Because it is covered & clad wth Christs iudice and holines,
 q This our coniunction with Christ must be considered as Christ is the husband, and we the wife, which are not only joynd to him by nature, but also by the communion of substance, through the holie Ghost and by faith: the seale and testimonye thereof is the supper of the Lord. Gen. 2. 24.

glorious Church, not hauing a spotte or wrinkle, or any such thing: but that it should be holy and without blame.
 28 So ought men to loue their wiues, as their owne bodies: he that loneth his wife, loneth himselfe.
 29 For no man ener per hated his owne flesh, but nourisheth and cherisheth it, enen as the Lord doeth the Church.
 30 For we are members of his body, of his flesh, and of his bones.
 31 For of this cause shall a man leaue father and mother, & shall cleaue to his wife, and they twaine shall be one flesh.
 32 This is a great secret, but I speake concerning Christ, and concerning the Church.
 33 The refoxe erieie one of you, doye so: let euery one loue his wife, enen as him selfe, and let the wife see that the feare her husband.

Mat. 19. 5. Mar. 10. 7. 1. Cor. 6. 16.

CHAP. VI.

How children should behaue themselves towards their fathers and mothers, 4 Likewise parents towards their children, 5 Seruants towards their masters, 9 Masters towards their seruants. 12 An exhortation to the spiritual battell, and what weapons the Christians should fight withall.

1 Children, obey your parents in the Lord: for this is right.
 Honour thy father and mother (which is the first commaundment with promises)
 3 That it may be well with thee, & that thou mayst lue long on earth.
 4 And ye, fathers, provoke not your children to wrath: but bring them vp in instruction and information of the Lord.
 5 Seruants, be obedient vnto the that are your masters, according to the Lord, with feare & trembling in singleness of your hearts as vnto Christ,
 6 Not with seruice to the eye, as men please, but as the seruants of Christ, doing the will of God from the heart,
 7 With good will seruing the Lord, and not men.
 8 And knowe pe that whatsoever good thing any man doeth, that same shall he receive of the Lord, whether he be bond or free.
 9 And ye masters, doe the same things vnto them, putting away threatening:

and know that enen your master also is in heauen, neither is there respect of person with him.
 10 For finally, my brethren, be strong in the Lord, and in the power of his might.
 11 Put on the whole armour of God, that ye may be able to stand against the assaults of the deuil.
 12 For we wickele not against flesh and blood, but against principalities, against powers, & against the worldly gouernours, the princes of the darkenes of this world, against spiritual wickednes, which are in the hie places.
 13 For this cause take vnto you the whole armour of God, that ye may be able to resist in the euill day, and hauing finished all things, stand fast.
 14 Stand therefore, & your loynes girded about with veritie, and hauing on the breastplate of righteousness,
 15 And your feet shod with the preparation of the Gospell of peace.
 16 Above all, take the shilde of faith, wherewith ye may quench all the fire dartes of the wicked,
 17 And take the helmet of saluation, & the sword of the Spirit, which is the word of God.
 18 And pray alwayes wth all manner prayer & supplication in the Spirit: and watch therennto with all perseverance & supplication for all Saints,
 19 And for me, that utterance may be giuen vnto mee, that I may open my mouth boldly to publish the secretes of the Gospell,
 20 Wherof I am the ambassadour in bonds, that therein I may speake boldly, as I ought to speake.
 21 But that ye may also know mine affairs, & what I do, Tychicus my dere brother a faithful minister in the Lord, shall shew you of all things,
 22 Whom I haue sent vnto you for the same purpose, that pee might knowe mine affaires, and that he might comfort your hearts.
 23 Peace be with the brethren, and lone with faith from God the Father, and from the Lord Iesus Christ.
 24 Grace be with all them which loue our Lord Iesus Christ, to their kinnesfolkin, Amen.
 Written from Rome vnto the Ephesians, and sent by Tychicus.

Or, both yours and their master. Deut. 10. 17. 2. Cor. 19. 7. iob. 34. 19. wif. 6. 7. eccl. 35. 12, 16. ad. 15. 10. 3. rom. 2. 21. gal. 1. 6. col. 3. 15. 1. pet. 1. 17. e Whether he be seruant or master. Or, complete habitation. f The saythfull haue not onely to strive against men and themselves, but against Satan the spiritual enemy, who is most dangerous: for he is ouer our heades so that we can not reach him, but he must be resisted by Gods grace. Chap. 12. g Innocencie & godly life. h That ye may be ready to suffer all things for the Gospell. Isa. 59. 17. 1. thes. 5. 8. i The saluation purchased by Iesus Christ. Col. 4. 2. Col. 4. 3. 1. thes. 3. 1. k Or to be without corruption, that is, to haue life euerslasting, which is the end of this grace.

Col. 3. 20.
 Exod. 20. 12.
 deut. 5. 16. eccl. 35. 12.
 9. mat. 15. 4. mar. 7. 10.
 a This is the first commaundment of the second table, and hath the promises with condition.
 b By austeritic.
 c That they be not brought vp in wantonnes, but in the feare of the Lord. Col. 3. 22. tit. 2. 9. 1. pet. 1. 18.
 d Which haue dominion ouer your bodies, but not ouer the soules.

THE EPISTLE OF PAUL

to the Philippians.

THE ARGUMENT.

Paul being warned by the holy Ghost to go to Macedonia, planted first a Church at Philippi a citie of the same countrey: but because his charge was to preach the Gospell vniuersally to all the Gentiles, he trauayled from place to place, til at the length he was taken prisoner at Rome, wherof the Philippians being aduertised, sent their minister Epaphroditus with reliefe vnto him: who declaring him the state of the Church, caused him to write this Epistle, wherein he commendeth them that they stode manfully against the false apostles, setting them in minde of his good will toward them, and exhorreth them that his imprisonment make

make them not to shrinke for the Gospel thereby was confirmed and not diminished: especially he desireth them to flee ambition, and to embrace modestie, promising to sende Timotheus vnto them, who should instruct them in matters more ample: yea, and that he him selfe would also come vnto them, adding likewise the cause of their ministers so long abode. And because there were no greater enemies to the crosse then the false apostles, hee confuteth their false doctrine, by proving onely Christ to be the end of all true religion, with whom we haue all thing, and without whom we haue nothing, so that his death is our life, and his resurrection our iustificacion. After this follow certaine admonitions both particular & generally, with testification of his affection toward them, and thankfull accepting of their beneuolence.

C H A P. I.

1 S. Paul discouereth his heart toward them, 3 By his thanksgiving, 4 Prayers, 5 And wishes for their saith & saluation, 7. 12. 20 He sheweth the fruite of his crosse, 15. 27 And exhorteth them to vnitie, 28 And patience.



Paul and Timotheus the seruants of Iesus Christ, to all h^e Saints in Christ Iesus which are at Philippi, with the^s Bishops, & Deacons:

Grace be with you, & peace from God our father, and from the Lorde Iesus Christ.
 2 * I thanke my God hauing you in perfect memorie,
 3 (Always in all my prayers for al you, praying with gladnes)
 4 Because of the^e brotherlyship which ye haue in the Gospel, from the^e first day vnto nowe.
 5 And I am perswaded of this same thing that hee that hath begonne this good worke in you, wil perfoyme it vntill the^e day of Iesus Christ,
 6 As it becommeth me so to iudge of you all, because I haue you in remembrance^e that both in my bands, and in my desence, and confinement of the Gospel you all were partakers of my^e grace.
 7 For God is my recorde, howe I long after you all from the very heart roote in Iesus Christ.
 8 And this I pray, that your loue map abound, yet more and more in knowledg, and in all iudgement,
 9 That ye map discern things that^e differ one from another, that ye map be pure, and without offence, vntill the day of Christ,
 10 Filled with the fruits of^e righteousnesse, which are by Iesus Christ vnto the glorie and praise of God.
 11 * I would ye vnderstoode, brethren, that the things which haue come vnto me, are turned rather to the furthering of the Gospel,
 12 So that my bandes in^e Christ are famous throughout all the^e iudgement hall, and in all other places,
 13 In so much that many of the brethren in the Lorde are boldened through my bands, & dare more frankly^e speake the^e woide.
 14 Some preach Christ euen through eni-
 15 Some profess the^e Gospel, considering my constancie.

a By bishops here he meaneth them that had charge of word, and gouerning, as pastors, doctors, elders: by deacons, such as had charge of the distribution, and of the poore & sicke.
 1. The first.
 b With other Churches
 c That ye receiued the Gospel.
 d When you shal receiue the crowne of glorie.
 e It was a sure token of their loue, that they did helpe him by all means possible, when he was absent, & in prison, euen as if they had bene prisoners wth him.
 f Of this peculiar benefit, to suffer for Christs sake.
 g Or, was excellent.
 h That you so increase in godlines that not onely ye can put difference betweene good and euil: but also that ye profite more and more without slipping backe, or standing in a stay.
 i Righteousnes is the tree good workes^e fruite.
 j Which I susteine for Christs cause.
 k That is, in court or palace of Emperour Nero.
 l Or, professe the Gospel, considering my constancie.

16 The one part preacheth Christ of contentation and not^e purely, supposing to adde more affliction to my bands:
 17 But the others of lone, knowing that I am set for the defence of the Gospel.
 18 What thin^eket Christ is preached al manner waies, whether it be vnder a pietence, or sincerely: and I therein hope, and wil hope.
 19 For I knowe that this shall turne to my saluation, through your prayer, and by the helpe of h^e Spirit of Iesus Christ,
 20 As I heartily looke for, and hope, that in nothing I shalbe ashamed, but that with all confidence, as alwaies, so note Christ shall be magnified in my bodie, whether it be by life or by death.
 21 For Christ is to me both in life, and in death aduantage.
 22 And whether to^e liue in the flesh were profitable for me, and what to chouse I know not.
 23 For I am greatly in doubt to be both sides, desiring to be loofed & to be with Christ, which is best of all.
 24 Neuertheles, to abide in the^e Spirit, is more needful for you.
 25 And this am I sure of, that I shall abide, and with you all continue, for your furtherance & ioye of your faith,
 26 That ye map more abundantly reioyce in Iesus Christ for me, by my continuing to you againe.
 27 * Doublet your countenance be, as it becommeth the Gospel of Christ, that whether I come and see you, or els be absent, I may heare of your matters that ye continue in one Spirit, and in one minde fighting together through the faith of the Gospel.
 28 And in nothing feare your aduersaries, which is to them a token of perdition, and to you of saluation, & that of God.
 29 For vnto you it is giuen^e for Christ, y^e not ouer ye should beleeue in him, but also suffer for his sake,
 30 Having the same fight, which ye saw in me, and wolue heare to be in me.

by this meanes of bearing the crosse who are his, and who are not. Or, Christs cause.

m But with a corrupt mind.
 n Or, in bands.
 o Their pretence was to preach Christ, and therfore their doctrine was true: but they were full of ambition and enuie, thinking to deface Paul & preferre them selues.
 p To liue in the flesh is to liue in this brittle bodie, till we be called to liue eternally: but to liue according to the flesh or to be in the flesh, signifie, to be deficiute of the Spirit, and to be plunged in the filthie concupiscences of the flesh.
 q Or, iudice.
 r. Eph. 4. 1. col. 1. 10.
 s. thess. 2. 12.
 t. Or, stand.
 u. The more that tyrants rage against the Gospel, the more manifestly they declare that their ruine to their owne destruction: and againe constant^e perseverance for Christs sake is an euident signe of saluation.
 v. God sheweth

C H A P. II.

1 He exhorteth them aboue all things to humilitie, whereby pure doctrine is chiefly maintained, 19 Promising that hee and Timotheus will speedily come vnto them, 27 And exhorteth the long tarrying of Epaphroditus.

a If you so loue
me that you desire
my comfort.
b From the content
of willes and
minde he proce
deth by the a-
ffection in do-
ing that there
might be ful and
perfect con-
corde.
Rom. 12. 10.
c If Christ be-
ing verie God e-
cull with y^e Fa-
ther, laid aside
his glorie, & be-
ing Lord, be-
came a seruat, &
willingly sub-
mitted him selfe
to mo^t shame-
ful death, hal-
we which are
nothing but vile
flaues, through
arrogance tread
downe our bre-
thren, and pre-
ferre our
selues?
d For he that
was God, shoulde
haue done none
iniurie to the
Godhead.
Mat. 10. 28.
e The poore and
weake nature of
man.
f He was seene
and hearde of
men, so that his
behaviour and
person declared
that he was as a
miserable man.
Hebr. 2. 9.
Rom. 1. 11.
1 Jn. 4. 1. 2.
g Worship, and
be subiect to him
1 Joh. 13. 17.
1 Cor. 8. 6.
and
h Runne for-
ward in that
race of righte-
ousnes, wherein
God hath freely
placed you
through Iesus Christ,
and conducteth you
his children by his
Spirit to walke in
good workes, and
so to make your
vocation sure.
i Which may make
you careful and
diligent.
k Which
is his free grace.
1 Pet. 4. 9. *Mat. 1. 16.* **l** As they
which in the
night set forth a
candle to give
light to others.
m The Gos-
pel. **n** The worde
signifieth to pow-
re out as the
drinke offering
was powred on
the sacrifice.
o To confirme
you in your
faith. *Act. 16. 1.*

If there be therefore any consolation
in Christ, if any comfort of loue, if any
fellowship of the Spirit, if any com-
passion and mercie,
2 Fulfill my ioye, that ye be like minded,
hauing the same loue, being of one ac-
corde, and of one iudgement,
3 That nothing be done through conten-
tion of vaine glorie, but that in mee-
kenes of minde: euery man esteeme other
better then him selfe.
4 Looke not euery man on his owne
things, but euery man also on y^e things
of other men.
5 Let the same mind be in you that was
euen in Christ Iesus,
6 Who being in y^e form of God, thought
it no robbery to be equal with God:
7 But he made him selfe of no repu-
tation, and tooke on him the forme of
a seruant, & was made like vnto men,
and was found in y^e shape as a man.
8 * He humbled him selfe, and became
obedient vnto the death, euen the death
of the crosse.
9 Wherefore God hath also highly ex-
alted him, and giuen him a name aboue
euery name,
10 * That at the name of Iesus should
euery knee bowe, both of things in
heauen, and things in earth, and things
vnder the earth,
11 * And that euery tongue should con-
fesse that Iesus Christ is the Lord, vnto
the glory of God the Father.
12 Wherefore my beloved, as ye haue
allwayes obeyed, not as in my presen-
ce onely, but now much more in mine
absence, so make an end of your owne
saluation with feare and trembling.
13 For it is God which worketh in you,
both the wil and the deede, euen of his
good pleasure.
14 Doe all things without y^e murmuring
and reasonings,
15 That ye may be blameles, and pure,
and the loomes of God without rebuke
in the middes of a naughty and croo-
ked nation, among whom ye shine as
* lightes in the world.
16 Holding forth the word of life, that
I may reioyce in the day of Christ, that
I haue not runne in vaine, neither
hauelaboured in vaine.
17 Pea, and though I be offered by you
on the sacrifice, & serue of your faith,
I am glad, and reioyce with you all.
18 For the same cause also be ye glad,
and reioyce with me.
19 And I trust in the Loide Iesus, to
send* Timothy shortly vnto you, that
I also may be of good comfort, when I
shall come to see you, and conducteth
you his children by his Spirit to walke
in good workes, and so to make your
vocation sure. **i** Which may make you
careful and diligent. **k** Which is his
free grace. *1 Pet. 4. 9.* *Mat. 1. 16.* **l** As they
which in the
night set forth a
candle to give
light to others. **m** The Gos-
pel. **n** The worde
signifieth to pow-
re out as the
drinke offer-
ing was powred
on the sacrifice.
o To confirme
you in your
faith. *Act. 16. 1.*

know your state.
20 For I haue no man like minded, who
will faithfully care for you matters.
21 * For al I seeke their owne, and not that
which is Iesus Christ.
22 But ye knowe the proefe of him, that
as a sonne with the father, he hath ser-
ued with me in the Gospel.
23 I trust therefore I hope to sende as soone
as I knowe howe it wil goe with me,
24 And trust in the Loide, that I also my
selfe shall come shortly.
25 But I supposed it necessary to send my
brother Epaphroditus vnto you, my
companion in labour, & fellow souldier,
euery your messenger, and he that mini-
stred vnto me such things as I wanted.
26 For he longed after you, and was
full of heavines, because he had heard,
that he had bene sicke.
27 And no doubt he was sicke, verp nere
vnto death: but God had mercie on
him, & not on him onely, but on me also.
lest I should haue sorrowe vpon sorrowe.
28 I sent him therefore the more dili-
gently, that when ye should see him as
gentle, ye might reioyce, and I might
be the lesse sorrowful.
29 Receiue him therefore in the Loide
with al gladnes, & make much of such:
30 Because that for y^e woike of Christ
he was nere vnto death, and regard-
ed not his life, to fulfill that serui-
ce which was lacking on your part to-
ward me.

CHAPTER III.

1 He warneth them to beware of false teachers,
against whom he setteth Christ, & likewise him
selfe, & And his doctrine, is And reproveth
maies owne righteousnes.
2 Whereouer my brethren, reioyce in
the Loide. It grieveth me not to
write y^e same thinges to you,
and for you it is a sure thing.
3 Beware of y^e dogges: beware of euill
workes: beware of the concision.
4 For we are the circumcision, which
worship God in the spirit, and reioyce
in Christ Iesus, and haue no confidence
in the flesh:
5 Though I might also haue confidence
in the flesh, if any other man thinketh
that he hath whereof he might trust
in the flesh, much more I:
6 Circumcised the right day, of the kin-
red of Israel, of the tribe of Benjamin,
* an Hebrew of the Hebrewes, * by the
lawe a Pharisee.
7 Concerning zeale, I persecuted the
church: touching y^e righteousnes which
is in the law, I was vnbreakeable.
8 But y^e things y^e were bantage vnto me,
y^e same I counted losse for Christs sake.
9 Pea, doubtles I think al things but losse
for y^e excellent knowledge sake of Christ
Iesus my Lord, for whom I haue coun-
ted al things losse, & doe indge them to
be doing, that I might winne Christ,
10 And might be found in him, that is, not
hauing mine owne righteousnes, which

1 Cor. 10. 24.
p They rather
sought profre
by their prea-
ching then gods
glorie.
q He calleth it
here the woike
of Christ, to vi-
fic Christ, who
was bound in
the person of
Paul, and was in
neede of neces-
saries.
r He appro-
ueth the which
hazard their life
to relieue the
prisoners of
Christ.
a Which ye
haue often
heard of me.
b Which barke
against the true
doctrine to fill
their bellies.
c The false a-
postles gloried
in their circum-
cision, where-
unto S Paul
here alludeth,
calling them
concision, which
is cutting of and
tearing afunder
of the Church.
d In outward
things.
2 Cor. 11. 22.
Act. 23. 6.
e Or, profession.
e As one grafted
in him by faith.

f That is, to life everlasting.
 g Or haue now taken full possession thereof, not that he doubted to attaine vnto it, but because he would declare the excellencie thereof.
 h We can runne no further then God giueth vs strength, and sheweth vs the way.
 i That is, to obtene the crowne of glorie in the heauens.
 k Or, haue more profited then others.
 l This perfectio standeth in forsaking sinne, and to be renewed through faith by him which is only perfect.
 m That is, that this is the true wisdom, and straight rule of liuing.
 Rom. 15. 5.
 1. cor. 1. 10.
 Rom. 16. 17. 28.
 n That is, of the Gospel, which is the preaching of the crosse.
 o Or, reward.
 o The vaine glorie which they seeke after in this world, shall turne to their confusion & shame.
 p In minde, and affection. 1. cor. 1. 7. tit. 2. 11. 12.

to of p law, but that which is through the faith of Christ, euen the righteousness which is of God through faith,
 10 That I may knowe him, & the vertue of his resurrection, and the fellowship of his afflictions, and be made conformable vnto his death,
 11 If by any means I might attaine vnto the resurrection of the dead:
 12 As for as though I had already attained to it, either were already perfect: but I follow, if that I may comprehend that for whole sake also I am comprehended of Christ Iesus.
 13 Whether I count not my self, but I haue attained to it, but one thing I do: I forget that which is behinde, & endeavour my selfe vnto that which is before,
 14 And follow hard toward the marke, for the prize of the hie calling of God in Christ Iesus.
 15 Let vs therefore as many as be perfect, be thus minded: and if ye be otherwise minded, God shall reuel euen the same vnto you.
 16 Nevertheless, in that wherunto we are come, let vs proceede by one rule, * that we may winne one thing.
 17 Whether, be followers of me, & looke on them, which walke so, as ye haue vs for an ensample.
 18 * For many walke, of wch I haue told you often, and nowe tell you weeping, that they are the enemies of the Crosse of Christ,
 19 Whole end is damnation, whose God is their belly, & whose glorie is to their shame, which minde earthly things.
 20 But our conversation is in heauen, from whence also we looke for the Saviour, euen the Lord Iesus Christ,
 21 Who shall change our vile bodie, that it may be fashioned like vnto his glorious bodie, according to the working, wherby he is able euen to subdue all things vnto himselfe.
 22 For euen when I was in Thessalonica, ye sent once, and afterward againe for my necessitie.
 23 For that I desire a gift: but I desire the fruite which maye further your reckoning.
 24 Nowe I haue receiued all, and haue plenty: I was euen filled, after that I had receiued of Epaphroditus that which came from you, an odour that smellith sweete, a sacrifice acceptable & pleasant to God.
 25 And my God shall fulfil all your necessities through his riches with glorie in Iesus Christ.
 26 Vnto God euen our father be praise for euermore, Amen.
 27 Salute all the Saints in Christ Iesus. The brethren, which are with me, greet you.
 28 All the Saints salute you, and most of all they which are of Celars household.
 29 The grace of our Lord Iesus Christ be with you all, Amen.

let your requests be shewed vnto God in prayer, and supplication with giuing of thanks.
 7 And the peace of God which passeth all understanding, shall preserve your hearts and mindes in Christ Iesus.
 8 Furthermore, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are iust, whatsoever things are pure, whatsoever things are of good report, if there be any vertue, or if there be any praise, thinke on these things,
 9 Which ye haue both learned and receiued, and heard, and seene in me: those things do, and the God of peace shall be with you.
 10 Now I reioice also in the Lord greatly, that now at the last ye are retrained againe to care for me, wherin notwithstanding ye were carefull, but ye lacked opportunitie.
 11 I speake not because of want: for I haue learned in whatsoever state I am, therewith to be content.
 12 And I can be abased, & I can abound: euery where in all things I am instructed both to be full, and to be hungry, & to abound, and to haue want.
 13 I am able to doe all things through the helpe of Christ, which strengtheneth me.
 14 Notwithstanding ye haue well done, that ye did communicate to mine affliction.
 15 And ye Philippians knowe also that in the beginning of the Gospell, when I departed fro Macedonia, no Church communicated with me concerning the matter of giuing and receiuing, but ye onely.
 16 For euen when I was in Thessalonica, ye sent once, and afterward againe for my necessitie.
 17 For that I desire a gift: but I desire the fruite which maye further your reckoning.
 18 Nowe I haue receiued all, and haue plenty: I was euen filled, after that I had receiued of Epaphroditus that which came from you, an odour that smellith sweete, a sacrifice acceptable & pleasant to God.
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 21 Salute all the Saints in Christ Iesus. The brethren, which are with me, greet you.
 22 All the Saints salute you, and most of all they which are of Celars household.
 23 The grace of our Lord Iesus Christ be with you all, Amen.

e From Satan, who seeketh to take from vs this peace, of conscience.
 d That is, begun anew to helpe me.
 e That I was not able to endure my pouertie.
 f Not of his owne vertue or free wil.
 g When I first preached the gospel vnto you. He had giuen of his part in communicating with them spiritual things, but he receiued nothing of them, which ought at least to haue relieved him in his necessitie.
 h Or, abound toward your count.

Psalme. 69. 28.
 Luke. 10. 20.
 ruel. 3. 5. and. 20.
 12. and. 21. 27.
 A this booke
 Ezckiel calleth the writing of the house of Israel, and the secret of the Lord, Chap. 13. 9.
 b To succour you,

CHAP. IIII.

He exhorteth them to bee of honest conversation, 25 And thanketh them, because of the prouision that they made for him being in prison, 22 And so concludeth with salutations.

1 Therefore, my brethren, beloved and longed for, my ioy and my crowne, so continue in the Lord, ye beloved.
 2 I pray Enodias, and beseeche Synespeche, that they be of one accorde in the Lorde.
 3 Pea, and I beseech thee, faithful pokes fellow, helpe the women, which laboured with me in the Gospel, with Clement also, and with other my fellowe labourers, whose names are in the * a booke of life.
 4 Receiue in the Lorde alway, againe I say, reioice.
 5 Let your patient mind be knowne vnto all men. The Lord is at hand,

Written to the Philippians from Rome, and sent by Epaphroditus.
 M m m m m, T H R

THE EPISTLE OF PAUL to the Colossians.

THE ARGUMENT.

IN this Epistle S. Paul putteth difference betweene the liuely, effectuall and true Christ, & the feyned, counterfeited and imagined Christ whom the false Apostles taught. And first, he confirmeth the doctrine which Epaphras had preached, wishing them increase of fayth, to esteeme the excellencie of Gods benefite towarde them, teaching them also that saluation, and whatsoever good thing can be desired, standeth onely in Christ, whom onely we embrace by the Gospell. But for as much as the false brethren would haue mixed the Lawe with the Gospell, he toucheth those flatterers vehemently, and exhorteth the Colossians to stay onely on Christ, without whome all things are but mere vanitie. And as for circumcision, abstinence from meates, externall holines, worshipping of Angels as meanes whereby to come to Christ, he vtterly condemneth, shewing what was the office and nature of ceremonies, which by Christ are abrogate: so that now the exercises of the Christians stand in mortification of the flesh, newnes of life, with other like offices apperteyning both generally and particularly to all the faythfull.

CHAP. I

3 He giveth thanks vnto God for their fayth, 7 Confirmeth the doctrine of Epaphras, 9 Prayeth for the increase of their fayth. 13 He sheweth vnto them the true Christ, and discomereth the counterfait Christ of the false apostles. 25 He approueth his authoritie and charge, 28 And of his faithfull executing of the same.

Paul an Apostle of Jesus Christ, by the will of God, & Timotheus our brother,

2 To them, which are at Colosse, Saints & faithfull brethren in Christ: Grace be with you, and peace from God our Father, and from the Lord Jesus Christ.

3 We give thanks to God euen the Father of our Lord Jesus Christ, alwayes praying for you:

4 Since we heard of your faith in Christ Jesus, and of your loue towardes all Saintes,

5 For the hopes sake, which is layde by for you in heauen, whereof pee haue heard before by his word of trueth, which is the Gospell,

6 Which is come vnto you, euen as it is vnto all the worlde, and is fruitfull, as it is also among you, from the daye that pee heard and truly knewe the grace of God,

7 As pee also learned of Epaphras our deare fellow seruant, which is for you a faithfull minister of Christ:

8 Who hath also declared vnto vs your loue, which ye haue to the Spirit.

9 For this cause we also, since the day we heard of it, cease not to pray for you, and to desire that ye might be fulfilled with knowledge of his wil, in all wisdom, and spiritual vnderstanding,

10 That ye might walke worthy of the Lord, and please him in all things, being fruitful in all good workes, & increasing in the knowledge of God,

11 Strengthened with all might through his glorious power, vnto all patience, and long suffering with iustices,

12 Giuing thanks vnto the father,

which hath made vs meete to be partakers of the inheritance of the Saintes in light,

13 Who hath deliuered vs from the power of darkenes, and hath translated vs into the kingdome of his deare Sonne,

14 In who we haue redemption through his blood, that is, the forgiveness of sinnes,

15 Who is the image of the invisible God, the first borne of enerie creature,

16 For by him were all things created, which are in heauen, and which are in earth, things visible & invisible: wether they be Thrones, or Dominions, or Principallities, or Powers, all things were created by him and for him,

17 And he is before all things, and in him all things consist.

18 And he is the head of the body of the Church: he is the beginning, & the first borne of the dead, that in all things he might haue the preeminence.

19 For it pleased the Father, that in him should all be fulnesse dwell,

20 And by him to reconcile all things vnto him selfe, and to set at peace through the blood of his crosse both the things in earth, and the things in heauen.

21 And you which were in times past strangers and enemies, because your minds were set in euill workes, hath he now also reconciled,

22 In his body of his flesh through death, to make you holy, and blameable, & without fault in his sight,

23 If ye continue, grounded and established in the fayth, and be not moued awaye from the hope of the Gospell, whereof ye haue heard, and which hath bene preached to enerie creature which is vnder heauen, whereof I Paul am a minister,

24 Nowe reioyce I in my sufferings for you, & fulfill the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church,

25 Whereof I am a minister, according to

suffer in his members, as partaker of their infirmities, and therefore a reuenger of their iniuries.

Mat. 3. 17. & 17. 5. 2. pet. 1. 17.

Heb. 1. 5. e For God is made visible in the flesh of Christ, and the diuinitie dwelleth in him corporally.

f Some before any thing was created. John. 1. 18. 1. Cor. 15. 28. 1. ioh. 1. 5. g He that rose first againe from the dead to take possession of life cuerlasting: which rising may be called a new birth. John. 1. 14. chap. 2. 9. h That the Church, which is his bodye, might receiue of his abundance

John. 1. 18. 1. Cor. 15. 28. 1. ioh. 1. 5.

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Which was a cite of Phrygia.

For without Christ there is no faith to be had by, but onely a vaine opinion.

Which cometh of the holiness.

That is, Gods.

1. Cor. 1. 6. 1. ioh. 1. 27. 1. ioh. 1. 21. 1. Cor. 1. 5.

Which is the promise of Christ, & of the Gentiles.

Rom. 1. 15.
ephe. 3. 9.
2. Tim. 2. 10.
Tit. 2. 2.
1. Pet. 1. 20.

Whome he hath elected & consecrated to him by Christ.

1. Tim. 1. 1.

the dispensation of God, which is giue me vnto youward, to fulfill the word of God,

26 * Which is the myserie hid since the worlde began, and from all ages, but now is made manifest to his Saints, and

27 To whom God would make knowe what is the riches of this glorious myserie among the Gentiles, which riches is Christ in you, * the hope of glorie,

28 Whome we preache, adimonishing euery man, and teaching euery man in all wisdome, that we may present euery man perfect in Christ Iesus:

29 Whereunto I also labour & strue, according to his working which worketh in me mightily.

CHAP. II.

1 Having protested his good will toward them, & He admonisheth them not to turne backe fro Christ, & To the seruice of Angels or any other invention, or els ceremonies of the Law, 17 VVhich haue finished their office, and are ended in Christ.

* Or, paine and care

a Mepresent in bodie.

1. Cor. 5. 2.
b In bodie.
c In minde.
1. Cor. 1. 5.
d Teaching you vaine speculations, as worshipping of Angels, of blind ceremonies, and beggerly traditions: for now they haue none vs seing Christ is come.

Chap. 1. 19.
iohn. 1. 1. 5.
e In saying that the Godhead is really in Christ, he sheweth that he is verie God: also saying, *yo* he declareth two distinct natures, & by this worde dwelleth, he prooeth that it is there for euer.

10. essentially.
Rom. 2. 29.
f Made by the Spirit of Christ.

Rom. 6. 4.
Ephe. 1. 19.
g In belecting that God by his power raised vp Christ, wherof we haue a sure token in our baptisme,

1 **F**or I would ye knowe what great fighting I haue for you likes, and for them of Laodicea, and for as many as haue not seene my person in the flesh,

2 That their hearts might be comforted and they knit together in loue, and in all riches of the full assurance of vnderstanding, to knowe the myserie of God euen the Father, and of Christ:

3 In whome are hid all the treasures of wisdome and knowlege.

4 And this I sape, least any man shoulde beguile you with enticing words:

5 * For though I be absent in the flesh, yet am I with you in the spirit reioycing, and beholding your order, and your stedfast faith in Christ.

6 As ye haue therefore receiued Christ Iesus the Lord, so walke in him,

7 Rooted and built in him, and stablished in the faith, as ye haue * bene taught, abounding therein with thanksgiving.

8 Beware lest there be any man that spoile you through philosophy, and vaine deceit, through the traditions of men, according to the rudiments of the world, and not after Christ.

9 * For in him dwelleth all the fulnes of the Godhead in bodie,

10 And ye are complete in him, which is the head of all Principallities and Power:

11 In whome also ye are circumcised with * circumcision made without handes, by putting of the sinfull bodie of the flesh, through the circumcision of Christ,

12 In that ye are * buried with him through baptisme, in whome ye are also raised vp together though * the faith of the operation of God which

raised him from the dead.

13 * And ye which were dead in sinnes, and in the vncircumcision of your flesh, hath ye quickened together with him, forgiving you all your trespasses.

14 And putting out the hand writing of ordinances that was against vs, which was contrary to vs, he euen tooke it out of the way, and fastened it vpon the crosse,

15 And hath spoiled the Principallities, and Powers, and hath made a shewe of them openly, and hath triumphed ouer them in the same crosse.

16 Let no man therefore condemne you in meate and drinke, or in respect of any holy day, or of the newe moone, or of the Sabbath dayes,

17 Which are but a shadowe of thinges to come: but the bodie is in Christ.

18 * Let no man at his pleasure * beare rule ouer you by humbles of minde, and withtypping of Angles, aduancing him selfe in those thinges which he neuer saw, rathly putt by with his fleshy mind,

19 And holdeth not the head, wherof all the body furnished and knit together by ioyntes and bands, increaseth with the increasing of God.

20 Wherefore if ye be dead with Christ from the ordinances of the world, why, as though ye liued in the world, are ye burdened with traditions?

21 As, Touch not, Taste not, Handle not,

22 Which all will perishe with the vsing, and are after the commandements and doctrines of men.

23 Which thinges haue in deede a shewe of wisdome, in voluntarie religion and humblenesse of minde, and in not sparing the bodie: * neither haue they it in any estimation to satisfie the flesh.

1 He sheweth where we should seeke Christ. 5 He exhorteth to mortification, 10 To put of the olde man and so put on Christ. 12 To the which he addeth exhortations, both generall and particular, to charitie and humilitie.

1 **I**f ye then be risen with Christ, seeke those thinges which are aboue, where Christ sitteth at the right hand of God,

2 Set your affections on things which are aboue, & not on things which are on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ which is our life, shall appeare, then shall ye also appeare with him in glorie,

Ephe. 2. 1.
1. Or, vs ad our.
Ephe. 1. 5.
1. Or, obligation.
h The ceremonies, and rites were as it were a publike profession, & hand writing of the miserable state of mankind: for circumcision did declare our natural pollution: the purifying, and washings signified the filth of sinne: the sacrifices testified that we were guilty of death, which were all taken away by Christs death.
i As Satan and his angels from whom he hath taken all power.
k Or, distinction, as to make difference betwixt dayes.
Mat. 2. 4.
l Meaning, that the hypocrites led them at their pleasure into all superstition, and error.
1. Or, fraude
you of your pride.
m And appertaine nothing to the kingdome of God. n Such as men haue chosen according to their own fantasie. *1. Or, vs they are of no value saue for the filling of the flesh.* o They pinche and defraude their bodie to shew them selues greater hypocrites.

CHAP. III.

a After that ye haue bene dead to beggerly ceremonies.

b Which either serue but for a time, or els are inuented by men

c With Christ

5 * Amen

C H A P. IIII.

5 **W**hich are on the earth, fornication, uncleannes, the inordinate affection, euill concupiscence, and covetousnesse which is idolatrie.
 6 **F**or the which thinges takes \bar{n} wrath of God cometh on the children of disobedience.
 7 **W**herin ye also walked once, when ye lurd in them.
 8 **B**ut nowe put ye awaye even all these thinges, wrath, anger, malicioſnes, curſed ſpeaking, ſittie ſpeaking, out of your mouth.
 9 **L**ie not one to another, ſeing that pee haue put of the olde man with his woikes,
 10 **A**nd haue put on the newe, which is renewed in knowledg * after the image of him that created him,
 11 **W**here is neither Grecian nor Jewe, circumciſion nor butcircumciſion, Barbarian, Scythian, bond, free: but Chriſt is all and in all thinges.
 12 **N**owe therefore, as the elect of God * holy and beloved, put on * tender mercie, kindnes, humblenes of minde, meekenes, long ſuffering;
 13 **F**orgbearing one another, and forgiving one another, if any man haue a quarrell to another: euen as Chriſt forgave you, euen ſo do ye.
 14 **A**nd aboute all theſe thinges put on loue, which is the bond of perfectiſſe.
 15 **A**nd let the peace of God * rule in your hearts, to the which ye are called in one bodie, and be ye * amiable.
 16 **L**et the woorde of Chriſt dwell in you plentifully in all wiſedome, teaching and admoniſhing your owne ſelues, in ^h psalmes, and hymnes, and ſpiritual ſongs, ſinging with a * grace in your heartes to the Lord.
 17 **A**nd whatſoever ye ſhal do, in word or dedde, do al in the Name of the Lord Jeſus, giving thanks to God euen the Father by him.
 18 **W**ives, ſubmit your ſelues unto your husbands, as it is comely in the Lord.
 19 **H**usbands, loue your wiues, and be not bitter toward them.
 20 **C**hildren, obey your parents in the Lord: for that is well pleaſing unto the Lord.
 21 **F**athers, provoke not your children to anger, leſt they be diſcouraged.
 22 **S**ervants, be obedient unto the the that are your maſters according to the fleſh in all thinges, not with eye ſeruiſe as men pleaſers, but in ſingleneſſe of heart, fearing God.
 23 **A**nd whatſoever ye do, do it heartily, as to the Lord, and not unto men,
 24 **K**nowing that of the Lord ye ſhal receive the rwarde of the inheritance: for ye ſerue the Lord Chriſt.
 25 **B**ut he ¹ that doeth wrong, ſhall receive for the wrong that he hath done, and there is no * reſpect of perſons.

2 **H**e exhorteth them to be ſeruent in prayer, ³ To walke wiſely toward them that are not yet come to the true knowledge of Chriſt. He ſaluteth them, and wiſheth them all proſperitie.
 1 **Y**e maſters, do unto your ſervants, that which is juſt, & equal knoweing that ye alſo haue a maſter in heauen.
 2 **C**ontinue in prayer, and watch in the ſame with thankgiuing,
 3 **P**raying alſo for vs, that God may open vnto vs the ² done of utterance, to ſpeake the myſterie of Chriſt: wherefore I am alſo in bonds,
 4 **T**hat I may utter it, as it becometh me to ſpeake.
 5 **W**alke ^b wiſely toward them that are without, and ^c redeeme the time.
 6 **L**et your ſpeech be gracious alwayes, and powdered with ^d ſalte, that ye may knowe howe to anſwere every man.
 7 **T**ychicus our beloved together, and faithfull miniſter, and fellowe ſervant in the Lord, ſhall declare vnto you my whole ſtate,
 8 **W**home I haue ſent vnto you for the ſame purpoſe ^f he might knowe your ſtate, and might comfort your hearts,
 9 **W**ith Onesimus a faithfull and a beloved brother, who is one of you. **T**hey ſhall ſhewe you of all thinges here.
 10 **A**riſtarcus my priſon fellowe ſaluteth you, and Marcus, barnabas ſiſters ſonne (touching whom ye received commādemētts, if he come vnto you, receive him)
 11 **A**nd Jeſus which is called Juſtus, which are of the circumciſion. **T**heſe ^e onely are my ^f workfellowes vnto the kingdom of God, which haue bene vnto my conſolation.
 12 **E**paphras the ſervant of Chriſt, which is one of you, ſaluteth you, and alway ſtriveth for you in prayers, that ye may ſtand perfect, and full in all the will of God.
 13 **F**or I heare him record, that he hath a great ſeale for you, and for them of Aſodicea, and them of Hierapolis,
 14 **L**uke the beloved phyſicion greeteth you, and Demas,
 15 **S**alute the brethren which are of Aſodicea, and Apphymas, and the Church which is in his houſe.
 16 **A**nd when this Epistle is read of you, cauſe that it be read in the Church of the Aſodiceans alſo, & that ye like wiſe reade the Epistle ſwriten from Aſodicea.
 17 **A**nd ſay to Archippus, Take hēde to the miniſterie, that thou haſt receiued in the Lord, that thou fulfill it.
 18 **T**he ſalutation by the hande of me Paul, Remember my bands, Grace be with you, Amen.

Luk. 18. 1.
 1. theſſ. 5. 16.
 Ephe. 6. 18.
 2. theſſ. 3. 1.
 a That I may freely preach the Goſpell.

Ephe. 5. 15.
 b To the commōdite of your neighbours.
 c Beſtow the time well, which the malice of men euery where plucked from you, and cauſeth you to abuſe it.
 d Pertaining to edification, and mixt with no vanity.
 I haue. 10.

e If they onely did helpe him to preach the Goſpell at Rome where was Peter & or thoſe ſue and twenty yeeres that they ſeine he abode at Rome.
 f In preaching the Goſpell.
 2. Tim. 4. 10, 11.

g Eicher to Paul, or els which they would write as an anſwere to this epistle ſent to the Coloſſians.

Written from Rome to the Colossians, and ſent by Tychicus, and Onesimus.

THE FIRST EPISTLE OF PAUL to the Thessalonians.

THE ARGUMENT.

After that the Thessalonians had bene well instructed in the faith, persecution, which perpetually followeth the preaching of the Gospell, arose, against the which although they did constantly stand, yet S. Paul (as most carefull for them) sent Timothee to strengthen them, who soone after admonish ng him of their estate, gave occasion to the Apostle to confirme them by diuers arguments to be constant in faith, and to suffer whatsoeuer God calleth them vnto: for the testimonie of the Gospell, exhorting them to declare by their godlyliuing the puritie of their religion. And as the Church can neuer be so purged, that some cockle remaine not among the wheat, so there were among them wicked men, which by mouing vaine and curious questions to ouerthrowe their faith, taught falsly, as touching the point of the resurrection from the dead: whereof he briefly instructeth them what to thinke, earnestly forbidding them to seke curiously to know the times, willing them rather to watch least the so-daine comming of Christ come vpon them at vnwares: and so after certeine exhortations, and his commendations to the brethren, he endeth.

CHAP. I.

1 He thanketh God for them, that they are so steadfast in faith and good works, 6 And receiue the Gospell with such earnestnes, 7 That they are an example to all others.

CHAP. II.

1 To the intent they should not fall under the crosse, 2 He commendeth his diligence in preaching, 13 And theirs in obeying, 18 He excuseth his absence, that he could not come and open his heart to them.

Paul and Siluanus, and Timotheus, vnto the Church of the Thessalonians, which is in ^a God the Father, and in the Lozde Iesus Christ: Grace be with you, and peace from God our Father, & from the Lozde Iesus Christ.

2 * We giue God thankes alwayes for you al, making * mention of you in our prayers

3 Without ceasing, remembering you ^b effectually faith, and ^c diligent loue and the patience of your hope in our Lozde Iesus Christe in the sight of God enen our Father, knowing, beloved byethen, that ye are elect of God.

4 For our ^d Gospell was not vnto you in word onely, but also in power, and in the holy Ghost, and in much assurance, as pee knowe after what maner wee were among you for your sakes.

6 And ye became followers of vs, and of the Lozde, and receiued the woide in much affliction, with ^e ioy of the holy Ghost,

7 So that ye were as ^f ensamples to all that beleue in Macedonia and Achaia.

8 For from you sounded out the woide of the Lozde, not in Macedonia & in Achaia onely: but you sayth also which is towarde God, spred abroad in all quarters, that wee neede not to speake any thing.

9 For ^g they then selues shewe of you what maner of entering in we had vnto you, and howe yee incurred to God from idoles, to serue the ^h liuing & true God,

10 And to looke for his sonne from heauen, whom he raised from the dead, ⁱ Iesus which deliuereth vs from the ^j wrath to come,

1 For ye pour selues knowe, byethen, that our entrance in vnto you was not in ^a vaine,

2 But euen after that we had suffered befor, and were shamefully entreated at ^b Philippi (as pe knowe) we were bolde ^b in our God, to speake vnto you the Gospell of God with much stemming,

3 For our exhortation was not by deceit, nor by uncleannes, nor by guile.

4 But as we were allowed of God, that the Gospell should be committed vnto vs, so wee speake, not as they that ^c please men, but God, which trieth our heartes.

5 Neither yet did we euer use flattering wordes, as pe knowe, nor coloured countenance, God is recorde.

6 Neither sought we praise of men, neither of you, nor of others,

7 When we might haue bene ^d chargeable, as the Apostles of Christ: but we were gentle among you, en^e as a nourse cherissheth her children.

8 Thus being affectioned towarde you, our good will was to haue dealt vnto you, not the Gospell of God onely, but also our owne soules, because ye were deare vnto vs.

9 For ye remember, byethen, ^f our labour and travail: for we laboured day and night, because we would not be chargeable vnto any of you, and preached vnto you the Gospell of God.

10 We are witnesses, and God also, howe holily, and iustly, and blameably we behaue our selues among ^g you that beleue.

11 As pe knowe howe that we exhorted you, and comforted, and besought ^h euery one of you (as a father his children)

12 That pe * would walke worthis of God, who hath called you vnto his kingdome and glorie,

a Not in outward shewe and in pompe, but in trauel and in the feare of God. *Act. 16. 12, 23.*
b By his helpe and grace.

c Which declareth a naughty conscience.

^d Or, in authoritie.
d He humbled him selfe to support all things without all respect of lucre. euen as the tender mother which nourseth her children and thinketh no offence to vile for her childrens sake.

Act. 20. 34.
1. cor. 4. 12.
2. thes. 3. 8.
e For it is not possible to avoid the reproches of the wicked, which euery hate good doings. *Ephe. 4. 1.*
philip. 1. 27.
col. 1. 30.

a For there is no Church which is not ioyned together in God.

2. *Thess. 1. 3.*
Philip. 1. 3, 4.
b Which declareth it selfe by most liuely fruites.

c Whereby you declared your selues most ready and painefull to helpe ^f poore d The effectual preaching of the Gospell is an euident token of our election.

e To beleue, & to be fully persuaded to haue ^g giftes of the holie Ghost, and joyfully to suffer for Christs sake, are most certaine signes of our election.

^f Or, partnes.

g For idoles are dead things and onely fained fantasies, h Which he shal execute vpon ⁱ wicked.

13 For this cause also thanke wee God without ceasing, that when ye received of vs the woorde of the preaching of God, ye received it not as the woorde of men, but as it is in deed the woorde of God, which allo woorketh in you that beleete.

14 For brethren, ye are become followers of the Churches of God, which in Judea are in Christ Jesus, because ye haue also suffered y^e same things of your owne countrey men, euen as they haue of the Jewes,

15 Who both killed the Lord Jesus and their owne Prophets, and haue persecuted vs, and God they please not, and are contrarye to all men,

16 And forbid vs to preach vnto the Gentiles, that they might be saved, to fulfill their sinnes alwayes: for the wrath of God is come on them, to the vtmost.

17 Forasmuch, brethren, as wee were kept from you for a season, concerning sight, but not in the heart, we enforced the more to see your face with great desire,

18 Therefore we would haue come vnto you (I Paul, at least once or twice) but Satan hindered vs.

19 For what is our hope or ioy, or crown of reioycing? are not enen you it in the presence of our Lord Jesus Christ at his coming?

20 Yea, ye are our gloyp and ioye.

CHAP. III.

1 He sheweth how greatly he was affectioned toward them both in that he sent Timothy to them, 10 And also prayed for them.

1 **W**herfore since we could no longer forbear, we thought it good to remaine at Athens alone,

2 And haue sent Timothy our brother and minister of God, & our labour fellowe in the Gospell of Christ, to establish you, and to comfort you touching your faith,

3 That no man should be moued with these afflictions: for ye your selues know, that we are appointed thereunto.

4 For verely when we were with you, we tolde you before that we should suffer tribulations, eue as it came to passe, and ye knowe it.

5 Euen for this cause, when I could no longer forbear, I sent him that I might knowe of your faith, least the tempter had tempted you in any sort, and that our labour had bene in vaine.

6 But nowe lately when Timothy came from you vnto vs, and brought vs good tidings of your faith and loue, and that ye haue good remembrance of vs alwayes, desiring to see vs, as wee also do you,

7 Therefore, brethren, we had consolation in you, in all our affliction and necessity through your faith.

8 For nowe are we aliue, if ye stande

fast in the Lord.

9 For what thanks can we recompence to God againe for you for all the ioye wherewith we reioyce for your sakes before our God,

10 Night and day, praying exceedingly that we might see your face, and might accomplish that which is lacking in your faith?

11 Now God him selfe, euen our Father, and our Lord Jesus Christ, guide our iourney vnto you,

12 And the Lord increase you, and make you abound in loue one towarde another, and toward all men, euen as wee do toward you:

13 To make your hearts stable and blameable in holines before God euen our Father, at the coming of our Lord Jesus Christ with all his Saints.

CHAP. IIIII.

1 He exhorteth them to holines, 6 Innocencie, 9 Lowe, 11 Labour, 12 And moderation in lamenting for the dead, 17 Describing the ende of the resurrection.

1 **A**nd furthermore we beseeche you, brethren, and exhort you in the Lord Jesus, that ye increase ioye and more, as ye haue receyued of vs, howe ye ought to walke and to please God,

2 For ye know what commandements we gaue you by the Lord Jesus.

3 For this is the will of God euen your sanctification, and that ye should abstaine from fornication,

4 That euerie one of you should knowe, howe to possesse his vessel in holines and honour,

5 And not in the lust of concupiscence, euen as the Gentiles which knowe not God:

6 That no man oppresse or defraude his brother in any matter: for the Lord is auenger of all such things, as wee also haue told you beforetime, and testified,

7 For God hath not called vs vnto uncleannes, but vnto holines.

8 Yee therefore that despiseth these things, despiseth not man, but God who hath euen giuen you his holy Spirit.

9 But as touching brotherly loue, neede not that I write vnto you: for ye are taught of God to loue one another.

10 Yea, and that thing verely ye doe vnto all the brethren, which are through out all Macedonia: but we beseeche you, brethren, that ye increase more and more,

11 And that ye studie to be quiet, and to meddle with your owne busines, and to worke with your owne handes, as we commanded you,

12 That ye may behaue your selues honestly toward them that are with out, and that nothing be lacking vnto you,

13 For I would not, brethren, haue you ignorant concerning them which are a

Rom. 1.10. and 15.23.

f We must daily grow from faith to faith.

Chap. 5.29. 1 Cor. 1.8.

a And as it were, ouercome your selues.

b The Greeke word signifieth such commandements as one receyue from some man to gieve them in his name to others.

Rō. 12. ceph. 5.17. c That is, that you should dedicate your selues wholly vnto God.

d That is, his bodie which is prophaned by such filthines.

1 Cor. 6.8.

1 Cor. 7.10.

e By these precepts of godly life it appeareth

what were the commendements which Paul gaue vnto them.

1 Cor. 4.7. 10. 12. 34. & 15. 28. 1 John 2.8. & 4. 21.

2. Thess. 1.7.

f And not be idle.

g As strangers and infidels.

h But that ye may be able by your diligence to supplie your want & necessity.

f In his Name and vnder his protection.

g And would hinder al men from their saluation.

h And heape vp the measure, Mar. 23. 32.

i He meaneth not this of all the Ioues ingeneral: but of certeine of them particularly, which ceased not after they had put Christ to death, to persecute his word and his ministers.

Rom. 1.11.

k Therefore I could not forget you, except I would forget my selfe.

a Rather seeking your commohtie then mine owne, in sending of Timothy to you.

Alit. 16.16.

b His great affection toward y^e smal flocke.

c Meaning Satan.

d If ye remaine constant in faith & true doctrine, I shal thinke that al mine afflictions be fo manie pleasures, & shal be restored fro death to life.

e If you perseuere in faith.

condemne all kind of sorrow, but that which proceedeth of infideli-
e. Or have contin-
ued constant-
ly in the faith of
Christ.

By raising their
bodies out of y
grave.

Which is in y
name of the
Lord, and as he
shoulde speake
him selfe.

1. Cor. 15. 23.
Mat. 24. 31.

1. Cor. 15. 57.
n Meaning them
which shalbe
found alive. o In
this sudden taking
vp there shall be
a kinde of muta-
tion of the qualites
of our bodies which
shall be as a
kinde of death.

14 For if we beleue that Iesus is dead,
and is risen, euen so them which sleepe
in Iesus, wil God bring with him.

15 For this saue was vnto you by the
woite of the Loide, that was which
lue, and are remapping in the coming
of the Loide, llyall not preuent them
which sleepe.

16 For the Lord him selfe shall descend
from heauen with a shoure, and with
the voyce of the Archangell, and with
the trumpet of God: and the dead in
Christ shall rise first.

17 Then shall we which liue and res-
maie, be caught vp with them also
in the cloudes, to meete the Loide in
the aire: and so shall we euer be with
the Lord.

18 Wherefore, comfort your selues one
another with these wordes.

C H A P. V.

1 He enformeth them of the day of iudgment and
command of the Lords, 6 Exhorting them to
watch, 12 And to regard such as preach Gods
word among them.

1 **B**ut of the times and seasons,
brethren, ye haue no neede that I
write vnto you.

2 For ye your selues knowe perfectly,
that the day of the Lord shall come, as
uen as a thiefe in the night.

3 For when they shall say, Peace, and
safetie, then shall come vpon them sud-
den destruction, as the woman vpon
a woman with childe, and they shall
not escape.

4 But ye, brethren, are not in darkenes,
that that day should come on you, as
it were a thiefe.

5 We are all the children of light, and
the children of the day: we are not of
the night, neither of darkenes.

6 Therefore let vs not sleepe as doe o-
ther, but let vs walche and be sober.

7 For they that sleepe, sleepe in the
night, and they that be drunken, are
drunken in the night.

8 But let vs which are of the day, be
sober, putting on the breastplate of
faith and loue, and the hope of salu-
tion for an helmet.

9 For God hath not appointed vs un-
to wrath, but to obtene saluation by
the meanes of our Lord Iesus Christ,
10 Which died for vs, that whether we
wake or sleepe, we should liue together
with him.

11 Wherefore exhorte one another, and
edifie one another, euen as ye do.

12 Nowe we beleeche you, brethren,
that ye knowe them, which labour as-
mong you, & are ouer you in the Lord,
and s admonish you,

13 That ye haue them in singular loue
for their woikes sake. Be at peace a-
mong your selues.

14 We desire you, brethren, admonish
them that are vnrup: comfort the fee-
ble minded: beare with the weak: be
patient toward all men.

15 See that none recompense euill for
euill vnto any man: but euer followe
that which is good, both toward your
selues, and toward all men.

16 Reioyce euer more.

17 Pray continually.

18 In all things giue thanks: for this
is the will of God in Christ Iesus to-
ward you.

19 Quench not the Spirit.

20 Despise not prophesying.

21 Trye all things, and keepe that which
is good.

22 Absteyne from all appearance of
euill.

23 Now the very God of peace sancti-
fie you throughout: and I pray God
that your whole spirit and soule and
body, may be kept blameles vnto the
coming of our Lord Iesus Christ.

24 Faithfull is he which calleth you,
which will also do it.

25 Brethren, pray for vs.

26 Greete all the brethren with an holy
kisse.

27 I charge you in the Loide, that this
Epistle be read vnto all the brethren
the Saints.

28 The grace of our Loide Iesus Christ
be with you, Amen.

e That is, light-
ned by the Gos-
pel.

1. Sa. 59. 17.

1. Pet. 5. 17.

f Here it is ta-
ken only to die,
and is ment of y
faithful.

g As the flocke
is bound to loue
the shepheard,

so is his duetie
to teach them
& exhort them
in true religion.

h Where this
cause ceaseth,
that they worke
not: the honour
also ceaseth, and
they must be ex-
pelled as wolues
out of y flocke.

1. Pet. 17. 13.

and 20. 22.

mat. 5. 39.

1. Tim. 2. 17.

1. Pet. 3. 9.

i Haue a quiet
minde and con-
science in Christ
which shal make
you reioyce in y
middles of so-
rowes, Rom. 5. 3.

2. Cor. 6. 10.

Luk. 1. 8. 12.

eccl. 1. 8. 22.

col. 4. 7.

k God that hath
giuen his Spirit
to his elect, will
neuer suffer it to
be quenched, but
hath reueiled by
what meanes it
may be mainte-
ned, that is, by
such exhortati-
ons as these, and
by continual in-
crease in godli-
nes.

1. Cor. 1. 13. 13.

1. Cor. 2. 5.

m Then is a man fully sanctified and perfect,
when his minde thinketh nothing, his soule, that is, his vnder-
standing and will, conet nothing: neither his body doth execute
anie thing contrary to the will of God, 1. Cor. 1. 9.

a So much the
more we ought
to beware of all
dreames & fan-
tastes of men
which wearie
them selues and
others in scar-
ching out curi-
ously the time
of the Lord shal
appear, alled-
ging for them
selues a vaine
prophecie, and
most falsely as-
cribed to Elias,
that 2000 yere
before the Law,
2000 vnder the
Lawe, and 2000
after the Lawe
the world shall
endure. Mar. 24. 44. 2. Pet. 3. 10. reuel. 3. 3. & 16. 17. b That is,
suddenly and vnllooked for. c Here sleepe is taken for contemp-
t of saluation, wher men continue in sinnes, and wil not awake
to godlines. d And not be overcome with the cares of the
world.

The first Epistle vnto the Theſſalonians written from Athens.

T H E S E C O N D E P I S T L E

of Paul to the Theſſalonians.

T H E A R G V M E N T.

Least the Theſſalonians should thinke that Paul neglected them, because he went to o-
ther places rather then came to them, he writeth vnto them and exhortheth them to pa-
tience

tience and other fruits of faith, neither to be moved with that vaine opinion of such as taught that the coming of Christ was at hand, forasmuch as before that day there should be a falling away from true religion, euen by a great part of the worlde, and that Antichrist should reigne in the Temple of God: finally commending him selfe to their prayers, and encouraging them to constancie, he willeth them to correct such sharply, as liue idly of other mens labours, whome, if they do not obey his admonitions, he commandeth to excommunicate.

CHAP. I.

3 He thanketh God for their faith, loue, and patience. 11 He prayeth for the increase of the same. 12 And sheweth what suite shall come therof.

1 **P**aul & Siluanus, and Timotheus vnto the Church of the Thessalonians, which is in God our Father and in the Lord Jesus Christ:

2 Grace be with you, and peace from God our Father, and from the Lord Jesus Christ.

3 * We ought to thanke God alwayes for you, brethren, as it is meete, because that your faith groweth exceedingly, & the loue of euery one of you toward another aboundeth,

4 So that we our selues reioyce of you in the Churches of God, because of your patience and faith in all your persecutions and tribulations that ye suffer,

5 Which is a token of the righteous iudgement of God, that ye may be counted worthy of the kingdome of God, for the which ye also suffer.

6 For it is a righteous thing with God to recompense tribulation to them that trouble you,

7 And to you which are troubled, rest with vs * when the Lord Jesus shall shewe him selfe from heauen with his mighty Angels,

8 In flaming fire, rending vengeance vnto them that do not knowe God, & which obey not vnto the Gospell of our Lord Jesus Christ,

9 Which shall be punished with euermolting perdition, from the presence of the Lord, and from the glorie of his power,

10 When he shall come to be glorified in his Saints, and to be made marueilous in all them that beleue (because our testimonie toward you was beleued) in that day.

11 Wherefore, we also pray alwayes for you, that our God may make you worthy of his calling, and fulfill * at the good pleasure of his goodnes, and the woork of faith with power,

12 That the Name of our Lord Jesus Christ may be glorified in you, and pe in him, according to the grace of our God, and of the Lord Jesus Christ,

fore he exhorteth them not to be deceiued, but to stand steadfast in the things that he hath taught them.

1 **N**owe we beseech you, brethren, by the coming of our Lord Jesus Christ, & by our assembling vnto him,

2 That ye be not suddenly moued from your minde, nor troubled neither by spirit, nor by word, nor by letter, as it were from vs, as though the day of Christ were at hand.

3 * Let no man deceiue you by any means: for that day shall not come, except there come a departing first, and that that man of sinne be disclosed, euen the sonne of perdition,

4 Which is an aduersarie, and exalteth him selfe against all that is called God, or that is worshipped: so that he doeth sit as God in the Temple of God, shewing him selfe that he is God.

5 Remember ye not, that when I was yet with you, I told you these things:

6 And now ye know what I wish you, that he might he reueiled in his time.

7 For the myserie of iniquitie doeth already worke: only he which now withholdeth, shall let till he be taken out of the way.

8 And then shall the wicked man be reueiled, * whom the Lord shall consume with the Spirit of his mouth, and shall abolysh with the brightnes of his coming,

9 Euen him whose coming is by the working of Satan, with all power & signes, and lying wonders,

10 And in all deceyfullnes of vnrigheteousnes, among them that perish, because they receiued not the loue of the truth, that they might be saued.

11 And therefore God shall send the strong delusion, that they should beleeuelyes,

12 That all they might be damned which beleued not the truth, but had pleasure in vnrigheteousnes.

13 But we ought to giue thanks alway to God for you, brethren, beloved of the Lord, because that God hath freed the beginning chosen you to saluation, through sanctification of the Spirit, and the faith of a truth,

the Gospell shoulde be preached throughout all, Matth. 24. 14. To wit, priuily, and is therefore called a myserie because it is secret. h Which shall stay for a time. *1sa. 11. 3.* i That is, with his word. k Meaning the whole time that he shall remaine. l Satans power is limited that he cannot hurt the elect to their destruction. m Delired in false doctrine. n The fountaine of our election is the loue of God: the sanctification of the Spirit, and beleueing the truth are testimonies of the same election. o Before the fundation of the world. p And Gospell.

a As false reuelation, or dreams b Which are spoken or written. *Ephe. 5. 6.* c A wonderfull departing of the most part from the fayth. d This wicked Antichrist comprehended the whole succession of the persecuters of the Church, and all that abominable kingdome of Satan, whereof some wer bears, some lions, others leopards, as Daniel describeth them, and is called the man of sinne because he feteth himselfe vp against God. e Who as he destroyeth others, so shall he be destroyed himselfe. f Because the false Apostles had perwaded after a sort the Thessalonians, that the day of the Lords were nere, and so the redemption of the church, Paul teacheth them to looke for this horrible dissipation before: and therefore rather to prepare them selfes to patience then to rest and quietnes: for as yet there was a let, that is,

1. *Thess. 1. 2.*
 a Which procedeth of your faith as a most notable fruite, b The faithfull by their afflictions see, as in a cleare glasse the end of Gods iust iudgement, whe as they shall reigne with Christ which haue suffred with him, and the wicked shall feele his extreme wrath and vengeance.
 2. *Iude. 3.*
 1. *Thess. 1. 26.*
 c By whom he declareth his might, d As God is encouraging, so shall their punishment be euer lasting, and as he is most mighty of power, so shall their punishment be most sore. e The free beneuolence of Gods goodnes comprehendeth his purpose, his predestination and vocation: the worke of faith conteineth our iustification, to the which God addeth glorification: and all these he worketh of his mere grace through Christ. f Faith is Gods wonderful work in vs. g As the head with the body.

CHAP. II.

3 He sheweth them that the day of the Lord shall not come, till the departing frō the faith come first, p And the kingdom of Antichrist, q And there-

q By our preaching.
 r That is, the doctrine, 1. Theſſ. 2. 2. Chap. 3. 6.
 s That is, by my preaching of the Gospel.

- 14 Whereunto hee called you by 9 our Gospel, to obtaine the glorie of our Lord Iesus Christ.
- 15 Therefore, brethren, stand fast & keepe the instructions, which ye haue bene taught, eithers by woordes, or by our Epistle.
- 16 Now the same Iesus Christ our Lord, and our God euen the Father which hath loued vs, and hath giuen vs euertasting consolation and good hope through grace.
- 17 Comfort your heartes, and stablish the poe in euery woord and good worke.

CHAP. III.

1 Hee desireth them to pray for him, that the Gospel may prosper, 6 And giueth them warning so reprove the idle, 16 And so wisheth them all wealth.

Eph. 6. 18, 19.
 Gal. 4. 7.

- 1 Furthermoze, brethren, * pray for vs, that the woord of the Lord may haue free passage, and be glorified, euen as it is with you,
- 2 And that we may be deliuered from vnrasonable and euill men: for al men haue not a faith.
- 3 But the Loyde is faithfull, which will stablish the poe, and keepe you from besuiling.
- 4 And we are perswaded of you through the Loyde, that ye both doe, and will doe the things which we command you.
- 5 And the Lord guide your hearts to the loue of God, and the waunting for Christ.
- 6 We commaunde you, brethren, in the Name of our Loyde Iesus Christ, that ye withdraue your selues from euery brother that walketh inordinately, and not after the instruction, which he re-

a Although they boast themselves thereof.
 b From the sleighes of Satan.
 c By the word of God.

d Which is, to trauaile, if he wil cate, as verſe. 10.

- epurd of vs.
- 7 For ye your selues knowe * howe ye ought to followe vs: * for we behauid not our selues inordinately and you.
- 8 Neither rooke we breade of any man for nought: but we wrought with labour and trauaile might and daie, because we would not be chargeable to any of you.
- 9 Not but that we had authoritie, * but that we might make our selues an example vnto you to followe vs.
- 10 For euen when we were with you, this we warned you of, that if there were any, which would not worke, that he should not cate.
- 11 For we hearde, that there are some which walke among you inordinately, and worke not at all, but are busie bodyes.
- 12 Therefore them that are such, we commaunde and exhort by our Lord Iesus Christ, that they worke with quietnes, and cate their owne bread.
- 13 * And ye, brethren, be not wearie in well doing.
- 14 If any man obey not our sayings, note him by a letter, * and haue no company with him, that he may be ashamed.
- 15 Yet count him not as an enemy, but admonish him as a brother.
- 16 Nowe the Loyde of peace giue you peace alwayes by al means. The Lord be with you all.
- 17 The salutation of me Paul, with mine owne hand, which is the token in euery Epistle: so I write,
- 18 The grace of our Loyde Iesus Christ be with you all, Amen.

e Then by the worde of God none ought to liue idely, but ought to giue him selfe to some vocation, to get his liuing by, and to doe good to others.
 Galat. 6. 9.

f The ende of excommunication is not to driue from the church such as haue fallen, but to winne them to the church by amendment.
 g Whether they be niue epistles or other mens.

Mat. 18. 17.
 1. cor. 5. 9.

The second Epistle to the Thessalonians, written from Athens.

THE FIRST EPISTLE OF PAUL to Timotheus.

THE ARGUMENT.

IN writing this Epistle Paul seemed not onely to haue respect to teache Timotheus, but chiefly to keepe other in awe, which would haue rebelled against him, because of his youth. And therefore he doeth arme him against those ambitious questionistes, which vnder pretence of zeale to the Lawe, disquiered the godly with foolish and vnprofitable questions, whereby they declared, that professing the Lawe they knewe not what was the chiefe ende of the Lawe. And as for him selfe, he so confesseth his vnworthines, that he sheweth what worthines the grace of God hath preferred him: and therefore he willett prayers to be made for all degrees and sortes of men, because that God by offering his Gospel and Christ his Sonne to them all, is indifferent to euery sorte of men, as his Apostleship, which is peculiar to the Gentiles, witnesseth. And for as much as God hath left ministers as ordinarie meanes in his Church to bring men to saluation, he describeth what maner of men they ought to be, to whom the mysterie of the Sonne of God manifested in fleshe is committed to be preached. After this he sheweth him what troubles the Church at all times shall sustaine, but specially in the latter dayes, when as vnder pretence of religion men shall teache things contrary to the woord of God. This done, he teacheth what widowes should be receyued or refused to minister to the sicke: also what Elders ought to be chosen into office, exhorting him neither to be haustie in admitting, nor in iudging any: also what is the duetic of seruantes, the nature of false teachers, of vaine speculations, of couetousnes, of riche men, and aboue all things he chargeth him to beware false doctrine.

3 He exhorteth Timothy^{es} to waite vpon his office, namely to see that nothing bee taught but Gods worde, &c. 5 Declaring that faith, with a good conscience, charitie, and edification are the ende thereof, 20 And admonisheth of Hymenus and Alexander.

I



And an Apostle of Iesus Christ, by the commandement of God our Sauour, and of our Lorde Iesus Christ * our hope, * Vnto Timotheus my naturall sonne in the faith: Grace, mercie, & peace from God our father, and from Christ Iesus our Lord,

3 As I besought thee to abide still in Ephesus, when I departed into Macedonia, so do, that thou maist command some, that they teache none other doctrine,

4 Neither that they giue haue to * fables and genealogies, * which are endles, which braue questions rather the gods by dispiing which is by faith.

5 For the end of the commandment is lone out of a pure heart, & of a good conscience, and of faith vnfaigned.

6 From which things some haue erred, and haue turned vnto vaine laughing.

7 They would be doctours of the Lawe, & yet vnderstand not what they speake, neyther w herof they affirine.

8 * And we know, that the Law is good, if a man vse it lawfully,

9 Knowing this, that the Law is not giuen vnto a righteous man, but vnto þ lawlesse and disobedient, to the vngodly, and to sinners, to the vnholy, and to the prophane, to murderers of fathers and mothers, to manslayers,

10 To whommongers, to buggers, to emenistalers, to hars, to the perniured, & if there be any other thing, that is contrary to wholome doctrine,

11 Which is according to þ glorious Gospell of the blessed God, which is committed vnto me.

12 Therefore I thanke him, which hath made me strö, that is, Christ Iesus our Lord: for he counted me faithfull, and put me in his seruice:

13 When before I was a blasphemour, & a persecuter, and an opposer: but I was receiued to mercie: for I did it ignorantly through vnbeliefe.

14 But the grace of our Lord was exceeding abundant with þ faith and lone, which is in Christ Iesus.

15 This is a true saying, & by all meanes thou shalt be able to beleeue it.

16 And thou shalt be able to beleeue it, because thou hast chosen to beare his word, although before they were Gods vther enemies, to encourage him in this battell that he should fight against all infidels and hypocrites. g Not knowing that I fought against God. h Which chafed away infidelitie. i Which ouercame euillie. * Or, faithfull and assured.

worthie to be receiued, that * Christ Iesus came into the worlde to saue sinners, of whom I am chiefe. Mar. 9. 12.

16 Notwithstanding, for this cause was I receiued to mercie, that Iesus Christ should first shewe on me al long suffring vnto the ensample of them, which shall in time to come beleeue in him vnto eternal life.

17 Now vnto the King euerlasting, immortal, inuisible, vnto God onely wise, be honour and glorie for euer, and euer Amen.

18 This commandement commit I vnto thee, sonne Timotheus, according to the prophesies, which went before vpon thee, that thou by them shouldest fight a good fight,

19 Having faith and a good conscience, which some haue put away, and as concerning faith, haue made shipwacke.

20 Of whomne is Hymenus, and Alexander, * whomne I haue deliuered vnto Satan, that they might learne not to blasphemie.

1 Cor. 5. 5. n Excommunicate, & cast out of the Church.

C H A P. II.

1 He exhorteth Timothy to pray for al men, & vnderstande, & And howe. 9 As touching the apparel and modestie of women.

1 Exhorte therefore, that first of all supplications, papers, intercessions, and giuing of thankes be made for all men,

2 For Kings, and for all that are in authoritie, that we may leade a quiet and a peaceable life, in all godlines and honestie.

3 For this is good and acceptable in the sight of God our Sauour,

4 * Who will that all men shalbe saved, and come vnto the knowledge of the truth.

5 For there is one God, and one Mediator betwene God and man, which is the man Christ Iesus,

6 Who gaue him selfe a ransom for all, to be testified in due time,

7 Whereunto I am ordainied a preacher and an Apostle (I speake the truth in Christ and he not) euen a teacher of the Gentiles in faith and veritie.

8 I will therefore that the men praye, as verry where lifting vp pure hands without wrath, or doubting.

9 Likewise also the women, that they asray the selues in comely apparell, with shamefastnes and modestie, not with broided heare, or golde, or pearles, or costly apparell.

10 But (as becometh women that profess to be mediators, except he be also the redemer, which should beleeue. h Which the Prophetes testified, that Christ should offer him selfe for the redemption of man, at the tyme that God had determined. 2 Tim. 1. 11. i As testimonies of a pure heart and conscience. 1 Pet. 3. 3. k The worde signifieth to plat, to crispe, to broyde, to folde, to bush, to curl, or to laye it curiously: whereby all pompe and wantounnes is condemned, which women vse in trimming their heads.

Or, ordinance. Coloss. 3. 27. Act. 16. 2. a So called because he folowed þ simplicitie of the Gospell. Chap. 4. 7. 11. 1. 14. 2 Chap. 6. 4. Rom. 13. 10.

b Because these questionists preferred their curious fables to all other knowledge, & beautified them with Law, as if they had bene the verry lawe of God, S. Paul sheweth that the end of Gods Lawe is lone, which can not be without a good conscience, neyther a good conscience without faith, nor faith without the word of God: so their doctrine which is an occasion of contention, is worth nothing.

Or, of the Lawe. Rom. 7. 12.

c Whose hearts Gods spirit doth direct to doe that willingly which the Lawe requireth: so þ their godly affection is to the Lawe without further constraint.

d Such as onely delite in sinning. e Which steale away childre or seruants. Chap. 6. 2. f He declareth to Timothye the excellent force of Gods spirit in them whom he hath chosen to beare his word, although before they were Gods vther enemies, to encourage him in this battell that he should fight against all infidels and hypocrites.

g Not knowing that I fought against God. h Which chafed away infidelitie. i Which ouercame euillie. * Or, faithfull and assured.

a That is, of euerie degree, & of all sortes of people. b Although they persecute the church of God, so it be of ignorance: els if they do it maliciously as Iulianus Apostata, they may not be prayed for, Gala. 5. 12. 1. the. sa. 2. 16. 2 tim. 4. 14. 1. iohn. 5. 16. 1. Pet. 3. 9. c As Iesus and Gentile, poore & riche. d Who will reconcile of all nations, people & sortes to one God. e Who being God was made man. f He sheweth that there can be no mediator, except he be also the redemer. g Which should beleeue. h Which the Prophetes testified, that Christ should offer him selfe for the redemption of man, at the tyme that God had determined. 2 Tim. 1. 11. i As testimonies of a pure heart and conscience. 1 Pet. 3. 3. k The worde signifieth to plat, to crispe, to broyde, to folde, to bush, to curl, or to laye it curiously: whereby all pompe and wantounnes is condemned, which women vse in trimming their heads.

I Reade. 1. Cor. 14. 34.
 Gen. 3. 6.
 m The woman was first deceiued, and so became the instrument of Satan to deceiue the man and though therefore God punisheth them with subiection, and paine in their trauell,
 yett they be faithfull and godly in their vocation, they shall be sau'd. n That is, guiltie of the transgression. * Or, women.

11 Let the woman learne in silence with all lowection.
 12 I permit not a woman to teach, neither to blurpe authority over the man, but to be in silence.
 13 For Adam was first formed, then Cne.
 14 And Adam was not deceiued, but the woman was deceiued, and was in the transgression.
 15 Forwylstanding, through bearing of children the shalbe saied, if they continue in faith, and loue, and holinesse with modestie.

CHAP. III.

a He declarer what is the office of Ministers, 12 And as touching their samlet, 15 The dignitie of the Church, 16 And the principal point of the heavenly doctrine.

Tit. 1. 6.
 a With a feruent zeale to profite the Church of God, wherefoeuer he shall call him.
 b Whether he be Pastor or Elder.
 c Both for the difficultie of the charge, and also the excellencie thereof, and the necessitie of the same
 d For in those countreis at that time some men had mo then one, which was a signe of incontinencie.
 e It is be requisite that a man should take care in governing his owne house, how much more are they bound to be careful, which shall gouerne y Church of God?
 f In the doctrine of fayth.
 g Left being proude of his degree, he be likewise condemned as the Deuil was, for lifting vp him selfe by pride. h That is, no man may haue any thing iustly to lay to his charge. i As being defamed, shoulde become impudent, and doe much harme. Chap. 1. 19. k Having the true doctrine of the Gospel, and the feare of God. l Of the Bishops and Deacons. m The good report of all men.

1 This is a true saying, * If any man desire the office of a Bishop, he desireth a worthy worke.
 2 A Bishop therefore must be unspotted, the husband of one wife, watching, sober, modest, harberous, apt to teach,
 3 Not giuen to wine, no striker, not giuen to filthy lucre, but gentle, no fighter, not courtous,
 4 One that can rule his owne house honestly, hauing children vnder obedience with all honestie.
 5 For if any can not rule his owne house, howe shall he care for the Church of God?
 6 He may not be a ponge scholar, least he being puffed vp fall into the condemnation of the deuil.
 7 He must also be wel reported of, euen of them which are without, least he fall into rebuke, and the snare of the deuil.
 8 Likewise must Deacons be honest, not double tongued, not giuen vnto much wine, neither to filthy lucre,
 9 * Having the mysteric of the faith in pure conscience.
 10 And let them first be proued: then let them minister, if they be found blamelesse.
 11 Likewise their wiuues must be honest, not euil speakers, but sober, and faithfull in all things.
 12 Let the Deacons be the husbands of one wife, & such as can rule their children wel, and their owne householdes.
 13 For they that haue ministered wel, get them selues a good degree, and great

libertie in the faith, which is in Christ Iesus.
 14 These things write I vnto thee, trusting to come vnto thee shortly.
 15 But if I tarie long, that thou mayest per knowe, howe thou oughtest to behaue thy selfe in the house of God, which is the Church of the liuing God, the pillar and ground of truetie).
 16 And without controuersie, great is the mysteric of godlines, which is, God is manifested in the flesh, p nished in the Spirit, a scene of Angels, preached vnto the Gentiles, beleued on in the world, and receiued vp in glorie,
 o This is spoken in respect of men, forasmuch as in this worlde the truethe onely remaineth in the Church, by reason of Gods

worde: for otherwise Christ is the foundation and the corner stone, which both beareth, and maineyneth his Church. p Approved iust, in that he was not onely a man, but God also.
 q So that the Angels marueiled at his excellencie. r To the right hand of God the Father.

CHAP. IIIII.

a He teacheth him what doctrine he ought to seeke, b. 2. 11 And what so followe, 15 And where in he ought to exercise him selfe continually.

1 Now the Spirit speaketh euidently, that in the latter times some shall depart from the faith, & shall giue heede vnto spirites of error, and doctrynes of deuils,
 2 Which speake lies through hypocrisie, and haue their consciences burned with an hote yron,
 3 Forbidding to marrie, and commanding to abstine from meates which God hath created to be receiued with giuing of thanks of them which beleue & know the truetie.
 4 For euery creature of God is good, and nothing ought to be refused, if it be receiued with thanke giuing.
 5 For it is sanctified by the worde of God, and praier.
 6 If thou pier the brethren in remembrance of these things, thou shalt be a good minister of Iesus Christ, which hath bene nourished by in the words of faith, and of good doctrine, which thou hast continually followed.
 7 * But cast away prophane, & old wines fables, and exercise thy selfe vnto good lines.
 8 For bodily exercise profiteth little: but godlines is profitable vnto all things, which hath the promise of the life present, and of that that is to come.
 9 This is a true saying, and by al means woithie to be receiued.
 10 For therefore we labour and are rebufed, because we trust in the liuing God, which is the Honour of al men, specially of those that beleue.
 11 These things command and teach.
 12 Let no man despise thy youth, but be for this life, and to enioy life euerlasting. f The godnes of God declareth it selfe toward al men, but chiefly toward the faythfull by perseruing them: and here hee meaneth not of life euerlasting.

a False teachers, which boast the selues that they haue the reuelation of the holy Ghost.
 b Their dul consciences first waxed hard, the after, canker and corruption bred therein, last of it was burnt of with an hote yron, so that he haue no conscience, Ephe. 4. 19.
 c Vnto vs, which receiue it, as at Gods hands.
 Chap. 1. 11, and 6. 20.
 2. Tim. 2. 16, 23.
 Tit. 3. 9.
 d Meaning to be giuen to ceremonies, and to such things as dechete the fantasie of man.
 e That is, he that hath faith, and a good conscience is promised to haue all things necessary

g In godly zeale or gites of the Spirit.

h And reuelation of the holy Ghost.

i Vnder this name he containeth the whole ministerie of the church which was at Ephesus.

R Or, that all may see how thou profitest.

k Thou shalt saythfully doe thy duetie, which is an assurance of thy saluation.

a Take care for them.

b Paul willeth that the widows put the Church to no charge, which haue eyther children or kinsfolkes, that are able to relieue them, but that the childre nourishe their mother, or kinsfolkes according as nature bindeth them.

c Which hath no manner of worldly meanes to helpe her selfe with.

d Because she is vterly vprofitable.

e He meaneth such widows, which being iustly diuorced from their first husbands, married again to the slander of the Church: for els he doeth not reprooue the widoues that haue bene of enen married then once.

f Forgetting their vocation. g Not onely haue slandered the Church in leauing their charge, but haue forsaken their religion, & therefore shalbe punished with euerslaking death. h They haue not onely done dishonor to Christ in leauing their vocation, but also haue broken their faith.

unto them that belene, an ensample, in woide, in conuersation, in loue, in spirit, in faith, and in purenesse.

13 **T**il I come, giue attendance to reading, to exhortation, and to doctrine.

14 Despis not the gift that is in thee, which was giuen thee by prophetic with the laying on of the hands of the companie of the ¹Elderthip.

15 These things exercise, and giue thy selfe vnto them, that it may be seene howe thou profitest among all men.

16 Take heede vnto thy selfe, and vnto learning: continue therein: for in doing this thou shalt bothe saue thy selfe, and them that heare thee.

C H A P. V.

1 He teacheth him howe he shall behaue him selfe in rebuking all degrees. 2 An order concerning widoues. 3 The Establishing of Ministers. 4 The government of his bodie. 24 And the iudgement of sinnes.

1 **R**e buke not an Elder, but exhort him as a father, and the younger men as brethren.

2 The elder woman: as mothers, the younger as sisters, with all purenes.

3 Honour widoues, which are widoues in deede.

4 But if any widouue haue children or nephewes, let them learne first to shew godlines toward their owne house, and to recompence their kindred: for that is an honest thing and acceptable before God.

5 And she that is a widouue in deede, and left alone, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liueth in pleasure, is dead, while she liueth.

7 These things therefore comannd, that they may be blaunces.

8 If there be any that prouideth not for his owne, and namely for them of his householde, he denieth the faith, and is worse then an infidel.

9 Let not a widouue be taken into the number vnder threescore yere olde, that hath bene the wife of one husband.

10 And wel reported of for good woikes: if she haue nourished her children, if she haue lodged the strangers, if she haue washed the Saintes feete, if she haue ministered vnto them which were in aduersitie, if she were continually giuen vnto every good woike.

11 But refuse the younger widoues: for when they haue begun to waie, wanton against Christ, they wil marrie,

12 Having condemnation, because they haue broken the first faith.

13 And likewise also bring idle thy leaue to go about from house to house: yea, they are not onely idle, but also prattlers and bulle bodie, speaking thinges which are not comely.

14 I wil therefore that the younger women marrie, and beare children, and gouerne the house, and giue none occasion to the aduersarie to speake euil.

15 For certaine are alreadye turned back after Satan.

16 If any faithfull man, or faithfull woman haue widoues, let them minister vnto them, and let not the Church be charged, that there may be sufficient for them that are widoues in deede.

17 The Elders that rule well, are worthy of double honour, specially they which labour in the word & doctrine.

18 For the Scripture sayth, Thou shalt not moule the mouth of the ore that treadeth out the come: and, The labourer is worthy of his wages.

19 Against an Elder receive none accusation, but vnder two or thre witnesses.

20 Them that sinne, rebuke openly, that the rest also may feare.

21 I charge thee before God and the Lord Iesus Christ, and the elect Angells, that thou obserue these thinges without preferring one to another, and doe nothing partially.

22 Lay hands suddenly on no man, neither be partaker of other mens finnes: keepe thy selfe pure.

23 Drinke no longer water, but vse a little wine for thy stomakes sake, and thine often infirmities.

24 Some mens finnes are open before hand, and goe before vnto iudgement: but some mens finnes followe after.

25 Likewise also the good woikes are manifest before hand, and they that are otherwise, cannot be hid.

C H A P. VI.

1 The dutie of seruants towards their masters. 2 Against such as are not satisfied with the word of God. 3 Of true godlines, and contentation of minde. 4 Against conuocousnes. 21 A charge giuen to Timothee.

1 **L**et as many seruants as are vnder the poole, count their masters worthy of all honour, that the Name of God, and his doctrine be not euil spoken of.

2 And they which haue beloued masters, let them not despise them, because they are brethren, but rather do seruite, because they are faithful, and beloued, and partakers of the benefite. These things teach and exhort.

3 If any man teach otherwise, and consenteth not to the wholesome wordes of our Lorde Iesus Christ, and to the doctrine, which is according to godlines,

4 He is pnt vp and knoweth nothing, but doteth about questions & strife of wordes, whereof cometh enuie, strife, railings, euil surmising,

5 Vaine disputations of men of corrupt mindes,

i Which are without all mans helpe and succour.

Deut. 5. 16.

Deut. 25. 4.

1 Cor. 9. 9.

Mat. 10. 10.

Luke. 10. 7.

k Except that he which doeth accuse him, haue at least two witnesses which promise with the accuser to proue that which they lay to his charge.

l Chiefly the ministers and so all others.

Chap. 8. 13.

Or, protest.

Or, without hasty iudgement.

m In admitting them without sufficient triall.

n From iust offence.

o As Simon the forcerer.

p Their finnes follow, which for a time haue deceived the godly, and after are detected, as Saul, Judas, and other hypocrites.

Eph. 6. 5.

Col. 3. 22.

1 pet. 2. 18.

a That is, of the grace of God, as their seruants are, and hauing the same adoption.

Chap. 1. 4.

b They that measure religion by riches, are here taught, that onely religion is the true riches, *1ob. 1. 22. prou. 17. 24. eccle. 5. 25.*

c That for their felicitie in riches.

d For they are neuer quiet neither in soule nor bodie.

e Whom Gods Spirit doeth rule.

Chap. 2. 26.

Mat. 27. 27.

1obn. 8. 27.

- minds, & destitute of the truth, which thinke that game is godlines: from such separate thy selfe.
- 6 But godlines is great game, if a man be content with that he hath.
- 7 For wee brought nothing into the world, and it is certain, that we can carie nothing out.
- 8 Therefore when wee haue foode and rayment, let vs therewith be content.
- 9 For they that wil be rich, fall into temptation and inares, and into many foolishly and noisome lustes, which drawe men in perdition and destruction.
- 10 For the desire of money is the roote of all euill, which while some lusted after, they erred from the fapth, and perced themselves through by many sowles.
- 11 But thou, O man of God, see these things, and followe after righte outdies, godlines, fapth, loue, patience, & meeknesse.
- 12 Fight the good fight of fapth: lay hold of eternall life, wherunto thou art also called, and hast professed a good profession before many witnesses.
- 13 I charge thee in the sight of God, who quickeneth all things, and before Iesus Christ which vnder Pontius Pilate witnessed a good confession,
- 14 That thou keepe this comendement without spot, and vnbreakeable, vntill

- d appearing of our Lord Iesus Christ,
- 15 Which in due time he shall helpe, that is blessed and pryncce ouer the King of kings, and Lord of lordes,
- 16 Who only hath immortallitie, & dwelleth in the light that none can attaine vnto,* whom neuer man sawe, neither can see, vnto whom be honour & power euerlasting, Amen.
- 17 Charge them that are riche in this worlde, that they bee not high minded, and that they trust not in vncertaine riches, but in the liuing God, (which quicketh vs abundantly all things to enioy)
- 18 That they do good, & be rich in good workes, and readie to distribute, & communicate,
- 19 Laying by in store for them selues a good foindacion against ptime to come, that they may obtaine eternall life.
- 20 O Timothy, keepe that which is committed vnto thee, and auoide profane and vaine babblings, and oppositions of science falsely so called,
- 21 Which while some profess, they haue erred concerning the faith. Grace be with thee, Amen.

Chap. 1. 11.

f By this mightie power of God the faithfull are admonished boldly to stande in their vocatio, although the world, Satan and hell rage against them.

Reguel. 17. 14. and 19. 16.

1obn. 1. 28.

1. iobn. 4. 12.

g In things pertaining to this life.

Mar. 4. 19.

luke. 12. 25.

Mat. 6. 20.

luke. 12. 33.

h The gifts of God for the vtilitie of the church.

Chap. 1. 4. & 4. 7.

i As when question is engendred question.

The first Epistle to Timothy written from Laodicea, which is the chiefest citie of Phrygia Paraciana.

THE SECOND EPISTLE OF PAVL

to Timothyus.

THE ARGVMENT.

The Apostle being now readie to confirme that doctrine with his blood, which he had professed and taught, encourageth Timothyus (and in him all the faythfull) in the fayth of the Gospell, and in the constant and syncere confession of the same: willing him not to shrink for feare of afflictions, but patiently to attend the issue, as do husbandmen, which at length receiue the fruites of their labours, and to cast of all feare and care, as soldiers do which seeke only to please their captaine shewing him briefly the summe of the Gospell, which he preached, commanding him to preach the same to others, diligently taking heede of contentions, curious disputations, and vaine questions, to the intent that his doctrine may altogether edifie. Considering that the examples of Hymeneus and Phileus, which subuerted the true doctrine of the resurrection, were so horrible: and yet to the intent that no man should be offended at their fall, being men of authoritie and estimation, hee sheweth that all that professe Christ, are not his, and that the Church is subiect to this calamitie, that the euil must dwell among the good till Gods trial come: yet he referueth them whom he hath elected, euen to the end. And that Timothyus should not be discouraged by the wicked, he declareth what abominable men, and dangerous times shal folow, willing him to arme himselfe with the hope of the good issue that God will giue vnto his, and to exercise him selfe diligently in the Scriptures, both against the aduersaries, and for the vtilitie of the Church, desiring him to come to him for certaine necessaries, and so with his and other salutations endeth.

CHAP. L

6 Paul exhorteth Timothyus to stedfastnes and patience in persecution, and to continue in the doctrine, that he had taught him, 12 Whereof his bonds and afflictions were a gage. 16 A comendation of Onesiphorus.

In an Epistle of Iesus Christ, by the will of God, according to the promises of life, which is in Christ Iesus,

To Timothyus my

beloued some: Grace, mercie & peace from God the Father, and from Iesus Christ our Lord.

3 I thanke God whom I serue from mine elders with pure conscience, that without ceasing I haue remembred of thee in my prayers night and day.

4 Desiring to see thee, mindedfull of thy teares, that I may be filled with ioy.

5 When I cal to remembrance thee vnto thy fapth that is in thee, which dwelt first in thy grandmother Lois, &

1. Pet. 2. 12.

b Following the footsteps of mine ancestors, as Abraham, Isaac, and others of whom I am come, & of who I receiued the true religion by succession.

a Being sent of God to preache that life which he had promised in Christ Iesus.

A m m u,

in thy mother Eunice, and am assured that it dwelleth in thee also.

6 Wherefore, I put thee in remembrance, that thou stirre by þ gift of God which is in thee, by the putting on of mine handes.

7 For God hath not given to vs þ Spirit of feare, but of power, and of loue, and of a sound minde.

8 We not therefore ashamed of the testimony of our Loyde, neither of his prisonour: but be partaker of the afflictions of the Gospel, according to the power of God,

9 Who hath saued vs, and called vs with an holy calling, not according to our works, but according to his own purpouse and grace, which was given to vs through Christ Jesus before the world was,

10 But is now made manifest by þ appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality into light through the Gospel.

11 Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles,

12 For the which cause I also suffer these things, but I am not ashamed: for I know whom I haue beleened, and I am persuaded that he is able to keepe that which I haue committed to him against that day.

13 Keepe the true paterne of the wholesome wordes, which thou hast heard of mee in faith and loue which is in Christ Jesus.

14 That whiche thing, which was committed to thee, keepe through the holie Ghost, which dwelleth in vs.

15 This thou knowest, that all they which are in Asia, be turned from mee: of which sort are Hygelus and Hyemogenes.

16 The Lord giue mercie vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine.

17 But when he was at Rome, he sought me out very diligently, and found me.

18 The Lord graunt vnto him, that hee may finde mercie with the Lord at that day: and in how many things he hath ministered vnto mee at Ephesus, thou knowest verie well.

CHAP. II.

3 He exhorteth him to be constant in trouble, to suffer manly, and to abide fast in the whole some doctrine of our Lord Iesus Christ, 11 Shewing him the fidelitie of Gods counsell touching the saluation of his, 19 And the marke thereof.

1 Thou therefore, my sonne, be strong in the grace that is in Christ Jesus.

2 And what things thou hast heard of me, by many witnesses, the same desire to faithful men, which shall be able to teach oþer also.

3 Thou therefore suffer affliction as a good souldier of Iesus Christ.

4 No man that warreth, entangleth him

selfe with the affaires of this life, because with his cause he woude please him that hath chosen him to be a souldier.

5 And if any man will strive for a mastery, he is not crowned, except he strive as he ought to do.

6 The husbandman must labour before he receive the fruites.

7 Consider what I say: & the Lord giue thee vnderstanding in all things.

8 Remember that Iesus Christ made of the seede of Dauid, was raised againe from the dead according to my Gospel:

9 Wherein I suffer trouble as an euill doer, euen vnto bondes: but the worde of God is not bound.

10 Therefore I suffer all things, for the sake electes sake, that they may also obtaine the saluation which is in Christ Jesus, with eternal glorie.

11 It is a true saying, for if we be dead with him, we also shall liue with him.

12 If we suffer, we shall also reigne with him: if we denie him, he also will denie vs.

13 If we beleene not, yet abideth he faithful: he can not denie himselfe.

14 Of these things put them in remembrance, and protest before the Lord, that they strive not about wordes, which is to no profit, but to the pernering of the hearers.

15 Studie to shew thy selfe approued vnto God, a workeman that needeth not to be ashamed, dauiding the worde of truth aright.

16 Stay prophane, & haime babblings: for they shall increas vnto more vngodlines.

17 And their worde shall fret as a canker: of which sort is Hymeneus and Philetus,

18 Which as concerning the truth haue erred, saying that the resurrection is past already, and do destroy the faith of certaine.

19 But the fundation of God remaineth sure, and hath this scale, & The Lord knoweth who are his, and, Let euerie one that calleth on þ name of Christ, depart from iniquitie.

20 Notwithstanding in a great house are not onely vessels of golde and of siluer, but also of wood and of earth, and some for honour, and some vnto dishonour.

21 If any man therefore purge himselfe from these, hee shall be a vessel vnto honour, sanctified, and meete for the worde, and prepared vnto every good worke.

22 Flee also from the lusts of youth, and follow after righteousness, faith, loue, and peace, with them that call on the Lord with pure heart.

23 And put away foolish, and vnlearned questions, knowing that they increase strife.

24 But the servant of the Lord must not strive, but must be gentle toward al

men, as with his household, and other ordinarie affaires.

c So that the paine must go before the recompence.

d Notwithstanding mine imprisonment the worde of God hath his race, & increaseth.

e To confirme their faith, more esteeming the edification of the church then himselfe.

f Gining to euerie one his iust portion, wherein he althudeth to the Priests of the olde Law, which in their sacrifice gaue to God his part, tooke their owne part, and gaue to him that brought the sacrifice his dutie.

g He groundeth vpon Gods election and mans faith.

h Because the wicked should not cover themselves vnder the name of the Church, he sheweth by this similitude, that both good and bad may be therein: That is, both separate himself from the wicked and also purge his naturall corruption by Gods Spirit.

i Which doe

not disc

e The gift of Gods a certein liuely flame kindled in our hearts, which Satan and the flesh labour to quenche, and therefore we must nourish it, and stirre it vp.

d With the rest of the Elders of Ephesus, 1. Tim. 4. 14.

e As though God woude destroy vs. 1. Cor. 1. 2. ephes. 3. 4. Tit. 1. 5. Rom. 15. 24. ephes. 3. 9. col. 1. 26.

f He speaketh here of his first coming, which though it seemed poore and contemptible, yet was honorable and glorious: therefore our mindes ought to be lifted vp from the consideration of worldly things, to contemplate the maiestie thereof.

g Which is my selfe.

h The graces of the holy Ghost.

Or, in the presence of many witnesses. So that the truth of God may remaine perfect.

1 Which faile of ignorance.
m He meaneth not thi of Apo-
states or heretiks
whome he wil-
leth to flee: but
of them onely
which as yet are
not come to the
knowledge of the truth, and fall through ignorance. ¹ Or, that
being deliuered out of the snare of the deuil, of whom they are taken, they
may come to amendment and performe hu will.

men, apt to teach, ¹ suffering the evil men
patiently,
25 Instructing them with meeknes that
are contrarie^m minded, prouing if God
at any time wil giue them repentance,
that they may knowe the truerh,
26 And ² that they may come to amend-
ment out of the mire of ³ deuill, which
are taken of hun at his wil.

16 ³ For the Whole Scripture is giuen by
inspiration of God, and is profitable to
teach, to inuoye, to correct and to in-
struct in righteousnes.
17 That the ⁴ man of God may be sabsof
lute, being made perfect vnto all good
wojkes.

g The onely Scripture sufficeeth to leade vs to perfection.

CHAP. III.

1 He prophesieth of the perilous times, 2 Setteth
out hypocrites in their colours, 3 Sheweth the
state of the Christians, 4 And howe to auoide
dangers. 5 Also what practise commeth of the
Scriptures.

1 ¹ This knowe also, that in the ² last
dayes that come perilous times,
2 For ³ men shalbe louers of their
owne felues, contentious, boasters, yuouid,
curled speakers, disobedient to pa-
rents, vnhankful, vnholy,
3 Without natural affection, trucebeas-
kers, false accusers, intemperate, fierce,
despisers of them which are good,
4 Traitors, headie, hie minded, louers
of pleasures more then louers of God,
5 Having a shewe of godlines, but haue
denied the power thereof: turne away
therefore from such.

6 For of this sort are they which ¹ creepe
into houses, and leade captiue simple
women laden with sinnes, and led with
diuers lustes,
7 Which women are ener learning, and are
neuer able to come to the knowledge of
the trueth.

8 ² And as Iannes and Jambres with-
stode Moyses, so doe these also resist
the trueth, men of ³ corrupt mindes, repre-
bate concerning the faith.

9 But they shal preuaile no longer: for
their madnes shall be euident vnto all
men, as theirs also was.

10 ⁴ But thou hast fully knowne my
doctrine, maner of liuing, ⁵ purpose,
faith, long suffering, loue, patience,
11 Persecutions, and afflictions which
came vnto me at ⁶ Antiochia, at Icon-
unt, and at Ispri, which persecutions
I suffered: but from them all the Lorde
deliuered me.

12 Pea, and all that will liue godly in
Christ Iesus, shall suffer persecution.

13 But the euil men and ⁷ deceitners, shal
ware worse and worse, deceiuing, and
being deceiued.

14 But continue thou in the things
which thou hast learned, and art per-
swaded thereof, knowing of when thou
hast learned them:

15 And that thou hast knowne the holy
Scriptures of a childe; which are as-
ble to make thee wise vnto saluation
through the faith which is in Christ
Iesus.

CHAP. LIII.
1 He exhorteeth Timotheus to bee seruent in the
wordes, and to suffer aduersitie, 6 Maketh men-
tion of his owne death, 9 And biddeeth Timo-
thee come vnto him.

1 ¹ Charge thee therefore before God,
and before the Lorde Iesus Christ,
which shall iudge the quicke and
dead at his appearing, and in his king-
dome,

2 Preach the word: be instant, ² in seas-
son and out of season: inuoye, rebuke,
exhort with all long suffering and doc-
trine.

3 For the tyme wil come, when they wil
not suffer wholesome doctrine: but ha-
uing their eares itching, shall after their
owne lustes get them an heape of tea-
chers,

4 And shall turne their eares from the
trueth, and shall be giuen vnto ³ fables,
5 But watch thou in all things: of an
aduersarie: doe the wojke of a euang-
gelist: make ⁴ thy ministerie fullpe
knowne.

6 For I am now ready to be ⁵ offerd,
and the tyme of my ⁶ departing is at
hand.

7 I haue fought a good fight, and haue
finisshed my course: I haue kept the
sapth.

8 For henceforth is layde vpon me the
croune of righteousnesse, which the
Lorde the righteous iudge shall giue
me at that day: and not to me onely,
but vnto all them also that loue his ap-
pearing.

9 Make speeche to come vnto me at once.

10 For Demas hath forsaken me, and
hath embraced this present world, and
is departed vnto Thessalonica. Cres-
cens is gone to Galatia, Titus vnto
Dalmatia.

11 ⁷ Onely Luke is with me. Take
Marke and bring him with thee: for he
is profitable vnto me to minister.

12 And Tychicus haue I sent to Ephy-
sus.

13 The ⁸ cloke that I left at Troas with
Carpus, when thou comest, bring
with thee, and the bookes, but speciall
the parchments.

14 Alexander the coppersmith hath done
me much euil: the Lords rewarde him
according to his wojkes.

15 Of whom be thou ware also: for he
withstode our preaching sore.

16 At up first answering ⁹ me ma¹⁰ assisted
me, but all forsooke me: I pray God, that
it may not be layd to their charge.

f Which is con-
tent to be go-
urned by Gods
worde.

¹ Or, adiuue.

a Leauene none
occasion to
preach and to
profite.

b To false and
vnrprofitable do-
ctrine.

c So behaue
they selfe in this
office, that men
may be able to
charge thee w
nothing, but ra-
ther approue
thee in all
things.

d Reade Phil.
2.17.

¹ Or, dissoluing.

Col. 4. 10, 14.

e Hereby it is
manifest that Pe-
ter as yet was
not at Rome, &
if euer he were
there, it is vncer-
taine.

f Some reade
coffer: others,
booke.

h For Paul sawe
in him manifest
signes of repro-
bation.

i If S Peter had
me there, he
would not haue
forsaken him.

1. Tim. 4. 1.
2. pet. 2. 10.
iude. 18.
a He speaketh
of them which
make profession
to be Christi-
ans.

b As, monkes
friers, and such
proficients.

Exod. 7. 17, 18.
e Which can
iudge nothing a-
right.

d Not onely
what I taught
and did, but also
what my minde
and wil was.
Act. 23. 14, 30. 11.
2. 2. 1. 3, 19.

e The worde
signifieth them,
that by any craft-
ie packing or
conceiuaunce be-
gulemen with
false colours, flat-
teries, and illu-
sions, and such
God setteth vp
to exercise hisby
them: & here S.
Paul admonish-
eth vs of them.

17 Notwithstanding the Lorde assisted me, and strengthened me, that by me the preaching might be fully knownen, and that all the Gentiles should heare, and I was deliuered out of the mouth of the Ipon.

18 And the Lorde will deliuer me from every^k euil worke, and wil prescribe me vnto his heauenly kingdome: to whom be prayse for euer and euer, Amen.

19 Salute Piska, and Aquila, and the household of Onesiphorus.

20 Erastus abode at Cozinthus: Tro-

phinius Nest at Philletum sicke.

21 Make haste to come befoze winter. Eubulus greeteth thee, and Iudicus, and Titus, and Claudia, and all the biethen.

22 The Lorde Iesus Christ be with thy spirit. Grace be with you, Amen.

The second Epistle written from Rome vnto Timotheus the first Bishop elected, of the Church of Ephesus, when Paul was presented the second time befoze the Emperour Nero.

THE EPISTLE OF PAUL to Titus.

THE ARGUMENT.

WHen Titus was left in Creta to finish that doctrine which Paul had there begunne, Satan stirred vp certaine which went about not onely to ouerthrowe the gouernement of the Church, but also to corrupt the doctrine: for some by ambition woulde haue thrust in them selues to be pastours: others, vnder pretext of Moses Lawe brought in many trifles. Against these two sortes of men Paul armeth Titus: first teaching him what maner of ministers he ought to choose, chiefly requiring that they be men of sounde doctrine to the intent they might resist the aduersaries, and amongst other things he noteth the Iewes which put a certaine holines in meates, and such outward ceremonies, teaching them which are the true exercises of a Christian life, and what things appertene to euery mans vocation. Against the which if any man rebel or els doeth not obey, he willett him to be auoyded.

CHAP. I.

5 He aduertiseth Titus touching the gouernment of the Church. 7 The ordinance and office of ministers. 11 The nature of the Cretian, and of them which sowe abroad Iewish fables and inuentions of men.

Or, minister.

Paul a¹ seruant of God, and an Apostle of Iesus Christ, according to the² faith of Gods elect, and to the knowledge of the truth which is according to godlines,

2 Under the hope of eternall life, which God that can not lie, hath³ promised befoze the⁴ world began:

3 But hath made his word manifest in due time through the preaching, which is⁵ committed vnto me, according to the commandement of God our⁶ Saviour:

4 To Titus my naturall⁷ & some according to the common faith, grace, mercie and peace from God the Father, and from the Lorde Iesus Christ our Saviour.

5 For this cause left I thee in Creta, that

thou shouldest continue to redresse the things that remaine, and shouldest ordeine Elders in euery citie, as I appointed thee.

6 If any⁸ be unreprouable, the husband of one wife, hauing faithfull children, which are not slandered of riot, neither are disobedient.

7 For a bishop must be unreprouable, as⁹ Gods stewarde, not¹⁰ froward, not angry, not giuent to wine, no striker, not giuent to filthy lucre,

8 But sober, one that loueth¹¹ goodnesse, wife, & righteous, ¹² holy, temperate,

9 Holding fast the faithfull word according to doctrine, that he also may be able to exhort with wholesome doctrine, and reprove them that say against it.

10 For there are many disobedient and vaine talkers and deceiuers of nimbes, chiefly they of the¹³ Circumcision,

11 Whose mouthes must bee stopped, which subuert whole houses, teaching things which they ought not, for filthy lucre sake.

12 One of them selues, euen one of their owne¹⁴ prophets said, The Cretians are

ioyned with Christe. ¹⁵ k He calleth Epimenides the Philosopher, or Poet, whose verse hee here reciteth, a Prophet, because the Cretians so esteemed him: and as Laertius writeth, they sacrificed vnto him as to a God, forasmuche as hee had a maruailous gift to understand things to come: which thing Satan by the permission of God hath opened to the infidels from time to time, but it turneth to their greater condemnation.

a That is, to preach the faith, to encrease their knowledge, to teache them to liue godly, that at length they may obtaine eternall life.

b Hath willingly, and of his mere liberalitie, promised without foreseeing our fayth or workes as a cause to moue him to this free mercie.

Rom. 16. 25. eph. 3. 6.

c Who both giueth life, and preferreth life. d In respect of faith, which was common to them both, so that hereby they are brethren: but in respect of the ministerie, Paul begate him as his soane in faith.

1. Tim. 3. 2.
e That is, without all infamie, whereby his autoritie might be diminished. f Who hath the dispensation of his gifts, ¹⁶ Or, selfe-willy. ¹⁷ Or, good men. g Toward men. h Toward God.

i Which were not onely the Iewes, but also the Heretikes, and Cherinthians.

k He calleth Epimenides the Philosopher, or Poet, whose verse hee here reciteth, a Prophet, because the Cretians so esteemed him: and as Laertius writeth, they sacrificed vnto him as to a God, forasmuche as hee had a maruailous gift to understand things to come: which thing Satan by the permission of God hath opened to the infidels from time to time, but it turneth to their greater condemnation.

alwayes liers, euill beastes, slowe bel-
 lics.
 13 This witnes is true: they soe rebuke
 them that helpe, that they may be found
 in the fapth,
 14 And not taking heed to ^a Jewish fas-
 bles and comandements of men, that
 turme from the tructy.

1. Tim. 3. 4.

Rom. 1. 4. 20.

1 Forasmuch as
 they stave at
 things of no-
 thing and passe
 not for them, that are of importance, and so giue themselves to
 all wickednes.

a Wherewith
 our soules are
 fed and maince-
 ned in health.

b Not running
 to and fro with-
 out necessarie
 occasions, which
 is a signe of
 lightnesse.

Ephes. 5. 22, 23, 24.

Ephes. 6. 1.
 colof. 3. 22.
 1. pet. 2. 18.

1. Cor. 1. 22.

c Of what con-
 dition or state so
 euer they be.

d Most dere and
 precious.

15 Vnto the pure ^a are all things pure, but
 vnto them that are defiled, & vnbelie-
 uing, is nothing pure, but euen they
 mindes and consciences are defiled.
 16 They professe that they knowe God,
 but by ^b woordes they denie him, and are
 abominable and disobedient, and vnto
 euery good worke reprobate.

CHAP. II.

^e He commenleth vnto him the wholsome doctrine,
 and telleth him howe he shall teach all degrees to
 beaue themselves, 21 Through the benefite of the
 grace of Christ.

1 **B**ut speake thou the things which
 become ^a wholsome doctrine,
 2 That the elder men bee sober, hos-
 nest, discrete, found in the faith, in loue,
 and in patience.

3 The elder women likewise, that they be
 in such behauior as becometh holines,
 not false accusers, not giuen to much
 wine, but teachers of honest things,
 4 That they may instruct ^b yong womē
 to be sober minded, that they loue their
 husbands, that they loue their childer,

5 That they be discret, chaste, ^c keeping at
 home, good and ^a inuicet vnto their hus-
 bands, that the worde of God be not es-
 till spoken of.
 6 ^c That yong men likewise, that they
 be sober minded.

7 ^d A done all things shew thy selfe an ex-
 ample of good woorkes with vncorrupt
 doctrine, with grauitie, integritie,
 8 And with the wholsome worde, which
 cannot be reprobod, ^b he which with-
 standeth, may be ashamed, hauing nos-
 thing concerning you to speake euil of.

9 ^e Let seruants be subiect to their mas-
 ters, and please them in all things, not
 answering againe,
 10 ^f Neither pphers, but that they shewe
 all good faithfulness, that they may ad-
 oine the doctrine of God our Sauour
 in all things.

11 ^g For the grace of God, that bring-
 eth ^f saluation vnto all men, hath ap-
 peared,
 12 And teacheth vs that we should denie
 vngodlines, and worldly lustes, and
 that wee shoulde liue soberlye, and
 righteouslye, and godly in this present
 worlde,

13 Looking for the blessed hope, and ap-
 pearing of the glorie of ^h mightie God,
 and of our sauour Iesus Christ,
 14 Who gaue himselfe for vs, that hee
 might reueme vs from all iniquitie, and
 purge vs to be a ⁱ peculiar people vnto

himselfe, zealous of good woorkes,
 15 These things speake, and exhort, and
 rebuke with all ^a authoritie, See that no
 man despise thee.

CHAP. III.
 1 Of obedience to such as be in authoritie. 9 He
 warneth Titus to beware of foolish and vnprinci-
 ple questions, 22 Concluding with certaine pri-
 vate matters, 25 And salutations.

1 **P**ut them in remembrance that they
^a be subiect to the principalties &
 powers, & that they be obedient, &
 2 ready to euer good worke,
 3 That they speake euill of no man, that
 they be no fighters, but soft, shewing all
 meeknes vnto all men.

4 ^b For we our selues also were in times
 past wilde, disobedient, deceyued, ser-
 uing the lustes and diuers pleasures, li-
 uing in maliciousnes & enuie, hatefull,
 and hating one another.
 5 But when the bountyfullnes and loue
 of God our Sauour towards man ap-
 peared,

6 ^c Not by the woorkes of righteousness,
 which we had done, but according to
 his mercie he saued vs, by the ^d washing
 of the newe birth, and the renewing of
 the holy Ghost,

7 Which he shedde on vs abundantly,
 through Iesus Christ our Sauour,
 8 That we, being iustified by his grace,
 shoulde be made hepyes according to the
 hope of eternal life.
 9 This is a true saying, and these things
 I will thou shondest assure, that they
 which haue beliened in God, might
 be careful to shew forth good woorkes.
 These thynge are good and profitable
 vnto men.

10 ^e But stay foolish questions, and ^f gene-
 alogies, and contentions, and baw-
 lings about the Lawe: for they are vni-
 profitable and vaine.

11 ^g Direct him that is an heretike, after
 once or twice admonition,
 12 Knowing that he that is such, is ^h per-
 uerted, and ⁱ sinneth being damned of
 his owne selfe.

13 When I shall send Artemas vnto thee,
 or Titicus, be diligent to come to me
 vnto Nicopolis: for I haue determi-
 ned there to winter.

14 ^k Tymothee enas ^l the crypounder of the
 law, and Apolos to thy iourney dili-
 gently, that they lacke nothing.
 15 And let oures also learne to shew forth
 good woorkes for necessarie vices that
 they be not vnfraughtfull.

16 ^m All that are with mee, salute thee.
 Greete them that loue vs in the fapth.
 Grace be with you all, Amen.

To Titus, elect the first Bishop of the
 Church of the Cretians, written from
 Nicopolis in Macedonia.

that he was an interpreter of ⁿ Law of Moses,
 as Apolos, &c.

Rom. 13. 1.

1. pet. 2. 13, 14.

a Although the
 rulers be infidels
 yet we are bound
 to obey them
 in ciuil policies,
 and where as
 they commaund
 vs nothing a-
 gainst the worde
 of God,

1. Cor. 6. 11.

b For let vs
 consider what
 we our selues
 were when God
 shewed vs fauour

2. Tim. 1. 9.

c God doeth
 not iustise vs for
 respect of any
 thing, which he
 seeth in vs, but
 doth preuent vs
 with his grace &
 freely accepteth
 vs.

d Baptisme isa
 sure signe of our
 regeneration,
 which is wrought
 by ^h holy Ghost.

1. Tim. 1. 4. & 4. 7.

2. Tim. 2. 16, 17.

e This comman-
 dement is giuen
 to the minister,
 & so particu-
 larly to all men to
 who the sworde
 is not commit-
 ted: but els the
 magistrate,
 whose chiefe
 office is to main-
 taine Gods glo-
 ry in his church,
 ought to cut of
 all such rotten &
 infectious mem-
 bers fro ^h body.

f So that there
 is no hope of a-
 mendment,

g Willingly, &
 wittingly.

h It is probable,
 as Apolos, &c.

THE EPISTLE OF PAUL

to Philemon.

THE ARGUMENT.

Albeit the excellencie of Pauls spirit wonderfully appeareth in other his Epistles, yet this Epistle is a great witness, and a declaration of the same. For farre passing the basenes of his matter, he flyeth as it were vp to heaven, and speaketh with a diuine grace & maiestie. Onesimus seruant to Philemon both robbed his master, and fled away, whome Paul hauing wonne to Christ, sent againe to his master, earnestly begging his pardon, with most weightie arguments prouing the duetie of one Christian to another, and so with salutations endeth,

4 He reioyceth to beare of the sayth and loue of Philemon. 9 Whom he desireth to forgive his seruāt Onesimus, & louingly to receiue him againe.

Remitt a prisoner of Iesus Christ, and our brother Timotheus, vnto Philemon our deare friend, and fellow helper, And to our dere sister Apphia, and to Archippus our fellowe souldier, and to the Church that is in thine house:

3 Grace be with you, & peace from God our Father, and from the Lord Iesus Christ.

4 I giue thanks to my God, making mention alwayes of thee in my prayers,

5 (When I heare of thy loue and sayth, which thou hast toward the Lord Iesus, and toward all Saints)

6 That the fellowship of thy sayth may be made fruitful, and that what soeuer good thing is in pou^b through Christ Iesus, may be knowne.

7 For we haue great ioy and consolation in thy loue, because by thee, brother, the Saints hearts are comforted.

8 Wherefore, though I be very bold in Christ to commaund thee that which is conuenient,

9 Yet for lones sake I rather beseech thee, though I be as I am, enen Paul aged, & enen now a prisoner for Iesus Christ.

10 I beseech thee for my souer^a Onesimus, to whom I haue begotten in my bonds,

11 Which in time past was to thee vnprofitable, but now profitable both to thee and to me,

12 Whō I haue sent againe: thou therefore

receiue him, that is mine owne boluel, Whom I would haue retained by me, in thy stead he might haue ministered vnto me in the bonds of the Gospell.

14 But without thy minde would I do nothing, that thy benefit should not be as it were of necessitie, but willingly.

15 It may be that he therefore departed for a season, that thou shouldst receiue him for euer,

16 Not now as a seruant, but above a seruāt, eue as a brother beloved, specially to me: howe much more then vnto thee, both in the flesh, and in the Lord?

17 If therefore thou count our things common, receiue him as my selfe.

18 If hee hath hurt thee, or oweth thee ought, that put on mine accounts.

19 I Paul haue written this with mine owne hand: I will recompence it, albes it I do not say to thee, that thou owest vnto me enen thine owne selfe.

20 Pea, brother, let me obtaine this pleasure of thee in the word: comfort my bowels in the Lord.

21 Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt doe enen more then I say.

22 Whoeuer also prepare mee lodging: for I trust through your prayers I shal be giuen vnto you.

23 There salute thee Epaphras my fellow prisoner in Christ Iesus,

24 Marcus, Aristarchus, Demas and Luke, my fellow helpers.

25 The grace of our Lord Iesus Christ be with your spirit, Amen.

Written from Rome to Philemon, and sent by Onesimus a seruant.

THE EPISTLE TO THE HEBREWES.

THE ARGUMENT.

Forasmuch as diuers, both of the Greeke writers and Latines wimes, that the writer of this Epistle for iust causes would not haue his name knowne, it were curiositie of our part to labour much therein. For seeing the Spirit of God is the authour thereof, it diminisheth nothing the authoritie, although we know not with what penne he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or some other, his chiefe purpose is to perswade vnto the Hebrewes (whereby he principally meaneth them that abode at Ierusalem, and vnder them all the rest of the Iewes) that Christ Iesus was not onely the redeemer, but also that at his coming all ceremonies must haue an end: forasmuch as his doctrine was the conclusion of all the prophecies, & therefore not onely Moses was inferior to him, but also the Angels: for they all were seruants, and he the Lord, that he hath also taken our flesh, & is made our brother to assure vs of our saluation through himselfe: for he is that eternall Priest, wherof all the Leuitical Priests were but shadowes, & therefore at his coming they ought to cease, and all sacrifices for sinne to be abolished, as he proueth from the 7. Chap. vers. 12.

vnto

2. Thess. 1. 2.

2. Thess. 1. 3.

a Thy benelouence toward the Saintes, which procedeth of a liuely and effectual sayth.

b That experience may declare that you are the members of Iesus Christ. c Meaning their inward partes & affections were through his charitie comforted. Col. 4. 9.

d He fled away from thee.

e For he is thy seruāt by condition, and also now the Lordes: so that both for thine owne sake and for the Lords thou oughtest to loue him.

f That all thine is mine, and all mine is thine.

g Grant me this benefite, which shal be most acceptable vnto me of all others.

h That is, for Christs cause.

unto the 12. Chap. vers. 18. Also he was that Prophet of whom all the Prophets in time past witnessed, as is declared from the 12. Chap. vers. 18 to the twenty and five verse of the same Chapter: yea, and is the King to whom all things are subiect, as appeareth from that vers. 25, to the beginning of the last chap. Wherefore according to the examples of the olde fathers, we mult constantly beleue in him, that being sanctified by his iustice, taught by his wisdom, and gouerned by his power, we may stedfastly, and courageously perseuere euen to the ende in hope of that ioy that is set before our eyes, occupying our selues in Christian exercises that we may both be thankfull to God, and dutifull to our neighbour.

CHAP. I.

1 He sheweth the excellencie of Christ 4 Abuse the Angels, 7 And of their office.

1 **I**n sundrie times and in diuerse maners God spake in the olde time to our fathers by the Prophets:



2 **A**nd in these last daies he hath spoken vnto vs by his Sonne, whō he hath made heire of all things, & by whome also he made the worldes, & who being the brightnes of the glory, and the imaged forme of his person, and bearing by all things by his mightie worde, hath by him selfe purged our sinnes, and sitteth at the right hand of the maiestie in the highest places.

3 **A**nd is made so much more excellent then the Angels in as much as he hath obtained a more excellent name then they.

4 **F**or vnto which of the Angels sayde he at any time, Thou art my Sonne, & this day begate I thee? and againe, I will be his Father, and he shall be my Sonne?

5 **A**nd againe when he bringeth in his first begotten Sonne into the world, he saith, * And let all the Angels of God worship him.

6 **A**nd of the Angels he saith, * Ye make the Spirits his messengers, and his ministers a flame of fire.

7 **B**ut vnto the Sonne he saith, * O God, thy throne is for euer and euer: the scepter of thy kingdome is a scepter of righteousness.

8 **T**hou hast loued righteousness and hated iniquitie. Wherefore God, euen thy God, hath anointed thee with the oyle of gladnes aboue thy fellows.

9 **A**nd, * Thou, vnto, in the beginning hast established the earth, and the heauens are the workes of thine handes.

10 **T**hey shall perish, but thou dost remaine: and they all shall waxe old as doeth a garment.

11 **S**o that our sinnes can be purged by none other meanes. f Much more then, then all other things created. *Psal. 1. 7. chap. 1. 5. alt. 13. 33. g* Because he was at the time appointed, declared to the world. *2. Sem. 7. 14. 1. chro. 22. 10. Psal. 97. 7. Psal. 104. 4. h* He compareth the Angels to the windes, which are here beneath as Gods messengers. *Psal. 145. 6. 7. i* The administration of thy kingdome is iust. *k* This is ment in that that the word is made flesh, and that the holy Ghost was powred on him without measure, that we may all receiue of him, euery one according to his measure. *Psal. 102. 25.*

12 **A**nd as a vesture shalt thou folde the by, and they halbe changed: but thou art the same and thy yeeres shall not faile.

13 **V**nto which also of the Angels sayde hee at any tyme, * Sit at my right hand, til I make thyne enemies thy footstoolles?

14 **A**re they not all ministring spirites, sent forth to minister, for their sakes which shall be heires of saluation?

Psal. 110. 1. Mat. 27. 44. 1. cor. 15. 25. chap. 10. 10.

CHAP. II.

1 **H**e exhorteth vs to be obedient vnto the newe Lawe which Christ hath giuen vs, 9 And not to be offended at the infirmitee and lowe degree of Christ, 10 Because it was necessarie that for our sakes, he should take such an humble state vpon him, that he might be like vnto his brethren.

1 **W**herefore we might diligently to giue heede to the things which we haue heard, least at any tyme we shoulde let them slippe.

2 **F**or if the worde spoken by Angels was stedfast, and euery transgression, and disobedience receiued a iust recompence of rewarde,

3 **H**owe shall we escape, if we neglect so great saluation, which at the first began to be preached by the Loide, and afterward was confirmed vnto vs by them that heard him,

4 **G**od bearing witness thereto, both with signes and wonders, and with diuers miracles, and giftes of the holy Ghost, according to his owne will?

5 **F**or he hath not put in subiection vnto the Angels the world to come, whereof we speake,

6 **B**ut one in a certaine place witnessed, saying, What is man, that thou shouldest be mindefull of him? or the sonne of man that thou wouldest consider him?

7 **T**hou madest him a litle inferior to the Angels: thou crownedst him with glory and honour, and hast set him aboue the workes of thine handes.

8 **T**hou hast put all things in subiection vnder his feete. And in that he hath put all things in subiection vnder him, he left nothing that should not be lubs

a We must diligently keepe in memory the doctrine, which we haue learned lest like vessels full of chappes we leake, and runne out on euery part.

b Which was the Law giuen to Moses by the hands of the Angels, Gal. 3. 19. Act. 7. 53.

c As the Gospel is, which onely offereth saluation.

d That is, the Apostles. *Mar. 16. 20.*

e Which Esay calleth the newe heauens, and the newe earth, Chap. 65. 17. whereof Christ is the father, *Heb. 9. 6.* that is, his head of vs his members, *Psal. 8. 4.*

f He speaketh here chiefly of the faithfull, which are made through Christ citizens of the world to come, where they shall enjoy with their prince all these things: which now they haue onely but in part. g In making him fellow heire with Christ. *Mat. 21. 28. 2. cor. 13. 27. philip. 1. 9. 40. 11.*

a God, who is euer constant, & mercifull to his church, declared his will in time past, not all at once, or after one fort, but from time to time and in sundrie sorts: but now last of al he hath fully declared al truth to vs by his Sonne.

b So that now we may not credit any new reuelations after him.

c He entreateth here of Christ, both as touching his person, which is verie God, and verie man, by whom al things are made, & also as touching his office, whereby he is King, Prophet, and Priest.

VV. 13. 7. 26. col. 1. 15.

d The liuely image and parente, so that he that seeth him, seeth the Father. *John. 14. 9.* for els the person of the Father is not seene, but apprehended by faith.

e So that our sinnes can be purged by none other meanes. f Much more then, then all other things created. *Psal. 1. 7. chap. 1. 5. alt. 13. 33. g* Because he was at the time appointed, declared to the world. *2. Sem. 7. 14. 1. chro. 22. 10. Psal. 97. 7. Psal. 104. 4. h* He compareth the Angels to the windes, which are here beneath as Gods messengers. *Psal. 145. 6. 7. i* The administration of thy kingdome is iust. *k* This is ment in that that the word is made flesh, and that the holy Ghost was powred on him without measure, that we may all receiue of him, euery one according to his measure. *Psal. 102. 25.*

h To the which
object that they
see not these
things accompli
shed in man, the
Apostle answereth
that they
are fulfilled in
Christ our captaine,
who leadeth him
to the same glorie
with him.

i To man, as
he is of Christ,
k By his vertue
which most
manifestly ap
peareth in the
church,
Iesus Christ by
his humbling him
selfe and taking
vpon him the
forme of a ser
uant, which was
our flesh, and
mortalitie, gi
ueth vs assurance
of our salua
tion.

m Therefore we
by afflictions are
made like to
the Sonne of
God.
n The head and
the members
are of one na
ture: so Christ
which sanctifieth
vs, & we that are
sanctified, are all
one by the vnion
of our flesh,

Psal. 22. 21. o This proueth Christes humanitie, *Psal. 135. 2.*
p Meaning, that Christ touching his humanitie put his trust in
God, *Isa. 5. 18.* q Ifay speaketh this of him selfe and his disci
ples, but properly it is applied to Christ the head of all mini
sters. *Hof. 13. 14. 1. cor. 15. 55.* r And Gods anger. s Not
the nature of Angels but of man. t Not onely as touching na
ture but also qualities, only sinne except. u Forasmuch as he
is exercised in our miseries, we may be assured, that at all times
in our tentations he will succour vs,

iect vnto him. ^h But we pet see not all
things subdued vnto ⁱ him.
9 But we see Iesus ^k crowned with
gloyp and honour, which was made a
little inferior to the Angels, through
the suffering of death, that by Gods
grace he might taste death for all men.
10 For it became him, for whome are all
things, and by whome are all things,
seeing that he brought in any children
vnto gloyp, that he shoulde consecrate
the ^l Prince of their saluation through
m afflictions.

11 For he that sanctifieth, & they which
are sanctified, are all ⁿ of one: wher
fore he is not ashamed to call them
brethren,

12 Saying, * I will declare thy Name
vnto my ^o brethren in the middes of
h Church will I sing praises to thee.

13 And againe, * I will put my ^p trust in
him. And againe, * q Beholde, here
am I, and the children, which God
hath giuen me.

14 For as much then as the children
were partakers of flesh and blood, he
also himselfe likewise tooke part with
them, that he might destroy ^r through
death, him that had ^s power of death,
that is the deuil,

15 And that he might deliuer all them,
which for feare of ^t death were all their
life time subject to bondage.

16 For he in no sort tooke the ^u Angels,
but he tooke the seede of Abraham.

17 Wherefore ^v in all things it became
him to be made like vnto his brethren,
that he might be mercifull, and a faith
full high Priest in things concerning
God, that he might make reconciations
on for the finnes of the people.

18 For in that he ^w suffered, and was
tempted, he is able to succour them
that are tempted.

3 For this man is counted worthy of
more gloyp then Moses, inasmuch as
he which hath builded the house, ² hath
more honour then the house.

4 For every house is builded of some
man, and he that hath builded all things,
is ^e God.

5 Now Moses verely was faithfull in
all his house, as a seruant, for a witnes
of the things which shoulde be spoken
after.

6 But Christ is as the Sonne, ouer his
owne house, who ^f house we are, if we
holde fast the confidence and the re
ioping of the hope vnto the ende.

7 Wherefore, as the holy Ghost saith,
^g To day if ye shall heare his voyce,

8 Harden not your heartes, as in the
s prouocation, according to the day of
the tentation in the wilderness,

9 Where your fathers tempted me,
proued me, and sawe my wayes four
ty peeres long.

10 Wherefore I was grieued with that
generation, and said, They erre euen in
their heart, neither haue they knowen
my wayes.

11 Therefore I sware in my wrath, ^h If
they shall enter into my ⁱ rest.

12 Take heede, Brethren, least at any
time there be in any of you an euill
heart, and unfaithfull, to depart away
from the lining God.

13 But exhorte one another daily, while
it is called ^k To day, least any of you be
hardened through the deceiffulnesse of
sinne.

14 For we are made partakers of
Christ, if we keepe sure vnto the ^l ende
the ^m beginning, wherewith we are vns
holden,

15 So long as it is layde, To day if
ye heare his voyce, harden not your
heartes, as in the prouocation.

16 For some when they heare, prouo
ked ⁿ him to anger: howbeit, not all
that came out of Egypt by Moses.

17 But with whome was he displeas
ed fourty peeres? Was he not displeas
ed with they that sinned, ^o whose ^p aarts
keifes fell in the wilderness?

18 And to whome sware he that they
shoulde not enter into his rest, but vnto
them, that obeyed not?

19 So we see that they coulde not enter
in, because of unbelicfe.

CHAP. III.

¹ He requirerh them to be obedient vnto the word
of Christ, ² VVho is more worthy then Moses.
³ The punishment of such as will harden their
heartes, and not beleue, i that they might haue e
ternall rest.

1 Which is saich to embrace and hold fast
the true doctrine
of Iesus Christ. ² Or, foundation of our assurance.
Lord. Nomb. 14. 37. ³ Or, bodies and members.

CHAP. IIII.

¹ The word without faith is vprofitable, ² The
Sabbath or rest of the Christians. ³ Punish
ment of unbelicuers. ⁴ The nature of the word
of God.

a Take heede to I
his words & re
ceiue him.
b Of that do
ctrine which we
2 Who was faithfull to him that hath
beleeue, and
ought to con
fesse.

Wherefore, holy brethren, partakers
of the heavenly vocation, ² consi
der the Apostle and high Priest of
our ³ profession Christ Iesus:
2 Who was faithfull to him that hath
appointed ⁴ him, euen as ⁵ Moses was
in all his house.

L
Et vs feare therefore, lest at any
time by forsaking the promises of
entering into his rest any of you
shoulde seme to be deuiued.

c To be the ambassadour and hig Priest. *Nom. 12. 7.*

2 He compareth the preaching of the Gospel, as it were, to wine, whereof if we wil taste, that is, heare & vnderstand with profit, we must temper or mixe it with faith.

Psalme. 95. 11.
 3 Although that God by his rest, after the creatiō of his workes, signified the spirital rest of the faithful, yet he hware to giue rest in Chanaan, which was but a figure of the heavenly rest, and dured but for a time.

c The perfection of Gods worker, and so his rest signifie our heavenly rest.

Gen. 2. 2. de ut. 5. 14.
 d That is, in the Psalmes.

Chap. 7. 7.
 e Meaning Iohua.

f Hath ease of his appetites, mortified his flesh, renounced him selfe, and followeth God. g For it mortally woundeth the rebellious, & in the elect it killeth the old man that they should liue vnto God.

h Where the affections are. i Which contineth wil and reason.

k As that thing which is elect a sinder euen through the middes of the backe, and so is made open, that it may be seene throughout. *Or, concerning whom we speake.* l Therefore when we heare his word, we must tremble, knowing thereby that God soundeth our hearts.

2 For vnto vs was the Gospel preached as also vnto them: but the woide that they heard, profited not them, because it was not mixed with faith in those that heard it.

3 For vnto which haue beleueed, do enter into rest, as he said to the other, * As I haue swome in my wrath, I for thep shall enter into my rest: although c p workes were finished from the foundation of the world.

4 For he spake in a certaine place of the seventh dape on this wise, * And God did rest the seuenthy dape from all his workes.

5 And in this place againe, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therunto, and they to whom it was first preached, entered not therein for unbeliefes sake:

7 Againe he appointed d in Dauid a certaine dape by Co dape, after so long a time, saying, as it is sayde, * This day if ye heare his voyce, harden not your heartes.

8 For if c Jesus had giuen them rest, they would be nor after this day haue spoken of another.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, hath also ceased fro his owne workes, as God did from his.

11 Let vs studie therefore to enter into that rest, least any man fall after p same ensample of disobedience.

12 For p word of God is liuely, & mightie in operation, and sharper then any two edged sword, & s entereth thiongh, euen vnto the binding asunder of p h soule & the s spirit, and of the ioyntes, and the marrow, & is a discerner of p thoughts and the intents of the heart.

13 Neither is there any creature, which is not manifest in his sight: but all things are naked and h open vnto his eyes, * with whom we haue l to do.

14 Seeing then that we haue a great heu Priest, which is entered into heauen, euen Jesus the Sonne of God, let vs holde fast our profession.

15 For we haue not an he Priest, which can not be toucht with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne.

16 Let vs therefore goe boldly vnto the throne of grace, that we may receiue mercie, and finde grace to helpe in time of neede.

CHAP. V.

g He compareth Iesus Christ with the Levitical Priest, shewing wherein they either agree, or diffeent. *11 Afterward he reproveth the negligence of the Levites.*

1 For every hie Priest is taken from among men, and is o ordered for men, in things pertaining to God, that he may offer both b gifts and c sacrifices for sinnes,

2 Which is able sufficiently to haue compassion on them d that are ignorant, and that are out of the waie, because that he also is compassed with infirmitie,

3 And for the sames sake he is bounde to offer for sinnes, as well for his owne parte, as for the peoples.

4 * And no mā taketh this honour vnto him selfe, but he that is call. d of God, as was Aaron.

5 So likewise Christ tooke not to him selfe this honour, to be made the hie Priest, but he p saide vnto him, * Thou art my Sonne, this day begate I thee, gaue it him.

6 As he also in another place speaketh, * Thou art a Priest for euer after the c order of Melchisedec.

7 Which in the f dapes of his fleshe dyd offer by prayers and supplications, with a strong crying and tears vnto him, that was able to saue him from death, & was also heard h in that which he feared,

8 And though he were the Sonne, yet learned he obedience, by the thinges which he suffered.

9 And being consecrate, was made the author of eternal saluation vnto all them that obey him:

10 And is called of God an hie Priest after the order of Melchisedec.

11 * Of whom we haue many things to say, which are hard to be uttered, because ye are dull of hearing.

12 For when as concerning the time ye ought to be teachers, yet haue ye neede againe that we teach you d first vnto the ciples of the word of God: and are become such as haue neede of h milke, and not of strong meate.

13 For every one that useth milke, is i n respect in the l word of righteousness: for he is a babe.

14 But strong meate belongeth to them that are of age, which through long continuance haue their wittes exercised, to discern both good and euill.

CHAP. VI.

i Hee proceedeth in reiprouing them, and exhorteth them not to faint, *12 But to be steadfast and patient, 18 Forasmuch as God is sure in his promise.*

1 Therefore, leaving the doctrine of first That is, the a beginning of Chy, let vs bee of our Christened forward vnto perfection, not lapsing againe the foundation b of repentance from dead workes, & of faith toward God,

b He mentio- neth five pointes of f catechisme, which was then

in vs: the confession of amendment of life: the summe of the faith: a briefe explication of Baptisme, and laying on of handes the article of the resurrection, and the last iudgement.

c Then y^e v^e of
 Baptisme was
 declared, when
 on the solemne
 daies appointed
 to baptize, the
 Church came
 together,
 d It is Gods
 singular gift to
 increase in know-
 ledge, and to go
 forward in the
 understanding
 of Gods word.
 Mar. 12. 31, 32.
 2. pet. 1. 20.
 e chap. 10. 26.

f Which are
 apolitates, &
 sinne against
 the hollie Ghost,
 hate Christ, cru-
 cifie and mocke
 him, but to
 their owne de-
 struction, and
 therefore fall in-
 to desperation,
 and can not re-
 pent.

f Whereby it may
 appeare, that
 you are fully
 persuaded of life
 enerlasting.
 g As the holy
 fathers, Pro-
 phets and mar-
 tyrs, that were
 before vs.
 Gen. 12. 2. & 17. 4.
 and. 22. 17.

h Because of
 mans wicked-
 nes, which will
 not beleue God
 except he sweare
 i Gods worde &
 oth, are two
 things in him
 vnchangeable.
 k He returneth
 to the compari-
 son betwene
 Christs Priest-
 hode & the Le-
 uiticall which he
 had begun in
 5. chap.
 l Which is hea-
 uen whither
 Christ is gone
 before to pre-
 pare vs place.

2 Of the doctrine of bap-
 tismes, & laps-
 ing on of handes, and of the resurrecti-
 on from the dead, and of eternal iudge-
 ment.
 3 And this will we do^d if God permitt.
 4 * For it is impossible that they, which
 were once lightened, and haue tasted of
 the heauenly gift, and were made par-
 takers of the holy Ghost,
 5 And haue tasted of the good worde of
 God, and of the powers of the worlde to
 come,
 6 If they fall away, should be renewed as
 gaue by repentance: seeing they^e cru-
 cifie againe to themselves the Sonne of
 God and make a moche of him.
 7 For the earth which drinketh in the
 raine that cometh oft vpon it, and
 bringeth forth herbes meete for them
 by whom it is blessed, receiueth blessing
 of God.
 8 But that which beareth thornes and
 briars, is reprobate, and is neere vnto
 cursing, whose ende is to be burned.
 9 But beloued, we haue persuaded our
 selues better things of you, and such as
 accompanie saluatio, though we thus
 speake.
 10 For God is not vnrighteous, that hee
 should forget your worke, and labour of
 ion, which pee shewed towards his
 Name, in that pe haue ministered vnto
 the Santes, and yet minister.
 11 And we desire that every one of you
 shewe the same diligence, to the^f ful as-
 surance of hope vnto the ende,
 12 That pe be not slothfull, but follow
 ers of them, which through faith and
 patience, inherite the promises.
 13 For when God made the promes to
 Abraham, because he had no greater to
 sweare by, he sware by him selfe,
 14 Saying, * Surely I wil abundantly
 bless thee and multiply thee mar-
 uilously.
 15 And so after that he had taried pati-
 ently, he enioyed the promes.
 16 For men verely sware by him that is
 greater then themselves, and an othe for
 confirmation is among them an end of
 all strife.
 17 So God willing more^h abundantly
 to shewe vnto the heires of promes the
 stables of his counsell, bounde him-
 selfe by an othe,
 18 That byⁱ two immutable things,
 wherein it is vnpossible that God should
 lye, we might haue strong consolation,
 which haue our refuge to holde fast the
 hope that is set before vs,
 19 Which we haue, as an ancre of the
 soule, both sure and stedfast, and it^k en-
 tretteth into that which is within the
 baile,
 20 Whither the forerunner is for vs en-
 tred in, euen Jesus that is made an he-
 Priest for euer after the order of Mel-
 chi-sedec.

CHAP. VII.

1 Hee compareth the Priesthode of Christ vnto

Melchisedec, 11 Also Christs Priesthode with
 the Leuites.

F In this Melchisedec* was King of
 Salem, the Priest of the most hie
 God, whomer Abraham, as he re-
 turned from the slaughter of the kings,
 and blessed him:
 2 To whom also Abraham gaue^p tithe
 of all things: who first is by interpre-
 tation King of righteoulnesse: after that,
 he is also King of Salem, that is, King
 of peace,
 3 Without^a father, without mother,
 without kindred, and hath neither be-
 ginning of his daies, neither end of life:
 but is likened vnto the Sonne of God,
 and continueth a Priest for euer.
 4 Nowe consider how great this man
 was, vnto whom euen the Patriarke
 Abraham gaue the tythe of the spoiles.
 5 For verely they which are the children
 of Leui, which receive the office of the
 Priesthode, haue a^c commaunde-
 ment to take, according to the Lawe,
 tithes of the people (that is, of their bre-
 thren) though they^d came out of the
 loynes of Abraham.
 6 But hee whose kindred is not counted
 among them, e^c receiued tithes of Abrah-
 am, and blessed him that had the pro-
 mises.
 7 And without al contradiction the lesse
 is blessed of the greater.
 8 And here me that dpe, receiue tithes:
 but there he receiveth them, of whom it
 is witnessed, that he^f liueth.
 9 And to say as the thing is, Leui also
 which receiveth tithes, payed tithes in
 Abraham:
 10 For he was yet in the loynes of his
 father Abraham, when Melchisedec met
 him.
 11 If therefore perfection had bin by the
 Priesthode of the Leuites (for vnder it
 the Law was established to the people)
 what needed it furthermore, that ano-
 ther Priest should rise after the order of
 Melchisedec, and not to be called after
 the order of Aaron?
 12 For if the Priesthode be changed, then
 of necessitie must there be a change of
 the Lawe.
 13 For he of whom these things are spo-
 ken, perteineth vnto another tribe,
 whereof no man serued at the altar.
 14 For it is euident, that our Lord spoug
 out of Iuda, concerning the which tribe
 Moses spake nothing, touching the
 Priesthode.
 15 And it is yet a more euident thing, be-
 cause that after the similitude of Mel-
 chi-sedec, there is risen by an other
 Priest,
 16 Which is not made Priest after the
 Lawe^b of the carnall commaundment,
 but after the power of the endles life.
 17 For hee testifieth thus, * Thou art a
 Priest for euer, after the order of Mel-
 chi-sedec.
 18 For the commaundment that went
 afore,

Gen. 14. 18.
 a So called, be-
 cause y^e Moses
 maketh no men-
 tion of his pa-
 rents, or kin-
 folkes, but as he
 had bene sodain-
 ly sent of God,
 into the worlde
 to be a figure of
 Christ our euer-
 lasting Priest, &
 shortly taken
 out of the world
 againe, so Christ
 as touching his
 humanitie had
 no father, and
 concerning his
 diuinitie, no mo-
 ther.
 b That is, the
 chiefe of fathers.
 c Rom. 8. 31.
 d Ios. 18. 1, 2.
 e Ios. 14. 4.
 f The Leuites
 had commaunde-
 ment to receiue
 that, which A-
 braham gaue,
 freely to Mel-
 chi-sedec.
 g Were begottē
 of Abraham.
 h The Leuites
 receiued tithes
 of their brethren
 but Melchise-
 dec of Abraham
 the patriarke:
 therefore his
 priesthode is
 more excellent
 then y^e Leuiticall.
 i Because there
 is no mention of
 his death.
 k The Lawe and
 the priesthode
 are both of one
 condition: so that
 both Aarons and
 Moses office per-
 teine to Christ,
 which is Priest
 and Law maker.
 h Which stood
 in outward and
 corporall cere-
 monies.
 P sal. 110. 4.
 chap. 5. 6.

i For the Lawe hath no vertue nor profit til a man be come to Christ.

Or, it was an introduction of a better hope.

Psalm, 110. 4. Or, covenant.

k Therefore all others are blaspheinous, y either make them selues his successors, or pretend anie other sacrifice.

l The fruite of his Priesthode is to saue, and y fully & perfectly, not by supplying that that wanteth, but by taking away the Lawe which is vnperfect by reason of our infirmities.

Leuit. 16. 6.

m And can not without blasphemie be said to be offered againe, or els by anie creature: for none could offer him, but him selfe.

n Note that it was first made after the Lawe was giuen: but because the declaration of that eternal othe was then reuiled to the worlde.

afore, is diuallid, because of the weaknes thereof, & vnprofitablenes.

19 For the Lawe made nothing perfect, but the bringing in of a better hope made perfect, whereb we drawe next vnto God.

20 And forasmuch as it is not without an othe (for they are made Priests without an othe:

21 *Wit this, he is made with an othe by him that saide vnto him, * The Lord hath sworne, & will not repent, Thou art a Priest for euer, after the order of Melchisedec)*

22 As so much is Iesus made a suretie of a better Testament.

23 And among them many were made Priests, because they were not suffred to endure, by the reason of death.

24 But this man, because he endureth euer, hath an euerlasting Priesthood.

25 Wherefore, he is able also perfectly to saue them that come vnto God by him, seeing he euer liueth, to make intercession for them.

26 For such an he Priest it became vs to haue, which is holp, harmlesse, vndefiled, separate from sinners, and made hier then the heauens:

27 Which needed not daily as those he Priests to offer by sacrifice, * first for his owne finnes, and then for the peoples: for that did he once, when he offered by him selfe.

28 For the Lawe maketh men high Priests, which haue infirmite: but the woide of the othe that was since the Lawe, maketh the Sonne, who is consecrated for euermore.

CHAP. VIII

6 He proueth the abolishing of well of the Leuiticall Priesthood, as of the olds Couenant by the spiritmall and eueralasting Priesthoods of Christ, & And by the newe Couenant.

I N Owe of the things which we haue spoken, this is the summe, that we haue said an he Priest, that sitteth at the right hand of the throne of the maiestie in heauens,

2 And is a minister of the Sanctuarie, and of the true Tabernacle which the Lord vight, and not e man.

3 For euerp he Priest is ordeined to offer both giftes and sacrifices: wherefore it was of necessite, that this man shoulde haue somewhat also to offer.

4 For he were not a Priest, if he were on the earth, seeing there are Priests that according to the Lawe offer giftes,

5 Who serue vnto the paterne and shadowe of heauenly things, as Moses was warned by God, when he was about to finish the Tabernacle. * See, said he, that thou make all things as

ording to the paterne, whereto we are to referre in the mount.

6 But nowe our he Priest hath obtained a more excellent office, inasmuch as he is the Reuerour of a better Testament, which is established by better promises.

7 For it that first Testament had bene faultlesse, no place shoulde haue bene sought, for the second.

8 For in rebuking them he saith, * See, he, the daues will come, saith the Lord, whi I shall make with the house of Israel, and with the house of Iuda a newe Testament:

9 Not like the Testament that I made with their fathers, in the day that I rooke them by the hand, to leade them out of the land of Egypt: for they brotuned not in my Testament, and I regarded them not, saith the Lord.

10 For this is the Testament that I will make with the house of Israel, after those daues, saith the Lord, I will put my lawes in their mind, & in their heart I will write them, and I will be their God, and they shal be my people.

11 And they shall not teach euerp man his neighbour, & euerp man his brother, saying, knowe the woide: for all shall knowe me, from the least of them to the greatest of them.

12 For I will be mercifull to their unrighteousnes, and I will remember their finnes and their iniquities no more.

13 In that he saith a newe Testament, he hath abrogate the olde: nowe that which is diuallid and waxed olde, is ready to vanish away.

shal knowe God much more perfectly through Christ.

CHAP. IX.

1 Howe that the ceremonies and sacrifices of the Lawe are abolished 11 By the eternitie and perfection of Christes sacrifice.

I N Then the first Testament had also ordinances of religion, and a worldr Sanctuarie.

2 For the first Tabernacle was made, wherein was the candlesticke, and the table, & the shewbread, which Tabernacle is called the Holy place.

3 And after the seconde baile was the Tabernacle, which is called the Holyest of all,

4 Which had the golden censer, and the Worke of the Testament overlaid round about with golde, wherein the golden pot which had manna, was, and * Harons rodde that had budded, and the tables of the Testament.

5 And ouer the Worke were the glorious Cherubins, shadowing the mercp seate: of which things we will not nowe speake particularly.

6 Howe when these things were thus ordeined, the Priestes went alwayes into the first Tabernacle, and accom-

e Seeing the offerings of the Leuities were but shadowes of heauenly things, as appeareth by the oracle to Moses, it followeth that Christs heauenly Sanctuarie, his Tabernacle and office are farre more excellent.

Or, Couenant.

100. 1. 31. Rom. 11. 17. 2. Cor. 10. 16.

That is, when Christ that remit our finnes by preaching of the Gospell, Signifying y there should be no more diuinitie, but all shal be made one Church.

h Man by transgressing the bands of the couenant, coulde not enioy the commoditie therof.

i Men shal not in the time of the Gospell be so ignorant as they were before, but

shal knowe God much more perfectly through Christ.

Or, tabernacle.

Or, ceremonies.

A Not heauenlic and spiritual.

Exod. 26. 4. & 36. 2.

b That is, on the inward side of y vaile which was hid from the people.

Nom. 17. 10.

1 King. 8. 9.

2. Cor. 5. 16.

Exod. 25. 22.

Or, cover of the Ark.

a That is, heauē.

b Which is y bodie of Christ.

c For els it shuld be corruptible.

d He proueth y Christs bodie is y true Tabernacle, and that he must needs be made man, to y intent that he might haue a thing to offer, which was his bodie.

Exod. 25. 40.

all. 12. 44.

Exod. 29. 10.
 Levit. 1. 2. 2.
 Or, errors.
 c For so long as
 the hie Priest
 offered once a
 yere for his own
 finnes and for y^e
 peoples, and for
 while this earth-
 ly tabernacle
 stooode, the way
 to the heavenly
 Tabernacle,
 which is made
 open by Christs
 blood, could not
 be entred into.
 Or, persfct.
 d Neither yet
 him for whom
 they were of-
 fred.
 e Which cere-
 monies al-
 though they
 were ordained
 of God, yet con-
 sidered in them-
 selves, or els cō-
 pared wth Christ,
 are but carnal,
 grosse, & earth-
 ly and touch not
 the soule.
 f Till the new
 Testament was
 appointed.
 g Which was
 his bodie & hu-
 mane nature.
 h Which is hea-
 uen.
 i For Christ
 was the sacrifice,
 the Tabernacle
 and the Priest.
 Levit. 16. 14.
 nom. 19. 4.
 k The Leuitical
 Priest offered
 beasts blood: but
 Christ y^e true &
 eternal Priest
 offered his owne
 blood, which
 was most holy
 and pure: the
 Leuitical Priest
 offered yeerely, and therefore did onely represent the true ho-
 lines: but Christ by one onely sacrifice hath made holy for
 ever all them that beleue. l Outwardly in the sight of man.
 1. Pet. 1. 19. 1. ioh. 1. 7. reuel. 1. 5. m Which of them selues
 procure death and are the fruites thereof. Luk. 1. 74. Rom. 1. 6.
 1. pet. 1. 18. n Made betweene God and Christ, who by his
 death should make vs heires. Gal. 3. 15. o He proueth that
 Christ must die, because the conenant or testamēt is of none
 effect without the death of the restorator. p Without the death
 of beastes that were sacrificed, which signified y^e Christ woulde
 pacifie his Fathers wrath with his blood.

plished the seruice.
 7 But into the second went the * high
 Priest alone, once euery yere, not
 without blood which he offered for
 him selfe, and for the ignoiances of
 the people.
 8 Whereby the holy Ghost this signi-
 fied, that the way into the Holiest of
 all was not yet opened, while as yet
 the first Tabernacle was standing.
 9 Which was a figure for the tunc pre-
 sent, wherein were offered giftes and
 sacrifices that could not make * holy,
 concerning the conscience, d him that
 did the seruice,
 10 Whiche onely stooode in meates and
 drinckes, and diuers washings, & c^{ar-}
 nall rites, until the tunc of reformati-
 on.
 11 But Christ being come an hie Priest
 of good things to come, by a greater
 and more perfect s^{anctuarie} Tabernacle, not
 made with hands, that is, not of this
 worldings,
 12 Neither by the blood of goates and
 calves: but by his owne blond entred
 he in once unto the h^{oly} place,
 i and obtained eternall redemption for
 vs.
 13 * For if the * blood of bulles and of
 goates & the ashes of an heifer, sprinck-
 ling them that are uncleane, sanctifieth
 as touching the purifying of the flesh,
 14 How much more shall the * blood
 of Christ which through the eternall
 Spirit offered him selfe without spotte
 to God, purge your conscience from
 m dead works, * to serue h^{is} liuing God?
 15 And for this cause is he the Medias-
 tor of the new Testament, that thos
 rowe * death which was for the redēp-
 tion of the transgressions that were in h^{is}
 n former Testament, they which were
 called, might receive the promise of es-
 ternall inheritance.
 16 For where a Testament is, there must
 be the death of him that made the Tes-
 tament.
 17 * For the Testament is confirmed
 when men a^{ss}end: for it is set of no
 force as long as he y^e made it, is aliue.
 18 Wherefore neither was the first or-
 dained without p^{er} blood.
 19 For when Moses had spoken euery
 precept to the people, according to the
 lawe, he tooke the blood of calves and
 of goates, with water and purple wooll
 and hyssope, and sprinkled both the

booke, and all the people,
 20 * Saying, This is the blood of the
 Testament, which God hath appoint-
 ed vnto you.
 21 Whereouer, he sprinkled likewise the
 Tabernacle with blood also, and all the
 ministering vessels.
 22 And almost all things are by the
 Law purged with blood, and without
 shedding of blood is no remission.
 23 It was then necessary, that the simi-
 litudes of heauenly things shoulde be
 purified with such things: but the hea-
 uenly things them selues are purified
 with better s^{anctuarie} sacrifices then are these.
 24 For Christ is not entred into the ho-
 ly places that are made with hands,
 which are * similitudes of the true San-
 ctuarie: but is entred into very heauen,
 to appeare now in h^{is} sight of God for vs.
 25 Not that he shoulde offer him selfe
 * often, as the hie Priest entred into the
 Holy place euery yere with other
 blood,
 26 (For then must he haue often suffered
 since the fundation of the worlde) but
 now in the e^{nde} of the worlde hath
 he appeared once to put away sinne,
 by the sacrifice of himselfe.
 27 And as it is appointed vnto men
 that they shall once die, and after that
 commeth the iudgement,
 28 So * Christ was once offered to take
 away the finnes of * many, & vnto the
 that looke for him, shall he appeare the
 second timeⁿ without sinne vnto salu-
 ation.
 CHAP. X.
 1 The old Law had no power to cleanse away sinne,
 10 But Christ did it with offering of his body
 once for all. 22 An exhortation to receive
 the goodnesse of God thankfully with patience
 and stedfast faith.
 1 F^{or} the * Law hauing the s^{hadowe}
 of good things to b^e come, and not
 the veryⁿ image of the things, can
 neuer with those sacrifices, which they
 offer yere by yere continually, s^{ancti-}
 fic the consciences therunto.
 2 For woulde they not then haue ceased
 to haue bene offered, because that the
 offerors once purged, shoulde haue had
 no more conscience of finnes?
 3 But in those sacrifices there is a remē-
 brance againe of finnes euery yere.
 4 For it is impossible that the blood of
 bulles and goates shoulde * take away
 finnes.
 5 Wherefore when he c^{ommeth} into
 the worlde, he saith, * Sacrifice and of-
 fering thou wouldest not: but a d^e
 body hast thou ordeined me.
 6 In burnt offerings, and sinne offerings
 thou hast had no pleasure.
 7 Then I said, lo, I come (In the bes-
 ginning of the * booke it is written of

Exod. 29. 18.
 q Albeit there
 is but one sacri-
 fice, which is
 Christ him selfe
 once offered, yet
 because this true
 and eternal sac-
 rifice is compar-
 ed with all
 those which
 were figuratiue,
 and is more suf-
 ficient then all
 they, therefore he
 calleth it in the
 plural number,
 sacrifices.
 Or, paternes.
 r Therefore he
 maketh anie o-
 ther offering or
 sacrifice for
 sinne after that
 Christs bodie
 was once offered,
 is blasphemie.
 f Which is the
 latter daies whē
 Christ came.
 Rom. 5. 1.
 r. pet. 3. 18.
 t Of the elect.
 u That is, with-
 out a sacrifice
 for sinne: or sinne
 abolished.
 Levit. 16. 14. 21.
 a Which was as
 it were the first
 draught & pur-
 trait of the line-
 ly paterne to
 come.
 b Which are ce-
 ternal.
 Or, substance.
 Or, make persfct.
 Levit. 16. 11.
 c When Christ
 was made man.
 Psalme. 40. 6. 7.
 d In y^e Hebrew
 it is, thou hast
 perced mine
 cares thorowe,
 that is, hast
 made me prōpt
 and ready to
 heare and in the
 Greeke, thou

hast made me a bodie, that is, to obey thee, which both tend to
 one purpose. e Or rolle and folding: for in olde time they v-
 sed to solde bookes like rolles.

f That is, sacrifices,
 g Which is, the wil of God to stand content with Christs sacrifice.
 Chap. 1. 13.
 Psalme. 1. 0. 1.
 1. cor. 15. 95.
 chap. 1. 13.
 h That is, sanctified to God and made perfect,
 Ierom. 31. 33.
 chap. 8. 8. 20.
 rom. 11. 27.
 i Where there remaine no finnes to be forgiven, there is no more sacrifice: seing therefore that onely Christs death bath washed away all finnes, and doeth euen a freshe when finnes do repent, there can be none other sacrifice but that, and it can be no more reiterated.
 k For the offering of thanksgiving, which is the onely sacrifice now of the Christians, is not for sinne: but a thanksgiving, and an offering vp of our selues and ours for the same.
 l We by Christ haue that libertie which the ancient fathers could not haue by the Law.
 m The blood of Christ is always fresh and liuely before y Father to sprinkle and quicken vs.
 n That is, hauing our hearts made pure.
 o Of Christs second comming.
 Chap. 6. 4. p That is, forsake Iesus Christ, as Iudas, Saul, Arrius, Iulian the apostate did.
 Dent. 19. 15. mat. 18. 16. ioh. 8. 17. 2. cor. 13. 1.

me) that I should do thy will, O God.
 8 A boue, when he said, Sacrifice and of frings, and burnt offerings, and sinne offerings thou wouldest not haue, neither hadst pleasure therein (which are offered by the Law)
 9 Then said he, lo, I come to do thy wil, O God, he raketh away e the first, that he may stablish the se seconde.
 10 By the which will we are sanctified, euen by the offering of the body of Iesus Christ once made.
 11 And euery Priest appeareth daily mistring, and oft times offereth one manner of offering, which can neuer take away finnes:
 12 But this man after he had offered one sacrifice for finnes, * siteth for euer at the right hand of God,
 13 And from henceforth sacrificeth, * till his enemies be made his foete stool.
 14 For with one offering hath he consecrated for euer them that are sanctified.
 15 For the holy Ghost also beareth vs record: for after that hee had said before,
 16 * This is the Testament that I will make vnto them after those daies, saith the Lord, I will put my Lawes in their heart, and in their mindes I will write them.
 17 And their finnes and iniquities will I remember no more.
 18 Now where i remission of these things is, there is no more k offering for sinne.
 19 Seeing therefore, brethren, that by the blood of Iesus we may be bolde to enter into the Holy place,
 20 By the newe and a liuing way, which he hath prepared for vs, through the balle, that is, his self:
 21 And seeing we haue an high Priest, which is ouer the house of God,
 22 Let vs drawe nere with a true heart in assurance of faith, * sprinkled in our hearts from an euill conscience, & washed in our bodies with pure water.
 23 Let vs keepe vp profession of our hope, without wauering (for hee is faithful that promised)
 24 And let vs consider one another, to prouoke vnto loue, and to good workes,
 25 Not forsaking the fellowship that we haue among our selues, as the manner of some is: but let vs exhort one another, and that so much the more, because pe see that the day draweth nere.
 26 * For if we sinne p willingly after that we haue receiued p knowledge of the truth, there remaineth no more sacrifice for finnes,
 27 But a fearfull looking for of iudgement, and violent fire, which shall deuoure the aduersaries,
 28 He that despiseth Moses lawe, dieth without mercie * vnder two, of threewitnesses.

p That is, forsake Iesus Christ, as Iudas, Saul, Arrius, Iulian the apostate did.
 Dent. 19. 15. mat. 18. 16. ioh. 8. 17. 2. cor. 13. 1.

29 Of how much soer punishment suppose ye shall be worthy, which tread vnder foot the Sonne of God, and contemn the blood of p Testament as an vnholp thing, wherewith he was sanctified, and doeth despite the Spirit of grace?
 30 For we knowe him that hath sapor, * Weigance belongeth vnto nie: I will recompence, saith the Lord. And again, The Lord shall iudge his people.
 31 It is a fearfull thing to fall into the hands of the liuing God.
 32 Shall call to remembrance the dayes that are passed, in the which, after pee had receiued light, ye endured a great fight in afflictions,
 33 Wherby while you were made a gazing stocke both by reproches & afflictions, and partly while ye became cōpauions of them which were to torred to and fro.
 34 For both ye sorrowed with me for my bondes, and sisted with mee the pouring of your goods, knowing in your selues how that ye haue in heauē a better, and an enduring substance,
 35 Cast not away therefore your confidence which hath great recompence of rewarde,
 36 For ye haue neede of patience, that after ye haue done the will of God, ye might receiue the promises.
 37 For ye get a very litle while, and he that shall come, will come, and wil not tary.
 38 * Nowe the iust shall liue by faith: but if any withdraue him self, my soule shall haue no pleasure in him.
 39 But wee are not they which withdraue our selues vnto perdition, but followe faith vnto the conseruation of the soule.

CHAP. XI.

1 VVhat faith is, and a commendation of the same.
 2 VVithout faith we can not please God. 16 The steadfast belief of the fathers in olde time.

1 **N**owe faith is p ground of things, which are hoped for, and the euidence of things which are not seene.
 2 For by it our Elders were well reported of.
 3 * Though faith we vnderstande that the world was ordained by the worde of God, so that the things which wee see, are not made of things, which b did appeare.
 4 By faith Abel * offered vnto God a greater sacrifice then Cain, e by * the which he obtayned witness that he was righteous, God testifying of his giftes: by the which faith also he being dead, yet s speaketh.
 5 By faith was * Enoch taken away, p hee should not see death: neyther was

q Whereby it is euident that the Apostle here onely meaneth sinne, which is against the holie Ghost, as also Chap. 6. 4.
 Dist. 3. 35.
 rom. 11. 9.
 r Defend the godlie and punish the wicked.

f For which thing also S. Paul praiseth the Philippians and Iustitians.
 Or, of that state.

Habak. 2. 4.
 rom. 1. 17.
 gal. 3. 11.

him righteous. e That is, liueth, Gen. 5. 24. ecelus. 4. 16. and 49. 13. f For Enochs and Elias taking vp, was such a thing as is spoken of, 1. Cor. 15. 51. and 1. thess. 4. 17.

he founde: for God had taken him as wap: for before he was taken awaye, he was rejoyced of, that he had pleased God.

6 But without faith it is impossible to please him: for he that cometh to God, must beleue that God is, and that he is a rewarder of them that seeke him.

7 By faith * Mose being warned of God of the things which were as yet not seen, moved with reuerence, prepared the Arke to the carrying of his household, through the which Arke he condemned the world, and was made heire of the righteousnes, which is by faith.

8 By faith * Abraham, when he was called, obeyed God, to go out into a place, which he should afterward receiue for inheritance, and he went out, not knowing whither he went.

9 By faith he abode in the lande of promise, as in a strange countrey, as one that dwelt in tentes with Isaac & Jacob heires with him of the same promises.

10 For hee looked for a citie hauing a foundation, whose builder and maker is God.

11 Through faith * Sarra also receiued strength to conceiue seede, and was deliuered of a childe when she was past age, because shee iudged him faithfull which had promised.

12 And therefore spang there of one, one of one which was dead, so many as the starres of the skie in multitude, and as the sand of the sea shoue which is innumerable.

13 All these died in faith, and received not the promises, but sawe them a farre off, and beleueed them, and receiued them thankfull, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things, declare plainly that they seeke a countrey.

15 And if they had bene mundefull of that countrey, from whence they came out, they had leasure to haue returned.

16 But nowe they desire a better, that is an heauenly: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a citie.

17 By faith * Abraham offered by Isaac, when he was tried, and he that had receiued the promises, offered his onely begotten sonne.

18 (To whom it was saide, * In Isaac shall all thy seede be called)

19 For he considered that God was able to raise him vp eue from the dead: from whence hee receiued him also after a sorte.

20 By faith * Isaac blessed Jacob and Esau, concerning things to come.

21 By faith * Jacob when he was a dying, blessed both the sonnes of Joseph, and * leaning on the ende of his staffe, worshipped God.

22 By faith * Joseph when he died, made

mention of the departing of the childe of Israel, and gaue commaundement of his bones.

23 * By faith Moses when he was borne, was hid three moneths of his parents, because they saue her was a proper childe, neither feared they the kings * commaundement. *Exod. 2. 2. after 7. 20.*

24 By faith * Moses when he was come to age, refused to be called the sonne of Pharaos daughter,

25 And chose rather to suffer aduersitie with the people of God, then to enioy the pleasures of sinnes for a season.

26 Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompence of the reward.

27 By faith he forsooke Egypt, & feared not the fiercenes of the King: for he endured, as he that saue him which is impossible.

28 Through faith he obtained the * Passouer and the effusion of blood, least hee that destroyed the first boine, should be touched there.

29 By faith they * passed through the red sea as by drie land, which when the Egyptians had assayed to do, they were drowned.

30 By faith the * walles of Jericho fell downe after they were compassed about seven dayes.

31 By faith the harlot * Rahab perished not with them which obeyed not, when she had receiued the spies peaceably.

32 And what shall I more saye? for the time would be to short for me to tell of * Gedeon, of * Barac and of * Samy son, and of * Iephte, also of * Dauid, and Samuel, and of the Prophetes:

33 Which through faith subdued kings, domes, wrought righteousnes, obtayned the promises, stopped their mouths of Lions,

34 Quenched the violence of fire, escaped the edge of the sword, of weakes were made strong, waded vnto battell, turned to fight the armies of the aliance.

35 They * women receiued their dead raised to life: other also were racked, and would not be deliuered, that they might receiue a better resurrection.

36 And others haue bene tried by mores knags & scourings, yea, moeyour by bondes and prisonment.

37 They were stoned, they were helven asunder, they were tempted, they were flamed with the sword, they wandred vp and downe in sheeps skimmes, and in goates skimmes, being destitute, afflicted and counted:

38 And whom the world was not worthy of: they wandred in wildernesses & mountaynes, & denies, a cause of the earth.

39 And these all through faith obtained god report, & receiued not the promises,

40 God wounding a better thing for vs, that they without vs should not be made perite.

g First God must find vs before we can seeke him: then we must seeke him with a pure heart in Christ, who is reuelled in his word: and thereby we learne to beleue Gods free mercie towards vs in his Sonne, through whome we obtaine the reward of his promises, and of our desertes.

Gen. 6. 1. 7. eccles. 4. 4. 7. Gen. 2. 2. h For all things in the world are subiect to corruption.

Gen. 17. 10. & 31. 2. i Euen as dead. Eccles. 4. 4. 11. k Which was enjoying of the land of Canaan.

l With the eyes of faith.

m And therefore put not their confidence in things of this world.

n That is, of Mesopotamia.

Gen. 2. 10. eccles. 4. 4. 20. o For it might seeme to y^e flesh that the promises was contrarie to this commaundement, to sacrifice his sonne.

Gen. 31. 12. rom. 9. 7. Gen. 27. 28. Gen. 48. 15. 16. Gen. 47. 31.

Or, worshipped toward the end of his staffe.

Gen. 50. 24. 25.

p The enticing of the world, which draw vs from God, and which we can not vse without prouoking of Gods anger.

Exod. 12. 21, 22.

Exod. 14. 22, 23.

Iosh. 6. 20.

Iosh. 6. 23.

Iosh. 2. 1.

Iud. 6. 11.

Iud. 4. 6.

Iud. 13. 24.

Iud. 11. 1. & 12. 7.

1 Sam. 1. 20. & 13. 14.

q Or fruite thereof.

r As Elias raised vp the widowe of Sareptas sonne, & Elieus the Sunamites sonne.

s They had not such cleare light of Christ as we: for they looked for that which we haue: therefore it were shame for vs, if at least we haue not as great constancie as they. t For we are all one bodie together.

1 An exhortation to be patient and stedfast in trouble & aduersitie, upon hope of euerlasting reward.
 2 A commendation of the newe Testaments above the olde.

1 **W**herefore,* let vs also, seeing that we are compassed with so great a cloud of witnesses, call vpon euery thing that *passeth downe, and the sinne that ¹haugeth so fast on: let vs runne with patience the race that is set before vs,

2 **L**ooking vnto Iesus the author and finisher of our faith, who for the iope that was set before him, endured the crosse, & despised the shame, and is set at the right hand of the throne of God.

3 **C**onsider therefore him that endured such speaking against of sinners, least ye should be wearied and faint in your runnes.

4 **H**e haue not yet resisted vnto blood, striving against ^c sinne.

5 **A**nd ye haue forgotten the consolation, which speaketh vnto you as vnto children, *Wh some, despite not the chastening of the Lord, neither faint when thou art rebuked of him.

6 **F**or whom the Lord loneth, he chasteneth: and he scourgeth euery sonne that he receiveth.

7 **I**f ye endure chastening, God offereth you lease vnto you as vnto sonnes: for what sonne is it whom the father chasteneth not?

8 **I**f therefore ye be without correction, wherof all are partakers, then are ye bastards, and not ^d sonnes.

9 **H**owouer we haue had the fathers of our ^e bodies which corrected vs, and we gaue them reuerence: shoulde we not much rather be in subiection vnto the Father of ^f spirits, that we might liue?

10 **F**or they verely for a fewe dayes chastened vs after their owne pleasure: but he chasteneth vs for our profite, that we might be partakers of his holines.

11 **N**ow no chastising for the present seemeth to be iopous, but grievous: but afterward, it bringeth the quiet fruite of righteounes, vnto them which are thereby reuerced.

12 **W**herfore lift by your hands which hang downe, and your weake knees,

13 **A**nd make straight steppes vnto your feete, lest ^g that which is halting, be turned out of the way, but let it rather be healed.

14 **F**ollowe peace with all men, and holines, without the which no man shall see the Lord.

15 **T**ake heede, that no man fall away from the grace of God: let no ^h rote of bitterness spring vp, and trouble you, lest thereby you be defiled.

16 **L**et there be no fornicator, or prophane person as *Esa, which for a portion of meate solde his birthright.

17 **F**or ye knowe howe that afterward

the blessing, he was reuiced: for he founde no place to ⁱ repentance, though he sought the blessing with teares.

18 **F**or ye are not come vnto the ^j mount that might be touched, nor vnto burning fire, nor to blacknes, and darknes, and tempest,

19 **N**either vnto the sound of a trumpet, and the voyce of wordes, which they that heard it, crucied their eues, that the word should not be spoken to them any more.

20 **F**or they were not able to abide that which was commanded, *Pea, though a beast touch the mountaine, it shall be stoned, or thut theron with a dart:

21 **A**nd so terrible was the sight which appeared, that Moyses said, ^k I feare and quake.

22 **B**ut ye are come vnto ^l mount Sion, and to the citie of the liuing God, the ^m celestiall Ierusalem, & to the companye of innumerable ⁿ Angels,

23 **A**nd to the congregation of the first borne, which are written in heauen, and to God the iudge of al, and to the spirits of iust and perfect men,

24 **A**nd to Iesus the Mediator of the newe Testament, and to the blood of sprinkling that speaketh better things then that of ^o Abel.

25 **S**ee that ye be despite not him that speaketh: for if they escaped not which refused him, that spake on ^p earth: much more shall we not escape, if we turne away from him, that speaketh from heauen.

26 **W**hose voyce then shooke the earth, and nowe hath declared, saying, *Pet once more will ^q I shake, not the earth onely, but also heauen.

27 **A**nd this word, ^r Pet once more, signifieth the removing of those things, which are shaken, as of things which are made with hands, that the things which are not shaken, may remaine.

28 **W**herfore seeing we receive a kings dome, which can not be shaken, let vs haue grace, whereby we may lo serue God, that we may please him with reuerence and feare.

29 **F**or ^s cunen our God is a consuming fire.

C H A P. XIII.

1 **H**e exhorteth vs vnto loue, 2 **T**o hospitalitie, 3 **T**o thinke vpon such as be in aduersitie, 4 **T**o mainteine wedlocke, 5 **T**o auoide couetousnesse, 6 **T**o make much of them that preach Gods word, 7 **T**o beware of strange learning, 8 **T**o be content to suffer rebuke with Christ, 9 **T**o be thankfull vnto God, 10 **A**nd obedient vnto our gouernours.

1 **L**et ^t brotherly loue continue.

2 **B**e not forgetfull to lodge strangers: for thereby some haue receiued Angels into their houses vniwares.

3 **R**emember them that are in bonds, as though they were bound with them: and them that are in affliction, as if ye were also afflicted in the body.

i He was full of despite and disdain, but was not touched w true repentance to be displeased for his sinnes and so seeke amendment.
 Exod. 19. 16, and 20. 21.

k Which might be touched and scene, forasmuch as it was material, but God had commanded that none should touch it.
 Exod. 19. 13.

l Whence the word of God must come.
 m Which shall be extended through all the world.

n By the Gospell we are ioyned w the Angels and Patriarkes.
 Gen. 4. 10.

o Which spake but iudely in comparison of Christ, who preached not w Lawe but the Gospell.
 Hag. 2. 7.

p **T**o destroy them that resist him.
 Deut. 4. 24.

q **R**om. 12. 10.
 1. pet. 4. 8.

r **Gen. 18. 3. and 19. 3.**

Rom. 6. 7.
 eph. 4. 23, 24.
 col. 3. 8.
 1. pet. 2. 2.
 Or, multitude.
 a As riches, cares and such like, & so to become Christs disciples by denying our selues, & taking our crosse to followe him.
 Or, so easily compasseth vs about.
 b As being out mar...
 c Which by reason of our concupiscence assaileth vs on all sides.
 Rom. 7. 11.
 reul. 3. 19.

d He concluded that they which refuse the crosse, denie to be of the nombre of Gods children, but are bastards.
 e Which haue naturally begotten vs.
 f As he doeth create our spirits without anie worldly means, so he doeth instruct & mainteine them by the wonderfull vertue of his Spirit.
 g Their halting partly declared their fownes, and partly their inconstancie in doctrine: therefore they were in danger to be punished.
 Rom. 12. 18.
 h As heretics or apostasie.
 Gen. 25. 33.
 Gen. 37. 33.

- 4 * Mariage honorable among all, and the bed undefiled: but whoremongers and adulterers God will iudge.
- 5 Let your conuersion be without contumelie, and be content with those things that ye haue: for ^b hee hath said, * I will not faile thee, neither forsake thee:
- 6 So that we may boldly say, * The Lord is my helper, neither will I feare what man can doe vnto me.
- 7 Remember them which haue the ouersight of you, which will declare vnto you the word of God: whose sayth followe, considering what hath bene the ende of their conuersion.
- 8 Iesus Christ pfeiter day, and to day, the same also is for euer.
- 9 Be not caried about with diuers and strange ^d doctrines: for it is a good thing that the heart be stabilised with grace, and not with ^e meates, which haue not profited them that haue bene occupied therein.
- 10 We haue an altar whereof they haue no authority to ^eate which serue in the Tabernacle.
- 11 * For the bodies of those beasts whose blood is brought into the Holy place by the hie Priest for sinne, are burnt without the campe.
- 12 Therefore euen Iesus, that he might sanctifie ^b people with his owne blood, suffered without the gate.
- 13 Let vs goe forth therefore out of the campe, bearing his reproche.
- 14 * For here haue we no continuing ^c Micah. 7. 10. tie: but we reke one to come.
- 15 Let vs therefore by him offer the sacrifice of praye alwayes to God, that is, the ^a fruite of the lippes, which confesse his Name.
- 16 ^b To doe good, and to distribute forget h Thanksgiv- not: for with such sacrifices God is using and doing good are our pleased.
- 17 Obey them that haue the ouersight of you, and submit your selues: for they which please God, must giue accountes, that they may do it with ioye, and not with griefe: for that is unprofitable for you.
- 18 Pray for vs: for we are assured that we haite a good conscience in all things, desiring to liue honestly.
- 19 And I desire you somewhat the more earnestly, that ye so doe, that I may be restored to you inoze quickly.
- 20 The God of peace ^b brought againe from ^d dead our Lord Iesus, the great ⁱ they heard of the shepe, though the ^{Reade Act. 20. 28, & Iohn. 16. 15} blood of the euerlasting Couenant.
- 21 Make you perfect in all good workes, to doe his will, working in you that which is pleasant in his sight through Iesus Christ, to whom be praye for euer and euer, Amen.
- 22 I beseeche you also, brethren, sus- fer the words of exhortation: for I haue written vnto you in seueral woyses.
- 23 Knowe that our brother Timotheus is deliuered, with whom (if hee come shortly) I will see you.
- 24 Salute all them that haue the ouersight of you, and all the Saints. They of Ialike salute you.
- 25 Grace be with you all, Amen.

Written to the Hebrewes from Italic, and sent by Timotheus.

THE * GENERAL EPISTLE

OF IAMES.

THE ARGUMENT.

* That is, writte to no one man, citie or countrey, but to all ^f Jewes generally, being now dispersed.

IAMES the Apostle and sonne of Alphaeus wrote this epistle to the Jewes which were converted to Christ but dispersed throughout diuers countreis, and therefore he exhorted them to patience and prayer, to embrace the true word of God, and not to be partiall, neither to boast of an idle sayth, but to declare a true sayth by liuely fruites, to auoide ambition, to bridle the tongue, to rule the affections, to be humble and loue their neighbours, to beware of swearing, to vtter their faults when they haue offended, to pray one for another, and to bring him which is out of the way, to the knowledge of Christ.

CHAP. I.

^a He exhorted to reioyce in trouble, ^b To be ser- uent in prayer with steadfast beliefs, ^c To look for all good things from above, ^d To forsake all vice, ^e & thankesfully to receive the word of God, ^f Not only hearing it, and speaking of it, but to do there- after in deede, ^g VVhat true religion is.

IAMES a seruant of God, and of the Lord Iesus Christe, to the twelue Tribes which are scattered abroad,

salutation,

2 My brethren, count it exceeding ioy, when ye fall into diuers ^a tentations,

3 * Knowing that the ^a tryng of your sayth bringeth forth patience.

4 And let patience haue her ^b perfect worke, that ye may be perfect & entier, lacking nothing.

5 If any of you lacke ^c wisdome, let him aske of God, which giueth to all men liberally, and reprocheth no man, and it shall be giuen him.

6 * But let him aske in faith, and wauer

^a Rom. 5. 2. Afflictions trie our faith and ingender patience. ^b Our patience ought to continue to the end eil by working it hath polished vs & made vs perfect in Christ.

c To endure patiently whatsoever God laeth vpon him. Mat. 7. 7. mar. 11. 24. luke 11. 9. ioh. 14. 13. and 16. 23.

not : for hee that wauerteth, is like a waue of the sea, tost of the winde, and caried awap.

7 Neither let that man thinke that he shall receue any thing of the Lord.

8 **W**andering minded man is vntable in all his wayes.

9 Let the byother of lowe degree reioyce in that he is exalted :

10 **A**gain he that is rich, in that hee is made low: for as the flower of p^r grasse shall he v^aunth awap.

11 **F**or as when the sunne rieth with heate, then the grasse withereth, and his flower falleth awap, and the beaustie of the fashion of it perisheth: euen so shall the rich man fade awap in all his w^apes.

12 * Blessed is the man, that endureth temptation: for when he is tryed, he shall receue the crowne of life, which the Lord hath promised to them that loue him.

13 **L**et no man say when hee is tempted, I am tempted of God: for God can not be tempted with euil, neither tempteth he any man.

14 **B**ut euery man is tempted, when hee is drawe awap by his own concupiscence, and is enticed.

15 **T**hen when lust hath conceived, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.

16 **E**re not, my deare brethren.

17 **E**uery good & giuing, and euery perfect gift is from aboue, and cometh downe from the father of lightes, with whom is no variableness, neither changing by turning.

18 **O**f his owne will hegeate he vs with the word of truth, that we should be as the first frutes of his creatures.

19 **W**herefore my deare brethren, * let euery man be swift to heare, slowe to speake, and slowe to wrath.

20 **F**or the wrath of man doth not accomplish the righteousnes of God.

21 **W**herefore lay apart all filchines, and superfluitie of malicioussnes, and receive with meekenes the woide that is grafted in you, which is able to saue your soules.

22 * And be ye doers of the woide, and not hearers onely, deceyving your owne selues:

23 **F**or if any heare the woide, and do it not, he is like vnto a man, that beholdeth his naturall face in a glasse.

24 **F**or when he hath considered himself, he goeth his waye, and forgetteth immediately what manner of one he was.

25 **B**ut who so looketh in the perfect Law of libertie, & continueth therein, he not being a forgetfull hearer, but a doer of the work, shall be blessed in his deed.

26 **I**f any man among you seemeth religious, and refrayneth not his tongue, but deceiveth his owne heart, this mans religion is vaine.

27 **P**ure religion is vndescribed before God,

euen the father, is thus to visite the fatherles, & widowes in their aduersitie, and to keepe him selfe vnspoyted of the woide.

CHAP. II.

1 *He forbiddeth to haue any respect of persons, & But to regard the poore as well as the rich, & To be loving and mercifull, & And not to boast of faith, where no deedes are: & For it is but a dead faith, where good workes follow not.*

1 **M**Y brethren, haue not the faith of our glorious Lorde Iesus Christ in respect of persons.

2 **F**or if there come into your companie a man with a gold ring, and in goodly apparell, and there come in also a poore man in vile raiment,

3 **A**nd ye haue a respect to him that weareth the gay clothing, & lay vnto him, Sit thou here in a good place, and sape vnto the poore, Stand thou there, or sit here vnder my footstool.

4 **W**repe not partial in your selues, & are become iudges of euill thoughts.

5 **H**earken my beloved brethren, hath not God chosen the poore of this woide, that they should be rich in faith, & heires of the kingdome which he promised to them that loue him?

6 **B**ut ye haue despised the poore. Do not the rich oppresse you by tyrannie, and do not they draw you before the iudgement seates?

7 **D**o not they blaspheme the worthy name after which ye be named?

8 **B**ut if ye fulfill the royal Law according to Scripture, which saith, * Thou shalt loue thy neighbour as thy selfe, ye do well.

9 **B**ut if ye regard the persons, ye comit sinne, and are rebuked of the Law, as transgressours.

10 **F**or * whosoever shall keepe the whole Law, and yet faileth in one point, hee is guilty of all.

11 **F**or he that saith, * Thou shalt not commit adultery, said also, Thou shalt not kill. Now though thou doest none adultery, yet if thou killest, thou art a transgressour of the Law.

12 **S**o speake ye, and so do, as they that shall be iudged by the Law of libertie.

13 **F**or these shall be iudgement mercies to him that sheweth no mercie, & mercie vs in our neighbourly indgement.

14 **W**hat anaileth it, my brethren, though a man faith he hath faith, whē he hath no workes? can the faith saue him?

15 **F**or if a byother or a sister bee naked

a As esteeming faith and religio by the outward appearance of men.

b *Or, acceptation.* b That is are ye not euil affected?

c Seeing God esteemeth them, we may not contemne them.

d The Name of God and Christ, whereof you make profession: and in that they dishonour God, it is not meete if you it his children should honour them.

e Which is here taken prouerbiually, for the hie or broade way, wherein there is no turnings, and euery man can go to: so euery man is to our neighbour, as well the poore as y^e riche.

Leuit. 19. 18. mat. 22. 39.

rom. 13. 9. gal. 3. 14.

Leuit. 19. 15. deut. 17. 8. & 18. 13.

Mat. 5. 19. Exod. 20. 14. deut. 5. 18.

f By the mercie of God which deliuereth vs fro y^e curse of y^e Law.

g And seareth it not.

h S. Paul to the Romanes and Galatians, disputeth against the, which attributed iustification to the workes: and here S. James reasoneth against them, which vtterly condemne workes: therefore Paul sheweth the causes of our iustification, and James the effects: there it is declared how we are iustified: here how we are knowne to be iustified: there workes are excluded as not the cause of our iustification: here they are ypprooued as effects proceeding thereof: there they are denied to go before them that shall be iustified: and here they are said to follow them that are iustified.

Luks. 3. 17. i. ioh. 1. 7.

0 0 0 . ii.

and

d Doting in doctrine, or of Gods wil.

Or, double.

e That he is called to the companie of Christ and his Angels.

f Or contemptible to y^e world. *Eclius. 4. 18. isa. 40. 6.*

i. pet. 1. 24. Or, in his thoughts & deedes

Iob. 5. 17. Or, ymposed to euil.

g He meaneth now of the inward tentations as of our disordered appetites, which cause vs to sinne.

h Seeing al good things come of God, we ought not to make him the author of euil.

i He alludeth vnto the Sunne which in his course and turning sometime is cleare and bright, sometime dark & cloudie: but Gods liberalitie is euer like it selfe, bright & continually shining.

Prou. 17. 27. That is, prope to learne.

l For we can not heare God except we be peaceable, & modest.

m But hindereth Gods worke in vs. n. By hearing the word preached, *Mat. 7. 21. rom. 3. 13.*

o So Gods worde is a glasse wherein we must beholde our selues and become like vnto him.

p In so behauing him selfe.

i In thine owne opinion.
 k Here deedes are considered as joyued with true faith.
 l So that faith was not idle.
 m The more his faith was declared by his obedience and good workes, the more was it known to men to be perfect, as the goodnes of a tree is known by her good fruite, otherwise no man can haue perfection in this world: for euerie man must pray for remission of his finnes, and increase of faith.
 Gen. 15. 6.
 Rom. 4. 1.
 gal. 2. 6.
 n Is so knowne and declared to man.
 o Of that baren and dead faith whereof ye boast. Iosh. 1. 1.
 p Meaning hereby all them that were not Iewes, and were receyued to grace.
 q Wherefore we are iustified onely by that liuely fayth, which doeth apprehend the mercie of God toward vs in Iesus Christ.

a Vsurpe not through ambition authoritie ouer your brethren.
 b He that wel considereth him selfe, shal not be rigorous toward his brethren.
 c He that is able to moderate his tongue, hath attained to an excellent vertue.
 d An heape & full measure of iniquitie.

and desire of dayly foode.
 16 And one of you say vnto them, Depart in peace: warne poue selues, & fill your bellies, notwithstanding ye giue them not those things which are needfull to the bodie, what helpeth it?
 17 Euen so the faith, if it haue no workes, is dead in it selfe.
 18 But some man might say, Thou hast the faith, and I haue workes: he to me thy faith out of thy workes, and I will shew thee my faith by my workes.
 19 Thou beleeuest that there is one God: thou dost well: the deuils also beleeue it, and tremble.
 20 But wilt thou vnderstande, O thou baine man, that the faith which is without workes, is dead?
 21 Was not Abraham our father iustified through workes, when he offered Isaac his sonne vpon the altar?
 22 Seest thou not that the faith wrought with his workes? & through the workes was the faith made perfect.
 23 And the Scripture was fulfilled which sayth, * Abraham beleeued God, and it was imputed vnto him for righteousness: and he was called the friend of God.
 24 Pe see then how that of workes a man is iustified, and not of faith onely.
 25 Likewise also was not * Rahab the harlot iustified through workes, when shee had receiued the messengers, and sent them out another way?
 26 For as the body without the spirite is dead, euen so the faith without workes is dead.
 o Of that baren and dead faith whereof ye boast. Iosh. 1. 1.
 p Meaning hereby all them that were not Iewes, and were receyued to grace.
 q Wherefore we are iustified onely by that liuely fayth, which doeth apprehend the mercie of God toward vs in Iesus Christ.

CHAP. III.

1 He forbiddeth all ambition to seeke honour aboue our brethren. 2 He describeth the proprietie of the tongue, 13. 16 And what difference there is betwixt the wisdom of God, and the wisdom of the world.
 1 M^y brethren, be not many masters, knowing that we shall receiue the greater condemnation.
 2 For in many things we b^ecome at. * If any man liste not in woide, hee is a perfect man, and able to bryde all the bodie.
 3 Beholde, we put bittes into the horses mouthes that they should obey vs, and we turne about all their bodie.
 4 Beholde also the ships, which though they be so great, and are diuinen of fierce windes, yet are they turned about with a verie small rudder, whither soeuer the gouernour listeth.
 5 Euen so the tongue is a litle member, and boasteth of great things: be holde, howe great a thing a litle fire kindlyth.
 6 And the tongue is fire, yea, a woide of wickednes: so is the tongue set among

our members, and it defileth the whole body, and it setteth on fire the course of nature, and it is set on fire of hell.
 7 For the whole nature of bestes, and of birds, and of creeping things, & things of the sea is tamed, and hath bene tamed of the nature of man.
 8 But the tongue can no man tame. It is an vnruly euill, full of deadly poyson.
 9 Therewith blesse wee God euen the Father, and therewith curse wee men, which are made after the similitude of God.
 10 Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.
 11 Doeth a fountaine sende forth at one place sweete water and bitter?
 12 Can the figge tree, my brethren, bring forth olines, either a vine figges? so can no fountaine make both salt water and sweete.
 13 Who is a wise man and endued with knowledge among you? let him shewe by good conuersation his workes in meekenes of wisdom.
 14 But if pee haue bitter enuyng & strife in your hearts, reioice not, neither be iars against the crueth.
 15 This wisdom descendeth not from aboue, but is earthly, sensuall, and dishuely.
 16 For where enuyng & strife is, there is sedition, and all maner of euil workes.
 17 But the wisdom that is from aboue, is first pure, the peaceable, gentle, easie to be entreated, full of mercie and good fruites without iudging, and without hypocrisie.
 18 And the fruit of righteousness is sowde in peace, of them that make peace.

CHAP. IIIII.

1 Having shewed the cause of all wrong, and wickednes, and also of all graces and goodnes, 4 He exhorteth them to lose God, 7 And submitteth himselfe to him, 11 Not speaking euill of their neighbours, 13 But patiently to depend on Gods providence.
 1 From whence are warres & contentions among you? are they not hence, euen of your lusts, that fight in your members?
 2 Pe list, and haue not: pe enmie, & haue indignation, and cannot obtaine: pee fight and warre, & get nothing, because pe aske not.
 3 Pe aske, & receiue not because pe aske amisse, that pee might consume it on your lustes.
 4 Pe adulterers & adulteresses, know ye not that the amitie of the worlde is the enmitie of God? * Whosoever therefore hath beene a friend of the worlde, hath made himselfe the enemy of God.
 5 Doe pe thinke that the Scripture saith in vaine, The spirite that dwelleth in vs, lusteth after enmie?
 6 But the Scripture offereth more grace, and therefore saith, * God resisteth the proud,

e The intemperance of the tongue is as a flame of hel fire.
 f Without mixture and dissimulation.
 g And examining things with extreme rigour as hypocrites, who only iustifie themselves, & condemn alothers.
 h So that their life is according to their profession.
 a For the Lawe of the members continually fighteth against the Law of the minde.
 b He calleth adulterers here after the maner of Scripures, them which preferre the pleasures of y^e worlde to y^e loue of God.
 c The imagination of mans heart is wicked, Gen. 6. 5. & 8. 21.
 Pro. 3. 34. 1. pet. 5. 5.

d The Greeke word signifieth that heatines, which is ioyned with a certaine shamefallnes, as appeareth in y contenance, 1. Pet. 3. 6.

e In vsurping y authoritie of judging, which is due to the Lawe, f He sheweth that this seuerie iudging of others is to deprive God of his authoritie. Rom. 2. 1. 4.

g We ought to submit our selues to the providence of God. Actes. 5. 29. 1. Cor. 1. 19.

h He answereth to them, which said they woulde not do it.

a He menaceth them with the vengeance of God, which shall not onely make them to weepe, but to howle & despair. b And kindle the wrath of God against you. Rom. 2. 5.

c To suffice til y end of y world.

- 7 * Submit pour selues to God: resist the devil, and he wil see from you.
- 8 Draw nere to God, and he wil drawe nere to you. Cleane pour hands, pe sinners, and purge pour hearts, pe waucering minded.
- 9 Suffer afflictions, and d sorrow pe, and weepe: let pour laughter bee turned into mourning, and your toyce into heavynnes.
- 10 * Cast downe pour selues before the Lord, and he wil lift you up.
- 11 Speake not euil one of another, blesse then. Ye that speakeh euil of his brother, or hee that condemneth his brother, speakeh euil of the Lawe, & * condemneth the Lawe: and if thou condemnest the Lawe, thou art not an observer of the Lawe, but a iudge.
- 12 There is one f Lawgiver, which is able to saue, and to destroy. * Who art thou that iudget another man?
- 13 Go to now pe that say, To day or to morow we wil go into such a cite, and continue there a pere, and buy and sell, and get gaime,
- 14 And yet pe can not tel what shalbe to morow. For what is your life? It is euen a vapour that appeareth for a litle time, and afterwarde vanissheth away)
- 15 For that pe ought to say, * If the Lord wil, and, If we live, we wil doe this or that.
- 16 But now pe reioice in pour boastings: all such reioicing is euil.
- 17 Therefore, b to him y knoweth how to do wel, & doeth it not, to him it is sinne.

CHAP. V.

a He threateth the wicked rich men, 7 Exhorteth unto patience, 11 To beware of swearing, 12 And one to knowlege his faults to another, 20 And one to labour to bring another to the truth.

- 1 **G**o to nowe, pe rich men; weepe, and d howle for your miseries that shal come vpon you.
- 2 Pour riches are corrupt: and pour garments are moth eaten.
- 3 Pour golde and silver is cankered, and the rust of them shalbe a b witnesse against you, and shal eat poue flesh as it were fire. * Ye haue heaped vp treasure for the last dayes.
- 4 Behold, the hire of y labourers, which haue reaped pour feldees (which is of you kept backe by fraud) crieth, and the cries of them which haue reaped, are entred into the eares of the Lord of hostes.
- 5 Ye haue lined in pleasure on the earth,

- and in wantonnes, pe haue nourished pour hearts, as in a day of d slaughter, days of the sacrifices, or feasts when they vsed to banquet and feede more abundantly the other daies.
- 6 Ye haue condemned and haue killed the iust, and he hath not resisted you.
- 7 Be patient therefore, brethren, vnto the coming of the Lord. Beholde, the husbandman waiteth for the precious fruite of the earth, and hath long patience for it, until he receiue the * former, and the latter raine.
- 8 Be pe also patient therefore and settle pour hearts: for the coming of the Lord draweth nere.
- 9 f Grudge not one against another, blesse then, lest pe be condemned: behold, the iudge standeth before the doore.
- 10 Take, my brethren, the Prophets for an ensample of suffering aduercite, and of long patience, which haue spoken in the Name of the Lord.
- 11 Behold, we count them blessed which endure. Ye haue heard of the patience of Job, and haue knowen what end the Lord made. For the Lord is very pitiful and mercifull.
- 12 But before all things, my brethren, * sweare not, neither by heauen, nor by earth, nor by any other oye: but let your s pea, be pea, and your nay, nay, lest pe fall into * condemnation.
- 13 Is any among you afflicted? Let him pray. Is any merry? let him sing.
- 14 Is any sicke among you? let him call for the b Elders of the Church, and let them pray for him, & anoint him with * oyle in the k Name of the Lord.
- 15 And the prayer of faith shal saue the sicke, and the Lord shall raise him vp: and if he haue committed sinne, it shall be forgiven him.
- 16 Acknowledge y pour faultes one to another, and pray one for another, that pe may be healed: for the prayer of a righteous man availeth much, if it be ferient.
- 17 * Petrus was a man subiect to like passions as we are, and he prayed earnestly: that it might not raine, and it rained not on the earth for thier peeres and five moneths.
- 18 And he prayed agayne, and the heauen gaue raine, and the earth brought forth her fruite.
- 19 Brethren, if any of you hath erred from the truthy, and some man hath converted him,
- 20 Let him know that he which hath converted the sinner from going astray out of his way, shal saue a soule from death, and shal hide a multitude of sinnes.

e Which is whē the corneis sowne, and a litle before it is mowen, f Be not grieued nor aske vengeance. Mat. 5. 34. g That which must be affirmed, affirme it simply & without othe: likewise that which must be denied: by this he taketh not from y magistrate his authorie who may require an othe for the maintenance of justice, judgement, and truth. h Or, by poenise. h The gift of healing was the in the Church. Mor. 6. 13. i Which in those daies was a signe of y gift of healing, but now y gift being taken away, the signe is to no vse. k In calling on y name of y Lord. l Open y which grieueth you, that a remedie may be found: and this is commanded both for him that complaineth, and for him that heareth, that the one should shew his grief to y other. 1. King. 17. 11. cc. clvi. 48. 2. Luk. 4. 8

THE FIRST EPISTLE GENERAL of Peter.

THE ARGUMENT.

HE exhorteeth the faithfull to denie them selues, and to contemne the world, that being deliuered from all carnal affections and impediments, they may more speedily attaine to the heauenly kingdome of Christ, wherunto we are called by the grace of God reueiled to vs

in his Sonne, and saute alreadie receiued by faith, possessed by hope, and are therein confirmed by kolines of life. And to the intent this sayth should not faime, seeing Christ contented and reiected almost of the whole worlde, he declareth that this is nothing els but the accomplishing of the Scriptures which testifie that he should be the stumbling stone to the reprobate, and the sure foundation of saluation to the faythful: therefore he exhortheth them courageously to go forward, considering what they were, and to what dignitie God hath called them. After, he entreateth particular points, teaching subiects howe to obey their gouernours, and seruants their masters, and howe married folke ought to behaue them selues. And because it is appointed for all that are godly, to suffer persecutions, he sheweth them what good issue their afflictions shall haue, and contrariwise what punishment God reserveth for the wicked. Last of all he teacheth howe the ministers ought to behaue them selues, forbidding them to vsurpe authoritie ouer the Church: also that yong men ought to be modest, and apt to learne, and to endeth with an exhortation.

CHAP. I.

1 He sheweth that through the abundant mercie of God we are elct and regenerate to a liuely hope, 7 And howe sayth must be tried, 10 That the saluation in Christ is no newe, but a thing prophesied of olde, 13 He exhortheth them to a godly conuersation, forasmuch as they are nowe borne anew by the worde of God.

1 **E**ter an Apostle of Iesus Christe, to the strangers that dwell here & there through out Pontus, Galatia, Cappadocia, Asia and Bithynia,

2 Elct according to the foreknowledge of God the Father vnto sanctification of the spirit, through obedience and sprinkling of the blood of Iesus Christ: Grace & peace be multiplied vnto you.

3 Blessed be God euen the Father of our Lord Iesus Christ, which according to his abundant mercie hath begotten vs againe vnto a liuely hope by the resurrection of Iesus Christ from the dead,

4 To an inheritance immortall and vndefiled, and that fadeeth not away, reserved in heauen for you,

5 Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the last time:

6 Wherein ye reioyce, though nowe for a season (if neede require) ye are in heauynesse, through manifold tentations,

7 That the triall of your faith, being much more precious then gold that verifieth (though it bee tried with fire) might be found vnto your praise, and honour and glory, at the appearing of Iesus Christ:

8 Whom ye haue not seene, and yet loue him, in whom nowe, though ye see him not, yet doe you beleue, and reioyce with ioye vnspeakable and glorious,

9 Receiuing the end of your faith, euen the saluation of your soules.

10 Of the which saluation the Prophets haue inquired and searched, which prophesied of the grace that shoulde come vnto you,

11 Searching when or what time the Spirit which testified before of Christ which was in them, shoulde declare the sufferings that shoulde come vnto Christ,

and the glorie that shoulde folowe.

12 Vnto whom it was reuelled, that vnto thm selues, but vnto vs they shoulde minister the things which are nowe shewed vnto you by them which haue preached vnto you the Gospel by the holy Ghost sent down from heauen, the which things the Angels desire to beholde.

13 Wherefore, keepe by the lopnes of your minde: be sober, and trust perfectly in the grace that is brought vnto you, by the reuelation of Iesus Christ,

14 As obedient children, not fashioning your selues vnto the former lustes of your ignorance:

15 But as he which hath called you, is holy, so be ye holy in all maner of conuersion,

16 Because it is writen, Be ye holy, for I am holy.

17 And if ye call him Father, which with out respect of person wudgeth according to euery mans worke, passe the time of your dwelling here in feare,

18 Knowing that ye were not redeemed with corruptible things, as silver and gold, from your vaine conuersion, received by the traditions of the fathers,

19 But with his precious blood of Christ, as of a lambe vndefiled, and without spot.

20 Which was ordeined before foundation of the world, but was declared in the last times for your sakes,

21 Which by his meanes doe beleue in God that raised him from the dead, and gave him glory, that your faith and hope might be in God.

22 Seeing your soules are purified in obeying the truth through the spirit, to loue brotherly without faunting, loue one another with a pure heart fervently,

23 Being home aneue, not of mortall seede, but of immortall, by the worde of God, who kureth and endureth for ever.

24 For all flesh is as grasse, and all the glory of man is as the flower of grasse. The grasse withereth, and the flower falleth away.

25 But the worde of the Lord endureth for ever: and this is the word which is preached among you,

a Which were Iewes to whom he was appointed to be an Apostle.

b The free election of God is the efficient cause of our saluation, the material cause is Christs obedience, our effectual calling is formal cause, & the final cause is our sanctificatio.
Or, vnto obedience.
c To wit of Christ.

d For it is but dead and vaine hope which is without Christ.

e Therefore they ought to looke for no earthly kingdome of the Messias.

f At the day of iudgement.

g And neede doeth so require, when it pleaseth God to lay his crosse vpon his, to draw the from earthly things & make them partakers of his heauelic graces.

h At his second coming.

i Or, vnto the dead.

i Their ministrerie was more profitable to vs then to them:

k Prepare your selues to the Lord.

l Vntil his second coming.

m When you were in ignorance & knewe not Christ.

n Read Ezekiel

o Read Ezekiel

p When Christ appeared vnto the world, & when the Gospel was preached.

q Therefore we must renounce our former nature.

r Ista. 40. 6.

s reclus. 1. 4. 8.

t iam. 2. 20.

3 He exhorteth them to lay aside all vices, 4 Shewing that Christ is the foundation whereupon they build, 5 The excellent estate of Christians, 6 He prayeth them to abstaine from fleshly lusts, 13 To obey the rulers, 18 How seruants should behaue themselves toward their masters, 20 He exhorteth to suffer after the answaping of Christ.

Rom. 6. 4
ephe. 2. 20, 21, 22
1 Col. 3. 5.
1 bibe. 22. 1.
2 In this their
infancie & newe
comming to
Christ, he wil-
leth the to take
heede lest for y
pure milke, which
is the first
beginnings of
learning the sine-
cere worde, they
be not deceiued
by them which
chop and change
it, and giue poi-
son in steade
thereof.
Or, the milke of
vnderstanding
which is without
deceite.
Reuel. 1. 6.
1 Sa. 2. 5. 6.
rom. 9. 32.
B Meaning that
God hath ap-
pointed Christ
to be chiefe and
head of his
Church.
Psal. 118. 22.
mat. 21. 42.
act. 4. 11.
C The Priests,
Doctours & An-
cients of the
people.
1 I Sa. 4. 4.
rom. 6. 32.
d That is, parta-
kers of Chrises
Priesthode and
kingdome.
1 Xci. 1. 9. 6.
reuel. 1. 5. 6.
Or, gotten by
purchase.
Hofea. 2. 18.
rom. 9. 35.
Galat. 5. 26.
rom. 13. 1. 4.
Mat. 5. 16.
E Your good co-
operation shal be
as a preparatiue
against that day
that God shal
shew mercy vnto
them and turne
them. Rom. 13. 1. Or, publicke government.

1 Wherefore, * laying aside all ma-
liciousnes & all guile, and dis-
mulation, and enmie, and all es-
till speaking,
2 As newe bozne babes desire the * sin-
cere milke of the woide, that pee maye
grow therelp,
3 As in be that pee haue tasted how boun-
tiful the Lord is.
4 To whome pee come as vnto a litting
stone disallowd of men, but chosen of
God and precious.
5 And pee as liuely stones, be made a spir-
itual house, and holy * Priesthoode to
offer by spirittual sacrifices acceptable
to God by Iesus Christ.
6 Wherefore it is contempnd in the
Scripture, * Behold, I put in b Zion a
chiefe corner stone, elect and precious: &
and he that beleueth therein, shall not
be ashamed.
7 Vnto pou therfore which beleue, it is
precious, but vnto them which be dis-
obedient, the stone which the * builders
disallowd, the same is made the heade
of the corner,
8 And a * stone to stumble at, & a rocke
of offence, euen to them which stumble
at the woide being disobedient, vnto the
which thing they were euen oydined.
9 But pee are a chosen generation, a d'roy-
all * Priesthood, an holy nation, a * pe-
culiar people, that pee should shew forth
the vertues of him that hath called pou
out of darkenesse into his maruelous
light,
10 * Which in tyme past were not a peo-
ple, yet are now d' people of God: which
in tyme past were not vnder mercie, but
now haue obtayned mercie.
11 Dearly beloued, I beseeche pou, as
strangers and pilgrims, * absteyne
from fleshly lustes, which fight agaynst
the soule,
12 * And haue pour conuersation honest
among the Gentiles, that they which
speake euil of pou as of euil doers, may
by your * good workes which they shall
see, glorifie God in the day of the visi-
tation,
13 * Submit your selues vnto all * maner
ordinnance of man for the Lordes sake,
whether it bee vnto the king, as vnto
the superiour,
14 O! vnto gouernours, as vnto them
that are sent of him, for the punishment
of euil doers, and for the praise of them
that do well,

15 For so is the will of God, that by wel
domyng pe maye put to silence the igno-
rance of the foolish men,
16 As free, and not as hauing the libertie
for a cloke of malitiousnes, but as the
seruants of God,
17 Honour all men: * lone f' brotherly fcs Chap. 1. 18.
lowly: feare God: honour the king, rom. 13. 1. 0.
18 * Seruantes, be subiect to your mas-
ters with all feare, not onely to the
good and courteous, but also to the
froward, which acknow-
ledge one selfe
Father in heauē,
19 * For this is thanke worthy, if a man
for b' conscience towarde God endure
griefe suffering wrongfully.
20 For whiche praise is it, if when pee bee
buffeted for your faultes, pee take it pa-
ciently? but and if when pee do well, pee
suffer wrong and take it patiently, this
is acceptable to God,
21 For herunto pee are called: for Christ
also suffered for vs, leauing vs an ex-
ample that pee should follow his steyes.
22 * Who did no sinne, neither was there
guile found in his mouth.
23 Who when he was reuiled, & teiuled
not againe: when he suffered, he threat-
ned not, but committed it to him that
iudgeth righteously.
24 * Who his owne selfe bare our sinnes
in his bodie on the tree, that we being
deliuered fro sinne, should liue in righte-
ousnesse: by whose stripes pee were
healed.
25 For pee were as sheepe going astray:
but are now returned vnto the shep-
herd and bishop of your soules.

C H A P. III.

1 Howe wises ought to order themselves towarde
their husbandes, 3 And in their apparell, 7 The
dutie of men towarde their wises, 8 He ex-
horteth all men to vnitie and loue, 14 And paci-
ently to suffer trouble by the example and benefite
of Christ.
1 Likewise * let the wises bee subiect
to their husbandes, that euen they
which obey not the woide, maye
without the woide be wonne by the co-
uersation of the wises,
2 While they beholde pour pure conuersa-
tion, which is with feare,
3 * Whose apparelling let it not be out-
warde, as with biopped heare, and
golde put about, or in putting on of ap-
parell, Gen. 18. 12.
Or, master.
4 But let the hid man of the heart bee a
vncorrupt, with a meeke and quiet spi-
rit, which is before God a thing much
to be desired.
5 For euen after this maner in tyme past
did the holy women, which trusted in
God, trust themselves, and were subiect
to their husbandes, b By neither kee-
ping their feet
straite, nor in gi-
uing them too
much libertie.
6 As Sara obeyed Abraham, and * call-
ing him * Hy: whose daughters pee are,
whyles pee do well, not being * afraid of
any terrors, c Taking care,
7 Likewise pee husbandes, dwell with
them as men of b' knowledge, & giuing
and prouiding honour for her.

Man ought to love his wife, because they leade their life together, also for that she is the weaker vessel, but chiefly because that God hath made them as it were fellow beires together of life everlasting.

e For they can not pray when they are at dissolution.

Pro. 17. 1. & 20. 32. mat. 5. 39. rom. 1. 27. 1. thess. 5. 15.

f God hath made vs when we were his enemies, heires of his kingdome, & shall not be for gine our brethre a small fault?

Psalms. 134. 13. I sa. 15.

g To take vengeance on him.

Mat. 5. 10.

h That is, when they thinke to make you afraid by their threatenings.

I sa. 5. 7.

i Gue him praise and depend on him.

Chap. 1. 12. Rom. 1. 6. hebr. 9. 15. 28.

k By the power of God.

l Christ being from the beginning head & gouernour of his Church, came in the dayes of Noe, not in bodie, which then he had not, but in spirit, & preached by the mouth of Noe for the space of 120. yeeres to the disobedient, which would not repent, and therefore are now in prison referred to the last iudgement. *Gene. 6. 14. mat. 14. 28. luke. 17. 56.* * Or, persons. * Or, the taking to witness of a good conscience. *Heb. 13.*

honour vnto the woman, as vnto the weaker vessel, enen as they which are heires together of the grace of life, that your prayers be not interrupted.

8 Finally, bee pee all of one minde : one suffer with another : loue as brethren : be pitiful : be courteous,

9 * Not rending euil for euil, neither rebuke for rebuke: but contrariwise blefse, knowing that pee are therein called, that ye should be heires of blessing.

10 * For if any man long after life, and to see good dapes, let him reframe his tongue from euil, and his lippes that they speake not guile.

11 * Let him eschew euil and do good : let him seeke peace, and follow after it.

12 For the eyes of the Lorde are ouer the righteous, and his cares are open vnto their prayers : and the face of the Lorde is vpon them that do euil.

13 And who is it that will harme you, if ye follow that which is good ?

14 * Notwithstanding blessed are ye, if ye suffer for righteousnes sake. Yea, beare not their feare, neither be troubled.

15 * But sanctifie the Lorde God in your hearts : and be ready alwayes to giue an answer to euerie man that asketh you a reason of the hope that is in you,

16 * And that with meekenes & reuerence, hauing a good conscience, that when they speake euil of you as of euil doers, they may bee ashamed, which blame you your good conseruation in Christ.

17 For it is better (if the will of God be so) that ye suffer for well doing, then for euil doing.

18 * For Christ also hath once suffered for finnes, the will for the vniust, that he might bring vs to God, and was put to death concerning the flesh, but was quickened in the spirit.

19 Wt the which he also wet & preached vnto the spirits that are in prison.

20 Which were in time passed disobedient, when once the long suffering of God abode in the dapes of * Noe, while the arke was preparing, wherein few, that is, eight * soules were saued in the water.

21 To the which also the figure that now saith vs, enen Baptisme agreeth (not the putting away of * flesh of the flesh, but in * that a good conscience maketh request to God) by the resurrection of Iesus Christ,

22 Which is * at the right hand of God, gone into heauen, to whome the Angels, and Powers, and might are subject.

23 He which would not repent, and therefore are now in prison referred to the last iudgement. *Gene. 6. 14. mat. 14. 28. luke. 17. 56.* * Or, persons. * Or, the taking to witness of a good conscience. *Heb. 13.*

CHAP. IIII.

1 He exhorteth men to cease from sinne, 2 To spend no more time in vice, 3 To bee sober and apt to pray, 4 To loue eue others, 5 To be patient

cient in trouble, 6 To beware that no mansuffer as an euil doer, 7 As a Christian man, and so not to be ashamed.

1 **F**orthmuch then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same mind, which is that hee which hath suffered in the flesh, hath ceased from sinne,

2 That he henceforward shoulde liue (as much time as remaineth in the * flesh) not after the lusts of men, but after the will of God.

3 * For it is sufficient for vs that we haue spent the time past of the life, after the lust of the Gentiles, walking in wantonnesse, lusses, drunkennesse, in gluttonie, drinkings, and in abominable idolarries.

4 Wherein it seemeth to them strange, that ye runne not with them vnto the same excele of riot: therefore speake the euil of you.

5 Which shall giue accounts to him, that is ready to iudge quicke and dead.

6 For vnto this purpose was the Gospel preached also vnto the * dead, that they might be eodenned, acoring to men, in the flesh, but might liue acording to God, in the spirit.

7 Now the end of all things is at hand. Be ye therefore sober, and watching in prayer.

8 But about all things haue seruent loue among you : * For * loue conereth the multitude of finnes.

9 * Bee pee herberous one to another, without grudging.

10 * Let euery man as he hath receued the gift, minister the same one to another, as good dispensers of the manifold grace of God.

11 If any man speake, let him talke as the wordes of God. If any man minister, let him do it as of the abilitie which God ministrith, that God in all things may be glorified through Iesus Christ, to whome is praple and dominion for euer, and ener, Amen.

12 Dearly beloved, thinke it not strange concerning the fire trial, which is among you to proue you, as though some strange thing were come vnto you.

13 But reioice, in asmuch as ye are partakers of Christs sufferings, that when his glorie shall appeare, ye may be glad and reioyce.

14 * If ye be rapied byon for the name of Christ, blessed are ye: for the spirit of glorie, and of God resteth vpon you: which on their part is euil spoken of: but on your part is glorified.

15 But let none of you suffer as a murderer, or as a thiefe, or an euil doer, or as a buisie body in other mens matters.

16 But if any man suffer as a Christian, let him not be ashamed: but let him glorifie God in this behalf.

17 For the time is come, that iudgement must be giuen at * the house of God. If it first begin at vs, what shall the ende be

a Our sanctification standeth in two pointes, in dying to sinne, and liuing to God.

1 Or, body. Ephes. 1. 7. 22.

b Although the wicked thinke this Gospel new and vexe you that embrace it: yet, hath it bene preached to the of time past, which now are dead, to the intent that they might haue bene condemned, or dead to sinne in the fleshe, & also might haue lined to God in the Spirit, which two are the effect of the Gospel.

Pro. 10. 12.

c As hate moueth vs to reproche our brother when he offendeth vs: so loue hideth and pardoneth the faults which he committeth against vs, though they be neuer so many.

Rom. 12. 13. hebr. 13. 2. Rom. 12. 6. phil. 2. 14. Mat. 5. 10.

d That is, by the infidels.

1 Or, punishment. Iere. 25. 29. luke. 2. 31.

of them which obey not the Gospell of God:

- 18 * And if the righteous scarcely be saved, where shall the ungodly and the sinner appeare?
- 19 Wherefore let them that suffer according to the will of God, commit their soules to him in well doing, as unto a faithfull Creator.

CHAP. V.

The doctrine of Pastours is to feede the flocke of Christ, and what reward they shall have if they be diligent. 3 He exhorteth young persons to submit them selves to the Elders, 8 To be sober, & to watch that they may resist the enemy.

- 1 The elders which are among you, I beseech which am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed,
- 2 Feede the flocke of God, which I beseech you to care for, in that ye are not by constraint, but willingly: not for filthy lucre, but of a ready minde:
- 3 Not as though ye were Lordes ouer Gods heritage, but that ye may be ensamples to the flocke.
- 4 And when the chiefe shepheard shall appeare, ye shall receive an incorruptible crowne of glory.
- 5 Likewise ye younger, submit your selves unto the elders, & submit your selves euery man, one to another:

Prout. 2. 27, 28.
 e As concerning this life where he is punished.

By elders he vnderstandeth all them which preache, teache, or minister in the Church.
**Or, Christ.*
**Or, which is committed vnto you, or as muche as in you lieth.*

- * decke your selues inwardly in lowliness of minde: for God * reuēteth the proude, & giveth grace to the humble.
- 6 Humble your selues therefore vnder the mightie hand of God, that he may exalt you in due tyme,
- 7 Cast all your care on him: for he careth for you.
- 8 Be sober and watch: for your adversary the deuill as a roaring lyon walketh about, seeking whome he may deuoure:

Rom. 12. 10.
1am. 4. 6.
1am. 4. 10.
Tsal. 55. 22.
wisd. 12. 13.
mat. 6. 25.
luke. 12. 22.
luke. 22. 31.

- 9 Whome resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren which are in the worlde.
- 10 And the God of all grace, which hath called vs vnto his eternal glory by Christ Iesus, after that ye haue suffered a litle, make you perfect, confirme, strengthen and stablish you.
- 11 To him be glorie and dominion for euer and euer. Amen.
- 12 By Siluanus a faithfull brother vnto you, as I suppose, haue I written briefly, exhorting and testifying howe that this is the true grace of God, wherein ye stand.
- 13 The Church that is at Babylon elected together with you, salutech you, & Marcus my sonne.
- 14 Greet ye one another with the * kisse of loue. Peace be with you all which are in Christ Iesus. Amen.

b Nothing cometh vnto vs, which we see not to appertaine to the rest of Chrites members: & therefore we ought not to refuse that condition which is common to al the Saints.

c Which was a famous citie in Assyria, where Peter then was the Apostle of the circumcision.

Rom. 16. 16.
1. cor. 16. 20.
2. cor. 13. 12.

THE SECOND EPISTLE
generall of Peter.

THE ARGVMENT.

The effect of the Apostle here is to exhort them which haue once professed the true faith of Christ, to stand to the same euen to the last breath: also that God by his effectuall grace towards men, moueth them to holines of life, in punishing the hypocrites which abuse his Name, and in increasing his giftes in the godly: wherefore by godly life, he being nowe almost at deathes doore, exhorteth them to approue their vocation, not setting their affections on worldly things (as he had oft written vnto them) but lifting their eyes toward heauen, as they be taught by the Gospell, wherof he is a cleare witnes, chiefly in that he heard with his owne eares that Christ was proclaimed from heauen to be the sonne of God, as likewise the Prophets testified. And lest they should promys to themselves quietnes by professing the Gospell, he warneth the both of troubles which they should sustaine by the false teachers, and also by the mockers and contemners of religion, whose maners and trade he liuely setteth forth as in a table: aduertising the faithfull not onely to waite diligently for Christ, but also to behold presently the day of his coming, and to preserue themselves vnspotted against the same.

CHAP. I.

Forasmuch as the power of God hath giuen vnto vs all things pertaining vnto life, he exhorteth them to see the corruption of worldly lusts, 10 To make their calling sure with good works, and fruites of faith, 14 He maketh mention of his owne death, 17 Declaring the Lord Iesus to be the true sonne of God, as he himselfe had scene vpon the mount.

I Simon Peter a seruaunt & an Apostle of Iesus Christ, to you which haue obtained like precious faith with vs by the righte



a In that he declared himselfe iust and faithfull in accomplishing his promes by Christ.

- ouines of our God and Sauiour Iesus Christ:
- 2 Grace and peace be multiplied to you, by the knowledge of God and of Iesus our Lord,
- 3 According as his godly power hath giuen vnto vs all things that pertaine vnto life and godlines, through the knowledge of him that hath called vs vnto glory and vertue.
- 4 Whereby most great, and precious promittes are giuen vnto vs, that by them ye should be partakers of the Father, who calleth vs in the Sonne.

b He speaketh of Christ as he is God and Sauiour.

c That is, salutation.

d The summe of our saluation & religion is to be led by Christ to godly

e We are made partakers of the diuine nature, in that we see the corruption of the world: or as Paul writeth, are dead to sinne and are not in flesh.

f Godly manners.

g The Greeke words significth him, that naturally cannot see, except he holdeth neere his eyes. So Peter calleth such as cannot see heauenly things which are farre of, purblind, or sandblinde. h Albeit it be sure in it self forasmuch as God cannot change: yet we must confirme it in our selues, by the fruites of the Spirit, knowing that the purpose of God electeth, calleth, sanctifieth, and iustifieth vs. i For God will euer vpholde you. k In this bodie, 2. Cor. 5. 3, 4. Iohn. 21. 18. 1. Cor. 17. 2. 1. Or, sophisticall and craftie. Mat. 17. 5. l For by Christs presence it was for the time holy. m That is, the doctrine of the Prophets. n A persister knowledge then vnder the Law. o Meaning, Christ the sunne of iustice, by his Gospel. 2. Tim. 3. 15. p Cometh not of men. q Or, interpretation

* godly nature, in that ye see the corruption, which is in the world through lust.

Therefore giue eue al diligence thereunto: tope moreouer beuie in your faith: and with vertue, knowledge: and with knowledge, temperance: & with temperance, patience: and with patience, godlines:

And with godlines, brotherly kindness: and with brotherly kindness, loue.

For if these things be among you, and abound, they will make you that ye neither shall be poble, nor vnfruitfull in the knowledge of our Lorde Iesus Christ.

For he that hath not these things, is blinde, and s cannot see farre of, and hath forgotten that he was purged from his olde finnes.

Wherefore, brethren, giue rather diligence to make your calling and election sure: for if ye doe these things, ye shall neuer fail.

For by this meanes an entering shall be ministred vnto you abundantly into the everlasting kingdome of our Lorde and Sauiour Iesus Christ.

Wherefore, I will not be negligent to put you alwayes in remembrance of these things, though that ye haue knowledge, and be stablished in the present truth.

For I thinke it meete as long as I am in this tabernacle, to stirre you by putting you in remembrance.

Seeing I knowe that the time is at hand that I must lay downe this my tabernacle, such as our Lorde Iesus Christ hath shewed me.

I will endeavour therefore alwayes, that ye also may be able to haue remembrance of these things after my departing.

For we followed not * * deceivable fables when we opened vnto you the power, and coming of our Lorde Iesus Christ, but with our eyes we sawe his maiestie:

For he receiued of God the Father honour and glorie, when there came such a voyce to him from the excellent glory, * This is my beloued Sonne, in whome I am well pleased.

And this voyce we heard when it came from heauen, being with him in the holp mount.

We haue also a most sure word of the Prophets, to the which ye do well that ye take heede, as vnto a light that shineth in a darke place, vntil the day dawne, and the day stare atis in your heartes.

* So that ye first know this, that no prophetic in the Scripture is of any vaine motion.

For the prophetic came not in olde time by the will of man: but holy men of God spake as they were moued by the holy Ghost.

He prophesieth of false teachers, and sheweth their punishment.

But there were false prophets also among the people, euen as there shall be false teachers among you: which privately shall bring in damnable heresies, euen deuying the Lorde, that hath bought them, and bying vpon them selues swift damnation.

And many shall followe their damnable wayes, by whome the way of truth shall be euill spoken of.

And through conuenticulosity shall they which fained wordes make merchandise of you, whose iudgement long as gone is not farre of, and their damnation sleepeth not.

For if God spared not the Angels, that had sinned, but cast them downe into hell, & deliuered them into chaines of darkness, to be kept vnto dānation:

Neither hath spared the olde world, but laud * Noe the eight person a preacher of righteousness, and brought in the flood by the word of the vngodly,

And * turned the cities of Sodom & Gomorrah into ashes, condemned the same, and ouerthrew them, and made them an ensample vnto them that after should liue vngodly,

* And deliuered iust Loth bered to the vncleane conueration of the wicked. (For he being righteous, & dwelling among them, in seeing and hearing, bered his righteous soule from day to day with their vnlawful deedes.)

The Lorde knoweth to deliuer the godly out of temptation, and to reserue the vniust vnto the day of iudgement to be punished:

And chiefly them that walke after the flesh, in the lust of vncleannes, and despite the government, which are presumptuous, and stand in their owne conceit, and feare not to speake euill of them that are in dignitie.

Where as Angels which are greater both in power and might, giue not railing iudgement against them before the Lorde.

But these, as brute beastes, led with sensualitye and made to be taken, and destroyed, speake euill of those things which they knowe not, and shall perishe through their owne corruption.

And shall receiue the wages of vnrightheousnesse, as they which count it pleasure to liue deliciouly for a season. Spottes they are and blotches, delisting them selues in their deceivings, in feasting with you,

Hauing eyes full of adulterie, and that can not cease to sinne, breguiling vnstable soules: they haue heartes exercised in conuenticulosity, curst children,

Which forsaking the right way, haue gone astray, following the way of Balaam, the sonne of Bofor, which loosed the wages of vnrightheousnesse.

Act. 20. 29. 1. Tim. 4. 1. Iude. 4. and 18.

Or, insolent and wanton.

a This is euidently seene in the Pope and his Priestes, which by lyes and flatteries sell mens soules, so that it is certaine that he is not the successour of Simo Peter, but of Simon Magus.

Iob. 4. 18. Iude. 5.

Gen. 7. 1. Gen. 19. 24, 25. Gen. 19. 10.

1. K. Ing. 22. 22. Iob. 1. 12.

b Albeit the Angels condēne the vices and iniquitie of wicked magistrates, yet they blame not the authoritie and power which is giuen them of God.

c As beastes without reason or wit followe whiche nature leadech them: so these wicked men desirue of the Spirit of God, only seeke to fulfill their sensualitye, and as they are vessels made to destruction, & appointed to this iudgement, so they fall into the snares of Satan to their destruction.

d For in your holy feasts they sit as members of the Church, whereas in deed they be but spots, and so deceiue you, reade Iude. 12.

Nom. 22. 23. Iude. 23.

16 **W**ut he was rebuked for his iniquitie: for the same alle speaking with mans voice, forbadeth the foolishnes of the Idospere.

17 *** These** are welles without water, and *** cloudes** caried about with a tempest, to whom the blacke darkenes is referred for ever.

18 **F**or in speaking swelling words of vanitie, they beguile with wantonnes though the lustes of the fleshe them that were cleane escaped from them which are waypped in error.

19 **P**romising vnto them libertie, and are them selues the *** seruants** of conuuptio: for of whomsoever a man is overcome, enen vnto the same is he in bondage.

20 *** For** if they, after they haue escaped from the filthines of the world, through the *** knowledge** of the Loide, and of the Saviour Iesus Christ, are yet tangled againe therein, and overcome, the latter end is worse with them then the beginning.

21 **F**or it had bene better for them, not to haue knowne the way of righteousnes, then after they haue knowne it, so turne from the holp *** commandement** giuen vnto them.

22 **B**ut it is come vnto them, according to the true prouerbe, *** The dogge is returned to his owne vomit: and, The sow that was washed, to the wallows in the imper.**

CHAP. III.

¶ He sheweth the impietie of them which mocke at Gods promises. 7 After what sorte the ende of the world shall be. 8 That they prepare themselves therunto. 16 VVho they are which abuse the writings of S. Paul, and thereof of the Scriptures, 18 Concluding with eternall thanks to Christ Iesus.

1 **T**his seconde Epistle I now write vnto you, beloued, wherewith *** I stirre** vp, and warne your pure mindes,

2 **T**o call to remembrance the words, which were told before of the holp Prophets, & also the *** commandement** of vs the Apostles of the Loide and Saviour.

3 *** This** first vnderstand, that there shall come in the last daies, mockers, which will walke after their lustes,

4 **And** say, **Where** is the promise of his coming? for since the fathers died, all things continue alike from the beginning of the creation.

5 **F**or this they *** willingly** knowe not, that the heauens were of olde, and the

earth that was of the water and by the water, by the word of God.

6 **Wherefore** *** the world** that then was, perished, ouerfloued with the water.

7 **But** the heauens and earth, which are now, are kept by the same word in store, and reserved vnto fire aganist the daye of iudgement, and of the destruction of vngodly men.

8 **Dearely** beloued, be not ignorant of this one thing, that one day is with *** the Loide,** *** as a thousand** yeres, and a thousande yeres, as our day.

9 **The Loide** is not slacke concerning his promise (as some men count slacknes) but is patient toward vs, and *** would haue** no man to perish, but would all men to come to repentance.

10 *** But** the day of the Loide will come as a thief in the night, in the which the heauens shall passe away with a noise, and the elements shall melt with heat, and the earth with the workes, that are therein, shall be burnt vp.

11 **Seeing** therefore that all these things must be dissolved, what manner persons ought ye to be in holy conuersion & goodnes,

12 **Looking** for, and hastning vnto the coming of *** the day** of God, by the which the heauens being on fire, shall be dissolved, and the elements shall melt with heat,

13 **But** we looke for *** newe** heauens, and a new earth, according to his promise, wherem dwelleth righteousness.

14 **Wherefore,** beloued, seeing that ye may be found of him in *** peace,** with our spot and blameles,

15 *** And** suppose that *** long** suffering of our Loide is saluation, enen as our beloued brother Paul according to *** his** witness done giuen vnto him wrote to *** you,**

16 **As** one, that in all his Epistles speaketh of these things: among the which some things are hard to be vnderstand, which they that are vlearned and vnstable, *** peruert,** as they do also other Scriptures vnto their own destruction.

17 **¶** Therefore beloued, seeing ye knowe these things before, beware, least ye be also plucked away with the errorre of the wicked, and fall from your owne stedfastnes.

18 **¶** **But** grow in grace, and in the knowledge of our Loide and Saviour Iesus Christ: to him be glorie both now and for evermore, Amen.

c As touching the beauty thereof, and things which were therein, except them which were in the Arke.

1. Pet. 3. 11.

¶ He speaketh not here of the secret and eternal counsell of God, wherby he electeth whome it pleaseth him, but of the preaching of the Gospel whereby all are called and bidden to the banquet,

Mat. 24. 14. 1. thess. 5. 2. 1. Cor. 3. 3. & 16. 15. 1. Sa. 65. 17. and 66. 22.

reuel. 21. 1.

e In quiet conscience.

Rem. 2. 4.

f Albeit his epistles were written to peculiar Churches, yet they containe a general doctrine apperueyning to all men.

g As no man couldmesth the brightness of the Sunne because his eye is not able to susteine the clearenesse thereof: so the hardnes which we cannot somewhat copasse or perfectly vnderstande in the Scriptures, ought not to take away from vs the vse of the Scriptures.

Or, writt.

1. Iude 12.
e They haue some appearance outwardly, but within they are drie and barren, or at most they cause but a tempest.

1. Iohn. 8. 34. rom. 6. 20.

1. Marth. 12. 45. hebr. 6. 4, 5, 6. and 10. 26, 27.
f Which cometh by hearing the Gospel preached.

Or, doctrine.

1. Prov. 26. 11.

a For we fall quickly asleepe and forget that which we are taught.
1. Tim. 4. 1. 2. Tim. 3. 1. 1. Iude. 18.

b He meaneth them which had once professed Christian religion, but became afterward conuincers & mockers, as Epicurians & Atheists.

THE FIRST EPISTLE GENERAL

of Iohn.

THE ARGUMENT.

After that S. Iohn had sufficiently declared, how that our whole saluation doth consist onely in Christ, lest that any man should thereby take a boldnes to sinne, he sheweth that no man can beleue in Christ, vnlesse he doth endeavour him self to keepe his commandementes, which thing being done, he exhortheth them to beware of false prophets, whom he calleth Antichrists, and to trie the spirites, Last of all he doth earnestly exhort the vnto brotherly loue, and to beware of deceiuers.

1 True witness of the everlasting words of God. 7
The blood of Christ is the purgation of sinne. 10
No man is without sinne.



2 **M**hat which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life,
(For the life appeared, and we have seen it, and bare witness, and shew unto you the eternal life, which was with the Father, and appeared unto vs)

3 That, I say, which we have seen and heard, declare we unto you, that we may also have fellowship with vs, and that our fellowship also may be with the Father, and with his sonne Jesus Christ.

4 And these things write we unto you, that your ioye may be full.

5 This then is the message, which we have heard of him, & declare vnto you, that God is light, and in him is no darkness.

6 If we say that we have fellowship with him, and walke in darkness, we lie, and do not truely:

7 But if we walke in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Sonne cleaseth vs from all sinne.

8 * If we say that we have no sinne, we deceiue our selues, and truely is not in vs.

9 If we acknowledge our sinnes, he is faithful and iust, to forgive vs our sinnes, and to cleanse vs from all unrighteousnes.

10 If we saye we haue not sinned, we make him a liar, and his worde is not in vs.

11 If we be not ashamed, earnestly and openly to acknowledge our selues before God to be sinners. * Or, doctrine.

C H A P. II.

1 Christ is our Advocate. 10 Of true loue, and how it is tried. 18 To beware of Antichrist.

1 **M** babes, these things write I vnto you, that ye sinne not: and if any man sinne, we haue an Advocate with the Father, Jesus Christ, the Iust.

2 And hee is the reconciliation for our sinnes; and not for ours onely, but also for the sinnes of the whole world.

3 And hereby wee are sure that wee knowe him, if we keepe his commandments.

4 He that saith, I knowe him, and keepeth not his commandments, is a liar, and the truely is not in him.

5 But he that keepeth his worde, in him is the loue of God perfect in deede: hereby we knowe that we are in him.
6 He that saith hee remaineth in him, ought euen to walke, as hee hath ye walke.

7 Betwixen, I write no newe commandment vnto you: but an olde commandment, which ye haue had from the beginning: the olde commandment is the word, which ye haue heard from the beginning.

8 Again, a newe commandment I write vnto you, that which is true in him, and also in you: for the darkness is past, and the true light nowe shineth.

9 He that saith that he is in the light, & hateth his brother, is in darkness vntil this time.

10 * He that loneth his brother, abideth in the light, and there is none occasion of enuill him.

11 But he that hateth his brother, is in darkness, and walketh in darkness, & knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 A little children, I write vnto you, because your sinnes are forgiven you for his sakes sake.

13 I write vnto you, fathers, because ye haue knowne him that is from the beginning. I write vnto you, yong men, because ye haue overcome the wicked.

14 I write vnto you, babes, because ye haue knowne the Father. I haue written vnto you, fathers, because ye haue knowne him, that is from the beginning. I haue written vnto you, yong men, because ye are strong, & the worde of God abideth in you, & ye haue overcome the wicked.

15 Loue not the world, neither things that are in the world. If any man loue the world, the loue of the father is not in him.

16 For all that is in the world (as the lust of the flesh, the lust of the eyes, & the pride of life) is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that fulfillth the will of God, abideth euer.

18 Babes, it is the last time, and as ye haue heard that Antichrist shall come, euen now are there many Antichrists: whereby wee knowe that it is the last time.

19 They went out from vs, but they were not of vs: for if they had bene of vs, they would haue continued with vs. But this cometh to passe, that it might appere, that they are not all of vs.

20 But ye haue an oportunitye from him, that is Holy, and ye haue knowne all things.

21 I haue not writt vnto you, because ye knowe not the truely: but because ye knowe it, and that no lie is of the truely.

d Whereby hee loueth God: so that to loue God is to obey his worde.
* Or, doctrine.

e Why the Law was giuen.
f Loue thy neighbour as thy selfe, is the olde commandment taught in the Law: but when Christe saith, So loue one another as I haue loued you, he giueth a new commandment only as touching the forme, but not as touching the nature or substance of the precept.

g He nameth all the faythfull children, as he being their spiritual Father, attributing to old men knowledge of great things, to yong men strength, to children obedience and reuerence to their gouernours.

h For Christes sake.

i As it is aduersarie to God.

k To liue in pleasure.

l Wantonnesse, m Ambition and pride.

n Which seemed to haue bene of our number, because for a time they occupied a place in the Church.

o The grace of the holy Ghost.

p Which is Christ.

q In this Epistle which I nowe write vnto you.

a That is, Christ God eternal.
b That is, Christ being man.
c Which giueth life and had it in himselfe, Ioh. 1. 4
d Before all beginning.
e The effect of the Gospel is, that we al being ioyned together in Christ by faith, should be the sonnes of God.
Ioh. 1. 12.
f The fruits of our fayth mult declare whether we be ioyned in God or no: for God being the verie punie and light, will not haue fellowship with the which lye in sinne and darkness.
g In an euil conscience, & without the feare of God.
h That is, Christ with vs, and we with our selues.
Ioh. 1. 7. 14.
i. pet. 1. 19.
I. Ioh. 1. 5.
I. I. Ioh. 1. 8. 10.
I. I. Ioh. 1. 6. 3.
I. I. Ioh. 1. 20. 9.
I. I. Ioh. 1. 22. i If we be not ashamed, earnestly and openly to acknowledge our selues before God to be sinners. * Or, doctrine.

r He that taketh away or diminisheth either of the natures in Christ, or he that confoundeth or separateth them, els he that putteth not difference betwene the person of the Sonne, and also he that beleeueth not to haue remission of finnes by his onely sacrifice, denieth Christ to be euer true Messias, f Then the infidels worship not the true God. ¶ But he þ̄ confesseth þ̄ Sõne, hath also the Father, e Christ communicateth him self vnto you, & teacheth you by the holy Ghost he meaneth the

- 22 Who is a liar, but he that denieth that Iesus is ^o Christ: the same is the Antichrist that denieth the Father and the Sonne.
- 23 Who soeuer denieth the Sonne, the same ^h hath not the Father ¶.
- 24 Let therefore abide in you that same which ye haue heard from the beginning. If that which ye haue heard frõ the beginning, shall remaine in you, ye also shall continue in the Sonne, & in the Father.
- 25 And this is the promise that he hath promised vs, euen eternall life.
- 26 These things haue I writen vnto you, cõcerning them that deceiue you.
- 27 But the anointing which ye receiued of him, dwelleth in you: & ye neede not that any man teach you: but as the same ^o Anointing teacheth you of all things, & it is true, and is not lying, and as it taught you, ye shall abide ^o in him.
- 28 And now, ^o little children, abide in him, that when he shall appeare, we may be bolde, and not be alhamed before him at his coming.
- 29 If ye knowe that he is righteous, knowe ye that he which doeth righteous ouer, is boine of him,

& his ministers. ^o Or, in Christ. u By this name whole Church of Christ in general. C H A P. III.

The singular loue of God towards vs, 7 And howe we againe ought to loue one another.

- 1 **B**ehold, what loue the Father hath shewed on vs, that we should be ^o called the sonnes of God: for this cause the worlde knoweth you not, because it knoweth not him.
- 2 Dearly beloued, nowe are we the sonnes of God, but yet it doeth not appeare vnto what he shall be: and we know that when ^h he shall appeare, we shall be like him: for we shall see him as he is pure.
- 3 And euery man that hath this hope in him, purgeth him selfe, euen as he is pure.
- 4 Who soeuer ^o committeth sinne, transgresseth also the Lawe: for sinne is the transgression of the Lawe.
- 5 And ye knowe that he appeared that he might ^o take away our finnes, and in him is no sinne.
- 6 Who soeuer abideth in him, sinneth not: who soeuer sinneth, hath not seene him, neither hath knowen him.
- 7 Little children, let no man deceiue you: he that doeth righteousness, is righteous, as he is righteous.
- 8 He that ^o committeth sinne, is of the deuil: for the deuil sinneth from the beginning: for this purpose appeared the Sonne of God, that he might loose the workes of the deuil.
- 9 Who soeuer is boine of God, sinneth not: for his ^o seede remaineth in him, neither can he ^o sinne, because he is boine of God.

a Being made of sonnes of God in Christ, hec sheweth what qualities we must haue to be discerned from bastards, b That is, Christ, c As the members and head are, which make one perfect body d That is, in whome sinne doth reigne, so þ̄ he seeketh not to be sanctified. *I. i. 33. 43. 2. pet. 2. 12. Iohn. 1. 8.* c As appeared by Adam. f Which is, the holy Ghost. g He cannot be vnder the power of sinne, because the Spirit of God correcteth his euil and corrupt affections.

- 10 In this are ^o children of God knowne, & the children of the deuil: who soeuer doeth not righteousness, is not of God, neither he ^h loveth not his brother.
- 11 For this is the message, that ye heard from the beginning, that ^o we should loue one another.
- 12 Not as ^o Cain which was of the wicked, and slew his brother: wherefore slewe he him? because his owne workes were euil, & his brothers good.
- 13 Sparrele nor, in þ̄ brethren, though the world hat you.
- 14 We knowe that we are translated from death vnto life, because we ^o loue the brethren: ^o he that loveth not his brother, abideth in death.
- 15 Who soeuer hateth his brother, is a manslayer: and ye knowe that no manslayer hath eternall life abiding in him.
- 16 ^o Hereby haue we perceiued loue, that he laped downe his life for vs: therefore we ought also to lay downe our liues for the brethren.
- 17 ^o And who soeuer hath this worldes good, and seeth his brother haue neede, and shutteth by his compassion from him, howe dwelleth the loue of God in him?
- 18 ^o Little children, let vs not loue in word, neither in tongue onely, but in ^o deede and in truth.
- 19 For thereby we knowe that we are of the truth, and shall before him as sure our heartes.
- 20 For if our ^o heart condemne vs, God is greater the our heart, and knoweth all things.
- 21 Beloued, if our heart condemne vs, not, the haue we boldnes toward God.
- 22 ^o And what soeuer we aske, we receiue of him, because we keepe his commandements, and doe those things which are pleasing in his sight.
- 23 ^o This is then his commandement, That we beleeue in the Name of his Sonne Iesus Christ, and loue one another, as he gaue commandement.
- 24 ^o For he that keepeth his commandements, dwelleth in him, and he in him: and hereby we knowe that he abideth in vs, euen by the Spirit which he hath giuen vs.

h He descended from the first table of the commandments to the second. Iohn. 1. 3. & 15. 22 Gen. 4. 7.
i This loue is the special fruite of our fayth, and a certain signe of our regeneration. Chap. 7. 10. Iohn. 19. 27. 12. Iohn. 15. 22. ephes. 5. 2. Luke. 3. 11.
k Which is not the cause, wherefore we are the Sonnes of God, but a most certaine signe. l If our conscience being guilty of any thing, be able to cõdemne vs, much more the iudgement of God which knoweth our hearts better then we our selues, is able to condemne vs. Iohn. 6. 7. and 16. 23. mat. 23. 22. chap. 5. 14. Iohn. 6. 39. and 17. 7. Iohn. 13. 34. and 15. 10.

C H A P. IIII.
1 Difference of spirits. 2 Home the Spirit of God may be knowne from the spirit of error. 7 Of the loue of God and of our neighbours.

- 1 **D**earely beloued, beleeue not euery spirit, but trie the ^o spirits: whether they are of God: for many false Propheets are gone out into the worlde.
- 2 Hereby shall ye knowe the Spirit of God, Euery spirit that confesseth that Iesus ^o Christ is come in the fleshe, is of God.
- 3 And euery spirit which confesseth not that Iesus Christ is come in the fleshe, is not of God: but this is the spirit of Antichrist, of whome ye haue heard, howe

a Them which boast that they haue the Spirit to preach or prophesie. b Who being verie God came from his Father and tooke vpon him our fleshe. He that confesseth or preacheth this truthly, hath the Spirit of God, els not.

he began to build the myste-
rie of iniqui-
ty. **Satan** the prince
of the worlde.

John. 8. 47.
c With pure af-
fection and obe-
dience.

John. 3. 16.
f True it is,
that God hath
declared his loue
in many other
things, but here-
in hath passed al
other.
g By his onely
death,
John. 1. 18.
1. tim. 6. 16.

h So that his co-
fession proceed-
eth of fayth.

Or, toward vs.
i By inspiring it
into vs.

k Such as should
trouble the con-
science.

l For God pre-
senteth himselfe
to vs in them,
which beare his
image.
John. 13. 14.
and *15. 12.*

a Is regenerate
by the vertue of
his Spirit.

howe that he should con-
tinue, and x-
alreadp he is in the worlde.

4 Little children, ye are of God, and have
overcome them: for greater is he that
is in you, then he that is in the worlde.

5 They are of the worlde, therefore speake
they of the worlde, & the worlde heareth
them.

6 We are of God, * he that knoweth
God, * heareth vs: he that is not of
God, heareth vs not. Hereby knowe
we the Spirit of truth, and the Spirit
of error.

7 Beloved, let vs loue one another: for
loue cometh of God, and euery one
that loueth, is borne of God, & know-
eth God.

8 He that loueth not, knoweth not
God: for God is loue.

9 * In this appeared the loue of God
toward vs, because God sent his onely
begotten Sonne into the worlde, that
we might liue through him.

10 Herein is loue, not that we loued
God, but that he loued vs, and sent his
Sonne to be a reconciliation for our
sinnes.

11 Beloved, if God so loued vs, we ought
also to loue one another.

12 * No man hath seene God at any
time. If we loue one another, God
dwelleth in vs, & his loue is perfect in
vs.

13 Hereby knowe we, that we dwell in
him, and he in vs: because he hath gi-
uen vs of his Spirit.

14 And we haue seene, and doe testific,
that the father sent the Sonne to be
the Saviour of the worlde.

15 Whosoever confesseth that Iesus
is the Sonne of God, in him dwelleth
God, and he in God.

16 And we haue knowne, and beleueed
the loue that God hath in vs. God is
loue, & he that dwelleth in loue, dwel-
leth in God, and God in him.

17 Herein is the loue perfect in vs, that
we should haue boldnes in the day
of iudgement: for as he is, euen so are we
in this worlde.

18 There is no feare in loue, but per-
fect loue casteth out feare: for feare
hath painefulnes: and he that feareth,
is not perfect in loue.

19 We loue him, because he loued vs
first.

20 If any man say, I loue God, and
hate his brother, he is a liar: for how
can he p loueth not his brother, whom
he hath seene, loue God whom he hath
not seene?

21 * And this commandment haue we
of him, that he which loueth God,
should loue his brother also.

C H A P. V.

*1. 10. 13 Of the fruits of faith. 14. 20 The office, autho-
ritie & diuinitie of Christ. 21 Against imager.*

I Whosoever beleueth p Iesus is
the Christ, is a borne of God,
and euery one that loueth him,

which begate, loneth him also which
is begotten of him.

2 In this wee knowe that wee loue the
children of God, when we loue God,
and keepe his commandments.

3 For this is the loue of God that we
keepe his commandments: and his
commandments are not grieuous:
4 for al that is borne of God, overcom-
meth the worlde: and this is the victo-
ry that overcomeeth the worlde, euen
our faith.

5 * Who is it that overcomeeth the
worlde, but he which beleneeth that
Iesus is the Sonne of God?

6 This is that Iesus Christ that came
by water and blood, not by water
onely, but by water and blood: and it
is the Spirit, that beareth witnes: for
the Spirit is true.

7 For there are three, which beare re-
cord in heauen, the father, the Word,
and the holy Ghost: and these three
are one.

8 And there are three, which beare re-
cord in the earth, the Spirit and the wa-
ter and the blood: & these three agree
in one.

9 If we receiue the witnes of men, the
witnesse of God is greater: for this is
the witnesse of God, which he testified
of his Sonne.

10 * He that beleneeth in the Sonne of
God, hath the witnesse in him selfe:
he that beleneeth not God, hath
made him a liar, because he beleneed
not the recorde, that God witnessed of
his Sonne.

11 And this is the recorde, that God hath
giuen vnto vs eternal life, and this
life is in his Sonne.

12 He that hath the Sonne, hath life: &
he that hath not the Sonne of God,
hath not life.

13 These thinges haue I written vnto
you, that beleue in the name of the
Sonne of God, that ye may knowe
that ye haue eternal life, and that ye
may beleue in the name of the Sonne
of God.

14 And this is the assurance, that we
haue in him, * that if wee aske any-
thing according to his will, he heareth
vs.

15 And if we knowe that he heareth vs,
whatsoeuer we aske, we know that we
haue the petitions that we haue desired:
of him.

16 If any man see his brother sinne a
sinne, that is not vnto death, it him
aske, and he shall giue him life for them
that sinne not vnto death. * There is
a sinne vnto death: I saie not that
thou shalt die: yea for it.

17 All vnto conscience is sinne, but there
is a sinne not vnto death.

18 We knowe that whosoever is borne
of God, sinneth not: but he that is be-
gotten of God, keepeth him selfe, and
the wicked toucheth him not.

b The loue of
God must go be-
fore, or els we
can not loue a-
right.
Mat. 11. 30.

c They are easie
to the sonnes of
God, which are
led with his Spi-
rit: for they de-
lite therein.
1. Cor. 13. 5. 7.

d That is, rege-
neration.

e The water &
blood that came
out of his side,
declare that we
haue our sinnes
washed by him,
and he hath
made full satis-
faction for the
same.

f Our minde in-
spired by holy
Ghost.

g Which testi-
fied to our
hearts, that we
be the children
of God.
John. 3. 36.

h Of God,

Mat. 7. 7. & 11. 22.
chap. 3. 22.

h Although
euerie sinne be
to death, yet
God through
his mercie par-
doneth his in-
sonne Christ.

Mat. 11. 31.
mar. 3. 29.

1. ioh. 1. 10.

i As theirs is
whom God do-
theth so forsake
that they fall in-
to vter despair
k Giueth not
himselfe so ouer
to sinne, that he
forgetteth God.

l Taketh heed
that he sinne not
m That is, Satan,
n With a mor-

19 Wee tal wounde,

o That is, all men generally, as of themselves lye asit were buried in euil. Luke. 2. 4. 5.

19 Wee knowe that we are of God, and the whote worlde o Ipey in wickednes.

20 But we knowe that the Sonne of God is * come, and hath giuen vs a minde to knowe him, which is true: &

We are in him that is true, that is in his Sonne Iesus Christ: this same is verp f God, and eternall life.

21 Wades, keepe your selues frō 1 idoles, Whien.

which is set vp for any deuotion to worshippe God.

q Meaning from euerie forme & fashion of thing, God.

THE SECOND EPISTLE of Iohn.

He writeth vnto a certain Ladie, 4 Reioycing that her childre walke in the trueth, 5 And exhorteth them vnto lue, 7 VVarneth them to beware of such deceiuers as denē that Iesus Christ is come in the flesh, 8 Prayeth them to continue in the doctrine of Christ, 10 And to haue nothing to do with them that bring not the true doctrine of Christ Iesus our Saviour.

1 **I** Ve Elder to the elect Lady, & her childre, whom I loue in p trueth; and not I onely, but also al p haue knowne p trueth, For the trueths sake which dwelleth in vs, and thalbe with vs for euer:

2 Grace be with you, mercy and peace from God the Father, and from p Lord Iesus Christ the Sonne of the Father, with p eterneth and loue.

3 I reioyced greatly, that I found of thy childre walking e in trueth, as we haue receiued a comādemēt of p Father.

4 And now beleche I theē, Ladie, (not as writting a newe comādemēt vnto thee, but that same which we had from the beginning) that we * loue one ano: ther.

Or, worthy, and noble,

a According to godlinesse and not with any worldly affection.

b We cannot receiue y grace of God, except we haue the true knowledge of him, of y which knowledge loue proceedeth.

c According to Gods worde. Iohn. 15. 12.

6 And this is the loue, that we should walke after Ihs comādemēts. This comādemēt is, that as ye haue hearde from the beginning, pe should walke in it.

7 For maue deceiuers are entred into the world, which confesse not that Iesus Christ is come in the flesh. He that is such one, is a deceptuer and an Antichrist.

8 looke to your selues, that we d lose not the things which we haue done, but that we may receiue a full reward.

9 Whoso euer transgresseth, and abideth in the doctrine of Christ, hath not God. He that cōtinueth in the doctrine of Christ, he hath both the Father and the Sonne.

10 If there come any vnto you, & bring not this doctrine, * receiue him not to houle, neither bid him, f God speede.

11 For he that biddeth him, God speede, is partaker of his euil deeds. Although I had many things to write vnto you, yet I would not write with paper and ynke; but I trust to come vnto you, and speake mouth to mouth, that our ioye may be full.

12 The somes of thine elect suster greete thee, Amen.

Or, doctryne.

d By suffering our selues to be seduced.

e He that passeth the limites of pure doctrine.

f Rem. 16. 17. Have nothing to doe with him, neyther shewe him any signe of familiaritie or acquaintance.

Or, worthy.

THE THIRD EPISTLE OF IOHN.

3 He is glad of Gaius that he walketh in the trueth, 4 Exhorteth them to bee louing vnto the poore Christen in their persecucion, 9 Sheweth the vnkynde dealing of Diotrefes, 12 And the good report of Demetrius.

1 **T** He Elder vnto p beloved Gaius, whome I loue in p trueth.

2 Beloued, I wishe chiefly that thou prosperedst and faredst wel, as thy soule prospereth.

3 For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, howe thou walkest in the trueth.

4 I haue no greater ioy the this, that is, to heare that my seruēs walke in veritie.

5 Beloued, thou dost faithfully whatsoeuer thou dost to the brethren, and to strangers,

6 Which haue witness of thy loue before the Churches. Whome if thou dingest on their iourney as it becometh according to God, thou shalt do well.

7 Because that for his names sake they went forth, and tooke nothing of the Gentiles,

a That is, in godly conuerfation, as they which haue both the knowledge and feare of God.

b By keeping hospitalitie.

c If thou furnishest them with necessaries toward their iourney, knowing that the Lord saith, He that receiuech you, receiuech me.

8 Whetherfoe ought to receiue such, that we might be helpers to the trueth.

9 I wrote vnto the Church: but Diotrefes which loueth to haue the preminence among them, receiuech vs nor.

10 Wherefoe if I come, I will declare his deedes which he doeth, pratteling as gaind vs with malicious wordes, and not threewith content, neither hee himselfe receiuech the brethren, but forbids deth them that would, & thrusteth them out of the Church.

11 Beloued, followe not that which is euill, but that which is good: he that doth well, is of God: but he that doeth euill, hath not sene God.

12 Demetrius hath good report of all men, and of the trueth it selfe: yea, and we our selues beare recorde, & pe know that our recorde is true.

13 I haue many things to write to: but I wil not ynke & pen write vnto theē.

14 For I trust I shal shortly see theē, and we shal speake mouth to mouth. Peace be with thee. The friends salute thee, Greete the friends by name.

Or, knowen.

T H B

THE GENERAL EPISTLE of Iude.

THE ARGUMENT.

Saint Iude admonisheth all Churches generally to take heede of deceiuers, which go about to drawe away the heartes of the simple people from the truth of God, and willett them to haue no societie with such, whom he setteth forth in their liuely colours, shewing by diuers examples of the Scriptures what horrible vengeance is prepared for them : finally hee comforteth the faithfull, and exhorteth them to perseuere in the doctrine of the Apostles of Iesus Christ.



Iude a seruant of Iesus Christ, and brother of James, to them which are called and sanctified of God the Father, and referred to Iesus Christ:

- 1 Mercie vnto you, and peace and loue be multiplied.
- 2 Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needefull for me to write vnto you to exhort you, that ye should earnestly contend for the maintenance of the faith, which was once giuen vnto the Saintes.
- 3 For there are certein men crept in which were before of olde & ordeyned to this condemnation: vngodly men they are which turne the grace of our God into wantonnes, and denie God the only Lord, and our Lord Iesus Christ.
- 4 I wil therefore put you in remembrance, soasmuch as ye once knew this, howe the Lord, after that he had deliuered the people out of Egypt, destroyed them afterward which beloued not.
- 5 The Angels also which kept not their first estate, but left their ogyne habitation, hee hath referred in euerlasting chaines vnder darknes vnto the iudgement of the great day.
- 6 As Sodome and Gomorthe, and the cities about them, which in like manner as they did, committed, and followed strange flesh, are set forth for an ensample, and suffer the vengeance of eternal fire.
- 7 Likewise notwithstanding these dreames also defile the flesh, & despise gouernement, and speake euill of the that are in authoritie.
- 8 Peter & Michael the Archangel, when he strove against the deuil, and disputed about the bodye of Moses, durst not blame him with cursed speaking, but said, The Lord rebuke thee.
- 9 But these speake euill of those things, which they knowe not, and what soeuer things they knowe naturally, as beasts, which are without reason, in those things they corrupt them selues.
- 10 Who be vnto the: for they haue followed the way of Cain, and are cast away of 10. 13. 2. chro. 9. 29. I In Zacharies, 3. Christ vnder the name of the Angel rebuked Satan as knowing that he went about to hinder the Church; but here we are admonished not to seeke to reuenge our selues by euill speaking, but to referre the thing to God.
- 11 By their carnall iudgement.

- 12 These are lotteres in your feastes of charitie wher they feast with you, without all feare, feeding them selues: cloudes they are without water, carried about of winds, corrupt trees, & without fruit, twice dead, and plucked by the roots.
- 13 They are the raging waues of the sea, foaming out their owne shame: they are wandring starres, to whom is reserved the blacknes of darknes for euer.
- 14 And Enoch also the seuenth from Adam, prophesied of such, saying, Behold, the Lord cometh with thousands of his Saintes,
- 15 To giue iudgement against all men, & to rebuke all the vngodly among them of all their wicked doedes, which they haue vngodly committed, & of all their cruel speaking, which wicked sinners haue spoken against him.
- 16 These are murmurers, complainers, walking after their own lusts: whose monthes speake proud things, hauing mens persones in admiration, because of a bantage.
- 17 But, ye beloued, remember the words which were spoken before of the Apostles of our Lord Iesus Christ,
- 18 Howe ye they told you that there should be mockers in the last time, which should walke after their owne vngodly lusts.
- 19 These are makers of sectes, fleshly, hauing not the Spirit.
- 20 But, ye beloued, edifie your selues in your most holy faith, praying in the Holy Ghost,
- 21 And keepe your selues in the loue of God, looking for the mercie of our Lord Iesus Christ, vnto eternal life.
- 22 And haue compassio of some, in putting difference:
- 23 And otherer saue with feare, pulling them out of the fire, and hate euen the garment spotted by the flesh.
- 24 Nowe vnto him that is able to keepe you, that ye fall not, and to present you faultles before the presence of his glorious with hope,
- 25 That is, to God only wise, our Saviour, be glory, and maiestie, and dominion, & power, both now and for euer, Amen.

Nom. 2. 23.
n For as Core, Dathan and Abiram rose vp and spake against Moses, so doe these against them that are in autoritie.

Nom. 16. 1, 2.
o These were general feastes which the faithfull kept, partly to protest their brotherly loue, and partly to relieue the needie, Tertul. in Apologet. Chap. 39.

p Eyer of God, or of his Church.

2. Pet. 2. 17.
Reuel. 1. 7.
q This saying of Enoch might for the worthinesse thereof haue bene as a common saying among men of all times, or els haue bene written in some of those bookes which now remaine not: yet by the prouidence of God, so many are left as are able to instruct vs in the faith of Iesus christ to saluation

Iohn. 20. 31.
|| In vngodliness and iniquitie.

[Paul. 17. 10.]
1. Tim. 4. 1.
2. tim. 3. 1.
2. pet. 3. 3.
r Of regeneration.

s Some may be wonne with gentleness, other by sharpnes.

t By sharpe reproofes to draw them out of danger.

u He willett them not only to cut of the euill, but also to take away all occasions which are as preparatiues, and accessaries to the same.

a The faithfull are sanctified of God the Father in the Sonne by the holy Ghost.

b That he should keepe you, Iohn. 17. 6.

c Against the assaults of Satan and heretikes.

d That ye should keepe it for euer.

e He confirmeth their heart against the contentions of religion and Apostates, shewing that such men trouble not the church at all adventures, but are appointed cherubim by the determinat counsel of God.

1. Pet. 2. 2.

Nom. 1. 7.

f Their incontinencie was the fountaine of all their euill.

2. Pet. 2. 2.

g Or, original.

g Then shall be their extreme punishment.

Gen. 12. 4, 25.

h Most horrible pollutions.

i Which sheweth themselves dull and impudent.

k It is most like that this example was written in some of those bookes of the Scripture which are now lost.

Nom. 20. 14.

l 2. chro. 9. 29.

Or, declared to
John.

THE REVELATION OF IOHN the Diuine.

THE ARGUMENT.

It is manifest, that the holy Ghoste would as it were gather into this most excellent booke a summe of those propheties, which were written before, but should be fulfilled after the coming of Christ, adding also such things as should be expedient, as well to forewarn vs of dangers to come, as to admonish vs to beware some, & encourage vs against others. Herein therefore is liuely set forth the Diuinitie of Christ, and the testimonies of our redemption: what things the Spirit of God alloweth in the ministers, and what things he reprobeth: the prouidence of God for his elect, and of their glory and consolation in the day of vengeance: howe that the hypocrites which sting like Scorpions the members of Christ, shall be destroyed, but the Lambe Christ shall defend them, which beare witness to the truth, who in despite of the beast and Satan will reigne ouer all. The liuely description of Antichrist is set forth, whose time and power notwithstanding is limited, & albeit that he is permitted to rage against the elect, yet his power stretcheth no farther then to the hurt of their bodies: and at length hee shall be destroyed by the wrath of God, when as the elect shall giue praise to God for the victorie: neuertheless for a season God wil permit this Antichrist, and frampet vnder colour of faire speach and pleasant doctrine to deceiue the worlde: wherefore he aduertiseth the godly (which are but a small portion) to auoyde this hartles flatteries, and brags, whose ruine without mercie they shall see, and with the heauenly companies sing continuall praises: for the Lambe is maried: the word of God hath gotten the victorie: Satan that a long time was vntied, is now cast with his ministers into the pit of fire to be tormented for euer, whereas contrarywise the faithfull (which are the holy citie of Ierusalem, and wife of the Lambe) shall inioy perpetual glory. Reade diligently, iudge soberly, and call earnestly to God for the true vnderstanding hereof.

CHAP. I.

1 The cause of this reuelation. 3 Of them that reade it. 4 Iohn writeth to the seuen Churches. 5 The maiestie and office of the Sonne of God. 20 The vision of the candlestickes and starres.

I C ^a reuelation of I E S V S CHRIST, which ^b God came vnto him, to shewe vnto his seruantes things which he must shortly bee done: which he seit, and shewed by his Angel vnto his seruant Iohn,

2 Who bare recorde of the woordes of God, and of the testimonie of Iesus Christ, and of all things that he sawe.

3 Blessed is he that readeth, and they that heare the wordes of this ^d prophesie, & keep those things which are writen therein: to the time is ^e at hand.

4 Iohn, to the ^f seuen Churches which are in Asia, Since be with you, & peace from him, which ^g is, and which is to come, & from the ^h seuen spirits which are before his Throne,

5 And from Iesus Christ, which is a ⁱ faithfull witness, and ^k the first begotten of the dead, & Prince of the kinges of the earth, vnto him that loned vs, & washed vs from our finnes in his ^l blood,

6 And made vs ^m kings and Priestes vnto God euen his Father, to him be glory, & dominion for euermore, Amen.

7 Beholde, he cometh with ⁿ cloudes, & euery eye shall see him: yea, euen they

which ^h peaced him through: and all kindred of the earth shall waile ^o before him, Euen so, Amen,

8 ^p I saw ^q and ^r, the beginning & the ending, (sapt) the Loide, which is, and which was, and which is to come, euen the Almighty,

9 ^s I John, euen your brother, and companion in tribulation, in ^t kingdome & patience of Iesus Christ, was in the ple called Patmos, for ^u word of God, and for the witnessing of Iesus Christ,

10 And ^v I was ramish in spirit on ^w the Lords day, & heard behinde me a great voice, as it had bene of a trumpet,

11 Saying, I am ^x and ^y, the first & the last: and that which thou seest, write in a booke, and sende it vnto the ^z seuen Churches which are in Asia, vnto ^{aa} Ephesus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

12 Then I turned back to see ^{ab} a voyce, that spake with me: & when I was turned, I saw ^{ac} seuen golden candlestickes,

13 And in the middes of the seuen candlestickes, one like vnto the ^{ad} Sonne of man, clothed with a garment ^{ae} downe to the feet, and girded about ^{af} the paps with a golden girdle,

14 His head, and haeres were ^{ag} white as white wool, and as snowe, and his eyes were as ^{ah} a flame of fire.

15 And his feete like vnto ^{ai} fine ^{aj} byasse,

eternal God. ^m Of the which some were fallen: others decayed: some were proud: others negligent: so that he sheweth remedy for all. ⁿ That is, him whose voyce I hearde. ^o Meaning the Churches. ^p Which was Christ the head of the Chureli. ^q As the chiefe Priest. ^r For in him was no concupiscence, which is signified by girding the loynes. ^s To signifie his wisdom, eternitie and diuinitie. ^t To see the secrets of y heart.

^u Or, alumine. ^v His iudgements & waies are most perfect.

li They ^z contemned Christ, and most cruelly persecuted him, and put him to death, shall then acknowledge him.

^{aa} Or, for him. ^{ab} Chap. 21. 6. and 22. 3.

^{ac} Alpha and Omega are the first and last letters of the a.b.c. of the Greekes.

^{ad} k Which some call Sunday.

^{ae} S. Paul the first day of the week.

^{af} 1. Cor. 16. 2. a.C. 20. 7. and it was established after that the Iewes Sabbath was abolished.

^{ag} I am he before whom nothing was, yet, by who whatsoeuer is made, was made, and he that shall remaine when all things shall perish, euen I am ^{ah} y

^{ai} eternal God. ^{aj} Of the which some were fallen: others decayed: some were proud: others negligent: so that he sheweth remedy for all. ^{ak} That is, him whose voyce I hearde. ^{al} Meaning the Churches. ^{am} Which was Christ the head of the Chureli. ^{an} As the chiefe Priest. ^{ao} For in him was no concupiscence, which is signified by girding the loynes. ^{ap} To signifie his wisdom, eternitie and diuinitie. ^{aq} To see the secrets of y heart.

^{ar} Or, alumine. ^{as} His iudgements & waies are most perfect.
 P p i. burning

a Of things which were hid before.

b Christ reueiled this reuelation out of his fathers bosome as his owne doctrine, but it was hid in respect of vs, so that Christ as Lorde and God reueiled it to Iohn his seruant by the ministerie of his Angel, to theedification of his Church.

c To the good and bad.

d Which expounded the olde Prophets, and shewed what shall come to passe in the new Testament.

e And beganne euen then.

f Meaning the Church vniuersall.

g That is from the holy Ghost: for these seuen Spirits were ministers before God the Father & Christ, whom after he calleth the hornes & eyes of the Lamb, Cha. 5. 6. In a like phrase Paul taketh God, & Christ, & the Angels to witness, 1. Tim. 5. 21. Psal. 89. 17. 1. Cor. 13. 2. col. 1. 12. Hebr. 9. 24. 1. pet. 1. 12. 1. Ioh. 1. 7. 1. pet. 2. 2. Mat. 4. 30. i. 3. 14. i. 14.

Both because
al nations praise
him, and also his
worde is hearde
and preached
through y world.
y Which are the
pastors of the
Churches.
z This sword sig-
nified his word
and the vertue
thereof, as is de-
clared, Heb. 4. 12
D. m. 10. 1, 2.
a To comfort me.
I. s. 41. 9. C. 44. 6.
b Equall God
with my Father,
and eternal.
c That is, power
ouer them.
d In the latter
dayes. e In my protection. f That is, the ministers, Mal. 2. 7.

burning a sin a foynace: and his voice
as the sound of many waters.
16 And hee had in his right hand seuen
y starres: and out of his mouth went a
z sharpe two edged sword: and his face
shone as y sunne shineth in his strength.
17 And when I sawe him, I fell at his
feete as a dead: then hee laide his right
a hand vpon me, saying vnto me, feare
not: I am the a first and the last,
18 And am alme, but I was dead: & bes
holde, I am alme for euermore. Amen:
and I haue the e keys of hel & of death.
19 Write y things which thou hast seene,
and the things which are, & the things
which shal come d hereafter.
20 The myserie of the seuen starres which
thou sawest e in my right hand, & the
seuen golden candlesticks, is this, The se-
uen starres are the f Angels of the seuen
Churches: and the seuen candlesticks
which thou sawest, are the seuen Church-
es.

CHAP. II.

He exhorteth foure Churches g To repentance,
10 To perseverance, patience and amendment:
1. 14. 20. 23 Awfully threatning; 7. 10. 17. 26
As promises of reward.

a To the Pastor
or minister
which are called
by this name,
because they are
Gods messengers,
and haue their
off. ce common
with Iesus christ
who also is cal-
led an Angel.
b Reade Chap.
1. 13.
c In his pro-
tection.
d According to
his promise,
Matth. 28. 20. he
wil be with the
to the end of the
world.
e Thy first loue,
that thou had-
dest toward God
and thy neigh-
bour at the first
preaching of the
Gospel.
f The office of y
Pastor is compar-
ed to a candle-
sticke or lampe,
forasmuch as he
ought to shine before men.
g These were heretikes which held that wies should be com-
mon, & as some thinke, were named of one called Nicolas, of who
is written, Actes. 6. 5. which was chosen among the Deacons.
h Meaning the life euerlasting: thus by corporall benefices
hee rayseth them vp to consider spirituall blessings. i This
is thought to be Polycarpus, who was minister of Smyrna,
86. yeres, as he himselfe confessed before Herodes, when as he
was led to be burned for Christes cause.

1 **V**nto the Angel of the Church of
Cyprus write, These things saith
he that b holdeth y seuen starres in
his c right hand, & d walketh in the mid-
des of the seuen golden candlesticks.
2 I knowe thy workes, and thy labour,
and thy patience, and howe thou canst
not forbeare them which are euil, and
hast examined them which say they are
Apostles, and are not, and hast founde
them liars.
3 And thou hast suffered, and hast paci-
ence, and for my Names sake hast la-
boured, and hast not fainted.
4 Nevertheless, I haue somewhat against
thee, because thou hast left thy first loue.
5 Remember therefore from whence thou
art fallen, & repent, & do the first workes:
or els I will come agayn to thy shorly,
and wil remoue thy f candlesticke out
of his place, except thou amend.
6 But this thou hast, that thou hatest the
works of the s Nicolaitans, which I
also hate.
7 Let him that hath an eare, heare, what
the Spirit saith vnto the Churches, To
him that ouercometh, wil I giue to
eate of the tree of b life, which is in the
middes of the Paradise of God.
8 I And vnto the f Angel of the Church
of Ephesus write, These things saith
he that h holdeth the seuen starres,
and the sharpe two edged sword, I
knowe thy workes, and howe thou
hast laboured, and hast not fainted:
nevertheless, thou art not true to my
name, because thou sayest thou art,
and art not: thou hast a name that
thou art dead, and art liue. Remember
therefore, and repent, & doe the first
workes, or els I will come to thee, and
will remoue thy candlesticke out of
his place, because thou art not true to
my name, which thou sayest thou art,
and art not. He that ouercometh, he
shall be made a pillar in the Temple
of God, and shall walke with me, and
he shall passe through the gates of the
Temple, and he shall goe out and in
at will.

of the Supplicants write, These things
saith he that is first, & last, which was
dead, and is k alme.
9 I knowe thy workes and l tribulation,
and pouertie, (but thou art m rich) and I
knowe the blasphemy of them, which
say they are Iewes, and n are not, but
are the Synagogue of Satan.
10 Feare none of those things, which
thou shalt suffer: behold, it shall come
to passe, that the o deuil that cast some of
you into prison, that he may be p ried,
and he shal haue tribulation ten daies:
be thou faithful vnto the death, and I
wil giue thee the crowne of life.
11 Let him that hath an eare, heare what
the Spirit saith to the Churches, He
that ouercometh, shal not be hurt of
the r second death.
12 And to the Angel of y Church which
is at Pergamus write, These things he
which hath the sharpe s woorde with
two edges.
13 I knowe thy workes and where thou
dwellest, even where Satans s throne
is, and thou keepest my Name, & hast
not denied my sayth, y euen in those
dayes when Antipas my faithful mar-
tyr was slaine among you, where Sa-
tan dwelleth.
14 But I haue a fewe things agaynst
thee, because thou hast there them that
mainteine the x doctrine of y Balaam,
which taught Balac to put a stum-
bling blocke before the chuldren of Is-
rael, that they should eate of things la-
crificed vnto idoles, and commit forni-
cation.
15 Euen so hast thou them, that main-
taine the doctrine of the Nicolaitans,
which thing I hate.
16 Repent thy selfe, or els I will come vnto
thee shorly, and will fight against
them with the sword of my mouth.
17 Let him that hath an eare, heare what
the Spirit saith vnto the Churches, To
him that ouercometh, wil I giue to
eate of the Tree of life, which is in the
Paradise of God, and he shall not be
hurt of the t second death.
18 I And vnto the Angel of the Church
which is at Thyatira write, These
things saith the Sonne of God, which
hath his eyes like vnto a flame of fire,
and his feete like u fine bryde.
with two edges, Hebr. 4. 12. t All townes & countreis whence
Gods worde and good liuing is banished, are the throne of Satan,
and also those places where the word is not preached syn-
cerely, nor maners aright reformed. u In the very heate
of persecution and laughter of the Martyrs, they continued
in the pure sayth, and therefore are commended after a sort.
x All such are like countfellours to Balaam, which for lucre
perswade to idolatrie or whoredome. Num 23. 14. and 25. 1.
y And not common to all. z Such a stone was wont to be gi-
uen to the that had gorten any victorie or prise, in figure of hon-
our, & therefore it signifieth here a token of Gods fauour and
grace: also it was a figure y one was cleared in iudgemt. a The
new name also signifieth, renoume and honour. Or, s. c. m. i. n. o. i. n. e.

k The eternal
Diuinitie of Ie-
sus Christe is
here o oit plain-
ly declared, with
his manhode, &
victorie ouer
death, to assure
his that they
shall not be
ouercome by
death.
l This was the
persecution vnder
y Emperour
Domitian.
m In spirituall
treasures,
n They are not
Abrahams chil-
dren according
to the faith.
o Here he na-
meth y authour
of all our cala-
mitie, incoura-
ging vs manfully
to fight against
him, in promi-
sing vs the
victorie.
p The ende of
affliction is
that we may be
tryed, and not
destroyed.
q Signifying ma-
ny times, as
Gen. 31. 41.
rom. 14. 22. al-
though there
shall be com-
forte & release.
r The first
death is the
naturall death
of the body, the
second is the
eternal death:
from the which
all are free, but
believe, Iesus
Christ, Ioh. 5. 24.
s The worde of
God is s fororde

b To hope the Saints.

1. *Kings. 16. 21.*
c As that harlot Iezabel maintained strange religion, and exercised crueltie against the servants of God, so are there among them that do the like.

d They that consent to idolatrie and false doctrine, committing spirituall whoredome, wheteof followeth corporall whoredome,

Hof. 4. 13.
e Them that follow her wayes.

1. *Sam. 16. 7.*
2. *Psalme. 79.*

3. *1. Cor. 11. 22.*
4. *1. Tim. 2. 10.*

f The false teachers steered their doctrine by this name, as though it contained the most deep knowledge of heavenly things, and was in deede drawn out of the deepe

dungeon of hell: by such termes now the Anabaptistes, Libertians, Papistes, Arrians, &c. use to beautifie their monstrous errors and blasphemies, g The children of Iezabel. *Psalme. 2. 9.*

h Of whom all creatures have their beginning.

i Persuading thy selfe of which thou hast not.

k Thus the hypocrites boast of their owne power & do not vnderstand their infirmities to seeke to Christ for remedie.

l Suffer the eyes of thine vnderstanding to be opened.

m Nothing more displeaseth God then indifferencie & coldenes in religion, and therefore he wil spew such out as are not zealous and scrupulous,

19 I know thy woakes and thy loue, and thy seruice, and faith, and thy patience, and thy woakes, and that they are mo at the last, then at the first.

20 For without doubting, I haue a few things against thee, that thou sufferest the wo: man ¹⁶ Iezabel, which calleth her selfe a Propheteesse, to teach and to deceiue my seruants to make them ^d commit fornication, and to eate meates sacrificed vnto idoles.

21 And I gaue her space to repent of her fornication, and she repented not.

22 Behold, I will cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their woakes.

23 And I wil kill her ^e childre with death: and al the Churches shall knowe that I am he which ^e searce the reynes and hearte: and I will giue vnto euery one of you according vnto your woakes.

24 And vnto you I say, the rest of them of Thyatira, As many as haue not this learning, neither haue knowne the ^f deepes of Satan (as e they speake) I will put vpon you none other burthen.

25 But that which ye haue alreadye, hold fast till I come.

26 For ye that ouercommeth and kepeth my woakes vnto the ende, to him will I giue power ouer nations, ²⁷ And he shall rule them with a rod of iron: and as the vessels of a potter, shall they be broken.

28 Euen as I receiued of my Father, so will I giue him the morning starre.

29 Let him that hath an eare, heare what the spirit sayeth to the Churches.

CHAP. III.

He exhorteth the Churches or ministers to the true profession of sayth and to watching, *12 VVith promises to them that perseuere.*

1 **A**nd write vnto the Angell of the Church which is at Sardis, These things saith he that hath the seven Spirits of God, & the seven starres. I know thy woakes: for thou hast a name that thou ^a liuest, but thou art dead.

2 Be awake and strengthen the things which remaine, that are readye to die: for I haue not found thy woakes perfite before God.

3 Remember therefore, how thou hast receiued and heard, and hold fast, and repent. ^b If therefore thou wilt not watch, I will come on thee as a thiefe, & thou shalt not knowe what houre I will come vpon thee.

4 Notwithstanding thou hast a few names set in Sardis, which haue not ^b defiled their garmentes: and they shall walke with me in white: for they are worthy. He that ouercommeth, shall be clothed

in white array, & I will not put out his name out of the ^a Booke of life, but I will confesse his name before my Father, and before his Angells.

6 Let him that hath an eare, heare what the spirit sayeth vnto the Churches.

7 **A**nd write vnto the Angell of the Church which is of Philadelphia, These things saith he that is Holy and True, which hath the ^c key of Dauid, which openeth and no man shutteth, & shutteth and no man openeth,

8 I know thy woakes: behold, I haue set before thee an open ^d doore, and no man can shut it: for thou hast a litle strength and hast kept my woide, and hast not denied my Name.

9 Beholde, I will make them of the Synagogue of Satan, which call themselves Iewes and are not, but deceiue: behold, I say, I will make them, that they shall come and worship before thy feete, and shall knowe that I haue loued thee.

10 Because thou hast kept the woide of my patience, therefore I will deliuer thee from the houre of temptation, which will come vpon all the woilde, to trie them that dwell vpon the earth.

11 Beholde, I come shortly: holde that which thou hast, that no man take thy ^e crowne.

12 Him that ouercommeth, will I make a pillar in the Temple of my God, and he shall go no more out: and I will write vpon him the Name of my God, and the name of the cite of my God, which is the newe Ierusalem, which cometh downe out of heauen from my God, and I will write vpon him my newe Name.

13 Let him that hath an eare, heare what the spirit sayeth vnto the Churches.

14 And vnto the Angell of the Church of the Laodiceans write, These things sayeth the Amen, the fapthfull and true witness, the ^f beginning of the creatures of God.

15 I know thy woakes, that thou art neither colde nor hote: I woulde thou werest colde or hote.

16 Therefore, because thou art luke warme, and neither colde nor hote, it will come to passe, that I shall spewe thee out of my mouth.

17 For thou saiest, I am ^g rich & increased with goods, & haue ^g neede of nothing, and knowest not howe thou art wretched and miserable, and poore, and blinde, and naked.

18 I counsell thee to bie of me gold tried by the fire, that thou mayest be made rich, and white rayment, that thou mayest be clothed, & that thy filthy nakednes doe not appere: and ^h amount thyne eyes with eye salue, that thou mayest see.

19 He is manie as I loue, I ⁱ rebuke and chasten: be ⁱ zealous therefore and amende,

Chap. 12. 12.

and 17. 17.

philip. 4. 13.

1. Iac. 3. 2.

106. 17. 14.

c Which signifieth that Christ hath all the power ouer the house of Dauid, which is the Church, so that he may either reccie or put out whome he wil.

d Which is to aduance the kingdom of God.

e I wil caule them in thy sight to humble them selues, and to giue due honour to God, & to his Sonne Christ.

f Let no man pluck them away which thou hast wonne to God: for they are thy crowne, as Saint Paul writeth, saying, Brethren, ye are my ioy and my crowne, *Phi. 4. 1.*

1. thess. 2. 19.

g That is, Truth it selfe.

h Of whom all creatures haue their beginning.

i Persuading thy selfe of which thou hast not.

k Thus the hypocrites boast of their owne power & do not vnderstand their infirmities to seeke to Christ for remedie.

l Suffer the eyes of thine vnderstanding to be opened.

Tyon. 3. 11.

heb. 12. 5.

m Nothing more displeaseth God then indifferencie & coldenes in religion, and therefore he wil spew such out as are not zealous and scrupulous,

- 20 Beholde, I stande at the doore, and knocke. If any man heare my voyce and open the doore, I will come in vnto him, and will sup with him, and hee with me.
- 21 To him that ouercometh, will I grant to sit with me in my throne, es uen as I ouercame, and sit with my Father in his throne.
- 22 Let him that hath an eare, heare what the Spirit sayth vnto the Churches.

CHAP. IIII.

- 1 The vision of the maiestie of God. 2 He seeth the throne, and one sitting vpon it, 3 And 24. seates about it with 24. Elders sitting vpon them, and foure beastes praying God day and night.

1 **A**fter this I looked, and beholde, a doore was open in heauen, and the first voyce which I heard, was as it were of a trumpet talking with me, saying, Come by hitter, and I will shewe thee thinges which must be done hereafter.

2 And immediatly I was rauished in the spirit, and beholde, a throne was set in heauen, and one sat vpon the throne.

3 And by that sat, was to looke vpon, like vnto a Jasper stone, & a Sardine, and there was a rainbow round about the throne in sight like to an Emeraude.

4 And rounde about the throne were foure and twentie seates, and vpon the seates I sawe foure and twentie Elders sitting, clothed in white raiment, & had on their heads crownes of golde.

5 And out of þe thrones proceeded lights ungs, and thundring, and voyces, & there were censer lampes of fire, burning before the throne, which are the seven spirits of God.

6 And before the throne there was a sea of glasse like vnto s crystal: and in the middes of the throne, & rounde about the throne were foure beastes full of eyes before and behinde.

7 And the first beast was like a lyon, and the seconid beast like a calfe, & the thirde beast had a face as a man, & the fourth beast was like a flying eagle.

8 And the foure beastes had eche one of them sixe winges about him, and they were full of eyes within, and they ceased not day nor night, saying, Holy, holy, holy, Lord God almightie, Which was, and Which is, & Which is to come.

9 And when those beastes gaue glorie, and honour, and thanks to him that sat on the throne, which liueth for euer and euer,

10 The foure and twentie Elders fell vnto the ground,

11 It is as cleare as chrystal before the eyes of God, because there is nothing in it so litle that is hid from him. Or, vnder the throne. They are called Cherubins, Ezek 10.20 i We are hereby taught to giue glorie to God in all his workes, Isa. 6.3.

down before him that sat on þe throne, and worshipped him, that liueth for euermore, & cast their crownes before the throne, saying,

11 Thou art worthy, O Lord, to receiue glorie and honour, and power: for thou hast created all thinges, & for thy willes sake they are, and haue bene created.

CHAP. V.

- 1 He seeth the Lambe opening the booke, 2. 14 And therefore the foure beastes, the 24. elders, and the Angels praise the Lambe, and do him worship, 3 For their redemption and other benefites.

1 **A**nd I sawe in the right hande of him that sat vpon the throne, a Booke written within, and on the backside, sealed with seven seales.

2 And I saw a strong Angel, which preached with a loude voyce, Who is worthy to open the booke, and to loose the seales thereof?

3 And no man in heauen, nor in earth, neyther vnder the earth, was able to open the Booke, neyther to looke thereon.

4 Then I wept much, because no man was founde worthy to open, and to reade the Booke, neyther to looke thereon.

5 And one of the elders sayde vnto mee, Weepe not: beholde, the Lyon which is of the tribe of Iuda, the roote of Dauid, hath obteyned to open the Booke, and to loose the seven seales thereof.

6 Then I beheld, and lo, in the middes of the throne, and of the foure beastes, and in the middes of the Elders, stood a Lambe, as though he had bene killed, which had seven hornes, and seven eyes, which are the seuen spirits of God, sent vnto all the world.

7 And he came and tooke the Booke out of the right hand of him that sat vpon the throne.

8 And when he had taken the Booke, the foure beastes & the foure & twentie Elders fell downe before the Lambe, hauing euery one harpes and golden viuals full of odours, which are the papers of the Saints,

9 And they sung a newe song, saying, Thou art worthy to take the Booke, and to open the seales thereof, because thou wast killed, and hast redeemed vs to God by thy blood out of euerie kindred, and tongue, and people, and nation,

10 And hast made vs vnto our God Kings and Priestes, & we shall reigne on the earth.

11 Then I behelde, and I hearde the voyce of many Angels rounde about the throne, and about the beastes and the Elders, and there were thousandes of thousands,

12 Saying with a loude voyce, Who is this the Lambe that was killed, to

k They wil challenge no authoritie, honour nor power before God, Chap. 5. 12.

a A similitude taken of earthly princes, which iudge by bookes and writings: & here it doth signifie all the counsels and iudgements of God, which are onely knowne to christ the Sonne of Dauid, ver. 5. b That is, many.

Gen. 49. 9.

c This vision confirmeth the power of our Lord Iesus, which is the Lambe of God that taketh away the sinne of the world.

d That is, manifold power.

e Signifying the fulnes of the spirit, which Christ powreth vpon all.

f The Angels honour christ: he is therefore God, g This declareth how the prayers of faithfulle are agreeable vnto God, reade Acts. 10. 4. chap. 8. 3.

h Our Saviour Iesus hath redeemed his Church by his blood sheding, and gathered it of all nations.

1. Pet. 2. 9.

i Not corporal.

Dan. 7. 10.

n In my seat royall, and to be partaker of mine heauenly ioyes.

a Before that he make mention of the great afflictions of the Church, he setteth forth ymaginacie of God, by whose will, wisdom and providence all things are created, and gouerned, and to teach vs patience. b He describeth the diuine and incomprehensible vertue of God the Father, as chap 5. 6. and the Sonne who is ioyned with him.

c By these are meant all y holy companie of the heauens.

d From y throne of the Father & the Sonne, proceedeth the holy Ghost, who hauing all but one throne, declare the vnitie of the Godhead.

e The holy Ghost is as a lightning vnto vs that beleue, and as a fearful thunder to the disobedient.

f The world is compared to a sea, because of the changes and vnstabilities.

g It is as cleare as chrystal before the eyes of God, because there is nothing in it so litle that is hid from him. Or, vnder the throne. They are called Cherubins, Ezek 10. 20 i We are hereby taught to giue glorie to God in all his workes, Isa. 6. 3.

receiue power and riches, & wisdom, and strength, and honour, and glorie, and praise.

13 And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I, saying, Blessing and honour, and glorie, and power be vnto him, that sitteth vpon the throne, and vnto the Lambe for euermore.

14 And the foure beasts sayd, Amen, and the foure and twentie Elders fel down, and worshipped him that liueth for euermore.

CHAP. VI.

The Lambe openeth the sixe scales, and many things followe the opening thereof, so that thou couldest see a general prophesie to the end of the world.

1 After, I behelde when the Lambe had opened one of the scales, and I heard one of the foure beasts say, as it were the voice of thundred, Come and see.

2 Therefore I behelde, and lo, there was a white horse, and hee that sat on him, had a bowe, and a crowne was giuen vnto him, and he went forth conquering that he might overcome.

3 And when he had opened the seconde scale, I heard the seconde beast say, Come and see.

4 And there went out another horse, that was red, and power was giuen to him that sat thereon, to take peace from the earth, and that they should kill one another, & there was giuen vnto him a great sworde.

5 And when he had opened the thirde scale, I heard the third beast say, Come and see. Then I beheld, and lo, a black horse, and he that sat on him, had balances in his hand.

6 And I heard a voyce in the middes of the foure beasts say, A measure of wheat for a penny, and thre measures of barley for a penny, and oyle, and wine hurt thou not.

7 And when he had opened the fourth scale, I heard the voyce of the fourth beast say, Come and see.

8 And I looked, and behelde, a pale horse, and his name that sat on him was Death, and Hell followed after him, and power was giuen vnto them ouer the fourth part of the earth, to kill with sworde, and with hunger, and with death, and with the beastes of the earth.

9 And when he had opened the fift scale, I sawe vnder the altar the soules of them, that were killed for the word of

a The opening of the scale is the declaration of Gods will, and the executing of his iudgements.
b Signifying, that there were maruailous things to come.
c The white horse signifieth innocencie, victorie, and felicitie which should come by preaching of the gospel.
d He that rideth on the white horse, is Christ.
e Signifying the cruel warres that ensued when the Gospell was refused.
f Who was Satan.
g This signifieth an extreme famine & want of all things.
h The Greeke worde signifieth that measure which was ordinarily giuen to seruaunts for their portion or stint of meat for one day.
i Which amounted about foure pence halfe peny.
k Whereby is meant sicknesse, plagues, pestilence, and death of man and beast. Or, the graine.
l The continual persecution of the Church noted by the fift scale.
m The soules of the Saintes are vnder the altar, which is Christe, meaning that they are in his safe custodie in the heauens.

God, and for the testimony which they maintained.

10 And they cried with a loud voyce, saying, How long, Lord, how long dost thou iudge, and avenge our blood on them that dwell on the earth?

11 And long white robes were giuen vnto euery one, & it was said vnto them, that they should rest for a litle season vntill their fellow seruaunts, and their brethren that should be killed euen as they were, were fulfilled.

12 And I behelde when he had opened the sixt scale, and lo, there was a great earthquake, and the sunne was as blacke as sackcloth of haire, and the moonne was like blood.

13 And the starres of heauen fel vnto the earth, as a figge tree casteth her greene figs, when it is shaken of a mighty wind.

14 And heauen departed away, as a scrole when it is rolled, & euery mountaine and yle were moued out of their places.

15 And the kings of the earth, and the great men, and the riche men, and the chiefe captaynes, and the mighty men, and euery bondman, & euery free man, hid them selues in denues, and among the rockes of the mountaynes.

16 And sayde to the mountaynes and rocks, Fall on vs, and hide vs from the presence, of him that sitteth on the throne, & from the wrath of the Lambe.

17 For the great day of his wrath is come, and who can stand?

terwarde, of what estate soeuer they be, shall be desperate, and not able to sustaine the weight of Gods wrath, but shall continually feare his iudgement.

CHAP. VII.

4. 9 He seeth the seruaunts of God sealed in their foreheades out of all nations and people; 15 Which though they suffer troubles, yet the Lambe feedeth them, leadeth them to the fountaines of liuing water, 17 And God shall wipe away all teares from their eyes.

1 After that, I sawe four Angels stand on the foure corners of the earth, holding by foure woundes of the earth, that the winds should not blowe on the earth, neither on the sea, neither on any tree.

2 And I sawe another Angel come by from the East, which had the seale of the liuing God, and hee cryed with a loud voice to the foure Angels to whom power was giuen to hurt the earth, and the sea.

3 Saying, Hurt ye not the earth, neither the sea, neither the trees, till we

spread, and for the foure writers thereof, and the preachers of the same through the whole world.
b Meaning, the men of the earth.
c That is, the ylandes.
d Signifying all men in general, who can no more liue without this spiritual doctrine, then trees can blossom and beare, except the wide blowe vpon them.
e God preventeth the dangers and euils, which otherwise would ouerwhelme the elect.

n Which signifieth the change of the true doctrine, which is the greatest cause of motions and troubles that come to the world.
o That is, the brightness of the Gospel.
p The traditions of men.
q The Church miserable defaced with idolatrie and afflicted by tyrants.
r Doctors and preachers that depart from the truth.
s The kingdom of God is hid, & withdrawn from men, and appeared not.
t Realines, kingdoms and persons, that did seeme to be as stable in the faith as mountaynes.
1. Ier. 1. 9. hose. 10. 8. luke. 13. 30.
u Such men afterwarde, of what estate soeuer they be, shall be desperate, and not able to sustaine the weight of Gods wrath, but shall continually feare his iudgement.
a The spirit is compared to wind and the doctrine also; and though there be one spirit and one doctrine, yet foure are here named in respect of the diuersitie of the foure quarters of the earth where the Gospell is spread, and for the foure writers thereof, and the preachers of the same through the whole world.
b Meaning, the men of the earth.
c That is, the ylandes.
d Signifying all men in general, who can no more liue without this spiritual doctrine, then trees can blossom and beare, except the wide blowe vpon them.
e God preventeth the dangers and euils, which otherwise would ouerwhelme the elect.

f Those that are sealed by the spirit of God, and marked with the blood of the Lambe, & lightened in faith by the word of God, so that they make open profession of the same, are exempted from euill.

g Though that this blindness be brought into y world by the malice of Satan, yet the mercies of God refuse to him selfe an infinite number which shalbe saued, both of the Iewes and Gētiles through Christ.

h He omitteth Dan, & putteth Leui in, whereby he meaneth the twelue tribes.

i That is, the tribe of Ephraim, which was Iosephs sonne.

k In signe of puritie.

l In token of victorie and felicitie.

m All that are saued, attribute their saluation vnto God onely & to his Christ, and to none other thing.

n There is no puritie nor cleannes, but by the blood of Christ onely, which purgeth out sinnes and so maketh vs white.

o That is, of the maiestie of God the Father, and the holie Ghost.

p Meaning continually: for els in heauen there is no night.

q For all infirmitie and miserie shall bee taken away.

r But still ioye and redemption.

hauē sealed the seruaunts of our God in their foreheads.

4 And I heard the number of them, which were sealed, and there were sealed an hundred and foure and fourtie thousand of all the tribes of the children of Israel.

5 Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Ruben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephthali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand.

7 Of the tribe of Simeon were sealed twelue thousand. Of the tribe of Leui were sealed twelue thousand. Of the tribe of Machar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

8 Of the tribe of Joseph were sealed twelue thousand. Of the tribe of Benjamin were sealed twelue thousand.

9 After these things I beheld, and lo, a great multitude, which no man coude number, of al nations and kinredes, and people, and tongues, stode before the thronē, and before the Lambe, clothed with long white robes, & palmes in their hands.

10 And they cryed with a loude voyce, saying, Salutation cometh of our God, that sitteth vpon the thronē, and of the Lambe.

11 And all the Angels stode rounde about the thronē, and about the Elders, and the foure beasts, and they fel before the thronē on their faces, and worshipped God,

12 Saying, Amen. Praise and glorie, and wisdom, and thanks, and honour, and power, & might, be vnto our God for euermore, Amen.

13 And one of the Elders spake, saying vnto me, What are these which are araied in long white robes? and whence came they?

14 And I sayde vnto him, Loide, thou knowest. And he sayd to me, These are they, which came out of great tribulation, & haue washed their long robes & haue made their long robes white in the blood of the Lambe.

15 Therefore are they in the presence of the thronē of God, and serue him day and night in his Temple, and he that sitteth on the thronē, wil dwel among them.

16 * They shall hunger no more, neis their thirst any more, neither shall the sunne light on them, neither any heat.

17 For the Lambe, which is in the

midde of the thronē, shall gouerne t Which is then, and shall leade them vnto the hieght fountaines of waters, and * God u He shall shall wipe away all teares from their eyes. give them life and conserue them

in eternall felicitie. *Isaiah. 25. 8. chapter. 21. 4.*

C H A P. VIII.

The seventh seale is opened: there is silence in heauen, & the foure Angels blowe their trumpets, and great plagues followe vpon the earth.

1 And when he had opened the se^a a Vnder the sixe seale he touched in general the corruption of the doctrine: but vnder the seventh he sheweth the great danger thereof, and what troubles, sectes and heresies haue bene and shalbe brought into the Church thereby.

2 And I saw the seuen Angels, which stode before God, and to them were giuen seven trumpets.

3 Then another Angel came and stode before the altar hauing a golden censur, & much odours was giuen vnto him, that he should offer with the prayers of al Saints vpon the golden altar, which is before the thronē.

4 And the smoke of the odours with the prayers of the Saints, went by before God, out of the Angels hand.

5 And the Angel tooke the censur, and filled it with fire of the altar, and cast it into the earth, and there were voices, and thundings, and lightnings, and earthquake.

6 Then the seuen Angels, which had the seven trumpets, prepared them selues to blowe the trumpets.

7 So the first Angel blew the trumpet, and there was haile and fire, mingled with blood, and they were cast into the earth, and the third part of trees was burnt, and al greene grasse was burnt.

8 And the second Angel blew the trumpet, and as it were a great mountaine, burning with fire, was cast into the sea, and the thirde part of the sea became blood.

9 And the thirde part of the creatures, which were in the sea, and had life, died, and the thirde part of shippes were destroyed.

10 When the thirde Angel blew the trumpet, and there fell a great starre from heauen burning like a toyche, and it fell into the third part of the riuers, and into the fountaines of waters.

11 And the name of the starre is called wormewood: therefore the thirde part of the waters became wormewood, and many men died of the waters, because they were made bitter.

f When this grace is declared, manieulous rebellions arise against it by reason of y wicked, which can neither abide to heare their sinnes touched, nor mercie offered. g That is, proclaimeth warre against the Church, & troubles by false doctrine, & so admonisheth the to watch. h That is, the most part of men were seduced. i Euen the very elect were sore tried & proued. k Diuers sectes of heretikes were spread abroad in the world. l Meaning the shipmaisters, and so them that had any gouernement. m That is, some excellent minister of y Church, which shal corrupt y Scriptures. n Which here signifie false and corrupt doctrine.

12 And

o That is, of Christ who is fūne of iustice, meaning that men by boasting of their workes and merites obscure Christ and tread his death vnder feete.
p That is, of the Church.
q Of y ministers and teachers,

12 And the fourth Angel blew the trumpet, and the thirde part of the ^o summe was smitten, and the thirde part of the ^p income, & the thirde part of ^q the harvest, so that the thirde part of them was ^r darkened: and the day was smitten, that the thirde part of it could not shine, and likewise the night.
13 And I behelde, and heard one Angell flying through the middes of heauen, saying with a loud voice, ^s Wo, wo, wo to the inhabitants of the earth, because of the soundes to come of the trumpet of the three Angels, which were yet to blow the trumpets.

which haue not taught, as they ought to do. ^r These are plagues for the contempt of the Gospel. ^s Horrible threatnings against the Infidels and rebellious persons.

CHAP. IX.

1 The first and sixt Angell blow their trumpets: the starre falleth from heauen, 2 The locustes come out of the smoke, 12 The first wo is past, 14 The foure Angels that were bound, are loosed, 18 And the third part of men is killed.

a That is, the Bishops and ministers, which forsake ^y worde of God, and so fall out of beaue,
b This authoritie chiefly is comitted to the Pope, in signe whereof he beareth the keys in his armes.
c Abundance of heresies and errors, which couer with darkenes Christ and his Gospel.
d Locustes are false teachers, heretikes, and worldly subtil Prelates, with Monkes, Friers, Cardinals, Patriarkes, Archbishops, Bishops, Doctors, Bachelors and Masters, which forsake Christ to mainteyne false doctrine.
e False and deceyvable doctrine, which is pleasant to the flesh.
f That is, secretly to persecute and to sting with their tayle as Scorpions doe: such is the fashion of the hypocrites.
g For the false Prophetes cannot destroye the clec, but such as are ordeyned to perdition.
h That is, the infidels whome Satan blindeth with the efficacie of error, 2. Theſſal. 2. 11.
i Though the clec bee hurt, yet they cannot perishe.
k The clec for a certayne space and at tymes are in troubles: for the grasshoppers endure but from Aprill to September, which is six monethes.
l For at the beginning the sting of their conscience semeth as nothing, but except they soone seeke remedie, they perishe. *Iſa. 29. heſe. 10. 8. luke. 23. 30. chap. 6. 16.*

1 And the fift Angell blew the trumpet, and I sawe ^a a starre fall from heauen vnto the earth, and to him was giuen the ^b key of the bottomlesse pit.
2 And he opened the bottomlesse pit, and there arose the smoke of the pit, as the ^c smoke of a great fornaice, & the summe, and the apye were darkened by the smoke of the pit.
3 And there came out of the smoke ^d locustes vpon the earth, and vnto them was giuen ^e power, as the ^f scorpions of the earth haue power.
4 And it was commaunded them, that they should not hurt the ^g grass of the earth, neither any greene thing, neither any tree: but onely those ^h men which haue not the seale of God in their foreheads.
5 And to the was commaunded that they should not ⁱ kill them, but that they should be ^k vexed six monethes, & that their paine should be as the paine that commeth of a ^l scorpion, when he hath stung a man.
6 ^m Therefore in those dayes shall men

seeke death, and shall not finde it, and shall desire to die, and death shall flee from them.
7 ⁿ And the forme of the locustes was like vnto ^o hoyses prepared vnto battel, and vnto their heads were as it were ^p crowns like vnto golde, and their faces ^q were like the faces of men.
8 ^r And they had heard as the sheare of women, and their ^s teeth were as the teeth of lions.
9 ^t And they had ^u habbergions, like to the habbergions of piron: and the sounde of their ^v wings was like the sounde of charres when many hoyses ruine vnto battel.
10 ^w And they had tayles like vnto scorpions, and there were ^x stings in their tayles, and their power was to hurt men six monethes.
11 ^y And they haue a king over the, which is the ^z Angell of the bottomlesse pit, whose name in Hebrew is, ^{aa} Abaddon, and in Grecke he is named Apollyon.
12 ^{ab} One wo is past, and beholde, yet two woes come after this.
13 ^{ac} I When the six Angell blew the trumpet, & I heard a ^{ad} voice from the foure houses of the golden altar, which is before God,
14 ^{ae} Saying to the six Angell, which had the trumpet, looſe the foure ^{af} Angels, which are bound in the great riuer Euphrates.
15 ^{ag} And the foure Angels were loosed, which were prepared at an ^{ah} house, at a day, at a moneth, and at a yere, to slay the thirde part of men.
16 ^{ai} And the number of hostinen of warre were twenty thousand times ten thousand: for I heard the number of them.
17 ^{aj} And thus I saw the hoyses in a vision, and them that sate on them, hauing ^{ak} fire habbergions, and of Jacynth and of hyacinth, and the heades of the hoyses were as the heades of ypones: and out of their mouthes went ^{al} forth fire & smoke and hyacinth.
18 ^{am} Of these three was the thirde part of men killed, that is, of the fire and of the smoke, & of the hyacinth, which came out of their mouthes.

m Such is the terror of the vnblescing science, which hath no assurance of mercie, but secleth the iudgement of God against it, when men embrace error, and refuse the true simplicitie of Gods worde. *vv. 1. 6. 10.*
n Which signifieth that the Popes clergie shall be proude, ambitious, bold, floure, rather, rebellious, stubborn, cruel, lecherous, and athours of warre and destruction of the simple children of God.
o They pretend a certaine title of honour, which in deede belongeth nothing vnto them, as the Priestes by their crownes and strange apparel declare.
p That is, they pretende greater gentleness and love: they are wife, politike, subtil, eloquent, and in worldly craftines passe all in all their doings.
q That is, effeminate, delicate, trimming them selues to please their harlots.
r Signifying their oppression of the poore, and crueltie against Gods children.
s Which signifieth their hardnes of heart and obstination in their errors, with their assurance vnder the protection of worldly princes.
t For as though they had wings, so are they lifted vp above the common sort of men and esteemed most holy, and do all things with rage and fiercenes.
u To infect and kill with their venomous doctrine.
v Which is Antichrist the Pope, king of hypocrites, and Satans ambassador.
w That is, destroyer: for Antichrist the sonne of perdition destroyeth mens soules with false doctrine, and the whole worlde with fire and sword.
x Which was the voice of Christ sitting at the right hand of the Father, a Meaning the enemies of the East country, which should afflict the Church of God, as did the Arabians, Sarafines, Turkes and Tartarians.
y This signifieth the great readines of the enemies.

d And therefore were iustly destroyed. *Psal. 115. 4. and. 135. 15.*

a Which was Iesus Christ y came to comfort his Church against y furious assaults of Satan and Antichrist: so that in al their troubles, the faithfull are sure to find consolation in him. b Iesus Christ beareth the testimony of Gods love towards vs. c It overcame all the darknes of the angel of the bottomles pit. d Straight, ströög and pure from all corruptions. e Meaning the Gospel of Christ which Antichrist cannot hide, seeing Christ bringeth it open in his hand. f Which declarereth that in despite of Antichrist y Gospel should be preached through all the world: so that y enemies shalbe astonied.

g The whole graces of Gods spirit bent themselves against Antichrist. *Dan. 11. 4.* h Beleeue that that is written: for there is no neede to write more for the vnderstanding of Gods children. i That is, by God with whom Christ by his diuinitie is equall. k The faythfull shall vnderstande and see this mysterie of the last iudgement, the damnation of Antichrist and infidels, and also the glory of the iust at the resurrection. l As S. Iohn vnderstood this by reuelation, so is the same reuelled to the true preachers to discouer the Pope, & Antichrist. m Meaning, Christ. n That is, the holy Scriptures: which declarereth that the minister must receiue the at the hand of God before he can preach them to others.

19 For their poluer is in their mouthes, and in their tailes: for their eyles were like vnto serpentes, and had heades, wherewith they hurt.
20 And the remanent of the men which were not killed by these plagues, repented not of the wooikes of their handes that they shoulde not wo: thyr deuils, and * idoles of golde and of siluer, and of brasse, and of stone, and of wood, which neither can see, neptther heare noi go.
21 Allo they repented not of their murthers, and of their sojerie, neither of their fornication, nor of their theft.

CHAP. X.

1 The Angel hath the booke open. 2 He sweareth there shalbe no more time. 3 He giueth the booke vnto Iohn, which eateth it vp.

1 **A**ngell came downe from heauen, clothed with a cloud, & the brames holwe vpon his head, & his face was as the sunne, & his feete as pillars of fire.
2 And he had in his hande a litle booke open, and he put his right foote vpon the sea, and his left on the earth,
3 And cryed with a sonde voyce, as when a lion roareth: and when he had cryed, seven s thunders vttered theyr voyces.
4 And when the seven thunders had vttered their voyces, I was aboute to write: but I heard a voyce from heauen saying vnto mee, * b Seale by those rhymes which the seven thunders haue spoken, and write them not.
5 And the Angel which I saw stand vpon the sea and vpon the earth, lift by his hand to heauen,
6 And sware¹ by him y liueth for euer more, which created heauen, and the things that therein are, & the earth and the things that therein are, & the sea, & the things which therein are, that time should be no more.

7 But in the dayes of the voice of the seventh Angel, when he shal beginne to blow the trumpet, euen the k mpyetere of God shalbe fulfilled, as he hath declared to his seruants the Prophecs.
8 And the voice which I heard fro heauen, spake vnto me againe & sayde, Go and take the litle booke which is open in the hande of the m Angel, which standeth vpon the sea & vpon the earth.
9 So I went vnto the Angel, and saide to him, Giue me the litle n booke. And

he sayde vnto mee, * Take it, and * eate it vp, and it shall make thy belly bitter, but it shall be in thy mouth as sweet as honie.
10 Then I tooke the litle booke out of the Angels hande, and ate it vp, and it was in my mouth as p sweet as honie: but when I had eaten it, my belly was bitter.
11 And he said vnto me, Thou must propheticke y againe among the people and nations, and tongues, and to many kings.

CHAP. XI.

1 The temple is measured. 2 Two witnesses raised up by the Lorde, are murdered by the beast, 11 But after receyued to glorie. 15 Christ is exalted, 16 And God praised by the 24 Elders.

1 **T**hen was given me a reede, like vnto a rodde, and the Angel stood by the sapraig, Rise and a mete the Temple of God, and the altar, and them that worship therein.
2 But the court which is without the Temple cast out, and mete it not: for it is given vnto the Gentiles, and the holy c citie shall they treade vnder foote d two and fourtie moneths.
3 But I will giue power vnto my two witnesses, and they shall propheticke f thousand, two hundred, and threescore daies, clothed in sackcloth.
4 These are two b oluie trees, and two candlestickes, standing before the God of the earth.
5 And if any man wil hurt them, fire pprocedeth out of their mouthes, and deuouereth their enemies: for if any man would hurt them, k thus must he be killed.
6 These haue power to shut heauen, that it raine not in the dayes of their prophcing, & haue power ouer waters to two latter, the first is sayde to be cast out, because as a thing prophane it is neglected when the Temple is measured, and the aduerfaries of Christ boast that they are in the temple, and that none are of the temple, but they. c That is, the Church of God. d Meaning, a certaine time: for God hath limited the times of Antichrists tyrannie. e By two witnesses he meaneth all the preachers that should build vp Gods Church, alluding to Zorubbabel and Iehoshua which were chiefly appointed for this thing, an l also to this saying, In the mouth of two witnesses standeth enerie worde. f Signifying a certaine time: for when God giueth strength to his ministers, their persecutions seeme, as it were but for a day or two. g In poore and simple apparel. h Whereby are signified the excellent graces of them which beare witness to the Gospel. i Who hath dominion ouer the whole earth. k By Gods word whereby his ministers discomfite the enemies. l They denounce Gods iudgement agaynst the wicked, that they cannot enter into heauen.

that albeit that the minister haue consolation by the worde of God, yet shall he haue fore, and grievous enemies, which shall be troublefome vnto him. q Not onely meaning in his life time, but that this booke after his death shoulde bee as a preaching vnto all nations.

Receiacion. *Ezek. 3. 1.* o Which signifieth that the ministers ought to receiue the worde into their hearts, and to haue grate and deepe iudgement, and diligently to studie it, and with zeale to vtter it. p Signifying by the worde of God, yet shall be grievous enemies, which shall be troublefome vnto him. q Not onely meaning in his life time, but that this booke after his death shoulde bee as a preaching vnto all nations.

m That is, a strong number of this great devil the Popes ambassadours which are euer crying and croaking like frogs and come out of Antichrists mouth, because they should speake nothing but lies, and vse all manner of craftie deceit to maintain their rich Enphrases against the true Christians. n Albeit they call them selues spiritual & holy fathers, o For in all kings courts the Pope hath had his ambassadours to hinder the kingdom of Christ. *Chap. 17. 3. mat. 24. 44. Luke 12. 39.* p Ofrighteousnes, and holines, wherewith we are cladde through Iesus Christ. q As if he would say, The craftines of destruction when as Kings and Princes shall warre against God, but by the craft of Satan are brought to that place where they shall be destroyed. r This is the last iudgement when Christ shall come to destroy & wicked and deliuer his Church. s Meaning the whole number of them that shall call them selues Christians, whereof some are so in deede, some are Papists, and vnder pretence of Christ serue Antichrist, and some are natures which are neither on the one side nor of the other. t Signifying all strange religions, as of the Iewes, Turkes and others, which then shall fall with that great whore of Rome, and be tormented in eternal paines. *17. 15.*

CHAP. XVII.

3 The description of the great whore. 8 Her finnes and punishment. 14 The victorie of the Lambe. 1 Then there came one of the seven Angels, which had the seven visals, and talked with me, saying unto me, Come: I will shew thee the damnation of the great whore that sitteth vpon many waters, 2 With whom haue committed fornication the kings of the earth, & the inhabitants of the earth are drunken with the wine of her fornication. c Meaning diuerser nations & countreys,

So he carped me away into the wilderness in the spirit, and I saw a woman sitte vpon a skarlet coloured beast, full of names of blasphemie, which had seuen heades, & ten hornes. 4 And the woman was arrayed in purple and scarlet, and guided with gold, and precious stones, and pearles, and had a cuppe of golde in her hand, full of abominations, and filthy iudgements of her fornication. 5 And in her forehead was a name written, Babel the great, Babylon, the mother of whoredomes, and abominations of the earth. 6 And I sawe the woman drunken with the blood of the Saints, and with the blood of the Martyrs of Iesus: and when I saw her, I wondered with great marueile. 7 Then the Angel said vnto me, Wherefore maruest thou? I will shew thee the mysterie of the woman, and of the beast that beareth her, which hath seuen heades, and ten hornes. 8 The beast that thou hast seene, was, and is not, and shall ascend out of the bottomies pit, and shall goe into perdition, and they that dwell on the earth, shall wonder (whose names are not written in the Booke of life: from the foundation of the worlde) when they beheld the beast that was, and is not, and yet is. 9 Here is the minde that hath wisdom. The seuen heades are seuen mountaynes, wherupon the woman sitteth: they are also seuen kings. 10 Some are fallen, and one is, and another is not yet come: & when he cometh, he must continue a short space. 11 And the beast that was, and is not, is euen the might, and is one of the seuen, and shall goe into destruction. 12 And the ten hornes which thou sawest, are ten kings, which yet haue not receiued a kingdom, but shall receiue power, as kings at one houre with the beast. 13 These haue one minde, & shall giue their power, and authoritie vnto the beast. 14 These shall fight with the Lambe, & the Lambe shall ouercome them: for he is Lord of Lords, & King of Kings: and they that are on his side, called, and chosen, and faithfull. 15 And he saide vnto me, The waters which thou sawest, where the whore sitteth, are people, and multitudes, & nations, and tongers. reigned, and after him Cocceius Nerva which was the seventh, m He meaneth Traiane the Emperour who was a Spanyard and adopted by Nerva, but because he persecuted the faithfull, he goeth also to perdition. n He signifieth the horrible persecutions which haue bene vnder the empire of Rome, and in all other realmes subiect to the same. o And breake them to shuiers as a potters pot. *1. Tim. 4. 15. chap. 19. 16.*

16 And the kings of the earth shall hate her, and lament for her, which have committed fornication, and lived in pleasure with her, when they shall see the smoke of her burning,
 17 For God hath put in their heartes to fulfill his will, and to doe with one consent for to give their kingdome vnto the beast, vntill the wordes of God be fulfilled.
 18 And the woman which thou sawest, is the great citie, which reigneth ouer the kings of the earth.

CHAP. XVIII.

3. 9 The louers of the worlde are sorie for the fall of the whore of Babylon. 4 An admonition to the people of God, to flee out of her dominion, so But they that be of God, haue cause to reioyce for her destruction.

1 I And after these things, I saw another Angel come downe from heauen, having great power, so that the earth was lightened with his glorie.
 2 And he cried out mightily with a loud voyce, saying, * It is fallen, it is fallen, Babylon the great citie, and is become the habitation of devils, and the hold of all foule spirits, and a cage of euery vncleane and hatefull byrde.
 3 For all nations haue drunken of the wine of the wrath of her fornication, & the kings of the earth haue committed fornication with her, & the marchants of the earth are waxed rich of the abundance of her pleasures.
 4 And I heard another voyce from heauen say, 4 Goe out of her, my people, that ye be not partakers in her sinnes, and that ye receive not of her plagues.
 5 For her sinnes are come vnto heauen, and God hath remembred her iniquities.
 6 Rewarde her, euen as she hath rewarded you, & give her double according to her workes: and in the cuppe that she hath filled to you, fill her the double.
 7 In as much as she glorified her selfe, and lived in pleasure, so much give ye to her torment and sorrow: for she saith in her heart, * I sit being a Queene, and am no widowe, and shall see no mourning.
 8 Therefore shall her plagues come at one day, death, and sorrow, and famine, and she shall be burnt with fire: for strong is the word of God which will condemne her.
 9 The glorious boasting of the Drummer, h But full of people and mightie.

9 And the kings of the earth shall bewaile her, and lament for her, which haue committed fornication, and lived in pleasure with her, when they shall see the smoke of her burning,
 10 And shall stand a farre off for feare of her torment, saying, Alas, alas, the great citie Babylon, the mightie citie: for in one houre is thy iudgement come.
 11 And the marchants of the earth shall weepe and waille ouer her: for no man buyeth their ware any more.
 12 The ware of golde and silver, and of precious stone, and of pearles, and of fine linc, and of purple, and of silke, and of scarlet, and of all manner of Tyne wood, and of all vessels of purple, and of all vessels of most precious wood, and of brasse, and of yron, and of marble,
 13 And of cinnamon, and odours, and ornaments, and frankincense, & wynn, and oyle, and fine floure, and white arte, and beastes, and sheepe, and horses, and charcets, and seruants, and soules of men.
 14 And the apples that thy soule lusted after, are departed from thee, and all things which were fat & excellent, are departed from thee, & thou shalt fynde them no more.
 15 The marchants of these things which were waxed rich, shall stande a farre off from her, for feare of her torment, weeping and wailing,
 16 And saying, Alas, alas, the great citie, that was clothed in fine linc and purple, and scarlet, and guided with golde, and precious stone, and pearles,
 17 For in one houre so great riches are come to desolation. And euery shipmaster, and all the people that occupie ships, and shypmen, & whosoener trauaile on the sea, shall stand a farre off,
 18 And cry, when they see the smoke of her burning, saying, What city was like vnto this great citie?
 19 And they shall cast dust on their heads, and cry weeping, and wailing, & say, Alas, alas, the great citie, whereto we were made rich all that had shippes on the sea by her costlines: for in one houre she is made desolate.
 20 O heauen, reioyce of her, and ye holy Apostles and Prophets: for God hath giuen your iudgement on her.
 21 Then a mightie Angel tooke by a stone like a great millstone, and cast it into the sea, saying, With such violence shall the great citie Babylon be cast, & shall be found no more.
 22 And the voyce of harpers, and musicians, and of pipers, and trumpeters shall be heard no more in thee, and no crafts man, of whatsoeuer craft he be, shall be found any more in thee: and the sound of a millstone shall be heard no more in thee.
 23 And the light of a candle shall shine no more in thee: and the voyce of the hydegrome

Isa. 47. 9. 1ere. 51. 8. chap. 18. 1. a This description of the overthrow of the great whore, is like to that wher by the Prophets vse to declare the destruction of Babylon. b He describeth Rome to be the sinke of all abomination and diuilsnes, and a kinde of hel. c The greatest parte of y world hath bene abused and seduced by this spiritual whoredome. d When God threatneth the wicked, he euer comforteth and counselleth his what they ought to doe, that is, that they doe not communicate with the sinnes of the wicked. e The Greeke worde is, that her sinnes so folowe one another, and so rise one after another, that they growe to such an heape, that at length they touch the very heauen. f Blessed is he that can repay to the whore the like, as is written, Psal. 137. 8, 9.

i Both they that temporally haue had profite and also the spiritual marchants shall for sorowe & want of their gaine, cry out and despaire. k Which is verie odoriferous and precious. l Such as they wantons vse at Rome. m This is the vilest ware that these marchants sell, & best cheap, which soules norwithstanding y sonne of God redeemed w his precious blood, 1. Pet. 1. 19. n That is, the things which thou lustedst best. o And so shewe signes of great sorowe. p Or, noble estate. q And hath reuenged your cause in punishing her. 1ere. 51. 8, 9. r It shall not be like to other citie which may be builded a-gaine, but it shall be destroyed without mercie.

r The Romish prelates & marchants of soules are as kings and princes: so that their couetousnes and pride mult be punished: secondly their craftes and deceites: and thirdly their crueltie.

bridegrome and of the bride shall be heard no more in the earth: for the marchants were the great me of the earth: and with thine enchancements were decured all nations.

24 And in her was found the blood of the Prophets, and of the Saints, and of all that were slaine vpon the earth,

CHAP. XIX.

1 Praises are giuen vnto God for iudging the whore, and for auenging the blood of his seruants. 10 The Angel wil not be worshipped. 17 The foules and birdes are called to the slaughter.

And after these things I heard a great voyce of a great multitude in heauen, saying, 2 Hallelu-iah, saluation, & glory, and honour, and power be to the Lord our God.

2 For true & righteous are his iudgements: for he hath condemned the great whore, which did corrupt the earth with her fornication, and hath auerged the blood of his seruants shed by her hande.

3 And againe they sayde, Hallelu-iah: & her smoke rose vp for euermore.

4 And the foure & twentie Elders, and the foure beasts fell downe, and worshipped God that sat on the thron, saying, Amen, Hallelu-iah.

5 Then a voyce came out of the thron, saying, Praise our God, alpe his seruants, and pe that feare him, both final and great.

6 And I heard like a voyce of a great multitude, and as the voyce of many waters, & as the voyce of strong thundings, saying, Hallelu-iah: for our Lord God almightie hath reigned.

7 Let vs be glad and reioyce, and gine glorie to him: for the marriage of the Lambe is come, & his wife hath made her selfe readie.

8 And to her was graunted, she should be araied with pure fine linc & sponing, for the fine linc is the righteoulnes of Saints.

9 Then he said vnto me, Write, Blessed are they which are called vnto the Lambes supper. And he saide vnto me, These words of God are true.

10 And I fell before his feete to worship him: but he saide vnto me, See thou do it not: I am thy fellowe seruant, and one of thy brethren, which haue partitunomie of Iesus. Worship God: for the testimonie of Iesus, is the Spirit of prophesie.

i Who am charged to testifie of Iesus, or which am partaker of the same Gospel and faith. k He sheweth that none ought to be worshipped but onely God: and that he is of their number whom God wisheth to reuile his secrets by to the Prophets, that they may declare the to others, also that we must beleene no other spirit of prophesie, but that which doeth testifie of Iesus, and leade vs to him.

11 And I saw heauen open, and behold a white horse, and he that sat vpon him, was called, Faithful and true, and he iudgeth and fighteth righteously.

12 And his eyes were as a flame of fire, & on his head were many crownes: and he had a name written, that no man knewe but himselfe.

13 And he was clothed with a garment dipt in blood, and his name is called, THE WORD OF GOD.

14 And the warriors which were in heauen, folowed him vpon white horses, clothed with fine linc white and pure.

15 And out of his mouth went out a sharpe sworde, that with it he should smite the heathen: for he shall rule them with a rod of iron: for he is that treadeth the wine presse of the ferocities and wrath of almightie God.

16 And he hath vpon his garment, & vpon his thigh a name written, THE KING OF KINGS, AND LORD OF LORDES.

17 And I saw an Angel stand in the sunne, who cried with a loud voice, saying to all the foules that did flie by the mids of heauen, Come, & gather your selues together vnto the supper of the great God.

18 That pe may eate the flesh of kings, and the flesh of the Capraynes, and the flesh of nightie men, and the flesh of hoies, and of them that sit on them, & the flesh of all free men and bondmen, and of small and great.

19 And I sawe the beast, and the Kings of the earth, and their warriors gathered together to make battell against him, that sat on the horse and against his souldiers.

20 But the beast was taken, and with him that fals Prophet that wrought miracles before him, whereby he deceiued them that receiued the beastes marke, and them that worshipped his image. These both were aline cast into a lake of fire, burning with brimstone.

21 And the remnant were slaine with the sworde of him that sitteth vpon the horse, which cometh out of his mouth, and all the foules were filled full with their flesh.

eth that the day of iudgement shall be cleare & euident, so that none shall be hid: for the trumpet shall blow aloud, and all shall vnderstand it. y For the Pope and the worldly princes shall fight against Christ, euen vntil this last day. z The overthrowe of the beast and his, which shall be chiefly accomplished at the seconde coming of Christ.

CHAP. XX.

Satan being bound for a certaine tyme, 7 And after let loose, vexeth the Church grievously. 10. 14 And after the world is iudged, he and his are cast into the lake of fire.

a That is, praise I ye God, because the Antichrist & all wickednes is taken out of the worlde.

b So that all the Saints are confirmed & ought nothing to dout of the saluation of the faithfull.

c The wicked shall be burned in continual fire, that neuer shall be extinguished.

d By the foure beasts are ment all creatures, e Signifying that his iudgements are true and iust, and ye ought to praise him euermore for the destruction of the Pope.

f God made Christ the bridegrome of his Church at the beginning, & at the last day it shall be fully accomplished when we shall be ioyned with our head, g That is, the Angel.

Maith. 22. 2, chap. 14. 13.

h Whom God of free mercie calleth to be partakers of his heauenly graces, and deliuereth from the filthie pollutions of Antichrist.

Cha. 22. 7, 9.

i Who am charged to testifie of Iesus, or which am partaker of the same Gospel and faith. k He sheweth that none ought to be worshipped but onely God: and that he is of their number whom God wisheth to reuile his secrets by to the Prophets, that they may declare the to others, also that we must beleene no other spirit of prophesie, but that which doeth testifie of Iesus, and leade vs to him.

l Wherby is signified that Iesus Christ our iudge shall be victoriorous and shal triumph ouer his enemies. m He meaneth Christ. n So that wicked shall tremble before his face.

o To shew that he was ruler of all the world.

p That is, none can haue so full reuelation how Christ is verie God, eternal, infinite & almightie, as he himselfe.

q Whereby is signified his victorie, and the destruction of his enemies.

r Signifying the Iesus Christ, which is the worde, is made flesh, & is our Lord, our God and the iudge of the quicke & dead.

s This declareth that his Angels shall come with him to iudge the world.

t Which driueth the wicked into eternal fire.

u Which declareth his humanitie, wherein he is Lord of all, & shal iudge the world.

1. Tim. 6. 15. chap 17. 14.

x This signifyeth that the day of iudgement shall be cleare & euident, so that none shall be hid: for the trumpet shall blow aloud, and all shall vnderstand it. y For the Pope and the worldly princes shall fight against Christ, euen vntil this last day. z The overthrowe of the beast and his, which shall be chiefly accomplished at the seconde coming of Christ.

a This Angell
representeth the
order of the Ap-
pofities, whose
vocation & of-
fice was from
heauen: or may
fignifie Chrift,
which fhould
treade downe
the ferpents
head.

b Hereby hee
meaneth the
Gofpel whereby
hell is fhut vp
to the faithful,
and Satan is
chained that he
cannot hurt the,
yea and the mi-
nifters hereby
open it to the
infidels, but
through their
impiecie and
stubbumes.

c That is, from
Chrifs natiuitie
vnto the time of
Pope Syluefter 5
feconde: fo long
5 pure doctrine
fhould after a
forte remaine.

d After this
terme Satan had
greater power
then hee had be-
fore.

e The glorie &
authoritie of
them that fuffer
for Chrifs fake.
f That is, whiles
they haue re-
mained in this
life.

g Hee meaneth
them, which are
fpiritually dead:
for in whom
Satan lieth, hee
is dead to God.

h Which is to
receiue Iefus
Chrift in true
faith, and to rife
from finne in
newnes of life.

i The death of
the foule, which is
eternal damnation.
k Shal be true partakers
of Chrif & of his dignitie.
l That is, for ener.
Ezek. 30. 2. m After
that the chaine is broken
& the true preaching of
Gods word is corrupt.
n By the are ment diuers
& ftrange enemies of
5 Church of God, as 5 Turke,
5 Sarazins & others, read
Eze. 38. 2. by whom
5 Church of God fhould be
griououly tormented.
o Which was
Chrift, prepared to iudg-
ment with glorie & maieftie.
p Euerie mans
cofcience is as a booke
wherein his deedes are
writte, which fhall
appeare whē God
opneth 5 booke. *Phi. 4. 3. ch. 5. 5. & 27.*

And I ſaw an Angel come downe from heauen, hauing the ^b kepe of the bottomles pit, and a great chaine in his hand.

2 And he tooke the dragon that olde ſerpent, which is the deuill & Satan, and he bounde him ^c a thousand peres,

3 And caſt him into the bottomles pit, & he ſhut him vp, & ſealed the doore vpon him, that he ſhould deceiue the people no more, till the ^d thousand peres were fulfilled: for after that he muſt be looſed for a litle ſeaſon.

4 And I ſaw ^e ſeats: and they ſate vpon them, and iudgement was giuen vnto them, & I ſawe the ſoules of them that were beheaded for the witnes of Ieſus, and for the worde of God, and which did not worſhip the beaſt, neither his image, neither had taken his marke vpon their foreheades, or on their hāds: and they liued, and reigned with Chriſt a ^f thousand peres.

5 But the reſt of the ſe dead men ſhall not liue againe, vntill the thouſande peres be finiſhed: this is the ^g firſt reſurrexion.

6 Bleſſed & holy is he, that hath part in the firſt reſurrexion: for on ſuch ^h the ſecond death hath no power: but they ſhal be the Priests of God & of Chriſt, and ſhal reigne with him a ⁱ thousand peres.

7 * And when the thouſand peres are ^m expyred, Satan ſhall be looſed out of his priſon,

8 And ſhall go out to deceiue the people, which are in the foure quarters of the earth: euen ⁿ Eng and Bagog, to gather them together to battel, whoſe number is as the ſand of the ſea.

9 And they went vp into the plaine of ^h earth, which coſpalled the rents of the Saints about, & the beloued citie: but fire came down from God out of heauen, and deuoured them.

10 And the deuill that deceiued them, was caſt into a lake of fire and brimſtone, where the beaſt and the falſe prophet ſhal be tormented euen day and night for euermore.

11 And I ſaw a great white throne, and ^o one that ſate on it, fro whoſe face ſhed awap both the earth and heauen, and their place was no more found.

12 And I ſawe the dead, both great and ſmal ſtand before God: & the ^p bookes were opened, and ^q another booke was opened, which is the booke of life, and the dead were iudged of thoſe things, which were writen in the bookes, accord-

ding to their woorkes.
13 And the ſea gaue by her dead, which were in ſea, and ^r death and hel deliue- red up the dead, wh. ch were in them: & they were iudged euerie man accordmg to their woorkes.

14 And ^r death and hel were caſt into the lake of fire: this is the ſecond death.

15 And whoſoever was not founde writ- ten in the booke of life, was caſt into the lake of fire.

CHAP. XXI.

3. 24. The bleſſed eſtate of the godly, 3. 27 And the miſerable condition of the wicked, 11 The deſcription of the heauenly Jeruſalem, and of the wiſe of Iſa. 65. 17. And the Lambe, 66. 22.

And I ſaw ^a a new heauen, & a new earth: ^a for ^a the firſt heauen, and the firſt earth were ^b paſſed awap, and there was no more ſea.

2 And I ſaw the ^c holy citie new Jeruſalem come ^d down from God out of heauen, prepared as a bride trimmed for her hūband.

3 And I heard a great voyce out of hea- ven, ſaying, Behold, the Tabernacle of God is with men, and he wil dwell with them: and they ſhal be his people, and God him ſelſe ſhal be their God with them.

4 * And God ſhal wipe ^e awap all teares from their eyes: and there ſhal be no more death, neither ſorowe, neither cry- ing, neither ſhall there be any more paine: for the firſt things are paſſed.

5 And he that ſate vpon the throne, ſayd, * Behold, I make all things newe: and he ſaid vnto me, Write: for theſe woords are faithfull and true.

6 And he ſaid vnto me, * It is done, I am ^a & ^o, the beginning and the ende. I wil giue to him that is a thirſt, of the ^f well of the water of life free.

7 He that overcometh, ſhal inherite all things, and I wil be his God, and he ſhall be my ſoule.

8 But the ſe fearefull and unbelieving, & ^g abominable and murderers, & whoremongers, & ſocierers, and idolaters, & all liers ſhal haue their part in ^h lake, which burneth with fire & brim- ſtone, which is the ſecond death.

9 And there came vnto me one of the ſe- ven Angels, which had the ſeue ⁱ vialles full of the ſeuen laſt plagues, and talked with me, ſaying, Come: I will ſhewe thee the ^j bride, the Lambes wife.

10 And he caried me away in the ſpirit to a great & an hie mountaine, and he ſhewed me the great ^k citie, holy Jeruſalem, ^l deſcending out of heauen from God,

of this euerlaſting life. ^g They which feare God, h They which mocke and iſt at religion. ⁱ Meaning the church, which is married to Chriſt by faith. ^k By this deſcription is declared the incomprehenſible excellency, which the heauenly company do enjoy. ^l It is ſaide to come downe from heauen, becauſe all the benefites that the Church hath, they acknowledge it to come of God through Chriſt.

^q Vnderſtan-
ding all kindes
of death, where-
by men haue
bene ſlaine.
^r Hel & death,
which are the
laſt enemies,
ſhall be deſtroy-
ed.

All things ſhal
be renewed and
reſtored into a
moſt excellen-
& perfect eſtate,
and therefore the
day of the reſur-
rection is called,
the day of re-
ſtauration of all
things, Acts.
5. 21.

2. Pet. 1. 17.
b For all things
ſhal be purged
fro their corrup-
tion, & the faith-
ful ſhal enter in-
to heauen with
their head
Chriſt.

c The holy co-
pany of 5 clea,
d Meaning, that
God by his di-
uine maieſtie wil
glorifie and re-
newe his, & take
them vnto him,
Iſa. 55. 8.

chap. 7. 17.
e All occasions
of ſorowes ſhall
be taken away:
fo that they ſhal
haue perpetuall
life.

Iſai. 43. 19.
2. cor. 5. 17.
*chap. 1. 8. and
22. 13.*

f I that am the
eternal life, will
giue vnto mine
civile to drinke of
the liuely waters of
life.
g They which feare
man more then
God, h They which
mocke and iſt at
religion. i Meaning
the church, which
is married to Chriſt
by faith. k By this
deſcription is de-
clared the incompre-
henſible excellency,
which the heauenly
company do enjoy. l
It is ſaide to come
downe from hea-
uen, becauſe all the
benefites that the
Church hath, they
acknowledge it to
come of God thro-
ugh Chriſt.

11 Having the glorie of God : and her shining was like unto a stone most precious, as a Jasper stone cleare as crystal,

12 And had a great wall and hie, and had twelue gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Israel.

13 On the East parte there were three gates, & on the Northside three gates, & on the Southside three gates, and on the West side three gates.

14 And the wall of the citie had twelue foundations, and in them the names of the Lambes twelue Apostles.

15 And he that talked with me, had a golden reede to measure the citie withal, & the gates thereof, & the wal thereof.

16 And the citie lay foure square, and the length is as large as the breadth of it, and he measured the citie with the reede, twelue thousand furlongs : and the length, and the breadth, and the height of it are equall.

17 And he measured the wall thereof, an hundredth, fourtie and foure cubits, by the measure of man, that is, of the Angell.

18 And the building of the wall of it was of Jasper : and the citie was pure golde like unto cleare glasse.

19 And the foundations of the wall of the citie were garnished with all manner of precious stones: the first foundation was Jasper : the second of Sapphire : the thirde of a Chalcedonite : the fourth of an Emeraude :

20 The fift of a Sardour: the sixt of a Sardius: the seventh of a Chrysolite: the eght of a Beryll: the ninth of a Topaze: the tenth of a Chryoprasus: the eleuenth of a Jacinth: the twelue of an Amethyst.

21 And the twelue gates were twelue pearles, & euery gate is of one perle, and the streete of the citie is pure golde, as shining glasse.

22 And I sawe no Temple therein: for the Lord God almightie & the Lambe are the Temple of it.

23 * And the curse hath no neede of the sunne, neither of the moone to shine in it: for the glorie of God did light it: & the Lambe is the light of it.

24 * And the people which are saved, shall walke in the light of it: and the Kings of the earth shall bring their glorie and honour unto it.

25 * And the gates of it shall not be shut by day: for there shalbe no night there.

26 And the glorie, and honour of the Gentiles shall be brought unto it.

27 And there shall enter into it none unclean thing, neither whatsoever worketh abomination or lies: but they which are written in the Lambes Booke of life.

1 The river of the water of life. 2 The fruitfulness and light of the citie of God. 6 The Lords gift ever his seruants warning of things to come. 9 The Angell will not be worshipped. 18 To the word of God may nothing be added nor diminished thereof.

1 And he shewed me a pure river of water of life, cleare as crystal, proceeding out of the throne of God, and of the Lambe.

2 In the middes of the streete of it, & of either side of the river, was the tree of life, which bare twelue manner of fruites, and gaue fruit every moneth: and the leaues of the tree serued to heale the nations with.

3 And there shall be no more curse, but the throne of God and of the Lambe shall be in it, and his seruants shall serue him.

4 And they shall see his face, and his name shall be in their foreheades.

5 * And there shall be no night there, and they neede no candle, neither light of the Sunne: for the Lord God giveth them light, and they shall reigne for evermore.

6 And he saide unto me, These wordes are faithfull and true: and the Lord God of the holy Prophets sent his Angell to shewe unto his seruants the things which must shortly be fulfilled.

7 Beholde, I come shortly. Blessed is he that keepeth the wordes of the prophesie of this booke.

8 And I am John, which sawe and heard these things: and when I had heard & seene, I fell downe to worshippe before the feete of the Angell, which shewed me these things.

9 But he saide unto me, See thou do it not: for I am thy fellowe servant, and of thy brethren the Prophets, & of them which keepe the wordes of this booke: worshippye God.

10 And he said unto me, Seale not the wordes of the prophesie of this booke: for the time is at hand.

11 He that is uniuist, let him be uniuist still: & he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And beholde, I come shortly, and my reward is with me, to giue euery man according as his worke shalbe.

13 I am * 2 and 2, the beginning and the end, the first and the last.

14 Blessed are they, that doe his commandements, that their right may be in the tree of life, and may enter in through the gates into the citie.

15 For without shalbe dogges and enchaunterers, & whoremongers, & murderers, & idolaters, & whosoever loueth

a He alludeth to the visible paradise to set forth more sensibly the spiritual: and this agreeth with that which is written, Ezek. 47-1.

b Meaning, that Christ who is the life of his church is common to all his, & not peculiar for any one sort of people.

c For there are all things pleasant and full of contentation continually.

d Which sometime were vnpure as Gentiles, but now are purged and made whole by Christ.

e The light shall be vnchangeable, and shine for euer.

chap. 19. 10.

f Nowe this is the second time that he suffered him self to be carried away with the excellencie of the person: which is to admonish vs of our infirmities & readines to fall, except God strengthen vs miraculously with his Spirit.

g This is not the same as the other prophesies which were commanded to be hid til the time appointed, as in Daniel 12.4, because that these things should be quickly accomplished, and did now beginne.

Rom. 2. 8.

m Euer greene and flourishing. n Signifying that the faithful that be surely kept in heauen.

o That is, place enough to enter: for els we knowe there is but one way & one gate, euē Iesus Christ.

p For the Apostles were means whereby Iesus Christ the true foundation was reueiled to the worlde.

q This declareth that Christ is God inseparable with his Father. IJa. 60. 19.

IJa. 60. 3. 5.

r Here we see as in infinite other places that kings and princes contrary to that wicked opinion of the Anabaptists, are partakers of the heauenly glorie, if they rule in the feare of the Lords.

IJa. 60. 11. Philippian. 3. chap. 3. 5. and 20. 12.

IJa. 41. 4. and 44. 6. cha. 1. 8. and 21. 5. h They shall lyue eternally with the Sonne of God.

That mainetein
 fals doctrine &
 delite therein.
 k That is, a true
 and natural man
 and yet God e-
 qual with my Fa-
 ther.
 l For Christ is
 the light that gi-
 ueth light to e-
 uery one that
 cometh into this
 worlde. m Let them be afraid of Gods horrible iudgements,
 and assoone as they heare the Lambe call, let them come.
 n Hethar feeleth himselfe oppressed with afflictions, and de-
 sireth the heauenly graces and comfort. *Isai. 55. 1.* o That is,
 when God beginneth to reforme our will by his spirit,

01 maketh lies,
 16 ¶ Iesus haue sent mine Angel, to tes-
 tifie vnto pou these things in the Chur-
 ches: I am the root and the k genera-
 tion of Dauid, and the bright morning
 starre.
 17 And the Spirit & the wyde say, Come.
 And let him that heareth, say, Come:
 and let him that is a thurst, come: and
 * let whosoer wil, take of the water
 of life freely.
 18 For I protest vnto euery man that
 heareth þ woordes of þ prophesie of this
 booke, * If any man shal adde vnto these
 thinges, God shall adde vnto him the
 plagues, that are written in this booke.
 19 And if any man shall diminish of the
 woordes of the booke of this prophesie,
 God shall take away his part out of the
 Booke of life, and out of the holy citie,
 and from those things which are writ-
 ten in this booke.
 20 Ye which testifieth these thinges,
 saith, Surely, I come quickly. Amen,
 Euen so I come, Lorde Iesus.
 21 The grace of our Lorde Iesus Christ
 be with you all, Amen.

Dent. 4. 2. & 13. 31.
Proou. 30. 6.
 p Seeing y Lord
 is at hand, we
 ought to be con-
 stant and reioice,
 but we must be-
 ware we esteeme
 not y length nor
 shortnesse of the
 Lordes comming
 by our owne
 imagination,
2. Pet. 3. 9.
 q This declarcth
 the earnest desire that the faithful haue to be deliuered out of
 these miseries, and to be ioyned with their head Christ Iesus.

THE ENDE.



Imprinted at Lon-
 don by Christopher Barker,
 Printer to the Queenes most
 excellent Maiestie, dwelling
 in Pater noster Rowe,
 at the signe of the
 Tygers head.

Anno 1579. 3

~~Benjamin Crum~~

~~Benjamin Crum~~

11

my father to get printed

his Lib this fortnight

day of July in the year 1726

Benjamin Crum was

Born the twentieth day

of June

Uxbridge
in the County of Middlesex
in the Province of New York

in the year of 1726

all
at

John Jamies was married
2 Day of April 1697

1 my Daughter vrbokah was born

The 15 Day of May 1698

my son John was born the 5

Day of August 1701

my Daughter abgell was born the ~~1701~~

2 Day of October 1703

my daughter mary was born

the eighteen Day of April 1707

my Daughter abgell was born

the eight Day of February 1711

my son Jonathon was born

the eighteen Day of April 1713

John my son John was born

born the 13 Day of September

for the year 1715

A briefe Table of the interpretation of the proper names which are chiefly found in the olde Testament, wherein the first number signifieth the Chapter, the second the Verse.

WHercas the wickednesse of time, and the blindnesse of the former age hath bene such, that all things altogether haue bene abused and corrupted, so that the verie right names of diuers of the holy men named in the Scriptures haue bene forgotten, and nowe seeme strange vnto vs, and the names of infants that should euer haue some godly aduertisements in them, and should be memorials and markes of the children of God received into his householde, haue bene hereby also changed and made the signes and badges of idolatrie and heathenish impietie, we haue now set forth this Table of the names that be most vsed in the olde Testament with their interpretations, as the Hebrew importeth, partly to call backe the godly from that abuse, when they shal know the true names of the godly Fathers, and what they signifie, that their children nowe named after them, may haue testimonies by their very names, that they are within that faithfull familie that in all their doings had euer God before their eyes, and that they are bound by these their names to serue God from their infancie, and haue occasion to prayse him for his workes wrought in them, and their fathers: but chiefly to restore the names to their integritie, whereby many places of the Scriptures and secret mysteries of the holy Ghost shal better be vnderstand. We haue medled rarely with the Greeke names, because their interpretation is vncertaine, and many of them are corrupted from their originall, as we may also see these Hebrew names set in the margent of this Table, which haue bene corrupted by the Grecians. Nowe for the other Hebrew names that are not here interpreted, let not the diligent Reader be carefull: for he shall finde them in places most conuenient amongst the annotations: at least so many as may seeme to make for any edification, and vnderstanding of the Scriptures.

A.

Abda	A aron or Aharon, a teacher. Exod. 4. 14.	Abshalom, the father of peace, or of the peace of the father. 2. Sam. 15. 2.	Abshalom
Abda	Abda, a seruant. 1. King. chap. 4. vers. 6.	Abshalua, the father of saluation. 1. Chro. 6. 4	Abshalom
Abdel	Abdel, a seruant of God. Jere. 36. 26.	Abshur, the father of a strong, or of a wall, or of rightousnes. 1. Chro. 2. 29.	Abshur
Abdai	Abdai, my seruant. 2. Chro. 29. 11.	Abital, the father of the dew. 2. Sam. 3. 1.	
Abdi and Audias	Abdiah a seruant of the Lord. 1. King. 18. 33.	Abitob, the father of goodnes. 1. Chro. 8. 11	Ahitub
	or Goadiah, or e of the twelue Prophets.	Abner, the fathers candle. 1. Sam. 14. 50.	Abitub
Abdenego	Abdel, the same. 1. Chro. 5. 15.	Abram, an high father. Gen. 11. 31.	
	Abel-nego, seruant of King. Dan. 1. 7.	Abraham, a father of a great multitude, as the name was changed. Gen. 17. 5.	
	Abel, mourning, the name of a cite. Judg. 1. 33. 1. Sam. 6. 18. but Habel, the name of a man, doth signifie banitic. Gen. 4. 2.	Abshalom, a father of peace, or the fathers peace, or reward. 2. Sam. 3. 3.	Abefalom
Abagtha	Abgartha, father of the winepresse.	Achan, troubling. Josh. 7. 1. who is called Achar. 1. Chro. 2. 7.	Abefalom
Abagtha	Abiah, the will of the Lord. 2. Chro. 29. 1.	Adadecer, read Adazerer, beautiful helpe. 2. Sam. 8. 3. and 1. Chro. 18. 3.	Abfolom
Abijam	Abiam, father of the sea. 1. King. 14. 31.	Adajiah, the witness of the Loyde. 1. Chro. 6. 41.	Adajias
Abisaph	Abiasaph, a gathering father. 1. Chro. 6. 23. Exod. 6. 24.	Adalial, pouertie. Ester. 9. 8.	Adalia
Ebiaphaph	Abiathar, father of the remnant, or excellent father. 1. Sam. 22. 21.	Adam, man, earthly, reade Gen. 5. 2.	
	Abida, father of knowledge. Gen. 25. 4.	Adiel, the witness of God. 1. Chro. 4. 36.	
	Abidan, father of iudgement. Num. 1. 11.	Adoniah, the Lord is the ruler. 2. Sam. 3. 4.	Adonias
	Abiel, my father is God. 1. Sam. 9. 7.	Adonibeck, the Lordes thunder. 3. Id. 1. 5.	Adoniiah
Abigal	Abiezer, the fathers helpe. Josh. 17. 2.	Adonikam, the Lord is risen. Ezra. 2. 13. and 8. 13.	
	Abigail, the fathers strength. Num. 3. 35.	Adoniram, the high Lord. 1. King. 4. 6.	
Abju	Abihu, he is a father. Exod. 6. 23.	Adonizedek, the Lord is iustice. Josh. 10. 1.	
Abiud	Abihud, the father of prayse. 1. Chro. 8. 3.	Agabus, a grasshopper. Act. 11. 28.	
	Abilene, lamentable. Luke. 3. 1.	Agar, a stranger. Gen. 16. 1. Galat. 4. 24.	Hagar
	Abimacl, a father from God. Gen. 70. 28.	Ahar, taking, or possiding. 2. King. 16. 1.	Achas
	Abimelech, the Kings father, or a father of counsell, or the chiefe King. Gen. 20. 3.	Ahasueros, a prince or head. Dan. 9. 1.	Ahasue-ros
Aminadab	Abinadab, a father of a bowe, or of a free minde, or pounce. 1. Sam. 16. 8.	Ahban, a father of vnderstanding. 1. Chro. 2. 29.	
Abinoom	Abinoam, father of beautie. Jud. 4. 6.	Ahiiah, brother of the Lord. 1. Chro. 2. 25.	
Abirom	Abiram, an high father. 1. King. 16. 34.	Ahimaz, brother of counsell. 1. Sam. 14. 50.	
	Abisaph, the fathers ignorance. 1. King. 1. 3.	Ahiman, brother of the right hand. Num. 13. 23.	
	Abisha, the fathers reward. 1. Sam. 26. 6.		

Qushi *Cushi, blacke of an Ethiopian.* *Act. 13. 8.*
2. Sam. 18. 21.

D.

Dilais *Delaias*
Delaias *Delaias*
Delilah *Delilah, a bucket of custiner.* *Jud. 16. 4.*
Damaris *a little wife.* *Act. 17. 34.*
Dan *an iudgement.* *Gen. 14. 14.*
Daniel *iudgement of God.* *Dan. 1. 6.*
Dathan *strawre of lawe.* *Num. 16. 1.*
David *beloued.* *1. Sam. 17. 12.*
Deborah *a word of a bee.* *Gen. 35. 8.*
Delphon *Delphon, a dropping downe.* *1. Pet. 9. 7.*
Demas *fauouring the people.* *Col. 4. 14.*
Demophon *slaying the people.* *2. Mac. 12. 2.*
Deu-el *knowe God.* *Num. 1. 14.*
Diblam *a cluster of figges.* *Hos. 1. 3.*
Didymus *a twinne.* *John. 11. 16.*
Dinah *iudgement.* *Gene. 30. 21.*
Diocrephe *nourished of Jupiter.* *3. John. 9.*
Dishan *a threshing.* *Gene. 36. 21.*
Dodanah *loue.* *2. Chro. 20. 37.*
Dodanijm *beloued.* *Gene. 10. 4.*
Doeg *carefull.* *1. Sam. 21. 7.*
Dorcus *a do.* *Act. 9. 39.*
Dorda *generation of knowledge.* *1. King. 4. 31.*
Dositheus *giuen to God.* *2. Mac. 12. 19.*

E.

Eber *passing of passage.* *Gen. 10. 24.*
Eden *pleasure.* *2. King. 19. 12.*
Eder *a sheke.* *1. Chro. 23. 23.*
Edom *reddie, or earthy.* *Gen. 25. 30.*
Elchanan *h mercie of God.* *2. Sam. 23. 24.*
Eldaah *the loue of God.* *Gene. 25. 4.*
Eldad *the loue of God.* *Num. 11. 26.*
Eleadah *witnesse of God.* *1. Chro. 7. 21.*
Eleasah *the worke of God.* *1. Chro. 2. 39.*
Eleazar *the helpe of God.* *Exod. 6. 23.*
Eliazar *Eliab, my God the father.* *Num. 26. 8.*
Eli *Eliab, God the Lord.* *1. Chro. 8. 27.*
Eliakim *God ariseth.* *Isa. 22. 20.*
Eliam *the people of God.* *2. Sam. 23. 34.*
Eliasaph *the Lord increaseth.* *Num. 1. 14.*
Elishah *the Lord returneth.* *1. Chro. 3. 24.*
Eliatha *thou art my God.* *1. Chro. 25. 4.*
Eliehoena *to the Lord mine eyes.* *1. Chro. 26. 3.*
Elidad *the beloued of God.* *Num. 34. 21.*
Elihu *he is my God.* *1. Chro. 12. 20.*
Elimelech *my God the king, or the court-keel of God.* *Ruth. 1. 2.*
Elionai *Elioena, to him mine eyes.* *1. Chro. 3. 23.*
Eliphah *a miracle of God.* *1. Chro. 11. 35.*
Eliphale *the God of deliuerance.* *2. Sam. 5. 16.*
Elisha *my God saureth.* *1. King. 19. 16.*
Elishus *Elishah, the lambe of God.* *Gen. 10. 4.*
Elishus *Elishaphar, my God iudgeth.* *2. Chro. 23. 1.*
Elisha *Elisha, the orye of God, or the fullnesse of God.* *Exod. 6. 23.*
Elishabech *the strength of God.* *Num. 1. 5.*
Elkanah *the seale of God.* *Exod. 6. 24.*
Elmodad *God measureth.* *Gen. 10. 26.*
Elmathan *Gods gift.* *Jerem. 26. 22.*
Elpaal *Ely haal, Gods worke.* *1. Chro. 8. 11.*
Eluzai *God my strength.* *1. Chro. 12. 5.*

Elymas *a couerter of forreier.* *Act. 13. 8.*
Enos *man, or miserable.* *Gen. 4. 26.*
Ephaphroditus *pleasent.* *Philip. 2. 25.*
Epeneus *laudable.* *Rom. 16. 5.*
Ephah *wearie.* *Gen. 25. 4.*
Epher *dust.* *Gen. 25. 4.*
Ephraim *fruitfull, or encreasing.* *Gen. 41. 51.*
Erafus *amiable.* *Act. 19. 22.*
Esaui *worthing.* *Gen. 25. 25.*
Eshcol *a cluster.* *Gen. 14. 24.*
Eshel *violence.* *1. Chro. 8. 39.*
Esther *hidde.* *Esther. 2. 7.*
Ethan *strength.* *1. King. 4. 31.*
Enbulus *wife of good counsell.* *2. Tim. 4. 21.*
Eupolemus *a good warrour.* *1. Mac. 8. 17.*
Eurychus *fortuare.* *Act. 20. 9.*
Ezbon *hasting to vnderstanding.* *1. Chro. Assebon 7. 7.*
Ezekiel *strength of the Lord.* *Ezek. 1. 3.*
Ezeliab *neere the Lord.* *2. Chro. 34. 8.*
Ezer *an helpe.* *1. Chro. 4. 4.*
Ezra *an helpe.* *Ezr. 7. 1.*
Ezriel *the helpe of God.* *Jere. 36. 26.*
Ezrikam *an helpe arising.* *1. Chro. 33. 23.*

G.

Gaal *an abomination.* *Jud. 9. 35.*
Gabriel *a man of God, or the strength of God, the name of an Angel.* *Dan. 8. 16.*
Gad *a band, or garrison.* *Gene. 30. 11.*
Galal *a rolle.* *1. Chro. 9. 15.*
Gamaliel *Gods reward.* *Act. 5. 34.*
Gamaria *a continuing of the Lords.* *Jere. 29. 3.*
Gazabar *a treasurer.* *Ezra. 1. 8.*
Gedaliah *the greatnes of the Lord.* *Jere. 40. 1.*
Gedeon *a breaker of destroyer.* *Jud. 6. 13.*
Gehazi *valley of vision.* *2. King. 4. 2.*
Gera *a pilgrime, or stranger.* *Gen. 46. 21.*
Ginath *a garden.* *1. King. 16. 21.*
Gog *a roofo of an house.* *Ezek. 38. 2.*
Goliath *a captiuitie.* *1. Sam. 17. 4.*
Gomer *a consumer.* *Gen. 10. 2.*
Gorgias *terrible.* *1. Mac. 3. 38.*

H.

Habakkuk *a wrefler.* *Hab. 1. 1.*
Habazaniah *the hiding of the Lordes shield.* *Jere. 35. 3.*
Habiah *the hiding of the Lord.* *Neh. 7. 63.*
Hacaliah *waytring of the Lord.* *Neh. 10. 1.*
Hadad *loy.* *Gen. 25. 15. 1. Chro. 1. 30.*
Hagab *a grasshopper.* *Ezra. 2. 46.*
Haggiah *the Lords feast.* *1. Chro. 6. 30.*
Ham *Hamachi, indignation, or heat.* *Gene. 10. 18.*
Hamdan *heat of iudgement.* *Gen. 36. 26.*
Hamel *mercifull.* *Gene. 46. 12.*
Hanamel *the mercie of God.* *Jere. 32. 7.*
Hananeel *the grace of God.* *Nehem. 3. 1.*
Hannani *gracious, or mercifull.* *1. King. 16. 7.*
Hannaniah *grace of the Lord.* *Jere. 37. 13.*
Harim *dedicate to God.* *1. Chro. 24. 8.*
Hafadiah *mercy of the Lord.* *1. Chro. 3. 20.*
Hatej *an howling for sinne.* *Ezra. 2. 57.*
Hauah *luring, or giuing life.* *Gene. 3. 20.*

***. 11.**

Hazael

Gephar
Ephrou
Esther
Hester

Azaliah
Azriel

Gamariah
Gemariah
Gedoliah
Gileon
Giezi

Abakuk
Habazimiah
Habaiah
Achaliah
Hecheliab
Hadar
Hagaba
Aggia
Amatha
Abatha

Anameel
Haniel
Ananias
Asadiah
Hazadiah
Eua

Ifracl, a prince of God, or prenailling with God. Gene. 35, 10.
 ¶ Ithamar, wo to the change. Exod. 6, 23.
 Ittai, strong. 2. Sam. 23, 29.
 Itziel, God with me. Nehem. 11, 7.
 ¶ Iubal, bringing, or tabing. Gene. 4, 21.
 Iuchal, mightie. Jer. 38, 1.
 ¶ Izabel, wo to the house. 1. King. 16, 31.
 Izhae, laughter. Gene. 17, 19.
 Izrahiah, the Lord ariseth, of the clearnes of the Lorde. 1. Chro. 7, 3.
 Izrael, the seeds of God. Joly. 15, 56.

K.

Chaath, a congregation. Gen. 46, 11.
 Choaht, Kainan, a biar, or owner. Gene. 5, 9.
 Kohath, Kain, a possession. Gene. 4, 1.
 Chemuel, Kamuel, God is risen. Gene. 22, 21.
 Kemuel, Kareah, balde. Jer. 41, 11.
 ¶ Kedar, blacknesse. Gene. 25, 13.
 Kedem, East. Jer. 49, 28.
 Keren-happuch, the home of beautie. Job. 42, 14.
 Kafajah, Kalliah, the voyce of the Lorde. Nehem. 12, 20.
 Kallai, ¶ Kili, hard, or sore. 1. Sam. 9, 1.
 ¶ Koliaih, the voyce of the Lorde. Nehem. 11, 2.
 Korah, balde. Gene. 36, 5.
 Kore, crying. 1. Chro. 9, 19.
 Kuthajah, ¶ Kuthaia, hardness. 1. Chro. 15, 17.

L.

Leedan, Laddah, to gather, or testifie. 1. Chro. 4, 21.
 Laadan, for pleasure. 1. Chro. 7, 26.
 Laban, white. Gene. 24, 29.
 Lael, to God, or to the mightie. Num. 3, 24.
 Lahad, to praye. 1. Chro. 4, 2.
 Laemel, Lamuel, with whom is god? Wio. 31, 3, 4.
 Lappidoch, lightnings. Judg. 4, 4.
 ¶ Leahabim, enslaved. Gene. 10, 13.
 Lemech, poore, or smitten. Gene. 4, 18.
 Letushim, hammer men. Gene. 25, 3.
 Leui, toynd, or coupled. Gene. 29, 34.
 Leah, painfull, or wearied. Gen. 29, 16.
 Libni, ¶ Lobin, whiteresse. Exod. 6, 17.
 Lot, wrapped, or toynd. Gene. 11, 27.
 Lotan, ¶ Lud, a naturit, or generatio. Ge. 10, 22.
 Ludim, ¶ Lyfias, dissolving. 1. Act. 3, 32.
 Lyfimachus, dissolving battel. 2. Act. 4, 29.

M.

Maachah, Maachathi, broken. 2. King. 25, 23.
 Maharioth, seing a signe. 1. Chro. 25, 4.
 Maafeah, Mahehah, the protectio of the Lorde. Jer. 32, 12.
 Maala, Mahla, weaknesse, or a dance. Num. 26, 33.
 Maafci, Maafai, my worke. 1. Chro. 9, 12.
 Maafins, Maafeah, h work of h Lorde. 1. Chro. 15, 18.
 Maafaios, Maaziah, the strength of the Lorde. 1. Chro. 24, 18.
 Makaz, finishing of watching. 1. King. 4, 9.
 Machabani, Machanai, my poore sonne. 1. Chro. 12, 13.
 Machi, poore, or a smite. Num. 13, 16.
 Machir, selling, or knowing. Gene. 50, 23.
 Madaja, a measure, or iudging. Gen. 10, 2.
 Midian, Madan, streife. Gene. 25, 21.
 Magdalena, magnified, or exalted. Act. 27, 56.

Magdiel, preaching God. Gen. 36, 43.
 Magog, covering, or melting. Gene. 10, 2.
 Mahalah, infirmitie, or sicknesse. 2. Chro. 11, 18.
 Maharai, hasting. 1. Chro. 11, 30.
 Mahath, wiping away, or fearing. 1. Chro. 6, 35.
 Malachi, my messenger. Malac. 1, 1.
 Malaleel, praying God. Gene. 5, 12.
 Mamzer, a bastard. Deut. 23, 2.
 Manahem, a comforter. 2. King. 15, 14.
 Manoach, rest. Judg. 13, 2.
 Maon, dwelling place. Joly. 15, 55.
 Mordechai bitter, contrition. Est. 2, 5.
 Martha, bitter, or pining. Luk. 10, 38.
 Mattan, a gift. 2. Chro. 23, 17.
 Mattani, Mattaniah, Matthaniah, Matthatah, Manthanaim, hys gift. Ezra. 10, 33.
 Mattitha, a gift of the Lord. 1. Chro. 9, 31.
 Malchiel, God is my king. Gene. 46, 17.
 Malchiah, the Lord my king. Jer. 21, 1.
 Malchi-zedek, king of righteousness. Gen. 14, 10.
 Malchithua, my king the saviour. 1. Sam. 14, 49.
 ¶ Mehetabel, how good is God? Ge. 36, 39.
 Mehunan, troubled. Est. 1, 10.
 Mehuiael, reaching God. Gene. 4, 18.
 Methushael, asking death. Gene. 4, 18.
 Methushelah, spoiling his death. Ge. 5, 21.
 Melajah, deliverance of the Lord. Neh. 3, 7.
 Menelaus, strength of the people. 2. Act. 4, 23.
 Menafch, forgetting. Gen. 41, 51.
 Meraioch, bitterness. 1. Chro. 9, 11.
 Mered, rebellious. 1. Chro. 4, 17.
 Mesha, saluation. 1. Chro. 2, 47.
 Meshelemiah, the peace of the Lorde. 1. Chro. 26, 1.
 Methullam, peaceable. 2. King. 22, 3.
 Mephiboseth, shame of mouth. 2. Sam. 4, 4.
 Meshech, prolonging. Gen. 10, 2.
 ¶ Milchah, a woman of counsel. Ge. 11, 29.
 Milchom, their king, or counsellor, the idol of the Ammonites. 2. King. 23, 17.
 Mizzah, a dropping, or consuming. Ge. 36, 13.
 Michah, poore, or smitte, or who is heere? 2. Chro. 34, 20.
 Michajah, who is like? Lorde? 2. King. 22, 12.
 Michael, who is like God? 1. Chro. 7, 3.
 Michaias, Michal, who is perfect? 1. Sam. 14, 49.
 Mishael, who demaneth? Exod. 6, 22.
 Miriam, exalted, or reaching. Exod. 15, 20.
 Mirhedath, dissolving the Law. Ezra. 1, 8.
 ¶ Moab, of the father. Gen. 19, 37.
 Mosheh, drawne by. Exod. 2, 10.
 Moza, found, or vileauned. 1. Chro. 2, 46.
 ¶ Musach, anointing, or baile. 2. King. 16, 18.
 Musli, departing. Exod. 6, 19.

N.

Naamah, beautifull. Gen. 4, 22.
 Naaman, faire, or beautiful. Ge. 46, 21.
 Naarah, a mayde, or watching. Joly. 16, 7.
 Naanai, a childe of the Lord. 1. Chro. 3, 22.
 Nabaioth, budde, or prophesies. Ge. 25, 13.
 Nabal, a foole. 1. Sam. 25, 3.
 Nadab, a prince, or liberal. Exod. 6, 23.
 Naggai, clearnesse. Luke. 7, 25.
 Nahaliel,

Nahaiel, the assistance of God. Num. 23, 19.
 Nahamani Naham, N. hum, a comforter, or repentant. 1 Chro. 3. 4, 19.
 Nahash Nahas, a serpent. 1 Chro. 4, 12.
 Nahsh, hoarsh, or angry. Gen. 11, 22.
 Naioth, beautie, or a dwelling place. 1 Sa. 15, 18.
 Naphali, waxing of comparison. Gen. 30, 8.
 Nathan, given. 2. Sam. 5, 14.
 Nebuchad-nezzar, which is written for the most part in Jeremie, & sometimes in Eschiel. Nebuchad-rezzar, signifieth the mourning of the generation. Jerem. 27, 2. and 34, 1.

Nepheg, weak. 2. Sam. 5, 15.
 Naphthum, an opening. Gen. 10, 13.
 Ner, a light. 1. Sam. 14, 5, 1.
 Nethancel, the gift of God. 2. Chro. 35, 9.
 Nethaniah, a gift of God. 2. Kings. 25, 23.
 Nimrod, rebellious. Gen. 10, 8.
 Noadiah, the witnessing, or testification of the Lord. Ezra. 8, 33.
 Noah, rest. Gen. 5, 29.
 Nogah, brightness. 1. Chro. 14, 6.
 Num, sonne, or posteritie. Rom. 13, 9.

O.

Obdia, servant of the Lord. 1. Chro. 3, 21.
 Obed, a servant. Jud. 9, 26.
 Obed-edom, the servant of Edom, or a servant Edomite. 2. Sam. 6, 10.
 Obil, borne, or brought. 1. Chro. 27, 30.
 Onar, speaking, or exalting. Gen. 36, 11.
 Onam, sorow, strength. Gen. 36, 23.
 Onan, sorow, or iniquitie. Gen. 38, 4.
 Ophel, a towre, or darknesse. 2. Chro. 33, 14.
 Ophrah, Ophir, alhes. Gen. 10, 29.
 Oman, restoring. 1. Chro. 21, 18.
 Orphah, a necke. Ruth. 1, 4.
 Orthofas, rectified. 1. A. Acc. 15, 37.
 Othni, my time. 1. Chro. 26, 7.
 Otholiah, time to the Lord. 1. Chro. 8, 25.
 Othniel, the time of God. Joly. 15, 17.
 Ozaziah, the strength of the Lord. 1. Chro. 15, 21.
 Ozziel, the helpe of God. 1. Chro. 27, 19.

P.

Pagiel, God hath met. Num. 1, 13.
 Palal, praying, or wdgng. 1. Ache. 3, 25.
 Palti, delivrance. Num. 13, 10.
 Paltiel, delivrance of God. Num. 34, 26.
 Palu, martialous. Gen. 46, 9.
 Paroh, vengeance. Exod. 8, 1.
 Paruah, flying, or fleeing. 1. King. 4, 17.
 Passur, encreasing libertie. Jer. 20, 3.
 Pedahel, the redemption of God. Num. 34, 28.
 Pedah-zur, a mighty redeemer. Num. 1, 10.
 Pelajiah, the Lord's redeeming. 2. King. 2, 1.
 Pelajiah, the Lord's opening. 2. King. 15, 22.
 Pelajiah, the miracle of the Lord. 1. Chro. 3, 24.
 Pelajah, a miracle of the Lord. 1. Ache. 8, 7.

Pelajiah, delivrance of the Lord. 1. Chro. 3, 21.
 Peleg, a division. Gen. 10, 25.
 Pelet, delivrance. 1. Chro. 2, 33.
 Penuel, seeing God. 1. Chro. 4, 4.
 Peresh, a horseman. 1. Chro. 7, 16.
 Perez, a division. Gen. 38, 29.
 Perudah, a division. Ezra. 2, 55.
 Pethaiah, the Lord's opening. Ezra. 10, 23.
 Phicol, the mount of all. Gen. 21, 22.
 Pinchas, a bold countenance. Num. 25, 7.
 Puah, a mouth. Gen. 46, 13.

R.

Raamiah, thunder of the Lord. 1. Ache. 7, 7.
 Raddai, ruling. 1. Chro. 2, 14.
 Rahab, proude, or strong. Joly. 2, 1.
 Raham, mercie, or compassion. 1. Chro. 2, 44.
 Rahel, a sheepe. Gen. 29, 9.
 Ram, high. 1. Chro. 2, 9.
 Ramiah, exaltation of the Lord. Ezra. 10, 25.
 Rapha, release, or medicine. 1. Chro. 8, 2.
 Reaiah, a vision of the Lord. 1. Chro. 5, 5.
 Reba, the fourth. Joly. 13, 21.
 Rechab, a river. 2. King. 10, 15.
 Reclaiah, a shepherd to the Lord. Ezra. 2, 2.
 Rehabeam, dilating the people. 1. King. 11, 43.
 Rehun, pitiful, or pited. Ezra. 2, 2.
 Remaliah, the exaltation of God. 2. King. 15, 27.
 Rephael, medicine of God. 1. Chro. 26, 7.
 Rephaiah, medicine of the Lord. 1. Chro. 3, 21.
 Reu, his shepherd. Gen. 11, 19.
 Reuben, the sonne of vision, so named, because the Lord did see his mother's affliction. Gen. 29, 32.
 Reuel, a shepherd of God. Exod. 2, 18.
 Rezon, a secretarie, or leane. 1. King. 11, 3.
 Ribai, strife, or encrease. 2. Sam. 23, 29.
 Ribkah, sed. Gen. 22, 23.
 Rinnah, song, or restoring. 1. Chro. 4, 20.
 Riphath, medicine, or release. Gen. 10, 3.
 Rogel, a footemā, or an accuser. Joly. 15, 7.
 Ruth, watered, or filled. Ruth. 1, 4.

S.

Sabrah, a compasse, or old age. Ge. 10, 7.
 Sabteca, the cause of limiting. Gen. 10, 7.
 Sarah, a ladie, or dame. Gen. 17, 15.
 Sarai, my dame, or mistress. Gen. 11, 29.
 Seba, a compasse. Gen. 10, 7.
 Seled, affliction. 1. Chro. 2, 30.
 Semachiah, cleanning to the Lord. 1. Chro. 26, 7.
 Shaal, Shaal, asked. Ezra. 10, 29. 1. Sam. 9, 2.
 Shaaph, flying, or thinking. 1. Chro. 4, 7.
 Shabbethai, my rest. 1. Ache. 11, 16.
 Shachir, wages. 1. Chro. 11, 35.
 Shage, ignorant. 1. Chro. 11, 34.
 Shallum, peaceable. 2. King. 15, 10.
 Shalman, peaceable. Hose. 10, 14.
 Shalmon, peaceable. Ruth. 4, 21.
 Shamgar, desolation of the stranger. Judg. 3, 31.
 Shammah, desolation, destruction. 1. Sam. 16, 9.

Obdia
 Abdias
 Ebed
 Oman
 Aunan
 Ophrah
 Achaliah
 Othniel
 Oziah
 Azaziah
 Azriel
 Phalati
 Phaltias
 Phallu
 Pharaoh
 Phadussur
 Adajiah
 Pekahiah

Phaltias
 Peleth
 Phaniel
 Pharez
 Pethathiah
 Phicol
 Phinees
 Phinchas
 Roboam
 Rehoboam
 Raphael
 Raguel
 Rebecca
 Rebekah
 Sabatha
 Sabtecha
 Saba, Sheba
 Saaph
 Sacar
 Shageh
 Sellum
 Sallum
 Shalmanah
 Shalma
 Salmon

teyneyd in the Bible, after the order of the Alphabet,
The first number noteth the Chapter, and the second the Verse.

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- A**aron, eloquent. Exod. 4. 14.
- A** Abba, father. Mark. 14. 36. Rom. 8. 15. Gal. 4. 6.
- A**bdon, a Judge in Israel. Judg. 12. 13.
- A**bel, a cite where dwelt h^e wife. 2. Sam. 20. 18.
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The profite of the Scriptures. **2. Tim.** 3, 16, 17.

The understanding of the Scriptures, is the gift of God. **Luk.** 24, 45.

The Scribes sit in Moses seate. **Mat.** 23, 2.

Christ þ Seede of Dauid. **2. Sa.** 7, 12.

A Secer, that is, a Prophet. **1. Sa.** 9, 11.

The ceremonial lawe forbiddeth to Seeh meare on the Sabbath. **Exod.** 16, 23.

To Seel his goodes and to giue them. **Eccl.** Mat. 19, 21. **Luk.** 12, 33. & 18, 22.

The Sepulchre of Christe. **Mat.** 27, 60.

Sergius Paulus. **Act.** 13, 7.

The brazen Serpent set vp. **Nom.** 21, 9. **John.** 3, 14. broken in pieces. **2. King.** 18, 4.

Of Seruants. **Exod.** 21, 2. **Deuter.** 15, 12.

The Seruant that knoweth the wil. **Eccl.** Luk. 12, 47.

The dutie of Seruants. **Eph.** 6, 5.

Serue God. **Exod.** 23, 25. **Heb.** 12, 28. **Deut.** 6, 13. **Joth.** 24, 14.

Serue God with a good heart. **Deut.** 28, 47.

The true Seruice of God. **Isai.** 1, 16, 17.

The outward Seruice, þ lacketh faith, is resected. **Isai.** 43, 22.

Shalmaneser the king of Assyria. **2. King.** 18, 9.

Shammah alone slew many Philistings. **2. Sam.** 23, 11.

Shallum killeth Zecharias the sonne of Jeroboam. **2. King.** 15, 10.

Shebnah. **2. King.** 18, 18. **Isai.** 22, 15.

The Shechemites are burnt. **Jud.** 9, 45.

Shechem slaine. **Gen.** 34, 26.

Shem. **Gene.** 5, 32. and 10, 21. and 11, 10.

Shemaiah a Prophet. **1. King.** 12, 22.

Shelah the sonne of Arpachshad. **Gen.** 11, 12.

Shelah the sonne of Judah. **Gen.** 38, 5.

Loth Sheepe. **Mat.** 15, 24.

The Sheepe of Christe heare his voyce. **John.** 10, 27.

The office of a Shepheard, **Ezek.** 33, 2.

The good Shepheard, Christ. **Joh.** 10, 11. **1. Pet.** 5, 4.

Christ the shepheard of þ faithful. **Ezek.** 34, 23.

Christes birch declared to the Shepherds. **Luk.** 2, 8, 9.

Falsh Shepherdes. **Jerr.** 12, 10. & 23, 2. **Ezek.** 34, 2.

Sheperdes that admonish not. **Ezek.** 3, 18.

The golden Shildes of Salomō. **1. King.** 10, 17. and 14, 26.

Shimei his bilente and doings. **2. Sam.** 16, 5. and 19, 16. **1. Kin.** 2, 36.

In Shiloh was the tabernacle of the congregation. **Jolun.** 18, 1.

Shuah, þ farther of Judahs wife. **Gen.** 38, 2.

The Sicke ought to send for the elders of the Church. **Jam.** 5, 14.

Christes side is peared. **John.** 19, 34.

A Signe giue to Hezekiah. **2. Kin.** 20, 9, 10, 11.

A Signe giuen to Saul for a confirmation. **1. Sam.** 10, 2.

Fear not the Signes of heauen. **Jerin.** 10, 2.

Signes which shall not come befor the latter day. **Luk.** 21, 25.

Sihon king of Hethyon giuen into the handes of Israel. **Deut.** 2, 24.

Simeon, and his doings. **Gene.** 29, and 34. and 42. and 46. and 49.

Simon, Judahs Macrabeus brother. **1. Mat.** 13, 14.

Simon the Pharise. **Luke.** 7, 36, 40.

Simon the lozereer. **Act.** 8, 9.

Sinai, a mountaine. **Exod.** 19, 2. **Gal.** 4, 24.

Dauid the sweete Singer of Israel. **2. Sam.** 23, 1.

Dauids Singers. **1. Chro.** 25, 1.

Sing spiritual songs to the Lord. **Eph.** 5, 9.

To Sing with the spirite and vnderstanding. **1. Cor.** 14, 15.

Christe hath deliuered vs from sinne. **Luke.** 1, 74.

God onely forgiveness sinne. **Nũ.** 14, 18.

The knowledge of sinne by the lawe. **Rom.** 3, 20.

He that committeth sinne, is of the deuill. **1. John.** 3, 8.

He that committeth sinne, is the seruant of sinne. **John.** 8, 34.

Sinne agaynst the holy Ghost. **Mat.** 3, 29.

By the sinne of Adams death entered into the worlde. **Rom.** 5, 12.

The Lozbe walketh away ouer Simes. **Isai.** 4, 4. **1. Corinth.** 6, 11.

Sinners captiues. **Rom.** 7, 23.

Christe is come to call sinners. **Mat.** 9, 12, 13.

The penitent Sinner shall liue. **Ezekiel.** 33, 11. **Deutero.** 30, 2, 3.

Sifera. **Jud.** 4.

The Skie red in the morning. The Spirit playeth for vs. Rom. 8, 26.
Mat. 16, 3. **Sam. 1, 17, 11.**
To Sleepe, for, to die. Gene. 47. Spoyles deuinded equally. 1. Sam. 30, 24. **Joh. 22, 8.** **1. Cor. 12, 28.**
He that slayeth a man, shall die the death. Exod. 21, 12. **Leuit. 24, 17.** **The Spoule of Christ, h Church.** **Psal. 45, 10.** **The holy Ghost is the Teacher of the faithfull.** **John. 14, 26.**
The Smel of Noahs sacrifice. Gene. 8, 21. **The Temple, for, the body of Christ.** **John. 2, 21.** **The Temple is built by againe.** **Paggal. 1, 14. Ezra. 4, 1. and 6, 14.**
What punishment he shal haue, that smiteth his teacher, or a woman with childe. Exod. 21, 15, 22, 23. **Christ, the corner Stone, is refused.** **Matth. 21, 42. 1. Pet. 2, 7.** **The stone to stumblie at.** **1. Pet. 2, 8.**
Of the Sodomites. Gen. 13, and 14, and 19. **Ezek. 16, 42.** **It raineth Stones, Joly.** **10, 11.** **Joseph Sold by Gods prouidence.** Gene. 45, 5. **God loueth the stranger.** **Deut. 10, 18.** **The Temple of the Lord is burnt.** **2. King. 25, 9.** **Oppresse not strangers.** **Exodus 23, 9. Leuit. 19, 33, 34.** **Temple not God.** **Deuter. 6, 16.** **Strangers had the riches giuen them.** **Deut. 14, 29.** **Mat. 4, 7. 1. Cor. 10, 9.** **Terah Abrahams father.** **Genel. 11, 27.** **Terah dieth in Haran.** **Genecks. 11, 32.** **The description of the old Testament.** **Joly. 24. Hebr. 9.** **The bloud of the Testament.** **He. 9, 20.** **The newe Testament.** **Genecks. 3, 15. Heb. 8, 8, 10, and 10, 16.** **for the remission of sinnes.** **Mat. 26, 28.** **Thanksgiuing becometh Saints.** **Eph. 5, 4.** **The punishment of Theft.** **Exod. 22, 1.** **Theft forbidden.** **Exod. 20, 15.** **The Thoughtes of mans heart, wicked.** **Gen. 6, 5.** **Followe not the thoughtes of thine own heart.** **Rom. 15, 3.** **Thomas an Apostle.** **John. 11, 16.** **and 20, 24.** **The seede choked with Thornes.** **Mat. 4, 7.** **The later Times.** **1. Timothee, 4, 1.** **The diuersitie of Times.** **Genecks. 1, 14, and 8, 22.** **Times must not be obserued.** **1. Cor. 7, 10.** **Timotheus.** **1. Cor. 4, 17.** **Who lue of the Tithes.** **Deutero. 14, 29.** **The Tithes of seedes.** **1. Sam. 8, 15.** **The Tithes of the land are the Loydes.** **Leuit. 27, 30.** **Toi the king of Yamath.** **2. Sam. 8, 9.** **Tola a Iudge in Israel.** **Judg. 10, 1.** **The fault & berrtie of h Tongue.** **Jau. 3, 5. Prou. 12, 17. & 13, 2. & 14, 3.** **Restraine thy Tongue from euil.** **1. Det. 3, 10.** **Diuersitie of Tongues.** **1. Cor. 12, 28. & 14, 2.** **Tooth for tooth.** **Exod. 21, 24.** **The good Treasure of h heart.** **Mat. 12, 35.**

I

The forme of the Tabernacle. **Exodus. 26, and 36. and 39, 32.**
The featt of Tabernacles. **Leuit. 23, 34.**
Tobias biddery the godly to his Table. **Tob. 2, 2.**
The Tables of Testimonie. **Exo. 32, 15.**
Tabitha is raised by againe. **Act. 9, 36.**
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Drie Tree, greene Tree, Luke. 23, 31.
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The Tree that maketh the wa- ters sweete. **Exod.** 15, 25.
Trees created for man. **Gen.** 1, 12. and 2, 9, 16.
fruitfull Trees must stand in time of warre. **Deut.** 20, 19.
The fruitfull Trees thye peeres vncircumcised. **Leuit.** 19, 23.
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Tribulation bringeth patience. **Rom.** 5, 3.
We must by Tribulations enter into the kingdome of heauen. **Act.** 14, 22.
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Christ payeth Tribute to the ma- gistrate. **Mat.** 17, 27.
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The Vaile on Moses face. **Exod.** 34, 33, 35.
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Vncleannessought not once to be named among Christians. **Eph.** 5, 3.
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Vowes ought to be performed. **Saint.** 10, 3. **Deut.** 22, 21.
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The Wife not found to be a bir- gine. **Deut.** 22, 14.
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God worketh in vs both the Wil and the deede. **Whil.** 2, 13.
To Will, is present with vs, but to performe is not. **Ro.** 7, 18.
Whistles may not binke Wine. **Leuit.** 10, 8.
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The Wisdome of the flesh disobee- dient to the lawe of God. **Ro.** 8, 7, 1. **Cor.** 1 & 2 & 3.
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What is Wisdome of this world is vithy God. 1. **Cor.** 1, 19, 20. & 3, 19.
Beare no false Witness. **Epo.** 20. 15. and 23, 1.
The testimony of Witnesses. **Deut.** 17, 6.
What punishment is appointed for false Witness bearing. **De.** 19, 16.
The Woman diseased with an pflu of blond, is healed. **Mat.** 9, 20.
The Woman that hath the bloud die yf she. **Leuit.** 15, 19.
Let euery Woman haue her husb band. 1. **Cor.** 7, 2. **Eph.** 5, 22.
The Woman p turneth her husb band from the true God, shall die the death. **Deut.** 13, 6.
He that striketh a Woman with child. **Exod.** 21, 23.
Womans dietic. 1. **Cor.** 11, 6. and 14, 34.
Paul preacheth to Wome. **Act.** 16, 13.
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Women preferred in taking of cities. **Deut.** 20, 14.
The Elder Women should in- struce the yong to leue their husbands. **Tit.** 2, 3, 4.
Against Women that disguise the felues in misapparel. **De.** 22, 5
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The fame of Gods Word. **R.** mos. 8, 11.
He that sinneth not in Word is **gerat.** Jam. 3, 2.
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Gods Word should be layd by in our hearts. **Deut.** 6, 6 and 11, 28. we ought to follow it. **Deu.** 5, 32. we ought to teache it to our children. **Deuter.** 4, 9. and 11, 19.
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The Workes do witness of faith. **Whil.** 5. **Hebr.** 6, 10. 2. **1. Pet.** 1, 5, 7.
Workes of mercie. **Mat.** 25, 35, 36.
The Workes of darknesse. **Tit.** 2, 12. and **Eph.** 5, 11.
The Workes of Gentiles we must auoyd. **Eph.** 4, 17.
The Workes of God are perfitte. **Deut.** 32, 4.
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Workes of light. **Eph.** 5, 9.
The Workes that defile a man. **Mat.** 7, 20, 21, 22.
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Christ prayeth not for **h** World. **John.** 17, 9.
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The faction of this World goeth away. **1. Cor.** 7, 31.
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Worship God only. **Mat.** 4, 10.
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The end of the Table.



A perfitte Supputation of the yeeres and times from the creation of the world, vnto this present yeere of our Lord God 1578. proued by the Scriptures, after the collection of diuers Authours.

From the Creation of the worlde vnto the flood are 1656. yeeres and 6. dayes.
 For in the 6. day from the worlds creation Adam was created. Gen. 1. 27. & 2. 7.

Adam being 130. yeeres olde, begate Sheth. Gen. 5. 3.

Sheth being 105. yeeres, begate Enosh. Gen. 5. 6.

Enosh being 90. yeeres, begate Kenan. Gen. 5. 9

Kenan being 70. yeeres, begate Mahalalcel. Gen. 5. 12.

Mahalalcel being 65. yeeres, begate Iered. Gen. 5. 15.

Iered being 162. yeeres begate Henoch. Gen. 5. 18.

Henoch being 65. yeeres, begate Methulhelah. Gen. 5. 21.

Methulhelah being 187. yeeres begate Lamech. Gen. 5. 25.

Lamech being 182. yeeres, begate Noah. Gen. 5. 28, 29.

Noah at the coming of the flood was 600. yeeres olde, as appeareth. Gen. 7. 11.

The whole summe of the yeeres are 1656. and 6. dayes.

From the said flood of Noah vnto Abrahams departing from Chalde, were 423. yeeres and ten dayes.

For the saide flood continued one whole yeere & ten dayes. Gen. 7. 11. & 8. 13.

Shem (which was Noahs sonne) begate Arpachhad two yeeres after that. Gen. 11. 10

Arpachhad begate Shelah when he was 35. yeeres olde. Gen. 11. 12.

Shelah being 30. yeeres olde, begate Eber. Gen. 11. 14.

Eber being 34. yeeres, begate Peleg. Gen. 11. 16.

Peleg being 30. yeeres, begate Reu. Gen. 11. 18.

Reu being 32. yeeres, begate Serug. Gen. 11. 20.

Serug being 30. yeeres, begate Nahor. Gen. 11. 22.

Nahor being 29. yeeres, begate Terah. Gen. 11. 24.

Terah being 130. yeeres, begate Abram. Gen. 11. 26, 27.

And Abraham departed from Chalde, when he was 70. yeeres olde. Gen. 12. 27 and 23. 4.

The said yeeres accounted, are 423. yeeres, & ten dayes.

From Abrahams departing from Vr in Chalde vnto the departing of the children of Israel from Egypt, are 430. yeeres, gathered as followeth.

Abraham was in Haran his yeeres, & departed in the 75. yere of his age. Gen. 23. 4.

Abraham begate Izhak, when he was 100.

yeeres olde, in the 25. yeere after his departing from Haran. Gen. 21. 5.

Izhak being 60. yeeres olde, begate Iaakob. Gen. 25. 26.

Iaakob being 83. yeeres olde, begate Leui. Gen. 29. 34.

Leui being 35. yeeres olde, begate Kohath. Gen. 46. 11. and Exod. 6. 16.

Kohath being 31. yeeres olde, begate Amram. Exod. 6. 18.

Amram being 111. yeeres olde, begate Moses. Exod. 6. 20.

Moses in the 80. yere of his age, departed with the Israelites from Egypt. Exod. 7. 7. Deut. 34. 7.

So this Supputation is the 430. yeeres mentioned Exo. 12. 40. & Galat. 3. 17.

From the going of the Israelites from Egypt vnto the first building of the Temple, are 480. yeeres, after this Supputation and account.

Moses remained in the desert or wilderness. 40. yeeres. Deut. 1. 3.

Ioshua & Othniel ruled after this, 40. yeeres. Judg. 3. 11.

Then Ehud 80. yeeres. Judg. 3. 15, 30.

Shamgar and Deborah 40. yeeres. Judg. 3. 31. and 4. 4. and 5. 31.

Gideon 40. yeeres. Judg. 8. 28.

Abimelech 3. yeeres. Judg. 9. 22.

Tola 23. yeeres. Judg. 10. 1, 2.

Jair 22. yeeres. Judg. 10. 3.

Then were they without a Captaine 93. Iudg. 18. yeeres. Judg. 10. 8.

Iphtah 6. yeeres. Judg. 12. 7.

Ibzan 7. yeeres. 12. 9.

Elon 10. yeeres. Judg. 12. 11.

Abdon 8. yeeres. Judg. 12. 14.

Samson 20. yeeres. Judg. 16. 31.

Eli, Iudg. & 1. Sam. 40. yeeres. 1. Sa. 4. 7, 8.

Samuel and Saul 40. yeeres. Actes. 13. 21.

Dauid was king 40. yeeres. 2. Sam. 5. 4.

Salomon in the 4. yere of his reigne began the building of the Temple, which are the 480. yeeres aboue mentioned, as appeareth. 1. Kings. 6. 1.

From the first building of the Temple vnto the captiuitie of Babylon, are 411. yeeres & an half, gathered as followeth.

Salomō reigned yet 37. yeeres, 1. king. 11. 42.

Rehoboam reigned after him 17. yeeres. 2. Chro. 1. 2, 13.

Abiiah 3. yeeres. 2. Chro. 13. 2.

Afi 41. yeeres. 2. Chro. 16. 13.

Ichohaphat 25. yeeres. 1. King. 22. 42.

Iehoram 8. yeeres. 2. King. 8. 17.

Ahaziah, one yere. 2. King. 8. 26.

Athaliah the Queene 6. yeeres. 2. King. 11. 3.

Iehoash 40. yeeres. 2. King. 12. 1.

Amaziah 29. yeeres. 2. King. 14. 2.

Where the reigne of this Amaziah and Azariah his sonne, are 11. yeeres to be

be added, as may be gathered thus: Amaziah had reigned 29. yeeres, the 15. yeere of Ieroboam, which 29. yeeres ended the sayde 15. yeere of the sayde Ieroboam. 2. king. 14. 17. Nowe it is manifest that Azariah the sonne of Amaziah began to reigne but the 27. yeere of the sayd Ieroboam, 2. king. 15. 1. and then it followeth, that betwene the end of the reigne of Amaziah and the beginning of Azariah there falleth out þe sayd 11. yeeres before specified.

After the which 11. yeeres Azariah, otherwise called Vzziah reigned 52. yeeres. 2. king. 15. 1. 2. and 2. Chro. 26. 1. 3.

Iorham 16. yeeres. 2. king. 15. 3. 2. 33.

Ahaz 16. yeeres. 2. king. 16. 2.

Hezekiah 29. yeeres. 2. king. 18. 2.

Manasseh 55. yeeres. 2. king. 21. 1.

Amon 2. yeeres. 2. king. 21. 19.

Iosiah 31. yeeres. 2. king. 22. 1.

Iehoahaz 3. moneths. 2. king. 23. 31.

Eliakim called also Schoiakim. 11. yeeres. 2. king. 23. 34. 36.

Iehoiachin 3. moneths. 2. king. 24. 8.

Mattaniah called also Zedekiah 11. yeeres.

2. king. 24. 17. 18. Jere. 52. 1.

And here beginneth the captiuitie of Babylon. The summe of these yeeres are 441. yeeres and an halfe.

Ierusalem after the captiuitie 143. yeeres.

For the captiuitie endured 70. yeeres. Jere. 29. 10. Dan. 9. 2. Ezra. 1. 1.

The children of Israel were deliuered out of captiuitie and restored to their freedom, in the first yeere of Cyrus, & in the second yeere the foundation of þe Temple was layed, Ezra. 1. 1. and 3. 8. and it was finished in the 6. yeere of Darius Logimanus, Ezra. 6. 15. for it was 46. yeere a building, as appeareth John 2. 20. After that Darius had reigned 20. yeere, Nehemiah was restored to libertie, & went to build the cite, which was finished in the 32. yeere of the said Darius. Nehe. 2. 1. 5. 6. & 13. 6. which was 26. yeeres from the building of the Temple.

The whole summe of which yeeres amount

to the 143. yeeres before specified.

From the reedifying of the Cite, vnto the death of Christ our Saviour, are 478. yeeres after this supputation of numbering.

It was reuelled to Daniel the prophet, þe the cite of Jerusalem should be built vpon againe, & that there should be from the commaundement giuen to build the same againe, vnto the death of Iesus Christ, 70. weekes of yeeres, which is 490. yeeres, as appeareth Dan. 9. 24. 25. 26. 27. And this commaundement was giuen by Darius Commaganus the 20. yeere of his reigne. Nehe. 2. 1. 6. Wherefore if we deduct the 12. yeeres out of the same 490. yeeres, because they are reckoned before, wherein Nehemiah builded the Cite, we shall finde remaining 478. And so manie yeeres it is from the 32. yeere of Darius, vnto the 18. yeere of Tiberius, in the which yeere our Saviour Christ was put to death for our redemption. Summe 478. yeeres.

Finally, from Christ his incarnation vnto þe 25. day of March last, are 1578. yeeres, from which must be deducted 34. yeeres, which are included in the same, and are also a parcel of the 490. yeeres before specified: for Christ was 33. yeeres olde and one quarter when he died, & he was 3. quarters of a yeere in his mothers wombe after her Annunciation (at what time it is thought the yeeres of our Lord ought to begin) and so remaine 1541. yeeres.

Wherupon we reckon, that from the creation of the world vnto this present yeere of our Loyde God. 1578. it amounteth vnto 5592. yeeres, six moneths, and 16. dayes. That is to say, from the worlds creation vnto Christe his being conceived in the wombe of the virgin Marie, 4017. yeeres and a halfe & 16. daies, and fro the nce vnto this present yeere, 1578. which added together, make iust the said number of 5592. yeeres, 6. moneths, and 16. dayes before mentioned.

FINIS.

Printed at London by Christopher Barker, Printer to the Queenes Maiestie.

Cum priuilegio Regiæ Maiestatis.

THE
WHOLE BOOKE OF
PSALMES, COLLECTED INTO
ENGLISHE METRE BY THOM. STERH.
 I HON HOPKINS AND OTHERS, CONFERRED
 with the Ebrue, with apt Notes to sing them withall.

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

IAMES. V.

¶ IF ANY BE AFFLICTED, LET HIM PRAY.
and if any be mery, let him sing Psalmes.

COLOSS. III.

¶ Let the worde of God dwell plenteously in you, in all wisedome, teaching and exhorting one an other in Psalmes, Hymnes, and spiritual songes, and sing vnto the Lord in your hartes.



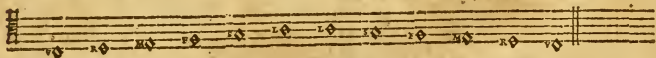
AT LONDON,
 Printed by Iohn Daye, dwelling ouer
Aldersgate. An. 1578.
 ¶ Cum Privilegio Regiz Majestatis.



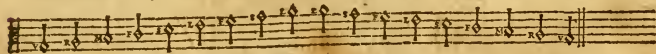
TO THE READER.



Thou shalt understand (gentle Reader) that I haue (for the helpe of those that are desirous to learne to sing) caused a new print of Note to be made with letters to be ioyned to euery Note: Whereby thou mayest know, how to call euery Note by his right name, so that with a very little diligence (as thou art taught in the Introduction printed heretofore in the Psalmes) thou mayest the more easily by the viewing of these letters, come to the knowledge of perfect Solefayng: wherby thou mayest sing the Psalmes the more speedely and easely. The letters be these, V. for Vt. R. for Re, M. for My, F. for Fa. S. for Sol, L. for La. Thus where you see any letter ioyned by the note, you may easily call him by his right name, as by these two examples you may the better perceiue.



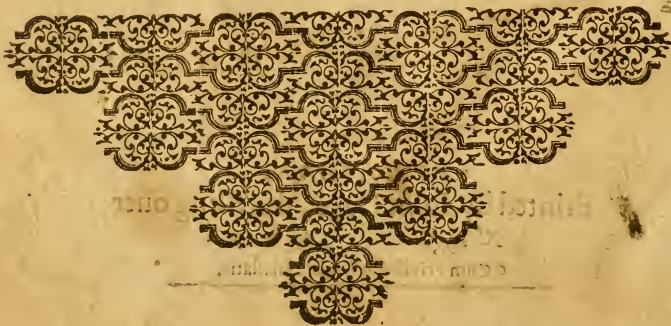
Vt Re My Fa Sol La La Sol Fa My Re Vt.

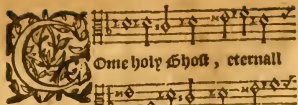


Vt Re My Fa Sol La Fa Sol La La Sol Fa La Sol Fa My Re Vt.

Thus I commit thee vnto him that lyueth for euer, who graunt that we may sing with our hartes and mindes vnto the glory of his holy name.

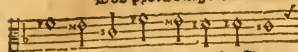
Amen.



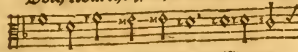


One holy Ghost, eternall

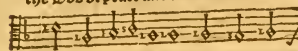
God proceeding from above:



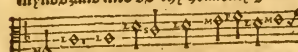
Both from the father and the Sonne



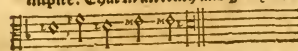
the God of peace and loue. Write our



mynds, and into vs thy heauenly grace



inspire: That in all truth and godlynes



we may haue true desire.

Thou art the very comforter,

in all woe and distresse:

The heauenly gift of God most high,

which no tongue can expresse.

The fountayne and the liuely spring

of top celestiall:

The fire so bright the loue so clere,

and unction spirituall.

Thou in thy giftes art manifold,

wherby Christs Church doth stand:

In saythfull hartes writing thy law,

the finger of Gods hand.

According to thy promise made,

thou geest spech of grace:

That through thy helpe the praye of God,

may stand in euery place.

O holy ghost into our wittes,

send downe thy heauenly light:

Kinde our hartes with feruent loue,

to serue God day and night.

Strength and stabilitie all our weaknes,

so feeble and so fraile:

That neyther flesh, the world, nor deuill,

agaynst vs doe preuaile,

Put backe our enemies farre from vs,

and graunt vs to obtayne

Peace in our hartes, with God and man,

without grudge or disdain.

And graunt (O Lord) that thou being,

our leader and our guide:

We may eschew the snares of sinne,

and from the neuer side.

To vs such plenty of thy grace,

good Lord graunt we thee pray:

That thou mayst be our comforter,

at the last dreadfull day:

Of all strife and dissention,

O Lord dissolve the bandes:

And make the knots of peace and loue,

throughout all Christen landes.

Graunt vs O Lord through the to know,

the father most of might:

That of his deere beloved Sonne,

we may attayne the sight.

And that with perfect fayth also,

we may acknowledge thee:

The spirite of them both alway,

one God and persons thre.

Laude and praye be to the father,

and to the sonne equall:

And to the holy spirite also,

one God coeternall.

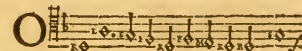
And pray we that the onely Sonne,

boughte his Spirit to send:

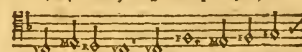
To all that do professe his name,

unto the worldes ende. Amen.

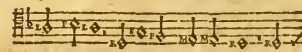
¶ The humble sute of a
sinner. M.



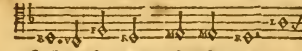
Lord of whom I do depend, behold



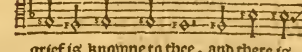
my carefull hart, and when thy will and



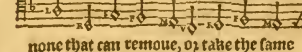
pleasure is, release me of my smart. Thou



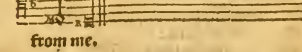
kest my sorrowes what they are, my



grief is knowne to thee, and there is



none that can remoue, or take the same



from me.

But onely thou whose ayd I craue,

whose mercy still is prest:

To ease all those that come to thee,

for succor and for rest,

And sith thou seest my restlesse eyes,

my teares and grievous grone:

Attend vnto my sute (O Lord)

make the well my playnt and moane.

Te Deum.

The song of the three children.

all father, all the earth doth worshipp
the . To the all Angels cry, the
heavens, and all the powers therein:
To thee Cherub and Seraphin, to cry
they do not tunc.

boughtsaft vs to defend
frcm sinne this day. Haue mercy Lord,
haue mercy on vs all:
And on vs as we trust in the,
Lord let thy mercy fall,

O Lord I haue reposed all,
my confidence in the:
But to confounding shame thyetfoze.
Lord let me neuer be.

¶ The song of the three chil-
dren praying God, prouo-
king al creatures to
do the same.

All ye works of God the Lord

bles ye the Lord : Wrayse him and

magnify him for euer.

- 2 O ye the Angels of the Lord,
blesse ye the Lord, praise him, and mag-
nifie him for euer.
- 3 O ye the starry heavens hie,
blesse ye the Lord, prayse him, and mag-
nifie him for euer.
- 4 O ye waters about the skye,
blesse ye the Lord, prayse him, and mag-
nifie him for euer.
- 5 O all ye powers of the Lord,
blesse ye the Lord, prayse him, and mag-
nifie him for euer.
- 6 O ye the shining Sunne and Moone,
blesse ye the Lord, prayse him, and mag-
nifie him for euer.
- 7 O ye the glistering Starres of heauen,
blesse ye the Lord, praise him, and mag-
nifie him for euer.
- 8 O ye the showers and dropping dew,
blesse ye the Lord, prayse him, and mag-
nifie him for euer.
- 9 O ye the blowing windes of God,
blesse ye the Lord, prayse him, and mag-
nifie him for euer.
- 10 O ye the fire and warming heat,
blesse ye the Lord, praise him, and mag-
nifie him for euer.
- 11 Ye winter and the sommer tde,
blesse ye the Lord, praise him, and mag-
nifie him for euer.
- 12 O ye the dewes and binding frostes,
blesse ye the Lord, praise him, and mag-
nifie him for euer.
- 13 O ye the frost and chilling cold,
blesse ye the Lord, praise him, and mag-
nifie him for euer.
- 14 O ye congeled ice and snow,
blesse ye the Lord, prayse him, &c.
- 15 O ye the nightes and lightesome dayes,
blesse

O Holy, Holy, Holy, Lord,
of Saboth Lord the God:
Throug heauen & earth thy praisse is
and glory all abroad. (spread,
Thapostles glorious company
yeld prayles vnto the:
The Prophets goodly felowshyp
praisse the continually.

The noble and victorius hoost,
of Martirs sound thy prayse:
The holy church througout the world,
doth knowledge the alwayes.
Father of endles matchie,
they doe acknowledge the:
Thy Christ, thine honorabile, true,
and onely sonne to be.

The holy Ghost the comforter,
of glory thou art king
O Christ, and of the father art,
the Sonne euerlasting.
When sinfull mans decay in hand,
thou tokest to restore:
To be inclosed in birgins wombe,
thou diddest not abhorre.

When thou hadst overcome of death,
the sharpe and cruell might:
Thou heavens kingdome didst set ope,
to each beleuing wight.
In glory of the Father thou
doest sitte on Gods right hand:
We trust that thou shalt come our iudge,
our cause to vnderstand.

Lord help thy seruantes whom thou hast
bought with thy precious blood:
And in eternall glory set,
them with thy Saintes so good.
O Lord do thou thy people saue,
blesse thine inheritance:
Lord gouerne them, and Lord do thou
for euer them aduance.

We magnifie the day by day,
and world withouten end
Adore thy holy name. (O Lord)

- blesse ye the Lord, prayse him &c.
 16 O ye the darknes and the light,
 blesse ye the Lord, prayse him &c.
 17 O ye the lightnings and the cloudes,
 blesse ye the Lord, prayse him &c.
 18 O let the earth eke blesse the Lord,
 ye blesse the Lord, prayse him &c.
 19 O ye the mountaynes and the hilles,
 blesse ye the Lord, prayse him &c.
 20 O all ye greene things on the earth,
 blesse ye the Lord, prayse him &c.
 21 O ye the euer springing welles,
 blesse ye the Lord, prayse him &c.
 22 O ye the seas and ye the foudes,
 blesse ye the Lord, prayse him &c.
 23 Whales and all that in waters moue,
 blesse ye the Lord, prayse him &c.
 24 O all ye flying foules of the ayre,
 blesse ye the Lord, prayse him &c.
 25 O all ye beastes and cattell eke,
 blesse ye the Lord, prayse him &c.
 26 O ye the children of mankinde,
 blesse ye the Lord, prayse him &c.
 27 Let Israell eke blesse the Lord,
 yea blesse the Lord, prayse him &c.
 28 O ye the Prophets of God the Lord,
 blesse ye the Lord, prayse him &c.
 29 O ye the seruantes of the Lord,
 blesse ye the lord, prayse him &c.
 30 Ye spytes & foules of righteous men,
 blesse ye the lord, prayse him &c.
 31 Ye holy and ye meke of hart,
 blesse ye the lord, prayse him &c.
 32 O Ananias blesse the lord,
 blesse thou the lord, prayse him &c.
 O Azarias blesse the Lord,
 blesse thou the lord, prayse him &c.
 And Asaell blesse thou the lord,
 blesse thou the lord, prayse him &c.

In Dauids house his seruaunt true,
 According to his mynd:
 And also his annoynd King,
 As we in scripture finde,
 As by his holy Prophets al,
 Oft tymes he did declare:
 The which were since the world began,
 His wayes for to prepare.

That we might be deliuered,
 From those that make debate:
 Our enemies and from the handes,
 Of all that do vs hate.

The mercy which he promised,
 Our fathers to fulfill:
 And think vpon his couenant made,
 According to his will.

And also to performe the othe,
 Which he befoze had swozne:
 To Abraham our father deate,
 For vs that were for lozne.

That he would geue him selfe for vs,
 And vs from bondage bring:
 Out of the handes of all our foes,
 To serue our heauenly King.

And that without all manner feare,
 And eke in righteounes:
 And also for to lead our liues,
 In stedfast holynes.

And thou (O child) which now art bozn,
 And of the Lord elect:
 Shalt be the Prophet of the highest,
 His wayes for to direct.

For thou shalt go befoze his face,
 For to prepare his wayes:
 And also for to teach his will,
 And pleasure all thy dayes.

To geue them knowledge, how that
 Saluation is neare: (their,
 And that remission of theyr sinnes,
 Is through his mercy mere.

The song of Zacharias called
 Benedictus.

The onely Lord of Israell be praysed

euermore. For thou zh his visitation,

and mercy kept in store, his people now

he hath redeemd, that long hath bene

in thall: And spread abroad his sauing

deatch, vpon his seruants all.

Wherby the day spring from an high,
 Is come vs for to visite:
 And those for to illuminate,
 Which do in darknes sit.

To lighten those that shadowed be,
 With death and eke opprest:
 And also for to guide their feete,
 The way to peace and rest.

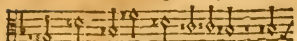
The song of blessed Mary
 called Magnificat.

My soule doth magnifie the Lord, my

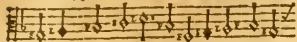
spirit eke euermore: Reioyseth in the

Lord my God, which is my Sauiour
 2 AD

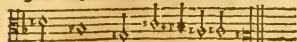
The Song of Symeon.



And why? because he did regard, and



gaue respect vnto so base estate of his



handmaide, and let the mighty go.

For now behold all nations,
And generations all:

From this tyme forth for euermore,
Shall me right blessed call.

Because he hath me magnified,
Which is the Lord of might:

Whose name be euer sanctified,
And prayd day and night.

For with his mercy and his grate,
All men he doth inflame:

Throughtout all generations.
To such as feare his name.

He shewed strength with his great arme
And made the proud to start:

With all imaginacions,
That they bare in their hart.

He hath put downe the mighty ones,
From their supernall seate:

And did exalt the meke in hart,
As he hath thought it meete.

The hungrey he replenished,
With all thinges that were good.

And through his power he made the rich,
Of tymes to want their foode.

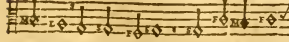
And calling to remembraunce,
His mercy euer deale:

Hath holpen by assistance,
His seruante Israell.

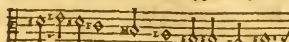
According to his promise made,
To Abraham before:

And to his seide successefully,
To stand for euermore.

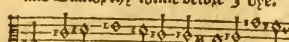
The song of Simeon called
Nunc dimittis.



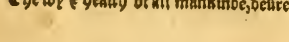
Lord because my harts desire



hath wished long to see: My onely Lord

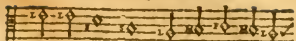


and Sautoz thy sonne before I dye.

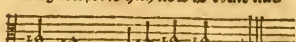


The toy & healy of all mankinde, desired

Quicumque vult.



long before: Which now is come into



the world, of mercy bringing store.

Thou sufferest thy seruant now,
In peace for to depart:

According to thy holy word,
Which lighteneth my hart.

Because mine eyes which thou hast
To geue my body light: (made,

Haue now beheld thy sauing health,
Which is the Lord of might.

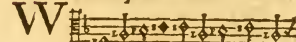
Whome thou mercifully hast let,
Of thyme abundant grace:

In open sight and visible,
Before all peoples face.

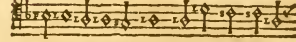
The Gentiles to illuminate,
And Sathan ouerquell:

And eke to be the glory of
Thy people Israell.

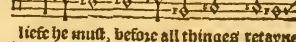
¶ The Symbole or Creede of
Athanasius, called *Quicum-*



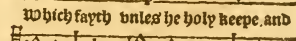
What man so euer he be, that sal:



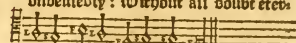
uation will attaine: The Catholick be-



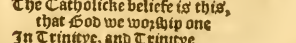
liefe he must, before all thinges retayne



Which sayth vnles he holy keepe, and



vnbeleiedly: Without all doute ete-



nally, he shalbe sure to dye.

The Catholicke beliefe is this,
that God we worship one

In Trinite, and Trinite
in vnitie alone.

So as we neither doe confound,
the persons of the thre:

Noz yet the substance whole of one,
in sunder parted be.

One person of the father is,
an other of the sonne:

An other person proper of
A.iii. the

The Symbole or Creede of Athanasius

the holy Ghost alone.
Of father, Sonne, and holy Ghost,
but one the Godhead is:
Lyke glory, coeternall eke
the maiesly lykewise.

Such as the father is, such is
the Sonne in ech degre:
And such also we doe beleue,
the holy Ghost to be.
Vncreate is the father, and
vncreate is the Sonne:
The holy Ghost vncreate, so
vncreate is ech one.

Incomprehensible father is,
incomprehensible Sonne:
And comprehensible also is
the holy Ghost of none.
The father is eternall and
the Sonne eternall so:
And in lyke sort eternall is
the holy Ghost also.

And yet though we beleue that ech
of these eternall be:
Yet there but one eternall is,
and not eternalls thre.
As ne incomprehensible we,
ne yet vncreate thre:
But one incomprehensible, one
vncreate hold to be.

Almighty so the father is,
the Sonne almighty so,
And in in lyke sort almighty is,
the holy Ghost also.
And albeit that every one,
of these almighty be:
Yet there but one almighty is,
and not almightyes thre.

The father God is, God the Sonne,
God holy Ghost also:
Yet are there not thre Gods in all,
but one God and no mo.
So lykewise Lord the father is,
and Lorde also the Sonne:
And Lord the holy Ghost, yet are
there not thre Lordes but one.

For as we are compeld to graunt,
by Christian verityte:
Ech of the persons by himselfe,
both God and Lord to be.
So Catholick Religion,
forbiddeth vs alway:
That eyther Gods be thre, or that
there Lordes be thre to say.

Of none the father is ne made,
ne create, nor begot:
The Sonne is of the father not
create ne made but got.
The holy ghost is of them both,
the father and the Sonne:
Ne made ne create nor begot,
but doth procede alons.

So we one father holde not thre
one Sonne also not thre:
One holy Ghost alone, and not
thre holy Ghostes to be.
None in this Trinitie before,
nor after other is:
Ne greater any then the rest,
ne lesser be lykewise.

But every one among themselves,
of all the persons thre:
Together coeternall all,
and all coequal be.
So vnityte, in Trinitie,
as sayd it is before:
And Trinitie in Vnityte,
in all thinges we adoze.

Therefore what man soener that,
saluation will attayne:
This sayth touching the Trinitie,
of force he must retayne.
And nedefull to eternall lyfe,
it is that every wight:
Of the incarnating of Christ
our Lord beleue aright.

For this the right sayth is, that we
beleue and eke do know:
That Christ our Lord the sonne of God,
is God and man also,
God of his fathers substance, got
before the world began
And of his mothers substance borne
in world a very man.

Both perfect God and perfect man,
in one, one Jesus Christ:
That doth of reasonable soule,
and humayne flesh substis.
Touching his Godhead equall with
his father God is he:
Touching his manhode, lower then
his father in degre.

Who though he be both very God,
and very man also:
Yet is he but one Christ all one,
and is not persons two.
One, not by turning of Godhead,
into the flesh of man:
But by taking manhode to God,
this being one began.

All one not by confounding of
the substance into one:
But onely by the vnityte,
that is of one person.
For as the reasonable soule,
and flethe but one man is:
So in one person God and man,
is but one Christ lykewise.

Who suffered for to saue vs all,
to hell he did descend.
The third day rose agayne from death,
to heauen he did ascend.
He sits at the right hand of God,
the almighty father there.

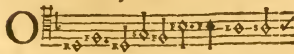
The Lamentation.

From thence to iudge the quick and dead,
agayne he shall crye.

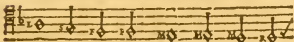
At whose returne all men shall rise,
with bodys new rebode:
And of their owne woyhes they shall gene
account into the Lozd.
And they into eternal life,
shall goe that haue done well:
Who haue done ill shall go into
eternall fire to dwell.

This is the Catholike beliefe,
who doth not faythfully
Belene the same, without all doubt
he faued can not be.
To Father, Sonne, and holy Ghost,
all gloiy be therfoze:
As in beginning was is now,
and shall be euermore.

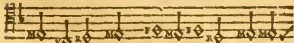
The Lamentation of a sinner. M.



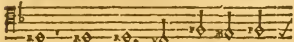
Lozd turne not away thy face, from



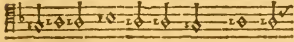
him that lieth prostrate: Lamenting



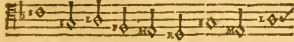
foze his sinfull life, befoze thy mercy



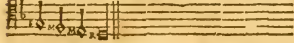
gate. Whiche gate thou openest wide



to those that doe lament their sinne. Shut



not that gate agaynst me Lozd, but let



me enter in.

And call me not to mine accountes,
How I haue lyued here:
foz then I know right well (O Lozd)
How vile I shall appeare.

I nede not to confesse my lyfe,
I am sure thou canst tell,
What I haue bene and what I am,
I know thou knowest it well.

O Lozd thou knowest what thyngs be
And eke the thyngs that be:
Thou knowest also what is to come,
Nothing is hid from the. (made,
Befoze the heauens and earth were

The Lordes prayer.

Thou knewest what thyngs were then,
As all thyngs els that haue bene since,
Among the sonnes of men.

And can the thyngs that I haue done,
Be hidden from thee then?
Nay, nay, thou knowest them all (O Lozd)
Where they were done, and when.

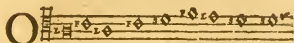
Wherefoze with teares I come to the
To beg and to intreate:
Euen as the childe that hath done euill,
And feareth to be beate.

So come I to thy mercy gate,
Where mercy doth abound:
Requiring mercy for my sinne,
To heale my deadly wound.

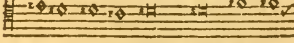
O Lozd I nede not to repeat,
What I doe beg o: craue:
Thou knowest O Lozd befoze I aske,
The thyng that I would haue.

Mercy god Lozd, mercy I aske,
This is the totall summe:
foz mercy Lozd is all my sute,
Lozd let thy mercy come.

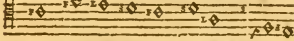
The Lordes Prayer. or Pater noster.



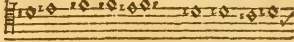
Our father which in heauen art, Lozd



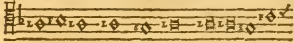
hallowed be thy name: Thy kingdome



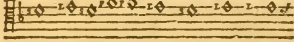
come, Thy will be done in earth, euen as



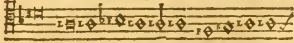
the same in heauen is. 2. Gene vs O Lozd



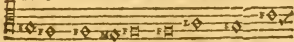
our dayly bread this day: As we forgene



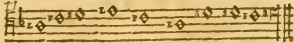
our betters, so forgene our bettes we



pray. Into temptation lead vs not, frō



euil make vs free: fo: kingdome, powes



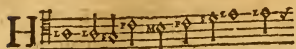
and gloiy thine, both now, and euer be

Tho.

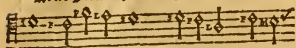
The x. Commaundementes.

The x. Commaundements.

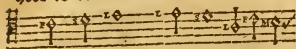
Audi Israell. Exod. 20. N.



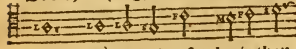
Arke Israell, and what I say, geue



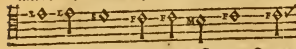
heed to vnderstand: I am the Lord thy



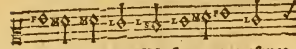
God that brought thee out of Egypt



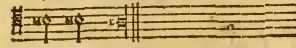
land. Euen fro the house wherein thou



didst in thraldome liue a slaue: None



other Gods at all before my presence



shalt thou haue.

No maner grauen Image shalt thou make at all to thee:

No: any figure lyke by the, shall counterfayted be.

Of any thyng in heauen above, no: in the earth below:

No: in waters beneath the earth, to them thou shalt not bow.

No: shalt them serue, The Lord thy God, a ielous God am I:

That punish the parentes fautes vnto the thirde and fourth degree.

Vpon their chyldren that me hate, and mercy doe display:

To thousandes of such as me loue, and my preceptes obey.

The name thou of the Lord thy God, in bayne shalt neuer ble:

Fo: him that takes his name in bayne, the Lord shall not excuse.

Remember that thou holy kepe, the sacred Sabbath day:

Sixt dayes thou labour shalt and doe thy needfull wo:kes alway.

The seuenth day is set by the Lord, thy God to rest vpon:

No wo:ke then shalt thou doe in it, ne thou no: yet thy sonne:

Thy daughter seruauant no: handmayde, thine Oxe, no: yet thine Ass:

No: stranger that within thy gates,

The complaint of a sinner.

hath his abiding place.

Fo: in six dayes God heauen and earth, and all therein did make:

And after those his rest he did, vpon the seuenth day take.

Wherefoze he blest the day that he, fo: resting did ordayne:

And faced to himselfe alone, appointed to remayne.

Yeald hono: to thy parentes that p:olongd thy dayes may be:

Vpon the land the which the Lord, thy God hath geuen thee.

Thou shalt not murder, thou shalt not commit adultery:

Thou shalt not steale. No: witness false agaynst thy neighbour be.

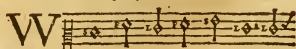
Thou shalt not couet house that to, thy neighbour doth belong:

Ne couet shalt in hauing of, his wife to doe him wrong.

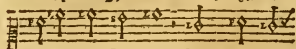
No: his manseruant, no: his mayde no: Oxe, no: Ass of his:

No: any other thing that to, thy neyghbour proper is.

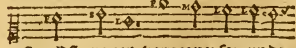
The complaynt of a sinner.



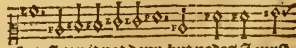
Here righteousness doth say, Lord



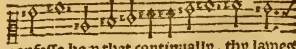
fo: my sinnefull parte: In w:ath thou



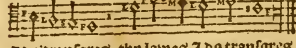
shouldest me pay, vengeance fo: my de-



ser. I can it not deny, but nedes I must



confesse, ho: that continually, thy lawes



I do: transgres, thy lawes I do: transgres

But if it be thy will, With sinners to contend:

Then all thy flock shall spill, And be lost without end.

Fo: who lyneth here so right, That rightly he can say:

Ye sinnest not in thy sight, Full oft and euery day.

The scripture playne telleth me, The righteous man offendeth

Seuen tymes a day to thee,

Whereas

Whereon thy wraoth dependeth,
So that the righteous man,
Doth walke in no such path,
But he faulty now and then,
In danger of thy wraoth.

Then seih the case so standes,
That euen the man righteous:
Falleth oft in sinfull bandes,
Whereby thy wraoth may rise.
Lord I that am uniuert,
And righteousnes none haue:
Whereto then shall I trust,
My sinfull soule to saue.

But truly to that poist,
Whereto I cleaue and shall:
Which is thy mercyes moost,
Lord let thy mercy fall.
And mittigate thy mode,
Or els we perishe all:
The pite of this thy bloud,
Wherin mercy I call.

The scripture doth declare,
No drop of bloud in the:
But that thou didst not spare,
To shed ech drop for me.
Now let those drops most swete,
So moyst my hart so drye:
That I with sinne repleate,
May liue and sinne may dye.

That being mortified,
This sinne of mine in me:
I may be sanctified,
By grace of thine in the.
So that I neuer fall,
Into such mortall sinnet
That my foes infernall,
Reioyce my death therein.

But boughsate me to kepe,
From those infernall foes:
And from that lake so depe,
Wherreas no mercy growes.
And I shall sing the songes,
Confermed with the iust:
That vnto the belonges,
Which art mine owne trust.
S J N S.

Psalmes of Dauid in
Meeter.

Beatus vir, Psalme i. T.S.

This psalme is set first as a peface to exhort all
heavenly wisdom: for they be blessed that so doe: but the
wicked contempters thereof at length shall come
to miserie.

The man is blest that hath not
bent, to wicked rede his care: No led

His life as sinners doe, no late in sco-
ners chayne. 2. But in the law of God
the Lord, doth set his whole delight:
And in that law doth exercise him selfe
both day and night.

- 3 The shall be lyke the tree that groweth,
fast by the ryuers side,
Which bringeth forth most pleasaunt fruite
in her due tyme and tyde.
- 4 Whose lease shall neuer fade nor fall,
but flourish still and stand:
Euen so all thynges shall prosper well,
that this man takes in hand.
- 5 So shall not the vngodly men,
shall be nothing so:
But as the dust which from the earth,
the winde diuies to and fro.
- 6 Therefore shall not the wicked men,
in iudgement stand vpright:
Nor yet the sinners with the iust,
shall come in place of sight.
- 7 For why? the way of godly men,
vnto the Lord is knowne:
And eke the way of wicked men,
shall quite be ouerthrowne.

Quare fremuerth. Psal. ij. T.S.

David reioyseth that, albeit enemies, and woefully
powere rage, God will aduance his kingdome
euen to the farthest end of the world, therefore he
exhorteth vniuersally to submitte themselves
vnder the same. Herein is signified Christ and his
kingdome.

sing this as the 1. psalme.

- Why did the Gentiles tumultes raise,
what rage was in their bwayne?
Why did the Jewish people muse,
seeing all is but vaine.
- 2 The kings and rulers of the earth,
confpire and are all bent:
Agaynst the Lord and Christ his sonne,
which he amongst vs sent.
 - 3 Shall we be bound to them say they,
let all their bondes be broke:
And of their doctrine and their law,
let vs select the yoke.
 - 4 But he that in the heauen dwelleth,
their doings will deride:

And make them all as mocking stocks,
throughout the world so wide.

5 For in his wrath the Lord will say,
to them vpon a day:

And in his fury trouble them,
and then the Lord will say,

6 I haue annoynted him my king,
vpon my holy hill:

I will therefore Lord preach thy lawes,
and eke declare thy will.

7 For in this wise the Lord himselte
did say to me I wot:

Thou art my deare and onely Sonne,
to day I thee begot.

8 All people I will geue to thee,
as hepres at thy request:

The endes and coastes of all the earth,
by thee shall be posses.

9 Thou shalt them bynse euen with a mace
as men vnder foote trod:

And as the potters sherdes shall bryake,
theen with an iron rod.

10 Now ye O kinges and rulers all,
be wise therefore and learnd:

By whome the matters of the world,
be iudged and discerned.

11 See that ye serue the Lord aboue,
in trembling and in feare:

See that with reuerence ye reioyce
to him in like manner.

12 See that ye kisse and eke embrace,
his blessed sonne I say:

Least in his wrath ye suddenly,
perish in the mid way.

13 If ouce his wrath neuer so small,
shall kinde in his brest:

Oh then all they that trust in Christ,
shall happy be and blest.

Domine quid. Psal. iij. T.S.

Dauid driven out of his kingdom by his sonne Absalon, was greatly comforted in minde, for his sin. Therefore he calleth vpon God and is bold in hys promises, agaynst the terrours both of enemies and present death. Then he reioyceth for the victory geuent to him and the Church, ouer their enemies.

O Lord how are my foes increas, which

beze me moze and moze? They kill my

hart when as they say, God can him not

celsoze. 2. But thou O Lord art my de-

celsoze. 2. But thou O Lord art my de-

celsoze. 2. But thou O Lord art my de-

celsoze. 2. But thou O Lord art my de-

fence, when I am hard bestead: My woze

Mypp and myne honour both, and thou

holdst by my head.

4 Then with my boyce vpon the Lord,
I did both call and cry:

And he out of his holy hill,
did heate me by and by.

5 I layd me downe and quietly,
I slept and rose agaynie:

For why I know assuredly,
the Lord will me sustayne.

6 If ten thousand had herd me in,
I could not be asfayde:

For thou art still my Lord my God,
my sauour and myne ayde.

7 Rise vp therefore saue me my God,
for now to thee I call:

For thou had broke the chekes and teth,
of these wicked men all.

8 Saluation onely doth belong,
to the O Lord aboue:

Thou doest bestow vpon thy folke:
thy blessing and thy loue.

Cum inuocarem. Psal. iij. T.S.

Dauid persecuted by Saule, calleth vpon God with aduiced trust, reprimeth his enemies for resisting his dominion, and preferreth the fauour of God before all treasure.

Sing this as the first Psalme.

O God that art my righteousnes,
Lord heare me when I call:

Thou hast set me at liberty,
when I was bound and thral.

2 Haue mercy Lord therefore on me,
and graunt me my request:

For into the breachantly,
to cry I will not rest.

3 O most all men how long will ye,
my glozy thus despise?

Why wander ye in banity,
and follow after lyes.

4 Know ye that good and godly men,
the Lord doth take and chuse:

And when to him I make my playnt,
he doth me not refuse.

5 Stande not but stand in awe therefore,
examine well your hart:

And in your chamber quietly,
see you your selues conuert.

6 Offer to God the sacrifice,
of righteousnes I say:

And looke that in the living Lord,
you put your trust alway.

7 The greater foze craue wo:ldy goddes,
and riches doe embrace:
But Lord graunt vs thy countenance,
thy fauour and thy grace.
8 For thou thereby shalt make my hart,
more ioyfull and more glad:
Then they that of their come and wine,
full great increase haue had.
9 In peace therefore ly downe will I
taking my rest and sleepe:
For thou wilt me (O Lord,)
alone in safety keepe.

Verba mea auribus. Psal v. T.S

David persecuted by Doeg and Achitophel Saules flatterers, calleth vpon God to punish their malice. When assured of successe he conceitly comfort.

Sing this as the 3. Psalme.

Incline thine eares vnto my wordes,
O Lord my plaint consider
2 And heare my voyce my King my God,
to the I make my prayer.
3 Heare me betymes, Lord tary not,
for I will haue respect:
My prayer early in the mornye,
to the for to direct.
4 And I will trust through patience,
in the my God alone:
That art not pleased with wickednes,
and ill with the dwelth none.
5 And in thy sight shall neuer stand,
these furious soles O Lord:
Wayne workers of iniquitye,
thou hast alwayes abhoyd.
6 The lyars and the flatterers,
thou shalt destroy them than:
And God shall hate the bloudthirsty,
and the deceitfull man.
7 Therefore will I come to thy house,
trusting vpon thy grace:
And reuerently will worship the,
toward thy holy place.
8 Lord leade me in thy righteousnes,
for to confound my foes:
And eke the way that I shall walke,
before my face disclose:
9 For in their mouth there is no truth,
their hart is foule and bayne:
Their throat an open sepulcher,
their tongues doe glasse and fayne.
10 Destroy their false conspiracies,
that they may come to nought:
Subuert them in their heapes of sinne,
that haue rebellion wrought.
11 But those that put their trust in the,
let them be glad alwayes:
And render thanks for thy defence,
and geue thy name the prayse.
12 For thou with fauour wilt increase,
the iust and righteous still:
And with thy grace, as with a shield,
defend him from all ill.

Domine ne in furore. Psal. vi. T.S.

David for his sins felt Gods hand, and conceived the horror of euellasting death. Therefore he besereth forgiveness, and not to dye in Gods indignation. When suddenly feeling Gods mercy he rebuketh his enemies who reioiced at his affliction.

Sing this as the first Psalme.

Lord in thy wrath reppone me not,
though I deserue thine ire:
Ne yet correct me in thy rage,
O Lord I the desire.
2 For I am weake therefore (O Lord,)
of mercy me forbear:
And heare me lord for why thou knowest,
my bones doe quake for feare.
3 My soule is troubled very sore,
and vexed vehemently:
But Lord how long wilt thou delay,
to cure my miserye?
4 Lord turne the to thy wanted grace,
my silly soule by take:
Oh saue me, not for my desertes,
but for thy mercyes sake.
5 For why? no man among the dead,
remembereth the one whitt:
O who shall worship the O Lord,
in the infernall pit?
6 So greuous is my playnt and mone,
that I wage wordyous faim:
All the night long I wash my bed,
with teares of my complainnt.
7 My sight is dim, and waxeth olde,
with anguill of my hart:
For feare of those that be my foes,
and would my soule subuert.
8 But now away from me, all ye
that worke iniquitye:
For why? the Lord hath heard the voyce,
of my complainnt and cry.
9 He heard not onely the request,
and prayer of my hart:
But it receaued at my handes,
and take it in god part.
10 And now my foes that vexed me,
the Lord will sone defame:
And suddenly confound them all,
to their rebuke and shame.
Domine Deus meus. Psal. vii. T.S.
David falsely accused by Chus, Saules kinsman calleth God to be hys defender. First, for that hys confessor did not accuse him of any euill towards Saule. Next that it touched Gods glory to attribute sentence against the wicked. And to vsps Gods mercies and promises he waxeth bold, threatening that it shall fall on their neckes, that which his enemies purposed for orbes.
Sing this as the 3. Psalme.
O Lord my God I put my trust,
and confidence in the:
Saue me from them that me pursue,
and eke deliuer me.
2 Least lyke a Lyon he me teare,
and rent in peeces small.

- 4 Whilſt there is none to ſuccour me,
and rid me out of thral.
- 3 O Lord my God if I haue done,
the thing that is not right:
Or els if I be found in fault,
Or guilty in thy ſight.
- 4 Or to thy ſtreno rewarded euill,
or left him in diſtreſſe:
Which me purſuide moſt cruelly,
and hated me cauſeleſſe.
- 5 Then let my foes purſue my ſoule,
and eke my life downe thruſt
vnto the earth and alſo lay
mine honour in the duſt.
- 6 Start vp O Lord now in thy wrath.
and put my foes to payne:
Performe thy kingdome promiſed
to me which wrong ſuſtaine.
- 7 Then ſhall great nations come to thee,
and know thee by this thing:
If thou declare for loue of them,
thy ſelſe as Lord and King.
- 8 And thou that art of all men iudge,
O Lord now iudge thou me:
According to thy righteouſnes,
and mine integritye.
- 9 Lord ceaſe the hate of wicked men,
and be the iuſt mans guide:
- 10 By whome the ſecrets of all hartes,
are ſearched and deſcreed
- 11 I take my helpe to come of God,
in all my grieſe and ſmart:
That doth preferre all thoſe that be,
of pure and perfect hart.
- 12 The iuſt man and the wicked both,
God iudgeth by his power:
So that he feeles his mighty hand,
euery euery day and houre.
- 13 Except he change his minde I dye,
for euery as he ſhould ſmitte:
He whets his ſword his bow he bends,
ayming where he may hit.
- 14 And doth prepare his mortall dartes,
his arrowes bene and ſharpe:
For them that doe me perſecute,
whilſt he doth miſchiefe warpe.
- 15 But loe though he in trauell be,
of his deuellity forecall:
And of his miſchiefe once conceaued,
yet bringes forth nought at laſt.
- 16 He digs a ditch and delues it deepe,
in hope to hurt his brother:
But he ſhall fall into the pit,
that he digd by for other.
- 17 Thus wrong returneth to the hurt
of him in whome it bred:
And all the miſchiefe that he wrought,
ſhall fall vpon his head.
- 18 I will geue thanks to God therefore,
that iudgeth righteouſly:

And with my ſong will praife the name,
of him that is moſt hy.

Domine Deus noſter. Pſal. viii. T.S.

CThe Prophet, conſidering the excellent liberalities
and fatherly providence of God towards man
whom he made as it were a God ouer all his workes
generally thanks, and is aſtoniſhed with the admira-
tion of the ſame.

Sing this as the 3. Pſalme.

- O God our Lord how wonderfull,
are thy workes euery where:
Whoſe fame ſurmountes in dignitie,
about the heuens cleare.
- 2 Euen by the mouthes of ſucking babes,
thou wilt confound thy foes:
For in theſe babes thy might is ſene,
thy graces they diſcloſe.
- 3 And when I ſee the heuens hye,
the workes of thine owne hand:
The Sun, the Moon, and all the Starres
in order as they ſtand.
- 4 What thing is man Lord thinke I then,
that thou doeſt him remember:
Or what is mans poſteritye,
that thou doeſt it conſider.
- 5 For thou haſt made him little leſſe,
then angels in degree:
And thou haſt crowned him alſo,
with glory and dignitie.
- 6 Thou haſt preferd him to be Lord,
of all thy workes of wonder:
And at his feete haſt ſet all thinges,
that he ſhould keepe them vnder.
- 7 As ſhepe and neate and all beaſtes els,
that in the fieldes doe ſeede:
Foules of the ayre, fiſh in the ſea,
and all that therein breede.
- 8 Therefore muſt I ſay once agayne,
O God that art our Lord:
How famous and how wonderfull,
are thy workes through the world.

Conſitebor tibi Domine. Pſal. ix. T.S.

Dauid getting thanks for his manifold victories
receued, deſireth the ſame vntoed helpe againe, as
againſt his new enemies and their malicious arro-
gancie to be deſtroyed.

Sing this as the 3. Pſalme.

- Wit thy hart, and mouth, vnto the Lord,
will I ſing laud and praye:
And ſpeake of all thy wondrous workes,
and them declare alwayes.
- 2 I will be glad and much reioyce,
in the O Lord moſt hye:
And make my ſonges extoll thy name,
about the ſtarry ſkye.
- 3 For that my foes are broken back,
and turned vnto ſight:
They fall downe flat and are deſtroyed,
by thy great force and might.
Thou haſt reuenged all my wrong,
my grieſe and all my grudge:
- 4 Thou doeſt with iuſtice heare my cauſe,
moſt iſt a righteous iudge.

5 Thou

- 5 Thou doost rebuke the heathen folke,
and wicked so confound:
That afterwarde the memoꝝ
of them can not be founde.
- 6 My foes thou hast made good dispatch,
and all their townes destroyd:
Thou hast their fame with them defaced,
thꝛough all the world so wide.
- 7 Know thou that he which is aboue,
for euermore shall raygne:
And in the seat of equity,
true iudgement wylł mayntayne.
- 8 With iustice he will keep and guyd
the world and euery wight:
And so will yeld with equity,
to euery man his right.
- 9 He is protector of the poore,
what tyme they be opprest:
He is in all aduersity,
their refuge and their rest.
- 10 All they that know thy holy name,
therfore shall trust in the:
For thou forsakest not their sute,
in their necessity.

The second part,

- 11 Sing Psalmes therfore vnto the Lord,
that dwels in Syon hill:
Publly among all nations,
his noble actes and will.
- 12 For he is minfull of the bloud,
of those that be opprest:
Forgetting not the afflicted hart,
that seekes to him for rest.
- 13 Haue mercy Lord on me poore wretch,
whose enemies still remaine:
Whych from the gates of death are wont,
to rayse me vp agayne.
- 14 In Syon that I might let forth,
thy prayse with hart and voyce:
And that in thy saluation Lord,
my soule might still reioyce.
- 15 The heathen stick fast in the pit,
that they themselves prepared:
And in the net that they did set,
theyr owne feet fast are snared.
- 16 God shewes his iudgements whych
for euery man to make: were good
When as you see the wicked man,
lye trapt in his owne warke.
- 17 The wicked and the sinfull men,
goe downe to hell for euer:
And all the people of the world,
that will not God remember.
- 18 But sure the Lord will not forget,
the poore mans griefe and payne:
The patient people neuer looke,
for helpe of God in vayne.
- 19 O Lord arise lest men preuaile,
that be of worldly might:
And let the heathen folke receaue,
their iudgement in thy sight.

- 20 Lord strike such ferroꝝ, feate and head,
into the hartes of them:
That they may know assuredly,
they be but mortall men.

Vt quid Domine. Psal. x. T. S.

The complaineth of all the wronges which was
ly men do, because of their poffectie who ther
foze without all feare of GOD thinke they may
do all thinges vncontroled. he callerh for remedy
agaynſt ſuch & is comforted with the hope thereof.

Sing this as the 3. psalme.

What is the cause that thou, O Lord,
art now so far from thine?

And keepest close thy countenance,
from vs this troublous tyme.

2 The poore do perishe by the proud,
and wicked mens desire:
Let them be taken in the craft,
that they themselves conspire.

3 For in the lustes of his owne hart,
the bngodly doth delight:
So doth the wicked prayse himselfe,
and doth the Lord despight.

4 He is so proud that right and wrong,
he setteth all apart:
Nay, nay, there is no God sayth he,
for thus he thinkes in hart.

5 Because his wayes do prosper still,
he doth thy lawes neglect:
And with a blast doth puffe agaynſt
such as would him correct.

6 Truly truch (sayth he) I haue no dread
lest mine estate should chaunge:
And why? for all aduersity,
to him is very strange.

7 His mouth is full of curfედnes,
of fraud, deceit and guyle:
Vnder his tongue doth mischief e sit,
and trauell all the while.

8 He lyeth hid in wayes and holes,
to slay the innocent:
Agaynſt the poore that passe him by,
his cruell eyes are bent.

9 And like a Lyon proudly,
lyeth lurking in his den:
If he may snare them in his net,
to spoyle poore simple men.

10 And for the nonce full craftely,
he croucheth downe I say:

11 So are great heapes of poore men made
by his strong power his pray.

The second part,

2 Truly God forgetteth this (sayth he)
therfore may I be bold:
His countenance is cast aside,
he doth it not behold.

3 Arise O Lord, O God in whom
the poore mans hope doth rest:
Lift by thy hand forget not Lord,
the poore that be opprest.

- 14 What blasphemy is this to the,
Lord dost thou not abhorre it?
To heare the wicked in their hartes,
say, truly thou carest not for it.
- 15 But thou seeest all this wickednes,
and well dost thou vnderstand,
- 16 That friendles and poore fatherles,
are left into thy hand.

- 17 Of wicked and malicious men,
then break the power for euer:
That they with their iniquity,
may perish all together.
- 18 The Lord shall reigne for euermore,
as king and God alone:
And he will chase the heathen folke,
out of his land echone.

- 19 Thou hearest O Lord the poore mans
theyr prayer and request: (plaint)
Their hartes thou wilt confirme vntill
thyne eares to heare be pleased.
- 20 To iudge the poore and fatherles,
and helpe them to their right:
That they may be no more oppressed,
with men of worldly might.

In Domino confido, P. sal. xi. T. S.

This Psalme sheweth first what assautes of temptacion and anguish of mynde he sustayned in persecution. Next he reioyseth that god sent him succour in necessitie, declaring his iustice, as well in governing the good and wicked men, as the whole world.

Sing this as the third Psalme.

Trust in God how dare ye then,
say thus my soule vntill?
Fly hence as fast as any foule,
and hide you in your hill.:

2 Behold the wicked bend their bowes,
and make their arrowes prest,
To shoot in secret and to hurt,
the sound and harmeles best.

3 Of worldly hope all stayes were thronk,
and clearely brought to nought:
Alas the iust and righteous man,
what euill hath he wrought.

4 But he that in his temple is
most holy and most hye:
And in the heauens hath his seat,
of royall maiesty.

The poore and simple mans estate,
considereth in his mynd:
And searcheth out full narrowly,
the manners of mankinde.

5 And with a cherefull countenance,
the righteous man will vse:
But in his hart he doth abhorre
all such as mischiefe mule.

6 And on the sinners casteth sinates,
as thick as any rayne:
Fitz and bymesone & whitewinds thicke,
appoynted for their payne.

7 Ye see then how a righteous God,
doth righteousnes embrace:
And to the iust and bryght man,
sheweth forth his pleasauit face.

Saluum me fac, P. sal. xii. T. S.

The Prophet seeing the miserable decay of al good order, desired God speedily to send reformation. Then comforted with the assurance of Gods helpe and promises, concluded, that when all orders are most corrupted, then God will deliuer his.

Sing this as the 3. psalme.

Helpe Lord for good and godly men,
doe perish and decay:
And sayth and truth from worldly men,
is parted cleane away.

2 Who so doth with his neighbor talke,
his talke is all but vayne:
For euery man berinketh how
to flatter, lye, and sayne,

3 But flattering and deceitfull lips,
and to ragues that be so stout:
To speake proud wordes and make great
the Lord soone cut them out: brags

5 For they say still we will preyntle,
our tongues shall be extoll:
Our tongues are ours we ought to speake
what Lord shall be controll.

5 But for the great complainyng and cry,
of poore and men oppressed
Arise will I now sayth the Lord,
and them restore to rest.

6 Gods word is like to silver pure,
that from the earth is tryde:
And hath no les then seven cymes,
in fire bene purified.

7 Now since thy promise is to helpe,
Lord keep thy promise ther:
And saue us now and euermore,
from this ill kind of men.

8 For now the wicked world is full,
of mischiefes manifold:
When banity with mortall men,
so highly is extoll.

Vsqeque Domine. psal xiii. T. S.

David as it were overcome with afflictions, sheweth to GOD his onely refuge, and encouraged through Gods promises, he conceaureth confidence agaynst the extreme perils of death.

Sing this as the 3. psalme.

How long wilt thou forget me Lord?
shall I neuer be remembered?
How long wilt thou thy visage hide,
as though thou were offended?

2 In hart and mind how long shall I,
with care tormented be?
How long eke shall my deadly foes,
thus triumph ouer me?

3 Behold me now my Lord my God,
and heate me soze oppressed:

Lighten mine eyes least that I sleep,
as one by death posselt.

4 Least that mine enemy say to me,
behold I do preylike:

Least they also that hate my soule,
reioyce to see me quayle,

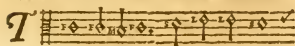
5 But for thy mercyes and goodnes,
my hope shall neuer starte
In thy reliefe and sauing health,
right glad shall be my hart.

6 I will geue thanks vnto the Lord,
and payles to him sing:

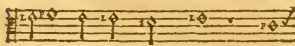
Because he hath heard my request,
and graunted my wishing.

Dixit insipiens. Psal. xiiii. T.S.

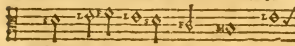
The describeth the wickednes of men so growne to
such licentiousnes that God was brought to be
ere contempt: for which, albeit hee was greatly
grieved, yet perswaded that God should redresse it,
he is comforted.



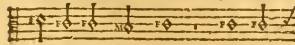
There is no God, as foolish men



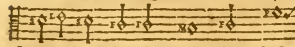
affirme in their mad moode : They



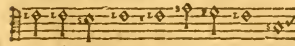
dixtes are all corrupt and bayne, not



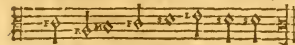
one of them doth good . 1. The Lord



beheld from heauen high, the whole



race of mankind: and saw not one that



sought in deed, the liuing God to finde.

3 They went all wide and were corrupt,
and truely there was none:

That in the world doth any good,
I say there was not one.

4 Is all their iudgement so far lost,
that all worke mischief fill?
Eating my people euen as bread,
not one to seek Gods will?

5 When they once rage, then sodenly
great feare on them shall fall:
For God doth loue the righteous men,
and will maintayne them all.

6 Ye mock the doynings of the poore,
to their reproch and shame:
Because they put their trust in God,
and call vpon his name.

7 But who shall geue thy people health,
and when wilt thou fulfill

Thy promise made to Israel,
from out of Syon hill.

8 Euen when thou shalt reioyce agayne,
such as were captiues lab:

Then Jacob shall therein reioyce,
and Israel shall be glad.

Domine quis. Psal. xv. T.S.

There is described why God chose the Jewes his pe-
culiar people, and placed his temple among them
which was that they by liuing vprightly, might
winnes that they were his speciall & holy people.

Sing this as the 3. psalme.

OLord with in thy Tabernacle,
who shall inhabit it?

Or whom wilt thou reioyce to dwell,
in thy most holy hill?

2 The man whose life is bncorrupt,
whose workes are iust and strait:
Whose hart doth thinke the very truth,
whose tongue speaks no deceit.

3 No: to his neighbor doth none ill,
in body, godes or name:

No: willingly doth inue false tales,
which might empayre the same.

4 That in his hart regardeth not,
malicious wicked men:
But those that loue and feare the Lord,
he maketh much of them.

5 His oth and all his promises,
that he keepeth faithfully:
Although he make his couenant so,
that he doth lose thereby.

6 That putteth not to vsury,
his money and his coyne:
Ne for to hurt the innocent,
doth vayne or els purloyn,

7 Who so doth all things as you see,
that heare is to be done:
Shall neuer perishe in this world,
nor in the world to come.

Conserua me. Psal. xvi. T.S.

David prayeth to GOD for succour, not for his
works: but for his saythes sake, protesting that he
hath no idolatry, relying God onely for his comfort
and felicitie, who suffereth vs to lacke nothing.

Sing this as the 14. psalme.

Lord keep me for I trust in thee,
and do confesse in deed:
Thou art my God, and of my good
O Lord thou hast no need.

2 I geue my goodnes to thy Sautes,
that in the world do dwell:
And namely to the faithful flock,
in vertue that excell.

3 They shal heay sorrowes on their heads
which run as they were mad:
To offer to the Icel Gods,

- alas it is to bad.
 4 As for their bloody sacrifice,
 and offeringes of that sort:
 3 Will not touch no; yet thereof,
 my lips shall make report.
- 5 For why? the Lord the portion is,
 of mine inheritance:
 And thou art he that doest maintayne,
 my rent, my lot, my chauce.
- 6 The place wherein my lot did fall,
 in beauty did excell:
 Myne heritage assignd to me,
 did please me wondrous well.
- 7 I thanke the Lord that caused me,
 to vnderstand the right:
 For by his meanes my secret thoughtes,
 doe teach me euery night.
- 8 I set the Lord still in my sight,
 and trust him ouer all:
 For he doth stand on my right hand,
 therefore I shall not fall.
- 9 Wherefore my hart and tongue also,
 doe both reioyce together:
 My fleshy and body rest in hope,
 when I this thing consider.
- 10 Thou wilt not leaue my soule in graue
 for Lord thou louest me:
 For yet wilt geue thy holy one,
 corruption for to see.
- 11 But wilt teach me the way to lyfe,
 for all treasures and store,
 Of perfect ioy are in thy face,
 and power for euetmore.

Exaudi Domine. Psal. xvii. T.S.

¶ Here be complayneth to god of the cruel pride and arrogancie of Sannio, who ragged without any cause therefore he desireth God to reuenge his innocens eyes and deliuer him.

Sing this as the 14 psalme.

- 0 Lord geue eare to my iust cause,
 attend when I complayne:
 And heare the prayer that I put forth,
 with lips that doe not fayne.
- 2 And let the iudgement of my cause,
 procede alwayes from the:
 And let thine eyes behold and cleare
 this my simplicitie.
- 3 Thou hast well tryed me in the night,
 and yet condest nothing finde:
 That I haue spoken with my tongue,
 that was not in my minde.
- 4 As for the workes of wicked men,
 and pathes peruerse and ill:
 For loue of thy most holy word,
 I haue retrayned still.
- 5 Then in thy pathes that be most pure,
 stay me Lord and preserue:
 That from the way wherein I walke,
 my steps may neuer swerre,

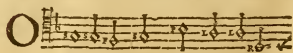
- 6 For I doe call to the (O Lord)
 surely thou wilt me ayde:
 Then heare my prayer and way right well,
 the wordes that I haue sayd.
- 7 O thou the Saviour of all them,
 that put their trust in the:
 Declare thy strength on them that spurne,
 agaynst thy mainstay.
- 8 O keepe me Lord as thou wouldest keepe
 the apple of thine eye:
 And vnder couert of thy winges,
 defend me secretly.

The second part.

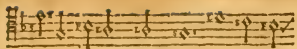
- 9 From wicked men that trouble me
 and dayly me annoy:
 And from my foes that goe about,
 my soule for to destroy.
- 10 Which wallow in their worldly wealth
 so full and eke so fat:
 That in their pride they doe not spare
 to speake they care not what.
- 11 They ly in wait where I should pas,
 with craft me to confound:
 And musing mischief in their mindes,
 to cast me to the ground.
- 12 Much lyke a Lyon greedely,
 that would his pray embrace:
 Or lucking lyke a Lyons whelpe,
 within some secret place.
- 13 O Lord with hast preuent my foe
 and cast him at my fete:
 Saue thou my soul from the ill man,
 and with the sword him smite.
- 14 Deliuere me Lord by thy power,
 out of these Traunts hands:
 Which now so long time ragged haue,
 and kept vs in their bands.
- 15 I mean, from worldly men, to whom
 all worldly gods are rise:
 That haue no hope or part of ioy,
 but in this present life.
- 16 Thou of thy store their bellies filled
 with pleasures to their mind:
 Their children haue enough, and leaue
 to theirs the rest behind.
- 17 But I shall with pure conscience,
 behold thy gracious face:
 So when I wake I shall be full,
 with thine image and grace.

Diligamte Domine. Psal. xviii. T.S.

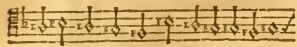
¶ David giueth thanks entering into his kingdome extolling the maruailous graces of God in his persecution. Herein is the image of Christs kingdome which shall conquer though Christ by the unspeakable loue of God though al the world resist.



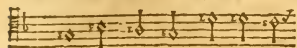
God my strength and fortitude.



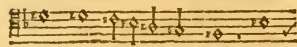
of force I must loue thee: Thou art my



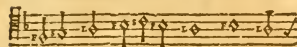
castle and defence, in my necessitie.



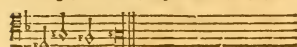
2. My God, my rocke, in whom I



trust, the worker of my wealth: My



refuge, buckler, & my shield, the hozne



of all my health.

3 When I sing laud vnto the Lord
most worthy to be serued:

Then from my foes I am right sure
that I shall be preferred.

4 The panges of death did compass me
and bound me euery where:
The flowing waues of wickednes,
did put me in great feare.

5 The fly and little snares of hell,
were round about me set:
And for my death there was prepared,
a deadly trapping net.

6 I thus beset with payne and griefe,
did pray to God for grace:
And he forthwith did heate my playnt,
out of his holy place.

7 Such is his power that in his wrath,
he made the earth to quake:
Yea the foundation of the mount,
of Basan for to quake.

8 And from his nostrils came a smoke,
when kindled was his ire:
And from his mouth came kindled coales
of hote consuming fire.

9 The Lord descended from aboue,
and bowed the heauens hie:
And vnderneath his feete he cast,
the darknes of the ny.

10 On Cherubes and on Cherubins,
full royally he rode.
And on the wings of all the windes,
came flying all aboade.

The second part.

11 And lyke a den most darke he made,
his den his secret place:
With waters black and aspy cloudes,

enmeoned he was.

12 But when the presence of his face,
in brightnes shall appeare:
Then cloudes consume, and in their stead,
come hayles and coales of fire.

13 These fiery dartes and thunderboltes,
disperse them heare and there:
And with his often lightnings,
he puts them in great feare.

14 Lord at thy wrath and threateninges,
and at thy chiding cheare:
The spynges and the foundationes,
of all the world appeare.

15 And from aboue the Lord sent downe,
to fetch me from below:
And pluckt me out of waters great,
that would me ouerflow.

16 And me deliuered from my foes,
that would haue made me thysall:
Yea from such foes as were to strong,
for me to deale withall.

17 They did puenent me to oppres,
in tyme of my great griefe:
But yet the Lord was my defence,
my succour and reliefe.

18 He brought me forth in open place,
wheras I might be fre:
And kept me safe because he had,
a fauour vnto me.

19 And as I was an innocent,
so did he me regard:
And to the cleanes of my handes,
he gaue me my reward.

20 For that I walked in his wayes,
and in his pathes haue trod:
And haue not wauered wickedly,
agaynst the Lord my God.

The third part.

21 But euermoze I haue respect,
to his law and detre:
His statutes and commaundementes,
I cast not out from me.

22 But pure and cleane and incorrupt,
appeared befoze his face:
And did refrayne from wickednes,
and sinne in any case.

23 The Lord therefore will me reward,
as I haue done aright:
And to the clenness of my handes,
appearing in his sight.

24 For Lord with him that holy is,
wilt thou be holy to:
And with the god and vertuous men,
right wertiouly wilt doe.

25 And to the louing and elect,
thy loue thou wilt reserve:
And thou wilt vse the wicked men,
as wicked men deserue.

26 For thou dost see the simple folke,
in trouble when they lye:
And dost bring downe the countenance,
of them that looke full hie.

- 27 The Lord will light my candle so,
that it shall shone full bright:
The Lord my God will make also,
my darkness to be light.
- 28 For by thine helpe an host of men,
discomfote Lord I shall:
By the scale and overleape,
the strength of any wall.
- 29 Unspotted are the wayes of God,
his word is purely true:
He is a sure defence to such,
as in his faith abide.
- 30 For who is God except the Lord?
for other there is none:
Others who is omnipotent,
saying our God alone?

The fourth part.

- 31 The God that girdeth me with strength
is he that I doe meane:
That all the wayes wherein I walke,
did euermore keepe cleane.
- 32 That made my fete lyke to the hartes,
in swiftnes of my pace:
And for my fury brought me forth,
into an open place.
- 33 He did in order put my handes,
to battayle and to fight:
To breake in sunder battes of bras,
he gaue mine armes the might.
- 34 Thou teachest me thy sauing health,
thy right hand is my tower:
Thy loue and familiaritee,
doth still increase my power.
- 35 And vnder me thou makest playne,
the way where I should walke:
So that my fete shall neuer slip,
nor stumble at a balke.
- 36 And surely I pursue and take,
my foes that me annoyd:
And from the field doe not returne,
till they be all destroyd.
- 37 So I suppress and wound my foes,
that they can rise no more:
For at my fete they fall downe flat,
I styeke them all so sore.
- 38 For thou dost gide me with thy strenght
to warre in such a wise:
That they be all scattered abroad,
that by agaynst me rise.
- 39 Lord thou hast put into my handes,
my mortall enemies yoake:
And all my foes thou dost beuide,
in sunder with thy stroake.
- 40 They call for helpe but none gaue care
nor holpe them with reliefe:
Yea to the Lord they calke for helpe,
yet heard he not their grieffe.

The third part.

- 41 And still lyke dust before the winde,
I giue them vnder fete:
And sweepe them out lyke filthy clay,

- that sticketh in the strete.
- 42 Thou keepest me from seditious folke,
that still in strife be led:
And thou dost of the heathen folke,
appoint me to be head.
- 43 A people strange to me vnknoyn,
and yet they shall me serue:
And at the first obey my wordes,
whycras mine owne would serue.
- 44 I shall be iehosome to myne own,
they will not see my light:
But wander wide out of theyr wayes,
and hide them out of sight.
- 45 But blessed be the liuing Lord,
most worthy of all prayse:
That is my rock and sauing health,
prayed be he alwayes.
- 46 For God it is that gaue me power,
reuenged for to be:
And with his holy word subdued,
the people vnto me.
- 47 And from my foe me deliuered,
and set me lier then those
That cruell, and bigboly were,
and by agaynst me rose.
- 48 And for this cause, O Lord, my God,
to the geue thankses I shall:
And sing out prayse to thy name,
among the Gentiles all.
- 49 That gauest great prosperity
vnto the king, I say
To Dauid thine anoynted king,
and to his seede for aye.

Cœli enarrant .Psalm. xix. T.S.

The mouth the saythfull to glorifie God by the workmanship, proportion, and ornaments of the heauens, and by the law, wherein God is reuelled familiarly to his chosen people:

Sing this as the 14. psalme.

- The heuens and the firmament,
doe wondrously declare:
The glory of God omnipotent,
his workes and what they are.
- 2 The wondrous workes of God appeare
by euery dayes successe: (run,
The nightes which lykenise their face
the selfe same thinges expresse.
- 3 There is no language, tongue, nor speech
where their found is not heard:
- 4 In all the earth and coastes thereof
their knowledg is confest,
In them the Lord made for the Sunne,
a place of great renowne:
- 5 Who lyke a bydegrome ready trimde,
doth from his chamber come.
- And as a valiant champion,
who for to get a price.
With ioy doth hast to take in hand,
some noble enterpryse.
- 6 And all the sky from end to end,
he compasseth about:

Nothing

Nothing can hide it from his heate,
but he will finde it out.

7 How perfect is the law of God,
how is his covenant sure?
Converting foules, and making wise
the simple and obscure.

8 Just are the Lobes' commandements,
and glad both hart and mynde:
His preceptes pure and gewerly light,
to eyes that be full blinde.

9 The feare of God is excellent,
and doth indure for ever:
The iudgements of the Lord are true,
and righteous all together.

10 And moze to be embassit alway,
then fined gold I say:

The hony and the hony combe,
are not so swete as they.

11 By them thy seruaunt is forwarnd,
to haue God in regard:
And in perfozrnance of the same,
there shalbe great reward.

12 But Lord what earthly man doth
the errors of his life? (know
Then cleanse my soule from secret finnes,
which are in me most rife.

13 And kepe me that presumptuous
prouaile not ouer me: (sinnes
And so shall I be innocent,
and great offences free.

14 Accept my mouth and eke my hart,
my wordes and thoughtes eke one:
For my redemer and my strength,
O Lord thou art alone.

Exaudiat te Dominus. Plal. xx. T.S.

The people pray to God, to heere their king, and
reccauie his sacrifice, which he offered before he went
out battell agaynst the Amonites, declaring that
heathen put their trust in hoyses: but they trust
only in his name. Wherefore the other shall fall,
but the king and his people shall stand.

Sing this as the 14. psalme.

In trouble and aduersitee,
the Lord God heare the still:
The mactery of Jacobs God,
defend the from all ill.

2 And send the from his holy place,
his helpe at every node.
And so in Sion stablish the,
and make the strong in dede.

3 Remembying well the sacrifice,
that now to him is done:
And so reccauie right thankfully,
thy burnt offi ngs eke one.

4 According to thy hartes desire,
the Lord graunt vnto the:
And all thy counsell and deuise,
full well performe may be.

5 We shall reioyse when thou vs sauest,
and our baners display:
Vnto the Lord which thy requestes,
fulfilled hath alway.

6 The Lord will his annoynded saue,

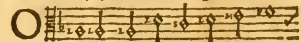
I know well by his grace:
And send him helth by his right hand,
out of his holy place.

7 In chariots some put confidence
and some in hoyses trust:
But we remember God our Lord,
that kepeth promise fast

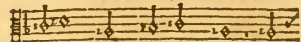
8 They fall downe flat but we do rise,
and stand by stedfastly:
Now saue and help vs Lord and king,
on the when we do cry.

Domine in virtute. Psal. xxi. T.S.

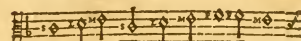
David in the peris of the people prayeth God for
the victory gotten them agaynst the Syrians & Am
monites. i. Sam. xxi. where in he was crowned with
the crowne of the king of Ammon. ii. Sam. xii. and
indued with the manifold blessings of God.



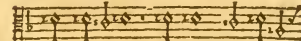
Lord, how ioyfull is the king,



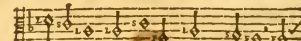
in thy strength, and thy power: How



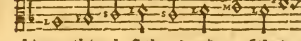
behemently doth he reioyce, in thee



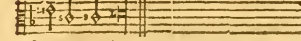
hys Sauer? For thou hast geuen



vnto him his godly hartes desire: to



him nothing hast thou denide, of that



he did require.

3 Thou didst present him with thy giftes
and blessings manifolde:
And thou hast set vpon his head,
a crowne of perfect golde.

4 And when he asked life of the:
therof thou madst him sure:
To haue long life, yea such a life,
as euer should indure.

5 Great is his glory by thy helpe,
thy benefite and ayd:
Great worship and great honoz both,
thou hast vpon him layd.

6 Thou wilt geue him felicity,
that neuer shall decay,
And wth thy cheifull countenance,
wilt comfort him alway.

7 For why? the king doth strongly trust
in God for to prouaile:
Therefore his goodnes and his grace,
will

will not that he shall quale.
 8 But let thine enemies seele thy force,
 and those that the withstand:
 Find out thy foes and let them seele,
 the power of thy right hand.

9 And like an ouen burne them Lord,
 in fiery flame and fume:
 Thine anger shall destroy them all,
 and fire shall them consume.

10 And thou wilt rote out of the earth,
 they: frute that should increase:
 And from the number of thy flocke,
 they: seede shall ende and cease:

11 For why? much mischief did they
 agaynst thy holy name: (inuse)
 Yet did they faile and had no power,
 for to performe the same.

12 But as a marke thou shalt them set,
 in a most open place:
 And charge thy bowstrings rebely,
 agaynst thynne enemies face.

13 Wethou exalted Lord therfore,
 in thy strength every houte:
 So shall we sing right solemnly,
 praying thy might and power.

Deus Deus meus. Psal. xxii. T.S.

¶ David complayneth of his desperate extremities
 and declareth wherof he recouereth hymself, from
 captiuitie. Under his person is figured Christ.

Sing this as the 22. psalme.

O God my God wherfore dost thou,
 for sake me hearely:
 And helpst not when I do make,
 my great complaynt and cry?

2 To the my God euen all day long,
 I do both cry and call:
 I cease not all the night and yet,
 thou hearest not at all.

3 Euen thou that in the sanctuary,
 and holy place dost dwell:
 Thou art the comfort and the ioy,
 and glory of Israel.

4 And he in whome our fathers old,
 had all they: hope for euer:
 And when they put they: trust in the,
 so dost thou them deliuer.

5 They were deliuered when,
 they called one thy name:
 And for the sayth they had in the,
 they were not put to shame.

6 But I am now become a worme,
 more like then any man:
 An outcast whome the people scozne,
 with all the spight they can.

7 And me despise as they behold,
 me walking on the way:
 They grin, they now they nod they
 and in this wise they say.

8 This man did glory in the Lord,
 his fauour and his loue:
 Let him rebe me and helpe him now,
 his power if he will proue.

9 But Lord out of my mothers wombe,
 I cam by thy request:
 Thou didst preferre me still in hope,
 while I did sucke her brest:

10 I was committed from my birth,
 with the to haue abode:
 Since I was in my mothers wombe,
 thou hast ben euer my God.

The second part.

11 Then Lord depart not now from me,
 in this my present grief:
 Since I haue none to be my helpe,
 my scroz and reliefe.

12 So many Bulles do compass me,
 that be full strong of yead:
 Ye Bulles so fat as though they had,
 in Bagan field ben fed.

13 They gape vpon me greedely,
 as though they would me day:
 Much like a Lyon roaring out,
 and ramping for his pray.

14 But I drop downe like water shed,
 my sayntes in sunder breake:
 My hart doth in my body melt,
 like waxe agaynst the heate.

15 And like a pottherd dyeth my strength
 my tongue it cleaueth fast:
 Vnto my iawes, and I am brought,
 to dust of death at last.

16 And many dogs do compass me,
 and wicked counsell eke:
 Conspire agaynst me cursedly
 they pearce my hands and fetes.

17 I was tormentd so that I,
 mighball my bones haue told:
 Yet still vpon me they do looke,
 and still they me behold.

18 My garments they deuided eke,
 in partes among them all:
 And for my coate they did cast lots,
 to whom it might befall.

19 Therfore I pray the be not farre,
 from me at my great need
 But rather see thou art my strength,
 to helpe me Lord make spæd.

20 And see the sword Lord saue my soule,
 by thy might and thy power:
 And keep my soule thy dearting daete,
 from dogs that would deuour.

21 And from the Lions mouth that would
 me all in sunder shiue:
 And from the hornes of Wincornes,
 Lord safely me deliue.

22 And I shall to my brethren all,
 thy maiesty recorde:
 And in thy Church shall prayse the name,
 of the the liuing Lord.

The third part.

24 All ye that feare him prayse the Lord,
thou Jacob beno; him:
And all the seed of Israell,
with reuerence worship him.
24 For he despiseth not the poore,
he turneth not awy:
His countenance when they do call,
but graunted to they; cry.

25 Among the flock that feare the Lord,
I will therfoze proclaime:
Thy prayse and keep thy promise made,
for setting forth thy name,
26 The poore shall eate and be sufficed,
and those that do they; deuer:
To know the Lord shall prayse his name,
their hartes shall lue for euer.

27 All coastes of earth that praise the Lord
and turne to him for grace:
The heathen folke shall worship him,
before his blessed face.

28 The kingdome of the heathen folke,
the Lord shall haue therfoze:
And he shall be their gouernour,
and king for euermoze,

29 The rich man of his godly gftes,
shall feed and tast also:
And in his preience worship him,
and bow their knees full low.

30 And all that shall goe downe to dust,
of life by him must tast:
His seed shall serue and prayse the Lord,
whyle any world shall last.

31 His seed shall playntly shew to them,
that shalbe bozne hereafter:
His iustice and his righteousnes,
and all his workes of wonder.

Dominnus regit. Psal. xxiii. W. W.

David hauing tried gods manifold merces diuers
times gathereth the assurance that God wil contin-
ue his goodnes for euer.

Sing this as the 69 psalme.

The Lord is onely my support,
and he that doth me feed:
How can I then lack any thyng,
whereof I stand in need.

2 He doth me fold in costes most safe,
the tender gras fall by:
And after driues me to the streames,
which run most pleasauntly.

3 And when I fele my selfe nere lost,
then doth he me home take:
Conducting me in his right pathes,
euen for his owne names sake.

4 And though I were euen at deathes doze
yet would I feare none ill:
For with thy rod and shepheards crook,
I am comforted still.

5 Thou hast my Table richly deckt,
in despyght of my foe:
Thou hast my head with baine refresht,
my my doth ouerflow.

6 And finally while breath doth last,
thy grace shall me defend:
And in the house of God will I,
my life for euer spend.

¶ An other of the same by
Thomas Sternhold.

Sing this as the 21 psalme.

MY shepheard is the liuing Lord,
nothing therfoze I need:
In pastures fayre with waters calme,
he set me for to feede.

2 He did conuert and glad my soule,
and brought my mind in frame:
To walke in pathes of righteousnes,
for his most holy name.

3 Yea though I walke in bale of death,
yet will I feare none ill:
Thy rod, thy staffe, doth comfort me,
and thou art with me still.

4 And in the preience of my foes,
my table thou shalt spread:
Thou shalt (O Lord) fill full my cup,
and eke annoynt my head.

5 Though all my life thy fauour is,
so frankly shewed to me:
That in thy house for euermoze,
my dwelling place shalbe.

Domini est terra. Psal. xxiii. I. H.

The grace of God being now vttered in the temple,
more glorious then before in the Tabernacle, was
told with exclamation seteth forth the honoy thereof
of mouing the consideration of the eternal man-
ous prepared in heauen, where of this was a figure.

Sing this as the 21. psalme.

The earth is all the Lordes withall,
her soze and furniture:
Yea his is all the world and all,
that therein do endure.

2 For he hath fastly founded it,
about the sea to stand:
And layd alow the liquid floudes,
to flow beneath the land.

3 For who is he (O Lord) that shall,
ascend into the hill?
Or pas into the holy place,
there to continue still.

4 Whose handes are harmeles and whose
no spot there doth defile: (hart,
His soule not set on vanity,
who hath not sworne no guyle.

5 Him that is such a one the Lord,
shall place in blissfull plight:
And God his God and sauiour,
shall yeld to hym his right.

6 This is the word of trauellers,
in seeking of his grace:
As Jacob did the Jherulene,
in that tyme of his race.

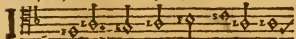
7 Ye do;nces open your gates, stand open,
the euerlasting gate:
For there shall enter in therby,

the

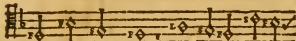
the king of glorious state?
 8 What is the king of glorious state,
 the strong and mighty Lord:
 The mighty Lord in battayle stout,
 and tryall of the sword.
 9 Ye princes open your gates, stand open
 the euertlasting gate:
 For there shall enter in thereby,
 the king of glorious state.
 10 What is the king of glorious state,
 the Lord of hostes it is:
 The kingdome and the royalty
 of glorious state is his.

Ad te Domine. Psalxxv. T.S.

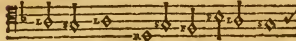
David greued at his finnes, & malicious enemies
 most feruently prayeth for forgiveness especially of
 such as he committed in pouerty.



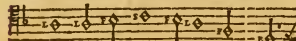
Left myne hart to thee my God



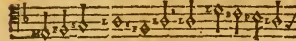
and guide most iust: Now suffer me to



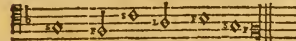
take no shame, for in thee do I trust.



2. Let not my foes reioyce, nor make



a scoyne of me: & let them not be ouer-



throwne that put their trust in thee.

3 But shame shall them befall,
 which haue them wrongfully:
 Therefore thy pathes and thy right wayes,
 vnto me Lord descey.
 4 Direct me in thy truth,
 and teach me I the pray:
 Thou art my God and Saviour,
 on the I waight alway.

5 Thy mercyes manifold,
 I pray the Lord remember:
 And eke thy pittye plentiful,
 for they haue bene for euer.

6 Remember not the faultes,
 and frailtye of my youth:
 Remember not how ignoraunt,
 I haue bene of thy truth.

7 Now after my desertes,
 let me thy mercy finde:
 But of thyn owne benignitye,
 Lord haue me in thy minde.

8 His mercy is full swete,
 his truth a perfect guide:

Therefore the Lord will sinners teach,
 and such as goe aside.

9 The humble he will teach,
 his preceptes for to keepe:
 He will direct in all his wayes,
 the lowly and the meke.
 10 For all the wayes of God,
 are truth and mercy both:
 To them that keepe his Testament,
 the witness of his troth.

The second part.

11 Now for thy holy name,
 O Lord I the intreate:
 To graunt me pardon for my sinne,
 for it is wondrous great.
 12 Who so doth feare the Lord,
 the Lord doth him direct:
 To leade his lyfe in such a way,
 as he doth best accept.

13 His soule shall euermore,
 in godnes dwell and stand:
 His seede and his posteritye,
 inherite shall the land.

14 All those that feare the Lord,
 know his secret intent:
 And vnto them he doth declare,
 his will and testament.

15 Myne eyes and eke my hart,
 to him I will aduaunce:
 That pluckt my fete out of the snare
 of sinne and ignoraunce.
 16 With mercy me behold,
 to the I make my moue:
 For I am poore and desolate,
 and comfortles alone.

17 The troubles of my hart,
 are multiplyed in dede:
 Wring me out of this miserye,
 necessitye and neede.

18 Behold my pouertye,
 mine anguish and my payne:
 Remit my sinne and mine offence,
 and make me cleane agayne.

19 O Lord behold my foes,
 how they doe still increase:
 Pursuing me with deadly hate,
 that sayne would lyue in peace.

20 Preserve and keepe my soule,
 and eke deliuer me:
 And let me not be ouerthrowen,
 because I trust in the.

21 Let my simple punitenes,
 me from mine enemies spend:
 Because I looke as one of thine,
 that thou shouldest me defend.

22 Welluier Lord my folke,
 and lend them some reliefe:
 I meane thy chosen Isaacell,
 from all their payne and griefes.

Indica me Domine. Psalxxvi. T.S.

David inuiciously oppressed, and helpeles, yet assured
 red of hys integritie to Saule, calleth God to des-
 send him euillnes afflicted. (As he directeth to hys)

the company of the faithfull in the congregation of God, when he was banished by Saul, promising good life, open prayers, thanksgearing, and sacrifice for his deliverance.

Sing this as the 30. Psalm.

Lord be my iudge, and thou shalt see my pathes be r ght and playn:

I trust in God, and hope that he will strength me to remain.

2 Hope me my God I the desire, my wayes to search and try: As men do proue their gold with fire my raynes and hart espy.

3 Thy goodnes layd before my face, I t'ritt beheld alwayes: For of thy truth I tread the trace and will doe all my dayes.

4 I doe not lust to haunt o: vse, with men whose deedes are bayn: To come in house I doe refuse, with the deceitfull trap.

5 I much abhor the wicked sort, their deedes I doe despise: I do not once to them resort, that hurtfull things deuise.

6 My handes I wash and doe proceed, in wordes that walke by right: Then to thine altar I make sp'ed, to offer there in sight.

7 That I may speak and preach the praise, that doth belong to the: And so declare how wondrous wayes, thou hast ben good to me.

8 O Lord thy house I loue most deare, to me it doth excell: I haue delight and would be neare, whereas thy grace doth dwell.

9 Oh shut not by my soul with thens in sinne that take their fill: No: yet my life among those men, that sell much blood to spill.

10 Whose handes are heapt with craft and their life the ros is full: (guil, And their right hand with wrench & wile, for bybes doth pluck and pull.

11 But I in righteousness intend, my time and dayes to serue, Haue mercy Lord and me defend, so that I doe not sweme.

12 My foot is stayd for all assages, it standeth well and right: Wherefore to God wil I geue prayse, in all the peoplers sight.

Dominus illumin. psal xxvij. I.H.

David delivered from great perils, geueth thanks wherein we see his constant faith against the assaults of all enemies, and the end why he desireth to liue and to be deliuered. Then he exhorteth to faith and to attend vpon the Lord.

Sing this as the 35. psalm.

The Lord is both my hely and light, shall in in make me dismayd?

Sith God doth geue me strength & might, why should I be afraid?

2 While that my foes W all their strength begin with me to b'auill:

And think to eate me bp, at length, themselves haue caught the fall.

3 Though they in compe agaynst me tye, my hart is not afraid: In battail fight if they will try, I trust in God for ayd.

4 One thing of God I doe require, that he wil not deny:

For which I pray and wil desire, til he to me apply.

5 That I within his holy place, my life throughout may dwell: To see the beuty of his face, and bew his temple well.

6 In time of dead he shal me hide, within his place most pure: And he p me secret by his side, as on a rock most sure.

7 At length I know the Lords god grate shal make me strong and stout: My foes to foyle, and clean debase, that compass me about.

8 Therefore within his house wil I geue sacrifice of prayse: With psalmes and songes I wil apply, to laud the Lord alwayes.

The second part.

9 Lord heare the voyce of my request, for which to thee I call: Haue mercy Lord on me oppress, and send me help withal.

10 My hart doth knowledge bnto the, I sue to haue thy grace: Then seeke thy face, sayst thou to me, Lord I wil seeke thy face.

11 In wrath turne not thy selfe away, nor suffer me to lide: Thou art my help stil to this day, be stil my God and gud.

12 My parents both their sonne forsook, and cast me out at large: And then the Lord himselfe yet toke, of me the cure and charge.

13 Teach me O God the way to thee, and lead me on forthright: For feare of such as watch for me, to trap me if they might.

14 Doe not betake me to the will, of them that be my foes: For they surmise agaynst me stil, false witness to depose.

15 My hart would faint but that in me this hope is fixed fast:

The Lord Gods god grace shal it see, in li'e that aye shal last,

16 Trust stil in God whose whol thou art, his wil abide thou must: And he shal ease and strength thy hart, if thou in him doe trust.

Ad te Domine psalmc xxvij. T.S.

Being in feare and penitencie to see God dis' and

eed by wicked men, he crieth for vengeance against them, being assured that God hath heard him he commended all the faithful to his raiſon.

Sing this as the 21. psalme.

Thou art O Lord my strength and stay
the succor which I crave:
Neglect me not least I be like
to them that goe to graue.

2 The voyce of thy supplicant heare,
that vnto the doth cry:
When I lift vp my hands vnto
thy holy arke most hye.

3 Repute me not among the fozt,
of wicked and peruert:
That speak right fayre vnto their frends,
and think full in hart.

4 According to their handys worke
as they deserue in da:d:
And as for their inuentions,
let them receaue their me:d.

5 For they regard nothing Gods works,
his law, ne yet his loze:
Therefore will he them and their sed
deſtroy for euer moze.

6 To render thanks vnto the Lord,
how great a cause haue I:
My voyce, my prayer, and my complaint,
that heard so willingly.

7 He is my shield and fortitude,
my buckler in distresse:
My hope, my health, my harts relief,
my song shall him confesse.

8 He is our strength, and our defence
our enemies to resist:
The health, and the saluation
of his elect by Christ.

9 Thy people and thine heritage,
Lord, bleſſe, gude, and pferue:
Increase them Lord, and rule their harts,
that they may neuer ſuarue.

Afferte Domino. Psal. xxix. T. S.

David exhorteth Idians (who for the most part
thinke there is no God) at the leaſt to feare him for
the thunders and tempestes, for feare wherof all
creatures tremble. And albeit it exhorteth sin-
ners yet it moueth hys to praise hys name.

Sing this as the 31. psalme.

Gue to the Lord ye potentates,
ye rulers of the world:
Beue ye al prayſe, honor, and strength,
vnto the liuing Lord.

2 Beue glory to his holy name,
and honor him alone:
Worſhip him in his maieſtie
within his holy thron.

3 His voyce doth rule the waters all,
euen as himſelfe doth pleaſe:
He doth prepare the thunder claps,
and governs all the seas.

4 The voyce of God is of great force,
and wondrous excellent:
It is most mighty in effect,
and much magnificent.

5 The voyce of God doth rent and break

the Cedar trees so long:

The Cedar trees of Libanus,
which are most hye and strong.
6 And makes them leap like as a Calfe,
or els the Wincow:
Not only trees, but mountaynes great,
wheron the trees are boine.

7 His voyce deuſides the flames of fire,
and shakes the wilderness:

8 It makes the deſart quake for feare,
that called is Cades,

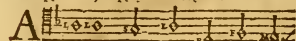
9 It makes the Windes for feare to calue
and makes the conert playn:
Then in his temple euery man,
his glory doth proclaym.

10 The Lord was set about the fionds,
ruling the raging sea:
So ſhal he reign as Lord and king
for euer and for aye.

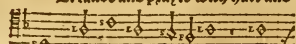
11 The Lord wil geue his people power,
in vertue to increaſe:
The Lord wil bleſſe his choſen folke,
with euerlaſting peace.

Exaltabo te Domine. Psal. xxx. I. H.

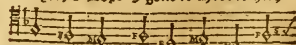
When Dauid ſhould dedicate his houſe to the Lord
he fell extreme ſicke, without all hope of life, and
therefore after recouerie, he thanketh God, exhort-
ing others to do the like, and to learne by hym,
that God is rather mercifull then ſeuere towards
hys, altho that aduerſity is focein. Then he prayeth
and promiſeth to prayſe God for euer.



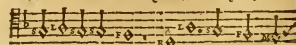
I laude and prayſe wth hart and



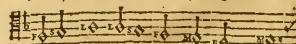
voyce, O Lord I geue to thee: which



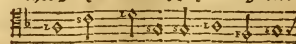
didst not make my foes reioyce, but



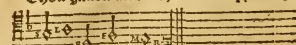
hast exalted me. 2. O Lord my God to thee



thee I cryde in all my payn and grieſe:



Thou gaueſt an eare, and didst prouide



to eaſe me wth relieſe.

3 Of thy god wilt thou haſt cald back,
my ſoul from hel to ſaue:

Thou didst reſtore when ſtrength did lack
and keptſt me from the graue.

4 Sing prayſe ye ſaints that proue and ſee,
the goodnes of the Lord:

In memory of his maicesty,
reioyce with one accord.

5 For why? his anger but a space
doth last, and shall againe:
But in his fauour and his grace,
alwayes doth life remain.

Though gripes of grief & pangs full sore
shal lodge with vs all night:
The Lord to joy shal vs reioyce,
before the day be light.

6 When I enioyd the world at will,
thus would I boast and say:
Tush I am sure to see none ill,
this wealth shal not decay.

7 For thou O Lord of thy good grace,
hadst sent me strength and ayd:
But when thou turndst away thy face,
my mind was sore dismayd.

8 Wherefore againe yet did I cry,
to thee O Lord of might:
My God with playnts I did apply,
and prayd both day and night.

9 What gaine is in my blood sayd I,
if death destroy my dayes?
Shal dust declare thy maicesty,
or yet thy truth doth prayse.

10 Wherefore my God some pity take
O Lord I thee desire:
Do not this simple soul forsake,
of help I thee require.

11 Then dost thou turn my grief and woe
vnto a chereful boyce:
The mourning woe thou tokest me fro,
and madest me to reioyce.

Wherefore my soul vnceasingly,
shal sing vnto thy prayse.

My Lord, my God, to thee wil I
geue laud and thanks alwayes.

In te Domine speraui. Psal. xxxi. I. H.

David deliuered from great danger betwixt
what meditation hee had by the power of sapth,
when death was before his eyes, and how the fa-
uour of God alwayes is ready to those that feare
him. He cryeth; that the saythfull to trust in God,
because hee persecuteth them.

Sing this as the 3. Psalme.

O God I put my trust in thee,
let nothing worke me shame:
As thou art iust deliuer me,
and let me quite from blame.

2 Heare me O Lord, and that anone,
to helpe me make good speed:
Be thou my rock and house of stone,
my fence in time of need.

3 For why? as stones thy strength is true
thou art my fort and tower:

For thy names sake be thou my guide,
and lead me in thy power.

4 Luck forb my feet out of the snare,
which they for me haue layd:
Thou art my strength, and all my care
is for thy might and ayd.

5 Into thy hands Lord I commit,
my spirit which is thy due;

For why? thou hast redeemed it,
O Lord my God most true.

6 I hate such folke as wil not part,
from things to be abhoyd:
When they on trifies set their hart,
my trust is in the Lord.

7 For I wil in thy mercy toy,
I see it doth excel:
Thou seest when ought would me annoy,
and knowest my soul full wel.

8 Thou hast not left me in their hand,
that would me ouercharge:
But thou hast set me out of band,
to walke abroad at large.

The second part.

9 Great grief O Lord doth me assayl
some pity on me take:

Myne eyes wax dim, my might doth fayl,
my womb for woe doth ache.

10 My life is worn with grief and payn
my yeares in woe are past:

My strength is gone, and though disdain
my bones corrupt and wast.

11 Among my foes I am a scorn,
my friends are all dismayd:

My neighbours and my kinsmen born
to see me are afraid.

12 As men once dead are out of mind,
so am I now forgot:

As smal effect in me they finde,
as in a broken pot.

13 I heard the brags of all the rout,
their threats my mind did fray:

How they conspird and went about,
to take my life away.

14 But Lord I trust in thee for ayd,
not to be ouertrod:

For I confesse and still haue sayd
thou art my Lord my God.

15 The length of all my life and age,
O Lord is in thy hand:

Defend me from the waches and rage,
of them that me withstand.

16 To me thy seruant Lord express,
and shew thy ioyful face:

And saue me Lord for thy godnes,
thy mercy, and thy grace.

The third part.

17 Lord let me not be put to blame,
for that on thee I call:

But let the wicked beare the shame
and in the graue to fall.

18 Oh how great good hast thou in store,
layd by full safe for them:

That feare and trust in thee therefore,
before the fownes of men.

19 Thy presence shal them fence & gyrd,
from all proud brags and wrongs:

Within thy place thou shalt them hide,
from all the stiffe of tongues.

20 Thou hast to the Lord thine hart declar'd,
on me his grace to far:

As to defend with watch and ward,
as in a towne of war.

C. y.

Thre.

21 Thus did I say both day and night,
when I was sore oppressed:
Loe I was cleane cast out of sight,
yet heardst thou my request.
22 Ye sayntes loue ye the Lord I say,
the faythfull he doth guyde:
And to the proud he will repay,
according to their pyde.

23 Be strong and God shall stay your
be bold and haue a lust: (hart,
For sure the Lord will take your part,
sith ye on him trust.

Beati quorum, Psal, xxxii, T. S.

David punished with greuous sickness, for his sins
counteth them happy to whom God doth not im-
pute their transgressions. And after that he had
confessed his finnes, and obtained pardon, he exhor-
teth the wicked men to lue godly, and the good to
reioyce.

Sing this as the 30 Psalme.

The man is blest, whose wickednes
the Lord hath cleane remitted:
And he whose sin and wretchednes,
is hid and also couered.

2 And blest is he, to whom the Lord,
imputeth not his sin:
Which in his hart hath hid no guile,
nor fraud is found therein.

3 For whilst that I kept close my sin,
in silence and constrain:
My bones do were and wast away
with dayly mone and playnt.

4 For night and day thy hand on me,
so greuous was and smart:
That all my bloud and humors moyst,
to daines did conuert.

5 I did therfore confes my fault,
and all my finnes discover:
Then thou O Lord, didst me forgiue,
and all my finnes passe ouer.

6 The humble man shall pray therfore,
and seeke thee in due tyme:
So that the fouds of waters great,
shall haue no power on hym.

7 When trouble and aduersitie,
doe compass me about:
Thou art my refuge and my ioy,
and thou doest tid me out.

8 Come herther and I shall thee teach,
how thou shalt walke aright:
And will thee guyde as I my selfe,
haue learned by prooue of sight.

9 Be not so rude and ignorant,
as is the Oxle and Assle:
Whose mouth without a rayne or bit,
from haerme thou canst not rule.

10 The wicked man shall manifold,
forrowes and grief sustayne:
But vnto him that trusteth in God,
hys goodness shall remaine.

11 Be mery therfore in the Lord,
ye iust lue by your voyce:

And ye of pure and perfect hart,
be glad and eke reioyce.

Exultate iusti, Psal, xxxiii, I. H.

The exhorteth good men to prayse god for creating
and governing all things, for his faythfull promi-
ses, for scattering the counsel of the wicked, tea-
ching that no creature preferrieth any mā, but ones
by hys mercy.

Sing this as the 30 psalme.

Ye righteous in the Lord reioyce,
it is a seemely sight:

That bright men with thankfull voyce,
shoud prayse the God of might,
2 Praise ye the Lord with harpe and song,
in Psalmes and pleasaunt thinges:

With Lute and instrument among,
that soundeth on ten stringes.

3 Sing to the Lord a song most new,
with courage geue hym prayse:

4 For why his word is euer true,
hys works and al his wayes.

5 To iudgement equite and right,
he hath a great good will:
And with hys gites he doth delight,
the earth throughout to fill.

6 For by the word of God alone,
the heauens all are wrought:
Their hostes and powers euery chone,
hys breath to passe hath brought.

7 The waters great gathered hath he,
on heapes within the thore:
And hid them in the depth to be,
as in an house of store.

8 All men on earth both least and most,
feare God and keepe hys law:
Ye that inhabite in ealy coast,
dread hym and stand in awe.

9 What he commaunded wrought it was,
at once with present speede:
What he doth will is brought to pass,
with full effect in deede.

10 The counsels of the nations rinde,
the Lord doth bring to nought:
He doth defeat the multitude,
of their deuise and thought.

11 But hys decrees continue still,
they neuer slack nor swage:

12 The motions of hys mynde and will,
take place in euery age.

The second part.

13 And blest are they to whome the Lord,
as god and guyde is knowne:
Whome he doth chuse of mere accord,
to take them as hys own.

14 The Lord from heauen cast hys sight,
on men mortall by birth:
Considering from hys seate of might,
the dwellers of the earth.

15 The Lord I say whose hand hath
mans hart and doth it frame: (wrought
for he alone doth know the thought,
and working of the same.

16 A byng that trusteth in hys host,
shall

Shall nought p̄uaile at length:
The man that of hys might doth boast,
Shall fall for all hys strength.

17 The troups of hoysmen eke shall faile,
their sturdy seedes shall serue:
The strength of horse shall not p̄uaile,
the ryder to p̄serue.

18 But loe the eyes of God intend,
and watch to ayde the iust:
With such as feare hym to offend,
and on hys goodnes trust.

19 That he of death and all distresse,
may set their soules from dead:
And if that dearchy the land oppresse,
in hunger them to feede.

20 Wherefoze our soule doth still depend,
on God our strength and stay.
He is our shield vs to defend,
and diuie all darteres away.

21 Our soule in God hath ioy and game,
retoyng in hys might:
For why? in hys most holy name,
we hope and much delight.

22 Therfoze let thy goodness O Lord,
still present with vs be:
As we alwayes with one accord,
doe onely trust in thee.

Benedicam Domi. Psal. xxxiiii. T.S.

David hauing escaped Achis (1. Sam. 22) prayeth to God for his deliuerance geuing othere example to trust in God, to feare and serue him, who defendeth the godly wth his angels, & utterly destroyeth the wicked in their finnes.

Sing this as the 30 psalme.

I Will geue laud and honoꝝ both,
vnto the Lord alwayes:

And eke my mouth for euermore,
shall speake vnto his prayle.

2 I do delight to laud the Lord,
in soule and eke in voyce:
That humble men, and mortified,
may heare, and so reioyce.

3 Therfoze see that ye magnify,
with me the liuing Lord:
And let vs now exalt his name,
together with one accord.

4 For I my selfe befoight the Lord,
he answered me agayne:
And me deliuered incontinent,
from all my feare and payne.

5 Who so they be that hym behold,
shall see hys light most cleare:
Their countenance shall not be dault,
they neede it not to feare.

6 This sely wretch for some reliefe,
vnto the Lord did call:
Who did him heare without delay,
and rid hym out of th' all.

7 The Angell of the Lord doth p̄sich,
hys tentes in euery place:

To saue all such as feare the Lord,
that nothing them deface.

8 Talk and consider well therfoze,

that God is god and iust:
O happy man that maketh hym,
his onely stay and trust.

9 Feare ye the Lord hys holy ones,
aboue all earthly thing:
For they that feare the liuing Lord,
are sure to lacke nothing.

10 The Lyons shalbe hungerbit,
and pinde with famine much:
But as for them that feare the Lord,
no lacke shall be to such.

The second part.

11 Come neare therfoze my children dete,
and to my wordes geue care:
I shall you teach the perfect way,
how you the Lord should feare.

12 Who is that man that would liue long,
and lead a blessed lyfe?

13 See thou refrayne thy tounge and lips,
from all deceite and strife.

14 Turne backe thy face from: doyng ill,
and do the Godly dede:
Inquite for peace and quietnes,
and follow it with speede.

15 For why? the eyes of God aboue,
vpon the iust are bent:
Hys eares likewise to heare the playnt,
of the poore innocent.

16 But he doth frown & bend his browes,
vpon the wicked trayne:

And cuts away the memory,
that should of them remayne.

17 But when the iust doth call and cry,
the Lord doth heare them so,
That out of payne and misery,
forwith he lets them goe.

18 The Lord is kinde & straight at hand,
to such as be contrite.
He saues also the sorrowfull,
the meeke and poore in spite.

19 Full many be the miseries,
that righteous men do suffer:
But out of all aduersities,
the Lord will them deliuer.

20 The Lord doth so p̄serue and kepe
his very bones alway:
That not so much as one of them,
doth perishe or decay.

21 The sinne shall slay the wicked man,
which he him self hath wrought:
And such as hate the righteous man,
shall soone be brought to naught.

22 But they that serue the liuing Lord,
the Lord doth saue them found:
And who that put their trust in hym,
nothing shall them confound.

Indica Domine. Psal. xxxv. I. H.

Sauls barterers persecute David who prayeth for reuenge, that his innocency may be declared and that such as take his part map reioyce, for which he promisyth to magnify Gods name at the dayes of his life.

Sing this as the humble sute of a sinner.

Lord plead my cause agaynst my foes
 confound their force and might:
 Fyght on my part agaynst all those,
 that seek with me to fyght.
 2 Lay hand vpon thy speare and shield,
 thy selke in armes tries:
 Stand by for me and fight the field,
 to helpe me from distresse.

3 Sit on thy sword and keep the way,
 myne enemies to withstand:
 That thou vnto my soule may say,
 loe I thy help at hand.
 3 Confound the with rebuke and blame,
 that seeke my soule to spill:
 Let them turne back and flye with shame,
 that thinke to worke me ill.

5 Let them disperse and flye abroad,
 as wynde doth borne the dust:
 And that the Angell of our God,
 their might away may thrust.
 6 Let all their wayes be boyd of light,
 and slippery lyke to fall:
 And send thyne Angell with thy might
 to persecute them all.

7 For why? without my fault they haue,
 in secret set their grin:
 And for no cause haue digde a caue,
 to take my soule therein.

8 When they thinke least and haue no
 (O Lord) destroy them all: (cate,
 Let them be trap in their own snare,
 and in their mischiefe fall.

9 And let my soule, my hart and boyce,
 in God haue ioy and wealth:
 That in the Lord I may reioyce,
 and in hys lauding health.

10 And then my bones shall speake and
 my partes shall all agree. (say,
 O Lord though they do seeme full gay,
 what man is lyke to thee.

The second part.

11 Thou dost defend the weake from them
 that are both stout and strong:
 And rid the pooze from wicked men,
 that spoell and do them wrong.

12 My cruell foes agaynst me ryse,
 to witnes thynges vntuic:
 And to accuse me they deuise,
 of that I neuer knew.

13 Where I to them did owe good will,
 they quyte me with dysdayne:
 That they should pay my good with ill,
 my soule doth soze complayne:

14 When they were sick I mourned there:
 and clad my selke in sacke: (say,
 With fasting I did saynt full soze,
 to pray I was not slacke.

15 As they had bene my byethen deare,
 I did my selfe behaue:
 As one that maketh wofull cheare,
 about hys mothers graue.

16 But they at my discase did ioy,

and gather on a tout:
 Yea ablect floutes at me did toy,
 with mockes and cheekes full bloude

The belly Gods and flattering trayne,
 that all good thynges dryde:
 At me do grin with great dysdayne,
 and pluck their mouthes aside.
 18 Lord wher wilt thou amed this geare,
 why dost thou stay and pause?
 O rid my soule myne onely deare,
 out of these Lpons clawes.

19 And then will I geue thanks to the,
 befoze thy Church alwayes:
 And where as most of people be,
 there will I shew thy prayse.
 20 Let not my foes prayeale on me,
 which hate me for no fault:
 No: yet to wincke or turne their eye,
 that causelesse me assault.

The third part.

21 Of peace no word they thinke or say,
 their talke is all vntuic:
 They still consult and would betray,
 all those that peace ensue:
 22 With open mouth they runne at me,
 they gape, they laugh, they fleere:
 Well, well say they, our eye doth see,
 the thyng that we desire.

23 But Lord thou seeest what wayes they
 cease not this geare to mend: (take,
 Be not farr of no: me forsake,
 as men that sayle their fend.
 24 Awake, arise, and stirre abroad,
 defend me in my right.
 Reuenge my cause my Lord my God,
 and ayde me with thy might.

25 According to thy rightoufnes,
 my Lord God set me free:
 And let not them their pride expresse,
 nor triumph ouer me.

26 Let not their hartes reioyce and cry
 there, there, this geare goeth trum:
 No: geue them cause to say on hye,
 we haue our will on hym.

27 Confound the with rebuke and shame,
 that ioy when I do mourne:
 And pay them home with sute and blame,
 that brag at me with scoime.

28 Let them be glad and eke reioyce,
 which loue myne vpright way:
 And they all tymes with hart and boyce,
 shall prayse the Lord and say.

29 Great is the Lord and doth excell,
 for why? he doth delight.
 To see his seruantes vpright well,
 that is his pleasauit sight.

29 Wherefore my tongue I will appry,
 thy rightoufnes to prayse:
 Vnto the Lord my God will I
 sing laud and thankes alwayes.

Dixit iniustus. Psal. xxxvi. I. H.
 C Dauid besch by the wicked, complayneth of their
 malice

malice, but considering gods great mercy to sinners specially toward his childre by faith thereof he is comforted and assured of his deliuerance.

Sing this as the 35 psalme.

The wicked with his woyles brutish,
doth thus perfwade his hart:

That of the Lord he hath no trust,
his feare is set apart.

2 Yet doth he toy in his estate
to walke as he began:

So long til he deserue the hate,
of God, and eke of man.

3 His woysd' are wicked vile and nought
his tongue no truth doth tell:

Yet at no hand will he be taught,
which way he may do well.

4 When he should sleep then doth he muse,
his miseries to fulfil:

No wicked wayes doth he refuse,
nor nothing that is ill.

5 But Lord thy goodness doth ascend,
aboue the heauens hye:

So doth thy truth it selfe extend,
aboue the cloudy skye.

6 Much more then hills so high and
thy iustice is cyprest, steepe,

Thy iudgement lyke to seas most deepe,
thou sauest both man and beast.

7 Thy mercy is aboue all thynges,
O God it doth excell:

In trust whereof as in thy winges,
the sonnes of men shall dwell.

8 Within thy house they shall be fed,
with plenty at their will:

O'fall delights they shall be sped,
and take thereof their fill.

9 For why the well of lyfe so pure,
doth ouerflow from thee:

And in thy light we are full sure,
the lasting light to see.

10 From such as thee desire to know,
let not thy grace depart:

Thy righteousnes declare and shew,
to men of vniuersal hart.

11 Let not the proud on me p'uaryle,
O Lord of thy good grace:

No: let the wicked me assayle,
to throw me out of place.

12 But they in their deuice shall fall,
that wicked woyles mayntayne:

They shall be ouerthrowne with all,
and neuer rise againe.

Noli emulari. Psal xxxvii. W. W.

Because the godly should not be daunted to see wicked men prosper, Dauid sheweth that all thynges halbe graunted euen with haeres desire, to them that loue and feare God: but the wicked albeit they flourish for a tyme, shall at length perishe.

Sing this as the 30. psalme.

Gudge not to see the wicked men,
in wealth to flourish still:

No: yet enuy such as to ill,
hane bent and set their will.

2 For as graues growe and flourishing herbs,

are cut and wither away:
So shall their great posteritie,
sone passe, fade, and decay.

3 Trust thou therefore in God alone,
to doe well geue thy mynde:

So shalt thou haue the land as thine,
and there sure foode shalt finde.

4 In God set all thy hartes delight,
and looke what thou wouldest haue,

Or els canst with in all the world,
thou needest it not to craue:

5 Cast both thy selfe and thine assayes
on God with perfect trust:

And thou shalt see with patience,
the effect both sure and iust.

6 Thy perfect lyfe, and godly name,
he will cleare as the light:

So that the sun euen at noone dayes,
shall not shine halfe so bright.

7 Be still therefore, and stedfastly,
on God see thou wayte then:

Not thinking for the prosperous state,
of leud and wicked men.

8 Shake of despight, enuy, and hate
at least in any wise:

Ther wicked steps auoyd and flye,
and follow not their gysle.

9 For euery wicked man will God,
destroy both more and lesse:

But such as trust in hym, are sure
the land for to possesse.

10 Watch but a while, and thou shalt see
no more the wicked trayne:

No, not so much as house or place,
where once he did remayne.

The second part.

11 But mercifull and humble men,
injoy shall sea and land:

In rest, and peace, they shall reioyce,
for naught shall them withstand.

12 The leud men and malicious,
agaynst the iust conspire:

They gnash theyr teeth at him, as men
which do his bane desire.

13 But while the leud men thus do chide
the Lord laughs them to scorn:

For why he seeth theyr euine apoch,
when they shall sigh and mourn.

14 The wicked haue their sword out drawn
theyr bow eke haue they bent:

To ouerthrow and kill the poore,
as they the right way went:

15 But the same sword shall pearce theyr
which was to kill the iust: (harts,

Likewise the bow shall breake to shivers,
wherin they put theyr trust.

16 Doubtles the iust mans poore estate,
is better a greate deale more:

Then all these leud, and worldly mens
rich pompe, and heaped store.

17 For be theyr power neuer so strong,
God will it ouerthrow:

Where contrary he doth preferue,
the humble men and low.

18 He seeth by hys great ppyoudeuce,
the good mans trade and way:
And will geue them inheritance,
which neuer shall decay.

19 They shall not be discouraged,
when some are hard bested:
When other shall be hungerbit,
they shall be clad and fed.

20 For who soeuer wicked is,
and enemy to the Lord:
Shall quayle, yea melt euen as Lambs
of smoke that flyeth abroad. (grease)

The third part.

21 Behold the wicked borroweth much,
and neuer payeth agayne:

Whereas the iust by liberal giftes,
makes many glad and fayne.
22 For they whome God doth bles shall
the land for heritage: (haue,
And they whome he doth curse lykewise,
shall perishe in hys rage.

23 The Lord the iust mans wayes doth
and geues hym good successe: (gyde,
To euery thing he takes in hand,
he sendeth good aduise.

24 Though that he fall yet is he sure,
not drearily to quayle:
Because the Lord stretches out hys hand,
at neede and doth not fayle.

25 I haue bene young and now am old,
yet did I neuer see:
The iust man left of his hys seede,
to beg for misery.

26 But geues alway most liberally,
and lendes where as is neede:
Hys children and posterite,
because of God their mede.

27 Fle byce therefore and wickednes,
and vertue do embrace:
So God shall graunt thee long to haue,
in eath a dwelling place.

28 For God so touchy equitie,
and shewes to hys such grace:
That he preferres them euermore,
but stroyes the wicked race,

29 Whereas the good and Godly men,
inherit shall the land:
Hauing as Lordes all thinges therein,
in their owne power and hand.

30 The iust mans mouth doth euer speake
of matters wyse and hye:
Hys tongue doth talke to edifie,
with truth and equitie.

31 For in his hart the law of God,
hys Lord doth still abyde:
So that where euer he go or walk,
hys foet can neuer slide,

32 The wicked like a rauening wolfe,
the iust man doth beset:
By all meanes seeking bym to kill,

if he fall in hys net.

The fourth part.

33 Though he should fall into his handes
yet God would succour send:
Though men agaynst hym sentence geue,
God would hym yet defend.

34 Wapst thou on God, and keep hys way
he shall preferre thee then
The earth to rule, and thou shalt see
destryd these wicked men.

35 The wicked haue I seene most strong,
and placed in hye degree:
flourishing in all wealth and store,
as doth the Laurell tree.

36 But sodenly he passeth away,
and loe he was quite gone:
Then I him sought, but could scarce finde
the place, where dwell such one.

37 Mark and behold the perfect man,
how God doth hym increase:
For the iust man shall haue at length,
great toy with rest and peace.

38 As for transgressors, wo to them,
destryed they shall all be:
God will cut of their budding race,
and rich posterite.

39 But the saluation of the iust,
doth come from God aboue:
Who in their trouble sendeth them ayde,
of hys meete grace and loue.

40 God doth them help, saue and deliuer,
from lewd men and bnaist:
And still will saue them whies that they
in hym do put their trust.

Domine ne. Psal. xxxix. T. S.

David sick of some greuous disease, acknowledged
geth himself to be chastised of the Lord for his
sinnes: and therefore prayeth God to turn away his
wrath, but in the end wisheth some confidence and
commending his cause to God, hopeth for speedy
help at his hand.

Sing this as the 30. Psalme.

PWt me not to rebuke (O Lord)
in thy prouoked ire:
Ne in thy heavy wrath (O Lord)
correct me, I desire.

2 Thine arrowes do stick fast in me,
thy hand doth press me sore:
3 And in my flesh no health at all,
appeareth any more.

And all this is by reason of,
thy wrath that I am in:
Nor any rest is in my bones,
by reason of my sinne.

4 For loe my wicked doyngees Lord,
about my head are gone.
As greater loe then can I beare,
they lye me sore vpon.

5 My woundes stinck and are festred so,
as lothsome is to see:
Which al through myne owne foolishnes,
betideth vnto me.

6 And I in carefull wise am brought,
in trouble and distresse:

That

That I go wayling all the day,
my dolefull heauinesse.
7 My loynes are stid with soze disease,
my seich had no whole part:
8 I feeble am and broken soze,
I roare for grieft of hart.
9 Thou knowst loyd my desire, my grones
are open in thy sight:
10 My hart doth pant, my strength doth
mine eyes haue lost their sight. sayle

11 My louers and my wonted frends,
stand loking on my woe:
And eke my kinsmen far away,
are me departed fro.
12 They that did seke my life layd snates
and they that sought the way:
To doe me hurt, spake lyes, and thought
on treason all the day.

The second part.

13 But as a deafe man I became
that cannot hear at all:
14 And as one dum that opens not
his mouth to speak withall.
15 For all my confidence O Lord,
is wholly set on the:
16 O Lord thou Lord, that art my God
thou shalt geue care to me.

This did I craue that they my foes,
triumph nor ouer me:
17 For when my foot did slip, then they
did soy my fall to see.
And truly I poue wretch am set
in plague a wofull weight:
And eke my griefull heauynes,
is euer in my sight.

18 For while that I my wickednes,
in humble wise confesse:
And while I for my unskill deedes,
my sorowes doe expresse.
19 My foes do still remaine aloue,
and mighty are also:
And they that hate me wrongfully,
in number hugely grow.

20 They stand agaynst me that my good,
with euill doe repay:
Because that good and honest thinges,
I do eniue alway.
21 For sake me not (O Lord, my God)
be thou not far away:
22 Hast met o helpe (my Lord, my God)
my safety, and my stay.

Dixi custodiam. Psal. xxxix. l. H.

David having determined silence per haist forth in
to words that he would not, through his bitter
griefe, for he maketh rectene request which call
of mans infirmitis, per mixed with many ^{papers}
and all to shew a ungod wonderfull ^{rejoiced} that
it may appeare how he did straine his ^{tearpangnd}
dearty and desperation.

Sing this as the 39. psalme.

I sayd, I will looke to my wayes,
for feare I should go wrong:
I will take heede all my ^{sinnes}, that I
offe no not in my tongue

2 As with a bit, I will keepe fast
my mouth, with force and might
Not once to whisper, all the whyle
the wicked are in sight.

3 I held my tongue, and spake no word,
but kept me close and still,
Yea from good talk I did refrayne,
but soze agaynst my will.

4 My hart was hote within my brest,
with musing, thought, and doubt,
Which did increase, and stirre the fire,
at last these wordes brast out:

5 Lord number out my lyfe, and dayes,
which yet I haue not past:
So that I may be certified,
how long my lyfe shall last.

6 Lord, thou hast paynted out my lyfe,
in length much like a span:
Myne age is nothing vnto thee,
so bayne a thing is man.

7 Man walketh like a shade, and doth
in bayne him selfe annoy
In getting goodes, and cannot tell
who shall the same enioy.

8 Now Lord, with thinges this' wise do
what help I do desire? (frame
Of truth, my help doth hang on thee,
I nothing els require.

The second part.

9 From all the sinnes that I haue done,
Lord quite me out of hand:
And make me not a scoon to soles,
that nothing vnderstand.

10 I was as dumme, and to complayn,
no trouble might me moue:
Because I know it was thy worke,
my patience for to proue.

11 Lord take fro me thy scourge & plague
I can them not withstand:
I saynt and pine away for feare,
of thy most heauy hand.

12 When thou for sinne doest man rebuke
he watech woe and wan:
As doth a cloth that mothes haue fret,
so bayne a thing is man.

13 Lord heare my sute, & geue god héd,
regard my teares that fall:
I soio:ne like a stranger here,
as did my fathers all.

14 O spare a litle, geue me space,
my strength for to restore:
Before I goe away from hence,
and shall be seene no more.

Expectans expectaui. Psal. xl. H.

David belieueth that he shall be ^{gracis}
se God therefore, and commendeth his ^{promis}
towards all mankyn. He he promised to geue
himself wholly to Gods seure, and declareth how
God is truly worshipp'd. Afterward he geueth
thanks, and hauing complayned of his enemies, he
callerh for ayde and succoure.

Sing this as the 39. psalme.

I wayted long, and sought the Lord
and patientl' did beare:
At length to me he did accord,
C. b.

my voyce and cry to heare.
 2 He pluckt me from that lake so deep,
 out of the mire and clay:
 And on a rock he set my feet,
 add he did guid my way.
 3 To me he taught a psalme of prayse,
 which I must shew abroad:
 And sing new songes of thankes alwayes
 vnto the Lord our God.
 4 When all the folk these things shall see,
 as people much afraide:
 Then they vnto the Lord will flee,
 and trust vpon his ayd.

5 O blest is he whose hope and hart,
 doth in the Lord remain:
 That with the proud doth take no part,
 nor such as lye and fayn.
 6 For Lord my God thy wondrous dedes
 in greatnes far doe pas:
 Thy fauor towards vs exceeds
 all thinges that euer was.

7 When I intend, and doe deuise,
 thy works abroad to shew:
 To such a reckning they do rise,
 therof no end I know.

8 Hurst offerings thou delightst not in
 I know thy wholl desire:
 With sacrifice to purge his sinne,
 thou doest not man requere.

9 Great offerings and sacrifice,
 thou wouldest not haue at all:
 But thou, O Lord, hast open made
 mine eares to heare withall.

10 But then sayd I behold and loke,
 I come a meane to be:
 For in the volume of thy booke
 thus it is sayd of me.

11 That I O God should doe thy mind
 which thing doth like me well:
 For in my hart thy law I find,
 fast plac'd there to dwell.

12 Thy iustice and thy righteousnes,
 in great resorts I tell:
 Behold my tongue no time doth cease
 O Lord thou knowest full well.

The second part.

13 I haue not hid within my breast,
 thy godnes as by stealth:
 But I declare and haue exprest
 thy truth and sauing health.
 I kept not close thy louing mynde
 that no man might it know,
 Thee that in thy truth I know.

For I with mischiefs many one,
 am sore beset about:
 My sinnes increase, and so come on,
 I cannot spee them out.
 For why? in number they exceed
 the heaues vpon my head:
 My hart doth fayne for very dread,
 that I am almost dead.

16 With speede send help, and set me free,
 O Lord I thee requere:

Make hast with ayd to succour me,
 O Lord at my desire.

17 Let them sustayne rebuke and shame,
 that seeke my soule to spill:
 Waine backe my foes, and them defame,
 that with and would me ill.

18 For their ill feates, do them desery,
 that would deface my name:
 Alwayes at me they rayle and cry,
 sic on him sic for shame.

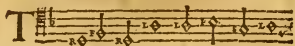
19 Let them in thee haue ioy, and wealth
 that seek to thee alwayes:
 That those that loue thy sauing health,
 may say to God be prayse.

20 But as for me I am but poore
 opprest and brought full low:
 Yet thou O Lord wilt me restore,
 to health full wel I know.

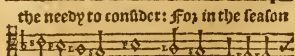
21 For why? thou art my hope and trust,
 my refuge, help and stay:
 Wherefore my God as thou art trust,
 with me no time delay.

Beatus qui intelligit. Psal. xli. T.S.

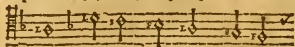
David grievously afflicted, blest them that pite
 his case, complaining of faithlesse frendes such
 as Judas. Joh. xv. When he getteth thanks for
 Gods mercy in chastising him gently, not suffering
 his enemies to triumph.



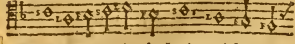
The man is blest that careful is,
 the needy to consider: for in the season



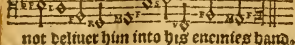
perilous, the Lord will hym deliuer.



The Lord will make hym safe and



found & happy in the land: and he wil



not deliuer him into his enemies hand.

3 And in his bed when he lyeth sick,
 the Lord will hym restore:

4 When in thy sickness thus say I,
 haue mercy Lord on me!

And heal my soule which is full woe
 that I offende, thee.

5 Mine enemies wished me ill in hart,
 and

and thus of me did say:
 When shall he dye that all his name
 may banish quite away.
 6 And when they come to visite me,
 they aske if I doe well:
 But in their hearts mischief they hatch
 and to their mates it tell.
 7 They bite their lips and whisper so,
 as though they would me charme:
 And cast their fetters how to trap
 me with some mortall harme.
 8 Some gracious sin hath brought him to
 this sickness say they playn:
 He is so low that without doubt,
 rise can be not again.
 9 The man also that I did trust,
 with me did use deceit:
 Who at my table ate my bread,
 the same for me layd wayt.
 10 I haue mercy Lord on me therfore,
 and let me be preserued:
 That I may render vnto them,
 the things they haue deserued.
 11 By this I know assuredly,
 to be deloued of thee:
 When that mine enemies haue no cause
 to triumph ouer me.
 12 But in my right thou hast me kept,
 and maintayned alway:
 And in thy presence place assigned,
 where I shall dwell for aye.
 13 The Lord the God of Israel,
 be prayed euermore:
 Euen so be it Lord will I say,
 euen so be it therfore.

Quemadmodum. Psal. xliij. I.H.

David is grieved that through persecutors, hee could not be present in the congregation protesting his presence in hart, albeit in body separate. At last he sheweth that albeit these followes & thoughtes yet he continually putteth his confidence in the Lord.

Sing this as the 35. psalme.

Like as the hart doth brayeth and bray
 the wellspringe to obrayn:
 So doth my soul desire alway.
 with the Lord to remain.
 2 My soul doth thirst, & would draw nere
 the living God of might.
 Oh when shall I come and appeare,
 in presence of his sight.
 3 The teares all times are my repast,
 which from mine eyes doe stee:
 When wicked men cry out so fast,
 where now is God thy guide?
 4 Alas what grief is it to think,
 what freedom once I had:
 Therfore my soule as at pits binke,
 is most heavy and sad.
 When I did march in god aray.
 furnished with my trayn:
 vnto the temple was our way,

with songes and harts most fayn.
 5 My soul why art thou sad alwayes,
 and freest thus in my brest?
 Trust still in God, for him to prayse
 I hold it euer best.
 By him haue I succor at need,
 against all payn and grie:
 He is my God which with all speed,
 will hast to send reliefe.
 6 And this my soul within me Lord,
 doth saynt to think vpon:
 The land of Iordane, and receiue
 the litle hill Hermon.

The second part,

7 One grief another in doth call,
 as cloudes burst forth their voyce:
 The fouds of euil that dofall,
 run ouer me with noyse.
 8 Yet I by day felt his godnes,
 and helpe at all assaies:
 Likewise by night I doe not cease
 the liuing Lord to prayse.
 9 I am perswaded thus to say,
 to him with pure pretence:
 O Lord thou art my guid and stay,
 my rock, and my defence.
 Why doe I then in pusiuenes,
 hanging the head thus walke?
 While that mine enemies me oppresse
 and vexe me with their talke.
 10 For why? they pearce my inward parts
 with panges to be abhoyd:
 When they cry out with stubboyn harts
 where is thy God thy Lord?
 11 So soon why dost thou faint & quail,
 my soul with payn opprest?
 With thoughtes why dost thy self assaill,
 so soe within my brest?
 12 Trust in the Lord thy God alwayes,
 and thait the time shalt see:
 To geue him thanks with laud & prayse,
 for health resort to thee.

Iudica me Domine. Psal. xliij. T.S.

The prayeche to be deliuered from them which cast spie with absalon, to the end that he might ioyfully prayse God in his holy congregation.

Sing this as the 35. psalme.

Iudge and reuenge my cause O Lord,
 from them that euil be:
 from wicked and deceitfull men,
 O Lord deliuer me.
 2 For of my strength thou art the God
 why putt thou me the foe?
 And why walk I so heauely,
 oppressed with my foe.
 3 Send out thy light and eke thy truth,
 and lead me with thy grace:
 Which may conduct me to thy hill,
 and to thy dwelling place.
 4 Then shall I to the altar goe,
 of God my ioy and cheere:
 And on my hart geue thanks to thee
 O God my God most deare.

Why

My hart doth take in hand,
 some topfull newes to sing:
 The prayse that I shall shew therein,
 pertaineth to the king.
 2 My tongue shall be as quick,
 his honor to indite:
 As is the pen of any scribe,
 that blesht fall to write.

3 O sayest of all men.
 thy speech is pleasant pure:
 For God hath blessed thee with gifts
 for ever to endure.
 4 About the greiv thy sword,
 O prince of might elect:
 With honor, glory, and renown,
 thy person pure is dect.

5 Soe forth with godly spēd,
 in me knes, truth, and right:
 And thy right hand shall the instruct
 in woiches of deadfull might.
 6 Thy arrowes thatpe and keen,
 their herts so soye shall sting:
 That folke shall fall and knele to thee,
 yea all thy foes (O king.)

7 Thy royall seat O Lord,
 for ever shall remain:
 Because the scepter of thy realme,
 doth righteousnes maintayn.
 8 Because thou touchst the right,
 and doest the ill detest:
 Soe euen thy God hath poynted thee
 with ioy above the rest.

9 With mire, and saunours swēt,
 thy clothes are all bespread:
 When thou doest from thy pallace pas,
 therein to make thy glad.
 10 Kinges daughters doe attend,
 in fine and rich array:
 At thy right hand the Queen doth stand
 in gold and garments gay.

The second part.

11 O daughter take god hēd,
 incline and geue god care:
 Thou must forget thy kindred all,
 and fathers house most deare.
 12 Then shall the king desire,
 thy beuty fayre and trim:
 For why? he is the Lord thy God,
 and thou must worship him.

13 The daughters then of Tire,
 with gifts ful rich to se:
 And all the wealthy of the land,
 shall make their sute to thee.
 14 The daughter of the king,
 is glorious to behold:
 Within her closet she doth sit,
 all deckt in beatein gold.

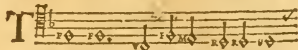
15 In robes well wrought with needle,
 and many a pleasant thing:
 Why virgins fayre on her to waite,
 she cometh to the king.
 16 Thus are they brought with ioy,
 and mitty on euery side:

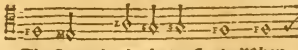
Into the pallace of the king,
 and there they doe abide.

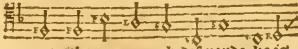
17 In steede of parents left,
 (O Queene) thy case so stand:
 Thou shalt haue sonnes whom thou maist
 as princes in all lands. (set
 18 Wherefore thy holy name,
 all ages shall record.
 Thy people shall geue thanks to thee,
 for eue more O Lord.

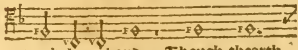
Deus noster. Psal. xlvii. I. H.

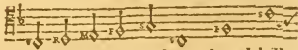
A song of thanksgiving for the deliuerance of
 Ierusalem after Senacherib with hys army was
 diuen away, or some other like sodayne and mar-
 uelous deliuerance, by the mighty hand of God
 wherby the Prophet comencing this great be-
 nefite, doth exhort the faythfull to geue the selues
 wholly into the hand of God, doubting nothing
 but that vnder hys protection they shall be safe, as
 against all the assaults of their enemies.

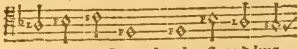
T

 The Lord is our defence and ayde,

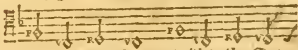
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 The strength wherby we stand: When

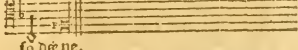
T

 we with wo are much dismayde, he is

T

 our help at hand. 2. Though the earth

T

 remoue, we will not feare, though hill

T

 so high and steepe be thynt and hur:

T

 led here and there, within the Sea

T

 so de pe.

3 No though the waues do rage so soye
 that all the bankes it spils:
 And though it ouerflow the shore,
 and breake down mighty hilles:
 4 For one fayre floud doth send abroad
 his pleasant streames apate:
 To fresh the Citie of our God,
 and wash his holy place.

5 In midst of her the Lord doth dwell,
 she can no whit decay:
 All things agaynst her that rebell,
 the Lord will truly say.
 6 The hearken flock the kingdomes feare,
 the kingdomes make a noyce:

The

The earth doth melt and not appeare,
when God puts forth hys voyce:

7 The Lord of hostes doth take our part,
to vs he hath an eye:

Our hope of health with all our hart,
on Jacobs God doth lye.

8 Come here and se with mynd & thought
the working of our God:

What wonders he himself hath wrought,
throughout the earth abroad.

9 By hym all warres are hysht and gone,
which countries d'ed conspire:

Their bowes he brake and speares echone
their chariotes burnt with fire.

10 I came of therefoze (sayth he) and know,
I am a God most stout:

Among the heathen high and low,
and all the earth throughout.

11 The Lord of hostes doth vs defend,
he is our strength and tower:

On Jacobs God we do depend,
and on hys might and power.

Omnes gentes. Pſal. xlviii. I. H.

¶ An exhortation to worship God for his mercies to
warde Jacobs posteritie. Herein is propheted the
kingdome of Christ, in the tyme of the Gospell.

Sing this as the 46 psalme.

YE people all in one accord,
clap handes and eke reioyce:

We glad and sing vnto the Lord,
with sweete and pleasaunt voyce.

2 For high the Lord and dreadfull is,
with wonders manifold:

A mighty kyng he is truly,
in all the earth extolde.

3 The people shall he make to be,
vnto our bondage thall:

And vnderneath our feete he shall,
the nations make to fall.

4 For as the heritage he chose,
which we possesse alone:

The flowing worship of Jacob,
hys welbeloued one.

5 Our God ascendeth by on hys,
with joy and pleasaunt noyce:

The Lord goeth by aboue the skye,
with trumpets to all voyce.

6 Sing prayse vnto our God, sing prayse,
and prayse to our kyng:

For God is kyng of all the earth,
all skilfull prayse sing.

7 God on the heathen raygues and sits,
vpon hys holy thione:

8 The Iouces of the people haue,
them toynd euery one.

To Abrahams people: for our God
which is exalted hys:

As with a buckler doth defend,
the earth continually.

Magnus Dominus. Pſal. xlviii. I. H.

¶ Checks are geuen to God for the notable delites
sence of himselfe from the handes of manys.

kinges: the sk. tehercolis prayed, for that God
is present at all times to defend it: this psalm sees
meth to be made in the tyme of Ahas, Iosaphat, as
sa oz Ezechia: for then chiefly, was the cite by
foyraine Ioyces assailed.

Sing this as the 46. Psalme.

Great is the Lord and with great praise,
to be aduanced still:

Within the Citie of our Lord,
vpon hys holy hill.

2 Mount Zion is a pleasaunt place,
it gladdeth all the land:

The Citie of the mighty kyng,
on her northside doth stand.

3 Within the pallaces thereof,
God is a refuge knowen:

For loe the kinges are gathered, and
together eke were gone.

4 But when they did behold it so,
they wondered and they were:

Assoyed much and sodenly,
were dymen backe with feare.

5 Great terror there on earth did fall;
for very woe they cry:

As doth a woman when she shall,
goe trauell by and by.

6 As thou with euerne wynde the shypes,
vpon the sea doest beake:

So they were stayd and euen as,
we heard our fathers speake.

7 So in the Citie of the Lord,
we saw as it was to be:

Yea in the Citie which our Lord,
for euer will byhold.

8 O Lord we wayte and dos attend,
on thy good helpe and grace:

For which we doe all tymes attend,
within the holy place.

9 O Lord according to thy name,
for euer is thy prayse:

And thy right hand (O Lord) is full,
of righteousnes alwayes.

10 Let for thy iudgementes Zion hill,
fulfilled be with ioyes:

And eke of Juda graunt (O Lord)
the daughter to reioyce.

11 So walke about all Syon hill,
yea round about her goe:

And tell the towers that thereupon,
are byided on a tow.

12 And make ye well her bulwarthes al,
behold her towers there:

That ye may tell thereof to them,
that after shall be here.

13 For this God is our God, our God,
for euermore is hee:

Yea and vnto the death also,
our guyder shall he be.

Audite hæc omnes. Pſal. xlix. T. S.

¶ Gods spirit moueth the consideration of many lites
shewing, that the wealthiest are not happed: but
noteth, how all things are ruled by Gods providence
who as he iudgeth these worldly iustices to mercha-
sing raygues; so doth he plectre hys, a will ce-
ward.

ward them in the day of the resurrection. 1. The. 1.

Sing this as the 45. Psalme.

- A**ll people harken and geue care,
to that that I shall tell:
- 2 Both hygh and low both rich and poore,
that in the world doe dwell.
- 3 For why? my mouth shall make disc:
of many things rightwysely: (course)
In vnderstanding shall my hart,
his study exercise.
- 4 I will enclyne myne eares to know,
the parables to darke:
And open all my doubtfull speech,
in Affecter on my hart.
- 5 Why should I feare afflictions,
or any carefull toyle:
Or els my foes which at my heeles,
are prest my lyfe to spoyle.
- 6 For as for such as riches haue,
wherein their trust is most:
And they which of their treasures great
themselues do brag and boast.
- 7 There is not one of them that can,
hys brothers deatly redeeme:
Or that can geue a price to God,
sufficient for hym.
- 8 It is to great a price to pay,
none can thereto attayne:
Or that he might hys lyfe prolong,
or not in graue remayne.
- 10 They see wise men as well as foolcs,
subiect vnto deatthes handes:
And beyng dead draungers possesse
their goods, their reues, their landes.
- 11 Their care is to buyde houses fayre,
and so determine sure:
To make their name right great in earth,
for euer to endure.
- 12 Yet shall no man alwayes enjoy,
hygh honoz wealth and rest:
But shall at length tast of deatthes cup,
as well as the brute beast.
- The second part.
- 13 And though they try their foolishhe
to be most lewd and vayne: (thoughts,
Their Children yet approue their talk,
and in lyke spene remayne.
- 14 As sheepe into the foldes are brought,
so shall they into graue:
Death shall them eate and in that day,
the wylt shall Lordship haue.
- 15 Their image and their royall port,
shall fade and quite decay:
When as from house to pit they pass,
with woe and wele away.
- 16 But God will surely preferue me,
from death and endles payne:
Because he will of hys good grace,
my soule receaue agayne.
- 17 If any man waxe wondrous rich,
feare not I say therofore:

- Although the glory of hys house,
increaseth more and more.
- 18 For when he dyeth of all these things,
nothing shall be receaue:
Hys glory will not follow hym,
hys pompe will take her leaue.
- 19 Yet in thys lyfe he takes hymselfe,
the happyest vnder sunne:
And others lykewyse flatter hym,
saying all is well done.
- 20 And presuppose, he lyue as long,
as did hys father: olde:
Yet must he needes at length geue place,
and be brought to deatthes fould.
- 21 Thus man to honoz God hath cald.
yet doth he not consider:
But lyke brute beastes so doth he lyue,
which turne to dust and powder.

Deus Deorum . Psal. L. I. H.

The prophetie how God will call all nations by the Gospell, and require no other sacrifice of hys people, but confession of hys benedictes, and thankes geuing and how he desireth all such as seeme zealous of ceremonies, and not of the pure word of God onely.

The mighty God, the eternall hath

thus spoke: And all the world, he will

call and prouoke: Euen from the East,

and so forth to the west. 2. fro toward

Ston which place hym liketh best, God

will appeare in beauty most excellent

3. Our God will come, before that

long tme be spent,

Denouncing fire,
shall goe before hys face,
A great tempest

shall round about hym traue:
4 Then shall he call:
the earth and heauen by ght

To iudge hys folke,
with equite and right,
5 Saying go to,
and now my Sayntes assemble,
My peace they keepe,
their giftes do not dissemble.

6 The heauens shall
declare hys righteousness,
For God is iudge,
of all thinges moze and les,
7 Heare my people,
for I will now reueale.
Lift Israell.
I will thee nought conceale,
Thy God, thy God,
am I, and will not blame thee:
8 For geuing not
all manner offerings to me.

9 I haue no neede,
to take of thee at all:
Soates of thy folke,
or calfe out of thy stall,
10 For all thy bestes,
are myne within the woodes,
On thousandes hilles,
cattell are myne owne goodes.

11 I know for myne,
all byrdes that are on mountaynes.
All beastes are myne,
which haunt the fieldes & fountaynes.

12 Hungry if I were.
I would not thee it tell:
For all is myne,
that in the world doth dwell.

13 Eate I the flesh,
of great Bulles or Bullockes:
Or drinke the bloud,
of Soates and of the flockes?
14 Offer to God
prayse and hartly thankesgeuing,
And pay thy bowes,
vnto God euertuing.

15 Call vpon me,
when troubled thou shalt be:
Then will I help,
and thou shalt honor me,
16 To the wicked,
thus sayth the eternall God,
Why doest thou preach,
my lawes and bestes abroad?
Seeing thou hast,
them with thy mouth abused,
17 And hatest to be,
by discipline reformed.

My wordes I say,
thou doest reiect and hate:
18 If that thou see
a theefe, as with thy mate,
Thou runnest with hym,
and to your pray do seele,
And are all one,
with bandes and ruffians eke,

19 Thou geuest thy selfe,
to backbite and to flander:
And how thy tongue
deceimeth, it is a wonder.

20 Thou sittest, musing,
thy brother how to blame:
And how to put
thy mothers sonne to shame.

21 These thinges thou didst,
and whilst I held my tongue,
Thou didst me iudge,
(because I stayd to long)
Lyke to thy selfe,
yet though I keepe long silence,
Once shalt thou feele,
of thy wronges iust recompence.

22 Consider this,
ye that forget the Lord,
And feare not when
he threatneth with hys word,
Least without help,
I spoyle you as a pray,
23 But he that thankes
offreth, prayleth me aye,
Sayth the (Lord God)
and he that walketh this trace,
I will hym teach,
Gods sauing heath to embrace.

An other of the same I. H.

T

The God of Gods the Lord hath
calde the earth by name: from where
the sunne doth rise, vnto the setting of
the same. 2. from Sion his sayre
place, his glory bright and cleare: the
perfect beauty of his grace, fro thence
it did appeare.

3 Our God shall come in hast,
to speake he shall not doubt:
Before hym shall the fire waite,
and tempest round about.

4 The heauens from on hie,

the earth below likewise:

He will call forth to iudge and try,
his folke he doth deuise.

5 Bring forth my sayntes (saith he,)
my saythfull flock to deare:
Which are in bond and league with me,
my law to loue and feare.

6 And when those thinges are tryde,
the heauens shall record

That God is iust and all must bide
the iudgement of the Lord.

7 My people O gene heeb,
I saell to thee I cry:
I am thy God thy helpe at need,
thou canst it not deny.

8 I doe not say to thee,
thy sacrifice is lacke:

Thou offerdest dayly vnto me,
much more then I doe lack.

9 Thinkest thou that I do need,
thy catell young or old?

O els so much desire to feed?
on Soates out of thy fold.

10 Nay all the beastes are myne,
in woodes that eat their fill:
And thousand more of neat and kene,
that run wild in the hilles.

The second part.

11 The birdes that build on hye,
in hilles and out of sight:
And beastes that in the feldes do lye,
are subiect to my might.

12 Then though I hungred sore,
what need I ought of thine?
Sith that the earth with her great store,
and all therein is mine.

13 To Bulles flesh haue I mind,
to eat it doost thou thinke?

O sith a sweetness do I finde,
the blood of Soates to drinke?

14 Gue to the Lord his prayse,
with thanks to him apply:
And see thou pay thy bowes alwayes,
vnto thy God most hye.

15 Then seek and call to me,
when ought would worke the blame:
And I will sure deliuer thee,
that thou mayst prayse my name.

16 But to the wicked trayne,
which talke of God ech day:
And yet their worshipes are foule and bayne,
to them the Lord will say:

17 With what a face darrest thou,
my word once speake or name?
Why doth thy talke my law allow?
thy deedes deupe the same.

18 Wheras for to amend
thy life thou art so slack:
My word the which thou doost pretend,
is cast behind thy back.

The third part.

19 When thou a theefe doost see,
by theft to lste in wealt:
With hym thou runst and doost agree,
likewise to thine by stealth.

20 When thou doost them behold,
that wiles and maides desile:
Thou likest it well and warest bolde,
to vse that life most vile.

21 Thy lips thou doest apply,
to flaunder and defame:
Thy tongue is taught to craft and lye,
and doth still vse the same.

22 Thou studiest to reuile,
thy frendes to thee so neere:
With flaunder thou woudest needes desile
thy mothers sonne so deare.

23 Hereat while I do winke,
as though I did not see:
Thou goest on still, and so doost thinke
that I am like to thee.

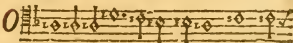
24 But sure I will not let,
to strike when I begin:
Thy faultes in order I will set,
and open all thy sinne.

25 Make this I you require,
that haue not God in mind:
Least when I plague you in mine ire,
your helpe be far to finde.

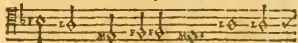
26 He that doth geue to me,
the sacrifice of prayse:
Doth please me well, and he shall see
to walke in godly wayes.

I. Miserere mei. Psal. Li. W. W.

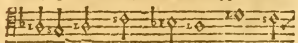
David rebuked by the prophet Nathā for his great offences, acknowledged the same to god, protesting his naturall corruption. wherefore he prayeth God to forgive his sinnes, and reme in hym his holp spirit: promising that he will not be unmindfull of those great graces. finally, fearing least God would punish the whole Church for his faultes, he requirerh that he would rather increase his graces towardes the same.



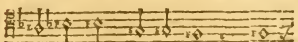
Lord consider my distresse, and now



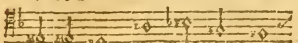
with speed some pittie take. My sinnes



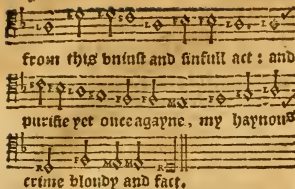
deface, my faultes redresse, good Lord



for thy great mercyes sake. 2 Wals



me (O Lord) and make me cleane
from



3 Remorse and sorrow do constraine,
me to acknowledge myne excess;
My sinne alas doth still remaine,
before thy face without release.

4 For thou alone I haue offended,
committing euill in thy sight:
And if I were therefore condemned,
yet were thy iudgements iust and right

5 It is to manifest alas,
that first I was conceaued in sinne:
Yea of my mother so bozne was,
and yet vile wretch remaine therein.

6 Also behold Lord thou doost loue,
the inward truth of a pure hart:
Therefore thy wisdom from aboue,
thou hast reueald me to conuert.

7 If thou with Scep purge this blot,
I shall be cleaner then the glas:
And if thou wash away my spot,
the snow in whitenes shall I passe.

8 Therefore O Lord such ioy me send,
that inwardly I may finde grace:
And that my strength may now amend,
which thou hast swagde for my trespass

9 Turne back thy face and frowning ire,
for I haue felt inough thy hand:
And purge my sinne I thee desire,
which do in number passe the sand.

10 Make new my hart within my brest,
and frame it to thy holy will:
Thy constant spirite in me let rest,
which may these raging enemies kil.

The second part.

11 Cast me not Lord out from thy face,
but spendely my torment end:
Take not from me thy spirite and grace,
which may from dangers me defend.

12 Restore me to those ioyes a gayne,
which I was wont in thee to finde:
And let me thy free spirite receyue,
which vnto thee may stire my mind.

13 Thus when I shall thy mercies know
I shall instruct others therein:
And men that are likewise brought loe,
by mine ensample shall sine sinne.

14 O God that of my health art Lord,
forgiue me this my bloody vice,
My hart and tongue shall then accord
to sing thy mercies and iustice.

15 Touch thou my lips my tongue vnto,

O Lord which art the onely hay:
And then my mouth shall testifye,
thy wondrous workes & prayse alway
16 And as for outward sacrifice,
I would haue offered many one:
But thou esteemest them of no price,
and therein pleasure takest thou none.

17 The heary hart the mind opprest,
O Lord thou neuer doost reiect:
And to speak truth it is the best,
and of all sacrifice the effect.

18 Lord vnto Sion turne thy face,
poure out thy mercies on thy hill:
And on Ierusalem thy grace,
build by thy walles and loue it fill,

19 Thou shalt accept then our offerings,
of peace and righteousness I say:
Yea calues and many other things,
vpon thine altar will we lay.

An other of the same by T.N.

Sing this as the Lamentation.

HAue mercy on me (God) after,
thy great abundant grace:
After thy mercies multitude,
do thou my sinnes deface.

2 Yet wash me more from mine offence,
and cleanse me from my sinne:
For I doe know my faultes and still,
my sinne is in myn euen.

3 Against thee the alone, I haue,
offended in this case:
And euill haue I done before,
the presence of thy face.

4 That in the thinges that thou doost say,
by right thou mayst be tryde:
And eke in iudging, that the dome
may passe vpon thy side.

5 Behold in wickednes my kind,
and shap I did receaue:
And loe my sinfull mother eke,
in sinne did me conceaue.

6 But loe the truth of inward partes,
is pleasant vnto thee:
And secrets of thy wisdom thou
reueald hast to me.

7 With wispe Lord, bespyinkle me,
I shall be cleansed so:
Yea wash thou me, and so I shall
be whiter then the snow.

8 Of ioy and gladnes make thou me,
to heare the pleasing boyce:
That so the byu sed bones, which thou
hast broken may reioyce.

9 From the beholding of my sinnes,
Lord turne away thy face:
And al my bedes of wickednes,
doe bitterly deface.

10 O God create in me a hart
vnsported in thy sight:

And eke within my bowels Lord,
renew a stabled spittle.

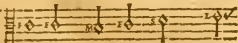
- 11 He cast me from the sight noz take,
thy holy spittle away;
The comfort of thy fauning help,
geue me agayne I pray.
12 With thy free spittle establish me,
and I will teach therofore
Sinners thy wayes, and wicked shall
be turned vnto thy loze.

The second part.

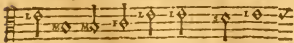
- 13 O God that art my God of helth,
from bloud deliuer me:
That prayles of thy righteoufnes,
my congie may sing to thee.
14 My lips that yet fast closed be,
do thou O Lord vnloose;
The prayles of thy maiestie,
my mouth shall to disclose.
15 I would haue offered sacrifice,
if that had pleased thee:
But pleased with burnt offerings,
I know thou wilt not be.
16 A troubled spittle is sacrifice,
delightfull in Gods eyes:
A broken and an humbled hart,
God thou wilt not despise.
17 In thy godwill deale gently Lord,
to Sion, and withall
Straunt that of thy Jerusalem,
vnto ward may be the wall.
18 Burnt offerings, giftes, and sacrifice,
of iustice in that day:
That thou shalt accept and calmes they shall,
vpon thine altar lay.

Quid gloriaris. Psal. Lii. I. H.

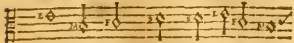
David describeth the arrogant tyranny of Doeg
Sauls chief shepheard, who by false firmises caus-
ed Abimelech, and the Priests to be slayne. Hee
prophesieth his destruction, encourageth the saythes
fil to trust in God, who most sharply reuengerth
hes and reuenerth thanks for deliuerance. Hee
is thus spely set forth the kingdom of Antichrist.

W 

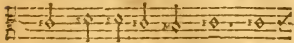
Why doest thou Tyrant boast



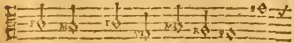
abroad, thy wicked workes to prayse?



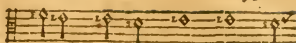
Doest thou not know there is a God



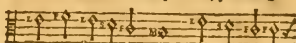
whose mercyes last alwayes? 2. Why



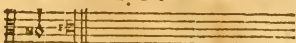
doest thy mynde yet still deuise, such



wicked wiles to warpe? Thy tounge



vntrue in forging lyes is like a ra:



four sharp.

- 3 On mischief why sett thou thy minde,
and wilt not walke byright:
Thou hast more lust false tales to finde,
then bring the truth light.
4 Thou doost delight in fraud and guyle,
in mischief bloud and wrong:
Thy lips haue learn'd the flattering stile,
O false deceitfull tongue.
5 Therfore shall God for euer confound,
and pluck thee from the place:
Thy sad roote out from all the ground,
and so shall thee deface.
6 The iust when they behold thy fall,
with feare will prayse the Lord:
And in reproch of thee withall,
cry out with one accord.

- 7 Behold the man which would not take,
the Lord for his defence:
But of his goodes his God did make,
and trust his corrupt sence.
8 But I an Olive freely and greene,
will spring and spruce abroad:
For why my trust all tymes hath bene,
vpon the liuing God.

- 9 For this therfore will I geue prayse,
to thee with hart and voyce:
I will set forth thy name alwayes,
wherem thy sayntes reioyce.

Dixit in spiens. Psal. Liij. I. H.

David describeth the crooked nature, the crueltye
and punishment of the wicked, when they look not
for it, and desireth the deliuerance of the Godde
that they may reioyce.

Sing this as the 46. Psalme.

The foolish man in that which he,
within his hart hath sayd:
That there is any God at all,
hath viterly denyd.

2 They are corrupt, and they also,
a hainous worke hath wrought?
Among them all there is not one,
of god that worketh ought.

3 The Lord lookt down on tomes of men
from heauen all abroad:
To see if any were that would,
be wise and seek for God.

4 They are all gone out of the way,
they are corrupted all:
There is not one doth any god,
there

there is not one at all.

- 5 Do all the wicked workers know,
that they doe feed vpon
My people as they feed on bread,
the Lord they call not on.
- 6 Then there they were affrayd and stood,
with trembling all dismayd:
Whereas there was no cause at all,
why they should be affrayd.
- 7 For God his bones that they besiege,
hath scattered all abroad:
Thou hast confounded them, for they
relected are of God.
- 8 O Lord geue thou thy people health,
and thou O Lord fulfill:
Thy promise made to Iſraell,
from out of Syon hill.
- 9 When God his people shall reſtore,
that erst was captiue lad:
Then Iacob shall therein reioyce,
and Iſraell shall be glad.

Deus in nomine. Psal. Liiii. I. H.

David in great daunger through Ziphims, calleth
vpon God to deſtroy his enemies, promiſing ſaues
ſie for his deliuerance.

Sing this as the 46 psalme.

- God saue me for thy holy name,
and for thy goodnes sake:
vnto the strength Lord of the same,
I do my cause betake.
- 1 Regard O Lord and geue an eare,
to me when I do pray:
Bow downe thy selfe to me and heare,
the wordes that I do say.
- 3 For ſtraungers by agaynst me riſe,
and tyrantes bere me still:
Which haue not God before their eyes,
they seek my soule to spill.
- 4 But loe my God doth geue me ayd
the Lord is ſtrayght at hand:
With them by whom my soule is stayd,
the Lord doth euer stand.
- 5 With plagues repay agayne all those,
for me that lye in wayt:
And with thy truth deſtroy my foes,
with their owne ſnare and bayt.
- 6 An offering of free hart and will,
then I to thee shall make:
And prayſe thy name, for therein still
great comfort I do take.
- 7 O Lord at length do set me free,
from them that craft conspire:
And now mine eye with ioy doth see,
on them my hartes desire.

Exaudi Deus Psal. Lv. I. H.

David in great distress, complaineth of Saules enu
elic and falshood of hys familiar acquaintance,
effectually mouing the Lord to pittie hym. When
affured of deliuerance, he stretcheth forth the grace
of God, as if he had already obtained hys request.

Sing this as the 46. Psalme.

- O God geue eare and doe apply,
to heare me when I pray,
And when to thee I call and cry,
hide not thy selfe away.
- 2 Take heed to me graunt my request,
and aunſwere me agayne:
With playntes I pray full ſoze oppreſt,
great griefe doth me conſtrayne.
- 3 Because my foes with threatenſ & cries,
oppreſſe me through deſpight:
And ſo the wicked ſort the wiſe,
to bere me haue delight.
- 4 For they in counſell do conſpire,
to charge me with ſome ill:
So in their haſty wrath and ire,
they doe perſeue me ſtill.
- 5 My hart doth ſaynt for want of breath,
it panteth in my breaſt:
The terrores and the dread of death,
do worke me much breack.
- 6 Such dreadfull feare on me doth fall,
that I therewith do quake:
Such horroꝝ whelmerth me with all,
that I no ſiſt can make.
- 7 But I do ſay, who will geue me,
the ſwift and pleaſant wings
Of ſome ſayre Dove, that I may flie,
and reſt me from theſe things?
- 8 Loe then I would go far away,
to flie I will not ceaſe:
And I would hide my ſelfe and ſtay,
in ſome great wildernes.
- 9 I would be gone in all the haſt,
and not abide behind:
That I were quite and ouerpaſt,
the blaſtes of boyſtrous winde.
- 10 Deuill them Lord and from them pull
their diuelliſh double tongue,
For I haue ſpide their citie full,
of rapine, ſtrife, and wrong.
- 11 Which things both night & day through
do cloſe her as a wall:
In miſt of her is miſchiefe ſtout,
and ſorrow eke withall.
- 12 Her pray partes are wicked playne,
her deedes are much to bliſe:
And in her ſtreetes there doth remaine,
all crafty fraude and guile.

The ſecond part.

- 13 If that my foes did ſeek my bane,
I might it well abide:
From open enemies check and blame,
ſome where I could me hide.
- 14 But thou it was my fellow deare,
which frendſhip didſt pretend:
And didſt my ſecret counſell heare,
as my familiar friend.
- 15 With whom I had delight to talke,
in ſecret and abroad:
And we together oft did walke,
with in the houſe of God.

16 Let death in hast bpon them fall,
and send them quick to hell:
For mischief raygneth in their hall,
and parloure whete they dwell.

17 But I bnto my God do cry,
to him for helpe I flye:
The Lord dothe heate me by and by,
and he doth succour me.

18 At moynng noone and euening tyde,
vnto the Lord I pray:
When I so instantly haue cryde,
he doth not say me nay.

19 To peace he shall restore me yet,
though warre be now at hand:
Although the number be full great,
that would agaynst me stand.

20 The Lord that first and last doth raigñ,
both now and euermore:
Will heare, when I to him complayne,
and punish them full sore.

21 For sure there is no hope that they,
to turne wyl once accord:
For why? they will not God obay,
nor do not feare the Lord.

22 Wps their frends they layd their hãds
which were in couenant knit:
Of friendship to neglect the bandes,
they passe or care no whit.

23 While they haue war within their hart
as butter are their wordes:
Although their wordes were smoth as olie
they cut as sharpe as swordes.

24 Cast thou thy care vpon the Lord,
and he shall nourish thee:
For in no wise will he accord,
the iust in thall to see.

25 But God shall cast them deep in pit,
that thirst for bloud alwayes:
He will no gentle man permit,
to liue out halfe his dayes.

26 Though such be quite destroyd & gone
in thee (O Lord) I trust:
I shall depend thy grace vpon,
with all my hart and lust.

Miserere mei, Psal. Lvi. I.H.

David being brought to Achis the king of Gath, 2 Samu. 21. 12. complaineth of his enemies, dema-
neth succour, trusteth in God and promiseth to pers-
forme hys vowe which was to praise God in hys
Church.

Sing this as the Lamentation.

HAue mercy Lord on me I pray,
for man would me deuour:
He fighteth with me day by day,
and troubleth me ech houre.

2 Myne enemies dayly enterpryse,
to swallow me out right:
To fight agaynst me many rise,
O thou most hie of might.

3 When they would make me most
with boasts & brags of pride; afraid
I trust in thee alone for ayd,

by thee will I abyde.

4 Gods promise I do mind and prayse,
O Lord I stick to thee:
I do not care at all assayses,
what flesh can do to me.

5 What things I either did or spake,
they wrest them at their wil:
And all the counsell that they take,
is how to worke me ill.

6 They all consent the miselues to hyde,
close watch for me to lay:
They spy my pathes and snares haue tide,
to take my lyfe away.

7 Shall they thus scape on mischief set,
thou God on them wilt frowne:
For in his wrath he doth not let,
to throw whole kingdomes downe.

8 Thou seest how oft they make me flye,
and on my teares doost look:
Referue them in a glas by thee,
and wryte them in thy booke.

9 When I do call vpon thy name,
my foes away do start:
I well perceauce it by the same,
that God doth take my part.

10 I glory in the word of God,
to prayse it I accord:
With joy will I declare abroad,
the promise of the Lord.

11 I trust in God and yet I say,
as I before began:
The Lord he is my helpe and stay,
I doe not care for man.

12 I will performe with hart so free,
to God my bowes alwayes:
And I (O Lord) all tymes to thee,
will offer thankses and prayse.

13 My soule swõ death thou doost defend
and keep my feet bright:
That I before thee may ascend,
with such as liue in light.

Miserere, Psal. Lvii. I.H.

David in the desert of Ziph betrayed by the inhabi-
tantes, and in the same Caue with Saul, calleth
vnto God, with full confidence that hee will per-
forme hys promise, and shew his glory in heauen &
earth against the cruell enemies. Wherefore he reas-
ureth land and prayse.

Sing this as the 44 Psalme.

TAKE pity for thy promise sake,
haue mercy Lord on me:
For why my soule doth her betake,
vnto the helpe of thee.

2 Within the shadow of thy wings,
I set my selfe full fast:
Till mischief, malice, and like things,
be gon and ouerpast.

3 I call vpon the God most hie,
to whom I stick and stand:
I meane the God that will stand by,
the cause I haue in hand.

- 4 From heauen he hath sent his ayd,
to save me from their spight:
That to deuide me haue allyd,
his mercie truth and might.
- 5 I led my life with Lyons fell,
all set on wrath and ire:
And with such wicked men I dwell,
that fret like flames of fire.
- 6 Their teeth are speares and arrowes
as sharpe as I haue seen: long
They wound & cut with their quick tongue
like swordes and weapons hence.
- 7 Set vp and shew thy selfe O God,
aboue the heauens bright:
Exault thy prayse in earth abroad,
thy maiesty and might.
- 8 They lay theyr net and do prepare,
a praye caue and pit:
Wherin they thinke my soule to snare,
but they are fallen in it.
- 9 My hart is set to laud the Lord,
In him to toy alwayes:
My hart I say doth well accord,
to sing his laud and prayse.
- 10 Awake my toy awake I say,
my Lute, my Harpe, and string
For I my selfe before the day,
will rise, reioyce, and sing.
- 11 Among the people I will tell,
the goodnes of my God:
And shew his prayse that doth excell,
in heathen landes abroad.
- 12 His mercie doth extend as farre,
as heauens all are hye:
His truth as high as any starre,
that standeth in the skye.

- 13 Set forth and shew thy selfe abroad,
aboue the heauens bright:
Exol thy prayse on earth abroad,
thy maiestie and might.

Si verè vtique, Psal. Lviii. I. H.

The describeth hys malicious enemies Sauls flatters, who secretly and openly sought his destruction, from whom he appealeth to Gods iudgment shewing that the iust shall reioyce, at the punishment of the wicked to Gods glory

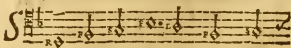
Sing this as the 44. Psalme.

- Ye rulers which are put in trust,
to iudge of wrong and right:
Be all your iudgements true and iust,
not knowing need or might.
- 2 Stay in your hatreds ye make and muse
in mischiefe to consent:
And where you should true iustice vse,
your handes to bribes are bent.
- 3 This wicked sort from their byrth day,
haue erced on this wise:
And from their mothers wombe alway,
haue bled craft and lyes.
- 4 In them the poyson and the breath,
of Serpentes doth appeare:

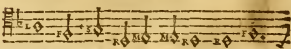
- Ye a like the Adder that is deafe,
and fast doth stop his eare.
- 5 Because he will not heare the voyce,
of one that charmeth well:
No though he were the chiefe of choyse,
and did therein excell.
- 6 O God breake thou their teeth at once,
with in their mouth throughout:
The tusas that in their great chaw bones
like Lyons whelpes hang out.
- 7 Let them consume a way in wast,
as water runs forth right:
The hastes that they doe shoot in hast,
let them be broke in flight.
- 8 As Snayles do wast with in the shell,
and into slime do run:
As one before his tyme that fell,
and neuer saw the sun.
- 9 Before the thornes that now are yong,
to bushes big shall they grow:
The stormes of anger waxing strong,
shall take them ere they know.
- 10 The iust shall toy it doth them good,
that God doth benegance take:
And they shall wash their feet in blond,
of them that him forsake.
- 11 Then shall the world shew forth and tel
that good men haue reward:
And that a God on earth doth dwell,
that iustice doth regard.

Eripe me. psal. Lix. I. H.

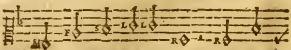
David in great danger of Saul, who sent to slay him in hys bed declared hys innocency and thir surp, praying God to destroy al malicious sinners, who liue for a tyme to exercise hys people, but in the end consume in hys wrath, to Gods glory. for this he singeth prayse to god assured of his mercie



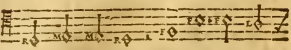
Ende ayde and saue me from my



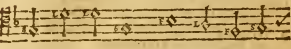
foes, O Lord I pray to thee: Defend



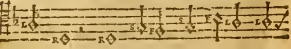
and keep me from all those, that rise



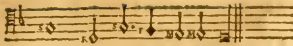
and stande with me. 2. O Lord preserue



me from those men, whose doynges are



not good: And set me sure & safe from them



them, that themselves after blood.

- 3 For loe they wayt my soule to take,
they rage agaynst me still:
Yea for no fault that I did make,
I neuer did them ill.
- 4 They run and doe themselves pprepare,
when I no whit offend:
Arise and saue me from the snare,
and see what they intend.
- 5 O Lord of hostes of Iseell,
arise and strike all landes:
And pity none that doe rebel,
and in their mischiefe standes.
- 6 At night they stirre and seeke about,
as houndes they howle and grinne:
And all the cite cleane throughout,
from place to place they renne.
- 7 They speake of me with mouth alway,
but in their lips were swordes:
They greed my death and then would say,
what none doth heare our wordes.
- 8 But Lord thou hast their wayes espyde,
and laubt thereat apace:
The beathen folke thou shalt deride,
and mock them to their face.
- 9 The strength that doth my foes with
O Lord doth come of thee: stand
My God, he is my helpe at hand,
a foxt of fence to me.
- 10 The Lord to me doth shew his grace,
in great abundant still:
That I may see my foes in case,
such as my hart doth will,

The second part,

- 11 Destroy them not at once O God,
least it from mind doe fall:
But with thy strength bryue them abroad,
and so consume them all.
- 12 For their ill wordes and truthles tong
confound them in their pride:
Their wicked orthes with lyes and wrong,
let all the world deride.
- 13 Consume them in thy wrath (O Lord)
that nought of them remaine:
That men may know throughout þ world
that Jacobs God doth raygne.
- 14 At evening they returne apace,
as dogs they grin and cry:
Throughout the strettes in euery place,
they runne about and spy.
- 15 They seek about for meat I say,
but let them not be fed:
Nor finde a house wherem they may,
be bold to put their head.
- 16 But I will shew thy strength abroad,
thy godnes I will prayse:
For thou art my defence and God,
at need in all assays.

17 Thou art my strength thou hast me
O Lord I sing to thee: (sayd,
Thou art my foxt, my fence, and ayd,
a louing God to me.

Deus repulisti. psal. Lx. I.H.

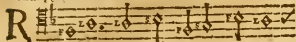
David now hong ouer Iudah, after many victo-
ries sheweth by euident signes, that God elected
hym king, assuring the people that god will pprofe
them, if they approue the same. After he prayeth
vnto God to finish that that he had begon.

Sing this as the 3 psalme.

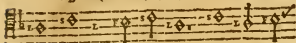
- O Lord thou didst vs cleane forsake,
and scatteredst vs abroad:
Such great displeasure thou didst take,
returne to vs O Lord.
- 2 Thy might doth moue the land so sore,
that it in sunder brake:
The hurt therof O Lord restore,
for it doth bow and quake.
- 3 With heauy chaunce thou plaguest thus
the people that are thine:
And thou hast guen vnto vs,
a drinke of deadly wine.
- 4 But yet to such as feare thy name,
a token shall ensue:
That they may triumph in the same,
because thy word is true.
- 5 So that thy might may kee and saue,
thy folke that fauour thee:
That they thy help at hand may haue,
O Lord graunt this to me.
- 6 The Lord did speake from his owne
this was his topfull tale: place
I will deuide Sichem by pace,
and met out Succoths vale.
- 7 Biliad is geuen to my hand,
Manasse mine beside:
Ephraim the strength of all my land,
my law doth Iuda gyde.
- 8 In Moab I will wash my feet,
ouer Edome throw my shoe:
And thou Idolatre oughtest to seeke,
for saue me vnto.
- 9 But who shall bryng me at this tude,
vnto the City strong:
O who to Edome will me gyde,
so that I go not wrong.
- 10 Wite thou my God which didst forsake,
thy folke their landes and coastes:
Our warres in hand thou wouldest not
nor walke among our hostes. (take,
- 11 Heu ayd, O Lord, and vs relieu,
from them that vs disdayne:
The helpe that hostes of men can geue,
it is but all in bayne.
- 12 But though our God we shall haue,
to take great things in hand: might
He will tread downe and put to flight,
all those that vs withstand.

Exaudi Deus. Psal. Lxi I.H.
D.iii. hohes

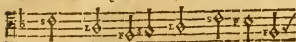
Whether he were in banage of the Amonites, or
puffed of Absalon, here he crieth to be deliuered,
and comforted in his kingdome, promising perpetu-
al prayles.



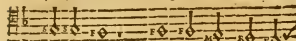
regard (O Lord) for I complayne,



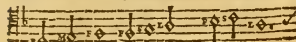
and make my sute to thee: Let not my



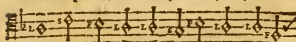
wordes returne in bayne, but geue an



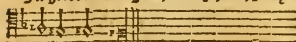
care to me. 2. from the coastes and



bermost partes of all the earth abroad:



In grief and anguish of my hart, I cry



to thee (O God.)

3 Upon the rock of thy great power,
my woefull mind repose:
Thou art my hope my fort and tower,
my fence agaynst my foes.

4 Within thy tent I lust to dwell
for euer to endure:
Vnder thy wings I know right well,
I shall be safe and sure.

5 The Lord doth my desire regard,
and doth fulfill the same:
With godly giftes will he reward,
all them that feare his name.

6 The king shall be in health mayntayne
and so prolong his dayes:
That he from age to age shall raygne,
for euermore alwayes.

7 That he may haue a dwelling place,
before the Lord for ay:
O let thy mercy, truth, and grace
defend him from decay.

8 Then shall I sing for euer still,
with prayse vnto thy name:
That all my bowes I may fulfill,
and daily pay the same.

Nonne Deo. Psal. Lxii. I. H.

David declareth by example, and name of god that
he and all people must trust in God alone, saying
that all without God goeth to nought, who onely
is of power to save, and that he rewardeth man ac-
cording to hys workes.

Sing this as the 61. psalme.

My soule to God shall geue good heed,
and him alone intend:

for why? my health and hope to speed,
doth whole in him depend:

2 For he alone is my defence.
my rock my health and ayd:

He is my say that no pretence,
shall make me much dismay.

3 O wicked folke how long will ye,
ble craftes? sure ye must fall:

for as a rotten hedge ye be,
and like a tottering wall.

4 Whom God doth lone ye seek alwayes,
to put him to the worse:

ye lone to lye with mouth ye prayse,
and yet your hart doth curse.

5 Yet still my soule doth whole depend,
on God my chiefe desire:

From all false feates me to defend,
none but him I require.

He is my rock my strength my tower,
my health is of his grace:

6 He doth support me that no power,
can moue me out of place.

7 God is my glory and my health,
my soules desire and lust:

My fort, my strength, my say, my wealthy
God is mine onely trust.

8 Oh haue your hope in him alway.
ye folke with one accord:

Poure out your hartes to him and say,
our trust is in the Lord.

9 The sonnes of men deceitfull are,
on ballance but a sleight:

With things most bayne do them compare;
for they can keep no weight.

10 Trust not in wrong, robbery, or stealthy
let bayne delights be gone:

Though godes well goe slow in with
set not your hartes thereon. wealthy

11 The Lord long sith one thing did tell,
which here to mind I call:

He spake it oft I heard it well,
that God alone doth all.

12 And that thou Lord art god and kind,
thy mercy doth exceed:

So that all sores with thee shall finde,
according to their deed.

Deus Deus meus. Psal. Lxiii. T. S.

David after hys daunger of Ziph, geneth thankes
to God for hys wonderfull deliuerance, in whose
mercyes he trusteth euen in the midst of miserie;
prophesying the destruction of Gods enemies, and
contrariwise happines to all them that trust in
the Lord. i. Samuel. ij.

Sing this as the 44. psalme.

O God my God I watch betyme,
to come to thee in haie:

for why my soule and body both,
doe thirst of thee to taste.

And in this barrayne wildeernes,
where waters there are none:

My fleshy is parcht for thought of thee,
for thee I wish alone.

1 That I might see yet once agayne,
thy glory, strength, and might:
As I was wont it to behold,
with in thy temple bright.
2 For why thy mercyes far surmount
this life and wretched dayes:
My lips therfore shall geue to thee,
due honor, laud and prayse.
4 And whylest I liue I will not fayle,
to worship thee alway:
And in thy name I shall lift vp,
my handes when I do pray.
5 My soule is fild as with marow,
which is both fat and sweet:
My mouth therfore shall sing such songes
as are for the most meet.

7 When as in bed I thinke on thee,
and eke all the night tyde:
For vnder couert of thy wings,
thou art my ioyfull gyde.
8 My soule doth surely stick to thee,
thy right hand is my power:
9 And those that seek my soule to stroy,
them death shall soone deuour,
10 The sword shall them deuour echone,
their carcases shall feed:
The hungry forces which do run,
their pray to seek at need.
11 The king and all men shall reioyce,
that do professe Gods word:
For lyers mouthes shall then be stoppt,
which haue the truth disturbd.

Exaudiat deus, Psal. Lxiiii. I. H.

David prayeth agaynst the false reporters and flandersers, he declarerth their punishment and destruction, to the comfort of the iust and the glory of God.

Sing this as the 18. psalme.

O Lord vnto my voyce geue care,
with playntes when I do pray:
And rid my life and soule from dread,
of foes that threath to slay.
2 Defend me from that sort of men,
which in deceftes do lurke:
And from the frowning face of them,
that all ill feates do worke.
3 Who whet their tonges as we haue seen
men whet and sharpe their swordes:
They shoot abroad their arrowes keene,
I meane most bitter words.
4 With pryuy sleight shot they their shaft
the bright man to hit:
The iust beware to strike by craft,
they care of feare no whit.
5 A wicked word haue they decreed
in counsell thus they cry:
To vse deceit let vs nor dread,
what? who can it not espy?
6 What wayes to hurt they talk & muse
all times within their hart:
They all consult what feates to vse,
ech doth inuent his hart.

7 But yet all this shall not auail,
when they thinke least vpon:
God with his dart shall sure assayle,
and wound them euery one. (withall
8 Their craftes and their ill congues
shall worke themselves such blame:
That they which then behold their fall,
shall wonder at the same.
9 Then all that see and know right well,
that God the thing hath wrought,
And prayse his worthy workes and tell,
what he to passe hath brought.
10 Yet shall the iust in God reioyce,
still trusting in his might:
So shall they ioy with minde and voyce,
whose hart is pure and right.

Te decet hymnus, Psal. Lxv. I. H.

¶ A thankesgeuing vnto God by the saythfull, who are signified by Zion, and Ierusalem, for the chosynge, preservation, and gouernance of them, and for the plentifull blessings pored forth vpon all the earth.

Sing this as the 30. psalme.

Thy prayse alone O Lord doth raygne,
in Syon thine owne hill:
Their bowes to thee they doe maintayne,
and thee behestes full.
2 For that thou doest their prayer heare,
and doest thereto agre:
Thy people all both farre and neare,
thy trust shall come to thee.
3 Our wicked lyfe so farre exceeds,
that we should fall therein:
But Lord forgeue our great misdoedes,
and purge vs from our sinne.
4 The man is blest whom thou doest chuse
with in thy courtes to dwell:
Thy house and temple he shall vse,
with pleasures that excell.
5 Of thy great iustice heare vs God,
our health of the doth rise:
The hope of all the earth abroad,
and the sea coastes lyke wise.
6 With strength thou art best set about,
and compass with thy power:
Thou makest the mountaynes strong and
to stand in euery shower. (Aout,
7 The swelling seas thou doest aswage,
and make their streames full still:
Thou doest restrayne the peoples rage,
and rule them at thy will.
8 The folke that dwell full far on earth,
shall bread the signes to see:
Which moine and euening with great
do passe with prayse to thee. (myth,
9 When that the earth is chopt and dry,
and thyrsteth more and more:
Then with the droyes thou doest apply,
and much increase her store.
10 The fount of God doth ouerflow,
and so doth caule to spring:

The seede and corne which men doe sow,
for he doth guide the thing.

11 With wet thou doest her furrowes fill,
wherby her clouds doe fall:
Thy drops to her thou doest distill,
and blesse her fruites withall.

12 Thou doest the earth of thy good grace
with fayre and plentifull crop:
Thy cloudes distill their dew apate,
great plenty they doe drop.

13 Wherby the desert shall beginne,
full great increase to bring:
The little hilles shall toy therein,
much fruite in them shall spring.

14 In places playne the flock shall feede,
and couer all the earth:
The ballies with corne shall so excede,
that men shall sing with mirth.

Iubilate Deo. Psal. lxvi. T.S.

Who exhorteth to praise the Lord, in his wonderfull
works. He setteth forth the power of God to affray
rebels, and sheweth Gods mercy to Israel, ad to
prouoke all men to heare, and prayse his name.

Sing this as the 68 psalme.

YE men on earth in God reioyce,
with prayse set forth his name:
Extoll his might with hart and voyce,
genc glory to the same.

2 How wonderfull (O Lord) say ye,
in all thy workes thou art:
Thy foes for feare doe like to thee,
full so; agaynst their hart.

3 All men that dwell the earth through-
out prayse the name of God: (out,
The laud there of the world about,
is shewed and set abroad.

4 All folkie come forth behold and see,
what thinges the Lord hath wrought,
Marke well the wondrous workes that
for man to pas hath brought. (be,

5 The layd the sea lyke heapes on hye,
therein a way they had:
On soote to passe both fayre and drye,
wherof their hartes were glad.

6 His might doth rule the world alway,
his eyes all thing behold:
All such as would him disobey,
by him shall be controuled.

7 Ye people genc vnto our God,
due laud and thankes alwayes:
With joyfull voyce declare abroad,
and sing vnto his prayse.

8 Which doth indue our soule with lyfe,
and it preserve with all:
He stayeth our feete so that no strife,
can make vs slip or fall.

9 The Lord doth prouide our dedes with
if that they will abide: (fire,
As workemen doe when they desire,
to haue their metall's tryde.

10 Although thou suffer vs so long,

in prison to be cast:
And there with chaines and fetters strong
to ly in bondage fast.

The second part.

11 Although I say thou suffer men,
on vs to ryde and raygne:
Though we through fire and water runne,
of very grefe and payne.

12 Yet sure thou doest of thy god grace,
dispose it to the best:
And bring vs out into a place,
to lyue in wealthy and rest.

13 Vnto thy house resort will I,
to offer and to pray:
And there I will my selfe apply,
my bowes to thee to pay.

14 The bowes that with my mouth I
in all my grefe and smart: (speake,
The bowes (I say) which I did make,
in boloz of my hart.

15 Burnt offringes I will genc to thee,
of Oxen fat and Rammes:
No other sacrifice shall be,
of Bullockes, Goates, and Lambes.

16 Come forth and hearken heare full soone
all ye that feare the Lord:
What he for my poore soule hath done,
to you I will record.

17 Full oft I call vpon his grace,
this mouth to him doth cry:
And thou my tongue make specede apate,
to prayse him by and by.

18 But if I feele my hart with in,
in wicked workes reioyce:
Or if I haue delight to sinne,
God will not heare my voyce.

19 But surely God my voyce hath heard,
and what I doe requite:
My prayer he doth well regard,
and graunteth my desire.

20 All prayse to him that hath not put,
nor cast me out of minde:
Nor yet his mercy from me shut,
which I doe euer finde.

Deus misereatur. Psal. Lxvii. T.S.

As sweete prayse for all the saythfull to obtaine the
fauor of God and to be lightned with his counte-
nance, to the end that his way & iudgements may
be known throughout the earth. Accepting that
god is the gouernour of all nations.

Sing this as the 25. psalme.

HAue mercy on vs (Lord.)
and graunt to vs thy grace:
To shew to vs doe thou accord,
the brightness of thy face.

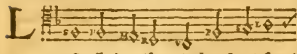
2 That all the earth may know,
the way to godly wealth:
And all the nations on a row,
may see thy sauing health.

3 Let all the world (O God.)
genc prayse vnto thy name:
O let the people all abroad,
extoll and laud the same.

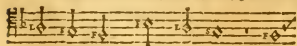
- 4 Throughout the world so wide,
let all reioyce with myght:
For thou with ruth and right dost guide,
the nationz of the earthy.
- 5 Let all the world (O God)
geue prayse vnto thy name:
O let the people all abroad,
extoll and laud the same.
- 6 Then shall the earth increase,
great store of fruite shall fall:
And then our God the God of peace,
shall blesse vs eke withall.
- 7 God shall vs blesse I say,
and then both farre and neare:
The folke throughout the earth alway,
of him shall stand in feare.

Exurgat Dus. Psal. lxxviii. T.S.

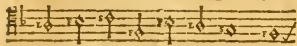
And expresseth the wonderfull mercies of God
towards his people, who by all meanes and most
strange wayes declareth himselfe to them. Gods
Church therefore by reason of his promises, grace
and mercies doth extoll all worldly things, wher
fore all men are moued to prayse God for euer.

L 

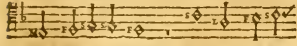
Et God arise, and then hys foes



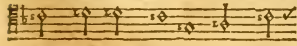
will turn themselves to flight: His



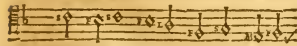
enemies then will run abroade, and



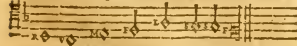
scatter out of sight. 2. And as the fire



doth melt the waxe, and winde blow



smoke away: So in the presence of



the Lord, the wicked shall decay.

- 3 But righteous men before the Lord,
shall hartely reioyce:
They shall be glad and merry all,
and chearefull in their voyce.

- 4 Sing prayse, sing prayse vnto the Lord,
who rydeth on the saye:
Extoll this name of Jah our God,
and him doe magnifie.

- 5 That same is he that is aboue,
within his holy place:
That father is of fatherles,
and iudge of widowes case.

- 6 Wholes he gettes and issue both,
vnto the comfortles:
He bringeth bondmen out of thral,
and rebels to distress.
- 7 When thou didst march before thy folke
the Egyptians from among:
And brought them through the wilderness,
which was both wide and long. (down)
- 8 The earth did quake the sayne pound
heard were great claps of thunder:
The mount Sina shoke in such sort,
as it would cleave in sunder.
- 9 Thine heritage with drops of raine,
aboundantly was waite:
And if so be it barren waxt,
by the it was refreshit.
- 10 Thy chosen flocke doth there remaine,
thou hast prepar'd that place:
And for the poore thou dost prouide,
of thine especiall grace.

The second part.

- 11 God will geue women causes iust,
to magnifie hys name:
When as his people triumphes make,
and purchase byre and fame.
- 12 For puissant kinges for all their
shall fly and take the foyle: (power,
And women which remaine at home,
shall helpe to part the spoyle.

- 13 And though you were as black as pots
your hew should pas the doue:
Whose winges and fethers same to haue,
siluer and golde aboue.
- 14 When in this land God shall triumph,
ouer kinges both hye and low
Then shall it be lyke Salomon hill,
as whye as any snow.

- 15 Though Basan be a fruitfull hill,
and in hight others passe:
Yet Sion Gods most holy hill,
doth farre excell in grate:
- 16 Why brag ye thus ye hills most hye,
and leape for pryde together:
This hill of Sion God doth loue,
and there will dwell for euer?

- 17 Gods army is two millions,
of warriours god and strong:
The Lord also in Sina,
is present then among.
- 18 Thou didst O Lord ascend on hye,
and captiues led them all:
Which in tymes past thy chosen flocke,
in prison kept and thral.

- Thou madest them tribute for to pay,
and such as did repine:
Thou didst subdue that they might dwell,
in thy temple be utine.
- 19 Now praysed be the Lord so; that,
he poureth on vs such grace:
From day to day he is the God,
of our health and solace.

The third part.

- 20 He is the God from whome alone,
saluation cometh playne:
He is the God by whome we scape,
all daungers death and payne: (head,
- 21 Thus God will wound his enemies
and breake the heary scalpe:
Of those that in their wickednes,
continually do walke.
- 22 From Basan will I bring sayd he,
my people and my shepe:
And all mine owne as I haue done,
from daunger of the depe.
- 23 And make them dip their face in blond
of those that hate my name:
And dogs shal haue their tongues embzud
with licking of the same.
- 24 All men may see how thou O God,
thine enemies dost deface:
And how thou goest as God and king,
into thy holy place.
- 25 The fingers goe befoze with ioy,
the instralls follow after:
And in the midst the damfels play,
with Tymbell and with Taber.
- 26 Now in thy congregations,
(O Israell) praye the Lord:
And Jacobs whole posteritye,
geue thanks with one accord.
- 27 Their chiefe was little Benjamin,
but Jada made their host.
With Zabulon and Szeptalm,
which dwelt about their coast.
- 28 As God hath geuen power to the,
so Lord make firme and sure:
The thing that thou hast wrought in vs,
for euer to endure.
- 29 And in thy temple giftes will we,
geue vnto the O Lord:
For thine vnto Jerusalem,
sure promise made by woerde.

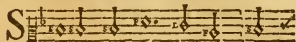
The fourth part.

- 30 Yea and straunge hinges to vs subd: he
shall doe lyke in those dayes:
I meane to the they shall present,
their giftes of laud and praye.
He shall destroy the spearmens ranchs,
these calnes and bulles of might:
And cause them tribute pay, and daunt
all such as lone to fight.
- 31 Then shall the Lordes of Egypt come,
and present as with them bring
The Hozes most blacke shall stretch their
vnto the Lord their king. (handes,
- 32 Therefore the kingdomes of the earth,
geue praye vnto the Lord:
Sing psalmes to God with one consent,
thereto let all accord.
- 33 Who though he ryde and euer hath,
aboue the heauens bryght:
Yet by his fearefull thunderclaps,
men may well know his might.

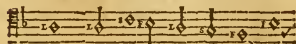
- 34 Therefore the strength of Israell,
ascribe to God on hye:
Whose might and power doth farre extend
aboue the cloudy skye.
- 35 O God thy holynesse and power,
is dyead for euer moze:
The God of Israell geues vs strength,
prayed be God therofe.

Saluum me fac. Psal. Lxix. I.H.

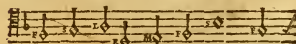
Christ and his elect is figured in Daniels zeale & anguish: the malicious crueltye of whose enemies and their punishment Iudas and such traytours noteth who are accused. The gathereth he cause rage in afflictions and offereth prayes to god who are more acceptable then all sacrifices, finally he doth pronounce all creatures to prayes, prophesying of the kingdome of Christ, and building of Iuda where all the earthfull and their seede shall dwell for euer.



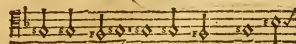
Aue me O God, and that with



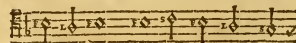
Speede, the waters flow full fast: So



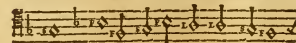
nie my soule do they proceede, that I



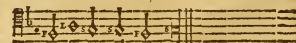
am soze agast. 2. I stick full deepe in



stith and clay, whereas I feele no



ground: I fall into such fluds I say,



that I am lyke be drownd.

- 2 With crying off I faint and quayle,
my thoate is hoarse and drye:
With looking vp my sight doth fayle,
for helpe to God on hye.
- 4 My foes that gentleste doe oppres
my soule with hate are led:
In number sure they are no lesse,
then hears are on my head.
- 5 Though for no cause they vex me soze,
thy prosper and are glad:
The doe compell me to respoze,
the thinges I neuer had.
- 6 What I haue done for want of wll,
thou Lord all tymes canst tell,
And all the same that I committ,
to the is knowne full well.

7 God of hostes defend and stay
all those that trust in thee:
Let no man doubt of thy sake away,
for ought that chaunceth me.
8 It is for thy sake and for thy sake,
that I do beare this blame:
In sight of thee they would me make,
to hide my face for shame.
9 My mothers sonnes my brethren all,
for sake me on a row:
And as a stranger they me call,
my face they will not know.
10 Wnto thy house such zeale I beare,
that it doth pynne me much:
Their cheeks and tauntes at thee to beare,
my very hart doth grutch.

The second part.

11 Though I do fast my flesh to chaff,
yea if I weep and mone:
Yet in my teeth this gear is cast,
they passe not thereupon:
12 If I for griefe and payne of hart,
in sackcloth be to walke:
Then they anone will it peruert,
therof they iest and talke.
13 Both hye and low and all the throng,
that sit with in the gate:
They haue me euer in their tongue,
of me they talke and prate.
14 They drunkards which in wine delight
it is their chiefe pastime:
To seeke which wayes to worke me spite
of me they sing and rime.
15 But thee the while (O Lord) I pray,
that when it pleaseth thee:
For thy great truth thou wilt alway
in hast send helpe to me.
16 Pluck thou my feet out of the mire,
from drowning do me keep:
From such as owe me wrath and ire,
and from the waters deep.
17 Least with the wanes I should be
and deeth my soule deuoure: bound,
And that the pit should me confound
and shut me in her power.
18 O Lord of hostes to me geue care,
as thou art good and kind:
And as thy mercy is most deare,
Lord haue me in thy mind.
19 And doe not from thy seruant hide
nor turne thy face away:
I am opprest on euery side,
in hast geue care I say.
20 O Lord vnto my soul draw nye,
the same with ayd repose:
Because of their great tyranny,
acquite me from my foes.

The third part.

21 That I abide rebuke and shame,
thou knowest and thou canst tell:

For those that seeke and worke the same,
thou seest them all full well.
22 When they with bygges doe bryake my
I seeke for helpe anore:
But finde no frendes to ease my smart,
to comfort me not one.
23 But in my meate they gaue me gall,
to cruell for to thinke:
And gaue me in my thirst withall,
strong vineger to drinke.
24 Lord turne their table to a snare,
to take themselues therein:
And when they thinke full well to fare,
then trap them in the gin.
25 And let their eyes be darke and blinde,
that they may nothing see:
Bow downe their back and do them bind
in thalldome for to be.
26 Doure out thy wrath as hote as fire,
that it on them may fall:
Let thy displeasure in thine ire,
take holde vpon them all.
27 As default dyt their house disgrace,
their offinges eke expell:
That none therof possesse their place,
nor in their tentes doe dwell.
28 If thou doe strike the man to raine,
on him they lye full soze:
And if that thou doe wound the same,
they seeke to hurt him more.
29 Then let them heape by mischife fill,
such they are all peruert:
That of thy fauour and good will,
they neuer haue no part.
30 And dash them cleane out of the booke,
of lyfe, of hope, of trust:
That for their names they neuer looke,
in number of theust.

The fourth part.

31 Though I (O Lord) with woe & griefe,
haue bene full soze opprest:
Thy helpe shall geue me such reliefe,
that all shall be redrest.
32 That I may geue thy name the prayse,
and shew it with a song:
I will extoll the same alwayes,
with hartly thanks among.
33 Which is more pleasaunt vnto thee,
such minde thy grace hath bozne:
Then either Oxe, or Calf can be,
that hath both hofe and horn e.
34 When simple men doe thus behold,
it shall reioyce them sure:
All ye that seeke the Lord behold,
pour lyfe for aye shall dur e.
35 For why the Lord of hostes doth beare
the poore when they complayne:
His prisoners are to him full deare,
he doth them not disdain e.
36 Wherefore the stye and earth below,
the sea with floud and streame:

His prayse they shall declare, and shew
with all that lyue in them.

- 27 For sure our God will Sion saue,
and Iudacs Cittyes builde:
Such folke possession there shall haue,
her streetes shall all be filld.
- 28 Her seruants seide that kepe the same
all ages out of minde:
- 29 And there all they that loue his name,
a dwelling place shall finde.

Deus in adiuto. Psal. Lxx. I. H.

The prayeth to be right speedly deliuered, bys enes
eyes to be ashamed, and all that seeke the Lord to
be comforted.

- 0 God to me take heede,
of help I thee require:
O Lord of hostes with hast and speed,
help help I thee desire.
- 1 With shame confound them all,
that seeke my soule to spill:
Rebuke them backe with blame to fall,
that thinke and wise me ill.
- 2 Confound them that apply,
and seeke to worke me shame
And at my harme do laugh and cry,
so, so, there goeth the game.
- 3 But let them joyfull be
in thee, with toy and wealth,
Which onely trust and seke to thee,
and to thy sauing health.
- 4 That they may say alwayes,
in mynth and one accord:
All glory, honor, laud, and prayse,
be geuen to thee O Lord.
- 5 But I am weake and poore,
come Lord thy ayde I lacke:
Thou art my stay and helpe therfore,
make spæde and be not slacke.

In te Domine. Psal. Lxxi. I. H.

The prayeth in sayth established by promise & con-
firmed by the worke of God from his youth, to be
deliuered from his wicked and cruel some abas-
ion, with his confederacie, promising to be thanks
all therfore.

Sing this as the 27 psalme.

- My Lord my God in all distresse,
my hope is whole in thee:
Then let no shame my soule oppresse,
nor once take hold on me.
- 2 As thou art iust defend me Lord,
and rid me out of dread:
Beue eare and to my sute accord,
and send me helpe at neede.
- 3 Behou my rache to whome I may,
for ayde all tymes resort:
Thy promise is to helpe alway,
thou art my fence and fort.
- 4 Saue me my God from wicked men,
and from their strength and powert.

From folke vnjust and eke from them,
that cruelly deuour.

- 5 Thou art the stay wherein I trust,
thou Lord of hostes art he:
Yea from my youth I had a lust,
still to depend on thee.
- 6 Thou hast me kept euen from my mynth
and I through the was boine:
Wherfore I will the prayse with mynth,
both euening and moine.
- 7 As to a monster seldeome seene,
much folke about me thron:
But thou art now and still hast bene,
my fence and ayde so ströng.
- 8 Wherfore my mouth no tyme shall lacke
thy glory and thy prayse:
And eke my tongue shall not be slacke,
to honour thee alwayes.
- 9 Refuse me not O Lord I say,
when age my limines doth take:
And when my strength doth wast away,
doe not my soule forsake.
- 10 Among themselves my foes enquire,
to take me through deceit:
And they agaynst me doe conspire,
that for my soule layd wayte.

The second part.

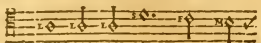
- 11 Lay hand and take him now they sayd,
for God from him is gone:
Dispatch him quite for to his ayde,
I wis there cometh none.
- 12 Do not absent thy selfe away,
O Lord when neede shall be:
But that in tyme of griefe thou may,
with hast geue helpe to me.
- 13 With shame confound and ouerthrow,
all those that seke my lyfe:
Oppres them with rebukes also,
that sayne would worke me strife.
- 14 But I will patiently abyde,
thy helpe at all a wayes:
Still more and more eeh tyme and tyde,
I will set forth thy prayse.
- 15 My mouth thy iustice shall record,
that dayly helpe doth send:
But of thy benefites O Lord,
I know no count nor end.
- 16 Yet will I goe and seke forth one,
with thy god helpe O God:
The sauing health of the alone,
to shew and set abroad.
- 17 For of my youth thou takest the care,
and doest instruct me still:
Therefore thy wonders to declare,
I haue great minde and will.
- 18 And as in youth from wanton rage,
thou didst me kepe and stay:
Forsake me not vnto my mine age,
and till my head be gray.

The third part.

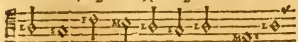
- 19 That I thy strength and might may
to them that now be here: (Ibew,
And that our sode thy power may know,
hereafter many a yeare.
- 20 O Lord thy iustice, doth excede,
thy doings all may see:
Thy workes are wonderfull in dede,
Oh who is lyke to the?
- 21 Thou madest me fele affliction soze,
and yet thou didst me saue:
Yea thou didst helpe and me restore,
and tokest me from the graue.
- 22 And thou mine honour doest encrease,
my dignitie maintayne:
Yea thou doest make all strife to cease,
and comfortt me agayne.
- 23 Therefore thy faythfulness to prayse,
I will both lute and sing:
My harpe shall sound thy laud alwayes,
O Israels holy King.
- 24 My mouth shall toy with pleasure
when I shall sing to the: (boyce,
And eke my soule will much reioyce,
for thou hast made me free.
- 25 My tongue thy brightnes shall sound
and speake it dayly still:
For grieue and shame do them confound,
that sought to worke me ill.

Deus iudicium. Psal. Lxxii. I. H.

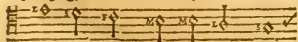
Gods kingdome by Christ is represented by Sale,
mon under whom shall be righteoulnes, peace, and
felicity, vnto whome all kinges, & nations shall doe
homage whose name & powre shal endure for euer.

L 

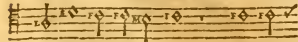
Ord geue thy iudgements to



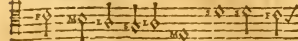
the kyng, there in instruct him well: And



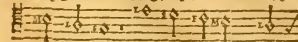
wyth hys sonne that princely thyng



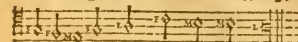
Lord let thy iustice dwell. 2. That he



may gouerne wysly, and rule thy



folke aright: And so descent through



equitie, the poore that haue no might.

And let the mountaynes that are hye,
vnto thy folke geue peace:

- And eke let little hills apply,
in iustice to increase.
- 4 That he might helpe the weake & poze,
with ayde and make them strong:
And eke best rof for euer moze,
all those that doe them wrong.
- 5 And then from age to age shall they,
regard and feare thy might:
So long as Sonne doth shine by day,
or els the Moone by night.
- 6 Lord make the king vnto the iust,
lyke rayne to fieldes new mowne:
And lyke to drops that lay the dust,
and fresh the land binflowne.
- 7 The iust shall flourish in his tyme,
and all shall be at peace:
Vntill the Moone shall leaue to pisme,
wast change and to encrease.
- 8 He shall be Lord of Sea and land,
from shore to shore throughout:
And from the floudes within the land,
through all the earth about.
- 9 The people that in desert dwell,
shall knele to him full thicke:
And all his enemies shall rebel,
the earth and dust shall liche.
- 10 The Lordes of all the Isles there by,
great giftes to him shall bring:
The kinges of Saba and Arabie,
geue many a costly thyng.

The second part.

- 11 All kinges shall seeke with one accord,
in his god grace to stand:
And all the people of the world,
shall serue him at his hand.
- 12 For he the needy soth doth saue,
that vnto him doe call:
And eke the simple folke that haue,
no helpe of man at all.
- 13 He taketh pittye on the poze,
that are with neede oppress:
He doth preserve them euer moze,
and bring their soules to rest.
- 14 He shall rede me ther lyfe from dread,
from fraud, from wrong, from might,
And eke the bloud that they shall blede,
is precious in his sight.
- 15 But he shall lye, and they shall bring,
to him of Sabacs golde:
He shall be honoured as a king,
and dayly be extold.
- 16 The mighty mountaynes of his land,
of coine shall beate such thyng:
That it lyke Cedar trees shall stand,
in Libanus full long.
- 17 Their Cityes eke full well shall spede
the frutes ther of shall passe:
In plenty it shall sette erecte,
and spring as green as gras
- 18 For euer they shall prayse his name,
while that the sunne is light:

And

And thinke them happy though the same
all soke shall bleſſe his might.

- 19 Praise ye the Lord of hostes and sing
to Israells God ech one:
For he doth euery wondrous thing,
yea he himselfe alone.
- 20 And blessed be his holy name,
all tymes eternally:
That all the earth may praise the same,
Amen, Amen, say J.

Quam bonus Deus. Psal. Lxxiii. T.S.

Dauid teacheth that neither the posteritye of the
ungodly, nor the affliction of the good ought to
discourage Gods Children, but rather moue them
to consider Gods prouidence, and to reuerence his
iudgements; For that the wicked dauid alway
lyke smoke and the godly enter into lyke euill
thing, in hope whercof he resigneth hymselfe to
Gods handes.

Sing this as the 44. Psalme.

How euer it be yet God is god,
and kinde to Israell:
And to all such as safely keepe,
their conscience pure and well.

2 Yet lyke a foale I almost slypt,
my feete began to slide:
And o; I wist euen at a pnych,
my step's awy gan glide.

3 For when I saw such foolish men,
I grudged and did disdayne:
That wicked men all thinges should haue,
without turmoyle or payne.

4 They neuer suffer panges nor griefe,
as if death should them smite:
Their bodies are both stout and strong,
and euer in god plight.

5 And frō from all aduersitye,
when other men be shent:
And with the rest they take no part,
of plague or punishment.

6 Therefore presumption doth embrace,
their neckes as doth a chayne:
And are euen wrapt as in a robe,
with rapine and disdayne.

7 They are so fed that euen for fast,
their eyes oft tymes out start:
And as for worldly goddes they haue,
more then ear with their hart.

8 Their lyfe is most licentious,
boasting much of their wrong:
Which they haue done to simple men,
and euer pyde among.

9 The heauens and the lyuing Lord,
they spare not to blasphemē:
And prate they doe on worldly thinges,
no wight they doe este me.

10 The people of God oft tymes turne
to see their prosperous state: (backe,
And almost drinke the selfe same cup,
and folow the same rate.

The second part.

21 How can it be that God say they,

should know and vnderstand:
These worldly thinges since wicked men,
be Lordes of Sea and land.

12 For we may see how wicked men,
in riches still increase:
Rewarded well with worldly goddes,
and lyue in rest and peace.

13 Then why doe I from wickednes,
my fantasie refrayne?
And washe my handes with innocentes,
and cleanse my hart in bayne.

14 And suffer scourges euery day,
as subiect to all blame:
And euery morning from my youth,
sustayne rebuke and shame.

15 And I had almost sayd as they,
mislyking mine estate:
But that I should thy people iudge,
as folke vnfortunate.

16 Then I bethought me how I might,
this matter vnderstand:
But yet the labour was to great,
for me to take in hand.

17 Untill the tyme I went vnto
thy holy place and then
I vnderstode right perfectly,
the end of all these men.

18 And namely how thou settest them,
vpon a slippery place:
And at thy pleasure and thy will,
thou dost them all deface.

19 Then all men muse at that straunge
to see how sodenly: (sight,
They are destroyed, dispatcht, confunde,
and dead so horribly.

20 Much lyke a dreame when on awake,
so shall their wealthy decay:
Their famous names in all mens sight,
shall ebbe and pas away.

The third part.

21 Yet thus my hart was greued then,
my minde was much opprest:
So fond was I and ignorant,
and in this paynt a beast.

22 Yet neuertheless by my right hand,
thou holdest me alwayes fast:
And with thy counsell dost me guide,
to glory at the last.

23 What thing is there that I can wish,
but the in heauen above:
And in the earth there is nothing,
lyke the that I can loue.

24 My flesh and eke my hart doth sayle,
but God doth sayle me neuer:
For of my hart God is the strength,
my portion eke for euer.

25 And loe all such as the forsake,
thou shalt destroy ech one:
And those that trust in any thing,
sauing in the alone.

26 Therefore I will draw nere to God,
and

and euer with him dwell:

In God alone I put my trust
his wonders wil I tel.

Vt quid Deus, Psal. Lxxiiii. I. H.

¶ Complaine of the destruction of the Church and true religion, under the name of Zion and the altar despoiled. But trust in the might & free mercies of God, by his covenant, requireth helpe and succour to the glory of his name, the saluation of his poore afflicted seruants, and the confusion of his proud enemies.

Sing this as the 72 Psalme.

Why art thou Lord so long from vs,
in all this danger deep?

Why doth thine anger kindle thus
at thine own pasture shep?

1 Lord cal the people to thy thought,
which haue ben thine so long:
The which thou hast redeemed and brought
from bondage sore and strong.

2 Haue mind therfore and think vpon
remember it full wel:

Thy pleasant place thy mount Syon,
where thou wast wont to dwell.

4 Lift vp thy foot and come in hast,
and al thy foes deface:

Which now at pleasure rob and wast
within thy holy place.

5 Amid the congregations all,
thine enemies roare O God:

They set as signes on euery wal
their banners playd abroad.

6 As men with axes hew down trees,
that on the hills doe grow:
So shine the billes and swordes of these,
within thy temple now.

7 The setting sawed, the carued wood,
the godly grauen stones:
With axes, hammers, billes, and swordes
they beat them down at once.

8 Thy places they consume with flame,
and eke in al this toyl:
The house appoynted to thy name,
they race down to the soyl.

9 And thus they sayd within their hartes
dispatch hym out of hand:

Then burnt they vp in euery place,
Gods house: through the land.

10 Yet thou no signe of help doest send,
our prophets al are gone:

To tel when this our plague should end
among vs there is none.

Why wilt thou Lord once end this shame,
and cease thine enemies strong?

11 Shal they alway blaspheme thy name,
and rayl on thee so long?

12 Why doest withdraw thy hand aback
and hide it in thy lap?

¶ Pluck it out and be not slack,
to geue thy foes a rap.

The second part.

13 O God thou art my king and Lord,

and euermore hast ben:

Yea thy god grace throughout the world
for our good help hath sent.

14 The seas that are so deep and dead,
thy might did make them dry:
And thou didst break the serpents head,
that he therein did die.

15 Yea thou didst break 7 heads so great,
of Whales that are so fell:

And gaue them to the folks to eat,
that in the deserts dwell.

16 Thou madest a spring with streames to
flow from rock both hard and dry:

And eke thy hand hath made likewise,
deep riuers to be dry.

17 Both day and eke the night are thine,
by thee they were begun:

Thou setst to serue vs with thine shine,
the light and eke the sunne.

18 Thou doest appoint the ends & coasts
of al the earth about:

Both summer heates, and winter frosts,
thy hand hath found them out.

19 Think on O Lord no time forget,
thy foes that thee defame:

And how the folsy folk are set,
to rayl vpon thy name.

30 O let no cruel beast deuour
thy turtle that is true:

Forget not alwayes in thy power,
the poore that much doe rue.

21 Regard thy covenant, and behold
thy foes possesse the land:

All sad, and dark, forworn, and old,
our realm as now doth stand.

22 Let not the simple goe away,
with disapoynted shame:

But let the poore and needy aye,
geue prayse vnto thy name.

23 Rise Lord let be by thee maintaynd,
the cause that is thine own:

Remember how that thou blasphemd
art by the folsy one.

24 Thy voyce forget not of thy foes
for the presuming hye:

Is more and more increas of those
that hate the justefully.

Confitebimur tibi, Psal. Lxxv. N.

¶ The saythfull prayse the Lord who shall come to iudge at his tyme, when the wicked shall drinke the cup of his wrath. But the righteous shall be spaled to honoꝝ.

Sing this as the 44. psalme.

Unto thee God we will geue thanks,
we will geue thanks to thee:

Sith thy name is so nere declare,
thy wordpous woꝝkes will we.

2 I will by brighte iudge when get
conuenient tyme I may:

The earth is weake and al thetin,
but I her pillars stay.

3 I did to the mad people say,
deale not so fyrounly:

And vnto the vngodly ones.
set not your hoines so hye.

4 I sayd vnto them set not vp
your rayfed hoines on hye:
And see that ye doe with stiff neck,
not speake presumptuously.

5 For neither from the easterne part
nor from the westren side:
Nor from forsaken wildernes,
protection doth proceed.

6 For why: the Lord our God he is
the righteous iudge alone:
He putteth down the one, and setts
another in the thronone.

7 For why: a cup of mighty wine
is in the hand of God:

And al the mighty wine therin,
him self doth poure abrood.

8 As for the leas and filthy dregs,
that doe remainn of it:

The wicked of the earth shal drink
and suck them euery whit,

9 But I wil talke of God I say,
of Jacobs God therfoze:

And wil not cease to celebrate
his prayse for euermoze.

10 In sunder break the hoines of al
vngodly men wil I:

But then the hoine of righteous men
shal be cpalled hie.

Gloria Patri.

To father, Sonne, and holy Ghost
al gloxy be therfoze:
As in beginning was, is now,
and shal be euermoze.

In Iudea. Psal. Lxxvi. I. H.

Here is described the power of God and care for the
defense of his people by the destructio of Senach
ribes army, for which the faithfull are exhorted to
ge thankfull.

Sing this as the 69. Psalme.

TO all that now in Iury dwell
the Lord is clerely known:
His name is great in Israel,
a people of his own.

2 At Salem he his tents hath pight,
to tary there a space:

In Syon eke he hath delight,
to make his dwelling place.

3 And there he brake both shaft and bow
the sword, the speare, and sheld:
And brake the ray to ouerhrow
in battayl on the field.

4 Thou art more worthy honor Lord,
more might in the doth lye:

Then in the strongest of the world,
that rood on mountaynes hie.

5 But now the proud ate spoyld through
and they are fain on the p:

Though men of war no help can be.
them selues they could not keep. (the)

6 At thy rebuke O Jacobs God,
when thou doest them reynoue,
As hal on the p their chariots God
no horseman once did moue.

7 For thou art dreadfull Lord in dæd,
what man the courage hath
To bide thy sight, and doth not dread,
when thou art in thy wpat. (heard)

8 When thou doest make thy iudgements
from heauen through the ground:
Then all the earth shal foze afeard,
in silence shal be found.

9 And that whē thou O God doest stand,
in iudgement to: to speake:
To saue the afflicted of the land.
or earth that are ful weake.

10 The fury that in man doth raigun
shal turne vnto thy prayle:

Hereafter Lord do thou restayn
their wpat and threates alwayes.

11 Make bowes & pay them to your God,
ye folke that nigh him be:

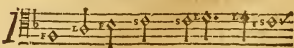
Bring gifts all ye that dwell abrood,
for dreadfull sure is he.

12 For he doth take both life and might,
from princes great of birry:

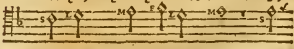
And ful of terroz is his sight,
to all the kings on earth.

Voce mea ad. Psal. Lxxvii. I. H.

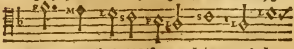
David rehearseth his great afflictions & grieuous
temptations, whereby he is diuinen to consider his
former cōsolation, & the course of Gods woikes
in the pseruation of his seruantes, and so he cōs
firmeth his sayth agapunt these temptations.



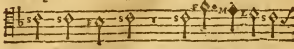
Wthy my voyce to God doe cry,



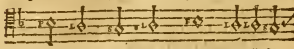
wthy harte and harty cheare: My



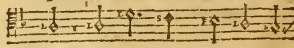
voyce to God I lise on hie: and he



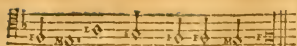
my sute doth heare. In tyme of grief I



sought to God, by nyght no rest I



to oke: But stretch my handes to hym
abrood



abroade. my soule comfort forsooke.

3 When I to think on God intend,
my trouble then is more:
I spake but could not make an end
my breath was steep so sore.
3 Thou holde mine eyes alwayes frō rest
that I alwayes awake:
With feare am I so sore opprest,
my speech doth me forsake.

5 The dayes of old in mind I cast,
and oft did thinke vpon:
The times and ages that are past
ful many yeares agone.

6 By night my songs I cal to mind,
once made thy playe to shew:
And with my hart much talke I find
my spirites do search to know.

7 With God sayd I at once for all
cast of his people thus?
So that no time henceforth he shal
be frendly vnto vs.

8 What, is his godnes clean decayd
for euer and a day?
Or is his promise now delayd?
and doth his truth decay?

9 And wil the Lord our God forget,
his mercies manifold?
Or shal his wrath increase so whot,
his mercies to withhold?
10 At last I sayd my weaknes is
the cause of this mistrust:
Gods mighty hand can help all this,
and change it when he list.

The second part.

11 I wil regard and thinke vpon
the working of the Lord:
Of al his wonders past and gone,
I gladly wil record.

12 Yea all his workes I wil declare,
and what he doth deuise:
To tel his factes I wil not spare
and eke his counsell wise.

13 Thy workes O Lord are all bright,
and holy all abroad:
What one hath strength to match thy might
of thee O Lord our God?

14 Thou art a God that oft doest shew
thy wonders every houre:
And so doest make the people know
thy vertue and thy power.

15 And thine own folk thou doest defend
with strength and stretched arme:
The sonnes of Jacob that descend
and Iosephes seed from harme.

16 The waters Lord petreined thar
the waters saw the wel:
And they for feare aunde did flē,
the depths on trembling set.

The cloudes thar were both cl,ick & black
did raine ful pleureously:

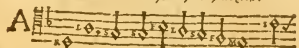
The thunder in the ayre did crack
thy shafts abroad did fly:
17 Thy thunder in the fire was heard,
the lightning from aboute:
18 With flashes great made men afeard,
the earth did quake and moue.

19 Thy way with in the sea doth lye,
thy pathes in waters deep:
yet none can there thy steps espy,
nor know thy pathes to kepe.
20 Thou ledest thy folk vpon the land
as sheep on every side:

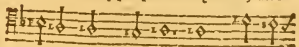
Though Moyses & through Arons hand
thou didst them safely lye.

Attendite populi. psal. lxxviii. T. S.

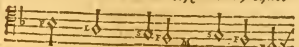
He sheweth how God of his mercy chose his Church
of the posteritie of Abraham, casting in thery
reeth the rebellion of their fathers, thar their chyl
dren might acknowledge Gods free mercies, & be
ashamed of their penitense auncelors. The holy
ghost hath cōprehed, as it were the summe of al
Gods benefites, thar the grosse people might seein
few wordes the effect of the whole histories.



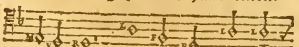
Tend my people to my law, and



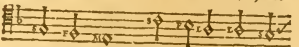
to my wordes incline: My mouth shall



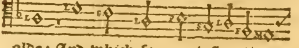
speak straunge parables, and senten-



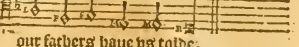
ces deuine. Whiche we our selues haue



heard and leatnd, euen of our s fathers



olde: And which for our instruction,



our fathers haue vs tolde.

4 Because we should not kepe it close
from them that should come after:
Who shold gods power to their race
and all his workes of wondre. prayse,

5 To Jacob he commaundement gaue,
how Israel should liue:
Willing our fathers shoud the same,
vnto their chylzen geue.

6 That they and their posteritie,
whiche were not sprung by thyo:
Should haue the knowledge of thy law,
and teach their seed also.

¶.ij.

7 That

7 That they may haue the better hope,
in God that is aboue:
And not forget to keep his lawes,
and his pceptes in loue.

8 Not being as their fathers were,
rebelling in Gods sight:
And would not frame their wicked hartes
to know their God aright.

9 How went the people of Ephraim,
their neighbors fox to spoyl:
Shooting their darts the day of war
and yet they toke the spoyl.

10 For why? they did not keep with God,
the couenant that was made:
No; yet would walke o; lead their liues
according to his trade.

11 But put into obliuion.
his counsaile and his wil:
And al his works most magnifque
whitch he declareth stil.

The second part.

12 What wonders to our forfathers,
did he himselve disclose:
In Egypt land, within the field,
that called is Thancos.

13 He did deuide and cut the sea,
that they might pas at once:
And made the waters stand as stil,
as doth an heap of stones.

14 He led them secret in a cloud,
by day when it was bright:
And in the night when darck it was,
with fire he gaue them light.

15 He brake the rocks in wildernes,
and gaue the people drink:
As plentiful as when the d; pes,
doe flow by to the brink.

16 He drew out riuers out of rocks
that were both dry and hard:
Of such abundance that no fouds,
to them might be compar'd.

17 Yet for all this agaynst the Lord
their sinne they did increase:
And stirred him that is most hie,
to wrath in wildernes.

18 They tempted him within their hartes
like people of mistrust:
Requiring such a kind of meat,
as serued to their lust.

19 Saying with murmuration,
in their vnfaithfulness:
What can this God prepare for vs
a feast in wildernes?

20 Behold he stroke the stony rock,
and fouds forthwith did flow:
But can he now geue to his folke
both bread and flesh also?

21 When God heard this he waxed wroth
with Jacob and his seed:
So did his indignation
on Israel proceed.

The third part.

22 Because they did not faithfully
beleue and hope that he:
Could alwayes help and succor them,
in their necessitie.

23 Wherefore he did commaund the clouds
forthwith they make in sunder:

24 And raynd downe Hanna for the eat
a sod of mickle wonder.

25 When earthly men with angels sod,
were fed at their request:

26 He bad the east wind blow away,
and brought in the southweat,

27 And raynd downe flesh as thich as dust
and foul as thich as sand:

28 Whitch he did cast amidst the place
where all the tents did stand.

29 Then did they eat exceedingly
and al men had their fill:
Yet more and more they did desire
to serue their lustes and willes.

30 But as the meat was in their mouths
his wrath vpon them fel:

31 And slew the flower of al their youth,
and choyle of Israel.

32 Yet fel they to their wonted sinne,
and stil they did him graue:

33 For al the wonders that he wrought
they would him not beleue.

34 Their dayes therfore he shortened,
and made their honor dayn:
Their yeares did wast and pas away,
with terrors and with payn.

35 But euer when he plagued them
they sought him by and by:

36 Rememb;ing then he was their strength
their help, and God most hie.

37 Though in their hartes they did but
and flatter with the Lord: (glose)
And with their tongues & in their hartes
dissembled euery word.

The fourth part.

38 For why? their hartes were nothing
to him nor to his trade: (venc)
Ne yet to keep, or to performe
the couenant that was made.

39 Yet was he stil so mercifull,
when they deserued to die:
That he forgauē them their misdoes
and would them not destroy.

Yes many a time he turnd his wrath,
and did himself aduise:
And would not suffer al his whol
displeasure to arise.

40 Considering that they were but flesh
and euen as a wind:
That passeth away and cannot wel,
re turne by hys own kind.

41 How oftentimes in wildernes,
did they their Lord prouche:
How did they moue and stir the Lord,
to plague them with his stroke:

yet

41 Yet did they turne agayne to sinne
and tempted God euilsoone:
P^rescribing to the holy Lozd,
what thing they would haue done.
42 Not thinking of hys hand and power,
nor of the day when he:
D^estituted them out of the handes,
of the fierce enemy.
43 Nor how he wrought hys miracles,
as they themselues beheld:
In Egypt and the wonders that,
he did in Zoan field.
44 Nor how he turned by hys power,
their waters into bloud:
That no man might receaue hys bynne,
at riuer nor at fflowd.
45 Nor how he sent them swarmes of
which did them sore annoy: (flies,
And kild their countries full of frogs,
which did their land destroy.

The fifth part.

46 Nor how he did commit their fruites,
vnto the Caterpillar:
And all the labour of their handes,
he gaue to the grasshopper.
47 With hailestones he destroyed their
so that they were all lost: (vines
And not so much as wilde fig trees,
but he confumde with frost.
48 And yet with haylesones once agayne,
the Lozd their cattell smote:
And all their flockes and hearde likewise
with thunderboltes full hate.
49 He cast vpon them in hys ire,
and in hys fury strong:
Dⁱspleasure w^rath and euillsp^rites,
to trouble them among.
50 Then to hys w^rath he made a way,
and spared not the least:
But gaue vnto the pestilence,
the man and eke the beast.
51 He strake also the first borne all,
that vp in Egypt came:
And all the chiefe of men and beastes,
with in the bowels of Ham.
52 But as for all hys owne deare folk,
he did preserue and keepe:
And caried them through wilderness,
euen lyke a flock of sheepe.
53 Without all feare both safe and sound,
he brought them out of egyptall:
Wherens their foes with rage of sea,
were ouerwhelmed all.
54 And brought them out into the coastes
of hys owne holy land:
Euen to the mount which he had got,
by hys strong arme and hand.
55 And ther cast out the heathen folk,
and byd their land deuide:
And in their tentes he set the tribes,
of Israell to abide,

56 Yet for all this their God most hye,
they stirred and tempted still:
And would not keepe hys testament,
nor yet obey hys will.
57 But as their fathers turned back,
euen so they went astray:
Such lyke a bow that will not bend,
but slip and start away.
The sixt part,
58 And greued hym with their hill altars
with offeringes and with fire:
And with their Idols beheimently,
p^rouoked hym to ire.
59 Therewith hys w^rath began agayne,
to kinde in hys brest:
The naughtenes of Israell,
he did so much detest.

60 Then he forsook the tabernacle,
of Silo where he was:
Right conuersant with earthy men,
euen as his dwelling place.
61 Then suffered he his might and power
in bondage for to stand:
And gaue the honor of hys arke,
into his enemies hand.
62 And did commit them to the sword,
w^roth with his heritage:
63 The yong men were deuoured with s^r-
maydes had no marriage.
64 And with the sword the Priestes also
did perith euery one:
And not a widow left aliuie,
their death for to bemoane.
65 And then the Lozd began to wake,
like one that slept a tyme:
And as a valiant man of warre,
refreshed after wine.
66 With Emrods in thy hinder partes,
he strake his enemyes all:
And put them then vnto a shame,
that was perpetuall.
67 Then he the tent and tabernacle,
of Joseph did refuse:
As for the tribe of Ephaim,
he would in no wise chuse.
68 But chose the tribe of Jehuda,
wheras he thought to dwell:
Euen the noble mount Sion,
which he did loue so well.
69 Wheras he did his temple build,
both sumptuous and sure:
Like as the earth which he hath made,
for euer to endure.
70 Then chose he Dauid him to serue,
his people for to keepe:
Which he rooke vp and brought away,
euen from the foldes of sheepe.
71 As he did follow the Ewes with yong
the Lozd did him aduance:
To feede his people Israell,
and his inheritance.

72 Then Dauid with a faithfull hart,
his flock and charge did feed:
And prudently with all his power,
did gouern them in deed.

Deus uenerunt. Psal. Lxxix. I.H.

The Israelites complayne to God for the calamitie
that they suffered, when Antiochus destroyed their
temple and City, desiring ayd agaynst his tyranny
least God and religion should be contemned by
them, who should see them forsaken and perishe.

Sing this as the 67 psalme.

O Lord the Gentils doe imade
thine heritage to spoyle:
Jerusalem an heap is made,
thy temple they despoyle.
2 The bodies of thy saints most deare,
abroad to birds they cast:
The flocks of them that do the feare,
the beasts deuour and wast.
3 There blood throughout Jerusalem,
as water spilt they haue:
So that there is not one of them
to lay their dead in graue.
4 Thus are we made a laughing stock
almost the world throughout:
The enemies at vs iest and mock,
which dwell our coastes about.
5 Wilt thou O Lord thus in thine ire,
against vs euer fume?
And wiew thy wrath as hote as fire
thy folke for to consume?
6 Upon those people poure the same,
which did the neuer know.
All realmes which cal not on thy name,
consume and ouerthrow.
7 For they haue got the upper hand
and Jacobs fed destroyd:
His habitation and his land,
they haue left wast and voyd.
8 Beate not in mind our former faultes
with spied some pittie shew
And ayd vs Lord in all assaults,
for we are weak and low.
The second part.
9 O God that gennest al health and grace.
on vs declare the same:
Weigh not our workes, our sinnes deface,
for honoz of thy name.
10 Why shal the wicked stil alway
to vs as people dum:
In thy reproch reioyce and say
where is their God become?
Require O Lord as thou seest god,
before our eyes in sight:
Of al those folke thy seruantes blood,
which they spilt in desyre.
11 Receaue into thy sight in hast
the clamors, getel and wrong
Of such as are in pysson cast,
sustayning troues strong.
Thy force and strength to celebrate,
Lord set them out of band:
Which vnto death are destinate,

and in their enemies hand;
12 The nations which haue been so bold
as to blasphemie thy name:
Into their laps with scuen fold,
repay agayn the same.

13 So we thy folke, and pasture shap,
wil prayse the euermore:
And teach al ages for to keep,
for the like prayse in store.

Qui regis Israel. Psal Lxxx. I.H.

A lamentable prayer to god to help the miseries of
the Church desiring hym to consider the first estate
when hys fauoz shined towards them, that hee
might finally that work which he began.

Sing this as the 78. psalme.

Thou heard that Israel doest keep
geue care and take god heed:
Which ledest Joseph like a shep,
and doest hym watch and feed.
2 Thou Lord I say whose seat is set,
on Cherubins so bright:
Shew forth thy self and do not let
send down thy beames of light.

3 Before Ephraim and Benjamin,
Manasses eke likewise:
To shew thy power do thou begin
come help vs Lord arise.
4 Direct our hartes vnto thy grace
conuert vs Lord to the:
Shew vs the brightnes of thy face,
and then ful safe are we.

5 Lord God of hostes of Israel,
how long wilt thou I say:
Agaynst thy folk in anger swell,
and wilt not heare them pray?
6 Thou doest the fed with sorowes heep
theft bread with teares they eat:
And drink the teares that they do weep,
in measure ful and great.

7 Thou hast vs made a very strife,
to those that dwell about:
And that our foes do loue of life,
they laugh and iest it out.
8 O take vs Lord vnto thy grace,
conuert our mindes to the:
Shew forth to vs thy joyful face,
and we ful safe shal be.

9 From Egypt where it grew not wel
thou broughtst a time ful deare:
The heathen folk thou didst expel
and thou didst plant it here.
10 Thou didst prepare for it a place
and set her rootes ful fast:
That it did grow and spring apace,
and fill the land at last.

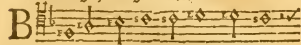
The second part.

11 The hills were covered round about,
with shade that from it came:
And eke the Cedars high and stout
with branches of the same.
12 Why the doest thou her wailes destroy,
her hedge pluckt by thou hast:
That at the folk that pas thereby,
thy vine may spoyle and wast.

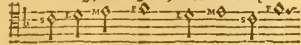
- 13 The boze out of the wood so wild
both dig and root it out:
The faryous beastes out of the fields
denour it all about.
- 14 O Lord of hostes returne agayn,
from he: uen take betune:
Behold and with thy help sustayn
this poze vineyard of thine.
- 15 Thy plant I say, thine Israel,
whom thy right hand hath set:
The same which thou didst loue so wel,
O Lord do not forget.
- 16 They lop and cut it down apace,
they burne it eke with fire.
And through the frowning of thy face
we perily in thine tre.
- 17 Let thy right hand be with them now
whom thou hast kept so long:
And with the sonne of man, whom thou
to the hast made so strong.
- 18 And so when thou hast set vs free,
and saved vs from thame:
Then wil we neuer fall from the,
but call vpon thy name.
- 19 O Lord of hostes through thy god grace
conuert vs vnto the:
Behold vs with a pleasant face,
and then ful safe are we.

Exultate Deo. Psal. Lxxxii. I. H.

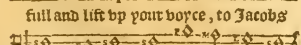
9 An exhortation to prayse G O D for his benefices
condemning their ingratitude.



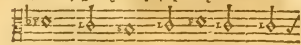
Light and glad, in God reioyce.



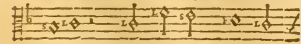
which is our strength and stay: Be ioy
full and lift vp your voyce, to Jacobs



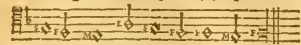
God, I say, 2. Prepare your instru-



ments most meet, some ioyfull psalme



to sing: Strike vp with harp and



lute so sweet, on euery pleasant string,

3 Blow as it were in the new mou,
with trumpets of the best:

As it is vsed to be done,
at any solemne feast.

4 For this is vnto Israel,

a statute and a trade:
A law that must be kept ful wel,
that Jacobs God hath made.

5 This clause with Joseph was decreed,
when he from Egypt came:
That as a witness all his reed
should still obserue the same.

6 When God I say had thus prepar'd,
to bring him from that land:
Wheras the speech which he had heard
he did not vnderstand.

7 I from his shoulders toke saith he,
the burthen clean away:
And from the furnace quit him free,
from burning brick of clay.

8 When thou in grief doest cry and cal,
I holp thee vp and by:
And I did answer thee wthall:
in thunder secretly.

9 Yea at the waters of discord,
I did thee tempt and proue:
Wheras the godnes of the Lord,
with murmuring thou didst moue.

10 Heare O my folke, O Israel
and I assure it thee:
Regard and marke my wordes ful wel,
if thou wilt cleaue to me.

The second part.

11 Thou shalt no God in the reuerie,
of any land adore:
Nor in no wise to bow, or serue
a strange and forrain God.

12 I am the Lord thy God, and I
from Egypt set thee free:
Then aske of me abundantly
and I wil geue it thee.

13 And yet my people would not heare,
my voyce when that I speak:
Nor Israel would not obey,
but did me quite forsake.

14 Then did I leaue them to theyr will,
in hardnes of theyr hart:
To walke in their own counsell still,
themselues they might peruert.

15 O that my people would haue heard,
the wordes that I did say:
And eke that Israel would regard,
to walke within my way.

16 How soon would I confound their foes,
and bring them downe full low:
And turne my hand vpon all those,
that would them ouerthrow.

17 And they that at the Lord do rage,
as snakes should seek him fill,
But of his folk the tyne and age,
should flourish euer still.

18 I would haue fed them wth the crop,
and sheaf of the wheat:
And make the rock with hony drop,
that they theyr fillers should eat.

Deus Retin. Psal. Lxxxii. I. H.

Deus stetit in. Psal. Lxxxii. I. H.

David declaring God to be present with Judges and Magistrates, especially their partialitie and vniuersitie, and exhorteth them to do iudice but saying no amendment, he desired God to execute iustice himself.

Sing this as the 77. Psalme.

Against the please with men of might,
the Lord hymselfe did stand:

To plead the cause of truth and right,
with iudges of the land.

How long sayd he will you proceede,
falle iudgement to award?

And haue respect for loue of meede,
the wicked to regard.

Whereas of due you should defend,
the fatherles and weake:

And when the poore man doth contend,
in iudgement iustly speake

If ye be true defend the cause,
of poore men in their right:

And rid the needy from the clawes,
of tyrantes force and might.

But nothing will they know or learne,
in bayne to them I talk:

They will not see or ought discern,
but still in darknes walke.

For loe euen now the tyme is come,
that all thynges fall to nought:

And likewise lawes both all and some,
for gayne are sold and bought.

I had decreed it in my sight,
as Gods to take you all:

And children to the most of might,
for loue I did you call.

But notwithstanding ye shall dye,
as men and so decay:

O tyrantes I shall you destroy,
and pluck you quite away.

Thy Lord and let thy strength be known
and iudge the world of might:

For why? all nations are thyne owne,
to take them as thy right.

Deus qui similis. Psal. Lxxxiii. I. H.

The Israelites pray the Lord to deliuer them from their enemies, both at home and far of: also that all such wicked people, be striken with his stormy tempests, that they may know his power.

Sing this as the 77. psalme.

Do not O God refrayne thy tongue,
in silence do not stay:

Withhold not Lord thy selfe so long,
nor make no more delay.

For why? behold thy foes and see,
how they do rage and cry:

And those that beare an hate to thee,
hold by their heades on hye:

Agaynst thy folke they vse deceit,
and craftely they enquire:

For thyne elect to lye in waye,
their counsell doth conspire.

4 Come on say they let vs expell,
and pluck these folke away:

So that the name of Israel,
may bitterly decay.

5 They all conspire within their hart,
how they may thee withstand:

Agaynst thee Lord to take a part,
they are in league and band.

6 The tentes of all the Edomites,
the Ismaelites also.

The Haggarens and Moabites,
with diuers other mo.

7 Geball with Ammon and Ishewise,
doth Amelech conspire:

The Philistines agaynst thee ryle,
with them that dwell at Tyre.

8 And Assur eke is well apayd,
with them in league to be:

And doth become a fence and ayd,
to Lots posteritie.

9 As thou doest to the Mediantes,
to serue them Lord echone:

As to Citer and to Jabin,
beside the brooke Byson.

10 Whom thou in Endor didst destroy,
and wasse them through thy might:

That they lye dounge on earth did lye,
and that in open sight,

The second part.

11 Make them now and their Lords ap-
like Zeb and Oreb than: (peare

As Zebath and Zalmana were,
the kings of Median.

12 Which sayd let vs throughout the land,
in all the coastes abroad,

Possesse and take into our hand,
the fayre houses of God.

13 Turn the O God with storms ful fall
as wheels that haue no stay:

O like the chaffe which men do cast,
with winds to flie away.

14 Like as the fire with rage and fume,
the mighty worst spiles:

And as the flame doth quite consume,
the mountaynes, and the hills:

15 So let the tempest of thy wrath,
upon their neckes be layde:

And of thy stormy winde and shower,
Lord make them all affrayd.

16 Lord bring them all I thee desire,
to such rebuke and shame:

That it may cause them to enquire,
and learne to seck thy name.

17 And let them euermore dayly,
to shame and slaughter fall:

And in rebuke and obloquy,
to perishe eke with all.

18 That they may know and feel full wel,
that thou art called Lord:

And

And that alone thou dost erect
and reign throughout the world.

Quam dilecta. Psal. lxxxiii. I.H.

David crieth bys country beireth ardently to see
eune to Gods tabernacle, a assembly of the Saines
to praye God. Then he pineseth the courage of
the people, that pas the wilderness to assemble
themselues in Zion.

Sing this as the 87. psalme.

How pleasaunt is thy dwelling place

- O Lord of hostes to me;
The tabernacles of thy grace,
how pleasaunt Lord they be.
My soule doth long, full soze to goe
into thy courttes abroad:
My hart doth lust my flesh also,
in thee the liuing God.
- 1 The sparrowes finde a roome to rest,
and saue themselues from wrong;
And eke the swallow hath a nest,
wherein to saue her young.
- 2 These byrdes full ny thy altar may,
haue place to sit and sing:
O Lord of hostes thou art I say,
my God eke and my king.
- 3 Oh they be blessed that may dwell
within thy house alwayes:
For they all tymes thy factes do tell,
and geue thy name the prayse.
- 4 Yea happy lucc likewise are they,
whose stay and strength thou art:
Which to thy house do mind the way,
and seek thee in their hart.
- 5 As they go through the vale of teares
they dig vp fountayne's still:
That as a spring it all appeares,
and thou their pits doost fill.
- 6 From strength to strength they walke
no fayntnes there shall be: (full fall)
And so the God of Gods at last,
in Syon they do see.
- 7 O Lord of hostes to me geue heed,
and heare when I do praye.
And let it through thine eares proceed,
O Jacobs God I say.
- 8 Our Lord our shield of thy good grace,
regard and so draw neare:
Regard I say behold the face,
of thine annoynted beare.
- 9 For why? wishin thy courttes one day,
is better to abide:
Then other whereto keep or stay,
a thousand dayes beside.
- 10 Much rather would I keep a doze,
within the house of God:
Then in the tentes of wickednes,
to settle myne abode.
- 11 For God the Lord light and defence,
will grace and worship geue:
And no good thing shall he withhold,
from them that purely lue.

14 O Lord of hostes that man is blest,
and happy sure is he:
That is perswaded in his brest,
to trust all tymes in thee.

Benedixisti Do Psal. Lxxxv. I.H.

Because God withdrew not his rods fro his Church
after the returne from Babilon, first they put him
in minde that he should not leaue the waye of his
grace vnperfite, and coplaine of their long affliction.
Whiche they reioyce in hope of promised bes
deliuerance, which was a figure of Christ's kingdome,
vnder which should be perfect felicity.

Sing this as the 81. psalme.

Thou hast bene mercifull in deed,

- (O Lord) vnto thy land:
For thou restorest Jacobs seed,
from thalldome out of band.
- 2 The wicked wayes that they were in,
thou didst them cleane remit:
And thou didst hide thy peoples sinne,
full close thou coueredst it.
- 3 Thine anger eke thou didst awage,
that all thy wrath is gone:
And so didst turne thee from the rage,
with them to be at one.
- 4 O God our health do now conuert,
thy people vnto thee:
Put all thy wrath from vs apart,
and angry cease to be.
- 5 Why shall thine anger neuer end?
but still proceed on vs?
And shall thy wrath it self extend,
vpon all ages thus?
- 6 Wilt thou not rather turne therfoze,
and quicken vs that we:
And all thy folke for euermore,
be glad and loy in thee?
- 7 O Lord to vs do thou declare,
thy goodnes to our wealth:
Shew forth to vs and do not spare,
thyne ayd and sauing health.
- 8 I will harke what God sayth, for he
speakes to his people peace,
And to his sayntes that neuer they,
returne to foulthines.
- 9 For why? his health is still at hand,
to such as do him feare:
Wherby great glozy in the land,
shall dwell and flourish there.
- 10 For truth and mercy there shall meet,
in one to take their place:
And peace shall iustice with kisse greet
and there they shall embrace.
- 11 And truth from earth shall spring apace
and flourish pleasauntly:
So righteousnes shall shew her face
and look from heauen hie.
- 12 Yea God himselfe shall take in hand,
to geue vs ech good thing:
And though the coastes of all the land,
the earth her fruites shall bring.

13 Before hys face shall iustice go,
much lyke a guyde or stay:
He shall direct hys steps also,
and keepe them in the way.

Inclina Domine. Psal. Lxxxvi. I. H.

¶ Deuised sore afflicted, prayeth feruently for deliuerance: Sometimes rehearsing his miseries and mercies receiued, desiring also to be instructed of the Lord, that he may feare and glorifie his name. He complaineth also of his aduersaries, and requesteth to be deliuered from them.

Sing this as the 81. Psalme.

Lord bow thine eare to my request,
and heare me by and by:
With grievous payne and grief oppressed,
full peore and weake am I.

1 O Iesueme my soule because my way,
and doynges holy be:
And saue thy seruauit (O my Lord)
that puts hys trust in thee.

2 Thy mercy Lord on me expresse,
defend me eke withall:
For through the day I do not cease,
on thee to cry and call.

3 Comfort O Lord thy seruantes soule,
that now with payne is pyndet:
For vnto thee Lord I extoll,
and lyst my soule and mynde.

4 For thou art good and bountifull,
thy giftes of grace are free:
And eke thy mercy pientifull,
to all that call on thee.

5 O Lord likewise when I do pray,
regard and geue an eare:
Marke well the wordes that I do say,
and all my prayers heare.

6 In tyme when trouble doth me mone,
to thee I do complaine:
For why? I know and well do proue,
thou aunswerest me agayne.

7 Among the Gods (O Lord) is none,
with thee to be comparde:
And none can do as thou alone,
thy lyke hath not bene heard.

The second part.

8 The Gentiles and the people all,
which thou didst make and frame:
Before thy face on knees we fall,
and glorifie thy name.

9 For why? thou art so much of might,
all power is thine owne:
Thou workest wonders still in sight,
for thou art God alone.

10 O teach me Lord thy way, and I
shall in thy truth proceede:

11 O forne my hart to thee so nigh,
that I thy name may deade.

12 To thee my God will I geue prayse,
with all my hart (O Lord)
And glorifie thy name alwayes,
for euer through the world.

13 For why? thy mercy shewed to me,
is great and doth excell:

Thou sett my soule at libertie,
out from the lower hell.

14 O Lord the proud agaynst me ryle,
and heapes of men of might:
They seeke my soule, and in no wise,
will haue thee in their sight.

15 Thou Lord art mercifull and meeke,
full lack and slow to wrath:
Thy goodnes is full great, and eke,
thy truth no measure hath.

16 O turne to me and mercy graunt,
thy strength to me apply:
O helpe and saue thine owne seruauit,
thy hand maydes sonne am I.

17 On me some signe of fauour shew,
that all my foes may see:
And be ashamed, because Lord thou
doest help and comfort me.

Fundamenta eius. Psal. Lxxxvii. I. H.

¶ The holy ghoist promisseth that the Church, as yet in miserie after the captiuitie of Babilon should be restored to great excellencie, so that nothing should be more comfortable then to be numbred among the members therof.

Sing this as the 81. psalme.

That Citie shall full well endure,
her ground worke still doth stay:
Upon the holy hilles full sure,
it can no tyme decay.

2 God loues the gates of Sion best,
hys grace doth there abyde:
He loues them more then all the rest,
of Jacobs tentes bedde.

3 Full glorious thinges reported be,
in Sion and abroad:
Great thinges I say are sayd of thee,
thou Citie of our God.

4 On Rahab will I cast an eye,
and beare in mynde the fame:
And Babilon shall eke apply,
and learne to know my name.

5 Loe Palestine and Tyre also:
with Ethiope likewise:
A people old full long agoe,
were bozne and there did ryle.

6 Of Sion they shall say abroad,
that diuers men of fame:
Haue there sprung by and the hys God,
hath founded fast the same.

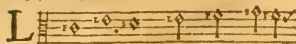
7 In these recordes to them it shall,
through Gods deuise appeare:
Of Sion that the chiefe of all,
had his beginning there.

8 The trumpeters with such as sing,
therein great plenty be:
My fountaynes and my pleasant
are compact all in thee. (Springes,

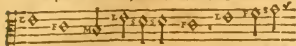
Domine Deus. Psal. Lxxxviii. I. H.

¶ The sayeth full sore afflicted by sickness, persecution, aduersities

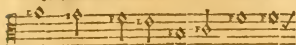
aduertise, and as it were left of God without any consolation, Yet call on God by faith, and thus agaynst desperation.



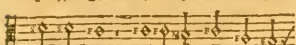
Oh God of health the hope and



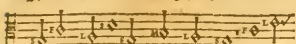
say, thou art alone to me: I call and



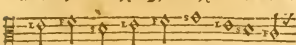
cry throughout the day, and all the



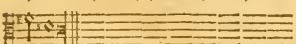
night to thee. O let my prayers soon



ascend, vnto thy sight on hye: Encline



thine care (O Lord) entend, and hearken



to my cry.

3 For why? my soule with woe is filld,
and doth in trouble dwell:
My lyfe and breath almost doth yeld,
and draweth nigh to hell.

4 I am esteemed as one of them,
that in the pit do fall:
And made as one among those men,
that haue no strength at all.

5 As one among the dead and free,
from thynges that here remaine:
It were more ease for me to be,
with them the which are slayne.

6 As those that lye in graue I say,
whome thou hast cleane forgot:
The which thy hand hath cut away,
and thou regardest them not.

7 Yea lyke to one shut vp full sure,
within the lower pit:
In places darke and all obscure,
and in the depth of it.

8 Thyne anger and thy wrath likewise
full soze on me doth lye:
And all thy scornes agaynst me tyle,
my soule to vex and try.

9 Thou putt'st my frendes far of from me
and madest them hate me soze:
I am shut vp in prison fast,
and can come forth no more.

10 My sight doth fayle through grief and
I call to thee O God: (woe
Throughout the day my handes also,

to thee I stretch abroad.

The second part.

11 Doe'st thou vnto the dead declare,
thy wontous woordes of fame?
Shall dead to lyfe agayne repaire,
and prayse thee for the same?

12 O shall thy louing kindenes Lord,
be preached in the graue?
O shall with them that are destroyed,
thy truth her honoz haue?

13 Shall they that lye in darke full low,
of all thy wonderes wot?
O there shall they thy iustice know,
where all thynges are forgot?

14 But O Lord to thee alway,
do cry and call apace:
My prayer eke ere it be day,
shall come before thy face.

15 Why doe'st thou Lord abhorre my soult
in grief that seeketh thee:
And now O Lord why doe'st thou hide
thy face away from me?

16 I am afflict as dying fill,
from youth this many yeare:
The terrors which do vex me ill,
with troubled men I beare.

17 The furies of thy wrathfull rage,
full soze vpon me fall:
The terrors eke do not alwaye,
but me oppresse withall.

18 All day they compass me about,
as water at the tyde:
And all at once with streames full stout:
beset me on eche side.

19 Thou settest far from me my frendes,
and louers euery one:
Yea and mine olde acquaintance all,
out of my sight are gone.

Misericordias Psal. Lxxxix. I.H.

David prayseth God, for hys couenaunt made betwene hym and hys elect by Iesus Christ, then he complaineth of the desolation of hys kingdome, so that the promise seemed to be broken. finally hys prayer to be deliuered from afflictions mentioning the stoutnes of mans lyfe and conuincing hymselfe by Gods promises.

Sing this as the 58. Psalme.

T O sing the mercies of the Lord,
my tongue shall neuer spare:
And with my mouth from age to age,
thy truth I will declare.

2 For I haue sayd that mercy should,
for euermore remaine:
In that thou doe'st the heauens say,
thy truth appeareth playne.

3 To myne elect sayd God I made,
a couenaunt and behest:
My seruaunt David to perswade,
I swore and did protest.

4 Thy seede for euer I will say,
and stablish it full fast:

And

And still behold thy throne alway,
from age to age to last.

5 The heavens shew with ioy and mirth
thy wondrous works O Lord:
Thy Saints within thy church on earth
thy faith and truth record.

6 Who with the Lord is equal then,
in all the cloudes abroad?
Among the sonnes of al the Gods
what one is like our God?

7 God in assembly of the saints,
is greatly to be dread:
And ouer al that dwell about,
in terror to be had.

8 Lord God of hostes in al the world
what one is like to thee?
On euery side most mighty Lord,
thy truth is seen to be.

9 The raging sea by thine aduise,
thou rulest at thy wil:
And when the waues thereof arise
thou makest them calme and still.
10 And Egypt thou Lord hast subdued,
and thou hast it destroyed:
Yea thou thy foes with mighty arme,
hast scattered al abroad.

The second part.

11 The heavens are thine & still haue ben
likewise the earth and land:
The world with al that is therein,
thou foundest with thy hand.

12 Both North & South, w East & West,
thy selfe did make and frame:
With Tabo; mount and eke Hermon
reioyce and prayse thy name.

13 Thine arme is strong and full of power,
al might therein doth lye:
The strength of thy right hand ech houre
thou listest by on hye.

14 In righteousnes and equitie,
thou hast thy seat and place:
Mercy and truth are still with thee,
and goe before thy face.

15 That folke is blest that knoweth aright
the present power of God:
For in the fauor of thy sight,
they walke full safe abroad.

16 For in thy name throughout the day,
they ioy and much reioice:
And through thy righteousnes haue they
a pleasant fame and noice.

17 For why? their gloiy, strength, & ayd,
in the alone doth lye:
Thy goodness eke that hath bys sayd,
shal lift our home on hye.

18 Our strength that doth defend bys wel,
the Lord to bys doth bring:
The holy one of Israel,
he is our guyd and king.

19 Sometimes thy wil vnto thy saints,
is visious thou dost shew:

And thus then thou dost say to them
thy mind to make them know.
20 A man of might I haue erect,
your king and guid to be:
And set him by whom I elect,
among the folke to me.

The third part.

21 My seruant Dauid I appoynt
whom I haue searched out:
And with my holy oyl anoynt
him king of al the rout.

22 For why? my hand is redy still,
with him for to remayn:
And with mine arme also I wil
him strengthen and sustayn.

23 The enemies that nor him oppres,
they that nor him deuour:
Ne yet the sonnes of wickednes,
on him shal haue no power.
24 His foes likewise I wil destroy,
before his face in sight:
And those that hate him I wil plague
and strike them with my might.

25 My truth and mercy eke withal
shal still vpon him lye:
And in my name his boyn eke shal,
be lifted by on hye.

26 His kingdome I wil set to be
vpon the sea and land:
And eke the running fountes shal he
embrace with his right hand.

27 He shal depend with all his hart
on me, and thus shal say:
My father and my God thou art,
my rock of help, and stay.

28 As one first boyn I wil him take,
of al on earth that springs:
His might and honoz I shal make
about al worldly kinge.

29 My mercy shal be with him still,
as I my self haue toid:
My faithfull couenant to fulfil,
my mercy I wil hold.

30 And eke his seed I wil sustayn,
for euer strong and sure:
So that his seat shal still remayn:
while heauen doth endure.

The fourth part.

31 If that his sonnes forsake my law
and so begin to swerne:
And of my iudgments haue none awe
nor wil not them obserne:

32 Or if they doe not be aright,
my statutes to them made:
And let al my commaundements lye,
and wil not kee my trade.

33 Then with the rod wil I begin
their doings to amend:
And so with scourging for their sinne
when that they doe offend.

44 **Hy** mercy yet and my goodnes,
I will not take hym fro:
No; handle hym with craftines,
and so my truth foggoe.

45 **But** sure my couenaunt I will hold,
with all that I haue spokē:
No word the which my lips haue told.
shal alter or be broke.

46 **Once** sware I by myne holines,
and that performe will I:
Which Dauid I shall keepe promise,
to hym I will not lye.

47 **Hys** seede for euermore shall raigne,
and eke bys thronē of might:
As doth the Sunne it shall remayne,
for euer in my sight.

48 **And** as the Moone with in the skye,
for euer standeth fast:
A saythfull witness from on hye,
so shall hys kingdome last.

49 **But** now O Lord thou doest relect,
and now thou chaungest cheare:
Fera thou art wryath with thyne elect,
thyne owne annoynd beare.

50 **The** couenaunt with thy seruant made,
Lord thou hast quite vndone:
And downe vpon the ground also,
hast cast hys royall crowne.

The third part.

41 **Thou** pluckst hys hedges by thy might,
hys walles thou doest confound:
Thou beatest eke his bulwarckes downe,
and breakest them to the ground.

42 **That** he is soze destroyed and tozne,
of comers by throughtout:
And so is made a moch and scozne,
to all that dwell about.

43 **Thou** their right hand hast lyfed by,
that hym so soze annoy:
And all hys foes that hym deuour,
loe thou hast made to ioy.

44 **Hys** swordes edge thou doest take away,
that should hys foes withstand:
To hym in waere no victozy,
thou geuest noz vpper hand.

45 **Hys** glozy thou doest also wack,
hys thronē hys ioy and mirth:
By thee is owerthrowne and cast,
full low vpon the earth.

46 **Thou** hast cut of and made full short,
hys yowth and lusty dayes:
And raysof of hym an ill report,
with shame and great dyspayre.

47 **How** long away from me O Lord,
for euer wilt thou turne?
And shall thyne anger still alway,
as fire consume and burne?

48 **O** call to mynde remember then,
my tyme consumeth fast:
Why hast thou made the sennes of men,
as chyngeas in bayne to wast.

49 **What** man is hee that lyueth here,
and death shall neuer see?

Or from the hand of hell hys soule,
shall be deliuer free?

50 **Where** is O Lord thyne olde goodnes,
so oft declared before?
Which by thy truth and by thy lightnes,
to Dauid thou hast sworne.

51 **The** great rebukes to mynde I call,
that on thy seruantes lye:

The rayling of the people all,
bozne in my brest haue I,

52 **Wherewith** O Lord thyne enemies,
blasphemed haue thy name:

The steps of thine annoynd one,
they cease not to defaine.

53 **All** prayse to thee O Lord of hostes,
both now and eke for aye:

Througk hys and earth and al the coastes,
Amen, Amen, I say.

Domine refugium. Psal. XC. I. H.

Choles seeing the people, neyther ammonished by
the heretic of their lyfe, noz by plagues, to be e
thankfull prayse to God to curre their hartes, &
continue hys mercies towards them and their pos
teritie for euer.

Sing this as the 77. psalme.

Thou Lord hast bene our sure defence,
our place of ease and rest:

In all tyme past yea so long since,
as cannot be exprest.

2 **Ere** there was made mountayne or hyl,
the earth and all abroad,

3 **From** age to age and alwayes still,
for euer thou art God.

Thou grindest man througk grief of payne,
to dust or clay, and then:

And then thou sayest agayne returne,
agayne ye sonnes of men.

4 **The** lastyng of a thousand yeaere,
what is it in thy sight?

As yesterday it doth appeare,
or as a watch by night.

5 **So** soone as thou doest scatter them,
then is theire lyfe and trade:

All as a sleepe and lyke the gras,
whose beauty soone doth fade.

6 **Which** in the mozyng shynes full
but fadeth by and by: (bryght

And is cu downe ere it be night,
all wepythered dead and dry.

7 **For** througk thyne anger we consume,
our might is much dysmayde:

And of thy feruent wryath and fume,
we are full soze astrayde.

8 **The** wicked woikes that we haue
thou sest before thyne eye: (wryougk,

Our pnyne faultes yea eke our thoughtes,
thy countenance doth spyre.

9 **For** througk thy wryath our dayes do
thercof doth nought remayne: (wast

Our

Our eares consume as wordes or blastes,
and are not cold agayne.

10 Our tyme is threecore yere and ten,
that we do lyue one mold:

If some see fourecore surely then,
we count him wondrous old.

The second part.

11 Yet of this tyme the strength and chiefe,
the which we count vpon:

Is nothing els but paynfull grief,
and we as blastes are gone.

12 Who once doth know what strength is
what mighte thyne anger hath? (here,

O in hys hart who doth thee feare,
according to thy wrath?

13 Instruct vs Lord to know and try,
how long our dayes remaine:

And that we may our selues apply,
true wisdom to attayne.

14 Returne O Lord how long wilt thou
forth on in wrath procede?

Shew fauor to thy seruantes now,
and help them at their neede.

15 Resteth vs with thy mercy soone,
and then our ioy shalbe:

All tymes so long as lyfe doth last,
in hart reioyce shall we.

16 As thou hast plagued vs before,
now also make vs glad:

And for the yeaeres wherein fall soze,
affliction we haue had.

17 O let thy worke and powet appeare,
and on thy seruantes light:

And shew vnto thy children deare,
thy glory and thy might.

18 Lord let thy grace and mercy stand,
on vs thy seruantes thus:

Confirm the workes we take in hand,
Lord prosper them to vs.

Qui habitat . Psal . Xci . I . H .

¶ Here is described the assurance he liueth in, that
committeeth hymselfe wholly to Gods protectiō in
all temptations. A promise of God to those that
loue hym, know hym, and trust in hym to deliuer
them and geue them immortall glory.

Sing this as the 27. psalme.

HE th. within the secret place,
of God most hye doth dwell,

In shadow of the mightiest grace,
at rest shall keepe hym well.

2 Thou art my hope and my strong hold,
I to the Lord will say:

By God he is in hym will I,
my whole assurance stay.

3 He shall defend thee from the snare,
the which the hunter layd:

And from the deadly care and feare,
whereof thou art assayd.

4 And with hys winges shall couer thee,
and keepe thee safely there:

Hys sayth and truth thy fence shalbe,
as sure as shield and speare.

5 So that thou shalt not neede I say,
to feare or be affright:

Of all the tyantes that flye by day,
nor terror of the night.

6 Nor of the plague that puniti,
doth waite in darke so fast:

Nor yet of that which doth destroy,
and at none dayes doth wait.

7 Yea at thy side as thou doest stand,
a thousand dead shalbe:

Ten thousand eke at thy right hand,
and yet thou shalt be free.

8 But thou shalt see it for thy part,
thyne eyes shall well regarde:

That euen like to their desert,
the wicked haue reward.

9 For why? (O Lord) I onely trust,
to stay my hope on thee:

And in the hest I put my lust,
my sure defence is hee.

10 Thou shalt not neede none ill to feare,
with thee it shall not mell:

Nor yet the plague shall once come neare,
the house where thou doest dwell.

11 For why? vnto hys aungels all,
with charge commaunde: hee

That still in all thy wayes hee shall,
preserue and prosper thee.

12 And in their handes that thee beare by,
still waiteing thee vpon:

So that thy foote shall neuer chauce,
to spurne at any stone.

13 Vpon the Lyon thou shalt goe,
the adder fell and long:

And tread vpon the Lyons young,
with dragons skout and strong.

14 For he that trusteth vnto me,
I will dispatch hym quite:

And hym defend because that hee,
doth know my name aright.

15 When he for help on me doth cry,
an answer I will geue:

And from hys griefe take him will I,
in glory to to lyue

16 With length of yeaeres and dayes of
I will fulfil hys tyme: (wealth

The goodnes of my sauing health,
I will declare to hym.

Bonum est. Psal. Xcii. I. H.

¶ This psalme for the Sabbath to sing by the people
to acknowledge, and praise God in hys workes.
Dauid reioyceth therein: but the wicked consider not
that the vngodly, when he is most flourishing, shall
most speedely perish. In the end is described the be-
licitee of the iust, planted in the house of God in
praise the Lord.

Sing this as the 38. psalme.

IT is a thing both good and meete,
to prayse the highest Lord

And to sing name O thou most hye,
to sing in one accord.

2 To shew the byndnes of the Lord
vnto the

betime ere day be light:
And eke declare bys truth abroad,
when it doth draw to night.

2 Upon ten stringed instrument,
on Lute and harpe so sweete:
With all the mirth you can inuent,
of instruments most meete.

3 For thou hast made me to reioyce,
in thynges so wrought by the:
And I haue ioy in hart and voyce,
thy handy workes to see.

4 O Lord how glorious and how great,
are all thy workes so stout:
So deeply are thy counsels set,
that none can try them out.

5 The man brutish hath not the wite,
his geare to passe to bying:
And all such foolcs are nothing fit,
to vnderstand this thyng.

6 When so the wicked at their will,
as grasse do spyring full fast:
They when they flozeth in their ill,
so: euer shalbe wast.

7 But thou art mighty Lord most hye,
yea thou doest raigne therfore:
In euery tyme eternally,
both now and euermore.

8 For why? O Lord behold and see,
behold thy foes I say:
How all that work iniquite,
shall perishe and decay.

9 But thou lyke as an Onicozne,
shalt lyft my horne on hye:
With fresh and new ppareted oyle,
thyne opynted hyng am I.

10 And of my foes before myne eyes,
shall see the fall and shame:
Of all that by agaynst me ryse,
myne eare shall heare the same.

11 The iust shall flozeth by on hye,
as Dore trees bud and blow:
And as the Ceders multiply,
in Libanus that grow.

12 For they are planted in the place,
and dwelling of our God:
Within bys courtes they spyring apace,
and flozeth all abroad.

13 And in their age more fruite shal bring,
both fatte and well bescene:
And pleasauntly both bud and spyring,
with boughes and braunches Greene.

14 To shew that God is good and iust,
and vpriht to hys will:
He is my roche my hope and trust,
in hym there is none ill.

Dominus regnauit. Psal. xciiij. I. H.

The prayeth the power of God in the creation of
the world, and beatech downe all people which
lysthem vp agaynst hys mayty, and prouoketh to
conside his promyses.

Sing this as the 77. psalme.

The Lord as hyng aloft doth raigne,
in glozy goodtye dight:
And he to iweh hys strength and mayne,
hath girt himself with might.
2 The Lord lykewise the earth hath made,
and shapd it so sure:
No might can make it moue or fade,
at say it doth endure.

3 Ere that the world was made or
thy seate was set before: (wrought,
Beyond all tyme that can be thought,
thou hast bene euermore.

4 The stouids O Lord the stouids do ryse,
they roare and make a noyse:
The stouids (I say) did enterpryse,
and listd by their voyce.

5 Yea though the stormes arise in sight,
though seas do rage and swell:
The Lord is strong and more of might,
for he on hye doth dwell.

6 And looke what promise he doth make,
hys household to defend:
For iust and true they shall it take,
all tymes withouten end.

Deus vltionum. Psal. xciiij. I. H.

The prayeth God agaynst the violence of tyrants
and comforteth the afflicted by the good issues of
their afflictions: and by the ruine of the wicked.

Sing this as the 77. psalme.

O Lord thou doest reuenge all wrong,
that office longes to thee:
Sith vengeance doth to thee belong,
declare that all may see.

2 Set forth thy selfe for thou of right,
the earth doest iudge and gyde:
Reward the proud and men of might,
accorzyng to their pride.

3 How long shall wicked men beare sway,
with listyng by their voyce?
How long shall wicked men I say,
thyus triumph and reioyce?

4 How long shall they with hyags burst
and prouidly prate their ill? (out,
Shall they reioyce which be so stout,
whose workes are euer ill?

5 Thy stocke O Lord thyne heritage,
they spoyle and bere full foye:
Agaynst thy people they do rage,
still dayly more and more.

6 The widdowes which are comfortles,
and strangers they destroy:
They slay the Children fatherles,
and none do put them ioy.

7 And when they take these thynges in
thys talk they haue of thee: hand
Can Jacobs God this vnderstand,
truly no he cannot see,

8 O folke brutish and people rude,
some knowledg now discern:

Yea

yea fooles among the multitude,
at length begin to learne.

9 The Lord that made the eare of man,
he needes of right must heare:
He made the eyne all thinges must then,
before hys sight appeare.
10 The Lord doth all the world correct,
and make them understand:
Shall he not then your deedes detect?
how can you scape hys hand?

The second part.

11 The Lord doth know the thought of
hys hart he seeth full playne: (man,
The Lord I say mens hartes doth scan,
and findeth them but bayne.

12 But Lord that man is happy sure,
whome thou doest keepe in awe:
And through correction doest procure,
to teach them in thy law.

13 Whereby he shall in quiet rest,
in time of trouble sit:
When wicked men shall be suppressed,
and fall into the pit.

14 For sure the Lord will not refuse,
hys people for to take:
Hys heritage whome he doth chuse,
he will no tyme forsake.

15 Untill that iudgement be decreed,
to iustice to convert:
That all may follow her with speede,
that are of vpright hart.

16 But who vpon my part doth stand,
agaynst the cutted trayne?
Or who shall rid me fro their handes,
that wicked workes mayntayne?

17 Except the Lord had bene my ayd,
myne enemies to repell:
Myne and lyfe had now bene layd,
almost as low as hell.

18 When I did say my foote did slide,
and I am lyke to fall:
Thy goodnes, Lord did so prouide,
to stay me vp withall.

19 When with my selfe I mused much,
and could no comfort finde:
Then Lord thy goodnes did me touch,
and that did ease my mynde.

20 Wilt thou inhaunt thy selfe and hys,
with wicked men to sit:
Which with pretence in stead of law,
much mischief do commit.

21 For they consult agaynst the lyfe,
of righteous men and good:
And in their counsels they are rife,
to shed the gillesse blood.

22 But yet the Lord he is to me,
a strong defence as rock:
He is my God to hym I see,
he is my strength and rock.

23 And he shall cause their mischiefes all,

themselves for to annoy:
And in their malice they shall fall,
our God shall them destroy.

Venite exultemus. Psal. xcvi. I. H.

Can earnest exhortation to praise God for the good
ueruemet of the world, and election of his Church,
to eschew the rebellion of the old fathers, who
tempted God in the wilderness, and therefore entered
not the land of promise.

Sing this as the Benediculus.

0 Come let vs lift vp our voyce,
and sing vnto the Lord:
In him our rock of health reioyce,
let vs with one accord.

2 Yea let vs come before hys face,
to geue hym thanks and prayse:
In singing psalmes vnto hys grace,
let vs be glad alwayes.

3 For why? the Lord he is no doubt,
a great and mighty God:
A hyng aboue all Gods throughout,
in all the world abroad.

4 The secrets of the earth so deepe,
and corners of the land:
The tops of hilles that are so keepe,
he hath them in hys hand.

5 The sea and waters all are hys,
for he the same hath wrought:
The earth and all that therein is,
hys hand hath made of nought.

6 Come let vs bow and payle the Lord,
before hym let vs fall:
And kneele to hym with one accord,
the which hath made vs all.

7 For why? he is the Lord our God,
for vs he doth prouide:
We are hys folk he doth vs feede,
his sheepe and he our guyde.

8 To day if ye hys bayce will heare,
then harden not your hart:
As ye with grudging many a yeare,
prouokt me in desert.

9 Whereas your fathers tempted me,
my power for to proue:
My wondrous workes when they did see,
yet still they would me moue.

10 Twise twenty yeares they did me
and I to them did say: (grecus,
They erre in hart and not beleue,
they haue not known my way.

11 Wherefore I swate when that my
was kindled in my brest: (wath)
That they should neuer tread the path,
to enter to my rest.

Cantate Domi. Psal. Xcvi. I. H.

Can exhortation both to the Jewes and Gentiles to
praise God for his mercie, and his speciall pough
to be referred to the kingdom of Christ.

Sing this as the 77. Psalm.

Sing ye with prayse vnto the Lord,
new songs of toy and myght:

Sing

Sing vnto him with one accord,
all people on the earth.

2 Yea sing vnto the Lord I say,
praise ye his holy name:

Declare and shew from day to day,
saluation by the same.

3 Among the heathen eke declare,
his honour round about:

To shew his wonders doe not spare,
in all the world throughout.

4 For why? the Lord is much of might,
and worthy praise alway:

And he is to be dead of right,
aboue all Gods I say.

5 For all the Gods of heathen folke,
are Idols that will fade:

But yet our God he is the Lord,
that hath the heauens made.

6 All praise and honour eke do dwell,
for aye before his face:

Both power and might lykewise excell,
within his holy place.

7 Ascribe vnto the Lord alway,
ye people of the world:

All might and worship eke I say,
ascribe vnto the Loyde.

8 Ascribe vnto the Lord also,
the glory of his name:

And eke into his courtres doe goe,
with giftes vnto the same.

The third part.

9 fall downe and worship ye the Lord,
within his temple bright:

Let all the people of the world,
be fearefull at his sight.

10 Tell all the world be not agast,
the Lord doth raygne aboue:

Yea he hath set the earth so fast,
that it did neuer moue.

11 And that it is the Lord alone,
that rules with princely might:

To iudge the nations euery one,
with equitie and right.

12 The heauens shall great ioy begin,
the earth eke shall reioyce:

The sea with all that is therein,
shall shoute and make a noyce.

13 The field shall ioy and euery thing,
that springeth of the earth:

The wood and euery tree shall sing,
with gladnes and with myxth.

14 Before the presence of the Lord,
and comming of his might:

When he shall iudgy his world,
and rule his folke with right.

Dominius reg. Psal. xcviij. I. H.

David exhorteth al to reioyce for the comming of
the kingdome of Christ, deadfull to the rebels and
Idolaters and ioyfull to the iust, whome he exhorts
to innocency, to reioysing, and thanksgyuing.

Sing this as the 77. psalme,

The Lord doth raygne wherat the earth
may ioy with pleasant voyce:

And eke the Isles with ioy full myxth,
may triumph and reioyce.

2 Both cloudes & darknes eke do swell,
and round about hym beate:

Yea right and iustice euer dwell,
and bide about his seate.

3 Yea fire and heate at once did runne,
and goe before his face:

Which shall his foes and enemies burne,
abroad in euery place.

4 His lightning eke full bright did blase,
and to the world appeare:

Wherat the earth did looke and gaze,
with dread and deadly feare.

5 The hilles lyke waxe did melt in sight,
and presence of the Lord:

They fled before that rulers might:
which guideth all the world.

6 The heauens eke declare and shew,
his iustice forth abroad:

That all the world may see, and know
the godnes of our God.

7 Confusion sure shall come to such,
as worship Idols bayne:

And eke to those that glory much,
dumme pictures to maintayne.

8 For all the Idols of the world,
which they as Gods doe call:

Shall see the power of the Lord,
and downe to him shall fall.

9 With ioy shall Ston heare this thyng,
and Juda shall reioyce:

For at thy iudgements they shall sing,
and make a pleasant noyce.

10 That thou O Lord art set on hye,
in all the earth abroad:

And art created wondrously,
aboue eche other God.

11 All ye that loue the Lord doe this,
hate all thynges that is ill,

For he doth kepe the soules of his,
from such as would them spill.

12 And light doth spring vp to the iust,
with pleasure for his part:

Great ioy with gladnes myxth and lust,
to them of vpright hart.

13 Ye righteous in the Lord reioyce,
his holynes proclayme:

Be thankfull eke with hart and voyce,
and mindefull of the same.

Cantate Domi. Psal. xcviij. I. H.

An earnest exhortation to all creatures to praise
the Lord for his power, mercie, and fidelitie in
his promise by Christ, by whome he hath commu-
nicated his saluation to all nations.

Sing this as the 78. psalme.

O Sing ye now vnto the Lord,
a new and pleasant song: (world,
for he hath wrought throughout the
his

his wonders great and strong.
 2 With his right hand right worshipely,
 he doth his foes deuoure:
 And gett him selfe the victory,
 with his owne arme and power,
 3 The Lord doth make the people knowen,
 his sauing health and might:
 The Lord doth eke his iustice shew,
 in all the heathens sight.
 4 His grace and truth to Israell,
 in minde he doth record:
 That all the earth hath se right well,
 the godnes of the Lord.

5 Be glad in him with ioyfull boyce,
 all people on the earth:
 Gene thanks to God sing and reioyce,
 to him with ioy and myrth.
 6 Upon the harpe vnto him sing,
 gene thanks to him with 10 psalmes,
 Reioyce before the Lord our king,
 with trompers, and with shalmes.

7 Yea let the sea with all therein,
 for ioy both roze and swell:
 The earth lykewise let it begin,
 with all that therein dwell.
 8 And let the floudes reioyce their fill,
 and clap their handes apare:
 And eke the mountaynes and the hilles,
 before the Lord his face.

9 For he shall come to iudge and try,
 the world and euery wight:
 And rule the poople mightely,
 with iustice and with right.

Dominus regnauit. Psal. xcix. I. H.

¶ He commenderh the power, equitie & excellencie
 of the kingdome of God by Christ, ouer the Jewes
 and Gentils, prouoking them to magnifie the same
 and to serue the Lord, as the auncient fathers, Mos
 ses, Aaron, and Samuill, who calling vpon God
 were heard in their prayer.

Sing this as the 77. psalme.

The Lord doth raigne although at it,
 the people rage full foze:
 Yea he on Cherubins doth sit,
 though all the world doth roze.
 2 The Lord that doth in Sion dwell,
 is hye and wonderful great:
 Aboue all folke he doth excell,
 and he aloft is set.

3 Let all men prayse thy mighty name,
 for it is fruitfull sure.
 And let them magnify the same,
 that holy is and pure.
 4 The princely power of our king,
 doth loue iudgement and right:
 Thou rightly rulest euery thing,
 in Jacob through thy might.

5 To prayse the Lord our God deuise,
 all honour to him doe:
 His forcefull worship him before,
 for he is holy to.

6 Moyse, Arou, and Samuill,
 as prophesies on him did call:
 When they did pray he heard them well,
 and gaue: hem answers all.

7 Within the cloud to them he spake,
 then did they labour still:
 To kepe such lawes as he did make,
 and poynted him vntill.
 8 O Lord our God thou dost them heare,
 and answerest them agayne:
 9 Thy mercy did on them appeare,
 their dares didst not maintayne.
 10 O laud and prayse our Lord and God,
 within his holy hill:
 For why? our God throughout the world
 is holy euer still.

2. Tubilate Deo omnis. Psal. C.

¶ The organeth all men to serue the Lord who hath
 made vs to enter into his Courtes, and assemblies
 to prayse his name.

All people that on earth do dwell,

Sing to the Lord with cheerefull boyce,

2. Him serue with feare, his prayse forth

tell, Come ye before him and reioyce.

3 The Lord ye know is God in dae de,

without our ayde he did vs make:

We are his florhe he doth vs fede,
 and for his shepe he doth vs take.

4 Oh enter then his gates with prayse,

approch with ioy his courtes vnto:
 prayse, laud, and blesse his name alwayes
 as it is seemely so to doe.

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

An other of the same.

Sing this as the 68. psalme.

In God the Lord be glad and light,
 prayse him throughout the earth:
 Serue hym and come before his sight,
 with singing and with myrth.

2 Know that the Lord our God he is,
 he did vs make and kepe:
 Nor we our selues for we are his,
 one folke and pasture shepe.

3 O goe into his gates alwayes,
 gene thanks with him the same:
 for he is holy to.

Within his courtes set forth his prayse,
and laud his holy name.

4 For why? the godnes of the Lord,
for euermoze doth raygne.
From age to age throughout the world,
his truty doth still remaine.

Misericordiam. Psal. Ci. N.

¶ Dauid describeth what government he will obserue in his house and kingdome, by rooting out the wicked, and cherishing the godly persons.

Sing this as the 81. Psalme.

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

2 And wisely doe in perfect way,
vntill thou come to me.

And in the midst of my house walke,
in purenes of my spirite:

3 And I no kinde of wicked thing,
will set before my sight.

4 I hate the workes that fall away,
it shall not cleaue to me:

from me shall part the froward hart,
none euill will I feare.

5 Him will I stroy that flandereth,
his neighbour priuily:

The lofty hart I can not beare,
nor him that looketh hye.

6 Mine eyes shall be on them within
the land that sayth full be:

In perfect way who worketh, shall
be seruaunt vnto me.

7 I will no guilefull person haue,
within my house to dwell:

And in my presence he shall not,
remayne that lyes doth tell.

8 Betymes I will destroy euen all,
the wicked of the land:

That I may from Gods Cittye cut,
the wicked workers hand.

Domine exaudi. Psal. Cii. N.

¶ It seemeth that this prayer was appointed to the Ierusalem to praye in the captivity of Babilon. A consolation for the building of the Church, where of followeth the prayse of god to be published vnto all posterities. The conuersion of the Gentiles and habilitie of the Church.

Sing this as the 68. Psalme.

0 Heare my prayer Lord and let,
my cry come vnto the:

1 In tyme of trouble doe not hide,
thy face away from me.

2 Incline thine eares to me make hast,
to heare me when I call:

For as the smoke doth fade, so doe
my dayes consume and fall.

4 And as a hart my bones are burnt,
my hart is smitten dead:

And withers as the grasse, that I
forget to eate my bread.

5 By reason of my growning boyce,
my bones cleaue to my skynne:

6 As wellican in wofernes,
such case now am I in.

And as an Owle in desert I,
loe I am such a one:

7 I watch and as a Sparrow on,
the house top am alone.

8 Loe dayly in reprochfull wise,
mine enemies doe me scoyne:

And they that doe agaynst me rage,
agaynst me they haue swoyne.

9 Surely with aches as with bread,
my hunger I haue stid:

And mingled haue my drinke with teares,
that from mine eyes haue stid.

10 Because of thy displeasure Lord,
thy wrath and thy disdain:

For thou hast liked me aloft,
and cast me downe agayne

11 The dayes wherein I passe my lyfe,
are lyke the fleeting shade:

And I am withered lyke the grasse,
that sone away doth fade.

12 But thou O Lord for euer doest,
remayne in steady place:

And thy remembraunce cuer doth,
abide from race to race.

The second part.

13 Thou wilt arise and mercy thou,
to Sion wilt extend:

The tyme of mercy now the tyme,
for euer is come to end.

14 For euen in the stoncs thereof,
thy seruauntes doe delight:

And on the dust thereof they haue,
compassion in their spirite.

15 Thou shalt the heathen people feare,
the Lordes most holy name:

And all the kinges on earth shall dread,
thy glozy and thy fame.

16 Then when the Lord the mighty God
agayne shall Sion reare:

And then when he most nobly in
his glozy shall appeare:

17 To prayer of the desolate,
when he himselfe shall bend:

When he shall not disdain vnto,
their prayers to attend:

18 This shall be written for the age,
that after shall succede:

The people yet increaced,
the Lordes renewen shall spread.

19 For he from his hye sanctuary,
hath looked downe below:

And our of heauen hath the Lord,
beheld the earth also.

20 That of the mourning captiue he,
might heare the wofull cry:

And that he might deliuer those,
that damned are to dye.

21 That they in Sion may declare,
the Lordes most holy name:

And in Ierusalem let forth,
the prayes of the same.

22 Then when the people of the land,
and kingdomes with accord:
Shall be assembled for to doe,
their seruice to the Lord.

The third part.

23 My former force of strength he hath,
abated in the way:

And wheter he did cut my dayes,
thus I theretofore did say,

24 My God in midst of all my dayes,
now take me not away:
Thy yeares endure eternally,
from age to age for aye,

25 Thou the foundations of the earth,
before all tymes hast layd:

And Lord the heauens are the worke,
which thine owne handes haue made,

26 Yea they shall pearsh and decay,
but thou shalt tary still:
And they shall all in tyme waxe olde,
euen as a garment will.

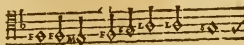
Thou as a garment shalt them change,
and changed shall they be:

27 But thou doest still abide the same,
thy yeares do neuer flie.

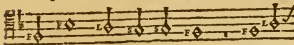
28 The children of thy seruants shall,
continually endure:
And in thy sight their happy seide,
for euer shall stand sure.

Benedic anima. Psal. Ciii. T.S.

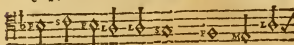
The prophet pronoketh men and Angells, and al
creatures to praye the Lord for hys fatherly merc
ies, in deliuerance of hys people from euils, in hys
prouidence ouer all thinges, and in preservation
of the saythfull.

M 

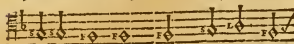
My soule gene laud vnto the Lord,



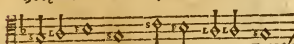
my spite shall do the same: And all



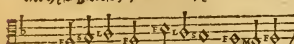
the secrets of my hart, praye ye his



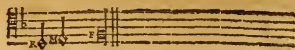
holy name. Seue thanks to God for



all hys giftes, shew not thy selfe behind



And suffer not his benefites to slip out



of thy mind.

3 That gaue the pardon for thy faultes,
and the restord agayne:
For all thy weake and frayle disafe,
and heald the of thy payne.

4 That did rede me thy lyfe from death,
from which thou couldest not flie,
His mercy and compassion both,
he did extend to the,

5 That hid with godnes thy desire,
and did prolong thy youth:
Lyke as the Eagle casteth her bill,
whereby her age renneweth.

6 The Lord with iustice doth repay,
all such that be opprest:
So that their sufferinges & their wponges,
are turned to the best.

7 His wayes and his commandements
to Moyses he did shew:
His counsells and his valiaunt actes,
the Itacalites did know.

8 The Lord is kinde and mercifull,
when sinners doe him graue:
The slowest to conceale a wpath,
and redyest to forgive.

9 The chides not vs continually,
though we be full of strife:
Nor kepes our faultes in memory,
for all our sinfull lyfe:

10 Nor yet according to our sinnes,
the Lord doth vs regard:
Nor after our iniquities,
he doth vs nor reward.

11 But as the space is wondrous great,
twixt earth and heauen above:
So is his godnes much more large,
to them that doe him loue.

12 God doth remoue our sinnes from vs,
and our offences all:
As farre as is the sunne rising,
full distant from his fall.

The second part.

13 And loke what pittye parentes beare,
vnto their children beate:
Lyke pittye beareth God to such,
as worship him in feare.

14 The Lord that made vs knoweth oue
our mould and fashion mist: (shape,
How weake and frayle our nature is,
and how we be but dust.

15 And how the tyme of mortall men,
is lyke the withering hay:
Or lyke the flower right laye in filde,
that fades full soone away.

16 Whose glose & beauty thour my windes,
do bterly disface.
And make that after their aduantes,
such bloowmes haue no place.

- 17 But yet the goodness of the Lord,
with his shall ever stand:
Their childrens children do receaue,
his righteousnes at hand.
- 18 I meane which he pe his couenaunt
with all his whole desire:
And not forget to doe the thing,
that he doth them requite.
- 19 The heauens hye are made the seate,
and footstole of the Lord:
And by his power imperiall,
he gouerns all the world.
- 20 Ye Angels which are great in power,
praise ye and blesse the Lord:
Which to obey and doe his will,
immedlatly accoꝝd.
- 21 Ye noble hostes and ministers,
cease not to laud him still:
Which ready are to execute,
his pleasure and his will.
- 22 Yea all his workes in euery place,
praise ye his holy name:
My hart, my minde and eke my soule,
praise ye also the same.

Benedic anima, Psal. Ciiii. W.K.

It thankesgiving for the creation of the world, and
gouernance of the same by his mercifullnes prou-
dence. Also a prayer against the wicked, who are
occasions that God diminisheth his blessings.

M y soule praise the Lord, speak

good of his name. O Lorde our great

God, how doost thou appear? So pat

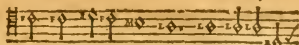
sing in glory that great is thy fame?

Honor & maiestie in thee thine most

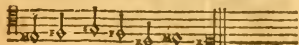
clear. With lyyght as a robe, thou hast

thee beclad, Whereby all the earth thy

creatures may see, The heauens in such



for thou also hast spread, That it to a



certaine compar'd may bee,

3 His chamber beames lye,
in the cloudes full lye:
Which as his chariot,
are made him to beate.
And there with much swiftnes,
his course doth endure,
Upon the windes riding,
of cloudes in the ayre.

4 He maketh his spirites,
as heraldes to goe:
And lightnings to serue,
we see also prest:
His will to accomplish,
they runne to and fro.
To saue or consume things,
as seemeth him best.

5 He groundeth the earth,
so firmly and fast:
That it once to moue,
none haue shall such power.

6 The lēpe a fayre couerting,
for it made thou hast:
Which by his owne nature,
the hills would deliour.

7 But at thy rebuke,
the waters doe flye:
And so geue due place,
thy worde to obey.

At thy boye of thunder,
so fearefull they be:
That in their great raging,
they hast soone away.

8 The mountaynes full hye,
they then by ascend:
If thou doe but speake,
thy worde they fulfill.

So lykewise the valleys,
most quickly descend:
Where thou them appointed,
remaiue they doe still:

9 Their bondes thou hast broke,
how farre they shall runne,
So as in their rage,
not passe that they can.

For God hath appointed,
they shall not returne:
The earth to destroy more,
which made was for man.

The second part.

10 He sendeth the springes,
to strong streames of lakes:
Which runne doe full swift,
among the huge hills.

11 Where both the wilde asses,
their thirst of tymes slakes:

And beastes of the mountaynes,
thereof drinke their fill.

12 By these pleasant springes
of fountaynes full fayre:

The foules of the ayre
abide shall and dwell.

13 Who moued by nature,
to hop here and there:

Among the greene haunches,
their songes shall excell.

14 The mountaynes to moyst,
the cloudes he doth vse:

The earth with his workes,
are wholly repleat:

15 So as the brute cattell,
he doth not refuse:

But grasse doth please them,
and herbe for mans meate.

Yea bread, wine, and oyle,
he made for mans sake,

His face to refresh,
and hart to make strong.

16 The Ceders of Lyban,
this great God did make:

Which trees he doth nourish,
that grow vp so long.

17 In those may byrdes build,
and make there their nest:

In fire trees the Storkes,
remayne and abide.

18 The hye hills are succours,
for wilde Goates to rest:

And eke the rockes stony,
for Conies to bide:

19 The Moone then is set,
her seasons to runne:

The dayes from the nightes,
thereby to discern.

And by the descending,
also of the Sunne:

The colde from heate alway,
thereby we doe learne.

20 When darcknes doth come,
by Gods will and power:

Then creepe forth doe all
the beastes of the wood.

21 The Lyons range roaring,
their pray to deuour:

But yet it is thou (Lord
which geest them fode.

22 As soone as the Sunne,
is vp, they retyre,

To touch in their dennes,
then are they full fayre.

23 That man to his worke may,
as right doth requite,

Till night come and call him,
to take rest agayne.

The third part.

24 How sundry (O Lord,
are all thy workes found:
With wisdom full great,
they are in dede wrought.

So that the whole world,
of thy prayse doth found:

And as for the riches,
they passe all mens thought.

25 So as the great Sea,
which large is and broad:

Where thinges that creepe swarme,
and beastes of ech sort:

26 There both mighty thyngs sayle,
and some lye at roade:

The whale huge and monstrous,
these also doth spote.

27 All thinges on the wate,
thou doest them reueue:

And thou in due tyme,
full well dost them fede.

28 Now when it doth please thee,
the same so to geue,

They gather full gladly,
those thinges which they need.

Thou openest thy hand,
and they finde such grace:

That they with good thinges,
are filled we see.

29 But soe are they troubled,
if thou turne thy face:

For if thou their bread take,
bile dost then they be.

30 Agayne when thy spirit,
from the doth procede:

All thinges to appoint,
and what shall ensue.

Then are they created,
as thou hast decreed:

And doest by thy godnes,
the dry earth renue.

31 The prayse of the Lord,
for euer shall last:

Who may in his workes,
by right, well reioyce.

32 His loke can the earth make,
to tremble full fast:

And likewise the mountynes,
to smoke at his voyce.

33 To this Lord, and God,
sing will I alwayes:

So long as I lyue,
my God prayse will I.

34 Then an I most certayne,
my wordes shall him please:

I will reioyce in him,
to him will I cry.

35 The sinners (O Lord,
consume in thine ire:

And eke the pcuterle,
them rote out with sharpe,

But as for my soule now
let it still desire:

And say with the faythfull,
prayse ye the Lordes name.

Confitemini Domino. Psal. Cv. N.

The prayse of the singular goodnes of God, for the
sing a peculiar people to hymselfe, neuer ceasing
to do them good euen for his promise sake.

Sing

Sing this as the Lamentation.

Goe prayes vnto God the Lord,
and call vpon his name:
Among the people eke declare,
his workes to spread his fame.
2 Sing ye vnto the Lord I say,
and sing vnto him prayse:
And talke of all the wondrous workes,
that he hath wrought alwayes.
3 In honoz of his holy name,
reioyce with one accord:
And let the hart also reioyce,
of them that seeke the Lord.
4 Seeke ye the Lord, and seeke the strength,
of his eternall might:
And seeke his face continually,
and presence of his sight.
5 The wondrous workes that he hath
kepe still in mindefull hart: ^{(done,}
Ne let the ingementes of his mouth,
out of thy minde depart.
6 Ye that of faythfull Abraham,
his seruantes are the seede:
Yea his elect the children that,
of Jacob doe procure.
7 For he, he onely is I say,
the mighty Lord our God:
And his most rightfull iudgementes are,
through all the earth abroad.
8 His promise and his couenaunt,
which he hath made to his:
He hath remembered euermoze,
to thousandes of degrees.

The second part.

9 The couenaunt which he hath made,
with Abraham long agoe:
And faythfull oth which he hath sworn,
to Isaac also.
10 And did confirme the same for law,
that Jacob should obey:
And for eternall couenaunt,
to Israell for aye.
11 When thus he sayd loe I to you,
all Canaan land will geue:
The lot of your inheritance,
wherein your seed shall lye.
12 Although their number at that tyme,
did very small appeare:
Yea very small and in the land,
they then but strangers were.
13 While yet they walke fro land to land
without a sure abode:
And while from sundry kingdomes they,
did wander all abroad.
14 And wrong at none oppelloys hand,
he suffered them to take:
But euen the great and mighty kinges,
repyoued for their sake.
15 And thus he sayd, touch ye not those,
that mine anoynted be:
Ne doe the prophets any harme,

that doe pertaine to me.
16 He cald a dearth vpon the land,
of bread he stroyd the noze:
But he agaynst their tyme of neede,
had sent a man before.

The third part.

17 Euen Joseph which had once bene sold
to lye a slaue in woe:
18 Whose fate they hurt in stocks, whose
the iron pearst also. ^{(soule,}
19 Vntill the tyme came when his cause,
was knowne apparantly,
The mighty worde of God the Lord,
his faultles truty did cry.
20 The king sent, and deliuered him
from prison where he was:
The ruler of the people then,
did freely let him pas.
21 And ouer all his house he made,
him Lord to beare the sway:
And of his substance made him haue,
the rule and all the say.
22 That he might to his will instruct,
the princes of his land:
And wisdomes loze his auncient men,
might teach to vnderstand.
23 Then into the Egyptian land,
came Israell also:
And Jacob in the land of Ham,
did lye a stranger tho.
24 His people he exceedingly,
in number made to flow:
And ouer all their enemies,
in strength he made them grow.
25 Whose hart he tued that they with
his people did intreate: ^{(hate}
And did his seruantes wrongfully,
abuse with false deceite.
The fourth part.

26 His faythfull seruaunt Moyses the,
and Aron whome he chose:
He did command to go to them,
his message to disclose.
27 The wondrous worde of his signes,
among them he did show:
And wonders in the land of Ham,
then did they worke also.
28 Darknes he sent and made it darke,
in stead of brighte day:
And vnto his commission,
they did not disobey.
29 He turnd their waters into bloud,
he did their fishes slay:
30 Their land brought frogs euen in the
where their king Pharaos lay. ^{(place.}
31 He spake and at his voyce there came,
great swarmes of noysome flies:
And all the quarters of their land,
were filld with crawling lye.
32 He gaue them cold and stony payle.

in stead of silver sayne:
 And fiery flames within their land,
 he sent vnto their payne.

33 The smot their vines and all their trees
 whereon their figs did grow:
 And all the trees within their coastes,
 downe did he ouerthrow.

34 He spake then caterpillers did,
 and Grasshoppers abound:
 35 Which eate the grasse in all their land,
 and fruite of all their ground.

The fift part.

36 The first begotten in their land,
 eke deadly did he smite:
 Yea the beginning and first fruite,
 of all their strength and might.

37 With gold and silver he them brought
 from Egypt land to passe:
 And in the number of the tribes,
 no fable one there was.

38 Egypt was glad and joyfull then,
 when they did thence depart:
 For terror and the feare of them,
 was fallen into their hart.

39 To shroud them fro the parching heate,
 a cloud he did display:
 And fire he sent to geue them light,
 when night had hid the day.

40 They asked and he caused quayles,
 to rayne at their request:
 And fully with the bread of heauen,
 their hunger he repress.

41 He opened then the stony rocke,
 and water gushed out:
 And in the dype and parched groundes,
 lyke riuers ran about.

42 Fox of his holy couenaunt,
 nye mindefull was he tho:
 Which to his seruaunt Abraham,
 he plighted long ago.

43 He brought his people forth with
 and his elect with ioy: (myrrh,
 Out of the cruell land where they,
 had lyued in great annoy.

44 And of the heathen men he gaue,
 to them the fruitfull landes:
 The labours of the people eke,
 he gaue into their handes.

45 That they his holy statute might,
 obserue for euermore.
 And faythfully obey his lawes,
 prayse ye the Lord therefore.

Confite mini. Domi. Psal. Cvi. N.

¶ The people dispersed vnder Antiochus do magnify
 the goodnes of God among the repentant: & pray
 to be gathered from among the heathen, that they
 may prayse hys name.

Sing this as the 103. psalme.

¶ Praise ye the Lord, for he is good,
 his mercy dureth for aye:

2 Who can expresse his noble actes,
 or all his prayse display?

3 They blessed are that iudgement keepe
 and iustly doe alway:

4 With fauour of thy people Lord,
 remember me I pray,

5 And with thy saving health O Lord,
 vouchsafe to visite me:
 That I the great felicity,
 of thine elect may see.
 And with thy peoples ioy I may,
 a toyfull minde possesse:
 And may with thine inheritance,
 a glorying hart expresse.

6 Both we and eke our fathers all,
 haue sinned euery one:
 We haue committed wickednes,
 and lewdly we haue done.

7 Thy wonders great which thou O Lord
 hast done in Egypt land:
 Our fathers though they saw them al,
 yet did not vnderstand.

8 For they thy mercyes multitude,
 did keepe in thankfull minde:
 But at the sea, yea the red sea,
 rebelled most vnkinde.

9 Nevertheless he saued them,
 for hono: of his name:
 That he might make his power knowne,
 and spread abroad with fame.

10 The red sea he did then rebuke,
 and foathwith it was dryde:
 And as in wilderness so through,
 the dæpe he did them guide.

11 He saued them from the cruell hand,
 of their despyghtfull foe:
 And from the enemies hand he did,
 deliuer them also.

The second part.

12 The waters their oppressors whelmd,
 not one was left aliue:

13 Then they belued his wordes, & prayse
 in song they did him geue.

14 But by and by vnthankfully,
 his workes they cleane forgot:
 And for his counsell and his will,
 they did neglect to waite.

15 And thus in the wilderness,
 with fond and greedy lust:
 And in the desert tempted God,
 the slay of a'.

16 And thus they went to haue,
 he susteined them to haue.
 But wasting leanes therewithall,
 into their soule he gaue.

17 Then when they lodg'd in their tents,
 at Achor they did darce:
 Aaron the holy of the Lord,
 so did they enue.

18 Therefore the earth did open wide,
 and Dathan did denoure:
 An Abraams company,
 perishe in that houre.

18 In their assembly kindled was,
the hore consuming fire;
And wasting flame did then burne by,
the wicked in his fire.
19 Upon the hill of Hoich they,
an Idol Calfe did frame:
And there the molten image they,
did worship of the same.
Into the likeness of a Calfe,
that feedeth on the grasse:
20 Thus they their glory turned and all
their honor did deface.
21 And God their onely saviour,
unkindly they forgot:
Which many great and mighty things,
in Egyp land had wrought.

The third part,

22 And in the land of Ham for them,
most wondrous workes had done:
And by the read sea dreadfull things,
performed long ago.
23 Therefore for their so thewing them,
forgetfull and unkind:
To bring destruction on them all,
he purposed in his mind.
Had not his chosen Moysees good,
before them in the break:
To turne his wrath least he on them,
with slaughter should him weake,
24 They did despise the pleasaunt land,
that he behight to geue:
Yea and the wordes that he had spoke.
they did no whit beleue.
25 But in their tents wth grudging hartes
they wickedly repind:
Not to the voyce of God the Lord,
they gaue a harkning mind.
26 Therefore agaynst them lifted he,
his strong reuenging hand:
Them to destroy in wilderness,
ere they should see the land.

27 And to destroy their seed among
the nations with his rod:
And through the countreys of the world
to scatter them abroad.
28 To Baal p^{er} coz then they did
adorene themselves also:
And ate the offerings of the dead,
so they forsooke him tho.
29 Their
his
And in his so
the plague
30 But whyme
the sinners
And iudgement
and then the pl

The fourth part,

31 It was imputed vnto him,
for righteousnes that day:

And from thence forth so counted is
from race to race for aye.
32 He waters eke of Heribath
they did him angry make:
Yea so far forth that Moysees was
then punisht for their sake.

33 Because they bent his spirit so sore,
that in impatient heat:
His lips spake vnadvisedly,
his seuor was so great.
34 Not as the Lord commanded them
they due the people tho:
35 But were among the heathen mixt,
and leard their workes also.
36 And did their Idols serue, which were
their ruine and decay:
37 To fendes their sons & daughters they
did offer by and slay.
38 Yea with unkindly murdering knife,
the giltles bloud they spilt:
Yea their own sonnes & daughters bloud
without al cause of gilt.

Whom they to Canaan Idols then
offred with wicked hand:
And so with bloud of innocents,
defiled was the land.
39 Thus were they slayned with y^{er} workes
of their own filthy way:
And with their own inuentions
a whoying they did stray.

40 Therefore agaynst his people was,
the Lords wrath kindled sore:
And euen his own inheritance
therefore he did abhorre.
41 Into the hands of heathen men,
he gaue them for a pray:
And made their foes their lords, who they
were forced to obey.

The fifth part,

42 Yea and their hateful enemies
oppress them in the land:
And they were humbly made to stoop
as subiects to their hand.
43 Full oftentimes from thral had he
deliuered them before:
But with their counsels they to wrath
prouokt him euermoze.

Therefore they by their wickednes
were brought full low to lye:
44 Yet when he saw them in distress
he harkned to their cry.
He cald to minde his covenant,
which he to them had swore:
And by his mercies multitude
repented him therefore.

And fauor he them made to find
the light of those:
And them captiues from their land,
as they were their foes.

47 **S**ave vs O Lord that art our God
save vs O Lord we pray:
And from among the heathen folke,
Lord gather vs away.

That we may spread the noble prayse,
of thy most holy name:

That we may glory in thy prayse,
and sounding of thy name:

48 **T**he Lord the God of Israell,
be blest for evermore:

Let all the people say Amen,
prayse ye the Lord therfore.

Confitemini Domino . Psal. Cvii. W.K.

David exhorteth al that are redeemed by the Lord
and gathered vnto him, to geue thanks therfore,
who by sending propheticke and aduersitie hungerth
men vnto him. Therfore as the righteous there
reioyce, so shall the wicked haue their mouthes
stopped.

Sing this as the 119. Psalme.

Gode thanks vnto the Lord our God,
for gracious is he:

And that his mercy hath none end,
all mortall men may see.

1 **S**uch as the Lord redeemed hath,
with thanks should prayse his name:
And shew how they from foes were freed,
and how he wrought the same.

2 **H**e gathered them forth of the lands,
that lay so far about:
From East, to West, frō North, to South
his hand doth finde them out.

4 **T**hey wandred in the wilderness,
and strayed from the way.
And found no Citie where to dwell,
that seene might for their stay.

5 **W**hose thirst and hunger was so great,
in these desertes so hard:
That sayntnes did them soze assaile,
and eke theyr soules annoyd.

6 **T**hen did they cry in their distress,
vnto the Lord for ayd:
Who did remoue their troublous state,
according as they prayd.

7 **A**nd by that way which was most right
he led them like a guyd:
That they might to a Citie goe,
and there also abide.

8 **L**et men therfore befoze the Lord
confesse his kindnes then:
And shew the wonders that he doth
befoze the sonnes of men.

9 **F**or he the empty soule sustaynd
whom thirst hath made so fay:
The hungry soule with goodnes
and did them eke acquaynt.

10 **S**uch as doe dwell in darcke
where they on deare do way:
Fast bound to rust such troublous
as iron chaynes doe they eat.

The second part.

11 **L**et that acount the Lords

they sought so to rebell:
Concerning light his counsels bye,
which do so far excell.

12 **B**ut when he humbled them full low,
they then fell downe with griefe:
And none was found so wisly to help,
whereby to get reliefe.

13 **T**hen did they cry in their distress,
vnto the Lord for ayd:
Who did remoue their troublous state
according as they prayd.

14 **F**or he from darcknes out the brought
and from deathes dreadfull shade:
Bursting with force the iron bandes,
which did befoze them lade.

15 **L**et men therfore befoze the Lord,
confesse his kindnes then:
And shew the wonders that he doth,
befoze the sonnes of men.

16 **F**or he threw down the gates of bras,
and brake them with strong hand:
The iron barres he smote in two,
nothing could him withstand.

17 **T**he foolish folke great plagres do feele
and cannot from them wende:
But heap on more to those they haue,
because they doe offend.

18 **T**heir soules so much do loath all meate
that none they could abide:
Wherby death had them almost caught,
as they full truely tryde.

19 **T**hen did they cry in their distress,
vnto the Lord for ayd:
Who did remoue their troublous state,
according as they prayd.

20 **F**or he then sent to them his word,
which health did soone restore: deep,
And brought them from those dangers
wher-in they were befoze.

The third part.

21 **L**et men therfore befoze the Lord,
confesse his kindnes then:
And shew the wonders that he doth,
befoze the sonnes of men.

22 **A**nd let them offer Sacrifice,
with thanks and also feare:
As shall his marvellous wo



